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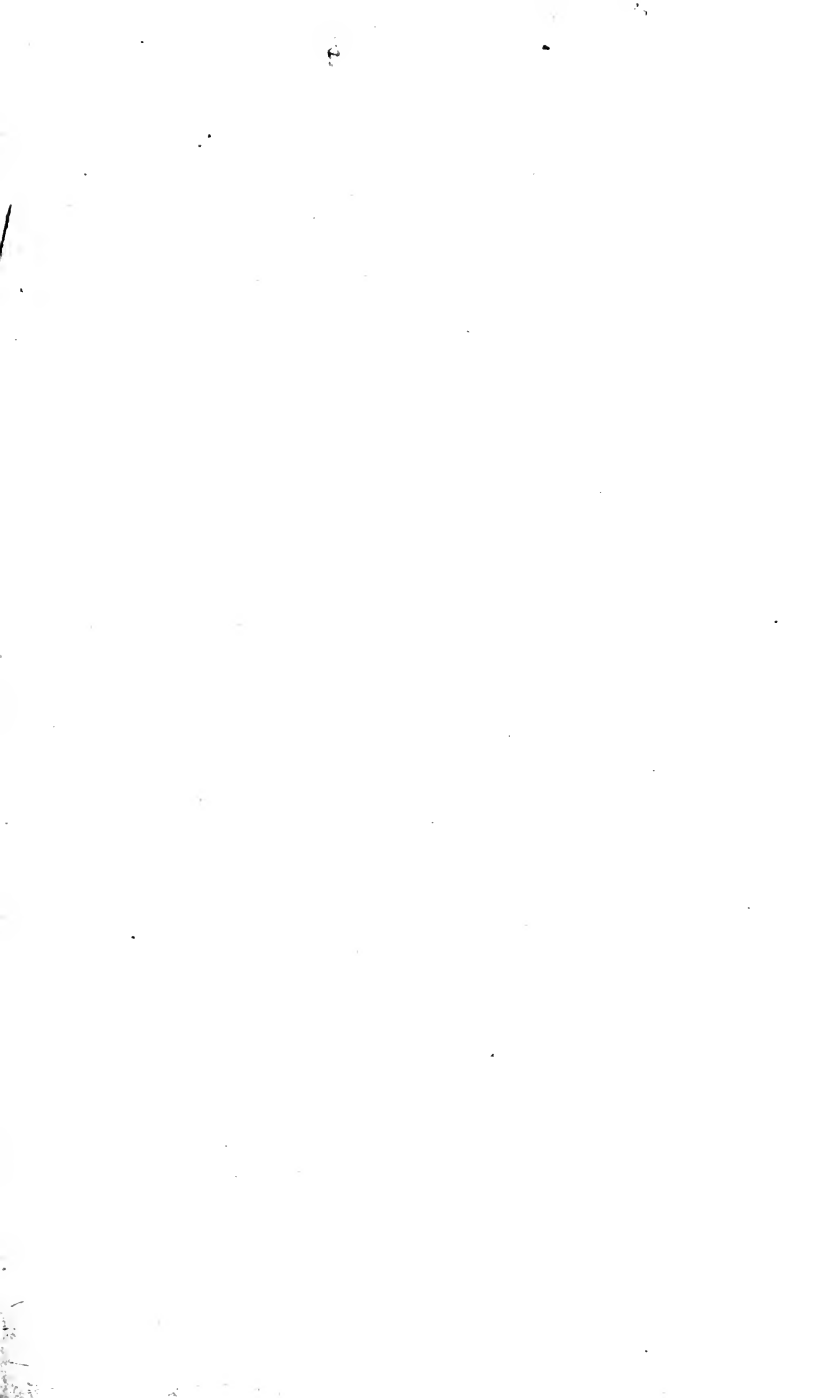
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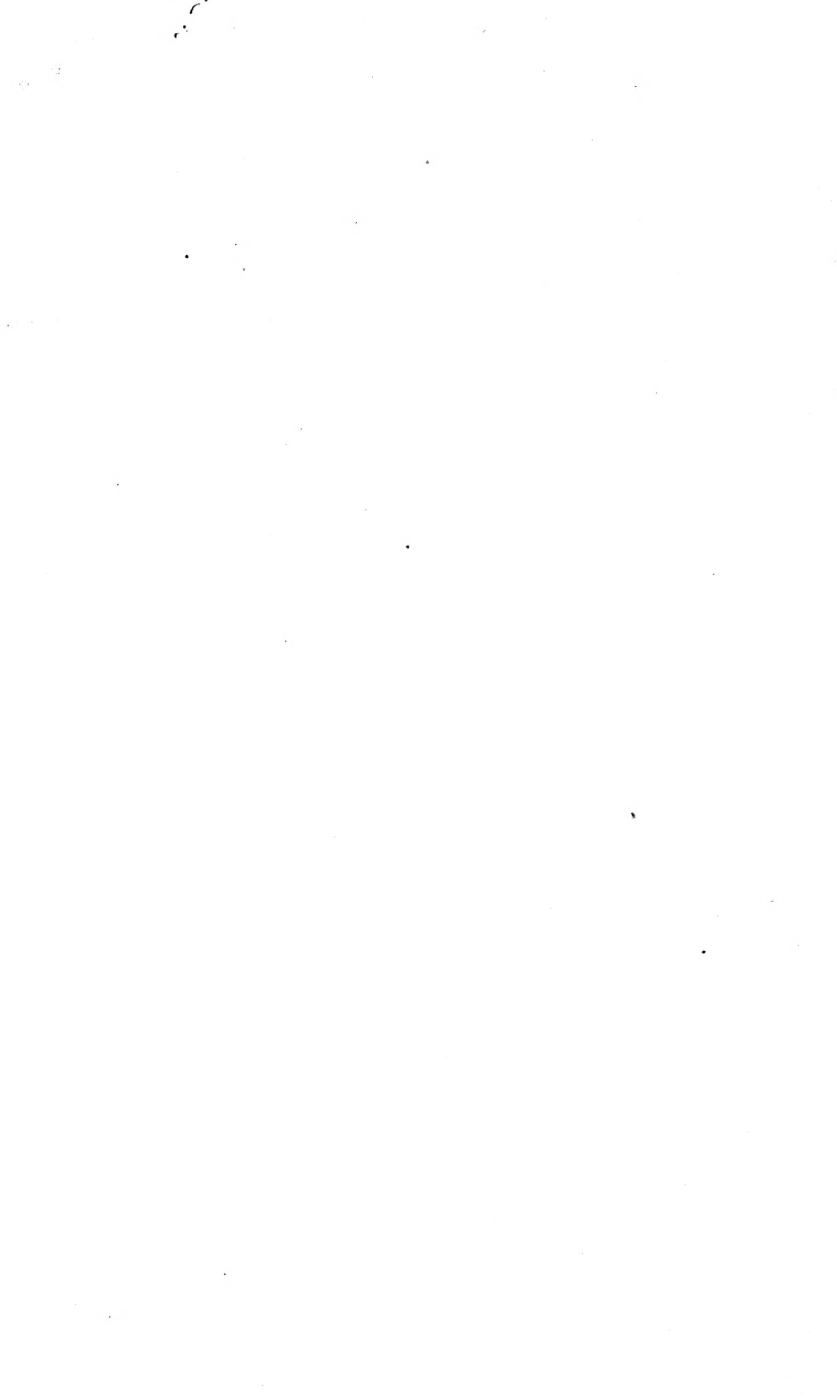
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Primitive Christianity Reviv'd.

VOLUME III.

A N  
E S S A Y

O N T H E

*Apostolical Constitutions.*

Wherein is proved that they are the  
most Sacred of the Canonical Books  
of the New Testament.

By WILLIAM WHISTON M.A.

Πᾶς ὁ λέγων ὡραὶ τὰ ἑξαπτευμένα, καὶ ἀξιόπιστος  
ἢ, καὶ νησεύς, καὶ ἄρδενόη, καὶ Ἰημεῖα ποιῶν,  
καὶ ὑπερφανὴς, λύγος σου φανέσθω ἐν ὑπελάτῃ  
δορῶ. Ignat. ad Heron. §. 2.

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T O T H E

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A N

# E S S A Y

O N T H E

Apostolical Constitutions.

INTRODUCTION.



**S**INCE there not only is at present, but, so far as appears, has been in all the past Ages of Christianity a most wonderful and remarkable Book, or Collection extant, stil'd, the *Apostolical Doctrine and Constitutions*, and so pretending to be written in the Name of the Holy Apostles of our Lord Christ, or by Authority derived from them; nay, pretending to contain the Original most sacred Laws, Doctrines, and Rules of the Gospel, derived by the Apostles from our blessed Saviour, and by him originally from the supreme God the Father himself; and since

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withal this Book, or Collection, appears in the main, upon perusal, to be highly worthy of the Apostles, exactly agreeable to their undoubted Writings, and compos'd in so pious, primitive, and serious a manner as inclines one at the first sight to have no suspicion of its being other than genuine: Since also we soon find, upon farther enquiry, that, abating a few Ages last past, principally in these Western Parts of Christendom, which were so long under the Slavery of the Antichristian See of *Rome*, the Body of the Christian Church has all along own'd it for Genuine and Apostolical; it cannot sure but deserve our most serious study and enquiry, whether this Book be really what it pretends to be. Especially this deserves *our* enquiry, who are peculiarly *Christians*, not only regarding the Will of *God the Father*, reveal'd to us by the Law of Nature, confirm'd by the Law of *Moses*, and compleated by our Lord Jesus while he was on Earth, and so wholly acted in the Name of the supreme God his Father; but owning also the distinct Authority of *Christ himself*, as advanc'd to a peculiar Kingdom after his Resurrection, and as then become our proper Governor, our Lord, and God, and Judge, till the Consummation of all things. Since, as will appear presently, these Constitutions do pretend to be no other than those very

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## *Apostolical Constitutions.*

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Doctrines, Precepts, Rules, and Devotions, which our Lord Christ has peculiarly established and enacted for his Church; and to be the sacred *Digest* of those Laws, by which all its Members are to be govern'd as such at present, and for which, as well as for the other, he will call them to a strict Account at the Day of Judgment. And a considering Person would stand amaz'd to see that among the numerous Authors of smaller account, not only Christian, or Jewish, but Heathen also, whose Writings have been so nicely scann'd by the modern Criticks, these *Eight Books of Apostolical Doctrine and Constitutions* should be so very slightly pass'd over by them; nay, commonly voted either in general *Spurious*, or in the gross *Interpolated, at random*, and almost without any serious examination at all. Nay, and the wonder is increas'd as to the Learned of late, especially those of our Church, since they have with so great pains and success vindicated the last additional Chapter in the present Collection, containing the original *Ecclesiastical or Apostolical Canons*, and have shew'd that, at the lowest, they must be the most antient Canons that were observ'd in the Second and Third Centuries of Christianity, without so much as attempting the like careful examination of the former parts of the same Collection; which yet are of

greater importance, have many obvious Marks of earlier Antiquity, and are plainly the Foundation of those Ecclesiastical or Apostolical Canons themselves, nay, are expressly cited by them, and afford them the greatest part of their materials, as will appear upon examination. It is therefore for certain high time for all real and sincere Christians, who hope for the Promises and fear the Threatnings of their Lord and Saviour, with Humility, Reverence, and an holy Fear, to set about a Work of so much consequence to themselves, and to the Church of Christ; to lay aside all those modern Opinions and Fancies which may any way byass their Judgments; and to use their utmost care, caution, and impartiality, together with serious Prayers for the Divine Blessing and Assistance in the enquiry, and from a perfectly honest and upright mind to examin whether this Book, when purg'd from a few Corruptions of later date, from which neither these, nor the other inspired Books of the New Testament are intirely clear, be not really deriv'd from our blessed Lord himself by the Body of his Holy Apostles; nay, whether they are not in their own Nature *prior* to, and of greater Authority than the occasional Writings of single Apostles or Evange-  
 lists: I mean in the very same manner as the *Pentateuch*, or System, of the Mosa-  
 ick



ick Laws was in its own Nature *prior* to, and of greater Authority than the other more occasional sacred Books of the Old Testament. But then, we must ever remember on these occasions, that such as *did their Lords will* had alone the promise of *knowing of his Doctrine, whether it was* Job. 7.17. *of God, or whether he spake of himself*; that the *secret of the Lord is confin'd to* Psal. 25. *them that fear him, and that to them only* I4. *has he engag'd to shew his Covenant.* Prov. 3.32. So that before we begin to examin, we are to come with an honest design, and must resolve to deal faithfully with the Truths and Commands of Christ; and to believe the one, and obey the other with a ready mind and firm purpose of heart, as soon as they shall by these Constitutions, or otherwise be made known unto us; without any regard to the contrary Censures, and Reproaches, and Imputations, or other Punishments which this World can inflict upon us. Otherwise our Labors will either be *to no purpose*, and we shall fluctuate in uncertain Scepticism for ever; or they will be *to bad purpose*, serve but to upbraid our present Unchristian Faith and Practice, and so to aggravate our Condemnation hereafter. As to my self, I no sooner perus'd these Books of *Apostolical Doctrine and Constitutions*, but I immediately set about the through examination of their Authority,

with the foresaid Designs and Resolutions, and with hearty Prayer to Almighty God to prosper all my Studies and Enquiries in these concerning Matters; and have at last, by the Divine Blessing, with the great, the laborious, the honest, and the constant assistance of a Learned and Pious Friend, who, I believe, went with the same Designs and Resolutions also, satisfy'd my self in my Enquiries hereto relating; and am accordingly prepar'd to communicate my Thoughts and Discoveries to the Christian World. And I earnestly beg of all the truly Learned and Pious, that they will lay aside all Passion and Prejudice in a Case of such mighty Consequence; that they will examin every thing by the original Testimonies themselves, fairly and freely, without all regard to modern Opinions and Prejudices; that where they cannot but see my Arguments are cogent, they will readily own that they are so; and that whenever they shall find me guilty of any Mistakes or Omissions, which in so new and vast a Design must needs be unavoidable, they will not thence take occasion to insult and triumph, but endeavour immediately to correct and supply them; and by farther more accurate Enquiries of their own to set this whole matter in a better Light, for the future Advantage of the Church of Christ. Always remembering

bring that at the great Day of Account, to which we are every one hastening, it will not be expected that we should have been blindly of the Faith, or followed at random the Practices of the Age and Nation wherein we liv'd; [nay, that such a Blind Obedience to human Authority, in things beyond their Power to determin, will rather be a heavy Crime at that Tribunal;] but that we should have guided both by their *proper Standards*, the Revelations and Discoveries made to us from our Blessed Saviour by his Holy Apostles. Now before I proceed to the several Parts of this Essay themselves, I shall endeavour to give the Reader due caution, and to engage him to greater attention and seriousness, by shewing that these Constitutions do generally in expres Words claim the sacred Authority of Christ himself, received from the Father, and communicated to us by his Apostles; and that by consequence 'tis at our utmost Peril if, without sufficient evidence, we obstinately reject these authentick Declarations of his Will to us. This I shall do by producing several remarkable Expressions of these Constitutions themselves, reserving others for their proper places hereafter. They begin as expressly in the Name of the Apostles and Elders, as does the Parallel Decree of the first Council of *Jerusalem*, recorded in the *Acts of the Apostles*; *Act. 25. 23.*

- Οἱ ἀπόστολοι καὶ οἱ μαρτυροῦντες πάντες τοῖς ἕξ ἔδωκον  
 L.I. Pref. πρὸς ἑαυτοὺς εἰς τὸ κέλευθρον Ἰησοῦ Χριστοῦ χάρις  
 P. 200. ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ πατρὸς καὶ τοῦ υἱοῦ τοῦ  
 τοῦ πατρὸς καὶ τοῦ υἱοῦ τοῦ ἁγίου πνεύματος, ἐν  
 ὁμοθυμῶν αὐτῶ. — Ἀκούσατε διδασκαλίαν ἱερὰν  
 οἱ ἀντιπρόσωποι τῆς ἐκκλησίας αὐτῶ, ἐκ ποσὶν  
 μαθητῶν τοῦ ζωῆτος, ὁμοθυμῶν τῆς ἐκδόσεως φημι-  
 γὰρ αὐτῶ. φυλάσσετε, οἱ Θεοὶ υἱοί, ἀπὸ τῆς εἰ-  
 σῶσεως Θεοῦ παραστῆσαι καὶ γενεᾶς ἀρετῶν ἐν παντί  
 Χριστῶ τῷ Θεῷ ἡμῶν. Thus also begins the  
 second Book. Περὶ τῆς τῆς ἐπισκοπῆς ἡκού-  
 L.II. C. 1. μως καὶ τῆς κληρίας. In like manner of the  
 P. 213. Tithes and first Fruits under the Gospel:  
 c. 25. p. 236 τὰ διδόμενα κατ' ἐπιταγὴν Θεοῦ. Of the Unani-  
 mity requir'd of Christians: καὶ τῆς κλη-  
 c. 44. p. 253 κληρίας δέσιν. Of bearing Injuries: ὅτι δεο-  
 c. 46. p. 254 σέβης ὑπαρχόντων, καὶ κατ' ἐπιταγὴν Χριστοῦ ζῶν.  
 And elsewhere, on another occasion: εἰ  
 c. 53. p. 248 χριστιανὸς δέλεις εἴη ἐξακροάσθαι τῷ τῷ κλη-  
 νίῳ. Of setting Women apart for the Mi-  
 L.III. c. 9. nistry: τὸτο γὰρ τῆς ἐκκλησίας ἀδελφότητος τὸ  
 P. 284 ἀγνώμημα, ἀλλ' ἐστὶ Χριστοῦ ἀγαθῆς. Of the  
 Widows that liv'd ill: ἀλλ' αἱ μὴ κατ' ἐπιτα-  
 c. 14. p. 286 λῶν Θεοῦ ζῆν δέλυσαι. — ἐνοῶσι ὅτι ἔστι ἀν-  
 δερπτε τὸτο δέλημα γέγονεν, ἀλλὰ Θεοῦ παρῶ-  
 τωμα. Of paying Tribute to Governors:  
 L.IV. c. 13. Θεοῦ γὰρ τὸτο ἀγαθῶμα. — ὁ ὁ Θεὸς διατάξα-  
 P. 299 το ἀπὸ Χριστοῦ. When they speak of Virgi-  
 nity: περὶ τῆς ἀσπιρίας ἐπιταγῆς ἑλάβομεν.  
 c. 14. p. 299 At the entrance on the Seventh Book: ἡμεῖς  
 L.VII. c. 1. ἐπόμωποι τῷ διδασκάλῳ Χριστῶ. Of the form of  
 P. 362 Baptism: ἔτω βαπτιστὴς ὡς ὁ κληρὸς διετάξατο  
 c. 22. p. 369 ἡμῖν.

ἡμῖν. Of all such Precepts in general : πάντα τὰ προσεταγμένα ὑμῖν ὑπὸ τῶ κρείβ *c.31.p.372*  
 φυλάξατε. Again of Baptism : κατ' ἐπιτολήν *c.43.p.381*  
 τῷ Χειρῶ σὺ. Of a Confessor usurping the Sacerdotal Function, without a regular Ordination thereto : ἡρνηθὶ τῷ Χειρῶ δόξαξιν, *L.VIII. c. κ' ἔστιν ἀπίστου χείρων. Of a Virgin : ἢ χειρ-<sup>23. p. 409</sup>*  
 τῶν ἐπιτολῶν ὅτι κρείβ ὅτι ἐχρησθῆ. Of assisting those that are under Persecution : ἐπιτολῶν κρείβ πληρῆντες. *c.45.p.420*  
 Of the observation of good Order, as to the different Ranks and Officers in the Church : μὴ ὑπὸ *c.46.p.421*  
 βαίνειν τὸς ὄρους· ἢ γὰρ εἰσιν ἡμέτεροι, ἀλλὰ τῷ Θεῷ. <sup>422</sup> Where they also give an undeniable reason why these Appointments are to be esteem'd of Divine Original and Authority, tho' deliver'd by the Apostles only : ὁ ὑμῶν γὰρ, φησὶν ὁ κρείβ, ἀκέων, ἐμὲ ἀκεί· καὶ ὁ ἐμὲ *Luc.10.16*  
 ἀκέων ἀκεί τῷ ἀποστολῶν με. καὶ ὁ ὑμῶν ἀδελφῶν, ἐμὲ ἀδελφεῖ· ὁ δὲ ἐμὲ ἀδελφῶν, ἀδελφεῖ τὸν ἀποστολῶν με. And, to conclude ; they add on the same occasion this important caution, well worthy the consideration of the Christian Church ; ὑμεῖς ἐδὲν ὀφείλετε πολυῶν ἀδελφῶν τῶν ὑμῶν καὶ γνώμῳ Θεῷ παρ' ἡμῶν ὀρεδέντων. And indeed the same Sacred and Apostolical Authority is here also claim'd by the Language all the way ; where 'tis constantly in the Name of the Apostles themselves ; and so as ever to imply that they were really present, and concurr'd to every thing determin'd or spoken

ken in their Names. Thus, to omit the general Addresses and Language, ever in the Name of the Body of the Apostles, let us Observe how the single Apostles are herein mention'd: Of *Matthew* in the first

L. I. c. 24. Book the expression is, *ἔπειτα γὰρ ματθαῖον ἐμὲ*  
P. 234 *πελώνιω ὄντι πρέσβηρον ἑὸν ἐπαγγέλλει.* And

L. II. c. 39. again in the second; *καὶ γὰρ ἐγὼ ματθαῖον,*  
P. 248 *εἰς τῆς δωδέκας τῆς ἐν τῆδε τῆς διδασκαλίας λα-*  
c. 46. p. 254 *λέοντων ὑμῖν.* In the same Book, of *Peter*;

*καθὼς ὁ κύριος ἀπεφήνατο, ἐμὲ πότες ἐρωπί-*  
L. IV. c. 7. *σμήσει αὐτόν.* And elsewhere; *ἀλλὰ καὶ σίμων ὁ*  
P. 296 *μετῶν ἐμῶν ἐμὲ πότες καὶ ἰωάννην ἀγαπᾶτε πρὸς*

L. V. c. 7. *την κωνσταντινουπόλεως, κ. τ. λ.* And again; *καὶ ἐκ τῶν*  
P. 309 *ἰσχυρῶν φατῶν δι' ἐμὲ πότες τοῖς ἀποστόλοις κη-*  
c. 14. p. 317 *ρὶν ἀποστολῶν* and again; *ἐμὲ πότες ἐπαγγέλλ-*

L. VII. c. *ἀποστόλων καὶ ἱεροσολιμίων.* And again; *λέγει*  
II. P. 366 *γὰρ ὁ κύριος ἐμὲ πότες ἐπὶ τῆς ἀποστολῆς, ὅτι*

*ἠγάπησεν, εἰς τὴν ἐδύναμιν;* Accordingly we find the same way of *Peter's* speaking not only

most frequently in that Branch of the Sixth Book which seems to be somewhat pecu-  
L. VI. c. 7, 8, 9. p. 334  
---338 liarily his own, but in the Catalogue of the Apostolical Bishops of the seventh Book

also twice: *ὡς δὲ καὶ ἐμὲ πότες &*  
L. VII. c. 46. p. 382,  
383, 384 *κλήμης ὁ μὲν τῆς λίβης ἀποστόλος, ὡς ἐμὲ πότες*  
*ἀποστόλων καὶ ἱεροσολιμίων.* To say nothing of

those Constitutions in the Eighth Book, which belong peculiarly to him and *Paul*  
L. VIII. c. 33, 34. p. 414, 415  
in all the MSS. Thus also of *John*:

L. IX. c. 14. *ἀναστὰς ἐγὼ, εἰς ἐκ τῶν δωδέκας, φιλέμω καὶ πλείον*  
P. 316 *τῶν ἄλλων ὡς αὐτῶν.* And in the Catalogue  
of

of the Apostolical Bishops twice: *ἰωάννης*  
*ὑπ' ἐμῆ ἰωάννου.* — *καὶ φιλαδέλφειας δημητρίου* L. VII. c.  
*ὑπ' ἐμῆ.* Thus, lastly, of *Thomas*; *αὐτῆ ἡ* 46. p. 384  
*ὀργάνῃ, ἐν ἣ ἄσπισ ἔντα ἐμὲ δωρῶν ἐπὶ τῆ ἀνα-* L.V. c.19.  
*σῆσ' ἐπληροφόρησ.* And the other way of p. 324  
speaking of any Apostle in the Third Per-  
son is exceeding rare; excepting the Case  
of *Paul*, who was not with the rest, when  
the generality of these Constitutions were  
written, as we shall hereafter observe. So  
that here is at the least as solemn a Claim  
of Authority from Christ truly Apostolical,  
as in any of the Books of the New  
Testament. These Constitutions therefore  
will well deserve to be considered by every  
Christian with that caution and awful  
regard to their contents which the Author-  
ity of the Apostles of Christ, nay of Christ  
himself, and of God his Father, so visibly  
appearing therein does demand from us.  
And indeed I must own, as to my self, that  
I cannot read them without the same re-  
gard that I pay to any Book of the Bible:  
Since I have fully satisfy'd my self that  
they are Genuine, Sacred, and Apostolical;  
and the Original Repository of those sacred  
Laws of Christ, by which he will govern  
his Church in that her glorious and happy  
State, which I look upon as now approach-  
ing: I must also profess that I dare no more  
disbelieve the *Doctrines*, nor disobey the  
*Duties* therein deliver'd and enjoin'd, than  
I dare

## An Essay on the

I dare do the like as to the known Doctrines and Duties plainly contain'd in the uncontested Books of the New Testament. And if the *external evidence* for the original Authority of this Book be now at all weaker than that of *several* of those of the New Testament; (for I take the *internal* to be rather stronger than those of the generality of the known Books, and the *external* superior to that of some of them;) 'tis only because its secret nature, and private manner of conveyance, especially after the long neglect of the Antichristian State, has made the like degree of evidence at this distance plainly impossible. Yet do I venture to affirm that no Book now extant, of the like remote Antiquity with this, which has *one tenth*, I might say *one hundredth* part of the evidence which this has, is deny'd, nay hardly doubted to be genuine by any of the impartial Learned in these Days. Now, in order to the more regular clearing this whole matter, I intend to proceed in the following method.

I. I shall premise such *Lemmata*, or *Preparatory Observations* and *Propositions*, as will afford us no small light in our following Enquiries.

II. I shall examin these Constitutions throughout; and see what *Internal Evidence* in general they will afford us themselves, that they are really Genuine and Apostolical. selves,



## *Apostolical Constitutions.*

13

III. I shall examin the same Constitutions throughout as to that part of their *Internal Evidence* which concerns *Chronology* in particular, and the Notes and Characters of time therein contained; and shall shew how exactly they every where agree with one another, and with the Age and Circumstances of the Apostles and their Companions therein concern'd.

IV. I shall somewhat largely examin into the known *Books of Scripture*, and the other, *ancient Monuments of Christianity*; and shew the abundant *external Evidence*, or Testimonies, Citations, and Allusions they do afford us in this case, for our farther Satisfaction.

V. I shall enquire into the several *Corruptions* or *Interpolations* which in later Ages have crept into these Books, and now appear in our present Copies; and shall shew that they almost all have been owing to the *Orthodox*, and principally to the *Orthodox Church of Rome*; and shall also shew how, upon good Authority, they may generally be corrected at this day.

VI. I shall draw several *Cerollaries* or *Inferences* from the whole, in order to discover the vast Advantages of these Sacred and Original Records of Christianity; both for the putting an end to our present Controversies; and for the guiding us to that truly Divine Worship, Government, Discipline,

pline, and Practice which obtain'd in the first and purest Ages of the Gospel.

And, May the God of all Grace, from whom comes every good and perfect Gift, Enlighten all our Minds, and Incline all our Wills, sincerely to Know and Obey, what he has been pleas'd to Reveal to, and Command his Church : Through his well Beloved Son, Christ Jesus. *Amen.*

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## C H A P. I.

### L E M M A T A ;

*Or, Preparatory Observations.*

I. **T**HE main original Laws of Christ, by which the Christian Church as such was settled, and at first Govern'd, generally stil'd *διδασκαλία κει.δολικη*, and *Σε.ταγαγ* or *Σε.πειξεις τῶν ἀποστόλων*, were deliver'd Personally by our Saviour to the Eleven Apostles, after his Resurrection and first Ascension, during the Forty Days of his continuance with them ; and that in the famous Place of their constant Christian Assemblies, in that part of *Jerusalem* which was Built on *Mount Sion*, whence the Christian Law was to proceed, according to the Antient Prophecies. And the same delivery of this  
Law

Law was at first solemnly commemorated by a publick Fast, or rather half Fast of Five Days, call'd *πενταετησις*, or *Quadragesima*, in way of constant Memorial of the delivery of this Law in those Forty Days space. This is an Observation of mighty Consequence; not at all now known among Christians; and yet is the Foundation of all our right understanding of these Matters. I shall prove the several Parts of it distinctly.

(1) The proper Law of Christ, or Christian Covenant, was to be deliver'd at *Jerusalem*, and particularly upon *Mount Sion*, and from thence and thence only to be propagated over the Face of the Earth, according to the known Predictions of the Old Testament. This is evident, among many others, from the following Prophecies.

I have Anointed my King upon *Zion*, the *Psal. 2. 6.*  
 Hill of my Holiness. I will declare the De-<sup>7</sup> *Ec.*  
 cree; the Lord hath said unto me, thou art my Son, this Day have I begotten thee, *Ec.*  
 compare *Heb. XII. 18. Ec.* Ye are not come unto the Mount that might be touch'd, *Ec.*  
 [*Mount Sinai.*] But ye are come unto *Mount Sion*, and unto the City of the Living God, the heavenly *Jerusalem*. — See that ye refuse not him that speaketh: For if they escaped not, who refused him that spake on Earth; much more shall not we escape, if we turn away from him, that speaketh from Heaven. *Ec.*

50. 1. 2

Out of *Zion*, the perfection of Beauty, God hath shined. &c.

97. 1.

The Lord Reigneth : Let the Earth Rejoyce. Let the Multitude of the Isles be glad thereof, &c. — *Zion* heard and was glad ; and the Daughter of *Judab* rejoyced, because of thy Judgments, O Lord. &c.

v. 8

110. 1. 2.  
&c.

The Lord said unto my Lord, sit thou at my Right Hand, until I make thine Enemies thy Footstool. The Lord shall send the Rod of thy Power out of *Zion*. Rule thou in the midst of thine Enemies. &c.

132. 13.

14. &amp;c.

For the Lord hath chosen *Zion* : He hath desired it for his Habitation. This is my Rest for ever ; here will I dwell, for I have desired it, &c.

146. 10

The Lord shall Reign for ever, even thy God, O *Zion*, unto all Generations.

*Isa.* 2. 23. &c.  
with *Mic.*

4. 1. 2. &amp;c.

It shall come to pass in the last Days, that the Mountain of the Lords House shall be Established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of *Jacob* ; and he will Teach us of his ways, and we will Walk in his Paths : For out of *Zion* shall go forth the Law ; and the Word of the Lord from *Jerusalem*. &c.

8. 14. 18

He shall be for a Sanctuary : But for a Stone of stumbling, and for a Rock of Offence to both the Houses of *Israel* ; for a Gin, and for

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for a Snare to the Inhabitants of *Jerusalem*, &c. --- Behold I, and the Children whom the Lord hath given me, are for signs, and for wonders in *Israel*, from the Lord of Hosts, which dwelleth in *Mount Zion*.

In that Day thou shalt say, O Lord, I <sup>12. 1. 6</sup> will praise thee, tho' thou wast angry with me; thine anger is turned away, and thou comfortedst me. --- Cry out and shout, thou Inhabitant of *Zion*; for great is the Holy One in the midst of thee.

Then the Moon shall be confounded, and <sup>24. 23</sup> the Sun ashamed, when the Lord of Hosts, shall Reign in *Mount Zion*, and in *Jerusalem*; and before his Antients gloriously.

Thus saith the Lord God, behold I lay in <sup>28. 16</sup> *Zion* for a Foundation a Stone, a tried Stone, a precious corner Stone, a sure Foundation: He that believeth shall not make haste.

The Lord is exalted, for he dwelleth on <sup>33. 5. 6</sup> high. He hath filled *Zion* with judgment and righteousness, &c.

O *Zion*, that bringest good tidings, get <sup>40. 9, 10;</sup> thee up into the high Mountains. O *Jeru-*  
*salem*, that bringest good tidings, lift up thy voice with strength. Lift it up, be not afraid, say unto the Cities of *Judab*, Behold your God. Behold, the Lord God will come with a strong Hand, and his Arm shall rule for him. Behold his reward is with him, and his work before him. He shall feed his flock like a Shepherd: He shall

shall gather the Lambs with his Arm; and carry them in his Bosom, and shall gently lead those that are with Young.

41. 27 The first shall say to *Zion*, behold them : And I will give to *Jerusalem* one that bringeth good tidings.

46. 12. 13 Hearken unto me ye stout-hearted, that are far from righteousness. I bring near my righteousness, it shall not be far off; and my Salvation shall not tarry; and I will place Salvation in *Zion* for *Israel* my Glory.

52. 7 How Beautiful upon the Mountains are the Feet of him that bringeth good tidings, that publisheth Peace, that bringeth good tidings of good, that publisheth Salvation, that saith unto *Zion*, thy God Reigneth !

59. 20 The Redeemer shall come to *Zion*, and unto them that turn from transgression in *Jacob*, saith the Lord, &c.

61. 1, 2, 3. &c. The Spirit of the Lord is upon me, because the Lord hath anointed me, to Preach good tidings unto the Meek : He hath sent me to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the Prison to them that are bound ; to proclaim the acceptable Year of the Lord, and the Day of Vengeance of our God : To comfort all that mourn : To appoint unto them that mourn in *Zion* ; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of Heaviness : That they might be called

trees

trees of righteousness, the planting of the Lord, that he might be glorify'd, &c.

For *Zions* sake will I not hold my tongue, <sup>62.1,2.&c.</sup> and for *Jerusalems* sake I will not rest, until the righteousness thereof go forth as brightness, and the Salvation thereof as a Lamp that burneth. And the Gentiles shall see thy righteousness, and all Kings thy glory : And thou shalt be called by a new Name, which the Mouth of the Lord shall name, &c.

Sing and rejoyce, O Daughter of *Zion*, <sup>Zech.2. 10,11.&c.</sup> for lo I will come, and I will dwell in the midst of thee, saith the Lord. And many Nations shall be joynd to the Lord in that Day, and shall be my People, and I will dwell in the midst of thee ; and thou shalt know that the Lord of Hosts hath sent me unto thee, &c.

Rejoyce greatly O Daughter of *Zion* : <sup>9. 9. &c.</sup> Shout O Daughter of *Jerusalem* : Behold thy King cometh unto thee, &c.

N. B. All those Prophecies which mention *Mount Zion* in a peculiar manner, *must* belong to the Christian Law, if the Jews inform us right as to the Situation of their second Temple, that it was on *Mount Moriab*, and not on *Mount Zion* : Since they can then have no other Reference. But whether that be so or not, 'tis plain many, if not all of those Prophecies do clearly belong to the Times of the Gospel, and to the

Law of Christ; and are accordingly so expounded in the New Testament: Which is sufficient for our present purpose.

(2) These sacred Christian Laws or Constitutions, were deliver'd at *Jerusalem*, and in *Mount Sion*, by our Saviour, to the Eleven Apostles, there assembled, after his Resurrection. This is so plain in Antiquity, that the very Memorial of this Place was preserv'd for many Centuries afterward. The Place where the Apostles met, and abode, and officiated at *Jerusalem as Christians*; (for their going sometimes to the Temple

*1<sup>st</sup> d. Pearf.*

*Leit. in*

*Act. 5. 6.*

*7. p. 30. 31*

*Mar. 14.*

*15*

*Act. 1. 13.*

was as *Jews*;) is call'd an *εσποδον, cenaculum*, or *upper Room*, such as were usually then set apart for sacred uses among the Jews: Probably the very same *large upper Room furnished, ανωγειον μεγα εσποδιον* where the Passover was Eaten. Here the Apostles *Abode*, and here immediately after the last Ascension did they *continue in Prayer and Supplication*: And here the Holy Ghost descended upon them soon afterward. So that we have no Imaginable Reason to suppose our Lords Conversation with them at this Time, to have been any where else. Now that this *upper Room* was in *Mount Sion*, we have sufficient Evidence; nay some that our Lord descended there from Heaven; which must have been for the delivery of these Constitutions to the Apostles there assembled. Hear the Antient Testimonies hereto relating.

*Epi-  
pla-*



phanus's Account of *Adrian's* coming to *Jerusalem* so early as about *Anno Domini* 120. and his finding all in Ruins but this very Church upon *Mount Sion*, is in these Words:

ἔρχετο εἰς τὴν παλατινὴν, ἣ καὶ ἰουδαίαν καλεῖσθαι <sup>De mensur.</sup>  
 λι, μετ' ἔτι μετ' ἡ τῶν ἱεροσολύμων ἐρημώσεως, <sup>& p. 14. p.</sup>  
 καὶ ἀνεῖσαν ἐπὶ τῷ ἱεροσολύμῳ, ἣ πρῶτον πόλιν <sup>170.</sup>

καὶ ὀνομασθῆναι, ἣν κατέσχευε πικρὴ ἕσπερασια, ἣ πῶς  
 τῷ δότρω ἔπει τὴν βασιλείαν, καὶ εὗρε πύλιν  
 πύλιν πάλιν ἠδαφισμένον, καὶ τὸ ἱερόν, τὸ Θεοῦ  
 καταπεπατημένον, παρεκτὸς ὀλίγων οἰκημάτων,  
 καὶ τὸ Θεοῦ ἐκκλησίαν, μικρὰς ἕσπερα, ἐνταῦθα ὑπο-  
 στήριξτε οἱ μαθηταὶ ὅτι ὁ Ὁσὴ ἀνελήφθη ἀπὸ  
 τῶν ἐλαίων. ἀνέβη εἰς τὸ ὑπερῶν. ἐκεῖ γὰρ  
 ὠλοδόμητο, ταῖσιν ἐν τῷ μέρει σιών, ἥτις ἀπὸ  
 τῆς ἐρημώσεως ἀφελείφθη, καὶ μέρη οἰκησέων ἀπὸ  
 αὐτῶν τὴν σιών, καὶ ἐπὶ τῷ ὄρει ὄρει, αἱ ἐν τῇ σιών  
 μόναι ἐστίκεν. *Cyril of Jerusalem* expressly

mentions this descent of our Saviour upon *Mount Sion* in these Words. Οἶδαμεν τὴν  
 πνεῦμα τὸ ἅγιον τὸ λαλήσας ἐν περσέταις, καὶ ἐν <sup>Caesarij</sup>  
 τῇ πεντηκοστῇ κατελθεῖν ἐπὶ τὴν ἀποστόλους ἐν εἰδῇ <sup>16 S. 2. p.</sup>  
 πνεύμων γλωσσῶν, ἐνταῦθα ἐν τῇ ἱεροσολύμῳ,  
 ἐν τῇ ἀνωτέρῳ τῶν ἀποστόλων ἐκκλησίᾳ. πάντων  
 γὰρ παρ' ἡμῶν ἐστὶ τὰ ἀξιώματα. ἐνταῦθα Χρισ-  
 τὸς ὁ εἰς ἕραν κατέλθει. ἐνταῦθα τὸ πνεῦμα τὸ  
 ἅγιον ὁ εἰς ἕραν κατέλθει. And if we want  
 to know for what purpose our Saviour *des-*  
*cended from Heaven*, after his first *Ascen-*  
*sion*, we may partly guess by the Testi-  
*mony of Chrysostom*, that it was to bring  
 down some Sacred and Divine Doctrines

contain'd in the Apostolical Constitutions, as we shall observe hereafter. The Coptick Records are also remarkable as to the Apostles assembling afterwards in the same place, to write down the same Constitutions. *Dum essent [Apostoli] congregati in cœnaculo Sionis. — Isti sunt Canones quos constituerunt Apostoli Sancti & Discipuli puri qui vocantur Tituli, super quibus congregati fuerunt Apostoli, & ordinaverunt eos ope spiritus sancti in cœnaculo Sionis : quos collegit [vel compilavit] Clemens, discipulus Petri Apostoli.* Hear also an occasional account of *Ferom* concerning *Paula*. *Unde egrediens ascendit Sion, quæ in arcem vel speculam vertitur. Hanc urbem quondam expugnavit & reedificavit David. De expugnata scribitur, væ tibi civitas Ariel, id est Leo Dei, & quondam fortissima, quam expugnavit David. De ea quæ ædificata est dictum est, Fundamenta ejus in montibus sanctis. Diligit Dominus Portas Sion super omnia tabernacula Jacob. Non eas portas quas hodie cernimus in favillam & cinerem dissolutas ; sed portas quibus non prævalebit infernus, & per quas credentium ad Christum ingreditur multitudo. Ostendebatur illi columna, ecclesiæ porticum sustinens, infecta cruore Domini, ad quam vincētus dicitur & flagellatus. Monstrabatur locus ubi super 120 credentium animas spiritus sanctus descendisset, ut Joëlis vaticinium compleretur.* So

that

*Ludolph.*  
*Comment.*  
*in Hist.*

*Æthiopic.*

*L. II. c. 6*

*n. 29.*

*L. III. c. 4.*

*n. 30. Be-*

*vereg. Ju-*

*dic de Ca-*

*non. § 5.*

*p. 429.*

*Epitaph.*

*Paul. ad*

*Euseb. p*

*172.*

that this very place, Mount *Sion* it self, so distinctly foretold by the Prophets, appears to have been as distinctly observ'd by our Saviour; and the descent of Christ from Heaven, there to deliver these his sacred Laws and Constitutions to the Eleven to have been directly known by the Antients; nay, the very place to have been denominated from the Apostles assembling there, *The Upper Church of the Apostles.*

And how sacred it was therefore accounted, and how carefully rebuilt in the Days of *Constantine*, let *Nicephorus* be witness, in his History of *Constantine's Mother Helena.*

Πάλιν ἡ πρὸς τὴν ἁγίαν ὑποστέφασα πόλις, <sup>Niceph. Callist. L. VIII.</sup>  
 ἐν τῇ σιών, μέγιστον εἰς μνήμης καὶ πλάτους ὀκταε-  
 χρονα οἶκον ἀνέστη. ἢ ἐν μὲν τοῖς ὀπταδὲν μέρεσι 30  
 τὸ οἶκημα περικλείουσιν ἔνθα ἦσαν ῥωμηνοὶ καὶ  
 συροὶν κεκλησμένων ἕνα τὸ τῶν ἰουδαίων φόβον οἱ  
 μαθηταί· ἐν ᾧ καὶ ὁ θεὸς δέειπεν ἐγγύετο, ὃ, τε  
 θεὸς νιπτήρ, καὶ ἡ τῆς ἁγίας πνεύματος χάρις.

(3) These sacred Laws and Constitutions were given there in the famous Forty Days space after our Lord's Resurrection and first Ascensions, before his final leaving the World at his famous Ascension in the Clouds to Heaven. This is plain from the words of *Matthew, Luke*, and the Constitutions themselves, all giving light to one another concerning this matter.

Καὶ προσελθὼν ὁ ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. <sup>Math 26. 18, 19, 20</sup>

γῆς· πορεύσιντες ἕν μαθητεύσατε πάντα τὰ ἔθνη·  
 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τῶ πατρὸς, καὶ τῶ  
 υἱοῦ, καὶ τῶ ἁγίου πνεύματος· διδάσκοντες αὐτοὺς  
 τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. καὶ ἰδὲ ἐγὼ  
 μετ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς Συντε-  
 λείας τῶ αἰῶνος· ἀμήν.

Mat. 10 3

Οἷς καὶ ἠρέσθησαν ἑαυτὸν ζῶντα, μετ' τὸ παθεῖν  
 αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαρά-  
 κοντα, ὀπίσθιόν· αὐτοῖς, καὶ λέγων τὰ ὡσαύτῃ τῆ  
 βασιλείας τῶ Θεοῦ.

Constitut.  
 L V c 7.  
 p. 309

Κι Συνδρασμαφέντες αὐτῷ ἡμέρας τεσσαράκον-  
 τα, μετ' τὸ ἔργον αὐτοῦ, καὶ λαβόντες ἐντολὴν παρ'  
 αὐτοῦ κηρύξαι τὸ εὐαγγέλιον εἰς ὅλον τὸ κόσμον, καὶ  
 μαθητεύσαι πάντα τὰ ἔθνη, καὶ βαπτίσαι εἰς τὸ αὐτοῦ  
 δόξαν· ὅτι ἀθενεῖα τῶ δεῦ τῶ ὅλων, ὅς ἐστιν  
 αὐτοῦ πατήρ· καὶ μάρτυρία πνεύματος, ὅς ἐστι πνεύ-  
 ματος· διδάσκοντες ὑμῶς ταῦτα πάντα, ἃ ἐλα-  
 τωξάμεθον ἡμῖν ἀνελήφθη ἐφ' ὅσα ἡμεῖς εἰς τὸ βα-  
 ρύον, πρὸς τὸ ἀποσελῆσθαι αὐτόν.

ε. 19. p.  
 324

Κι πάλιν — ἐορτάσατε τὴν ἐορτὴν τῆ ἀναλή-  
 ψεως τῶ κυρίου, καθ' ἣν πληρώσας πᾶσαν οἰκου-  
 μίαν καὶ ἔλατωξεν ἀνῆλθε πρὸς τὸ ἀποσελῆσθαι  
 αὐτόν.

(4) This solemn Delivery of the Chri-  
 stian Law or Constitutions during that 40  
 Days before our Lord's final Ascension,  
 which was so eminent a Completion of the  
 ancient Prophecies, was originally commemo-  
 rated by a Fast, or rather half Fast of  
 Five Days, but stil'd τεσσαρακονθῆ, *quadrage-  
 sina*, or a Fast for 40 Days in all the most  
 antient Ages of the Church. This Fast is  
 attested

attested to by an express Law in the Constitutions; confirm'd by the LXIX Apostolical Canon; and was constantly observ'd by the Primitive Christians. The Passages hereto relating are these.

Ἦμῶν φυλακία ἡ νηστεία τῆ πεντηκωστής, *Constitut.*  
 μνήμην ἀειχμῶν τῆ τῆ κωλυσι πολιτείας τε, καὶ *L. V. c. 13.*  
 νομοθεσίας. ἐπιτελείω δὲ ἡ νηστεία αὐτῆ ἀπὸ τῆς *p. 316*  
 νηστείας τῆ πάρα, ἀρχομένη μὲν ἀπὸ δευτέρου,  
 πληρομένη δὲ εἰς ἑξήκοντα.

Εἰ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, *C. m. 63*  
 ἢ ἀναγνώστης, ἢ ψάλτης, ἢ ἀγίδου πεντηκωστήν ἢ  
 νηστείαν, — ἠδικεῖται· ἵνα εἰ μὴ δι' ἀνάγκην  
 βωμολοκίαν ἐμποδίζοιτο. εἰ δὲ γίνῃς ἢ, ἀφορι-  
 ζέσθω.

*Ecce enim convenio vos & præter Pascha* *Tertul. Ad-*  
*jejunantes, citra [before] illos dies quibus* *vers. psy-*  
*ablatus est sponsus.* *chic. c. 13.*

*Habemus enim quadragesimæ dies jejuniis*  
*consecratos.* *Orig. Ho-*  
*mit. X. in*  
*Levit. p.*

Now that this πεντηκωστή or *quadagesima*, so strictly enjoin'd, and so constantly observ'd by the first Christians, was not a *Fast of Forty Days*, but of *Five Days* on account of *these Forty Days* when the Constitutions were deliver'd, is not only clear in the original command for its observance in these Constitutions themselves, but is farther evident in antiquity; because 'tis plain from *Irenæus* and *Tertullian*, that there was no such long *Fast of Forty Days* then in the Church. *Irenæus's* words are these;

Epist. ad Victor. ap. Euseb. Hist. Eccl. L. V. c. 24 p. 192. 193. L. V. c. 18. p. 322. ὁμοίως γὰρ μόνον ὡς τῆς ἡμέρας ἔστιν ἡ ἀμφιβόητος, ἀλλὰ καὶ ὡς τὸ εἶδος αὐτῆς τῆς νηστείας. οἱ μὲν γὰρ μίαν ἡμέραν δέον αὐτὰς νηστεύειν, οἱ δὲ δύο, οἱ δὲ πλείονας, οἱ δὲ πεντακοντα ὡς ἡμερῶν. τῶν. Which account is very agreeable to

Answer. Psychic. c. 14. p.

the Rules of the Constitutions, relating to this Paschal Fast; and shews that some Christians would choose to keep even the Solemn Time of that Fast, the same Number of Hours, that the other was appointed for Days: Probably not without some regard to the same. Tertullians Words follow: *Certe in Evangelio illos dies jejuniis determinatos putant [Psychici, sive Catholici] in quibus ablati sunt sponsus; & hos esse jam solos legitimos jejuniorum Christianorum, abolitis legalibus, & Propheticis vetustatibus.— De cætero autem indifferenter jejunandum ex arbitrio, non ex imperio novæ disciplinae, pro temporibus & causis uniuscujusque. Sic & Apostolos observasse, nullum aliud imponentes jugum certorum & in commune omnibus obendorum jejuniorum.* Nay, it appears elsewhere from the same Tertullian, that the very Montanists had but about Three Weeks of Solemn Fasting in all the Year. Yet were they accus'd by the Catholicks, as introducing an unwarrantable Burden upon the Faithful. But as for Bishop Beveridge's Learned Dissertation concerning this πεντακοντη, or Quadragesima; so far I mean as he pre- tends

Vind Canon L. III. c. 1. — 9. p. 138. — 169

tends to prove it Forty Days long ; he is plainly entangled with the Antient Testimonies, and utterly at a loss how to Account for them. Nor can he make out those Forty Days any other way than by supposing our modern way of Computation from *Ashwednesday* ; by supposing *Saturdays* to be Days of Fasting ; and by including the *Paschal Fast* under this of Forty Days ; in every point directly contrary to Antiquity. For this *παρασκευη* is expressly appointed to begin the Second Day of the Week, whereas *Wednesday* is the Fourth. *Saturdays* were also never Days of Fasting in those early Ages, one excepted, (when the lying of Christ in the Grave was commemorated.) And the *παρασκευη* was most directly distinguish'd from the *Easter Fast* in the Primitive Church, and was observ'd before it, as appears elsewhere, and particularly here in the Constitutions. 'Tis also own'd by Bishop *Beveridge*, that a Fast of Thirty Six Days, nay of Two or Three Weeks only, are in this Case frequently call'd by the same Name, *παρασκευη*. Which gave occasion, when the true Reason of that Name was lost, for the wonder of *Socrates* and others, that such different and shorter kinds of Fast, should still be every one call'd *παρασκευη* in those Ages. Which mistake, by the way, seems gradually to have introduc'd a change in the Fast it self ; and from an half Fast of

Five

c. 3. p 142  
143, 144

Five Days, for the Forty Days before us, to have gradually brought on a new Fast of Lent, or a set Fast of Forty Days, for so many Days of Christs Fasting and Temptation : To which yet there is not the least Sign of its Relation, in all the foregoing Ages of the Church. Such strange and ill grounded Consequences have followed Mens leaving the original Laws of the Gospel, or Apostolical Constitutions, and pursuing the contrary Decrees of Synods or Princes, and running after the vain Imagination of their own Hearts in matters of this Nature.

*Corollary (I)* We may here observe a New, and most Powerful Argument for the certainty of the Fundamental Fact of Christianity, the Resurrection of our Blessed Saviour : Since we now see that he did not meerly appear suddenly to a few, or to many for a few Minutes only, but that besides those Appearances, known by all from the Gospel Histories, he came to, and abode with the Eleven Apostles so often, and so long, as to Reveal to them all the Laws and Constitutions of Christianity, contain'd in the Book before us ; and this in a set Place, where they constantly met together for Divine Worship. So that the Apostles certainty that their Lord was Risen from the Dead, was hardly less than that of his living among them, and conversing with them, before his Passion.

*Corollary*



## Cap. I. *Apostolical Constitutions.* 29

*Carol.* (2) We may here also observe Serm. & Essays, VI. p. 145. — 181 of what Consequence that Assertion is, which I have prov'd elsewhere, and which I shall still farther confirm hereafter; *viz.* that our Lord Ascended first up to Heaven, on the very Day of his Resurrection from the Dead: The Inauguration into his Kingdom in Heaven of necessity preceding this his Royal Power and Authority, which was so eminently exercis'd, in his Delivery of these his Divine and Heavenly Laws and Constitutions to us. How many Texts of Scripture also that Proposition and this compar'd together will afford Light to, which of late have been misunderstood, I shall not here pretend to enumerate. The careful Reader will observe them upon occasion, all along the Course of his Studies.

II. As *Paul*, the Apostle of the *Gentiles*, had no knowledge of these sacred Constitutions, at this Time of their original delivery by our Lord, so was he at first unconcern'd with the other Apostles, either to Learn the same from them, or to joyn with them in their delivery to the Church; since he received them, together with the rest of his knowledge of the Gospel, by immediate Revelation from Christ himself, and distinctly communicated them to his Companions and Attendants, and thereby to the rest of the Church. Nor does he appear with the rest at the famous Council of *Jerusalem*, about

## *An Essay on the* Cap. I.

*A. D.* 64, when the original *Catholick Doctrine*, or former Five Books and an half of the Constitutions were Written and sent to the Churches; but only at that about *A. D.* 67. when the Apostles, all in general met again to confirm the whole foregoing Writing, and to compose the Extract that was to be publish'd to all, the *διδαχὴ τῆς ἐκκλησίας*. This is an Observation of great Consequence to Christianity; and its peculiar Truth, as to the present Constitutions, a very great mark of genuine Sincerity therein, and very agreeable to our Saviour's surprizing and most wise management in these matters. For Christ our Lord, besides the Delivery of his Laws himself to the Eleven after his Resurrection and first Ascensions, did afterwards, by Miracle, convert *Saul*, the most obstinate Persecutor which the Gospel had, and made him the strongest Witness to it of them all; and by a distinct method of direct Revelation and Instruction communicated to him exactly the very same Gospel, the very same sacred Laws and Constitutions which he had communicated to the rest before; and so Ordain'd him to be an intirely new and distinct means of conveying the same to his Church; and by the punctual agreement of both Revelations secur'd all Christians of their Divine Original and Authority for ever. Thus *Paul* most expressly declares  
con-

concerning himself; Παῦλος ἀπόστολος ἔσται ἀπ' ἀνθρώπων, ἑστὴ δὲ ἀνθρώπων, ἀλλὰ ἐξ' ἰησοῦ χειρῶν, καὶ θεῶν πατέρων, τῶ ἐργείων ἁπλῶν ἐκ νεκρῶν. — γνωρίζω ὑμῖν, ἀδελφοί, πὶ εὐαγγελίον ἃ εὐαγγελισθὲν ὑπὸ ἐμοῦ ὅτι ἔκ ἐστὶ καὶ ἀνθρώπων ἑστὴ καὶ ἐξ' ἀνθρώπων πατέρων αὐτῶν, ἕτε ἐδιδάχθη, ἀλλὰ δὲ διὰ πατρὸς αὐτοῦ ἰησοῦ χειρῶν. And so he goes on to give a full account of the same thing, and as to a matter of great consequence, calls God to witness to the truth of what he says here-

in: ἃ ὑμεῖς γράφετε ὑμῖν ἰδέ, εἰς ὄψιν τῶ θεῶ, ὅτι ἔστι καὶ ἀνθρώπων ἑστὴ καὶ ἐξ' ἀνθρώπων πατέρων αὐτῶν, ἕτε ἐδιδάχθη, ἀλλὰ δὲ διὰ πατρὸς αὐτοῦ ἰησοῦ χειρῶν. Accordingly we learn from the Sixth Book of the Constitutions, as the true reading was in the Fifth Century, preserv'd to us by *Varadatus*, that at the famous, and otherwise general assembly, when the *Catholic Doctrine* was written, about *A. D.* 64. all the surviving Apostles were there but *Paul*. *Sancti Apostoli dum Congregati essent in Jerusalem, præter Paulum Apostolum omnes simul Librum Actuum conscripserunt, propter fidem Domini Jesu Christi: & permanet in sanctis Ecclesiis quod scripserunt:* And that this is true, the whole Constitutions, till the very last Book, do attest, even in our present Copies. *Paul* and

*only Paul* being ever therein spoken of in the third Person, as absent, and unconcern'd in them; even where more of his peculiar Companions and Attendants are concern'd and employ'd than of all the rest. As if the

*Ap. Græcæ Spicileg. Tom. I p. 38. E. Concil. Labb. col. 978. See Constitut. L. II. c. 4. p. 234. c. 55. p. 259. c. 56. p. 262. L. VI. c. 8. p. 337. c. 12. p. 342. L. VII. c. 46. p. 383, the 384*

the other Apostles chose to transmit *their own* Constitutions by those very Men who could best witness to their agreement with such as were deliver'd by *Paul* also; which yet were of a quite different original. At what particular time *Paul* received these Constitutions from our Saviour, I cannot certainly tell; or whether at several times or not. Yet can I not avoid reflecting a little on his own Words in one place, where he informs us, that he was *caught up into Paradise*,  $\kappa\acute{\iota}\ \eta\kappa\epsilon\upsilon\epsilon\upsilon\ \alpha\pi\acute{\rho}\eta\tau\alpha\ \rho\eta\mu\alpha\tau\alpha,\ \alpha\ \epsilon\sigma\tau\iota\ \delta\epsilon\lambda\omicron\upsilon\sigma\alpha\iota$  *and heard secret Words, which 'tis not lawful for a Man to utter; or not lawful to utter to Man.* Which is very near to the nature of those  $\delta\iota\omicron\upsilon\sigma\tau\eta\tau\alpha$ , or mystical things which are contain'd in these secret Constitutions. But this is only an uncertain conjecture. However, we may here note by the way, that although *Paul* was only a single Apostle, and the rest Eleven in Number, yet did the Laws and Constitutions deriv'd from Christ by him, on account of his *labouring more abundantly than they all*, with God's peculiar Blessing on his Labors, and of the Number and Character of his Followers and Attendants, which none of the other Apostles appear to have had, spread at least equally wide with those which came from all the rest. Accordingly, in the Catalogue of those Apostolical Churches wherein Bishops were placed

2 Cor. 12 4

1 Cor. 15.  
80.

ced by the Apostles themselves, of which hereafter, about one half belong to *Paul*, or to his Companions : As 'tis easy to observe upon the Comparison.

*Constitut.*  
*L VII.*  
*c. 46.*  
*p 382 —*  
*385*

III. The Times of the Writing the several Books of the New Testament, both from the *Number of Citations*, made severally from them in the *Apostolical Constitutions*, and from the *internal Characters*, and *external Testimonies* belonging to them, seem to have been as follows.

<i>Written about A. D.</i>	BOOKS.	<i>Number of References in Cotelerius's Constitutiona</i>
56	1 Corinthians	25.
57	2 Corinthians	14.
57	1 Timothy	25.
58	Romans	19.
58	Galatians	4.
60	Matthew	163.
61	Luke	76.
62	2 Clement	0.
62	Mark	25.
62	Ephesians	14.
62	Colossians	8.
62	Philemon	2.
62	Hebrews	13.
63	John	55.
64	Acts of the Apostles	59.
64	1 Peter	12.
64	Titus	5.
66	James	5?

67	Philippians	1.
67	1 Thessalonians	1.
67	2 Thessalonians	2.
67	2 Timothy	7.
67	2 Peter	2.
67	Doctrine of the Apostles	0.
69	1 Clement	0.
73	1 John	0.
83	2 John	0.
84	3 John	0.
85	Jude	0.
87	Barnabas	0.
87	Hermas	0.
96	Apocalypse	0.
99	2 Esdras	0.
116	Ignatius	0.
116	Polycarp	0.
		537

*Pearf. An.*  
*Paulin*  
*Mills Pro-*  
*legem.*

Note here, that this Table agrees nearly enough with our other best Writers upon this Subject, Bishop *Pearson* and Dr. *Mills*, as to those Books where they have any sure Notes of Chronology, or even valuable Conjectures; I mean as to the Epistles to the *Corinthians*, the *Romans*, *Galatians*, *Ephesians*, *Colossians*, *Philemon*, *Hebrews*, *Titus*, the Second to *Timothy*, the first and Second of *Peter*, the Second and Third of *John*, that of *Jude*, the first of *Clement*, the *Apocalypse*, *Ignatius* and *Polycarp*. And accordingly

dingly the Times determin'd by them, do well enough agree with the other Method here made use of by me also; I mean with the Number of Citations made from them, or References to them in the Constitutions; upon this reasonable Hypothesis, that the longer any sacred Book had been Publick, and the oftner it had therefore been Read in the Churches and at Home, the more would it naturally be fix'd in the Memories of Christians, and the oftner quoted by them upon all Occasions. This Observation, I say, holds well enough in all the foregoing Books of the New Testament, which are at all quoted in the Constitutions, excepting the Epistle to the *Galatians*, and that of *James*: The former of which ought to be Written later, and the latter earlier by this Rule. And indeed it is not at all certain that the Epistle to the *Galatians*, was not Written later; being plac'd about the same Time with that to the *Romans*, rather because its Subject and Contents agree best therewith, than on Account of any other direct Character of so great Antiquity. And then for the Five Quotations out of the Epistle of *James*, which is here plac'd so very late, the Reader is to observe, that tho' *Cotelerius* has noted so many, and so the Table from him ought to contain the same Number; yet that they are generally but one Quotation, and that of Words contain'd in *Peter's*

first Epistle also: And that the small remainder of one or two besides, tho' they may allude to an Expression in the Epistle, yet is that Allusion too remote to be much depended on in this case. So that 'tis somewhat doubtful, whether this Epistle be at all refer'd to in the same Constitutions: As the Time of its Writing was I think little different from that of the compleating the principal Parts thereof, and the adding many, if not all the Testimonies and Quotations thereto. But then, the Reasons why I place the rest of the Sacred Books so differently from others are these that follow.

(1) 1 *Timothy* A. D. 57. This Epistle is refer'd to 25 Times in the Constitutions; and so by that Rule ought to be very early. And that it was really Written so early seems very plain. For *Paul* therein says, that he had desired *Timothy* to abide at *Ephesus*; that he hoped to come to him shortly; and exhorted him to give diligent Attendance on his Office till he came: Whereas about this very Year, we know from the Acts of the Apostles, he took his most solemn farewell of the Presbyters of *Ephesus*, and assur'd them to their great Sorrow, that he knew that they all should see his Face no more. Those who venture from very uncertain reasonings, to set aside so plain a Character as this, do by no means shew their sagacity and impartiality in these matters.

1 *Tim.* 1. 3  
3. 14.  
4. 15.

*Act.* 20. 17  
66.

(2) *Marks*



(2) *Mark's Gospel*, A. D. 62. after that of *Luke*. This Time agrees well with the smaller Number of Quotations; with *Mark's* following *Luke's* Order, even in Histories directly taken from *Matthew*; and with the original Order in the Constitutions, when they are first named together, in the original Direction for the Reading the sacred Books in the publick Assemblies: *μὲν τῶντα δὲ πρώτῃ ἢ παρῆλυτο ἀναγιγνωσκέτω τὰ εὐαγγ- I. II. 57. γέλια, ἃ ἐγὼ ματθαῖος καὶ ἰωάννης ἀφ᾽ ἐδωκέναι ὑμῖν καὶ ἃ οἱ Συμεὼν καὶ παῦλος ἀφ᾽ ἐδωκέναι ὑμῖν, Ζηκὰς καὶ μαρκοῦ.*

(3) *Clements 2 Epistle*, A. D. 62. That this Epistle of *Clement*, Written to a Church or to Persons now utterly unknown, was early and *Prior* to his most famous Epistle to the *Corinthians*, seems to me probable from the Arguments following. Herein are several References to passages in the very first Times of the Gospel, and to Books now lost, which were earlier than the present Books of the New Testament: And for the known Books none are quoted or alluded to but Three of the earliest, the first Epistle to the *Corinthians*, with the Gospels of *Matthew* and *Luke*: That is the very same Books that are also refer'd to, and alone refer'd to, in the first and earliest Book of the Constitutions also. That this and the other Epistle of *Clement* are never quoted in the Constitutions is not to be wondred at; since their Author

appears to have been generally the Writer of the other, and so not very likely to cite his own Authority for their Confirmation. 'Tis also to be noted that the first Book of the Constitutions and this Epistle, by citing the same Three Books, particularly *Matthew* and *Luke*, without *Mark* and *John*, confirm the stating of these Matters in our present series, and fairly imply, that *Mark* as well as *John* are later, not only than *Matthew*, but than *Luke* also.

(4) *John's* Gospel, A. D. 63. That this Gospel was Written so early, appears highly probable to me on the Accounts following. (1) The frequent Citation of it, and the Number of the Citations in the Constitutions, no fewer than Fifty Five, plainly infer this degree of Antiquity. (2) Many of the Antient MSS. and Versions affirm, that it was Written about the 30th. 31st. or 32d. Year after our Saviours Ascension: Which agrees exactly to the Time here assign'd. (3) Almost all the Commentators since *Theophylact* agree to the same Time. (4) *John's* speaking of the Pool of *Bethesda*, in the present Tense *est*, and not *erat*, better agrees to the Time here assign'd, before the Destruction of *Jerusalem*, when that Pool and Porch were certainly in being, than to the Time afterward, when probably both were destroyed. (5) That Occasion of *John's* Writing his Gospel mention'd by the Antients,

*viz.*

See Mills  
Proligon.  
in Calce  
Joan.  
Ibid. and  
Waitey in  
Preface to  
John.  
John 5. 2.

*viz.* the bringing the other Three Gospels to him, and his observing their Deficiency See Mills Proleg. p. 22. as to the Acts of Christ before the Baptists Imprisonment, does much better agree with this Time, just after the Publication of those Gospels, than with that above Thirty Years later, to which its Writing is now ordinarily ascrib'd. (6) That other occasion of its Writing mention'd by the Antients, *viz.* in Ibid. opposition to the Heresies of *Cerintbus* and *Ebion*, who deny'd the Pre-existence and Divinity of our Saviour, does also better agree with the former Time, when those Heresies first sprang up, than to that so much later, just before the end of the Century, which is usually assign'd to it. (7) No Original Writings of our Religion, which quote the *other Three Gospels* with any frequency do omit *this*: Nay I believe no such Writings quote *those Three* so much oftner than they quote *this*, as to imply any such difference in the Time of their Writing as is usually suppos'd: Which yet must in all probability have been the case, had the other Three Gospels been Publish'd between Thirty and Forty Years earlier than this before us. (8) After all, what some very Antient Testimonies speak of, that this Gospel was Written with the *Apocalypse* in *Patmus*, a little before the Death of *John*, A. D. 96. is a plain mistake; since the *Apocalypse* it self, which was seen in *Patmus*, was Written nor there

but at *Ephesus*. And if that be suppos'd a mistake as to place only, but not as to time, yet will this be easily accounted for on our Hypothesis, wherein the first Twenty Chapters are suppos'd Written, *A. D. 63.* but the last is freely own'd to be later, and not long before the Death of *John*: Which indeed its Nature and Circumstances plainly imply: But so, that it appears as an evident Appendix, added after the compiling the main part of the Book: Which indeed seems to be the case, as to the greatest part of the last Chapter of *Mark* also. And that this is not a meer Hypothesis, made upon an emergent difficulty, in way of Evasion only, is evident, because these very Constitutions, which have no fewer than Fifty Five Citations or References to this Gospel, have yet not one Citation from, or Reference to that last Chapter, as will easily be observ'd on a particular Examination: Which Remark highly deserves the Readers Reflection; and is a great Confirmation of the present Hypothesis, and also of the genuine Antiquity of these Constitutions at the same time.

*Mark. 16. 9.*

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*Coroll.* All those Hypotheses or Solutions of difficulties, which depend on the late Writing the main of *John's* Gospel, after the Destruction of *Jerusalem*, are without Foundation, and must be laid aside; unless we suppose, that when he wrote his last Chapter long afterward, he alter'd any of his former

Ex-

Expressions, and so suited them to those later Circumstances : Which indeed is not impossible to be suppos'd. Yet because such an Opinion, without some Proof, must be very weak, all those Hypotheses and Solutions, will in the mean time deserve to be esteem'd very weak also. Nor can I deny but this *Corollary* does therefore much weaken the Fifth Proposition, in my *Harmony of the Evangelists*, with its *Corollaries* : As I here take occasion freely to acknowledge upon this occasion.

(5) The Epistle to the *Philippians*, A. D. 67. That this was not Written so early as A. D. 62. nor together with those to the *Ephesians*, to the *Colossians*, and to *Philemon*; as the forecited Authors suppose; but as late as is here assign'd, seems to me highly probable, *because* it is quite on another Subject; *because* 'tis but once quoted in the *Constitutions*; *because* Paul therein speaks of their *Fellowship with him in the Gospel from the first Day till now*; of one at least of his *Solemn Apologies for the Gospel as then over*; of the *Courage his Bonds and Sufferings had inspir'd others with*; of his doubtfulness whether he should desire to *Live* or *Dye*; with his hopes of *Living for their sakes*, and also of seeing them again; of the *Persecutions* He, as well as *they were then under*; *because* Paul here mentions those *Dogs, evil Workers*, and *the Concision*, or those Jewish persecuting

Here.

Hereticks which spread much towards the end of *Paul's* life ; because he takes notice  
 4. 15, 16 that these *Philippians* had communicated to him in the beginning of the Gospel, as at a time then long past, and that they had once and again sent supplies to him to *Thessalonica*. All which circumstances are signs of a later date ; and some of them particularly are indications that the Persecution by *Nero* was then begun at *Philippi*, which could not be before *A. D.* 64. at the soonest, when it began at *Rome* ; but might well be somewhat later ; because places remote from *Rome* must be still slower in the execution of the Emperors Orders, than those nearer to it.

(6) The Epistle of *James* *A. D.* 66. That this Epistle was not written so soon as *A. D.* 60. nor much before the Death of *James*, and Destruction of *Jerusalem*, is also plain by the following Arguments.

(1) This Epistle speaks of such *Trial*s or  
 Jam. 1. 1. Temptations, such Exercise of Faith and Pa-  
 &c. tience then peculiarly necessary, and so re-  
 v. 12. &c. presents the reward of those suffering Vir-  
 tues, it so directly affirms, that the Heathen  
 5. 6, 7, 8. already drew them before their Judgment  
 Seats, and that they condemned and slew  
 the just ; that 'tis highly probable *Nero's*  
 Persecution was then begun in *Judæa* ;  
 which was not till *Anno Domini* 64. or la-  
 ter. (2) This Epistle so plainly upbraids  
 v. 1. &c. the rich Jews with their Folly in cheating  
 the

the Poor, and hoarding up Wealth, and living in Luxury, when they already felt, and would soon feel more the *Miseries* already *come*, and coming upon them; nay, it so directly speaks of their doing all this *in the last Days* of their Common-wealth; <sup>v. 3.</sup> and so fully assures the Christians, that *the coming of the Lord drew nigh*, and the *Judge* <sup>v. 8, 9.</sup> *stood before the Door*; and so expressly speaks of those *Wars* and *Fightings* that were then among them; and that they *slew*, and *fought*, and *war'd* with one another; <sup>4. 1, 2.</sup> that it seems plain the Jewish War and its Tumults were then begun; which was about the middle of *A. D. 66*. Probably the *Hire of those Laborers*, which by the rich <sup>v. 4.</sup> Jews were *kept back by Fraud* here intimated, belongs to the Harvest *A. D. 66*. and this Epistle might well be written towards the latter part of the same Year, after both the Persecution, and the War of *Judea* were begun among them. These seem strong Evidences in this case. Yet is there one grand Objection to be here consider'd, since it has forc'd the most Learned to overlook these Arguments, and to place the Death of *James* much sooner, about *A. D. 62*. and that is the seeming Affirmation of *Josephus*, that *James* was martyr'd about that very time. But in answer to this I affirm, that *Josephus* does not say that he was then actually *put to Death*, but only *deliver'd*

up among others to be stoned by the High Priest *Ananus*. His Words are these :  
 ἄνανϑ. κατίζει βωδέριον χριτῆς, ἢ πῶρα γα-  
 γῶν εἰς αὐτὸ τ' ἀδελφὸν ἰησοῦ τῷ λεημενίῃ χριτῆ,  
 (ἰακωβϑ. ὀνομα αὐτῷ) καὶ πῖνα ἐτέρη, ὡς πῶρα-  
 νομοποιῶν κατηγορίῃ ποινασίμῃϑ, πῶδε κτε  
 λούθησιν. *He deliver'd them up to be stoned*; without affirming that they actually were stoned; much less that they all were slain thereby. For we must consider, (1) That the Condemnation by a Jewish High Priest was not sufficient regularly to put any one to Death at that time, without the Sentence of the Roman Governor: As we know from the History of our Lord's Condemnation, and the Jews own Words at that time, *it is not lawful for us to put any Man to Death*. (2) That had this Sentence been immediately executed, or attempted to be executed, yet would it not certainly follow, that *James* had been actually slain. *Paul* was truly stoned at *Lystra*, nay, and drawn out of the City for dead; yet did he live many Years afterwards. (3) *Josephus* informs us in the same place, that this Proceeding of *Ananus*, to convene Judges, and sentence Men to Death, was immediately complained of to King *Agrippa*; who presently turn'd him out of his Office for the same. So that the least delay of Execution must save the Lives of the condemned. (4) He also there informs us, that  
 when

John. 13. 31

Acts. 14. 19



when the same Complaint was presently carried to the new Governor *Albinus*, then on his way to *Jerusalem*, it was not for actually taking away the Lives of any, as if the Sentence were already executed ; but for presuming to convene such a Judicature ; for which he was immediately threatned by *Albinus*. (5) The same *Josephus*, in words directly alledg'd by *Origen* and *Eusebius*, tho' wanting in our present Copies, affirms that the Murder of this *James*, was the occasion of the miserable Siege and Desolations of *Jerusalem* : *Ἰωάννης*

*ὃ συμβέβηκεν ἰουδαίοις κατ' ἐκδίμωσιν ἰακώβου τῆς δικαίης, ὅς ἦν ἀδελφὸς ἰησοῦ τῷ λεηρομῶν χειρῶν ἐπειδή τῶν δικαιοῦντων αὐτὸν ὄντα οἱ ἰουδαῖοι ἀπέκτειναν.*

The Jewish Nation was scarcely so clear of Blood, that if this *James* had been only slain among several others, on a sudden, without a general approbation, and this Eight or Nine Years before, *Josephus* would thus ascribe those terrible miseries thereto, in so solemn a manner as he here does.

(6) *Eusebius* himself, and the much antienter *Hegesippus*, whom he cites for it, do directly affirm, that this *James* was thrown down from a Pinnacle of the Temple, and then ston'd, and after all Slain with a Club, *immediately before the Siege of Jerusalem* : *ὡδὸς ἑσπασαίους πολιορκεῖ τὴν ἰουδαίαν.*

says *Hegesippus* : And *Eusebius* there says, *Ἰωάννης ἦν ἡ ἀπίαν τὴν ἀπαρχήν μὲν τὸ μῦθον*

*Orig. Contr. Cels. L. I. P. 35. Euseb. Hist. Eccl. L. II. C. 23. P. 65.*

*ibid.*

ἄρτιον ἀπὸ πολιουρίας τῆς ἱερουσαλήμ. And  
 L. III. C. elsewhere, μὴ τῆς ἱακώβου ἄρτιον, καὶ τῆς ἀν-  
 II. P. 86. πίτου ἁρμοδίου ἀλωσιν τῆς ἱερουσαλήμ. I need not  
 say how well this account agrees with the  
 foregoing Testimony of *Josephus* in *Origen*  
 and *Eusebius*, and is therefore confirmed by  
 it. And tho' some of the circumstances in *Eu-*  
*sebius's* Copy of *Hegesippus* cannot well be true,  
 yet since in the main this account of his  
 was confirm'd by *Clemens Alexandrinus*, as  
 p. 65. *Eusebius* also assures us, it ought to be by  
 no means wholly rejected; especially if  
 p. 86. we consider, (7) That a famous piece of  
 Church History depends upon it, *viz.* that  
 presently after *James's* Death, and the tak-  
 ing of *Jerusalem*, all the surviving Apostles  
 and their Companions, with the Kinsmen  
 of our Saviour, assembled at *Jerusalem* to  
 chuse a Successor to this *James* in that  
 Bishoprick. So that unless we suppose a  
 long vacancy in the See of *Jerusalem* for about  
 Nine Years together, contrary to all rea-  
 son and parallel examples, and this in the  
 Mother Church of Christians it self, we  
 are oblig'd to suppose the Death of *James*  
 to have happen'd much later than it usually  
 is plac'd: and so are at full liberty to com-  
 ply with the former Characters of the date  
 of his Epistle towards the conclusion of  
 A. D. 66.

(7) The Epistles to the *Thessalonians*  
 A. D. 67. That these two Epistles, com-  
 monly

monly plac'd the first of all *Paul's* Writings, were not sent till a little before his Death, seems to me very probable, *because* they are so seldom referr'd to in the Constitutions; *because* we find therein, that the *Thessalonians Fame* was then spread over all *Macedonia, and Achaia, and in every* <sup>1. *Theff. 1.*</sup> place; *because* *Paul* would have come to <sup>7. 8.</sup> them once and again, but had been hindred <sup>2. 18.</sup> by *Satan*; *because* he was now under *Persecution*, and many of the *Thessalonians* were <sup>3. 3. &c.</sup> Dead for their Religion, and they wanted comfort thereupon; *because* he expressly mentions those *Persecutions and Afflictions* which they endur'd; all probably under *Nero*, after *A. D. 64.* *because* he speaks of the *mystery of iniquity*, which did already work in the World, and was the prelude to the <sup>4. 14. &c.</sup> *Man of Sin* himself; and, lastly, *because* <sup>2. *Theff. 1.*</sup> he therein mentions *his own Hand-writing*, <sup>4. &c.</sup> <sup>2. 7. 9. &c.</sup> as the token in every *Epistle*; as if he had written not a few before that time: All which put together seem plain intimations of the very late date of these *Epistles* to the *Thessalonians*.

(8) *The Doctrine of the Apostles A. D. 67.* That this sacred Extract out of the *Apostolical Catholick Doctrine*, or former Five Books and a half of the Constitutions was made so early, we learn from the *Apostles* own Preface thereto; wherein they expressly inform us that all the *Apostles* even *Paul* the

the Apostle of the Gentiles, as well as *James* the Bishop of *Jerusalem* were present at that Council, when it was written, and sent by *Clement* to the rest of the Churches. And since the Constitutions, whence this Book is deriv'd, have Quotations till this time, but no later; and since *Paul* was put to Death *Anno Domini* 68. and *James* about the same time, 'tis plain that this and this only was the real time of its Composition.

(9) The first Epistle of *John*, *A. D.* 73. I have plac'd this Epistle without any direct Evidence for the exact Time of its Writing: Only that it was sent considerably before the other Two, seems probable, because *John* does not here stile himself *the Antient Apostle* ὁ ἀρχαῖος ἀπόστολος, as he does in the other; and because it was still look'd on as *Undoubted* when the others were not so; as being, 'tis likely, longer known in the Church than the other.

(10) *Barnabas's* Epistle, *A. D.* 87. I have also plac'd this without any plain direct Evidence, only since it was certainly Written after the Destruction of *Jerusalem*; and is omitted in the last Apostolical Canon, made I think about, *A. D.* 86; and contains in its latter Branch an Epitome of part of that Seventh Book of the Constitutions, which might then be added to the rest; I think 'tis not impossible that this might be the Time of its Writing.

(11) *Her-*

(II) *Hermas's Pastor*, A. D. 87. I have, I think, good Evidence for the placing this Sacred Book exactly at this Time. For 'tis omitted in the last Canon of the Apostles about A. D. 86. and yet is I think not only cited in the *Apocalypse*, of which hereafter; but was certainly Written during the Life-time of *Clemens Romanus*; as appears from a passage therein; who yet dyed the next Year, A. D. 88. as shall be shewn hereafter. I have omitted the *Acts of Paul*, and the *Apocalypse*, and *Preaching*, and *Gospel*, and *Acts of Peter*, tho' probably, in some sense, Sacred Books, because they are now utterly lost to the Church, and scarce a few Fragments remaining at this Day. And concerning the Second Book of *Apocryphal Esdras* I shall speak more fully hereafter.

*See Lem 6. infra*

*Vis. 2. §. 4. p. 77. 78.*

*Euseb Hist. Eccl. L. III. c. 3. p. 72. c. 25. p. 97*

N. B. Altho' I have already, and shall hereafter make use of several Testimonies out of the Constitutions, even in these *Lemmata*, which are *prior* and preparatory to the Proof of their Sacred Authority; which to some may look like the begging of the Question; yet is this procedure far from any such unfair Method; since 'tis most certain, and undeniable, and put past Question by the admirable Notes of *Cotelerius*, that whether they be really Sacred and Apostolical or not, they are however a True, Faithful, and Authentick Account of the State of the Primitive Church in these Matters; and

E there=

therefore ought to have the first Place in all our Enquiries and Demonstrations thereto belonging ; at the least after the Writings of the Apostolical Fathers ; even before we come to the Proof of their more Divine and Infallible *Verity*, as Inspired Books of the New Testament.

IV. All the great Mercies granted to the People of *Israel*, whether as to the forgiveness of their Sins, the averting of Gods Judgments, or the obtaining of his Favor, I mean those of a publick Nature, were under the Law of *Moses* administred, not by the Prayers and Repentance of the People only, but also, and that principally, by a Mediator, and by Atonements ; either by *Moses* himself, or by the High Priests, and the Priests appointed on purpose by God for such sacred Ministrations. This is a Proposition of great remark under the Legal Dispensation ; and will hereafter afford no small Light to that of the Gospel, as it was originally settled by our Saviour and his Apostles : And accordingly it shall be fully prov'd by an Induction of some of the principal Examples and Precepts in this place.

*Exod* 24.  
with *Heb.*  
5. 20. &c.

The first of *Moses's* Covenants is confirm'd with the Blood of a Sacrifice, sprinkled on the Book of the Covenant, and on all the People, and with the solemn Participation of that Sacrifice between God and the Representatives of the People, in *Mount Sinai*.

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# Cap. I. *Apostolical Constitutions.* 51

The Building of a Tabernacle is appointed; <sup>Chap. 25.</sup> with its Altars, Propitiatory, Sacrifices, and <sup>31</sup> Priests, even before the Sin of the *Golden Calf*.

After the Sin of the *Golden Calf* God says <sup>32 10. &c.</sup> to *Moses*. — Now therefore let me alone, that my Wrath may wax hot against them, and that I may Consume them: And I will make of thee a great Nation. And *Moses* besought the Face of the Lord his God, &c. And the Lord repented of the Evil which he thought to do unto his People. — It came to pass on the Morrow, that *Moses* said unto the People, ye have Sinned a great Sin; and now I will go up unto the Lord; Peradventure I shall make an Atonement for your Sin. And *Moses* returned unto the Lord and said; Oh! This People have sinned a great Sin, and have made them Gods of Gold. Yet now if thou wilt, forgive their Sin: And if not, Blot me, I pray thee, out of thy Book which thou hast Written. And the Lord said unto *Moses*. — Behold mine Angel shall go before thee, &c.

The next Chapter is all of it most full to this purpose: But too long to transcribe, as <sup>33</sup> is also that which follows: Where, at *Moses* <sup>34</sup> Intercession, a Second Covenant is made with the *Israelites*; tho' not so solemnly ratify'd as the first was. Then follows the actual <sup>35. — 40</sup> making and rearing of the Tabernacle, which was enjoyn'd before, for the same purposes

of Intercession, Atonement, and Sacerdotal Benediction. Then follows the Book of *Leviticus*, full of Precepts for the same grand Method of Propitiation, Intercession, Atonement, and Sacrifices; with others for the Solemn Inauguration and Consecration of those sacred Persons who were to Minister to God in the Tabernacle, and perform those mediatory Offices for the People; with the addition of many Ceremonial and Burdensom Laws, bound upon that Nation after the Sin of the *Golden Calf*. Then follows the Book of *Numbers*; full of the like Laws and Appointments; with the particular form of the sacerdotal Benediction; and the Consecration of the *Levites*, as Ministers to the Priests in these holy Offices. But to come to some more particular Examples.

*Numb. 6.*  
*22. &c.*

*11. 1. 2*

When the People complained it displeas'd the Lord, and the Lord heard it, and his Anger was kindled, and the Fire of the Lord Burnt among them.—And the People cryed unto *Moses*; and when *Moses* pray'd unto the Lord the Fire was quenched.

*12. 9. &c.*

The Anger of the Lord was kindled against *Miriam* and *Aaron*.—And behold *Miriam* became Leprous, [while *Aaron* was spar'd, at *Moses* Intercession; probably because of his sacred Function.] And *Aaron* said unto *Moses*, Alas my Lord, &c.—And *Moses* cryed unto the Lord, saying, Heal her now, O God, I beseech thee. And the Lord said unto *Moses*,



*Moses.*—Let her be shut out from the Camp Seven Days, and after that let her be received in again.

And the Lord said unto *Moses*, — I will <sup>14. 12. &c.</sup> smite them with the Pestilence, and disinherit them; and will make of thee a greater Nation and mightier than they. And *Moses* said unto the Lord, — Pardon I beseech thee the Iniquity of this People, according unto the greatness of thy Mercy: And as thou hast forgiven this People from *Egypt* even until now. And the Lord said, I have pardoned according to thy Word.

The Lord spake unto *Moses*, saying, <sup>15. 44 &c</sup> Get you up from among this Congregation, that I may consume them as in a moment: and they fell upon their Faces. And *Moses* said unto *Aaron*, take a censer, and put Fire therein from off the Altar, and put on Incense, and go quickly unto the Congregation, and make an Atonement for them; for there is Wrath gone out from the Lord, the Plague is begun. And *Aaron* took as *Moses* commanded, and ran into the midst of the Congregation, and behold the Plague was begun among the People; and he put on Incense, and made an Atonement for the People. See also *Numb.* xvii. and xxi. 6. &c. with *John* iii. 14. *Numb.* xxv. 6. 7. 8. 13. xxviii. xxix. Now for some Examples from the Book of *Deuteronomy*.

I fell down before the Lord as at the first,

*Deut. 9.18.* Forty Days, and Forty Nights : I did neither Eat Bread, nor Drink Water ; because of all your Sins which ye Sinned in doing wickedly in the Sight of the Lord, to provoke him to Anger. (For I was afraid of the Anger and hot Displeasure wherewith the Lord was Wrath against you, to destroy you,) but the Lord hearkened unto me at that time also. And the Lord was very Angry with *Aaron* to have destroyed him ; and I prayed for *Aaron* also the same time.—

*v. 35. &c.* Thus I fell down before the Lord Forty Days and Forty Nights, as I fell down at the first, because the Lord had said he would destroy you, &c.

*30. 10.* I stayed in the Mount according to the first time Forty Days and Forty Nights ; and the Lord hearkened unto me at that time also, and the Lord would not destroy you.

*N. B.* I have set down Instances only in the Jewish Nation, in the Days of *Moses* ; but the same general way of Addresses to God by Sacrifices and Intercession for the Offenders, has been practic'd and accepted from the beginning of the World ; as the known sacred Histories of *Abel, Noah, Job, Abraham, David, Solomon* and others, do fully inform us ; and as all the most Antient Profane Histories do Witness also.

*V.* The Laws given to the Jews were of several sorts, and given at several times  
and

and places; and seem part of them to have been made common for the use of all the People, and part to have been intrusted only with the Governors, according as they concern'd their Duties and Employments respectively. In order to the right sorting and distinguishing of these Laws we must Note, (1) that the grand distinction, given us fully in the Constitutions of the Apo-  
Constitut. L. I. c. 6. p. 205. L. II. c. 5 p. 216. L. VI. c. 19. c. p. 349.  
 stles, and thence by some of the Antients afterwards, is that of Laws *before*, and Laws *after* the Sin of the *Golden Calf*. The One, generally Moral, Easy, and Beneficial, highly reasonable in themselves, and agreeable to the freedom of Mens Natures; wherein the Sacrifices mention'd were rather left to their own choice and devotion, and order'd as to the manner and object then ty'd upon them as necessary duties. The Other, many of them Ceremonial, Positive, Burdensom, and Rigorous, bound upon them under an absolute necessity, and little allowance made for freedom or choice; and frequently made up of unaccountable, yet very numerous injunctions; to tye them fast, and prevent their Idolatry, and hankering after the wicked customs of the Nations about them; and to render them sensible of their want of a merciful Redeemer, a gentler Law, and a new Covenant of Grace and Favor under him; as well as of his atonement for them, and Intercession for the Re-

mission of their numerous Offences and Breaches of that Law. These Additional Laws are those which the Gospel has generally freed us from, and no other; the rest being sometimes chang'd a little, and alter'd, and so suited to the nature of Christianity, but not properly abrogated by our Saviour in the New Testament. Note (2) that the former sort of Laws, given before the Sin of the Golden Calf, were of *three* kinds themselves. *First*, the Ten Words, or Commandments, spoken by our Lord himself, in the Name of the Supreme God, in Mount *Sinai*; and the Foundation of the whole Covenant made with that People in the Wilderness: And *God added no more*, in this manner, but *wrote them on two Tables of Stone*, the *Tables of the Covenant*; and order'd them to be all along preserv'd in an Ark, called thence *the Ark of the Covenant*, in the most holy Place. These, properly speaking, are never in Scripture included under the Laws given by Angels, Messengers, or by *Moses*, that Peoples Mediator with God; but were in a most amazing manner promulgated by the God of *Israel* himself to the whole Body of the People, *Exod. XX.* *Secondly*, The Laws given them by *Moses* immediately after the delivery of the Ten Commandments, upon the *Israelites* request, that God would rather deliver them by *Moses* than by himself

Deut. 5. 22,  
&c.

self in the former frightful manner ; and their promise that they would faithfully observe them when they should be thus given them. These contain those Moral, Equitable, and Beneficial Laws above mention'd ; without that rigor and severity which was made use of afterwards, *Exod. xxi. xxii. xxiii.* Which Portion of the *Pentateuch* seems to be call'd peculiarly *the Book of the Covenant*, or of this first Covenant made with them, before their Apostacy ; and this, together with the most sacred *Tables of the Covenant*, were the Conditions and Laws upon which God entred into Covenant with that whole Nation, in the most solemn and surprizing manner that ever was ; as we read Chap. xxiv. *Thirdly*, The Laws and Commandments which God said *He had written, that Moses might teach them to the People*, and which are so often peculiarly refer'd to afterward, when *Moses* is so frequently bid to *do all things according to the Pattern shewed him in the Mount*, and including all the *Tabernacle Worship*, with the Offices of the High Priest, Priests, and Levites thereto belonging. This *Law and Commandments*, tho' probably written by our Lord himself, and fully explain'd, and its utmost meaning and spiritual intention declar'd to *Moses* in that *Forty Days* in the Mount, does never appear to have been intirely publish'd, or put into the hands of the

*Exod. 24.*  
12.

25. 40. 26.

30. 27. 8.

*Num. 8. 4.*

*Act. 7. 44.*

*Heb. 8. 5.*

*See 2 Esd.*

14. 3-6.

the Body of the People ; but only so much of it told them by *Moses* as concern'd their own Duty and Practice all along ; and the Book it self committed, as a sacred *Depositum*, to the Governors of the People Ecclesiastical and Civil. This sacred and secret Book of Jewish Constitutions, or at least so much of it as is still preserv'd in the Pentateuch, is contain'd at present, *Exod.* xxv.

--- xxxi. Note (3) That the latter sort of Laws, given after the Apostacy by the golden Calf, are also of three several sorts. *First* the Ten Commandments, or Tables of the Covenant were the same ; only the Tables themselves were now of *Moses* Workmanship and not of Gods, as the former Tables were ; and 'tis possible the form of Words might be so far alter'd as that in *Deuteronomy* is different from that in *Exodus*.

*Exod.* 20.  
*Deut.* 5.

However, *Secondly*, a new and smaller *Book of the Covenant* was written, not now by God, but by *Moses*, in his second Forty Days stay in the Mount : And this *Second Covenant*, after the forfeiture of the *first* by the Apostacy at the golden Calf, was ratify'd, not, as before, by mutual agreement, and by sacrifice ; but was made up on God's part rather of Laws given them as the conditions of this Covenant ; and their Consent to them was not now so much ask'd as requir'd ; and strict obedience exacted under severe Penalties. This smaller

*Book*

*Book of the Covenant* is contain'd, *Exodus* xxxiv. Thirdly, The particular ceremonial or *burdensome Laws of Moses*, of which the **New Testament** so often speaks under that notion, and which were bound upon them with great rigor and severity ever afterwards, were deliver'd by God to *Moses*, as the Mediator of that People; partly in his second Forty Days stay in the Mount; which are contain'd, *Exod.* xxxv. — xl. *Lev.* i. — vii. and xxv. — xxvii. partly out of the Tabernacle it self, when it was rear'd, upon several occasions; as is every where to be observ'd; and partly in the *Plains of Moab by Jordan near Jericho*, which are contain'd in the Eleven last Chapters of the Book of *Numbers*. Where note, that the rest of the Laws given in the *Plains of Moab*, those I mean which were esteem'd the Principal, and to which the Blessings upon obedience, and Curses upon disobedience did peculiarly belong, contain'd, *Deut.* x. 12. — xxviii. 68. are to be distinguish'd from those more properly Ceremonial, and were to be written, not only in a Book, but also upon *Twelve great Stones or Pillars, plaister'd over with* *Deut.* 27. 5. 6. 7. *Plaister*, in Mount *Ebal*; and to be written *very plainly*, for a standing Monument and Security to all Posterity. After which God renew'd his Covenant by Sacrifice with the new Generation at Mount *Ebal*, and that upon the foot of those Two sorts of Laws, the

the Ten Commandments, and this *Book of the Covenant*: Which Book, tho' it was larger and more burdensome than the former, yet did it not include the main Body of the Ceremonial Laws, no more than the former Book of the Covenant included the Laws given in the first Forty Days in Mount *Sinai*. So that indeed the main Body of the ritual and ceremonial Laws seem never to have been part of the *Covenants* made with the Jews, but only Laws and Statutes appointed them, by way of Penalty from God, as their absolute Lord, and Governor, and Redeemer from the Egyptian Bondage, till the coming of the promised Seed for their release from them. Which distinction between the *Covenant*, and the *Ceremonial Law* seems to me favor'd by the 50th Psalm; and will give light to not a few Places both of the Old and New Testament besides. Now as to these several Laws given since the Apostacy by the golden Calf, as well as all those given before, they were written in a Book by Moses; who also commanded the Levites, to take *this Book of the Law, and put it in the*

*side of the Ark of the Covenant, that it might be there for a Witness against them.* Their King also, when they had one, was order'd to write him a Copy of this Law in a Book, out of that which was before the Priests, the Levites. Moses also, when he

*had*

Dent. 31.  
24. 25. 26

17. 18.



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*had written this Law delivered it to the Priests, the Sons of Levi, which bare the Ark of the Covenant of the Lord; and unto all the Elders of Israel. And accordingly it was to be solemnly read before all the People once in seven Years, at the Feast of Tabernacles, in the Year of Release. This compleat Copy of the Law was that probably which was found in the Temple in the Days of King Josiah, by Hilkiab the High Priest, and which occasion'd a general Reformation. Accordingly Moses himself exhorts the People; Take heed in the Plague of Leprosy that thou observe diligently, and do according to all that the Priests, the Levites, shall teach you. As I commanded them, so shall ye observe to do. Malachi also tells us, that The Priests Lips should keep knowledge, and the People should seek the Law at his mouth, because he was the Messenger of the Lord of Hosts. All which Texts consider'd, it seems to me very probable, that the Governors, i. e. The Priests, and Levites, and Seventy Elders, and afterwards the Kings had alone the intire Copies of all these Laws of Moses; and that the Copies which the rest of the People had contain'd only the historical parts of the Pentateuch, with such Laws as more directly concerned themselves; yet so that all was to be read publickly before the whole Body of the People once in Seven Years; to prevent their*

31. 9. 10.  
2 Kings 22.  
23.  
1 Chron. 34.  
Dent. 24. 8  
Mal. 2. 7.

their being forgotten, and to secure them from any Alteration or Corruption. I will not be too positive in this matter; but I think this Observation will deserve Consideration: and, if True, will afford great Light to the parallel Settlement of the Affairs of Christianity (1) by the *Apostolical Constitutions*, committed to the Bishops; and (2) the *Books of Scripture* Read to all, and that publickly in their daily Assemblies, as well as recommended to their private Reading upon all Occasions.

*Coroll.* If we consider how many Positive Laws God was pleas'd to give the Israelites, and many of them such as seem to have had no other visible Reason, but the holy Will and good Pleasure of the Lawgiver; and yet how strictly any wilful breach of those Laws was taken Notice of, and how severe the Penalty was which was inflicted upon the Disobedient, it will make us Christians not so bold in breaking or neglecting the Constitutions of Christ by his Holy Apostles: I mean this not only as to Moral Duties, but as to positive Institutions also. I confess, when I lately Read over these Mosaick Laws, and Penalties, and the actual severe Punishment inflicted on the Transgressors; and withal consider'd the almost universal Breach of the Institutions of the Gospel among Christians, and that in Precepts much more concerning, and whose Reasons are of greater  
Con-

Consequence, and better known also, it makes me almost Tremble to think, what a State the Christian Churches (if that be not a Name too good for them in their present degenerate State,) are in at this Day, and how fore Punishment they must be exposed to on this Account ; especially when *Paul* plainly shews us, that the Constitutions of Christ are more sacred, and the Breaches thereof to be more severely punished than was done under the Law of *Moses*. If, says he to the Hebrews, *the Word spoken by Angels, or Messengers of an inferior Degree, was stedfast, and every Transgression and Disobedience received a just Recompence of Reward, how shall we escape if we neglect so great Salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him? And again, he that despised Moses's Law Dyed, without Mercy, under Two or Three Witnesses. Of how much sorer Punishment suppose ye shall be thought worthy, who hath trodden under Foot the Son of God, and counted the Blood of the Covenant, wherewith he was sanctify'd, an unholy thing, and hath done despite unto the Spirit of Grace? For we know him that hath said, Vengeance is mine, I will repay saith the Lord: And again, the Lord shall judge his People. It is a fearful thing to fall into the Hands of the living God.* And if we think these terrible Threatnings have no Relation to these Positive Laws

*Heb. 2. 2.*  
3.

*10. 28.—*  
31.

I am here speaking of, of which sort are several contain'd in the Apostolical Constitutions, I desire the Reader to hear *Paul's* own Companion *Clement*, in his undoubted Epistle, concerning these sorts of Laws, both among Jews and Christians. Οἱ ἐν ᾧδρᾷ τῷ καθήκον τῆς βελήσεως αὐτῷ ποιῦντες πιδάνατον τῷ πρῶσιμον ἔχουσιν. ὁρᾶτε, ἀδελφοί, ὅσῳ πλείονος κατηξιώθημεν γνώσεως, ποσέτω μᾶλλον ὑποκείμεθα κινδύνῳ. God does not at present think it necessary to give us a full Account of the Reasons of his Laws; but without that, gives us those Laws, and expects our ready Obedience to them. If we venture to break those Laws, let our pretences be never so plausible, we incur the Penalty denounc'd to the Transgressor, and must try how valid our Excuses and Reasons for such our Disobedience will prove, before our Law-giver and our Judge another Day; at that Day when it will appear that *our God is a consuming Fire.*

Ep. 1. S.  
41. p. 169.  
170

Heb. 12.29

VI. The *Canon* of Scripture, or the *Canonical Books* of the Old and New Testament are those, and only those, which are inserted into the last *Apostolical Canon*; and were so stil'd by the Antients only on that Account; but do not include all the Sacred and Inspired Writings originally belonging to the Christian Church; since there were several Written after the compiling of that Canon, of much the same Authority with  
the

the rest ; altho' being not extant when that Canon was made, they could not be inserted into the same. This is an Observation of great Consequence, and yet little known in the Church at this Day. We every one speak of *Canonical Books* ; of *Canonical Scriptures* ; of Books *in the Canon*, without knowing generally what those Expressions distinctly mean ; and as supposing that all the sacred Books are still to be included under those Characters : And yet all without the least Footing in Genuine Antiquity. Let *Blastares*, *Balsamon*, and *Zonaras*, in their Comments on the Canon of the Council of *Laodicea* hereto relating ; (the very first Canon of any Council which innovated in this matter, and ventur'd to exclude all but Canonical Books from the publick Assemblies of Christians ; ) inform us what a *Canonical Book* was, and what one that is *not Canonical* : And their account deserves to be well consider'd, because it fully agrees with all the other Testimonies of Antiquity belonging to this matter. The Canon runs thus, *Can. Laodic. LIX.* "Οπὲρ δὲ ἰδιωπικὲς ψαλμὸς λέγεται ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀναγνώσιμα βιβλία, ἀλλὰ μόνα τὰ κηρυκτικὰ τὴ κληνῆς καὶ παλαιᾶς διαθήκης. The Commentators words are these. *Blastar.* "Ο ὅτι ἐν λαοδικείᾳ [Cuiusdē κληνῶν] ἰε', καὶ ὁ νθ' οὗτοι ἐπιτρέπονται πλέον τῶν κηρυκτικῶν βιβλίων τὴ παλαιᾶς καὶ κληνῆς [διαθήκης] ἐπ' ἐκκλησίας ἀναγνωστικῶς

ἀπὸ καὶ τῶν παρ' ἀποστολικῶν δηλαδὴ κηρύσσει διέ-  
ληπται.

*Balsam.* Ἐυερίσκονταί τινες ψαλμοὶ ὡσαύτ' τὸς  
ἐν ψαλμοῖς τῷ δαυὶδ, λεηρομῆροι τῷ Κοζομῆροπος  
(ἔϊ), καὶ ἄλλων πινων. τέττες ἔν ὀνομασθῆτες οἱ πα-  
τερες ἰδιωτικῆς, διέταξαντο μήτε τέττες, μήτε ἄλλο  
πὶ ἐπ' ἐκκλησίας ἀναγιγνώσκουσι, μὴ ὄν διὰ τῆς  
ἀπὸριθμηθέντων ἐν τῷ πέ' ἀποστολικῶν κηρύσσει.

*Zonar.* Ἐκτὸς τῆς ἐν ψαλμοῖς τῷ Δαυὶδ  
ευερίσκονταί καὶ τινες ἔπεροι λεηρομῆροι τῷ Κοζο-  
μῆροπος (ἔϊ), καὶ ἄλλων πινων, ἔς καὶ ἰδιωτικῆς ἀνέ-  
μαρ' οἱ πατέρες, καὶ μὴ λέγεσθαι ἐν τῇ ἐκκλησία  
διεταξαντο· μήτε μὲν βιβλία ἀναγιγνώσκουσι ἀνα-  
γνῶνται, μὲν ἢ κηρύσσει. κηρύσσει δ' ἐκείλετ' τὰ τῶν  
πέ' κηρύσσει τῆς ἀγίων ἀποστολων ἀπὸριθμῆμα· ὡσε  
ἀκθρόνισα ὦν ὁ κηρύσσει ὅσα ἐμνήσθη.

This is a plain and clear account of this matter. But that no Sacred or Inspir'd Books were written after the making of this Canon, which I think was about *A. D.* 86. we have no reason to suppose.

Thus *Hermas's* Shep-herd is plainly a Sacred and Inspir'd Book of the New Testament; 'tis quoted as Scripture by *Irenæus*; by *Clement of Alexandria*; by *Origen*, and by *Tertullian*, before he fell into the Montanist Heresy. It was highly esteem'd by many in the very Days of *Eusebius*, and then read in several Churches. It has in it Divine Visions exactly of a piece with those in the Apocalypse: Nay is, I think, frequently refer'd to by *John* in that Book, as Sacred and Inspir'd.

Take

*Iren. L. IV.*  
c. 37. p. 330.  
331. *Clem.*  
*Alex. Strom*  
I. p. 311.  
356. II. p.  
360. 379.  
384. 385.  
IV. p. 503.  
VI p. 679.  
*Tertull. de*  
*Orat. c. 12.*  
p.  
*Euseb.*  
*Hist. Eccl.*  
L. III. c. 3.  
p. 72.

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Take one instance: When *John* in the Apoc-  
 calypse speaks of some that were come *ἐκ*  
*τῆς θλίψεως τῆς μεγάλης*, out of the great tri- Apoc. 7. 14.  
 bulation; of which great tribulation he had  
 said nothing before; what can he be sup-  
 pos'd to allude to but to *Hermas's* second  
 and fourth Visions, where the Title of the  
 latter is expressly *De Tentatione & Tribula-*  
*tione hominibus superventura*; and which Vif. II. § 3.  
p. 77. 1<sup>o</sup> p.  
 Tribulation is thrice called *magna Tribula-*  
*tio*, a great, or the great Tribulation: es- 82, 83.  
 pecially when it appears to belong to the  
 very same event, the same Persecution of  
 the Antichristian State, which *John* means  
 by the expression before us. Nor can the  
 allusion be made the other way by *Hermas*  
 to *John*; since the Shepherd of *Hermas* was  
 written in the Days of *Clement*, as we late-  
 ly observ'd, or before *A. D.* 88. whilst the  
 Apocalyse of *John* was not seen till Eight  
 Years later, *A. D.* 96. To say nothing here  
 of the attestation of the Author of the se-  
 cond Book of *Apocryphal Esdras*, who about  
*A. D.* 99, or 100, appears several times to  
 refer to it, and that as to a Book alike fa-  
 cred with the Apocalyse it self. Thus also  
 the Epistle of *Barnabas*, one separated by  
 a Divine Command for the Preaching of the  
 Gospel; one call'd an *Apostle*; and said to Act. 11. 24.  
& 13. 2. &  
 be a good Man, full of the Holy Ghost, and  
 of Faith; and one that had the power of 14. 4. 14.  
& 15. 12.  
 working Miracles also, can certainly be no  
 other

other than a Sacred Book. Thus perhaps the second Book of Apocryphal *Esdra*s it self, had we an uncorrupt Copy, might prove a Sacred and Inspired Book, as it appears *Irenæus*, *Clemens* of *Alexandria* and *Tertullian* esteem'd it to be ; tho' I suppose it written not by the old Jewish *Esrab* of the Old Testament, but by an unknown Person at the end of the first Century of Christianity. Thus the Epistles of *Ignatius* seem to be quoted as sacred by the Antients ; and by *Eusebius* himself are esteem'd little or nothing inferior to those of *Clement*, which are in the Canon. Thus the Epistles of *Polycarp*, at least that to the *Philippians*, still extant, is known to have been read in the Churches in the earliest Ages ; and was therefore then look'd on as a Sacred Book of our Religion. And to say nothing of the Apocalypse of *Peter*, and the *Acts* of *Paul*, as not now extant ; nor of the  $\Delta\iota\delta\alpha\chi\eta\ \tau\omega\ \delta\alpha\upsilon\sigma\acute{o}\lambda\omega\nu$ , or principal *Extract* out of the Apostolical Constitutions, as rather on that account a Canonical Book, the Apocalypse it self, tho' not in the 85th Canon, and so not properly Canonical, is yet one of the most certainly and in the highest manner an Inspired Book of the New Testament ; and as such was ever esteem'd by the first Christians. And the reason why none of these Sacred Books were put into that Canon is very evident, *viz.* because they all appear

*Hist. Eccl.*  
*L. III c. 36,*  
 37, 38. P.  
 106. &c.  
*Hieron. in*  
*Caral.*



appear to have been written later than that last Assembly or Council of the Apostles, when the Canon was made; and by consequence could not be inserted thereinto. But then, any one that peruses Dr. *Mills's* careful account of this matter, will find that the several Sacred Books were always own'd for such immediately in those Countries and Churches whereto they belong'd, and where they were known; that several Churches for a considerable time had a somewhat different Catalogue; that the doubtful Epistles were not esteemed such originally in the East whereto they belong'd, and that their Authority gradually prevail'd from the East to the West; I may add, probably by the very means of this 85<sup>th</sup> Apostolical Canon which recommended them; and which by degrees spread over the Christian World; And on account of its Apostolical Authority occasion'd the Books contain'd in it to be of the highest esteem; and made a *Canonical* Book to be at last of the same import as a Sacred or Inspir'd one also. Hear *Austin's* account of the different Catalogues of *Canonical Books*, as he improperly calls them, in different Churches; and his prudential advice about their admission. In *Canonicis Scripturis, Ecclesiarum Canonicarum quamplurimum auctoritatem sequatur; inter quas sane illæ sunt quæ Apostolicas sedes habere, & Epistolas accipere meruerunt. Te-*

*Prolegom.*  
p. 22. &c.

*De Doctr.*  
*Christ. L.*  
ll. c. 18.

nebit itaque hunc modum in Scripturis Canonicis, ut eas quæ ab omnibus accipiuntur Ecclesiis Catholicis, præponat eis quas quædam non accipiunt. In eis verò quæ non accipiuntur ab omnibus, præponat eas quas plures gravioresque accipiunt eis quas pauciores minorisque auctoritatis Ecclesiæ tenent. Si autem alias invenerit à pluribus, aliàs à grandioribus haberi; quanquam hoc facile invenire non possit; æqualis tamen auctoritatis eas habendas puto.

Corollary. The intire Catalogue of Canonical and Sacred Books of the Old and New Testament, receiv'd by the first Christians, seems to have been this. The same that we now receive of the Old Testament; with the addition of *Baruch*, as an Appendix to *Jeremiab*; and perhaps of the Wisdom of *Solomon*, as a part of, or Appendix to, the Book of *Wisdom* or *Proverbs*; and of the Books of the *Maccabees*; and in some sense of *Ecclesiasticus* also. Nay, the Book of *Tobit*; the Book of *Judith*; I mean that belonging to *Darius*, as the Constitutions quote that History, not the present belonging to *Nebuchadnezzar*; and the rest of *Daniel*, seem also to have been of more than bare human Authority both among Jews and Christians. The Sacred Books of the New Testament still extant, both those in the 85th Canon, and those written afterwards, are the same we now receive; together with  
the

the Eight Books of Apostolical Constitutions, and its Epitome, the Doctrine of the Apostles: The Two Epistles of *Clement*, the Epistle of *Barnabas*, the Shepherd of *Hermas*; and perhaps the second Book of Apocryphal *Esdra*s; with the Epistles of *Ignatius*, and *Polycarp*.

*Coroll.* (2) The Song of Songs, or *Canticles*, stands upon *very great*, but not upon the *greatest* Authority among Christians. It has certainly been in the Jewish Catalogue of Sacred Books since the Days of *Josephus*. Yet do not I remember that any of the later Books of the Old Testament, or *Apocrypha*, do ever quote or allude to it; as they frequently do to the rest of the Inspired Writings. 'Tis in all the present Copies of the last Apostolical Canon, and in almost all the antient Catalogues deriv'd from it in all Ages: And 'tis cited by *Ignatius* as a mystical and inspired Book in his larger or genuine Epistle to the *Ephesians*. Yet is it never cited by our Saviour, or any of the Writers of the known Books of the New Testament; or indeed by any of their Companions, but in this place by *Ignatius*. Nor is it nam'd distinctly in the Body of the Constitutions among the Sacred Books; but only in general τα τῶν Σολομῶνος *the* L. II. c. 57. p. 262.  
*Books of Solomon*: Nor indeed is it certain L. VI. c. 14. p. 343.  
that 'tis any farther cited therein than as a c. 18. p. 343. with  
Phrase out of it is twice made use of. And Gent. 2. 15.  
what

L. I. c. 6. p 204. what is chiefly remarkable, when the Apostles therein recommend *ποιητικὰ*, *σοφιστικὰ*, & *ἀσκητικὰ*, they entirely, and as it were on purpose omit this *ἀσφα ἀσμάτων*, and mention the Prophets, *Job*, the *Proverbs*, and *Psalms* only. So that for my self I must take the liberty to say, that as I am not equally satisfy'd of this Books spiritual meaning, and consequent Sacred Authority with the rest; so neither dare I expound it literally, nor reject it. Only this I more assuredly believe; that if it be really a Sacred and Mystical Book, with a spiritual and divine meaning; of which there appears now small visible signs in the composition it self; it no way concerns the Church in her present State; but wholly belongs to that its future condition, which is so frequently represented in Scripture under the stile of the *Marriage of the Lamb*, and the parallel expressions: And till that time comes will probably be of little or no advantage to the Church of Christ.

*Coroll.* (3) If any one has a mind to sort the several Sacred Books of the New Testament, he may in the first place set the Apostolical Constitutions; with its Extract, or Doctrine of the Apostles, as derived from the Body or Colledge of the Apostles met in Councils. In the next Rank he may place the four Gospels, with their Appendix, *the Acts of the Apostles*; the Apocalypse of *John* also

also cannot be reckon'd at all inferior to them, tho' it be quite of another nature from them.

In the third Rank may stand the Epistles of the Apostles, *Paul, Peter, and John*. In the fourth Rank may stand the Epistles of the Brethren of our Lord, *James and Jude*. In the fifth and last Rank may stand the Epistles and Writings of the Companions and Attendants of the Apostles, *Barnabas, Clement, Hermas, Ignatius, and Polycarp*. All which, with the addition perhaps of the second Book of Apocryphal *Esdras*; and of the Apocalypse of *Peter*, and the Acts of *Paul* were they now Extant, I look upon, tho' in different Degrees, as the Sacred Books of the New Testament.

VII. The *Therapeutæ* mention'd by *Philo* seem to have been those first Christian Asceticks which were converted from the Jews, chiefly in *Egypt*, soon after our Saviour's Passion, before the coming of *Mark* thither; and to have both imperfectly understood and practic'd the Christian Religion. 'Tis well known that *Philo* gives us a particular account of a Sect of Men spread over all *Egypt*, and in other Regions, both among the Greeks and Barbarians, call'd *Therapeutæ*; who were Asceticks, and who seem to have, as it were, begun the Monastick way of living in the World. These he distinguishes from the Essenes among the Jews; to whose Character 'tis also plain his Description

*Op. p 889  
&c. Edit.  
Francosur:  
1691.*

Hist. Eccl.  
L. II. c. 17.  
p. 53. &c.

scription does not agree. Nor is there any where else the least account of any such Sect among them. Yet did these *Therapeutæ* own, and admire, and contemplate the sacred Scriptures of the Old Testament; and explain'd them all in an allegorical and mystical manner. Their Customs certainly bear a near Resemblance to those in the Apostolical Constitutions; yet with considerable Variations from them. And they had Old Men and Mystical Books to guide them in their Expositions of Scripture. *Eusebius*, *Epiphanius*, and *Jerom* plainly take them for Christians; and their sacred, antient, mystical Books are by *Eusebius* suppos'd to be the Gospels and Epistles of the New Testament. The modern Criticks are entirely puzzled about these *Therapeutæ*; and yet are not willing commonly to believe them Christians. And indeed *Eusebius's* Opinion, that their ancient Allegorical Books were our Gospels and Epistles, is lyable to great Exceptions, since they are not Allegorical in their Nature, nor were they publish'd any considerable time before *Philo's* own Writings. So that upon the whole, I believe 'tis more reasonable to say these *Therapeutæ* were those first Christian Asceticks, who had gotten very imperfect Accounts of Christianity, and were guided by the Gospel according to the Egyptians, (which we know by the remaining Fragments was a Gospel sufficiently

sufficiently mystical and allegorical ; according to the Genius of that Nation :) And by the Traditions of *Matthias*, perhaps, and other such uncertain Books current in those most early times of Christianity. Nor can I find any other *probable*, nay hardly *possible* account to be given of them. And, by the way, it may not be unworthy our Enquiry whether *Philo*, from whom 'tis commonly suppos'd the *Allegorical* way of expounding Scripture was deriv'd to Christians, did not rather himself derive it first from these Egyptian Christians ; for whom he seems to have had a great Veneration, and with whom it plainly appears, by his own account, it mightily obtain'd before any of his Writings were published. However, I shall take the boldness in due place to exhibit several of the Practices and Observations of these *Therapeutæ* out of *Philo's* Account of them, and to compare them with those of the Christians in the Constitutions of the Apostles : Since this Comparison will either confirm those particular Constitutions themselves ; or at least shew how great a Resemblance they have to those Rules, which a numerous and strict Sect of Men embrac'd in the very first times of the Gospel ; and both Parts will however serve for the mutual Illustration of one another. Nay it may also afford hints for the better understanding the Origin and Nature of several

*Grabe Spi.*  
*cileg. Tom.*  
*1. p. 31. &c.*

*C. 4. Cent. 1.*  
*n. 1. infra*

veral of those antient Ascetick Rules, which appear in *Philo*, and afterward obtain'd among the Christian Monks of that Country and elfewhere.

VIII. The Second Book of Apocryphal *Esdra*s, both in the Latin and Arabick Copies, seems to be a Prophecy belonging to early times, during the Babylonian Captivity; but is perhaps a real History, as to many Parts of it, written soon after *Hermas's* Pastor; and the Apocalypse of *John*; and giving Light to many important Affairs of the Christian Religion, in the first Times of the Gospel. And if we had the genuine Copy, as it was originally written, might perhaps prove to be a sacred Book of our Religion. That the present Book, as it stands in our Common Bibles, from the Latin Copy, cannot be a real prophetick Book, written by the true *Esdra*s, there are the strongest Arguments to evince; as my Learned Friend has a particular Dissertation to shew. Yet that the Book is no idle Sham or Imposture, seems plain from the Nobleness of its prophetick Stile, from the plain Citations of it, as of a prophetick Book, by

*Iren. L.* *Irenæus*, *Clement of Alexandria*, and *Tertullian*; and principally by a Series of prophetick Predictions applicable to half a Century after the Book is quoted by *Irenæus*; if not to times much later. This is also farther attested to by the Arabick Copy, which I have now first published, which confirms the Genuineness

*Iren. L.*

*Clem. Alex.*

*Tertull.*

*2 Esd. 12.*

*19. Et.*



ness of that Series of Prophecy, and at the same time prevents most of the Objections which the Common Copy is lyable to. And that the same Common Copy is not at all perfect and uncorrupt in other Cases also, appears from the Arabick Version; which as it wants the Two first and Two last Chapters of the Book, without any sign of defect in the Manuscript it self; so does it very often differ in Passages of great consequence from our vulgar reading; and so inclines us to suspect that we want the Original it self, or some more antient Versions, e'er we can pretend this Book is wholly pure and uncorrupt among us. Which if we had, 'tis very likely that it might prove, like *Hermas* and the Apocalypse, a sacred Book of Christianity, written after the Eighty fifth Canon, and so the more easily lost or disregarded by the later Ages of the Church. The Author seems one well vers'd in the prophetick Scriptures, both of the Old and New Testament, particularly in *Hermas's* Shepherd, and in the Apocalypse of *John*; to the Contents of both which Books he makes frequent References; as he does some to other Books of the New Testament; but not to any later Authors whomsoever. He also lays his main Scene at *Babylon*, in the 30th Year after the Ruin of c. 3. 1. 29. the City, which being in a kind of Prophecy, 9. 43. 45. 10. 45. 46. may well belong to *Rome*, and to the thirtieth

tieth Year after the Destruction of *Jerusalem* by *Titus*. So that it seems not improbable to me, that it was written by a Converted Jew *A. D.* 99 or 100. tho' it has been hitherto suppos'd by all to belong to *Ezrah* of the Old Testament, and to the Babylonian Captivity.

c. 14.

Nay indeed, the Authors Account concerning his writing over again the whole Law of *Moses*, if not all the Books of the Old Testament also, appears to me to have quite another meaning; and to have been all along misunderstood, and so misapply'd to purposes, for which I believe it was not originally intended. It will however well deserve anew the Examination of the Learned; and whether it be really a sacred and prophetick Book, of Divine Inspiration; or only an Imitation of such an one by a notable Impostor, at the end of the first Century, it will however afford us no small Light to the Apostolical Constitutions, and to several very important Circumstances relating to them. A famous Passage wherein to our present purpose, I shall hereafter take the liberty to propose to the Reader for his consideration.

*ibid.*

IX. The Apostles, with their Companions, and the Kinsmen of our Lord, while they were any Number of them alive, met several times together in Council, and that generally at *Jerusalem*, for the Ordination of Bishops, for the Composure of Differences

ces in Opinion, for the declaring the true Christian Doctrine, and for the setting down the Laws and Constitutions they had heard from Christ, to be transmitted to all Posterity. This is an Observation of great consequence; because the Apostolical Constitutions before us do pretend to be the publick Acts of such Councils; and I suppose of all such Councils that met in the Apostolick Age. And that these Councils were held, we learn as well from the Constitutions themselves, and from their Extract the *Doctrine of the Apostles*; as from *Luke*, and *Eusebius*; with other occasional Intimations in Antiquity. The Testimonies of the Constitutions, and of the Doctrine of the Apostles are not so proper for this place. So I defer to produce them till hereafter. But the Testimony of *Luke*, and that of *Eusebius* cannot but be fit for our Consideration here. *Luke* then, as well as these Constitutions, assures us that about *A. D.* 48. upon occasion of some of the Judaizing Christians preaching up the necessity of Circumcision, and of the Observance of the Ceremonial Laws of *Moses*, even by the Gentile Converts themselves, *συνήθησαν*  
*οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν ὡς τὸ λόγος*  
*ἔστην.* And accordingly we have the Acts of  
 this first Council of *Jerusalem*, somewhat  
 more briefly in the Acts of the Apostles; and somewhat more fully in these Constitutions. Thus also we learn from these Con-  
 stitutions;

*Act. 15. 6.*  
*Constitut.*  
*LVII. c. 12.*  
*p. 247. 248*

Constitut.  
L. VI. c. 14.  
— 18. p.  
343. —  
349. Con-  
cil. Lab.  
Tom. 4.  
col. 978.  
et ap. Gra-  
be ubi prius.

stitutions ; and from *Varadatus's* Testimony in the Fifth Century ; that there was a Second famous and general Council of the Apostles at *Jerusalem*, about the beginning of *A. D. 64.* for the ordering the Affairs of the Christian Church ; or for the setting down in Writing by *Clement*, probably as their *Amanuensis*, the *Catholick Doctrine*, or the main original Laws and Constitutions of the Gospel, which the Eleven Apostles had personally received from our Saviours Mouth, after his Resurrection. This they did accordingly, and sent them to the several Churches by *Clement*, *Barnabas*, *Timothy*, and *Mark*. Thus also we learn from the Preface of the *Doctrine of the Apostles*, that there was a third more general Council of the Apostles at *Jerusalem*, about *A. D. 67.* where not only *James* the Bishop the Brother of our Lord, but *Paul* the Apostle of the Gentiles also was present : At which Council, as we there learn, the fore-mention'd *Catholick Doctrine* of the former Five Books and an half of the Constitutions was confirm'd, and the Canons and Constitutions also contain'd in the Two last Books were drawn up and compleated ; and this *Doctrine of the Apostles* was also written, or extracted, and sent to the several Churches by *Clement*, for the general Instruction of the Christian World. Thus also we learn not only from the Constitutions, but from

See c. 4.  
Cent. 1. n.  
4. infra

Constitut.  
L. VI. c. 18.  
— 30. p.  
349. — 360

*Eusebius* also, that about *A. D.* 71. or soon after the Destruction of *Jerusalem*, there was a fourth General Council of the Apostles at *Jerusalem*, for the cautioning Christians against the Jewish Impositions and Observances; and for the Ordination of *Simeon* the Son of *Cleopas* Bishop of *Jerusalem* in the room of *James* the Lord's Brother. *Eusebius's* Account of this General Assembly or Council of the Apostles is very full in these words: Μετὰ τὸ ἰακώβου μάρτυριαν, καὶ τὴν αὐτίκα ἡγομένην ἀλώσιν τὴν ἱερουσαλήμ, λόγῳ κατέχευτο τῶν ἀποστόλων καὶ τῶν τῶν κρείντων μαθητῶν τὸς εἰσέπει τῶν βίῳ λειπομύνης ἐπὶ ταυτὸ πρῶτον ἄρξεν ὁμιλεῖν, ἅμα τὰς πρὸς ἡμῶν καὶ ἄλλα τὰ κρείντων πλείους γὰρ καὶ τέτων ὡς εἰρημίας εἰσέπει τότε τῶν βίῳ βελῶν πρὸς τὸς πάντας, ὡς τὸ τίνα ἔπει τὸ ἰακώβου διαδοχῆς ἐπικρεῖναι ἄξιον, ποιήσαντα.

*Hist. Eccl. L. III. c. 11. p. 86, 87.*

*Eusebius* indeed takes no direct notice of any other business for the assembling of this great Council, besides the Choice and Ordination of a Successor to *James* in the See of *Jerusalem*. But since single Apostles, nay single Evangelists did then so frequently Ordain Bishops, even in the greatest Churches, this could hardly be all the business for which this famous Council was held. When therefore we learn from the Constitutions, that after the Destruction of *Jerusalem*, there was such a great Council whose Acts are therein extant, and were sent to the Churches by *Titus, Luke, Lucius, Jason,* and

*L. VI. c. 18. p. 349-360*

*Sofipater*, it seems to me highly probable, that it was the very same Council mentioned by *Eusebius*; tho' his accurate Observance of the antient Secrecy in such things, made him wave any particular Account of these other Matters. Which will be the more easily believ'd, when we shall hereafter see how frequently these very Acts, and the sending the Constitutions from such a Council, after the Destruction of *Jerusalem*, to the Gentile Churches, are hinted at in the other Writings of the same *Eusebius*. And this Council seems enigmatically describ'd, according to the mystical Language of that Author, in the Second Book of Apocryphal *Esdra*s, as we shall see hereafter. Perhaps the Ethiopick and Coptick Records do mean this Council, by that which they mention as Assembled for the *ordering the Affairs of the Christian Church* also; of which hereafter. Thus we know from the Constitutions, that there must have been a Fifth Council at *Jerusalem*, or elsewhere, about *A. D. 86.* for the compleating the whole Body of the earlier Constitutions, and putting the last hand to them: As also for the extracting and adding the 85 Canons of the Apostles, and probably for extracting also the  $\Delta\iota\delta\alpha\chi\eta\iota$   $\text{Βαρνάβα}$  from the former part of the seventh Book at the same time; and all for the general Use of the Bishops, and of the Churches; which because they were not publickly

<sup>s</sup> *Esd.* 14.  
22. — 48.

ly to read and use the intire Body of the Constitutions themselves, had the Advantage of these Two Extracts, with the larger one from the Catholic Doctrine of the first Six Books, contain'd in the Doctrine of the Apostles so often mentioned already, for their compleat Instruction and Edification. For

X. The *Ecclesiastical* or *Apostolical Canons* are really Apostolical, and were own'd as such in all the earliest Ages of Christianity. This Proposition, how strange soever it may appear in our Days, is not only prov'd by all imaginable internal Characters in these Canons, as having no Marks later than the Apostolick Age; I mean when a few gross Interpolations of After-ages are corrected, of which hereafter; but is most plainly demonstrated by the original Testimonies and References to them in all Antiquity. And when the very Learned Bishop *Beveridge* undertook to prove that they belong'd to the second and third Centuries, as made by Councils of Bishops in those Ages, he is forced to demonstrate his Assertion by Manuscripts and Testimonies, not one of which, say they were made so late, or by such Councils; but which universally agree that they were made by the Apostles or their Companions in the first Century. Take the Antient of these Testimonies in order as follows; chiefly from the same Bishop *Beveridge*, who has collected most of them to my hand.

Tertull. ad Uxor.  
L. I. c. 7. p.

Disciplina Ecclesie, & Præ-  
scriptio Apostoli digamos non si-  
nit præsidere.

Canon. Apost.  
XVII.

Alexand. Alex-  
andrin. ap I theo-  
doris. Hist. Eccl.  
L. I. c. 4. p.

Ὁθεν καὶ Συμβαίνει πινὰς τοῖς  
γεγάμασιν αὐτῶν ὑπογεγράφοντας  
εἰς ἐκκλησίαν εἰσδέχεσθαι μεγίστης,  
ὡς οἶμα, διαβολῆς ἐπιχειρήσας τοῖς  
τῶτο πολυῶσι Συλλειτουργοῖς, τῶ  
μήτε τὸν ἀποστολικὸν κανόνα τῶτο  
Συγχωρεῖν.

XIII.

Euseb. De Vit.  
Const. L. III. c.  
59. p. 516.

Δι' ὧν πρῶται ἄλλοτε μὴ ἀρ-  
χόντων ἐφ' ᾧ τὸ εἰρῶνι πεπιύλω  
μπαδαμῶς ἐδέλειν μεταποιεῖσθαι, δεσ-  
μῶ δ' ἐκκλησίας τῶτον αἰρεῖσθαι ποι-  
μνία ὃν αὐτὸς ἀναδείξειεν ὁ κρινὸς

XIV.

c. 67. p. 518.

τῶν ὅλων Σωτήρ— ἀνέγνω πληρέ-  
στα τὰ ἐπιστολῶν καὶ τὸν κανόνα τῆς  
ἐκκλησιαστικῆς ἐπιστήμης εἰς ἀκρί-  
βειαν φυλάσσέντα κρατερόσση, ἐμμέ-  
νειν γὰρ τῶτοις ἀπὸ ἀρεσῶν τε τῶ  
θεῶ καὶ τῆ ἀποστολικῆς ἀφραδῶσθ  
Σύμφωνα φαίνεσθαι εἰσάγεσθαι— ἀλλ' ἢ  
ὅτι Σύνεσις ἦγεν τὰς τε ἐντολάς τῶ  
θεῶ, καὶ τὸ ἀποστολικὸν κανόνα, καὶ τῆς  
ἐκκλησίας φυλάττειν ἐξηνώκεν— τα

c. 65 p 519 520

γὰρ τῶ ἐπιστολῶν γεγραμμένα τὸν  
δεσμὸν ἐκκλησίας μάλιστα φυλάτ-  
τοντα ἐφαίνετο— καθὼς ἐν εἰχε—  
ορίσθαι ταῦτα ἀ τῆ τῶ ἀποστόλων  
ἀφραδῶσθ Σύμφωνα ἀν εἶη· τῶ γδ  
ποιεῖσθαι ἐπιτελεστέων διωκτέσθαι ἢ  
μὴ ἢ Σύνεσις καὶ τὸ τὸ ἐκκλησίας  
κανόνα



καὶ νόμα, καὶ τὰ ἀποστολικὰ ᾠθεύδουσι  
 ἔτι τὴν ῥυθμίσει τὴν χειροτονίαν, ὡς ἂν  
 ὁ τὸ ἐκκλησιαστικῆς ὁπισήμης ὑφηγή-  
 ται λόγος.

Ludolph. Hist.  
 Eccl. L. III. c. 4.  
 § 27. &c.

*Novo Testamento communiter  
 annumerant [Habessimi] volu-  
 men quod græco vocabulo Syno-  
 dum, seu Librum Synodalem  
 vocant. Continet antiquissimas  
 illas Constitutiones quæ Aposto-  
 lorum vocantur; illi Præcepta  
 nominant; necnon Canones, mul-  
 tos primævos ritus exponentes,  
 opera Clementis conscriptos. —  
 Liber Mss egregius continet Tra-  
 ctatus sequentes, &c. cujus pars  
 prima extat hoc titulo; Synodus  
 Sanctorum Apostolorum de Ordi-  
 nanda Ecclesia Christiana; nec  
 non omnia præcepta, decreta,  
 & Canones quos scripsit Cle-  
 mens discipulus Petri. — Cano-  
 nes duodecim Apostolorum nume-  
 ro 127. [nimirum 71 ex Consti-  
 tutionibus selecti; & 56 Eccle-  
 siastici, omnes fere nostros 85  
 continentes.] — sequuntur Ca-  
 nones Ecclesiastici, quos tradi-  
 derunt Apostoli, per Clementem,  
 eosque miserunt primo. — Expo-  
 nemus capita 56 Canonum, quos  
 de Ecclesia Ordinanda ab Apo-  
 stolis*

stolis rogatos fuisse volunt. Sunt autem velut Epitome 85 Canonum qui in Europa græce & latine Apostolorum nomine circumferuntur.— Canones istos 127 promiscue non recipiunt modo, sed pro veris Apostolicis sanctionibus ab ipsis Apostolis per Clementem missis habent.— Deinde advertendum est quod Canones Ecclesiastici, quos Apostoli tradiderunt per manus Clementis, ab Æthiopicis vocentur.

Can. Apost.

Can. Nicæn. I.

Εἰ πινες ὑπὸ βαρβάρων ἢ δεσποτῶν ἀνεχρίθητε, εὐερίσκουτε ὃ ἄλλως ἀξιοί, τὲς τοῖς εἰς κλήρον περσῖε) ὁ κερών.

XXI. XXII.  
XXIII.

II.

Ἐπειδὴ πολλὰ ἦτοι ὑπὸ ἀνάγκης, ἢ ἄλλως ἀπειρομαθῶν τῶ ἀνθρώπων ἐγγύε) ὡς) τῶ κερών) τῶ ἐκκλησιαστικόν. κ. τ. λ.

LXXX.

V.

Κρατεῖτω ἡ γνώμη, κτ) τῶ κερών), τῶ διαγραφῶντα τὲς ὑφ' ἐπέων ἀποβληθέντας ὑφ' ἐπέων μὴ περσῖε) κ. τ. λ. κτ) κανόνα ἐκκλησιαστικόν.

XII. XXXII.

IX.

Εἰ πινες ἀνεξέταστος περσῖε) περσῖε) περι, ἢ ἀνακρινόμενοι ὡς) λόγη) τῶ ἀμρτήματα αὐτῶν, κ) ὁμοιογενῶν αὐτῶν ὡς) κανόνα κινέμενοι οἱ ἄνθρωποι, τοῖς τοῖς τοῖς χεῖρα ἐπιπέθεισαι, τέτες ὁ κανὼν ε) περσῖε).

LXI.

"Οσο,

- X. Ὅσοι ὡσεχειρίσθη τῆς ᾠδῆ-  
 πεπίωκῶτων καὶ ἀγνοίαν, ἢ καὶ ὡσε-  
 εἰδῶτων τῆς ὡσεχειροσιμῶτων τῆτο,  
 εἰ ὡσεκρίνη τῶ καιόνι τῶ ἐκκλη-  
 σιασικῶ· γνωαέντες γδ καδαρῆν).
- XV. Διὰ τὸ πάλιν πάραχον, καὶ ἕως  
 εἰσῆς τὰς γνομῶνας ἐδοξε πρῶτα-  
 πασι ὡσελαρεθῶναι τὸ Συνήθειαν τὸ  
 ᾠδῆ τὸ κανόνα εὔρεθειεῖ ἐν ποι μέ-  
 ρεσιν, ὡσε ἀπὸ πόλεως εἰς πόλιν μη  
 μεταβαίνειν μήτε ὀπίσκοπον, μήτε  
 ὡσεσῦτερον, μήτε δῆκῶνον.
- XVI. Ὅσοι ριψκινδύως, μήτε τὸ φό-  
 βον δεῖ ὡσε ὀφθαλμῶν ἔχοντες,  
 μήτε τὸ ἐκκλησιασικὸν κἀρόνα εἰδο-  
 τες, ἀναχωρήσει τὸ ἐκκλησίας, ὡσεσ-  
 ῦτεροι, ἢ δῆκῶνοι, ἢ ὄλωσ ἐν τῶ  
 κἀρόνι, ὡσεταζῶμοι, ἔτοι εἰδαμῶς  
 δεκτοὶ ὀφείλουσιν εἶν ἐν ἑτέρῃ ἐκκλη-  
 σία.

LXII.

XIV.

XV.

<i>Canones Antiocheni.</i>	<i>Canones Apostolici.</i>	<i>Can. Ant.</i>	<i>Can. Apost.</i>
I.	VII.	XXI	XIV.
II.	VIII. IX. X. XI. XII.	XXIII	LXXVI.
III.	XV. XVI. (XIII. XXIV		XL.
IV.	XXVIII.	XXV	XLI.
V.	XXXI. <i>Canones Gangrens.</i>		<i>Can. Apost.</i>
VI.	XXII.	I. II	LI.
VII. VIII.	XXXIII.	VI	XXXI.
IX.	XXXIV. <i>Praf. &amp;</i>	VII. VIII	IV. XLI.
XIII. XII.	XXXV. <i>Praf. &amp;</i>	XVIII	LXVI.
XVII. XVIII.	XXXVI. <i>Praf. &amp;</i>	XIX	LXIX.
XX.	XXXVII.	XXI.	XLIII.

Ful. Episc. Rom.  
Epist. ap. Atha-  
nas.

Apolog. contr. Arian. §. 30. p. 149. See also Lib. IV. Cent. 4. No. 32. infra.

Οὐκ ἔδει τὴν κατὰ τὴν ἕτως πα-  
σαν ἑναντίως, καὶ ὡσαύτῃ τὴν ἐκκλησιαστικὴν  
κανόνα γενέσθαι· ἀλλ' ἐπ' αὐτῆς τῆς  
ἐκκλησίας, ἀπ' αὐτῆ τῆς ἱερατείας,  
ἀπ' αὐτῆ ἑκλήρου, τὸ ἐν τῇ ἐπιτοχῇ  
ἐπισημασθέντος κατὰ τὴν ἕτως καὶ μὴ ἕν τὸς  
ἀπὸ τῆς ἀποστόλων κληρονομίας ὡσαύτως.

Can. Apost.

Athanas. Epist.  
Encycl. ad Episc.  
§. I p. 111.

Οὐ γὰρ ἕν τὸν κληρονομίας καὶ τύποι  
ταῖς ἐκκλησίαις ἐδόθη, ἀλλ'  
ἐκ πατέρων ἡμῶν κληρονομίας καὶ βεβαίως  
παρεδόθη. ὅτι ἕν τὸν ἡπίστατος ἡγεστῶ,  
ἀλλ' ἐκ τῆς κληρονομίας, ὅτι τῆς μαθη-  
τῆς, εἰς ἡμῶν ἀγαθέσθαι. ἵνα ἕν  
μὴ τὰ ὅσα ἀρχαίων μέχρ' ἡμῶν  
τηρηθέντα ἐν ἐκκλησίαις ἐν τῇ ἕν  
ἡμέραις ὡσαύτως, καὶ τὰ πρὸς  
δέντα ἡμῶν ζητηθῆ ὡς ἡμῶν, κ.τ.λ.

§ 2. p. 112.

Τὸ ἕν τὸς κληρονομίας ἐκκλησιαστικῆς  
κληρονομίας ὡσαύτως, τὰ ἕν τὴν βλασ-  
φημεῖν ἀναγκάζει, καὶ ἕν τὸν ὅτι  
μὴ ἕν τὸν δέσμον, ἀλλ' ὅτι ἐμ-  
πειρίας ὡσαύτως αἱ κατὰ τὴν ἕτως  
γένουσι.

De Eug. in Ar-  
sen. Epist. §. 69.  
p. 185. 186. See  
also Chap. 4.  
Cent. 4. No. 32.  
infra.

Τῶν ἐκκλησιαστικῶν κανόνων καὶ  
παλαιῶν νόμων ὡσαύτως.— μὴδ'  
αὐτῶν δὲ γινώσκουσι ὅτι τὸ μητροπό-  
λεως ἕν τὸν ὅσον τινα ἐκφέρειν  
ὡσαύτως ἐπιτοχῶν, ἢ ὡσαύτως ὡσαύτως  
ἕτέρω κληρονομίας ἐκκλησιαστικῆς, ἀλλ' εἰ-  
κὲν πᾶσι τοῖς ὡσαύτως ὡσαύτως  
κανόσι.

XXXV.

B. p. I. Cap. I.

Ἐκεῖνο γὰρ ἕν τὸν οἱ παλαιοὶ  
ὡσαύτως

XLVI.

δέχεται βάπτισμα τὸ μηδὲν τῆ πίσεως  
ἠρεσκῶν.— εἰ δὲ ἐκεῖνοι φυλάσ-  
σαι τὸ ἡμέτερον βάπτισμα τῶτο  
ἡμεῖς ἐδυσωπείτω. ἐ γὰρ ἀντιδιδῶναι  
αὐτοῖς ὑπόδητοι χαίρειν ἔσμεν, ἀλλὰ  
δυσδέειν ἀκρεβεία κανόνων.

III. Διότι ἀρχαῖός ἐστι κληρῶν τὸς ἀπὸ  
βαθμῶ πεπρωμένους τῆ τῶ μόνῳ τῶ  
τῶ τῶ τῶ κληρῶ τῶ ὑποβάλλεσθαι.  
[to be receiv'd only to lay  
Communion.]

XXV.

XII. Τὸς διγάμους παντελῶς ὁ κανὼν  
τῆ ὑπηρεσίας ἀπέκλεισε.

XVII.

Synod. Constanti-  
nop. Epist. ad  
Damas. &c.  
apud Theodit.  
Hist. Eccl. L. V.  
c. 9. p. 211.

Περὶ δὲ τῶν οἰκονομῶν τῶν κτ'  
μέρῳ ἐν τῆ ἐκκλησίᾳ, παλαιός τε,  
ὡς ἴδε, δεσμὸς κεκράτηκε, καὶ τῶν  
ἀγίων ἐν νικητῶν πατέρων ὄρος κατ'  
ἐκαστην ἐπισκοπίαν τὸς τῆ ἐπισκοπίας, καὶ  
ἐὰν ἐκεῖνοι βάλωιντο, σὺν αὐτοῖς  
τὸς ὁμοῦς πρὸς τὸ Συμμερόν ποι-  
εῖσθαι πᾶς χειροτονίας.

XXXIV.

XXXV.

Synod. Carthag.  
3. Can. 33.

Ὁ ἀρχαῖός τῶν φυλάξεσθαι,  
ἵνα μὴ ἥτιονες τῶν ὁριζέντων  
εἰς χειροτονίαν ἐπισκόπων ἀρέσκωσιν.

I.

Council. Provin-  
cial. Constanti-  
nop. ap Pandect.  
Can. ad cal-  
cem. Tom. Primo

Μὴ ἀρῆσαι πρὸς τὸ ἐξῆς μηδὲ  
πρὸς τῶν, μήτοιγε πρὸς δύο τῶν  
ὑποδιδῶν ὁδομαζόμενον κατὰ  
ρεῖσθαι. Ἀλλὰ γὰρ πλείονος Συμμερόν  
ψήφῳ, καὶ τῶν τῆ ἐπισκοπίας κατὰ τὸς  
οἱ ἀποστολικὸι κανόνες διωρίζονται.  
Τεῖτη τῶν κληρῶ τῆ ἐκκλησίᾳ  
συ Συγκληρῶ ἡ ἀγιοτάτη Συμμερόν

LXXIV.

Council. Epist.  
p. 2. Aff. 1.

Τεῖτη τῶν κληρῶ τῆ ἐκκλησίᾳ  
συ Συγκληρῶ ἡ ἀγιοτάτη Συμμερόν

LXXIV.

τῶ

τῶν κανόνων ὑποταττομένη, καὶ νέμει-  
σάσι τὸ ἀνοχλῶ καὶ μαχεροθυμίᾳ.  
καταξίωσον κανόνον γέν' ἀπαρτήσας  
ἀπολογησάσθαι περὶ ὧν φασὶ σε εἰ-  
ρηκέναι ἐπ' ἐκκλησίας αἰρετικῶν διδ-  
ματων, ὅτι τῷ κρινεῖ τὸ ἐκκλησίας  
οἶδός ὅτι εἰ μὴ ἀπαρτήσας σὺ εἴης  
περὶ τὰ ἀγράφως καὶ ἐγγράφως  
κατὰ σε λεγόμενα ἀνάγκην ἔξει ἢ  
ἀγνωσίᾳ (Civod Q. τὰ δοκῶντα  
τοῖς τῶν ἁγίων πατέρων κηρύσσιν ὅτι  
σοι οἰεῖσαι. — τῶν ἐκκλησιαστικῶν  
δεσμῶν ἀρκεῖσθαι, κελδόντων τῇ  
τρίτῃ κλήτῃ εἰς ἀπολογία τῆς κα-  
λυμμένης περὶ ὧν ἂν ἐγκαλοῦντο —  
τῶν ὅ κανόνων ὡρα κελδομένων τῇ  
τρίτῃ κλήτῃ ὡρα καλεῖσθαι τὸ ἀπφ-  
θεῖντα, ἀποσελάντες περὶ αὐτὸν  
αὐτοῖς ἑτέροις ἐπισκόποις, ἀπειθῶντα  
εὐεργῆν. — ὡραμα ὡρα τῆς ἐκ-  
κλησιαστικῆς δεσμῶς, καὶ κανόνας τῶν  
ἁγίων πατέρων [aliàs ἀποστόλων]  
καυνοτομέμενον.

Añ. 7.

Theodorit. Hæ-  
ret. Fab L. IV.  
c. 3 p. 236.

Αὐτὸς [ἐνόμιτο] καὶ τῷ ἁγίῳ  
βαπτίσματι ἀνέστρεψε τὸ ἀνέκαθεν  
παρὰ τὸ κρεῖν καὶ ἀποστόλων ὡρα-  
δοθέντα δεσμὸν, καὶ ἀντικρυς ἀντε-  
νομοθέτησε, μὴ ῥηῖναι λέγων τρεῖς  
καταδυεῖν τὸν βαπτίζόμενον, μηδὲ  
ποιεῖσθαι τὸ τὸ τριάδ. ὅτι κλησιν,  
ἀλλ' ἀπαλξ βαπτίζειν εἰς τὸν θάνα-  
τον τῷ Χριστῷ.

XXXV.

Can. Apost.  
XLIX. L.

Κατὰ

Concil. Chalced.  
Act. 3. in dam-  
nat Dioscur.

Κατὰ τὰς θείας κανόνας.— καὶ τὴν ἀκολουθίαν τῶν ἁγίων κανόνων.— καὶ τὴν τῶν κανόνων τάξεως, καὶ τῆς ἐκκλησιαστικῆς καταστάσεως.

Can. V.

Περὶ τῶν μεταβαζονόντων ἀπὸ πόλεως εἰς πόλιν ἐπισκόπων, ἢ κληρικοῦ ἔδωκε τὰς ἐπιτάγας τῶν πατέρων [aliàs ἀποστόλων] ἔχειν πῶς ἴστω.

XIV. XV.

XXII.

Καθὼς καὶ τοῖς πάλαι κανόσιν ἀπηγόρευτο.

XL.

Lex Theodos ap.  
Cod. Titul. 1.  
L. III. c.

Præcipimus Irenæum — post binas nuptias, ut didicimus, præter Apostolicos Canones Tyriorum civitatis Episcopum factum, ex Tyriorum quidem ecclesia de-jici.

XVII.

Fustin. Novel.  
VI.

Τὸ εἶσαθαι πρὸς δύο μὲν ἑκάστῳ ἢ τῶν ἱερῶν κανόνων ὡσαύτην φύλαξιν, ἢν οἶτε δικασίως ὑμνεύμενοι, καὶ προσκυνητοί, καὶ αὐτόπται τῶν θεῶν λόγων ὡσαύτε δὲ δώσαν ὑπόστολοι, καὶ ἅγιοι πατέρες ἐφύλαξαν τε καὶ ὑφῆγησαν τε.

Joan. Scholast.  
ante Collect. Can.

Οἱ μὲν ἅγιοι τὴν κληρικήν μαθηταίαν καὶ ὀγδοήκοντα πέντε ἔξαι κληρικός κανόνας ἔχουσιν.

Now from these plain Premises I Observe, (I) That these Canons do almost equally pretend to be, and were commonly own'd as Divine, Sacred, and Apostolical, as well

as the Constitutions themselves. For tho' they are frequently call'd *Antient Canons*, as all along obtaining from the first times of the Gospel; and *Canons of the Fathers*, as made partly by the Antientest Fathers, or as own'd all along by them; and *Ecclesiastical Canons*, as made for the use of the *Catholick Church in Ecclesiastical Affairs*; yet when their Authors are distinctly set down, they are always suppos'd made by the Apostles themselves, and their Companions, or at least by their Companions, who us'd to be joyn'd in the Councils of the Apostles, and received compleat Instruction from them. These Rules are by *Constantine* said to be ἀρεσά τε τῷ Θεῷ, καὶ τῇ ἀποστολικῇ παράδοσει σύμφωνα, and he calls them, or the Constitutions themselves, τὰς ἐπιτολὰς Ἰ Θεοῦ, καὶ τὸ ἀποστολικὸν κανόνα. &c. So also the Ethiopians and Copti still esteem these *Canons*, as well as the foregoing Constitutions, to be Sacred and Apostolical; written by or deliver'd to *Clement* as well as they. *Athanasius* calls them θεῖον δεσμὸν. Pope *Julius* τῶν ἀποστόλων κανόνας. Which last most express Name of all is also frequently in the Manuscripts, in *Theodosius*, *Iustinian*, and their famous Collector *Joannes Antiochenus*. Nor does the Council of *Chalcedon* imply less when they stile them θεῖος κανόνας, and ἅγιος κανόνας. So that as they are now the last Chapter of, or a real Appendix to the Constitutions



stitutions of the Apostles themselves, so were they originally esteemed with them truly Apostolical. (2) That the most common Names *κημόνες τῶν ἁγίων ἀποστόλων*, *κημόνες ἀποστολικῶν*, and *κημόνες ἐκκλησιαστικῶν*, here given them, do exactly agree with their Titles in all our present Manuscripts ; and so do confirm those Manuscripts to be true, and their Titles, the genuine Titles thereof in all Antiquity. (3) That these Canons, which in the main are plainly *extracted* from the Body of the Constitutions were therefore revis'd, improv'd, and confirm'd by the surviving Apostles, and their Companions, before their Death ; and deliver'd to the Bishops and Clergy, and perhaps allow'd to pass among the Body of the People also, for their Direction in *Ecclesiastical Affairs* ; and as the Church's standing Laws in her *Ecclesiastical Assemblies*, or Courts of Judicature. (4) That few of the Apostles could be alive about *A. D.* 86. when these Canons were made or confirm'd ; and so this Council must consist chiefly of the Companions of the Apostles ; and therefore 'tis no wonder that they are frequently cited as Canons of the earliest *Fathers*, and their Apostolical Authority and Original not always mentioned in those Citations ; unless we suppose the *Apostles* here stiled *Fathers* by the Antients ; as it appears they are by the Ethiopians in this very case before us. (5) That these

85 Canons seem ever both to have been added to the secret Constitutions themselves, at least in the Generality of the Apostolical Churches, as their Appendix or concluding Chapter ; and also to have pass'd abroad in a distinct Volume ; just as is now the Case in the present Copies and Manuscripts also. Where note, that hence arises the best Account of the Insertion of *Clement's* Epistles and Constitutions in the compleat Copies added to the secret Constitutions, as they are now in all our Copies ; and yet of the Omission of the same in all the Antientest Catalogues of the sacred Books, deriv'd from this Canon. For however the Copies laid up in the Archives, or kept among the Bishops and Clergy, might admit these *Clementines* ; yet to be sure was it not agreeable to the Rules of those Ages to permit them all to stand there in the ordinary Copies spread among the Vulgar ; however not in the Catalogues made and published for Common Use by particular Men or Councils afterward. This would then have been thought a very great Transgression of the Rules of the Gospel. Whence also (7) we can best account for the different Sentiments of the Antients about these additional Canons ; while some seem'd to look on them as of equal Authority with the Constitutions themselves, which I take to be the most general Case ; and others, I mean *Origen*, *Eusebius*, and perhaps *Eunomius* ;

*minus* ; who seem to have esteem'd them of not quite so sacred an Origin and Authority. I mean because some took their Notions of them from their standing in the Copies they had any Knowledge of, as a Part of, or original Appendix to the Constitutions themselves ; while others seeing them in distinct Copies, and so without *Clement's* Attestation, and the solemn Apostolical concluding Address to the Bishops, as well as more compleat in the Archives, might doubt of their certain Apostolick Authority ; especially if they were not also added more compleatly in those Copies of the Constitutions which they were acquainted with. Whence (8) we can withal give a fair Account of the Omission of that last concluding Clause to the Bishops, just now mentioned in several of our Copies. Since that would only appertain to such as belong'd to the Bishops, whom alone it is directed to : While it must be wanting in those design'd for the Body of the People ; according to the constant Method of those times in such Matters. However, (9) we may observe that later Additions and Interpolations would more frequently attend the publick Nature and many Copies of these Canons, than the private Nature and few Copies of the Constitutions. Accordingly there are plain Signs of several such Corruptions in those Copies which

e. s. in calce  
infra.

which we now have. But more of this in due place hereafter.

XI. The Original Series of the first Bishops of Rome, till A. D. 230. was thus.

<i>Linus</i> began	A. D. 55.	fat	12 Years.
<i>Anencletus</i>	67		12.
<i>Clemens</i>	$\frac{67}{79}$		$\frac{20}{21}$ .
<i>Euaristus</i>	88		8.
<i>Alexander</i>	96		10.
<i>Xystus</i>	106		10.
<i>Telesphorus</i>	116		10.
<i>Hyginus</i>	126		04.
<i>Pius</i>	130		15.
<hr/>			
<i>Anicetus</i>	145		16.
<i>Soter</i>	161		09.
<i>Eleutherus</i>	170		15.
<i>Victor</i>	185		12.
<i>Zephyrinus</i>	197		20.
<i>Callistus</i>	217		05.
<i>Urbanus</i>	222		08.
<i>Total</i>	230		00.

'Tis very well known what miserable Uncertainty the Learned have of late been, and are still in, concerning this first Succession of the Roman Bishops. Whereas there is great evidence in Antiquity, that this, and no other is the true Chronology of them. The Reasons follow.

(1) The Numbers themselves in the first part of this Table, with which we are principally concern'd, and which are of the greatest consequence, are those given us by the great *Eusebius* himself, found both in his *Chronicon* and *Ecclesiastical History*: And they seem plainly to have been taken from a most faithful and authentick Witness, *Hegesippus*, who himself says in his *Fragments*, preserv'd by the same *Eusebius*,

*γενόμενος ἐν Ῥώμῃ δεχόμενος ἐπιτοσίμω μὲχρι ἀνικήτη· ἔγραψεν ἢ ἐλδύδερος· καὶ ὡσαύτι κήτη δεδέχεται σωτήρ μὴ ἐν ἐλδύδερος.* I made a Series, or Table, of the Roman Bishops Years successively, so far as Anicetus; and this when I was at Rome. Which was indeed scarce one whole Century from *Linus* their first Bishop. Now this being suppos'd, that *Eusebius's* Numbers are taken from *Hegesippus*, there can be no room to doubt of their Verity; especially since all the Antients, particularly *Epiphanius*, still agree with them. 'Tis true, that all these Numbers are by *Eusebius* and others from him apply'd to wrong Years of the Roman Emperors, and so of the Christian Æra; as Chronologers are generally compell'd to acknowledge. But that is of small consequence as to the particular Numbers themselves; since it no way appears that *Hegesippus* connected any of the Years in his Table with the Years of the Roman Emperors, or any other known

*Hist. Eccl.*  
L IV.  
c 22. p. 142

*Epiphani.*  
*Hæres 27.*  
§. 6. p. 107

Æra of Chronology ; which therefore is most probably owing to *Eusebius's* own Conjecture. And this partly appears in Fact to be the case, because his *Chronicon* and *Ecclesiastical History*, which always exactly agree in the separate Numbers, do not always so exactly agree in this Application ; as the very Learned *Mr. Dodwell* observes. These particular Numbers therefore being suppos'd, we must seek for other Evidence to guide us in this Connection and Application. Nor is there wanting such evidence in the case, and that Satisfactory and Authentick also, and, so far as I can judge, sufficient to put an end to this Dispute for the future. For

*De Success.  
Pontif. c. 3.  
§ 6. p. 22.*

(2) The Commencement of this Series with *Linus A. D. 55.* which fixes the whole Succession, not only agrees with the first Origin of Episcopacy, as soonest settled in the great or Patriarchal Churches, of which *Rome* was the chief ; nor only with that account we have of one or two Successions, before that undoubted one of *Clement*, the Companion of *Peter* and *Paul*, who originally planted this Church ; nor only with the Words of *Irenæus*, who speaking of the Churches founded by the Apostles, calls this *Antiquissima*, one of the *most Antient* Churches of them all ; nor only with *Paul's* writing to them as a flourishing Church about *Rom. 1. 8. A. D. 58.* and one whose *Faith was already spoken*

*See chap. 4.  
cent 2.  
n<sup>o</sup>. 15 in fine*

*Rom. 1. 8.*

*spoken of throughout the whole World, and therefore sure not left till that time unsetled, or without a Bishop ; but is directly confirmed by the best Authorities we have ; and is no other than the most learned and judicious Bishop Pearson's own Account and Determination. His Words, including the original Proofs, are these, Cùm Petrus & Paulus fundarent Ecclesiam, hoc est Apostolis illis adbuc superstitionibus, Linus Romæ Episcopus constitutus est, ut docet Irenæus. Sedit autem usque ad Annum Domini 67. jam vergentem, Imperii Neroniani 14. ineuntem : Consulibus Capitone & Ruffo ; ut tradit Catalogus Bucherianus ; cui consonant Catalogus secundus, Liber Pontificalis, Anastasius, & Breviaria vetera ; in quibus hæc verba de Lino conservata erant ; Fuit temporibus Neronis, à Consulatu Saturnini & Scipionis, usque Capitone & Ruffo. Which are such punctual Authorities, and so agreeable to all the other valuable Characters of Chronology, which we shall meet with presently, as ought not to be set aside for any particular Fancies or Hypotheses whatsoever.*

(3) This Series is mightily confirm'd by a notable Passage in *Tertullian*, when corrected and rightly apply'd. His Words are these : Anno 15°. *Tiberii Cæsaris Jesus de Cælo manare dignatus est, Spiritus salutaris. Marcionis salutem, qui ita voluit, quoto quidem anno Antonini Majoris de Ponto suo*

*De Ann. Pontif. Dissert. 2. c. 5. p. 168*

*A. v. Marcion. L. 1. §. 19. p. 443*

*exhalaverit aura canicularis non curavi investigare. De quo tamen constat, Antonianus haereticus est, sub Pio Impius. A Tiberio autem usque ad Antoninum anni fere 115. & dimidium anni, cum dimidio mensis. Tantundem temporis ponunt inter Christum & Marcionem.* Here we see that some nice Chronologers had examin'd the time of the Rise of *Marcion*, and compar'd it with that of *Pius*. Not the Emperor *Pius*, as *Tertullian* mistakes: For that Period is different from this Number many Years in truth, and

*Vid. Tertul. adv. Juu. c. 8. p. 215.* more in *Tertullian's* own Opinion elsewhere; but of *Pius* Bishop of *Rome*. For with the Years of those Bishops, not of these Emperors, we usually find the Rise or coming to *Rome* of these Hereticks to be connected by the Fathers, on all Occasions. And this is the more probable here, because we know from the Testimony of *Epiphanius*, that *Marcion* came to *Rome* just before the Beginning

*Herod. 43. § 1. p. 302.* of *Pope Pius*. *Μαρκίων*, says he, *ἀνέειν εἰς Ῥώμην ἀπὸ τῆς ἀνατολῆς ὑγιῶν τὸ ἔτος ἐπὶ τῆς ἐπιπέρας τοῦ ἔτους. κ. τ. λ.* And indeed this Chronological Account appears to have been made by some accurate Person, since it descends to the uncommon nicety not only of Months, but of half a Month. So that by this notable Remains of an original Testimony, we find that there were 115½ Years, and half a Month between the Days of *Tiberius* and *Pope Pius*: And that the Epocha belongs to the *beginning*



ning of their Times is very probable ; because the Rise and *Beginning* of the one is here design'd, and therefore in all reason the *Beginning* of *Tiberius* must be also intended ; and because there is no evidence for any Agreement with Truth on the other Supposition. Account therefore 115½ Years, and half a Month from *Aug. 19. A. D. 14.* when *Tiberius* began to reign, and you will come to the beginning of *March A. D. 130.* for the Date of Pope *Pius* ; which is the very Year when he began, according to the foregoing Series.

(4) In the most Antient Latin Catalogue of the Popes, the former part of which is by the Learned supposed to be written about *A. D. 235.* and which therefore may well be depended on for the former part, as belonging to times near the Authors own Age ; (as accordingly it is followed there by Bishop *Pearson* himself, and *Pagi*, as well as in this our Catalogue ; ) we find this Account, *Pius* — *fuit temporibus Antonini Pii, à Consulatu Clari & Severi, usque duobus Augustis.* If for *Pius*, the wrong Name, we put *Anicetus* the right one ; (for so most certainly was the Name of the Person the Author should mean, the Predecessor to *Soter* ; ) and if we consider the peculiar Method of that part of the Catalogue, as *Pagi* has stated it, we shall hence learn that *Anicetus* the Predecessor of *Soter* began *A. D. 145.*

*Ap Bucher. de Doct. in. Temp. p. 269. &c.*

*Pearson. D. ff. 1. c. 13. p. 132. &c.*

*Pagi in Baron. A. D. 67.*

*Cave Hist. Literar. part 1. p. 183.*

*Ad An. Dom. 67.*

and ended *A. D.* 161. exactly according to the present Series.

(5) By this account *Linus* must continue Bishop no longer than *A. D.* 67. or a little before the Martyrdom of *Peter*, and so permits his Successor *Clement* to be ordained Bishop after *Linus's* Death by *Peter*, as we know he was by the Antient Testimonies, of which hereafter. So that as there is no Temptation from Antiquity for the placing him sooner, so is there no possibility of placing him later than this Table does assign.

Chap. 3.  
§. 5. infra.

(6) This Series is confirm'd by the time of the writing *Clement's* Epistle to the *Corinthians*, in the Name of the whole Church of *Rome*, which no Man certainly could pretend to do but their own Bishop. For since this Epistle must be written before the Destruction of *Jerusalem*, or about *A. D.* 69. by the Bishop of *Rome*, it thence appears that *Linus* was then dead, and *Clement* become their Bishop before that time; exactly according to the present Table. The difficulty about *Anencletus* shall be hereafter consider'd. I take *Clement* to have been the proper Apostolical Bishop immediately after the Death of *Linus*.

Grabe Spi-  
cileg Tom. 1  
p. 254 &c.

(7) *Ignatius* writing to this Church of *Rome* *A. D.* 116. and dating his Epistle *Aug.* 24. the same Year, never salutes their Bishop at all, as if it were in the Interval of the See, or before *Ignatius* knew whether they

they had chosen a new Bishop or not. Accordingly this Table informs us that that very Year Bishop *Xistus* dyed, and *Telesphorus* succeeded. Which Exactness of Co-incidence is a strong Argument for the Truth of the same Table also.

(8) *Telesphorus* was certainly a Martyr ; as *Irenæus* assures us. According to our present Table he must have suffer'd *A. D.* 126. in the 10th or 11th of *Adrian*. Now a little before this very time, we know was that remarkable Persecution of Christians, when *Eusebius* informs us, that *Quadratus* and *Ari-*  
Hist. Eccl. L. IV c. 3. p. 203.  
Hist. Eccl. L. IV c. 5. p. 116, 117  
*stides* offer'd their Apologies to the Emperor and the Senate, and so procur'd a Stop to be put to the same Persecution soon afterwards.

(9) *Polycarp* was alive even after *Anicetus* was made Bishop of *Rome* ; and he came to *Rome* in his Days ; as we are assur'd by *Irenæus* himself, the Scholar of *Polycarp*.  
Epist. ad Vict. r. ap. Euseb. E. l. Hist. L. V. c. 24 p. 193  
 Now according to Bishop *Pearson's* most probable Account of the time of the Martyrdom of this *Polycarp*, it was *March 26. A. D.* 147. Accordingly in the foregoing Series *Anicetus* began *A. D.* 145. in exact Agreement with this Chronological Character.

(10) *Marcion* the Heretick, who came to *Rome* at the beginning of Pope *Pius*, had been spreading his Heresy several Years before the beginning of the Emperor *Pius*. This we learn from an unexceptionable

Witness, *Justin Martyr*, who in his first Apology, written most probably in the end of the first or beginning of the second Year of that Emperor, plainly supposes that *Marcion* had then for several Years been teaching his Followers there: μαρτίωνα δέ πιννα  
 §. 35. p. 52, πονητήν, ὃς καὶ νῦν ἐπὶ ἑστὶ διδάσκων. κ. τ. λ.  
 53 This confirms the present Series almost beyond Dispute. For therein Pope *Pius* began 8 or 9 Years before the Emperor *Pius*; exactly according to the present Testimony. And, by the way, this Citation fully confirms our former Explication of *Tertullian's* Testimony in this matter; since 'tis hereby plain, that his Words cannot, with any truth, be understood of the Emperor *Pius*, but only of the Bishop of the same Name; and yet *Tertullian* or his Acquaintance could hardly be very much deceiv'd in the Rise of an Heretick so little before their own time.

*N.B.* How, and in what Sense *Anencletus* was Bishop of *Rome* after *Linus*, whereas not the Constitutions only, but *Tertullian*, from the publick Records of the Church of *Rome* in his Neighbourhood, affirms *Clement* to have been Ordain'd by *Peter* himself. [*Hoc enim*  
*De P. elec. modo, says he, Ecclesiæ Apostolicæ census suos*  
*Her. c. 32. deferunt. Sicut Smyrneorum Ecclesia Poly-*  
 2. 243. *carpum ab Joanne conlocatum refert; sicut*  
*Romanorum Clementem à Petro Ordinatam*  
*itidem;*] 'tis not very easy to determine. 'Tis certain the Constitutions directly affirm

firm *Clement* to have been the immediate Successor to *Linus*, and that in Words after an unusual manner express : κλήμης ὁ μὲν τῷ L.VII. c.46  
 λίνῳ διατάσσων ὑπὸ ἐμῶ πέτρῳ δίδωκενος κληρο- P. 383, 384  
 τὸν τῷ. as if they guarded against some other Pretender. 'Tis also certain that *Irenæus*, and all the Western Catalogues, do interpose *Anencletus*. Nay *Epiphanius* himself, Iren. L.III. c. 3. p.202. Epiphani. Hæres. XXVII. S. 6. p. 107 who had most certainly these Constitutions before him, puts him in by the Name of *Clementus*; tho' he acknowledges the Antient Tradition that *Clemens* was Ordain'd by *Peter* himself; and so there could be no Room for the 12 Years of *Anencletus*. Nay, he appeals to some Antient Memoirs for it also, *θεοδώρου γδ*, says he, ἐν πιν ὑπομνηματιομοῖς τῷτο ἐγκείμενον. His Conjectures about this Difficulty may be seen in his own Book. My Conjecture is this; that upon the Death of *Linus*, while the Apostles *Peter* and *Paul* were absent, the Roman Church elected *Anencletus*, before they knew that *Peter* had Ordain'd *Clement* himself for that See. So *Anencletus* retain'd the Name, especially in the West, till he dyed, 12 Years afterwards. Tho' indeed *Clement's* writing the famous Epistle to the *Corinthians* in the Name of that Church, with all other the Circumstances of those times, confirm the Opinion, that *Clement* acted as Bishop in all things ever after the Death of *Linus*; and give us not the least Intimation of any thing done in the Affairs

Affairs of that Church by *Anencletus*: Which, during that important Interval, would hardly have been wholly forgot, had he been completely Bishop, and acted as such till his Death.

XII. *Paul* the Apostle, who was martyr'd under *Nero A. D. 68.* preached the Gospel in *Spain*, and the most western Parts, a little before his Death; and that for an intire Year or two also. The Reasons for this Assertion are these :

(1) *Clement*, in his undoubted Epistle, assures us, that *Paul* did not only in the former part of his Life, preach in all Parts of the World, but that particularly *he came to the utmost Bounds of the West, εἰς τὰ ἄκμωτα* *Ad. Corinth* *ἡ Ἰσπανίας, i. e.* most probably to *Spain*, whether he intended formerly to go; and whether others of the Antients also say he really did go; and perhaps to the other neighbouring Nations. Nay the earliest Observation of *Easter* in *Britain*, according to the Apostolical Rule in the Constitutions, as preferred in *Epiphanius*, on the 14th of the first Jewish Month, according to the Apostles own Observations thereof, while all the *West*, that depended on *Rome*, had alter'd that Original Appointment, and defer'd it to the Lord's Day following, even at the beginning of the second Century it self, seems to me strongly to prove that he, or some sent by him, or that were converted by him in this

*Ad. Corinth*

S. 5. p. 148.

149

*Epiphani.*

*ubi supra*

*Chrysoft.*

*Orat. 7.*

*in S. Paul.*

*lun Op.*

*Tom. VIII.*

p. 59.

*Theodorit.*

*in Philip.*

J. 25.

*Bed. Hist.*

*Eccl. L. II.*

c. 2.

this Journey, spread the Gospel, and settled the Christian Rules even in this our own Country of *Britain*. Now there is no other place in all *Paul's History* for this his famous Voyage, but that here assign'd, *A. D.* 65. and '66. Bishop *Pearson*, our most accurate An-

*Annal. Paulin. A. D. 63. p. 20, 21.*

nalist, as to the Life and Acts of *Paul*, is strangely mistaken in this matter; and is forc'd to set this Voyage of his just after his Epistles to the Ephesians, Colossians, Philemon, and the Hebrews, before his Return into *Asia* and *Judea*. Whereas it plainly appears, that when he wrote those Epistles, he was *presently* coming into those Eastern Parts, and accordingly desires them to *prepare him a Lodging*, and implies that unless *Timothy* came to him *quickly*, he would be too late to accompany him. Now to place so long and considerable a Voyage, after these Expressions, and before *Paul's* coming according to them, *i. e.* to send him directly into the *West*, at that very time when himself particularly tells us, he was coming into the *East*; and then to croud so important and tedious a Voyage into a few Months, or rather a few Weeks time on that account; and all this without any proper evidence at all, is utterly unreasonable: Especially if we observe,

*Philem. v. 22. Heb. XIII. 23.*

(2) That the same Passage in *Clement* which informs us of this Western Voyage, implies also that it was in a manner the last

last part of *Paul's* life ; and that soon after it was over he suffered Martyrdom. Hear *Clement's* own words again, *δικαιοσύνης διδασκᾶς ὅλον τὸ κήρυγμα, καὶ ὅτι τὸ πένθος τῆς δύσεως ἐλθόντων, καὶ μάρτυρίας ὅτι τῶν ἡγεμενῶν, ἕως ἀπὸλλάγῃ τῆς κήρυγμα, καὶ εἰς τὸν αἰὼν τὸν ἑπορεύσθαι ὑπομνήτης γενόμενος. μέγιστος ὑπογεγραμμένος.*

(3) *Paul* himself, in his second Epistle to *Timothy*, written *A. D.* 67. a little before his Martyrdom implies, that God had *deliver'd him from the mouth of the Lion*, when he made his *first Apology*, on purpose that he might finish the spreading of his Gospel among *all* the Heathen Nations, before his Death. Hear his own Words: *The Lord stood by me, and strengthened me, that by me the Preaching might be fully known, and that all the Gentiles might bear: and I was delivered out of the mouth of the Lion. And the Lord will deliver me from every evil work, and preserve me unto his heavenly Kingdom.* Accordingly in this Epistle he concludes that he must soon be *offered*, that his *course was finished*, and his *time of departure was at hand*; as having now made the *Preaching fully known*, and took care that *all the Gentiles might bear* by this concluding Voyage.

*N. B.* The Series of *Paul's* Acts in these last Years of his Life ought, I think, to stand thus.

*A. D.*



A. D.

63

*Paul* leaves *Italy*, and, with *Timothy*, comes to *Judea*; probably at the *Passover*, or *Pentecost*; thence, without any long stay, he goes into *Asia*; thence to *Philippi*: having now *Titus* along with him, but not *Timothy*.

64

*Paul* from *Philippi* goes to *Crete*; where he and *Titus* stay, and Preach the Gospel. He leaves *Titus* in *Crete*, and Winters at *Nicopolis* in *Epirus*.

65

*Paul* early in the Spring goes his famous *Western Voyage*, and Preaches the Gospel in *Spain*, &c. for near Two Years.

66

*Paul* towards the end of this Year returns to the East, to *Asia* and *Troas*.

67

*Paul* journeys to *Jerusalem*, and settles Bishops in many Churches before his Death; and takes his farewell of them all. He is imprison'd, perhaps at *Casarea*. He writes to *Timothy* at *Ephesus*, whither he did not go: How all those in *Asia* had forsaken him; <sup>2 Tim. 1. 15.</sup> probably on the violence of this Persecution under *Nero*. He desires him <sup>4. 9. 31.</sup> to come to him quickly, before Winter; and to bring with him those Books <sup>v. 13.</sup> and Parchments which he had left behind him at *Troas*. He writes out of Prison also to the *Philippians*, and expresses

expresses great hopes of seeing them again: He also sends *Timothy* to the *Thessalonians*. *Timothy* returns with an acceptable account of them: He writes to those *Thessalonians* twice. He is releas'd out of Prison, and goes to the third Council of *Jerusalem*, and thence to *Philippi*. *Peter* comes to *Rome*, and is crucified there under *Nero*.

68 *Paul* comes to *Rome* again, and is Slain with the Sword under the same *Nero*.

XIII. The famous Dispute between *Peter* and *Simon Magus* at *Cæsarea*, concerning the *Unity of God*; and concerning the *true*

*Propbet*, hinted at by *Eusebius*, but directly mention'd in the *Constitutions* and *Recognitions*, seems to have been held *A. D. 63*. For

*Euseb. Hist. Eccl. L. II. c. 14. p. 52. Constit. L. VI. c. 8. p. 337. Recogn. passim.*

(1) *Simon Magus's* Heresy, which was here oppos'd, seems in part to have arisen from the abuse of *Paul* the Apostles Doctrine of *justification by faith without the deeds of the Law*, in his Epistles to the *Romans* and *Galatians*, written about *A. D. 58*. as *Irenæus* implies. For these are his words of *Simon's* Doctrine; *Secundum enim ipsius gratiam salvari homines, sed non secundum operas justas*. Which abuse of *Paul's* Doctrine is refuted by *James* not very long afterwards. 'Tis therefore probable this Heresy

*L. I. c. 10. p. 95.*

# Cap. I. *Apostolical Constitutions.* III

resy spread, and *Peter* endeavor'd to put some stop to it by this Disputation in *Judea* about this time. *A. D.* 63.

(2) Surely *Paul* was absent from *Cæsarea* when this famous Disputation happen'd, otherwise he must in all likelyhood have been concern'd, at least nam'd in it; which yet he is not. So it must most probably have happen'd after *A. D.* 58, 59, and 60. *Annal. Paulin. A. D. 58, 59, 60.* since *Paul* was in Prison those Three Years at *Cæsarea*.

(3) Nor could it be *A. D.* 61. or 62, since *Peter* was rather then at *Rome* with *Paul*, jointly settling the Affairs of that famous Church; as *Irenæus* seems to imply; and *L. III. c. 3. p. 202.* therefore he could not in probability be then disputing with *Simon Magus* at *Cæsarea*.

(4) *Luke*, who finish'd his *Acts of the Apostles* about this Year at *Alexandria* in *Egypt*, says not a word of this famous Disputation, nor of that famous Council of *Jerusalem* which was held soon afterwards, against *Simon* and the rest of those early Hereticks; nor indeed of that wonderful judgment of God on *Simon* by *Peter's* means at *Rome*, so famous in Antiquity; which I think happen'd between the Disputation and the Council. All which most remarkable events would hardly have been pass'd over in silence, had they then been well known in the World. So that 'tis by no means probable that these things happen'd before *A. D.* 63.

Nor

Nor (5) Could this Dispute be much later : For after it *Peter* went to *Rome*, and executed that Judgment on *Simon Magus* : After it the Apostles, all but *Paul*, celebrated the famous second Council of *Jerusalem* ; nay, they did still later after this celebrate the third Council there, when *Paul* was present also : After this *Peter* went to *Rome*, and wrote probably both his Epistles thence, and yet was Martyr'd about *A. D. 67*. So that this Disputation could not happen much later than this Year.

*Constitut.*  
*LVI. c. 12.*  
*&c. p 342.*  
*&c.*

*Corollary.* Since the second Council of *Jerusalem* now mention'd plainly met upon occasion of the great spreading of the antient Heresies, particularly that of *Simon Magus*, and his first followers, the very end of this Year *A. D. 63*. or rather the beginning of the next *A. D. 64*. seems to be the time of its celebration. And indeed all the Characters of Chronology do suit this time, and this time only, and make it still most highly probable, if not next to certain ; as will now appear.

XIV. The Apostles, all that were then alive, excepting *Paul*, met together at *Jerusalem*, with *James* the Lord's Brother, and several of their Companions, about the beginning of *A. D. 64*. and there held a famous Assembly for the solemn Declaration or Exposition of the Christian Faith and Practice, in opposition to the antient Heresies then pre-

predominant ; and this may be called the *Second Council of the Apostles* there. This Council not meeting till about the time of *Luke's* writing his *Acts of the Apostles*, if not rather before it, we cannot expect an account of it there, as we have of the *first*. But the Constitutions give us a full and distinct, a certain and authentick account of the Acts both of the first and of this second Council ; and such an one of this second as shews it to have been the most important Council that ever was held in the Christian Church. Since therein was set down in Writing, or engrav'd in Box Tables, the *Catholick Doctrine*, or main Account of the Laws, Doctrines, and Rules of the Gospel, formerly deliver'd to the Apostles in Mount *Sion* after our Lord's Resurrection, and now written down or engrav'd by the hand of *Clement* himself, as is most probable ; (who appears to have been the Apostles Scribe or *Amanuensis* upon this great occasion,) at least sent by him principally to the Apostolical Churches, as the grand System of the Christian Religion ; the main Rule both of Faith and Practice ; to be preserv'd by the Bishops in their Archives, and transmitted as a sacred *Depositum* to all future Generations. Hear the Apostles account of this Council from their own words in the Constitutions : *Αὐτοὶ δὲ ἐν ἰσθμοῖς ἡμέρας ἐν ἱεροσολύμοις ἐπαμείναντες, ἀμφὶ βουλευσάντες περὶ τῶν ἡμετέρων* Ubi supra.

<sup>2</sup> Esdr. 14.  
24.

Ubi supra.

κρινώφελές εις διόρθωσιν. μὲν δὲ χεῖρον ἰσχυρόν ὄπισ-  
 κεφάρμυλοι τὲς ἀδελφές, καὶ σπείξαντες αὐτὲς τῷ  
 λόγῳ τῆς εὐσεβείας, καὶ πρὸς ἐργασίαν φέρειν αὐτὰς  
 τοῖς ἐπὶ οὐνόματι χριστοῦ καὶ μυσταῖς πολεμῶσα χρι-  
 στῶ καὶ μυσταῖς, καὶ ἐν οὐραῖς ἀσθενῶν τὸ λυγρὸν καὶ ἀ-  
 κρῦπτον· ἔτσι γὰρ εἰσι φούδε χριστι, καὶ φούδο αρε-  
 στή, καὶ φούδο αρεσῶν, πλάνοι, καὶ φούδο αρε-  
 σῶν μερίδες, καὶ χαρμυζήλων ἀμπελώνων ἀφανι-  
 σῶν· δι' ἧς ψυχήσῃ ἢ τῆς πολλῶν ἀγίῃ· ὁ δὲ  
 ὑπομείνας εἰς τέλος ἀδελφῶν τῶν (καθίστα).  
 αὐτῶν ἀσφαλιζόμενος ἡμεῖς ὁ κῆρυξ πρὸς ἡμε-  
 λειν, ἐλθόντων, λέγων, πρὸς ὑμᾶς αἰθερωπὸν εἰς ε-  
 δύνασαι ἀσθενῶν, ἔσονται δὲ εἰσι λυγρὸν ἀρπαγῆ,  
 καὶ τῆς καρπῶν αὐτῶν ὀπρῶσθε αὐτὰς. αρεσ-  
 χεστε ἀπ' αὐτῶν ἀναστήσῃ καὶ φούδε χριστι, καὶ  
 φούδο αρεσῶν, καὶ πλάνοισα πλάνας. δι' ἧς καὶ  
 ἡμεῖς τῷ ἁμα πάντα, ἐκτὸς πῶλε, ἰακωβός τε  
 ὁ τῆς κῆρυξ ἀδελφός, καὶ ἱεροσολύμων ὀπίσκοπος,  
 ἵππὶ τὸ αὐτὸ γρηγορήσοι ἐγχεῖσθαι ὑμῖν τὸ καθεδρι-  
 κὸν τῶν τῶν διδασκαλίαν, εἰς ὀπρῶσθαι ὑμῶν τὸ  
 τὸ καθεδρὸν ὀπίσκοπῶν πεπεσμένῶν. I have fet  
 this important Passage down intirely, not as  
 it is interpolated in our ordinary Copies, but  
 as it was read by *Varadatus* in the fifth  
 Century, *i. e.* but one Century after its ori-  
 ginal Publication; of which matter more  
 will be spoken presently. Then follows a  
 most eminent Branch of the same Catholick  
 Doctrine, or a kind of short Rule of Faith  
 and Practice; which it was the particular  
 business of this Council to explain in oppo-  
 sition to the old Hereticks. After which  
 this

this Apostolical Account goes on thus: Κι ζῶντα  
 κτ' πύλιν πρυταχῆ εἰς ὄλλω ἢ οἰκονόμω τῆ κῆρυκ C.18 p.349  
 πεποιήσμεν. καταλιπόντες ὑμῖν τοῖς ἐπισκόποις  
 καὶ λοιποῖς ἱερεῶσι τίμωδε ἢ υἱοθετικῶς διδασκαλίαν,  
 ἀξίως καὶ δικαίως, εἰς μετρώσιμον ἐπισημασμένω τοῖς  
 πεπρωτόμοσι Θεῶ· Ἐπαπεριλάργροι καὶ τῆ Συλλαι-  
 τεργῆ ἡρώδ κλημάριθ, τῆ πιστοῦτε καὶ οὐραψίχα  
 τέκνε ἡρώδ ἐν κωρίω, ἀμα καὶ βαρναβα, καὶ τρυ-  
 δέω, τῶ ποθεινοτάτῳ ὑᾶ, καὶ μάρκω τῶ ἡνωτίω.

What can be more solemn or authentick than this account? With the very Names of those four Companions of the Apostles with whom it was intrusted, to be communicated to the severall Churches: Nay, as it immediately follows, with the addition of Five more Names of the like Companions of the Apostles, absent it seems at this time, but present at the fourth Council at *Jerusalem* which made some addition to this Catholick Doctrine, *Titus, Luke, Jason, Lucius, and Sosipater*; which Council we shall see presently was held soon after the destruction of *Jerusalem*. Now for our farther security as to the genuineness of this second Council, and of its Acts before us, I shall here shew that those here nam'd as present might well be so; and those Six here nam'd as absent, were or well might be absent at the same time: So far I mean as our other authentick accounts of those times can give us any Information: And then I shall shew that we have a full and expresse Testimony for the

same Council in the Fifth Century, and for these Acts of it also, as then own'd for genuine from these Constitutions; nay, for that genuine reading of the account which I have above given. As to the first part of this proof *Paul* is here suppos'd to be absent, as well as *Titus*; and that most justly, since it appears that they two were then Preaching the Gospel in *Crete*, and that *Titus* was soon after left in *Crete*, while *Paul* went thence into *Asia*; where before the Year was expir'd we find him at *Coloss*, and soon after in *Macedonia* at *Philippi*, writing his Epistle to *Titus*. So that two of the Six absent were really so, by other collateral evidence. *Luke* is another absent Person. Accordingly about, or soon after this very time we find him at *Alexandria* in *Egypt*, writing his

*Acts of the Apostles*. Of *Jason*, *Lucius*, and *Sosipater*, who are among the absent, we have at this time no other intimations that I know of; and so can have no reason to dispute about them. As to the Apostles, and *James* the Bishop, with *Clement*, *Barnabas*, *Timothy*, and *Mark*, who are suppos'd present, we have no reason to imagin any of them to be otherwise, from any good evidence whatsoever. *Peter* had just before been at *Cesarea*, and at *Rome*, on purpose to oppose the Ring-leader of those very Heresies which this Council was design'd against; and whose account of them, and of those

Tit. 1. 5.

Annal.  
Paulin. &  
Mills Pro-  
legom.

Mills Pro-  
legom.



his Acts against them are inserted into the History of this very Council in the Constitutions; so that he had the greatest occasion to be there of any of the Apostles, nor do we know that he was elsewhere at the same time. *James* was Bishop of *Jerusalem*, where no question this Council met, and could not well be absent from it. *Barnabas* was with *Peter* a little before at *Cæsarea*, in his Disputation with *Simon Magus*, and so just at hand for the celebration of this Council with him at *Jerusalem*. *Clement* is one present, and principally concern'd, as being probably the Scribe or *Amanuensis* of the Apostles therein. Accordingly the stile and language is here the most agreeable to those of *Clement* of all the Writers we have of the Apostolick Age: Nor have we the least reason to suppose him absent. *Timothy* is one present also, as he well might be, since we find it very probable that he came into the East with *Paul* about the beginning of the foregoing Year, and yet no body but *Titus* appears with him at *Crete* at this time. *Mark* is present: And having not the least hint of his being elsewhere at this time, as he had been at *Alexandria* A. D. 62. when *Amianus* was made Bishop by him there, we have no reason to suppose it otherwise. So that all the marks of genuine truth and sincerity that can be, do appear in this account of the second Council of *Jerusalem* before us. Which

*Constitut.*  
L. V. l. c. 8. p.  
337. Re-  
cogn. L. I. §.  
12. p. 489.  
C. c.

*vide*

*Heb. 13. 23.*

I shall now farther confirm by an Eastern Testimony in the Fifth Century ; which I take to be inestimable, because it is so full, so direct, and in such a nice place where there is one of the most aukward and pernicious interpolations now in our present Copies that do appear in the whole Constitutions. 'Tis a passage cited by Dr. Grabe, which yet he owns he could not understand ; but which is sufficiently plain and obvious with relation to this Council and its Acts now before us. It was written to the Emperor *Leo*, by the Monk *Varadatus*, in these words : *Sancti Apostoli, dum Congregati essent in Jerusalem, præter Paulum Apostolum omnes simul Librum Actuum conscripserunt, propter fidem Domini Jesu Christi ; & permanet in Sanctis Ecclesiis quod scripserunt.* These Words are too plain to need a Comment. But the Acts of this Council being abridg'd in the *Doctrine of the Apostles* made in the third Council of *Jerusalem*, and enlarg'd in the fourth held at the same place ; nay, being intirely inserted into the Acts of the fourth, of both which presently, this Proposition will receive new light from both those that follow, relating to those two other Councils.

*Spiritib.*  
*Tom. 1. p. 38.*  
*in Consil.*  
*Labb. Tom.*  
*4. Col. 978.*  
*E.*

XV. The same intire College of the Apostles, together with *James* the Bishop, and *Paul* the Apostle of the Gentiles celebrated a third Council at *Jerusalem*, A.D. 67. when they

they agreed upon the Canons and Constitutions contain'd in the Eighth Book, whereunto, by way of Preface, they added and finish'd the Seventh Book; belonging rather to the earlier Church of the Jews, as to its main Parts and original State; and after all compil'd that famous Extract out of the foregoing *Catholick Doctrine* contain'd in the Six former Books, the *διδασκαλὶ τῶν ἀποστόλων*, which is mention'd by the Antients, and own'd by the *Ethiopians*, the *Copti*, and the *Arabs*; and of which we have still Two Arabick Copies in the Bodleian Library at *Oxford*. The Preface to this *Doctrine of the Apostles* gives us such an authentick account of this Council, and of its Acts, that we need seek for no other: Such parts of which therefore as belong directly to the present matter shall be here set down; tho' it has been intirely Printed in English already. See Reply to Dr. Allix, at the end.

*Nos duodecim Apostoli Unigeniti Filii Dei Patris Omnipotentis, Domini nostri & Salvatoris nostri Jesu Messia, (cui sit gloria,) congregati sumus simul in Jerusalem, civitate Regis magni, & nobiscum frater noster Paulus, vas electionis, Apostolus Gentium; & Jacobus Apostolus bejus civitatis unica Jerusalem: & confirmavimus hanc Didascaliam Universalem in ea [sc. civitate.] — Finem autem feceramus Constituendi Canones; & posuimus eos in his Ecclesiis. Est autem hic alter Liber Doctrinae, quem etiam scripsimus, & misimus utrumq;*

*utrumq; eorum per manum Clementis socii nostri, &c.* This whole Book is to be added to this Work; and so I shall say no more here about it.

XVI. The Apostles who surviv'd the Destruction of *Jerusalem*, together with the remaining Kinsmen of Christ, and several of their Companions, assembled at *Jerusalem*, soon after its Destruction, to make *Simeon* the Son of *Cleopas* Bishop of that place; and held a fourth Council there, when they made a remarkable Addition, or Appendix, to the *Catholic Doctrine* contained in the former Books of the Constitutions, which is now the last part of the Sixth Book. This we learn from the same Constitutions, and from *Eusebius*; if not also from the Ethiopick and Coptick Accounts, and from the second Book of Apocryphal *Esdras* also. *Eusebius's* Words have been already produc'd: So I shall omit them here, and go to the rest. Those of the Constitutions themselves follow: *σω̄ ο̄ις ἔχ' ἵπτον ὑμ̄ιν ὑπερίζουρν, ἔ' λαχῆν, ἰάπορά π, ἔ' λῆμον, ἔ' σσιπταρον̄ δι' ὧν ἔ' ᾠδανὰδερ̄ν ὑμ̄ας ἐν κρη̄ω̄ κ. τ. λ.* that this Council was after the Destruction of *Jerusalem* appears in its Acts, which plainly speak of the *Jews* as in Captivity, or dispersed from the Holy Land; as do no prior Parts of the same Constitutions: That this Branch was added as an Appendix to the rest of the *Catholic Doctrine*, and is not coeval with it, appears by the Original Extract, the *Doctrine of the Apostles*,

L. VI. c. 18  
p. 349.

p. 24. 25.  
p. 353. 354

*Apostles*, whose first Edition plainly ended before the writing of the same. This appears also by *Clement's* undoubted Epistle, which referring frequently *A. D. 69.* to almost all the parts of these Constitutions, does yet never refer to this Branch at all; as not then added to the former; all which will hereafter appear. The Attestation of the second Book of *Apocryphal Esdras* has been touch'd upon already as to this matter; and will hereafter be more largely insisted on: So I shall not here set it down. But then for the Testimony of the Ethiopick and Coptick Churches, tho' 'tis not certain whether they belong to this, or to one of the foregoing Councils, as heaping all together without distinction, yet is it not improper to be produc'd on this occasion. One of their most celebrated Manuscripts begins thus: *Synodus Sanctorum Apostolorum de Ordinanda Ecclesia Christiana; necnon omnia præcepta, decreta & Canones quos scripsit Clemens, discipulus Petri.* And elsewhere, *Isti sunt Canones Patrum Apostolorum, quos constituerunt ad ordinandam Ecclesiam Christianam.* And the Coptick Records say thus: *Dum essent congregati in cœnaculo Sionis, post Ascensionem, & Descensionem Spiritus Sancti.* And again elsewhere, *Isti sunt Canones quos constituerunt Apostoli Sancti, & Discipuli puri, qui vocantur Tituli; super quibus congregati fuerunt Apostoli, & Ordinaverunt*

*Ludolph. Hist. Æth. L. III. c. 4. §. 27. 32.*

*Comment. in Hist. in L. III. c. 4. n. 30. p. 314. In L. II. c. 6. n. 29. p. 239. In L. III. c. 4. n. 30. p. 330.*

*naverunt eos ope Spiritus Sancti, in coenaculo Sionis : Quos collegit, [vel compilavit] Clemens Discipulus Petri Apostoli.* Accordingly the Ethiopians call their Constitutions, which are for the main an Extract out of the genuine ones, the *Synod*, in Contradistinction from the Old and New Testament. If these Churches were not directly impos'd upon as to this grand Council they speak of, it must be some one of these already mentioned ; unless it be that concluding one, which put the last Hand to the whole Collection ; of which presently. But since I cannot well determine this point, I still leave it to the Consideration of the Learned. But now in order to try, whether this Council and its Acts be true and genuine.

Let us see, whether the Persons named as present, the surviving Apostles, with *Titus, Luke, Jason, Lucius* and *Sosipater* were alive ; and so might be present or not : And whether those that, as it seems, were absent, *Clement, Barnabas, Timotky* and *Mark* were, or might be absent at the same time. Now as we have small Records, distinct from these, to consult on the occasion, so we can say but very little to the matter. Only that all those nam'd as present, were very probably then alive, and not at any remote distance from *Judea*, that we know of ; and that the four absent do no way appear to have been in these Parts at this time :

Parti-

Particularly *Clement* was certainly now Bishop of *Rome*, and at a vast distance from them ; and therefore will be suppos'd absent ; as this Account in the Constitutions does imply.

*Coroll.* (1) *Clement* therefore could not in probability be the Scribe or *Amanuensis* of this Council, but *Titus* rather, who is first named ; tho' the same *Clement* might well collect all the parts of the Constitutions together, and send the whole Eight Books to the several Churches afterwards ; as all the original Evidence does every where affirm.

*Coroll.* (2) Nor does this Branch seem to contain any New Constitutions of Christ himself ; but to be rather an Apostolical Exhortation, and the Enforcement of Laws formerly deliver'd ; with some Rules of Christian Perfection, collected from former Laws, or the Nature of Christianity.

XVII. The few surviving Apostles with their Companions, between the Years *A. D.* 84, and 88. celebrated a Fifth Council, whether at *Jerusalem*, or elsewhere, is uncertain : Wherein the Apostolical Canons, commonly known by that Name, were drawn up ; some few Additions were made to the former Parts of the whole Work, and a solemn farewell taken of their Bishops, to whom the intire Constitutions were entrusted. This we have formerly intimated ;  
and

and its Acts appear in the Constitutions and Canons, especially in the last 85 Canons at this day; of all which we shall distinctly speak on other Occasions. Only I am to add the Reasons why I place this Council between *A. D.* 84, and 88. which are plainly these, *viz.* That the latest Additions to the Constitutions belong to about this time; and that in particular, *Avilius* is here nam'd as already made Bishop of *Alexandria*, who yet, according to *Eusebius* and all Chronologers, began to sit there but *A. D.* 84. and that *Clement* attests to the whole Work under his own Hand in its last Canon; who yet, as we have seen, dyed *A. D.* 88. the Comparifon of which two Characters together exactly determins this matter. Accordingly I always place this fifth and last Council of the Apostles about the middle of these Limits; or about *A. D.* 86.

XVIII. Besides *Mark* the Valentinian Heretick and Magician, mentioned by *Irenæus*, and others afterwards, there was another more Antient Heretick of that or the like Name, contemporary with the Apostles. The Hereticks who arose after *Simon Magus*, are reckon'd up in the Constitutions in this order, *Cerintbus*, *Marcus*, *Menander*, *Basilides* and *Saturnilus*. Now since *Marcus* is suppos'd to be the same with the Valentinian Magician of that Name; the mention of him seems to imply, that these Books

were

Constitut.  
L. VII c. 46.  
p. 383.

L. VI. c.  
8. p. 335.  
336.



were written later than they pretend; and indeed not till the Second Century. Now in answer to this, I venture to affirm that this *Marcus* is different from, and much earlier than the other. My Reasons follow; besides that from this place of the Constitutions.

(1) When the Apostles mention occasionally the Name of *Mark* the Evangelist in the Constitutions they do it thus, *ὁ μάρκος τῷ γνησίῳ*, and to the genuine *Mark*; as if there were at that time an heretical or spurious *Mark* also. c. 18. p. 349

(2) In the Catalogue of Heresies call'd *Prædestinatus*, written about *A. D.* 440, or 450. the fourteenth Heresy is that of *Mark* the *Valentinian*, who was excommunicated by *Clement* Bishop of *Rome*. Which could not be true of the *Valentinian Mark*, but might be so of this Antienter Heretick of the same Name. L. I. Heres. ref. 14.

(3) The famous *Marcion* became not an Heretick, at least did not openly appear as such till about *A. D.* 130. as we have already seen. Yet does *Clemens Alexandrinus*, an Authentick Witness, speak of one *Marcion* as living so much before *Basilides* and *Valentinus*, that his Old Age was contemporary with their Youth. Nay, he speaks as if he, together with *Simon Magus*, heard *Peter* himself. Hear the Words themselves, which have so long puzzled the Learned:

*καί τω ὅ, πάλαι τὰς ἀδελφάν τῆ βασιλείας χρόνος, εἰ τὰς αἱρέσεις ὀπιονοῦσιντες γέγονασιν, ὁ μάρκος* Simon. VII. p. 549.

γε τ' ἀντιόνε τῷ ἀρεσβυτέρω διέταξαν ἡλικίας  
 κεινῶν ὁ βασιλείδης, καὶ γλαυκίαν ὑπεγράφε)  
 διδάσκαλον, ὡς ἀρχῆσαι αὐτῶν, τ' πέτρῳ ἐρικυρία.  
 Ὡσαύτως δ' καὶ ἐαλεντίνῳ δεοδαίδι ἀκηροῖνα  
 φέρουσι, γράφειμῶν δ' αὐτῶν ἐρηγία παυλε. μαρ-  
 κίων γὰρ μὲν τ' αὐτῶν αὐτοῖς ἡλικίαν γενόμενον,  
 ὡς ἀρεσβυτίαι νεωτέραι σωτηρίων μὴ ὄν [lege  
 μὴ εἶ] σίμων ἐπ' ὀλίγον κηρύσσοντες τῷ πέτρῳ  
 ὑπήκουσαν. Now if *Clement* meant by this  
*Marcion* that Antienter Heretick *Mark*, he  
 writes very consistently; that *Mark* being  
 probably enough present with *Simon Magus*,  
 when he heard *Peter* and *John* in *Samaria*;  
 or however heard *Peter* at *Cæsarea*; since  
 he would certainly be old when *Basilides*  
 and *Saturnilus* were young. But if the Pas-  
 sage be suppos'd to be meant of the later *Mar-*  
*cion*, in the second Century, 'tis such a  
 strange Parachronism and Confusion as an  
 Author so learned, and so near those very  
 times, can by no means be believed guilty  
 of. So 'tis most probable he meant the Anti-  
 entest *Marcion* or *Mark* before us.

De Heres.  
 cap. de  
 Marcion.

(4) *Philastrius* also writes of one *Marcion*,  
 that being by *John* the Apostle driven from  
*Ephesus*, he fled to *Rome*; [the common  
 Rendezvous of the Antient Hereticks]  
 which cannot be true neither of *Marcion* in  
 the second Century; who came not to *Rome*  
 till about 30 Years after *John's* Death;  
 but is very consistent if refer'd to *Marcion*  
 or *Mark* the Elder, the follower of *Simon*  
*Magus*;

*Magus*; who therefore was an Heretick in the Days of the Apostles, and capable of being mentioned in their Constitutions before us.

XIX. *Basilides* and *Saturnilus* began to be known as Hereticks, considerably before the end of the first Century; and so might well be mentioned by the Apostles, when they made the latest Additions to their Constitutions, about *A. D.* 86. For, to pass over the Argument from their Companions in the Constitutions, *Dositheus*, *Simon Magus*, *Cerintbus*, *Marcus*, and *Menander*, all Hereticks of the first Century, and early in the same Century also; I look on this Proposition as true for the Reasons following.

*L. VI. c. 8.  
P. 335-336*

(1) This Catalogue, and all the rest of the Constitutions mention these two as the last Hereticks then arisen, without a Word of *Valentinus*; who yet arose about *A. D.* 128. So that if we allow any proportionable Interval between *Menander*, who seems to have been known before, or not long after the Destruction of *Jerusalem A. D.* 70. we may easily allow, that these Contemporary Heretick, *Basilides* and *Saturnilus* were not wholly unknown, considerably before the end of the first Century also, and so might be mention'd by the Apostles in their last Additions to their Constitutions about *A. D.* 86.

(2) The several Series of the first Hereticks in all the Antient Writers, prove that  
*Basili-*

*Basilides* and *Saturnilus* arose sufficiently before the end of the first Century. Take these Accounts distinctly in the following Table.

<i>Irenæus</i>	<i>Pseudo Tertullianus</i>	<i>Epiphanius</i>	<i>Philastrius.</i>	<i>Prædestinatus</i>
1 <i>Simon</i>	1 <i>Simon</i>	1 <i>Simon</i>	1 <i>Simon</i>	1 <i>Simon</i>
2 <i>Menander</i>	2 <i>Menander</i>	2 <i>Menander</i>	2 <i>Menander</i>	2 <i>Menander</i>
3 <i>Saturninus</i>	3 <i>Saturninus</i>	3 <i>Saturnilus</i>	3 <i>Saturninus</i>	3 <i>Basilides</i>
4 <i>Basilides</i>	4 <i>Basilides</i>	4 <i>Basilides</i>	4 <i>Basilides</i>	4 <i>Nicolaus</i>
5 <i>Carpocrates</i>	5 <i>Nicolaus</i>	5 <i>Nicolaus</i>	5 <i>Nicolaus</i>	5 <i>Saturninus</i>
6 <i>Cerintus</i>	6 <i>Ophite</i>	6 <i>Gnostici</i>	6 <i>De Juda</i>	6 <i>Gnostici</i>
7 <i>Ebion</i>	7 <i>Cainæi.</i>	7 <i>Carpocrates</i>	7 <i>Carpocras</i>	7 <i>Carpocrates</i>
8 <i>Nicolaite</i>	8 <i>Sethite</i>	8 <i>Cerintus</i>	8 <i>Cerintus</i>	8 <i>Cerintus</i>
&c.	9 <i>Carpocrates</i>	9 <i>Nazareni</i>	9 <i>Hebion,</i>	9 <i>Nazareï</i>
	10 <i>Cerintus</i>	10 <i>Ebionite,</i>	&c.	10 <i>Ebion,</i>
	11 <i>Hebion</i>	&c.		&c.

*Iren. L. I. c. 20. &c. p. 94. &c. Tertull. de Præscript. §. 46. &c. p. Epiphani. in hæcæ Hæreses. Philastr. Hæres. Prædestinat. L. I.*

Here we see that *Saturninus* and *Basilides* are not only in general among these Hereticks of the first Century; nay among those that were such long before the end of that Century; but that they are plac'd not very low among them neither; these always possessing the third and fourth, or third and fifth Places in the Catalogues before us.

(3) *Basilides*, as we have seen from *Clement's Alexandrinus*, convers'd with that eminent *Mark* or *Marcion*, who heard *Peter* himself; so that he is justly to be plac'd among the Hereticks of the first Century.

(4) *Saturninus* is generally plac'd in these Catalogues, in all but the last, before *Basilides*. Only the Catalogue stil'd *Prædestina-*

*tus* places him a little later. But then the same Author is of all the rest the most exprefs for his great Antiquity ; as affirming, that he was excommunicated by *Thomas* the Apostle himself. Hear the Words at large, because they include a remarkable Passage, not elfewhere recorded, I think, in all Antiquity. *Quinta Hæresis Saturnianorum est, à Saturnino. Hic docuit septem Angelos mundum fecisse ; quibus cordi fuit libidines inse-* L. I. Hæres.  
*rere, ut dum sese concupiscit ex alterutro diversitas sexus mundus à sui fine refrænatus possit esse perpetuus. Hos anathematizavit Beatus Thomas, Christi Apostolus ; docens rationabiliter Mundum initium habuisse ; & quia initium habuit ad finem esse venturum : Angelos autem omnipotentiam habere non posse : & ideo mundum eos non potuisse constituere : Conditorem autem Mundi unum esse Deum, quem Moyses prædicavit fecisse cælum, & terram, & maria, & omnia quæ in eis sunt.* 'Tis true that *Clemens Alexandrinus*, and others after him, affirm that these two Hereticks liv'd later, in the Days of *Adrian* ; nay, that some of these elder Hereticks, particularly *Basilides*, liv'd till the very days of *Antoninus* the Elder ; *καίτω ὃ, ὡς τὸς ἀδριανῶ τῆ βασιλείῳς χρόνῳς, οἱ πῶς αἰρέσεις ὀπινοήσῳπις γήρῳασι· καὶ μέχρη γῆ τῆ ἀντωνίνῳς τῆ ὡφελοῦτέρῳς διέτειναν ἡλικίας· καδῶπερ ὁ βασιλεῦς* See also  
Pearson's  
Ignat. pars  
2. c. 7. p.  
379. &c.  
*δης.* But this does not contradict the present Assertion ; since 'tis no way strange that

some, who began to be Hereticks 15<sup>th</sup> or 20 Years within the *first* Century, should not all dead 30 or 40 Years in the *second*.

XXI. The Apostles of our Lord, and their Successors, for many Ages, carefully deliver'd and strictly observ'd a *Doctrina & Disciplina Arcana*; or conceal'd the *mystical* Parts of our Religion from the Heathens, Jews, and Catechumens, conveying those Doctrines and Precepts to Posterity not by their own publick Writings, but by these secret Constitutions of the Apostles, taken from their mouths and preaching, by some of their Companions, as a Sacred Traditionary *Deposium*; and entrusted with the Bishops of the several Apostolical Churches. This *Concealment* in general is the main thing I shall prove under this Proposition. Altho' so many of the Testimonies will also shew, that the things conceal'd, were such as are contained in these Constitutions, as distinguish'd from the Scriptures, and no other, that I take in that latter Assertion also. Now this being, as to both its Parts, a plain Matter of Fact, I shall prove it by an Induction of particular Testimonies, belonging all to the first Ages of the Christian Church; many of which are collected by the Learned *Schellstrate* in his *Disciplina Arcani*; and are as follows.

Roma A. D.  
158<sup>o</sup>. 4<sup>o</sup>.

1 Cor. II. 2.

15. 23.

Καθώς παρέδωκα ὑμῖν τὰς ἀβυσσοὺς κατέχευτε.  
Ἐγὼ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα  
ὑμῖν.

# Cap. I. Apostolical Constitutions. 131

ὑμῶν. Vid. IV. 17. XV. 1, 2, 3. 2 Thess. II. 2.

Κρατῆτε τὰς ᾠχάδους ἅς ἐδιδάχθητε, εἴτε <sup>2 Thess. 2:15.</sup> ἔξ' λόγου, εἴτε δι' ὀπισθολής ἡμῶν.

Παραγγέλλομεν ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ 3. 6.  
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ σέλλεσθαι ὑμᾶς ἀπὸ πνευ-  
τὸς ἀδελφῶν ἀτάκτως περιπατεῖν, καὶ μὴ κατὰ τὸ  
ᾠχάδουσιν ἢν κήρυξατε παρ' ἡμῶν. Vid. 2 Pet. II.  
21. Jud. v. 3.

Ὡς Τιμόθεε, τὸ ᾠχάδουσιν ἀτάκτως φύλαξον ἐκτερε- 1 Tim. 6:20.  
πόμην. τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις  
τὸ ψεύδωνόμεν γνώσεως.

ὑποτύπωσιν ἔχει ὑγιαίνοντων λόγων, ὧν ἑστὶν 2 Tim. 1:13, 14.  
ἑμῶν ἡκκουσας, ἐν πίστι καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰη-  
σοῦ. Τὴν κολύβην ᾠχάδουσιν ἀτάκτως φύλαξον, ἔξ'  
πρόνοιας ἀγίας τῆς ἐνοικούντων ἐν ἡμῖν.

Περί τῆς ἐξῆς, ὡς περὶ τὸ μὴ διακρινέσ- Constitut. L. III. c. 5. p. 277.  
θαι, ὅπως μὴ πᾶσι ἀμαρτωῶς φασεξαρμένη βλασφημίᾳ  
περὶ τὴν τῶν λόγων ἡκκουσας καὶ συνάπτει ἐοικέναι  
τὸ λόγον ὁ κώριος. ἐδοξάσθη τὸ τοῦ δ' ἔστι ἔξ' ἡ-  
κουσας, ὡς εἰάν τις ἀπίστως χρῆσθαι πικρὸν αὐτὸ εὐρήσθαι.  
Χρῆ καὶ ἐν τοῖς μυστηρίοις μὴ περὶ τὸν ἔστι, ἀλλ'  
ἀσφδῆ. ᾠχάδουσιν καὶ ἡμῖν ὁ κώριος, λέγων, μὴ  
βάλλετε τὰς μύριας ὑμῶν ἐμπερὶ τὴν χρι-  
στον, μὴ ποτε καταπατίσωσιν αὐτὸς ἐν ἔσθι ποσὶν  
αὐτῶν, καὶ γραφέντες ῥήξωσιν ὑμᾶς. ἀκέραιες καὶ  
οἱ ἄπιστοι τὸ περὶ χριστοῦ λόγον ἐδέοντως. ἀλλ' ἐ-  
δέοντες, καὶ μάλα τὸ περὶ ἐνσωματώσεως, ἢ τὸ πᾶ-  
σι ἀπὸ μὴ κληρονομήσαντες χλοάσασθαι μάλλον ὡς  
ψεύδῃ, ἢ δοξάσασθαι καὶ ἐνοχῶν ἔστι τῆς περὶ  
τῆς ἢ περὶ τῆς βλασφημίας, καὶ τὸ καὶ  
κληρονομήσθαι. καὶ δε φησι δι' τὸ ὄνομα με βλασ-  
φημῆσθαι ἐν ἔσθι ἔθρεσιν.

Can. 85.  
P. 449.

Αἱ ἔξω τυχὴ ὑμῶν τοῖς ὑποσώτοις δι' ἐμῆ κλήμει-  
τος ἐν ὀκτώ βιβλίοις περὶ σφωρημῶν· ἃς ἔχει  
δημοσιῶσαι ἐπὶ πάντων, ἔξω τὰ ἐν αὐταῖς μυστικῆς  
μυστήρια.

Ignat. ad  
Antioch.

Μὴ ἀπλέσητε τὴν ἑξωθήκη.

§ 7. p. 111.  
Ad Heron.

Φύλαξόν με τὴν ἑξωθήκη, ἣν ἐγὼ καὶ ὁ χριστὸς  
ἠρεθέμενός σου.

§. 7. p. 116.

Hippolit. de  
Antichrist.

apud Com-  
bessl. Au-

thar §. 1.  
p. 26.

Ὅρα δὲ μὴ εἰς ἀπίστους καὶ βλασφήμους  
γλώσσας ἐγκαταθήσῃ ταῦτα· κίνδυνός γάρ ἐστι  
χρῆμα. μετὰ δὲ τὴν ἐνταλαβείαν καὶ πιστοῖς ἀνθρώποις,  
τοῖς ἐθέλουσιν ὁπίως καὶ δικαίως μὴ φόβος ζῆν. ἔστι γὰρ  
μαρτυρῶν ὁ μακάριος ἀπόστολος ἑξωθῶν Τιμοθέω  
λέγει, ὡς Τιμοθέε, τὴν ἑξωθήκη κληρονομία  
ἐκτερεπόμηνός σου πᾶσι βεβήλους κενωφωρίας, καὶ ἀνπι-  
δέσεις τὴν ψόδον ἡμῶν γνώσεως· ἦντινες ἐπαγγελο-  
μενοι ὡς τὴν πίστιν ἠσώχη. καὶ πάλιν, σὺ εἶναι  
τέκνον μου, εἰδωσάμενος ἐν τῇ χάριτι τῇ ἐν χριστῷ  
Ἰησοῦ· καὶ ἃ ἠκούσας παρ' ἐμοῦ ἔξω πολλῶν παρακλή-  
σεων, ταῦτα ἑξωθῶ πιστοῖς ἀνθρώποις, οἵτινες ἰθα-  
νοὶ ἔσονται καὶ ἐτέρους διδάξαι. Εἰ εἶναι ὁ μακάριος  
μετ' ἐνταλαβείας παρεδίδοξ ταῦτα, ἀπὸ ἀπιστιν ἐυ-  
γνωσά ἦν, βλέπων τὰ πιδύματα ὅτι ἔστι πάντων ἦν  
ἢ πίστες, πῶς μᾶλλον ἡμεῖς κινδυνώσομεν εἰ ἀ-  
πλῶς, καὶ ὡς ἔτυχεν, τὰ τῶν θεῶν λόγια μεταδίδωμεν  
βεβήλους καὶ ἀναξίους ἀνδράσιν;

Clem. Al. x.  
Serm. 6.

P. 487.

Ἄλλ' οἱ εἰς τὰ κερῶτατα παραπίπτοντες, καὶ  
ἀδελφόντες μὴ τὴν κέρειον, τὸ ὅσον ἐπ' αὐτοῖς, ἀπο-  
σερῶντες τὴν κέρειον τὴν ἀληθῆ διδασκαλίαν· οἱ  
μὴ κατ' ἀξίαν τῶν θεῶν καὶ τῶν κέρειον πᾶσι γραφαῖς  
λέγοντες τε καὶ παραδίδοντες· παραθήκη γὰρ ἀποδι-  
δομένη ἀπὸ ἡμῶν τὴν τῶν κέρειον διδασκαλίαν, ἔξω  
τῶν ἀποστόλων ὡς τὴν θεοσεβῆ παραδόσεως σωε-  
ται τε καὶ σωάσθηται· ὅτι ἀκέρειον εἰς τὸ εἶναι, ὑπο-

κεκρυμμένως



κεκρυμμένως δηλονότι, καὶ ἐν μυστηρίῳ, τὰ ποιῶ-  
 τα γὰρ εἰς τὸ εἶς λέγεσθαι ἑλληγορεῖ), ἐπὶ τῆς δαμά-  
 ταν, φησὶ, κηρύξατε μεγαλοφρονως τε ἐκδέξά-  
 μνοι, καὶ ὑψηλῶς παραδίδοντες, καὶ κατὰ τὴν ἀλη-  
 θείας κηρύττα διασαφῆντες τὰς γραφάς.

Οὐκ ἔγραφον ἢ οἱ φρεσύτεροι, μήτε ἀποστο- <sup>Ἐκλογαὶ</sup>  
 λῆν βελόμνοι τὴν διδασκαλικὴν τὴν παραδόσεως <sup>apud Com-</sup>  
 φροντίδα τῆς περὶ τὸ γράφειν ὁμῆ φροντίδι· μηδὲ <sup>bes. Auctar.</sup>  
 μὴ τὰ περὶ σκέπτεσθαι τῶν λεγόμενα κηρὸν κατα- <sup>§. 27. p. 203</sup>  
 ναλίσκοντες εἰς γραφῶν· πάρα ἢ ἐστὶ τὸ αὐτῆς φύ-  
 σεως καὶ ὄρωμα τὸ Σωτακτικὸν καὶ διδασκαλικὸν  
 εἶδος (ἢ) πεπεισμένοι, τοῖς εἰς τὰτο πεφυκῶσι Σω-  
 εγῶρον· τὸ μὴ γὰρ ἀκαλύτως καὶ μὴ ῥύμης φέρεται  
 ῥεύμα τῶν λέγων, καὶ πα πάρα καὶ Σωτακτικῶν  
 διωάμνοι· τὸ ἢ ὑπὸ τῆς ἐντυγχρόνων ἐκείσε  
 βαρυνίζομνοι ἀκριβῶς τῆς ἐξετάσεως τυγχάνει  
 ἀκρας, καὶ τὸ ὀπμελείας ἀξιῶται, καὶ ἔστιν, οἷον εἰ-  
 πεῖν, ἔγραφε διδασκαλίας βεβαίωσις, καὶ εἰς τὸς  
 ἐψηγῶντες ἕτως ἔχει τὸ Σωτακτικῶν ὡς ἀπεμπομῆς  
 τὴ φωνῆς· ἢ γὰρ τῆς φρεσύτερων ὡς ἀκαταδήκην ἔχει  
 τὴ γραφῆς λαλῆσα ὑπεργῶ ῥητῆ) τῶν γράφοντι,  
 πρὸς τὸ ὡς ἀδοσι τῆς ἐντυγαμῶν.

Τῶ ὀπσκοπῶ με, τὰ τὴν αὐτὴν ἔχοντι πῆσιν, <sup>Ep. I. pur.</sup>  
 καὶ ἀπὸ τῆς αὐτῆς ὀρμωμῶν, ὡς ἀκαταδήκην <sup>Petr. ad</sup>  
 εἰ ἢ καὶ τύχη με νοσῶν, καὶ τὸν δῶνατον ὑποπ- <sup>Jacob. post</sup>  
 πύσαι, εἰάν ἀτενῶ ὦ, ὀμῆως ποιήσω· ἀλλ' εἰ καὶ <sup>Recognit.</sup>  
 πελοῦτῶ τέκνον ἔχων ὅση ἀξιον, ἢ μηδὲπω διωάμε-  
 νον, ὀμῆως ποιήσω· τῶ γὰρ ὀπσκοπῶ με ὡς ἀκα-  
 ταδήκην· ἵνα εἰ μὴ τυχη ἐφ' ἡλικίας γενομῶν  
 ἀξιῶ (ἢ) τὴ πίσεως, ὡς περὶ τὸν ὡς ἀκαταδήκην  
 τὰ τέκνω ἀποδώσει, καὶ τὴ τὴ ἀκαταδήκην λέγει.

Vid. Ὁ Epistolae integras Petri Ὁ Clementis

ad Jacobum; spurias quidem, sed peranti-  
quas; apud Coteler. p. 602—611.

Recogn.  
L. III § 1.  
p. 519.

Nihil est difficilius, Fratres mei, quam de  
veritate apud permixti populi multitudinem  
disputare. Quod enim est, omnibus ut est,  
dici non licet, propter eos qui maligne & in-  
sidiose audiunt. Fallere vero non expedit  
propter eos qui sincere audire desiderant ve-  
ritatem. Quid ergo faciet, cui ad indiscre-  
tum populum sermo est? Occultet quod ve-  
rum est? Et quomodo instruet eos qui digni  
sunt? Sed si meram proferat veritatem his  
qui salutem consequi non desiderant, illi à  
quo missus est injuriam facit, à quo manda-  
tum accepit, ne mittat verborum ejus marga-  
ritas ante porcos & canes, qui adversum eas  
argumentis ac sophismatibus reluctantes, ipsas  
quidem cæno intelligentiæ carnalis involvant;  
latratibus autem suis & responsionibus sordi-  
dis rumpant & fatigent prædicatores verbi  
Dei. Propter quod & ego [Petrus] in plu-  
ribus circuitu quodam verbi utens, tentare  
nitebar ne principalem de summa divinitate  
intelligentiam minus dignis auribus prædi-  
carem.

Clem. Alex.  
Strom. 5.  
p. 422. vid.  
p 2 1, 203  
217, 218,  
271, 419,  
420, 545,  
549, 550.

Ἀδελφὰ τέτοις ὁ ἀγιος ἀπίστολος Παῦλος λέγει,  
τὸ πρῶτον πρὸς τὸν ὄντι ἀρχαίον Κοίρων ἐπίκρυ-  
ψεν, ἀφ' ἧς τὰ κατὰ τοὺς Ἕλληνας ἔργον δόγματι  
ἄσπιαν ὃ καλεῖται ἐν τοῖς τελείοις, σφιδρὸν δὲ ἐ τῷ  
αἰῶνι τέτε, ὅτι τῶν ἀρχόντων τῷ αἰῶνι τέτε  
τῶν καταργημένων, ὅτι καλεῖται δεῦ σφιδρὸν ἐν  
μυστηρίῳ, πῶς ἀπικερυμένω; ἔπειτα ἰστέας τῷ  
αἰῶνι

ὄυλαβές τ' εἰς τὰς πολλὰς τῆς λόγων ἐκφοιτήσεως, ὡς δὲ πῶς διδάσκει, καὶ γὰρ ἀδελφοί, ὅσα ἰδουμάτω ὑμῖν λαλήσω ὡς πνόμεναις, ἀλλ' ὡς Ἀρμίοις, ὡς νηπίοις ἐν χειρῶ· γὰρ ὑμεῖς ἐπόπιθα, ἢ βεῶμα, ἔτω γ' ἐδωάατε, ἀλλ' ὅσδ' ἐπὶ ὑμῶν δωάατε, ἐπὶ γὰρ ἐσε Ἀρμίοι. εἰ ποῖνω ἕ μὴ γὰρ τῆς νηπίων, τὸ βεῶμα τῆς τελείων τροφῆ πρὸς τῆς ἀποστόλων εἰρη), γὰρ μὴ ἢ κατήρησις, οἶονεἰ πρῶτι ψυχῆς τροφῆ νοσησι. βεῶμα δὲ ἢ ἐποπικῆ δειρεία· Ἀρμίοι αὐτῶ καὶ ἄμα τῆς λόγου, τῆς κατὰ ἄλλοις τ' θείας δυναμειος καὶ ἐσίας· γόσῳατε καὶ ἰδέτε ὅπ' ἄρησις ὁ κύριος, φησὶν, ἔπως γ' ἐαυτῶ μεταδίδωσι τοῖς πνόμενικώτερον τ' ποιῶντις μεταλαμβάνκοι βεῶσεως.

*Non omittam ipsius etiam conversationis hereticæ descriptionem, quam inutilis, quam terrena, quam humana sit ; sine gravitate, sine auctoritate, sine disciplina ; ut fidei suæ congruens. In primis quis Catechumenus, quis Fidelis incertum est. Pariter adeunt, pariter audiunt, pariter orant ; etiam Ethnicici si supervenerint. Sanctum canibus, & porcis Margaritas, licet non veras, jactabunt.*

Tertull. de Præscrip. Heret. §. 41 p. 247.

*Si quem tamen apud vos prudentiæ locum iniquitas reliquisset, ad explorandam famæ fidem utique justitia poscebat dispicere à quibus potuisset fama in vulgus, & ita in totum orbem dari. Ab ipsis enim Christianis non opinor ; cum vel ex forma & lege omnium mysteriorum silentii fides debeatur : Quanto magis talium, quæ prodita non evitarent interim humana animadversione præsentaneum*

Ad Nation. L. 1. §. 7. p. 51.

*supplicium. Si ergo non ipsi proditores sui, sequitur & extranei. Oro vos extraneis unde notitia? Cum etiam justa & licita mysteria omnem arbitrii extraneum caveant.*

*Apologet.*  
S. 7. P. 8.

*Imo à quibus prodi potuit? ab ipsis enim enim reis non utique; cum vel ex forma omnibus mysteriis silentii fides debeat. Samothracia & Eleusinia reticentur: Quanto magis talia, quæ prodita interim etiam humanam animadversionem provocabunt, dum divina servatur. Si ergo non ipsi proditores sui, sequitur ut extranei. Et unde extraneis notitia? cum semper etiam piæ initiationes arceant profanos, & arbitris careant.*

*Ad uxor.*  
LIII. S. 4.  
? 189-190

*Hoc est igitur delictum quod Gentiles nostra noverunt, quod sub conscientia istorum sumus, quod beneficium eorum est, si quid operamur. Non potest se dicere nescire qui sustinet; aut, si celatur, quia non sustinet, timetur. Cum autem Scriptura utrumque mandet, & sine alterius conscientia, & sine nostra pressura operari, Domino nihil interest in qua parte delinquas, aut in conscientiam mariti, si sit patiens, aut in conflictatione tui, dum vitatur impatiens. Nolite, inquit, Margaritas vestras porcis jactare, ne conculcent eas, & conversi vos quoque evertant. Margaritæ vestræ sunt etiam quotidianæ conversationis insignia. Quanto curaveris ea occultare, tanto suspectiora feceris, & magis cavenda Gentili curiositati. Latebisne tu cum lectulum, cum corpusculum tuum signas, cum aliquid immundum flantis*  
[flatu]

[flatu] explodis, cum etiam per noctem exurgis oratum? & non magiæ aliquid videberis operari? Non sciet maritus quid secreto, ante omnem cibum gustes? & si sciverit panem non illum credet esse qui dicitur?

Τὸ δ' εἶναι πῶς, οἷον μὴ τὰ ἑξωτερικά, μὴ εἰς τὰς πολλὰς φθάνοντα, ἢ μόνον ἰδίον τῶ χειριστῶν λόγῳ, ἀλλὰ καὶ τῶ φιλοσοφῶν. [Appellaverat nimirum Celsus circa seculi secundi medium δόγμα χειριστῶν κρύβιον, unde hac apologia utitur Origines.] Vid. & Homil. XIII. in Exod. apud opera Latina.

Orig. contra Cels. L. I. p. 7.

Novit qui mysteriis imbutus est, & carnem & sanguinem verbi Dei. Non ergo immoremur in his, quæ & scientibus nota sunt, & ignorantibus patere non possunt. Vid. & Homil. XIII. p. 168. In Num. Homil. IV. p. 189. In Matth. Gr. p. 400. Ad Rom. Lat. L. X. p. 624.

In Levit. Hom. IX. p. 157.

Verecundius ac melius existimans errantis imperitiam silentio spernere, quam loquendo dementis insaniam provocare. Nec hoc sine Magisterii divini, & nominis auctoritate faciebam; cum scriptum sit, in aures imprudentis noli quidquam dicere, ne quando audierit irrideat sensatos Sermones tuos. — Et sanctum quoque jubeamur intra conscientiam nostram tenere, nec inculcandum porcis & canibus exponere; loquente Domino & dicente, Ne dederitis Sanctum canibus, neque miseritis margaritas vestras ante porcos, ne conculcent eas pedibus & conversi elidant vos.

Cyprian. ad Demetrian. in initio p. 185.

Cyril Hierosolym Cateches.

Pref. §. 7.

p. 9. 10.

Vid. Cateches. §.

§. 7. §.

p. 75. 76.

“Οτε ποίνυν κατήχησις λέγηται, εἰάν σε κατεχέμεν. ἐξετάσῃ τί εἰρήχασιν οἱ διδάσκοντες; μή δὲν λέγε τῷ ἕξω· μυστήριον γάρ σοι παραδίδομαι, καὶ ἐλπίδα μελλοντοῦ αἰῶνος. πύρησον τὸ μυστήριον τῷ μαθητοδοτῇ, μὴ ποτέ σοι τίς εἴπῃ τί βλάβη εἴαν κἀγὼ μάθω; καὶ οἱ ποσῶντες τὸ οἶνον ζητῶσιν, ἀλλ’ εἴαν ἀκαρῶς δοθῇ φρενήτην ἐργάζεσθαι, καὶ δύο κινεῖται· καὶ ὁ ποσῶν ἀπύλλου, καὶ ὁ ἰατρὸς διαβάλλει. ὅπως ὁ κατηχέμεν. εἴαν ἀκῶση ὡς πύρησον, καὶ ὁ κατηχέμεν φρενεια, ὅση οἶδε γὰρ τί ἦκεσε, καὶ ἐλέγχῃ τὸ πᾶν, καὶ ἐκμυκτηρίζῃ τὸ λεηρόμενον. καὶ ὁ πύρως ὡς πύρως κατεκρινεῖται. ἦδη δὲ σὺ μεθορίω σήκεις, βλέπε μὴ ἐκλαλήσης. εἴχ’ ὅτι ὅση ἀξία λαλίας τὰ λεηρόμενα, ἀλλ’ ὅτι ἡ ἀληθὴ ἀνάξια τῷ δεξαδα. ἦς ποτέ καὶ σὺ κατηχέμεν, εἰ διηγεῖσθαι σοι τὰ πᾶν κειμένα· ὅση τῇ πείρᾳ λάβης τὸ ὑψωμα τῷ διδασκόμενων τότε ἀνγνώση ὅτι ἀνάξιοι οἱ κατηχέμενοι τὴ ἀληθῆς.

Pref. ad

calicem p. 13

Τὰς τῶν φωτισμένων κατηχήσεις ταῦτας τοῖς μὲν τῷ βαπτίσματι προσερχομένοις, καὶ τοῖς τὸ ἕτερον ἔχουσιν ἦδη πιστοῖς εἰς ἀνάγνωσιν παραχέμεν, μὴ δὲ τὸ Συώλον μήτε κατηχέμενοις, μήτε ἀλλοῖς πᾶσι τοῖς μὴ εἶσι χριστιανοῖς, ἐπεὶ τῷ κείνῳ λθρον δάσεις.

Cateches. 6.

§. 16. p. 97.

Ταῦτα τὰ μυστήρια νυν ἡ ἐκκλησία διηγεῖται τῷ ἐκ κατηχέμενων μεταβαλλομένῳ· ὅση εἰσιν ἐβ. ἐθνικοῖς διηγεῖσθαι· εἰ γὰρ ἐθνικῶν τὰ πᾶν πατέρως καὶ υἱῶ καὶ ἀγίῳ πνεύματι διηγεῖσθαι μυστήρια· ὅση τῶν μυστηρίων ὅση κατηχέμενων λαοκῶς λαλῶμεν· ὅση πᾶν πολλὰ πολλάκις λέγομεν ὅση κεκαλυμμένως, ἵνα εἰδότες οἱ πιστοὶ νοήσωσι, καὶ οἱ μὴ εἰδότες μὴ βλαβῶσι.

Καὶ ὅσα ἀρχαῖον) ταῦτα ὅτι ἑλλήνων τραγω-  
 δῆντες τὰ μυστήρια, δεόν, ὡς γέγραπται, μυστήριον  
 βασιλέως κολόν κρυπτεῖν, καὶ, ὡς ὁ κύριος παρή-  
 γαιε, μὴ δώτε τὰ ἅγια τοῖς κισί, μηδὲ βάλητε  
 τὲς ἰσθμιαίους ἐμπεραδεν τῶν χριστων· εἰ ἄρα γὰρ  
 μυστήρια ἀμυήτοις τραγωδεῖν, ἵνα μὴ ἑλλῶνες μὴ  
 ἀγνοῦντες γελῶσι, κατηχέμενοι ὃ παύεργοι γασό-  
 μένοι σκερδαλιζων). — Καὶ τὲς μὴ λειτεργῆς  
 ἐκώλυον παρῆναι, ὅτι δὲ τῶν ἔθνικῶν ἐξήταζον  
 πλεῖ ἐκκλησίας, πλεῖ πιπτεῖν, καὶ τραπέζης, καὶ τῶν  
 ἀγίων, καὶ τὸ δευτέρον, ἔθνικῆς ἐκαλεῖν μαρτυρας  
 πλεῖ πιπτεῖν μουσικῶ ζητῆντες.

Synod. Ale-  
 xandrin. ap.  
 Athanas.  
 Apolog.  
 §. 11. p. 133

§. 14 p. 135

Ἐκ τῶν ὑπομνημάτων δὲ τῶν ἐν Μαρεώτῃ, καὶ  
 ρηγομέρειαν γαληνημένων ἐδείκνυσεν ὁ ὀπίσκειπος Ἀ-  
 θανάσιος. ἵνα κατηχέμενοι ἐξετασέντα καὶ εἰπόντα,  
 ἔνδον ἔῃ μὲν Ἰαύρα, ὅτε Μακάριος ὁ παροσφυτερος  
 Ἀθασιασίς, ὡς λέγασιν, ἐπέση τὰ τόπων καὶ ὄμους  
 δὲ ἐξετασέντας καὶ εἰπόντας, τὸ μὴ ἐν κελίῳ μι-  
 κρῶ, τὸ δὲ ὀπαδεν τῶν δούρας κατακεῖσθαι τὸ Ἰαύραν,  
 τότε νοσῆντα ὅτε Μακάριον λέγασιν ἀπηντηκίαι  
 ἐκεῖ. Ἀπὸ δὲ τέτων ὧν ἔλεγε καὶ ἡμεῖς ἀσολῶδως  
 σοχαζόμθα ὅτι πῶς οἶόν τε τὸ ὀπαδεν τῶν δούρας νόσῳ  
 κατακεῖμενοι τότε ἐσηκίαι, καὶ λειτεργεῖν, καὶ  
 παροσφέρειν; ἢ πῶς οἶόν τε ἦν παροσφορὰν παροκεῖσθαι,  
 ἔνδον ὄντων τῶν κατηχέμενων· εἰ γὰρ ἔνδον ἦσαν οἱ  
 κατηχέμενοι, ἔπω ἦν ὁ καρὸς τῆς παροσφορᾶς.  
*Vide plura deinceps.*

Jul. Pap.  
 Rom. Epist.  
 ad Orient.  
 ibid. §. 28.  
 p. 147. ὅς.

Ὡς ἡ κρυφία καὶ ἡ ἱερατικὴ παρὰδοσις ὑψηλίστη.  
 Σὺ δὲ, ὦ παῖ, καὶ πῶς οἶόν τ' ἐστὶν ἡμεῖς ἱερα-  
 ρικῆς παρὰδοσεως δεσποδεσίδου, ὡς τὲς ἱεροπα-  
 πῶς ἄκκε τῶν ἱερωῶν λεγομένων, ἐνδεῶν ἐνδεῶν, ἐν  
 μυσταί γινόμενοι, καὶ τῆ καὶ νῦν κρυφίῳτι τὰ ἅγια

Pseudo Dio-  
 nys. Caeleſt.  
 Hierarch.  
 c. 2. §. 3.  
 p. 18.

§. 5. p. 23.

πλεῖ-

ᾠρειείλας ἐκ τῆ ἀνίερη πληθύει, ὡς ἐνοειδῆ δὲ  
φύλαξον· ἢ γὰρ δέμυτον ὡς, τὰ λόγια φησιν, εἰς  
ὑὰς ἀπὸρρίψαμ ἢ τῆν νοσητῆν μῆραρίτων ἀμυγῆ κὺ  
φωτρειδῆ κὺ καλλοπιὸν ἐκρησμίαν.

Eccles Hie-  
rarch. c. 1.  
§. 1. p. 230

Ἐκ τῆ ἑκρησμίαν κὺ ἱερατῶν ἡμῶν ἐπιδῆξαμ  
λογίων ἄλλο τοῖς τῆς ἱερατῶν μυστηρίων ἢ τελετῶν  
ἑξ ἱεραρχικῶν μυστηρίων κὺ ᾠρειδύσεων τελεσεμέ-  
νοῖς· ἀλλ' ὅρα ὅπως ἐστὶ ἐξορηγήση τὰ ἅγια τῆν  
ἀγίων, ἐκρησμίαν δὲ κὺ τὰ τῆ κρυφίαν Θεῶν ἢ νοε-  
ραῖς κὺ ἀορατοῖς γνώσεσι πημῆσι· ἀμῆδεκτα μὲν  
αὐτὰ κὺ ἄραυτα τοῖς ἀτελέσοις δὲκτητῶν, ἱερατῶν ὅ  
μόνοῖς τῆν ἱερατῶν μὲν ἱερατῶν ἐκλάμψωσ ἱερατῶν  
κρησμίαν.

§. 4. p. 234.  
Ἔ.

Οὐσία γὰρ τῆ καθ' ἡμῶν ἱεραρχίας ἐστὶ τὰ Θεοῦ  
δοτα λόγια, ἑκρησμίαν δὲ λόγια τῆν φαμῶν ὅσα  
πρὸς τῆν ἐκρησμίαν ἡμῶν ἱερατῶν ἐν ἀγιογεί-  
φοις ἡμῶν κὺ θεολογικῶν δεδώρηται δέλλοις· κὺ μὲν  
ὅσα πρὸς τῆν ἀπὸρρίψαμ ἱερατῶν ἀνδρῶν αὐλωτέρη μὲν  
σῆ, κὺ γείτωνι πῶς ἤδη τῆς ἱεραρχίας ἐκ  
νοῦς εἰς τὴν ἑκρησμίαν μέσση λόγια, ἑκρησμίαν μὲν, αὐλω-  
τέρη δὲ, ὅπως γραφῆς ἐκτός, οἱ κρησμίαν ἡμῶν  
ἐκρησμίαν· ἐστὶ τῆν τῆν ἐκρησμίαν ἱεραρχῶν εἰς τὸ  
τῆ ἱεραρχίας κρησμίαν ἀπὸρρησμίαν νοήσεσιν, ἑκρησμίαν  
συμβόλοισ ἱερατῶν ᾠρειδύσεων. ἑστὶ γὰρ ἢ πᾶς ἱε-  
ρατῶν, ἐστὶ πᾶντων, ὡς τὰ λόγια φησιν, ἢ γνώσεσ, Ἔ.

§. 10. p. 417

Τὰς δὲ τελεσεμῶν ἐπιπλητῆς ἢ κρησμίαν ἐν γρα-  
φαῖς ἀφεμῶν, ἐστὶ τὸ μυστικὸν αὐτῶν, ἢ πᾶς  
ἐπ' αὐτῶν ἐνεργημῶν ἐκ Θεῶν δυνάμεις ἐκ τῆ  
κρυφίαν πρὸς τὸ κρησμίαν ἑκρησμίαν· ἀλλ', ὡς ἢ καθ'  
ἡμῶν ἱερατῶν ᾠρειδύσεσ ἑκρησμίαν, ἢ ἀνεκρησμίαν μὲν  
σεσιν αὐτῶν ἐκρησμίαν, Ἔ.

Σοὶ μὲν ἐν τῆν φαμῶν κρησμίαν, ὡ κρησμίαν Τι-  
μῶν,



μόδε, κτ' ἢ ἱεροτάτω ὑφήμοιν· κὺ μήτε ῥήθ', De Divin. Novin § 8.  
 μήτε ἔκφορα τῶ δῆα ποιῆν εἰς τὰς ἀμυήτας.

"Αλλως τε κὺ τῷτο ἐννοῆσαι χρῆ, τ' διττὴν εἶ) τ' P. 448.  
 τῷ δρολόγων ᾠχάδοσιν, τ' μὲν ἀπόρρητον κὺ μυσι- P. 144.  
 κήν, τὴν δὲ ἐμφερῆ κὺ γνωριμώτεραν, ὅς.

Τῶν ἐν τῇ ἐκκλησίᾳ πεφυλαγμένων διγυμάτων Basil. Epist.  
 κὺ κρυγμάτων τῶ μὲν ἐκ τῆς ἐγγραφῆς διδασκαλίας ad Am-  
 ἔχρη, τῶ δὲ ἐκ τ' τῷ ἀποστόλων παραδόσεως δῆ- philoch. De  
 δοθέντα ἡμῖν, ἐν μυστηρίῳ παρεδέξαμεθα· ἅσπ Spiritu  
 ἀμφότερα πῖν οὐτὴν ἰσχυρὸν ἔχ' ἑαυτὸς πὴν εὐσέβειαν· 2. c. 27.  
 κὺ τέτοις σόθεις ἀντρεῖ ὅσις γὰ κἄν κτ' μικρὸν γῆν P. 230. ὅς.  
 ἰστομῶν ἐκκλησιαστικῶν πεπέεαται. εἰ γ' ὅπιχρη-  
 ῥήσασμην τῶ ἀγραφα τῷ ἐδῶν, ὡς ἕ μεγαλῶν ἔχρη-  
 τα πῖν διῶαμιν, τῷρατεῖσθαι, λάδοισμην μὲν ἂν εἰς  
 αὐτὰ τὰ καίρια ζημιέντες ὅ) οὐαγγέλιον· μελ-  
 λην δὲ εἰς ὄνομα ψιλὸν ᾠμισῶντες ὅ) κήρυγμα.  
 οἷ) (ἵνα τῷ ᾠώτε κὺ κρηνοτάτε ᾠώτον μνησῶ,) 611,  
 τῷ τύπῳ τῷ σῶρε τες εἰς τὸ ὄνομα τῷ κρεῖε ἡμῶν  
 ἡλπηχῆται κατασημῶνεσθαι, τίς ὁ δῆ γράμματῶ  
 διδάξει; τὸ ᾠός ἀνατῶλας πετέφθαι κτ' πῖν  
 ᾠοσούχῳ, πῶιον ἐδίδαξεν ἡμῶς γράμμα; τὰ τ'  
 ὅπι κλησεως ῥήματα ὅπῃ τῇ ἀναδείξει τῷ ἄρτε πῆς  
 οὐαχεισίας, κὺ τῷ ποτρεῖε τ' οὐλογίας, τίς τῷ  
 ἀγίων ἐγγραφῶς ἡμῖν καταλέγειπεν; ἕ γ' δὲ τέ-  
 τοις ἀρκέμεθα, ὦν ὁ ἀπόστολῶ, ἢ τὸ οὐαγγέλιον  
 ἐπεμνήσθη, ἀλλὰ κὺ ᾠολέρημην κὺ ἐπλήρημην ἐπε-  
 ρα, ὡς μεγαλῶν ἔχρητα ᾠός τὸ μυστήριον τ' ἰσχυρὸν,  
 ἐκ τ' ἀγραφε διδασκαλίας παραλαβόντες. οὐλο-  
 γῆμην ὅ) κὺ τὸ ὕδωρ τῷ βαπτίσματῶ, κὺ τὸ ἔλαδὸν  
 τ' χρείσεως, κὺ ᾠοσίπ αὐτὸν τ' βαπτίζόμενοι, ἀπὸ  
 ποίων ἐγγραφῶν; ὅσα ἀπὸ τ' ᾠωπομῶν κὺ μυσι-  
 κῆς παραδόσεως; τί δὲ αὐτῶ τῷ ἐλαίε πῖν χρεί-

αν, τις λόγος γράμμαμένῳ ἐδίδαξε; τὸ δὲ πῶς  
 βατίζεσθαι τὸ ἄνθρωπον, πόθεν; ἄλλα δὲ ὅσα ᾤσει  
 τὸ βαπτισμα, ἀποτίσασθαι τῷ στυγῆρι, καὶ τοῖς ἀγγέ-  
 λοις αὐτῷ, ἐκ ποίας βίβλου γραφῆς; ὅσα ἐν τῷ ἀδημο-  
 σιῶντι βιβλίῳ καὶ ἀποκρυφῆτι διδασκαλίας; ἢ ἐν ἀπο-  
 κρυφῶν βιβλίων καὶ ἀποκρυφῶν βιβλίων ἢ οἱ πατέρες  
 ἐφύλαξαν; καλῶς ἐκεῖνοι δὲ διδασκαλῶν τῶν μυ-  
 στηρίων τῶν Σεμιτῶν, Σιωπῆ Ἀραβῶν καὶ ἄλλων  
 ἐποπτεῖαν ἔχει τοῖς ἀμύτοις, τῶντων πῶς ἂν ἦν  
 εἰς τὴν διδασκαλίαν βριαμβόλιαν ἐν γραμμα-  
 σιν; — Κατὰ τὸ αὐτὸν δὲ τῶν καὶ οἱ τὰ ᾤσει  
 τῶν ἐκκλησίας ἕξασθαι διὰ θεομοδετήτων ἀποστο-  
 λῶν καὶ πατέρων, ἐν τῷ κεκρυμμένῳ καὶ ἀφιδέκτῳ τῷ  
 στυγῆρι τοῖς μυστηρίοις ἐφύλασσαν. ὅσα γὰρ ὅλως μυσ-  
 τηρίων τῶν εἰς τὴν δημόδιαν καὶ εἰς τὴν ἀκαθάρτην ἐκφορῶν.  
 ὅσα ὁ λόγος τῶν ἀγγέλων παραδόσεως, ὡς μὴ  
 κατακλιθεῖσθαι τῶν δογμάτων τὴν γνώσιν, ἐκκα-  
 τὰ τῶν πολλοῖς γενέσθαι διὰ Σιωπῆαν. —  
 πάντες μὲν οὐκ ἐπὶ ἀνατολῆς ἐπὶ τῶν περὶ τὴν  
 ἀρχαίαν ἐπιζητήτων πατερίων, τὸ ᾤσει, ὃν ἐφύλασσαν ὁ Θεὸς ἐν Ἐ-  
 δέμ, καὶ ἀνατολῆς καὶ ὄρει μὲν πληρῶν τῶν ἐν-  
 χῶν ἐν τῇ ματῶν τῶν Σαββατῶν, ἔσθαι. — ἐπιληψίᾳ μὲν  
 ἢ ἡμέρα τῶν ἀγγέλων τῶν ἐκκλησίας μυστήρια διηγῶ-  
 μῶν· ἔσθαι τῶν ἀγγέλων αὐτῶν δὲ τὴν ὁρατορίαν τῶν πῶ-  
 σεως, πῶς εἶναι εἰς πατέρας, καὶ ἕν, καὶ ἅγιον πνεύ-  
 μα, ἐκ ποίων γραμμάτων ἔχον; ἔσθαι. — Εἰ δὲ  
 τὰ πλεῖστα τῶν μυστηρίων ἀγγέλως ἡμῖν ἐμπολιτέ-  
 εται, μὲν πολλῶν ἐπέων καὶ τῶν καταδεξιότητων  
 ἀποστολικῶν ἢ οἰμαί καὶ τῶν τῶν ἀγγέλων παραδόσει  
 παραμῶν, ἐπιμῶ γάρ, φησιν, ὑμῶν, ὅτι πάντῃ  
 με μέμνησθε, καὶ κατὰ τῶν ἀγγέλων ὑμῖν τὰς παρα-  
 δόσεις

δοξῆς κατέχευε· καὶ τὸ, κρατεῖτε τὰς παραδόσεις,  
 αἱ παρελάβετε, εἶπε διὰ λόγου, εἶπε δι' ἐπιστολῆς.—  
 ἔτε τ' εὐδοκίῃ γραφῆς μοιτοῦσαν αὐτοῖς ἔξα-  
 κέως, ἔτε τῶν ἀποστολικῶν παραδόσεων τὰς πορῶς  
 ἰδιόχειρως αὐτοῖς ἑλληνικῶς βραβύουσῶν.

N. B. By these most remarkable Passages out of *Basil*, 'tis undeniable that he own'd the secret and mystical Constitutions and Traditions of the Apostles, to be very many, and very important, formerly preserv'd in a profound Silence, but then beginning to be publish'd to the World, contrary it should seem to his Opinion of that Matter.

Nor does his, or others so often speaking of them as *Traditions not written*, ἀγραφα, seem to mean any more, than that they were *not written in the Scripture*, nor by any of the holy Apostles themselves, nor permitted to be *written* or *transcrib'd* by any Christians; but only the Originals preserv'd in the Archives of the Churches. For he here reckons among these unwritten Traditions the trine Immerſion, which was written down not only by *Tertullian*. &c. but in the *Ecclesiastical Canons* themselves; which *Basil* esteems part of the Apostolical Tradition: So that unless those *Canons* were in his Days also *unwritten*, 'tis plain, the Constitutions are not supposed absolutely *unwritten* also. And indeed *Clemens* of *Alexandria* so directly supposes, that these Apostolical Appointments in the Church were

*Vid. Beve-  
 reg. Cod.  
 Can. Vind.  
 L. II. c. 6.  
 § 6. p. 106,  
 107.*

*written,*

written, even when he, in the same Breath, calls them *unwritten Traditions*, that 'tis very remarkable, and affords us the plain Interpretation of that Antient Language in this case. In one place he speaks of τὴ ἀλήθειαν τὴ ἐγγράφως τε ἀγραφα δηλοῦσθαι; and elsewhere says, ἢ τὴ ἐγγράφως ἀγραφα. ἢ δὴ καὶ εἰς ἡμεῖς διδάσκουσιν ὡς δόδοις. And indeed the Antients were here in a great strait; being willing sometimes to speak of these things, and yet oblig'd in great part to conceal them; which makes their Expressions and Citations all along, so very cautious, obscure and ambiguous on such occasions; and has afforded a Handle to the generality of the Moderns, to overlook their References to these Books of the *Apostolical Constitutions*, which yet are most frequent and numerous among them. But to proceed,

*Serom. l. p.*  
200. *Vid.*  
p. 201. VI.  
p. 489.

Παρ' αὐτοῖς γὰρ πάντα χλοῦνς ἐμπλεα καὶ εὐδὲν ἕτερον ὅποτε καὶ μυστήρια ἐνώπιον κρηνημερῶν ἐπιτελεῖν τελευτῶσιν.

*Epirophan.*  
*Heret. 42.*  
§. 4. p. 305  
*Nazianz.*  
*Orat. 42.*  
*Orat. 40*

Ὅτι μηδὲ ἐκφορεῖ τοῖς ἔξω τὰ πολλὰ τῶν ἡμετέων μυστηρίων.

Κρύψεις ὡς δὲ σαυτῶν φρασίδι κεαῖ ἐμῶν.

*Hilar. in*  
*Psal. 118.*  
*Lit. 2. §. 6.*  
p. 253.

*Tertius iste secunda litera versus est, In corde meo abscondi eloquia tua; ut non peccarem tibi. Meminimus simile huic dicto legi solere, ubi dicitur, Mysterium Regis bonum est abscondere. Meminimus & Paulum ad Corinthios, adhuc in fide parvulos, scribentem, quedam Dei eloquia occuluisse, tum dicit,*

cit, Lacte vos potavi, non cibo ; nondum enim poteratis, neque adhuc potestis. *Legimus & in Evangelio, in agro uberi & fœcundo repertum thesaurum, eundemque empto agro occultari. Novimus neque margaritas ante porcos projiciendas esse, neque sanctum canibus dare oportere. Ergo intelligimus quædam nos cordis nostri secreto continere, que divulgata inexpiabilis peccati culpam comparabunt. Ita enim dixit, In corde meo abscondi eloquia tua, ut non peccarem tibi, quia cum cætera peccata, secundum differentias rerum, aut in nos ipsos, aut in alios exfererentur, tamen ferent in Deum propria, cum quæ occultorum cordium essent condenda secreto, hæc in profanæ cognitionis scientiam proderentur.*

*Non enim omnes vident alta mysteriorum, quia operiuntur à Levitis ; ne videant, qui videre non debent ; & sumant, qui servare non possunt.*

*Ambros. Offic. L. I. 50.*

*Græcè ἐκρύβια dicuntur, hoc est abscondita ; eo quod latere debeat omne mysterium, & quasi operiri fidei silentio ; ne profanis temere divulgetur auribus.*

*De Abramo L. I. 50.*

*Post lectiones & Tractatum, dimissis Catechumenis, Symbolum aliquibus competentibus in Baptisteriis tradebam. Propterea ergo mysterium Regis bonum est abscondere ; Peccat enim Deo qui commissa sibi mysteria putaverit indignis esse vulganda. Periculum itaque est non solum falsa dicere, sed etiam vera,*

*Epist. 33. ad Soror. In Psal. 118*

*si quis ea insinuet quibus non oportet. [Citat- que mox Matth. VII. Nolite mittere margaritas vestras ante Porcos.]*

*Gudent Serm. 2. in Vigil. Pasch. Modo autem ea solum de ipsa lectione car- penda sunt, quæ presentibus Catechumenis ex- planari non possunt, & necessario tamen sunt aperienda neophytis.*

*In Exod. Tract. V.*

*Ordinem lectionis Exodi, ubi lex celebran- di Paschatis describitur, idcirco præpostera- vimus, ut mysteriis reservandis debita reve- rentiæ ordinem teneremus. Quia oportebat in illa splendidissima nocte Vigiliarum secundo tractatu non dictorum sequentia, sed congrua neophytis explanari, ut edendi Paschalis sacri- ficii disciplinam rudes neophyti discerent, in- structi fideles agnoscerent.*

*Zeno Veron. in Psal. 126.*

*Conventus quidem Ecclesiarum, sive Tem- pli, quos ad secretam Sacramentorum reli- gionem Ædificiorum septa concludunt, consue- tudo nostra vel Domum Dei solita est nomi- nare, vel Templum.*

*De conti- nentia..*

*Ethnici sacrificium publicum est, tuum secretum; illius à quovis libere tractari po- test, tuum etiam à Christianis ipsis, minime consecratis, sine sacrilegio videri non potest.*

*Rufin. in Symbol. post Cypri. Op. p.*

*Sed jam nobis etiam de ipsis aliquid tra- ctandum est margaritis; in quibus primo in loco fons & origo omnium ponitur, cum dici- tur, Credo in deum Patrem.*

*Hieron. ad Evagr. in Hib. 5.*

*Difficultatem rei in præmio exaggerat, di- cens, Super quæ multus nobis sermo est, & inintèrpretabilis: Non quia Apostolus non po- tuerit*

tuerit id interpretari, sed quia illius temporis non fuerit. Hebraeis enim, id est Judaeis persuadebat, non jam fidelibus, quibus passim proderet Sacramentum.

Ἰδωμεν ὃ καὶ τὰ ἑξῆς, μὴ δοῦτε, φησὶ, τὰ ἅγια τοῖς κωσι, μηδὲ ῥιψήτε τὸς μύραγας ὑμῶν ἕωπεροθεν τῆς χριστων· ἡμεῖς ὃ ὑπο κενοδοξίας καὶ φιλοπρίμας ἀλόγου καὶ τῶτο τὸ πρὸς αὐτὰ ἀνεστρεψαμεν, ἀνθρώπων φθορὰς καὶ ἀπίστευ καὶ μυρίων γεργυίας κακῶν ἀπλῶς καὶ ἀνεξετάστως εἰς τὸ τῆς μυστηρίων ὡδραχέρμητοι κρινωτικῶν, καὶ πρὶν ἢ τὸ οἰκείας γνώμης δῆσαι βάσανον ἀκρεβῆ πάντα τὰ πρὸς τῆς δογματῶν αὐτοῖς ἐκκαλύπτόντες λόγον, καὶ τὰ περὶ αὐτὰ ἐπὶ διωηδέντας ἰδεῖν ἀθρόως εἰς τὰ ἄδυτα ἀγνοῦντες· ἄρα γὰρ τῶτο τῆς ἐπὶ τελεαδέντων πινὲς παχέως ἀποπιδήσαντες μυρία εἰργάζαντο δεινά, καὶ οὐκ ἐπὶ τῆς ἄλλων μόνον, ἀλλὰ καὶ ἐφ' ἡμῶν αὐτῶν τὴν φερκοδεσάτιον ζωῆτι ὡδραβαίνοντες ἐπιτολίω, ἠήντα ἂν τῆς ἀθανάτων μυστηρίων δεη μεταχρῆν, μὲν τὸ ἐγκριμῆς ἡμῶν ἀγαθαροσίας τε καὶ ἀναγκωπίας τῶτο ποιῶντες πολλαίως.

Chrysost. de  
Compan. 1.  
Cord. c. 6.

Καὶ βέλομα μὲν Ζαφῶς αὐτὸ εἶπεν, ἐ πολλῶν ὃ δὲ τὸς ἀμυήτες· ἔτσι γὰρ δυσκλωτέραν ἡμῶν ποιῶσι τὴν ἐξηγήσαν, ἀναγκάζοντες ἢ μὴ λέγειν ἁφῶς, ἢ εἰς αὐτὸς ἐκφέρειν τὰ ἀπίρητα· πλὴν ἀλλ' ὡς οἶός τε ὡς Σωεσοκισμένως ἔσθ'· μὲν γὰρ τὴν ἐπαγγελίαν τῆς μυστηρίων ῥημάτων ἐκείνων καὶ φοβεῶν, καὶ τὸς φερκῆς κανόνας τῆς ἐκ τῶ ἕραν κατερεχθέντων δογματῶν, καὶ τῶτο πρὸς τὴν πέλει πρῶσιδεμεν, ὅταν μέλλομεν βαπτίζειν, κελούοιτες λέγειν, ὅτι πρὸς εἰς νεκρῶν ἀνάστασι, καὶ ἐπὶ τῆ πρὸς ζωῆτι βαπτίζομεθα· μὲν γὰρ τὸ ὄμολογηται τῶτο,

In 1 Cor.  
Homil. 40.

μὴ τῶν ἁγίων, τότε καθεύδα εἰς τὴν πηλὴν τῶν ἱερῶν ναμάτων ἐκείνω.

Καὶ ὅτι ἐνταῦθα εἰσῆκα τὸ δεινόν, ἀλλ' ἐνθα πᾶ ἄγια ἀπέκειντο ἐλθόντες οἱ γραπῶν, ὡν ἔνιοι, κατὰς ἐγνωρῆν, καὶ ἀμύητοι ἦν, πάντα ἐδεῶρην πᾶ ἔνδοι, καὶ τὸ ἀγιώτατον αἶμα τῷ χερσῷ, ὡς ἐν ποσῶν δορυβῶ, εἰς τὰ τῶν περὶ ἡμῶν ἰμάτια ἐξεχεῖτο. *Vid. in 1 Cor. Hom. XVI. & in Act. Hom. XLVI.*

*In 2 Cor. Homil. 18.* Μὴ δὲν τις χειροτονίας ἐπιπαροσία ἀπερω-  
 ρῶν γινέσθαι. Ὁ μέλλων χειροτονεῖν καὶ τὰς ἐκεί-  
 των εὐχαῖς καθεῖ, καὶ αὐτοὶ ἐπιψηφίζονται καὶ ἐπι-  
 βοῶσιν, ἀπὸ ἴσους οἱ μεμνημένοι. καὶ γὰρ δὴ δέμους  
 ἐπὶ τῶν ἀμύητων ἐκαλύπτεσθαι ἅπαντα. [*Hæc loquendi formula ἴσους οἱ μεμνημένοι, inquit Casaubonus, in unius Chrysostomi homiliis, aut aliis scriptis minimum quinquaginta locis potest observari: — Et apud Augustinum non multo rarius.*] *In Baron. Exercit. XVI.*

*In 2 Thess. 2. 15.* Ἐνταῦθεν δὴ λὸν ὅτι ἐ πάντα δι' ἐπιστολῆς πα-  
 ρεδίδεσαν, ἀλλὰ πολλὰ καὶ ἀγράφως ὀργίως δὲ  
 κακεῖνα καὶ ταῦτα ἔσιν ἀξιόπιστα. ὡσεὶ καὶ τὴν ὡρθό-  
 δοσαν τ' ἐκκλησίας ἀξιόπιστον ἠγάγηται ὡρθόδοξοι  
 ἔσιν; μηδὲν πλέον ζήτη. *See Sozom. Hist. Eccl. L. 1. c. 20. p. 434, 435.*

N. B. We may observe in the second of these Citations from *Chrysostom*, what an exalted Character he gives us of the *Articles of the Baptismal Creed*, when he calls them φεικλῆς κερύνας τῶν ἐκ τῶ ἑρανεῦ κάτενεσθέντων δογματων, the tremendous Canons of those Doctrines which were brought from Heaven,



as if he were perswaded that these sacred Doctrines, and the Baptifmal Creed containing them, were deliver'd *from Heaven*, or given the Apostles by our Lord after his first Ascension, when he came *from Heaven* upon Mount *Sion*, on purpose to declare such Divine and Heavenly Doctrines and Rules to his Followers, as we have already observ'd. Nor do I know any other sense these words are fairly capable of.

XXII. These sacred and secret Constitutions were peculiarly intrusted with the *Apostolical Bishops*, or the Bishops of those 19 Churches which were made in the life-time of the Apostles. But it does not appear that the original Copies were afterward multiplied, or transcrib'd for the use of other Churches; but appeals still were made to those Apostolical Churches, where these sacred *deposita* were alone preserv'd. This appears (1) From the Constitutions themselves, as to the *καθολικὴ διδασκαλία*, or former Six Books. *Ἐγραψάμεθα ὑμῖν τὴν καθολικῶς ταύ- L.VI. c. 14. πῶς διδασκαλίαν, εἰς ἐπιστηλογὸν ὑμῶν, τῆς τὴν P. 343. c. 18. καθόλου ἐπισκοπῆς πεπεποιημένων. — καὶ ἀλιποῦτες P. 349. ὑμῖν τοῖς ἐπισκόποις καὶ λοιποῖς ἱερεῶσι τήνδε τὴν καθολικὴν διδασκαλίαν.* (2) From the general conclusion, or attestation, of *Clement*, in the last Canon, *καὶ αἱ δεχταγαὶ ὑμῖν τοῖς Can. 85 ἐπισκόποις δι' ἐμῶ κλημῆτος ἐν ὀκτώ βιβλίοις περὶ σωτηριολογίας.* (3) From the Apostles own

attestation in the Preface to their famous *Διδασχί*, *Posuimus eos* [Canones] in his Ecclesiis, in these particular Churches: which Churches we shall soon discover from the original Constitutions themselves. (4) From the common voice of Antiquity, especially in *Irenæus* and *Tertullian*, which still Appeals to the *Bishops of the Apostolical Churches*, and principally of *Rome*, where *Clement* their Writer, or Collector, was Bishop, for the settling all the Disputes which might arise of this nature, as we shall see hereafter.

*Siron. VI.*  
p. 465.

(5) From a Passage in *Clemens Alexandrinus* hereto relating, ἡ ἡγῶσις ᾗ, says he, ἀπὸ τῆς ἐκκλησίας εἰς ὀλίγους ἀπὸ τῶν ἀποστόλων ἀγρεύφως παραδοθεῖσαι κατελήλυθε, which seems plainly to imply, that the Apostles intrusted these secret Constitutions with some particular Churches only. Now which these Churches or Bishops were, the Constitutions themselves suffer us not to doubt, when they on purpose give us a Catalogue of all the Bishops made by the Apostles in their life-time, as late as the Constitutions reach; and set down every one of them by Name, with the Name of his Church, and the distinct Apostle, or Evangelist, that made him Bishop all the way. And that these Constitutions were not afterwards sent to other Churches is very probable, because the great secrecy wherein they were to be kept would have been more difficultly preserv'd with such

*Luc. 46*  
p. 382 —  
385.

numerous Copies; *because* they are still stil'd *ἀρχαῖα*, as being *never written out*, or transcrib'd, by any body; and *because* their very words are seldom cited by others, but very frequently by the Bishops of those Churches, as will hereafter appear. The Liturgical Offices and Creed seem always to have been perfectly learn'd by heart, by all those who ministred; and to have been taught them, not by Book, but by hearing the same repeated to them, without writing them down; which I do not perceive was then thought to be lawful. The most generally necessary parts were extracted immediately, and made publick to all, in the *διδασχὴ τῶν Ἀποστόλων*, & *Διδασχὴ Βαρνάβα* and the Epistles of *Clement*, *Ignatius* and *Poly-carp*, and the rest of the Rules for the Bishops Government of the Church were also extracted, and became common among them, under the Name of the *Apostolical*, or *Ecclesiastical Canons*. Nay, when the Churches of *Ethiopia* were planted, they had an intire but very imperfect Extract made for their use, probably by *Athanasius*, or his Order; and this divided into Eight Books, according to the original number: Which together with the Apostolical Canons, and the known Books of Scripture have ever since been their original, sacred, and inviolable Guide in Divine Matters, and that extract is extant at this Day; of which more hereafter.

ter. But I find no cause to believe that the Original Constitutions themselves were ever transcrib'd, or sent to other Churches; but if any doubts arose, the Resolution was expected from such Bishops as were the Keepers of the same, or the Successors of the Apostles original Bishops in those Nineteen Churches. Possibly these most sacred Constitutions were design'd to be thus secretly preserv'd from unbaptiz'd Heathens, Jews, and Catechumens, till a proper time should come for their universal publication: I mean such a time, when *the Kingdoms of this World were to become the Kingdoms of our Lord, and of his Christ, and he was to reign for ever and ever*: And when, by consequence, there would be small occasion for such concealment any longer. For my self, I believe that happy time is now hastening, and I take it for one eminent sign of such its approach, that these divine and heavenly *Constitutions of our Blessed Lord*, by which his Kingdom is certainly to be then administered, are now by his good Providence beginning to be reviv'd among us. *May this, O Lord, Thy Kingdom come; and may this thy Will be done on Earth, as it is in Heaven!*

XXIII. These secret Constitutions were first *published*, or began in some places to be transcrib'd and ordinarily known, about the middle of the Fourth Century; when the Antient Faith, Worship and Practice

was

was begun to be alter'd ; and they seem first to have been publish'd in *Syria*, and the neighbouring Parts, from the Copy belonging to *Antioch*, one of the prime Apostolical Churches ; and that perhaps by *Euzoius* its Bishop, in Vindication of the *Arians* against *Athanasius*, and the other Corrupters of the Faith, who then call'd themselves the *Orthodox*. That about this very time, the Constitutions began to be publick is plain, because before this time, they were kept most strictly secret ; insomuch, that *Eusebius*, who mentions the Antientest Extract out of them, or the *διδασχὴ τῶν ἀποστόλων*, and himself makes most frequent Use of them, and Allusions to them, as we shall see anon ; yet does he never give any direct and formal Account of them, as he does of the Books of the New Testament, and of other known Writings. Yet *after* this time, we soon find this Book made publick use of by the *Audians* ; its Publication hinted and disapprov'd by *Basil* ; the Censures pass'd upon it, as on a known Book, mentioned by *Epiphanius* ; and it self cited very frequently, and not seldom nam'd by the same *Epiphanius*, as then well known in the Parts where he liv'd. So that about the middle of this Century, was certainly the first Publication of it there to the World. I say the *first Publication there* only ; for in some Parts, it was a great while e're it was publick, especially such as were sufficiently remote

See c. 4.  
cent. 3. n.  
29. infra.

remote from *Syria* and *Antioch* ; whence I take its original publick Appearance to have proceeded. For if we consider what contrary Doctrines the *Athanasians* had rais'd ; what unjustifiable and unheard of Practices they had begun to build upon those Doctrines ; and what hard Censures and Penalties they excited against the Body of the honest old Christians, under the Name of *Arians* ; if we remember, how solemnly the great Arian Council of *Jerusalem* had appeal'd to it against the *Athanasians*, and for the Sufficiency and Truth of *Arius's* Creed, of which hereafter ; if we consider, that the See of *Antioch* was fill'd with *Euzoius*, a famous Defender of the Antient or Arian Faith, and one who had join'd in the Composition of that very Creed, for the Justification of which, the Council of *Jerusalem* made that solemn Appeal before mentioned ; if we observe that the first publick Use of these Constitutions was made by the *Audians* in *Syria* or *Mesopotamia* ; the next by *Basil* in *Cappadocia*, near adjoining : the next by *Epiphanius* in *Cyprus*, still nearer ; and that the Council of *Antioch* it self, made the most publick References to the same, or to the Canons extracted thence, by confirming, and almost transcribing so many of those Canons. And if we note how long it was in parts remote from *Antioch*, e're these Constitutions became equally publick, or were cited in  
the

the same open manner, that they are by the foremention'd *Epiphanius* in those Parts; if I say we rightly consider all these Circumstances we shall be inclin'd to believe, that the *place*, as well as *time*, for their first Publication, is not amiss stated in the present Proposition. Nay, one Circumstance will deserve highly to be observ'd, as to the last of those Additional Canons, belonging to the Constitutions, with regard to this *place* of the Publication of the whole Collection; and 'tis this: That from hence that Clause where the *Clementines* in general, or the Epistles and Constitutions of *Clement* appear among the rest of the Books of Scripture seems to have prevail'd over the Church. For all the other Canons or Catalogues of the Sacred Books, omit them for many Ages, whether at *Jerusalem*, *Cæsarea*, *Alexandria*, or elsewhere: While at *Antioch* we find still Footings of its Original Insertion ever since that Canon was received there. *Ignatius* himself, who cites the Constitutions so often, does also cite even the *second Epistle* of *Clement* as a Sacred Book; which is the only very Antient Citation out of it, now extant.

*Ignat Ad  
Philadelph.  
§. 7.  
See c. 4.  
cent. 2.  
n°. 9 infrâ.*

Accordingly, we find this Clause not only in all the modern Copies of this Canon, but even in that of *Joannes Scholasticus* in the Fifth Century, which I esteem the most uncorrupt that is extant. Now this *Joannes*

*Scho-*

*Scholasticus* was a Presbyter of *Antioch*, when he made his Collection ; and is thence commonly stil'd *Joannes Antiochenus*. Nay he does not pretend, that this was the first Publication of these Canons, but supposes, that they had been publish'd long before ; and that an older Collection of such Canons had been made. We may also hence conjecture, that as *Antioch* certainly had *Clement's* Epistles and Constitutions in their secret Copy of this Canon, which were not in the publick ones ; so did other Churches insert other sacred Books, so esteem'd by them, into their Copies also ; and that thence some Variety of Books does now appear in the several Manuscripts of the same at this Day.

See t. 4.  
cent 4.  
n°. 36. and  
p. 140. pri-  
us.

Nor do the *Doubts of many* as to its sacred Authority ; mention'd by *Epiphanius*, and almost by him alone in all Antiquity ; with the *Dislike Basil* shews at their becoming publick, agree to any thing so well as their Publication by the *Arians*, in their own Vindication against the *Athanasians* ; who, tho' they could not possibly deny their sacred Authority, yet were not overfond of them ; but took care gradually to neglect and to drop them, after they were publish'd ; as not favorable to their Cause ; and to introduce the Creeds and Doctrines of the *Council of Nice*, and other the like corrupt Assemblies afterward, instead of that really Apostolical Creed, and those really Apostolical Doctrines,



Doctrines, which, till then had prevail'd in the Christian Church from these sacred Constitutions. For now it appears by Church History, that since these *Old Constitutions* would not patronize the Athanasian Corruptions in Faith and Practice, *New ones* were fram'd that did; and since the *Old Original Liturgy*, did not appoint the Worship of Christians agreeably to the novel Notions, *New Liturgies* were fram'd, or rather the old one transform'd, modell'd, and interpolated till it did. Altho' indeed, which is a sad Case, all these Corruptions, Contradictions and Interpolations in the Faith, Practice and Worship, appear to have prevail'd among Christians, contrary to the sacred and Apostolical Standard, at the very same time when its Authority was undeniable. Even *Basil* and *Epiphanius*, as little as this Book favor'd their Notions, always fully own its Authority. Nay, excepting that single Passage in *Epiphanius*, ἔσι τοῖς πολλοῖς ἐν ἀμφιλέκῳ, that it was *doubted of by many*; of the unlearned among the *Athanasians*, I suppose, on its first Publication, as 'tis no wonder at all it should be so; I do not for many Centuries find any Dispute, Doubt, or Question among Christians about it; but that it was universally own'd most truly sacred and Apostolical; As will appear all along in the remaining parts of this Essay. And as to the pretence of later Ages, that these

these Constitutions are miserably *interpolated by the Arians*, 'tis so utterly groundless, that every individual Interpolation hitherto discover'd, does appear to have been made by the Church, and by the Orthodox; especially by the Orthodox Church of *Rome*; and several of them on purpose against the *Arians*. Nay, the greatest Enquirer into these Matters we now have, and one sufficiently averse from the *Arian* Notions, I mean Dr. *Grabe*, is not, I perceive, able to produce one single Passage in Scripture or Antiquity, which can be prov'd to have been interpolated by the *Arians*: As Dr. *Mills* has intirely cleared them as to the Scriptures: while every one is sensible, how numerous and how pernicious the Orthodox Interpolations of the Antient Books, do appear in all the Citations and Manuscripts. But of these Matters the Reader may expect more in due place hereafter. Only before I end this Chapter, I must desire my Readers to make one Reflection with me, that because these Constitutions were first properly *published* about Three Hundred Years later than the known Books of the New Testament, the Comparative Antiquity of Manuscripts and Citations are to be esteem'd, generally speaking, upon the Allowance of those Three Hundred Years, and not otherwise. Thus *Epiphanius's* Citations of the Constitutions are comparatively more Antient than

*Poly-*

See c. 5.  
infra.

*Polycarps* of the New Testament. Thus the <sup>See c. 4.</sup> large Citations in *Anastafius*, whereby, for <sup>cent. 4.</sup> the main, the Truth of our present Copies <sup>n<sup>o</sup> 36. and 42.</sup> is secur'd, is much nearer the original here, than the Alexandrian MS. is for the New Testament. And our present MSS. of the Twelfth Century, are to be esteem'd as valuable as those of the Ninth, in the other Case. which is an Observation of great Consequence in this matter.

C H A P. II.

*General Internal Arguments for  
the Apostolical Constitutions.*

**H**AVING thus premis'd what I thought proper and necessary by way of *preparation*, I come now directly to the first part of my main design, which is to examine these Constitutions throughout, and to observe that *Internal Evidence* in general, which their Contents do afford us, of their genuine Antiquity and sacred Authority: And truly, these Arguments seem to me very strong and cogent, and such as no spurious Book ever did, or ever could answer to.

I. Unless we allow these Constitutions to be genuine, we must suppose that our Lord Christ left his Church unprovided in the  
prin-

principal concern of all, and did never give her any certain *Body* or *System of Laws*, by which she was to be govern'd and guided in after Ages; but left her, in great part, to the miserable guidance of humane reasonings, and the uncertain determinations of frail and fallible Men; while at the same Time 'tis certain, that the old more imperfect Dispensation by *Moses* was exactly fix'd, in even the smallest matters, by divine Directions; and all its particular Laws digested into an intire Body in the Pentateuch. Yet

Rom. 14 9. did our Lord *dye, and rise again, and revive; that he might be the Lord both of the Dead*

Matth. 28. 18. *and Living.* Yet was there *all Power given to him in Heaven and in Earth.* Yet was

Act. 5. 31. he, after his Resurrection, *exalted to be a Prince, as well as a Saviour.* Yet was he *highly exalted, and had a Name given him, which is above every Name; that at his Name*

Philip. 2. 9. 10. 11. *every Knee should bow, and every Tongue confess that he is Lord, to the Glory of God his Father.* Yet are all Christians bound to

Joh. 5. 23. *Honour the Son, even as they Honour the Father; and he that Honours not the Son, is suppos'd not to Honour the Father which sent him.* Yet is it said by himself of his

Luk. 10. 16. *very Apostles, He that Heareth you Heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.* After all this, can we suppose that our Lord and King, has never made any Body

of

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of Laws for the Government of us his Subjects, consider'd peculiarly as *his Subjects*? And that he, who is to be our Judge at the great Day, has not left us a System of Rules of his own, by which we as Christians are to *guide* our selves here, and according to which we are to be *judged* hereafter? I mean all this over and above those sacred Laws of the Gospel which our Lord deliver'd from his Heavenly Father during his Continuance on Earth, which do more directly relate to the private Duties of particular Men, than to the publick Duties of Christians, consider'd properly as Members of his Church. This certainly is perfectly Incredible, and contrary to the plainest Notions we have of the Divine Wisdom, Justice and Conduct towards his Creatures. If it be said, that the known Books of the New Testament, are such a *Body of Christian Laws* as we here speak of, that they are the sacred *Rule of Faith and Practice* for the Church, I must reply that this is utterly false in Fact; that these Books are never by any of the Fathers Stil'd so; that they do not contain any such *intire System* as we now enquire for; and that their occasions and contents and designs, are very different from that which every such Body of Laws ought to contain; and which the Body of the Jewish Laws do contain accordingly. Thus 'tis plain that the *Four Gospels*, which are the principal Parts of the New Testament,

are quite of another Nature from that of a Pandect of Laws for the Christian Church, considered peculiarly as such, since it self began not till after our Saviours Resurrection from the Dead, and Inauguration into his own Kingdom at God's Right Hand ; while they alone contain the History, the Miracles and Preaching of our Lord, before his Resurrection and Ascension: *i. e.* While he acted as his Fathers Minister or Deputy, as

*Joh. 3. 2.* a *Teacher come from God*, before he had any Commission to found a Christian Church at all among Mankind. Thus 'tis also plain that the Acts of the Apostles, and their Epistles, are so far from a *Regular Digest of Laws*, for the founding and governing the Christian Church, that they suppose the same already founded and governed according to those Laws; and do only relate occasional Histories concerning the spreading of the Gospel, or mention occasional Directions and additional Orders upon several Emergencies, which happen'd in some Places, distinct from the proper and general Settlement of Christianity among them: Nay were not Written but upon special Occasions, which arose many Years after the several Churches had been Establish'd, and the Body of Christian Laws been observ'd among them; as is very plain upon their perusal. So that we strangely mistake the nature and design of these sacred Writings, if we esteem them

as the proper *Rule of Faith and Practice* among Christians, or a *regular System of the Laws of Christ*. Indeed, if these Apostolical Constitutions, which do pretend to be, and upon perusal appear really to be such an *intire System and Standard*, be set aside, the Church of Christ must be suppos'd never to have had any such *System or Standard* at all given it; which yet was most highly requisite, if not absolutely necessary to its very Being; and which the Church of the Jews most certainly had in its primary Institution, and have to this very Day preserv'd among them. Now tho' such Arguments *à priori* as have nothing *à posteriori* to support them; I mean such as Infer that, because we suppose things in Reason *ought* to have been so, or so, therefore they really *were* so, are very uncertain in general, and of little Weight; because the ways and conduct of the Providence of the great God, are commonly very different from the Imaginations of Mortal Men; yet while this Argument *à priori* is so strongly inforc'd *à posteriori*, by the known parallel Case of the Jewish Church, which not only *ought* to have had, but most certainly actually *had*, and still *have* the like intire *Rule, System and Standard* among them, I cannot but think it highly worthy of our Consideration. So far, at the least, as to dispose every honest Christian to wish, that such an *Original Rule*

and Standard had been at first given the Christian Church; and that, if it were once given, it might be recover'd again for its Advantage at this Day. And certainly, those unhappy Quarrels, Schifms, and Disorders; that fatal Tyranny, Idolatry, and Wickedness which, like a Torrent, have overflow'd the Christian World in all these later Ages, ever since the enquiry after and observance of such *Original Christian Rules* were very much laid aside, and modern Ecclesiastical Decrees or Temporal Laws came in their Places, have been so notorious, and so pernicious to the real Ends of Religion, that all truly good Men cannot but wish, that such a *Sacred Rule*, such an *Infallible Guide* might be discover'd; and the Christian World satisfy'd in its supreme Authority; which is all that I need to gain of my Readers by this preliminary Argument. For

II. It so plainly appears by undoubted Evidence, and is so undeniably prov'd in *Cotelerius's* incomparable Notes, that the several particular Doctrines, Appointments, and Rules, contain'd in these Constitutions, were in the first Ages universally believ'd and obey'd, through the whole Christian World, and that as matters of strict Duty, and as Christ's own Institutions by his holy Apostles, that 'tis next to certain they could come from no other Original, but from Christ himself by those his Apostles. 'Tis very



very plain that the first Christians own'd no other Supreme Authority, nor would have universally submitted to any other Laws, in Matters of Faith, Worship, and Discipline, than such as were deriv'd from their blessed Lord, by his immediate Ministers. Nor could the observance of the Rules in these Constitutions be spread *so early*, and *so far*, even as early as our oldest Accounts, and from one end of the World, or Roman Empire to another, which in Fact they appear to have really done, had they not been fix'd and stated by the Apostles, before their dispersion to Preach the Gospel over the World; or at least, before their final Visitation of the same Churches, and giving them their last Instructions and Directions before their Death. Now if these particular Laws and Rules, now contain'd in the present Constitutions, be the very same that all the first Churches receiv'd from the Apostles, at least from their Companions and immediate Successors, which I take to be undeniable, I think their Sacred Authority, in what manner or by what Author soever they are now conveyed to us, is indisputable, and to be immediately submitted to by all Christians. And as to this point, hear the Learned *Albaspinaeus*; who tho' he had not discover'd their real Apostolical Authority, yet does he give this noble Testimony to these Constitutions and Canons before us: *Sunt illi*

*Canones Constitutionesque antiquissima, multaque in illis excellentissima & magni ponderis continentur. Nec dubito quin olim Græcæ Ecclesiæ pro Legibus, Manuali, Pontificali, Rituali, ut vocant, ac Codice fuerint. Satis enim constat nihil quicquam in iis reperiri quod Ecclesiasticæ quatuor primorum seculorum disciplina consentaneum non sit:* So that supposing we were utterly at a loss at what time, by what Author, in what manner, or on what occasion these Constitutions were Written ; as we are not ; yet have we Evidence abundantly sufficient for their Authentickness and Authority ; so far, I mean, as to oblige us to prefer them before, and be more guided by them than by any, or by all the other uninspired Writings of particular Men or Councils now extant in the Christian Church ; because they certainly contain those *Publick* and *Authoritative* Acts, Rules, Doctrines, and Laws, by which the Christian Church was originally govern'd, in or soon after the Times of the Apostles themselves ; and which all along appear to have been then own'd as Sacred and Inviolable, nay rather more Sacred and Inviolable, than those which appear in any Writings of the single Apostles or Evangelists themselves. This Observation is alone abundantly sufficient to my main Design, the Reception of these Constitutions by the Christian Church, as, together with the Books of the

New

New Testament, the *Authentick Rules and Standards of our Faith and Practice*, even tho' we were not able to discover any more about them. We neither know the Authors, nor the times of the Writing several of the Books of the Old Testament: Yet do we not think we have sufficient Reason thence to reject them; because of the constant Attestation of the Jewish Church; and because of their exact Agreement with those other Sacred Books, whose Authors and Occasions we are better acquainted with. The Application is easy. Only I am bold to venture a step farther, and from the *unquestionable Reception* of the Laws of this Book in the *earliest times*, and *widest distances* of the Christian Church, and that as *Sacred and Inviolable*, as *Authentick and Apostolical*, to infer that therefore they must be really deriv'd from the Apostles, whose Authority alone in those Days could make them be esteem'd thus *Sacred and Inviolable*, thus *Authentick and Apostolical*. If I am fully satisfied that New Rules, Customs, and Laws obtain all over *Great Britain*, and obtain every where as fix'd by the Legislature, the Queen and Parliament, I shall certainly conclude there were such New Laws made by the same Legislature, the Queen and Parliament; and, tho' I was not by at the passing of any such Laws, can easily believe that a Book containing those very Rules, Customs, and Laws,

and that under the Name of Queen and Parliament, is really a genuine Book, or an *Act* of that very *Parliament* it pretends to be. Nor is the Application here more difficult than in the former Case; and highly deserves the Consideration of the Judicious. For

III. The Stile, Nature, and Language of the whole Work, as in the *express Name of the Apostles themselves*; and that not of one or Two single Apostles, but of the *Body*, or *publick Assembly of the Apostles*; especially the Solemn Addresses by way of Preface and Conclusion; do as certainly imply it to be Authoritative, Legislative, and Apostolical, as the like Stile of the Laws of *Moses*, or of any Country do imply the Books which contain them to be Publick, and done by the Supreme Authority. And in the very same manner that we easily distinguish an Act of Parliament, or the Authentick Articles, Canons, and Liturgies of any Church, by the intire Nature, Stile, and Language of the same, from the particular Writings and Compositions of private Men, may we readily distinguish between these Publick and Authentick Constitutions of our Lord, by his Holy Apostles, and the Epistles of single Apostles, and the Apologies and Writings of the Antient particular Fathers and Bishops of the Church. Not that 'tis *absolutely Impossible* to Counterfeit in this Case, no more than in the other. But that where the Contents

tents of these Constitutions appear every way highly worthy of the Apostles, as well as the Spirit and Genius of the several parts most serious, pious, and truly Apostolical; where we also find the whole written in the publick Name of the Apostles, and that as deriv'd from Christ himself by them; and all in the very Stile and Language which they, or their known Companions use in their undoubted Writings, we have no just reason to believe it other than Apostolical. Hear the first Address at the beginning already mention'd; Οἱ ἀπόστολοι καὶ οἱ γραφεῖς  
 περι πᾶσι τοῖς ἔθνεσιν περὶ εἰσεῖν εἰς τὸ κῆριον *L. I. pref.*  
 Ἰησοῦν Χριστὸν, χεῖς ὑμῶν καὶ εἰρήνη ἀπὸ τοῦ πατρὸς *R. 199.*  
 ποκράτορος Θεοῦ, διὰ τοῦ κῆρις ἡμῶν Ἰησοῦ Χριστοῦ  
 πληρωθέν, ἐν ἐπιγνώσει αὐτοῦ. Hear also that solemn and important attestation of the Body of the Apostles to the main facts belonging to our Saviour, which concludes the admirable Chapter concerning the Resurre- *L.V. c. 7 2.*  
 ction: Ταῦτα γὰρ ἀπέβητα ἡμεῖς περὶ αὐτοῦ μῦθου *309.*  
 ῥῆμα· Ἐὰ δ' ἄλλα οἱ γραφεῖται ἡμεῖς οἱ Συμφε-  
 ρόντες αὐτῷ, καὶ Συμπόντες, καὶ δεσπῆ γενόμενοι  
 τῷ αὐτῷ περὶ τῶν ζώης, καὶ τῆς πολιτείας,  
 καὶ τῆς λόγου, καὶ τῆς παιδείας, καὶ τοῦ θανάτου,  
 καὶ τῆς ἐκ νεκρῶν αὐτοῦ ἀναστάσεως, καὶ σωματογραφέν-  
 τες αὐτῷ ἡμέρας περὶ εἰρηνοῦτα μὲν τὸ ἐγερσιν αὐτοῦ,  
 καὶ λαβόντες ἐν πολλῷ παρ' αὐτοῦ κηρύξαι τὸ εὐαγγέ-  
 λιον εἰς ὅλον τὸ κῆριον, καὶ μεθιπέσαι πάντα τὰ  
 ἔθνη, καὶ βαπτίσαι εἰς τὸ αὐτῷ θάνατον, ἐπὶ αὐθεντία  
 τοῦ θεοῦ τῷ ὄλω, ὅς ἐστιν αὐτῷ πατὴρ, καὶ μῦθου  
 πινδύ-

πνδύμαίῳ, ὅς ἐστι ἀρχαίηίῳ, διδάσκομεν ὑμῖν  
 ταῦτα πάντα ἃ ἐλάξαμεν ἡμῖν ἀνελεφθη ἐπ’  
 ὅψῃ ἡμῶν εἰς τὸ ἕρανόν, πρὸς τὸ ἀπετείλαίτα αὐτόν.  
 καὶ εἰν μὲν πρὸς δόξατε, μακάριοι γνηήσατε· εἰ ὅ μὴ  
 πρὸς δόξατε, ἀδῶοι ἡμεῖς εὐρεδισπύμλια καὶ καδαρι  
 τὸ ὑμετέρως δυωσιγίας. Nor can so ferious and  
 authentick a Passage fure but affect every  
 considering and well disposed Reader. The  
 admirable doxology with which the Sixth

LVI. c. 30.  
 p. 359, 360

Book ends is too long to be here transcrib’d;  
 but highly deserves the Reader’s perusal on  
 this occasion. However, Hear how the first,  
 or Jewish Liturgy concludes in the Seventh

LVII. c. 38.  
 p. 378.

Book : Ταῦτα μελετᾶτε, ἀδελφοί, καὶ εἰν ὁ κύ-  
 ρηίῳ μὲν ὑμῶν, ἐπὶ γῆς, καὶ ἐν τῇ βασιλείᾳ τοῦ  
 πατρὸς αὐτοῦ, τοῦ καὶ αὐτόν ἀποτείλαίῳ, καὶ ἡμῶς  
 δι’ αὐτὸ ἐλάβετε ἑαυτῶν ἑαυτῶν, ἐκ τὸ δουλείας τὸ φερῶς,  
 εἰς τὴν ἐλευθερίαν τὸ δόξης, καὶ ζωῆς ἐπαγγελια-  
 μῶν τοῖς δι’ αὐτὸ πρὸς δόξασιν εἰς τὸ τῆς ὅλων θεῶν.  
 Hear also in what a solemn manner the Apo-  
 stles take their leave of their Bishops, to  
 whom they intrusted these sacred Constitu-  
 tions, or rather of all Christians committed

C. 45. p. 385

to their care also. Καὶ εἰν ὁ κύρηίῳ μεθ’ ὑμῶν,  
 νῦν τε, καὶ εἰς τὸς ἀτελεύτους χρόνους· ὡς αὐτὸς  
 εἶπεν ἡμῖν, μέλλον ἀναλαμβάνεσθαι πρὸς τὸν  
 ἑαυτὸ θεῶν καὶ πατέρα· ἰδὲ γάρ, φησιν, ἐγὼ μὲν  
 ὑμῶν εἰμὶ πέντε πέντε ἡμέρας, ἕως τὸ σωτελείας τοῦ  
 αἰῶνῶν. ἀμῶν. Nay, above all, hear how  
 the Apostles conclude those Canons which  
 end the whole Collection, and how seriously  
 and prophetically they speak to those Bi-  
 shops

shops with whom they intrusted these Divine Oracles, and by them to all the succeeding Bishops of the Church; and carefully note how exactly the Prediction has since come to pass, to the woful misery of the Church in all its later Ages. Ταύτα ὅ <sup>Can. 85.</sup>  
 παρὶ κηρύκων ἀγαπετάτῳ ὑμῖν παρ' ἡμῶν, ὡς  
 ἐπίσκοποι ὑμεῖς δὲ ἐμμένοντες αὐτοῖς (ᾠδισσαδε, καὶ  
 εἰρήνῳ ἔξετε ἀπειθῶντες ὅ κηραδιήσαδε, καὶ πόλε-  
 μῳ μετ' ἀλλήλων αἰδίου ἔξετε δίκῳ τ' ἀνηκίας  
 τὴν ποροκήκῳ πινυῶτες. Ὁ δὲ ὅ ὁ μόνῳ ἀγί-  
 νῳ, καὶ τῷ ὄλων ποιητῆς, ἀπερῶς ὑμῶς, εἰς  
 τῆς εἰρήνης, ἐν πνύματι ἀγίῳ, ἐνώτῃ, καταρ-  
 τίῃ εἰς πᾶν ἔργον ἀγαθόν, ἀπερῶς, ἀμέμπτῳ,  
 ἀνεγκλήτῳ καὶ ἀξιώτῃ τε τῆς αἰωνίῃ ζωῆς,  
 σωῆ ἡμῖν, εἰς τῆς μεσιτείας τῆς ἡγαπητῆς πατρὸς  
 αὐτῆς Ἰησοῦ Χριστοῦ, τῆς Θεῶ καὶ Πατρὸς ἡμῶν μὴ  
 εἶ ἡ δόξα ἀπὸ τῶ ἐπὶ πάντων Θεῶ καὶ πατρὶ, ἐν  
 ἀγίῳ πνύματι τῷ ἀρχικλήτῳ, νῦν π, καὶ αἰ, καὶ  
 εἰς τὰς αἰῶνας τῶ αἰῶνων. ἀμήν. This Lan-  
 guage seems to me not only agreeable to pri-  
 mitive simplicity, zeal, and piety, but to be  
 so certainly publick, authoritative, and Apo-  
 stolical in an eminent manner, that there  
 had need be very strong marks of *spurious-*  
*ness* and *supposition* ere Christians ought to  
 be perswaded, that all this is nothing but  
 the voice of a *Cheat and Impostor*. Nor in-  
 deed do I see to what purpose a Cheat and  
 Impostor should ever counterfeit such a Book;  
 much less, how the Laws and Rules of a  
 Cheat and Impostor should ever come to be  
 so

so sacredly observ'd all over the first Christian Church, for really Divine and Apostolical, as these most certainly were.

IV. These Constitutions appear plainly to be genuine, and deriv'd by the Apostles from our Saviour, because they have those *distinguishing Characters* belonging to Divine Appointments, which those parallel settlements under the Law of *Moses*, that were undoubtedly Divine, exhibit to us; and are indeed, as to the main strokes, evidently of a piece with those Laws of *Moses*, on which the Jewish Church was originally founded. I shall mention here some of the most obvious particulars. (1) As the Jewish Laws, those in particular which typified the Christian Dispensation, were given, as to *Place*, on a Mountain, *Sinai*; and, as to *Time* in just *Forty Days* space; so were these Constitutions or Christian Laws given, as to *Place* on a Mountain, *Sion*; and, as to *Time*, in just *Forty Days* space also, before our Lord's final Ascension. And these Circumstances are so observable under the Gospel, that Memorials both of the Place and Time continued many Ages in the Christian Church; and by them the antient Types and Prophecies were eminently fulfilled; as 'tis easie to observe from what has been already said. (2) As the whole

*Secret*  
*etc. prior*

Body of the Laws of *Moses* seem to have been divided into Two main Branches, the one *Secret*, but the other *Open*, and publish'd



to all ; written for their daily use, and put into every Bodies hands ; nay, part of it at least written on Pillars also ; so was it more certainly as to the Laws of Christ. That part which is contain'd in the Books of the New Testament being in like manner *Open*, and publish'd to all, and constantly read in their Families and publick Assemblies ; but the other part, contain'd in these Constitutions, intrusted *secretly* with the Governors of the Church, as the proper Rule of their publick Courts, Assemblies, and Administrations, as we have already See pag. 54, &c. prius. seen. (3) As the Jewish Law ordain'd the method of approaching to the God of *Israel*, of obtaining his pardon and blessings, to be not meerly nor principally by the particular repentance and prayers of the Offenders, but in and through a Mediator, in and through his Intercessions, and Atonements, and Blessing, as we have seen ; so do these Constitutions or Christian Laws, especially the Liturgick parts of them, wonderfully imitate the same. For thus it is still there appointed, that the Prayers of Christians shall be offer'd to the Supreme God only, *in, and through our Blessed Mediator* : There the Prayers still are only suppos'd effectual, either on account of that propitiatory Sacrifice which the Bishop or Presbyter offer'd to, and commemorated before God, for the quick and dead, in the Holy Eucharist ; and that

See pag. 50, &c. prius.

that as he represented the great Mediator himself, in his Priestly Office : or at other times by the Intercession and Recommendation of the same sacred Person, in the same quality, when he again solemnly Presented the Petitions and Wants of the People to God, after themselves had distinctly and devoutly offer'd them before ; and at once did powerfully *Intercede for*, and with great authority *Bless* the People. Our modern Liturgies do not indeed wholly omit all that is of this nature. But they do it so poorly, and in a manner so different from the original Standards, whether Jewish or Christian, that 'tis high time to reform them ; or rather to lay them all aside, and to introduce these original, pure, pious, authentick, and apostolick forms of Christian Sacrifice, Worship, and Devotion in their stead. And if Almighty God does not now so readily, as at first, hear and answer the Prayers of his Church and People, one plain reason may be, their so little observing these fundamental Rules of Addressing to the Divine Majesty ; which both the Church of the Jews, and that of the Christians are so solemnly bound to by Divine Institution.

(4) These Constitutions shew themselves to be of a piece with the antient Divine Settlement under *Moses*, by carrying on the very same great and noble Designs, in a great part of the Laws and Observances therein

contain'd, which are so eminent in the Books of *Moses*. If we take a view of God's ancient Precepts given to the Jews, we shall soon find that, besides the direct import and use of them for the present, they did very many of them carry on a farther very noble design, of commemorating, and imprinting on the minds of that Nation the grand foundations of their Religion, the wonders of God's strange Providence towards them, and those miraculous Works by which the Divine Authority of their whole Institution was undeniably prov'd, and by which their Religion was originally settled and secur'd; and so, as it were, prevented all possibility of doubt or scepticism, even where the reasons and tendency of very many of the particular Laws themselves were unknown by them, and still appear at this day not a little unaccountable. Thus the Observance after Six Days for Work, of the *Seventh Day Sabbath*, at once serv'd for the reading and meditation of the Law, and for the constant purposes of Piety at present; and also put the Jews in mind of the Creation of the World, by the God of *Israel*, in Six Days; and his Rest on the Seventh; which was the Foundation of their whole Worship to God, as to the Original Creator of all things. To the same additional most excellent purpose did the Laws for the *Sabbatical Weeks*, and *Sabbatical Years*, with the succeeding

*Jubilee*

*Jubilee* serve also. Thus the Feasts of the *Passover*, of *Weeks*, and of *Tabernacles*, besides the common advantages of such holy Solemnities, still put that People in mind also, the first of that wonderful Deliverance from the Egyptian Bondage; the second probably of the astonishing Promulgation of the Law in Mount *Sinai*; and the third of the surprizing and miraculous Conduct of God towards their Forefathers for Forty Years together in the Wilderness. And the Examples of this nature in the Books of *Moses*, and those that followed also, are in a manner innumerable. Nor indeed has the success of this Divine Method been less remarkable: Since the Faith of the Jews, even as to those ritual and ceremonial Laws of *Moses*, appears now stronger at double the distance from the Original, than that of the Christians at this Day, as to the nobler and more reasonable Laws of the Gospel; even under all the disadvantages of Banishment, Dispersion, and Hardship which they have undergone for about one half of the intire Interval. But then, this Scepticism or Infidelity among Christians, has not been owing to any want of the like care in the first Appointments and Laws of the Gospel before us, but to the laying aside, in great part, of those Divine Rules; and settling Christianity upon other humane, prudential, and political Laws and Considerations. Thus  
the

the Original Delivery of these Laws in the famous *Forty Days* space between our Lord's Resurrection and final Ascension, was appointed to be every Year solemnly commemorated by a Fast, which took its very Name from *those Forty Days*. Thus the change of the main Day of Publick Worship and Holiness in these Constitutions from the *Seventh* to the *First Day of the Week*, with the standing upright at their Prayers on those Days, and between *Easter* and *Whitson-tide*, were plainly appointed as lasting Memorials of the fundamental fact of Christianity, the Resurrection of our Lord; and yet without wholly laying aside the *Seventh Days* Memory of the Creation; which is always a lesser Day of Joy and Holiness on that account in the same Constitutions. Thus the turning to the *East* when they pray'd, was a constant Admonition of the Situation of Paradise in the *East*, and a Memorial of the Fall of our Fore-fathers there, and their Expulsion thence. Thus the solemn Festivals of *Easter*, *Ascension Day*, and *Pentecost*, do not only serve the common purposes of Holy Solemnities, but remind us of the wonderful Resurrection, and glorious Ascension of our Lord in the sight of his Apostles; and of the surprizing Mission and Gifts of his Holy Spirit. So also, instead of the Jewish *Tuesday* and *Thursday*; *Wednesday* and *Friday* were appointed the Days of some

degrees of Fasting, and longer publick Devotion, on account of those remarkable Facts belonging to our Saviour, I mean his *Betrayal* by *Judas*, on *Wednesday*; and his *Crucifixion* on *Friday*. In like manner was the Dignity of his Person, and his Continuance in the State of Death commemorated every Year, by a most solemn Fast on the Day when he was in the Grave, even tho' it fell upon the Day of the Creation, or Jewish Sabbath is self; and it was made still more memorable by the Command for continuing all the Night in Fasting and Devotion, till the very Hour of the Resurrection it self. Nay the very particular Hours of private Prayer appointed in these Constitutions, besides those of publick Devotion at Morning and Evening, I mean the *Third*, the *Sixth*, and the *Ninth*, are therefore therein determin'd, to put Christians in mind, that their Saviour was deliver'd to the Soldiers at the *Third*, was nail'd to the Cross at the *Sixth*, and gave up the Ghost at the *Ninth Hour*. To say nothing of Baptism, as a solemn Representation of Christ's Burial and Resurrection; of the Eucharist, particularly with Bread, Wine, and Water, as a like, or more solemn Representation of his Death and Propitiation; that his Body was nailed to the Cross, and that both Water and Blood, in an unexampled manner, ran down from his Body, when it was pierced by the Spear.

These,

These, and the like remarkable Circumstances and Appointments shew, that the Laws of *Moses* and these Constitutions before us are deriv'd from one common Divine Original, and carry on one common drift and purpose. Other lesser Resemblances between the Jewish Settlement by *Moses*, and this Christian Settlement by the Apostles in these Constitutions, and the manner wherein they are severally deliver'd or recorded might be here observ'd : But I had rather leave such particulars to the Readers own Observation.

V. The Rules, Exhortations, and Injunctions for *Practical Religion*, such as concern the Worship and Service of God ; the Duties of Justice and Charity to others ; as well as those of Humility, Sobriety, and Chastity to our selves, are admirable ; plainly deliver'd, seriously inforc'd, and earnestly recommended to the Consciences of Christians ; and all in such a manner as is most agreeable to the nature of the Christian Religion, to the practice of the Apostles, and to the first, and best, and most serious times of the Gospel. Virtue and Piety are not here recommended in the formal way of latter Schoolmen, in the polite method of the Heathen Philosophers, in the elegant stile of modern Writers, and from the fashionable topicks of Decency, Prudence, and worldly or political considerations ; which are ordinarily the ways of bare humane Authors ;

But we are here taught, as Christ himself  
*Matth. 7.* when on Earth used to teach, *with Authority,*  
 29. *and not as the Scribes*; we are instructed, or rather *commanded* in the Name of Persons commission'd by Christ; and with the frequent Appeal to that Commission, and to those very Laws himself had given them. We are urg'd by Divine and Christian Motives; the Injunctions of our Lord; the Authority of the Supreme God his Father; the Nature of Christianity; the Immortality of our Souls; the future Judgment; and the affecting Joys and Torments of Heaven and Hell. And all is demonstrated to us, not from Heathen or Philosophick Writers, but from the known inspired Books of Scripture, and the supreme Authority of God himself, speaking by his Holy Spirit in them to Mankind. In short, the Genius and Composition of this Book in general is plainly *Supernatural* and *Divine*. And in the very same manner as the known Books of Scripture are commonly distinguishable from other Writings by their Contents and Spirit and Language, quite different from, and more spiritual than all the celebrated Writings of meer uninspired Men, are these sacred Constitutions to be distinguish'd from all such Writings also. And if any one lays a stress upon such *internal evidence* for the Books of Scripture, in order to the proof of their Divine Original, he must, if he



he will deal impartially, allow that these Constitutions are for certain of more than bare humane compofure; nay that of all the apparent facred Writings, these do the most unquestionably claim a Title on this Account to Divine Inspiration and Authority.

VI. The *Doctrines* contain'd in these Constitutions, as the Articles of our Christian Faith, are plainly most Primitive and Apostolical: And the Expressions wherein they are deliver'd, such as were originally and alone us'd and kept to in the first and purest Times of the Gospel; such, I mean, as we find in the known Books of the New Testament, and in the Apostolical Fathers, *Barnabas, Clement, Hermas, Ignatius, and Polycarp*; without the least Tincture of the Philosophick Terms of Art, the Additions and Improvements of later Ages; nay of the very Second Century it self. I should be here endless if I should descend to particulars. Any one at all vers'd in the Books of the New Testament, and in the Apostolical Fathers; who afterwards peruses the Christian Writers later than *Justin Martyr*, or even *Justin* himself; after Philosophy, the use of Heathen Authors, and disputes with the Antient Hereticks came into the Church, will easily find a mighty difference in the Genius, Stile, and Expressions of the one sort, from those of the other; especially in the Representation of some of the Christian

Doctrines and Mysteries; and if afterwards he carefully peruses these Constitutions, he will soon find to which sort they belong, and will easily perceive that they cannot be so late as *Justin Martyr*, or the middle of the Second Century; but that they much more probably belong to the proceeding Age, even the very first Times of the Gospel.

VII. The *Discipline* appointed in these Constitutions, by its Primitive Equity and Moderation, free from that extraordinary Rigor which the increasing Wickedness of the Offenders, or the too great Severity of the Church-Governors in the Second and Third Centuries, occasion'd and introduc'd, plainly shews, that these Constitutions belong to no other than to the very first Times of the Gospel; when, as appears by *Paul's* Treatment of the Incestuous Corinthian; and *Polycarps* Advice in the Case of *Valens* the Presbyter, no such Severities, or over long Penances were in use in the Church. The force of this Argument will easily be understood from the following Words of *Cotelerius*, that wonderful Master of Primitive Antiquity, upon this Occasion. *Aiunt viri eruditi, ac pluribus documentis aggre-*  
*duntur demonstrare, ante Montani heresin non diu*  
*exclusos fuisse à communione ecclesiastica pec-*  
*catores pœnitentes: per tempora autem inter*  
*Montanum & Novatum media crevisse seve-*  
*ritatem; non tamen adeo ut veniæ mora*  
*bien-*

2 Cor. 2.  
 Ep. ad  
 Philp. §  
 11

Not. in Con-  
 stitut. L. II.  
 c. 16. p. 224.

*biennium unquam excederet. Nec ego contra tendo.* Now the utmost Time of Penance by these Constitutions, is no longer than *Seven Weeks*. So that by this Character that part of the Constitutions at least must belong to the Times before the spreading of the Heresy of *Montanus*, who arose about *A. D. 170.* but may be as much sooner as any other Characters shall require. Nay, since the change in such Rules of Discipline is almost always gradual, the vast disproportion between *Seven Weeks* and *Two Years*, in the measures of Penance, does rather imply a mighty distance of Time, to which they must respectively belong; and so persuades us that this Constitution must be still more Antient, and nearer the very first Times of Christianity.

VIII. The *Liturgies*, and Forms of public Devotion, and Administration of Baptism and the Eucharist here Extant, for their Piety, Simplicity, Zeal, fulness of Matter, and close Adherence to the Scripture Methods and Language, are exceeding admirable: Nay, far beyond the Compositions of all the latter Ages; and highly worthy of the Apostles themselves. Certainly, if ever forms of Prayer and Devotion, by their most primitive Humility, Fervency, Piety, and Affection, can deserve to be esteemed Sacred and Divine; and can any way distinguish themselves from spurious and more modern Com-

*Martyr. Polycarp. §. 14*

posures ; these inimitable Patterns of Genuine and Sincere, of Religious and Awful, of Christian and Apostolick Devotion do so. For truly, unless we except the Prayers and Praises in the sacred Scriptures, and that of *Polycarp* before his Martyrdom, I know nothing among all the Books of Devotion now Extant, that, on all Accounts, can be compared to them. Let but any pious Christian devoutly peruse that wonderful Office for the celebration of the Eucharist in the Eighth Book of these Constitutions, attested to most plainly by *Justin Martyr*, as we shall see hereafter, and then let him tell me if he can possibly believe it to be spurious, and the work of an Impostor ; or indeed, whether he can believe it to be other than Apostolical, or however compos'd, according to our Saviours own Directions to them, by some of their immediate Companions, who were themselves in great Measure extraordinarily assisted by the blessed Spirit of God. This Argument may not perhaps weigh much with bare Criticks, who commonly trouble not themselves with the Piety and Devotion of the Antient Books they Read ; but will, I am confident, have a mighty, an almost irresistible Weight, with all Holy, Pious, and Devout Christians. Nay will make them have a just Indignation against those unhappy Mistakes and Prejudices, which have so long depriv'd them

of such uncommon, such inestimable Assi-  
stances in their religious Addresses to the Al-  
mighty, as are here provided for them. And  
this is so true, *viz*: That the Liturgies  
here are much beyond all the present modern  
Liturgies, that, whether they be suppos'd  
directly Apostolical or not, they ought with  
one Consent to be immediately receiv'd,  
and made use of by all the Churches of Christ;  
both for the improvement of their Devotion,  
and the preventing the Cavils and Excep-  
tions made against all modern Compositions.

IX. The *Doxologies* appointed and us'd  
throughout the whole Constitutions, in all  
but the latter part of the Eighth Book even  
in our present Copies, and even there in the  
original ones also, as we shall shew else-  
where, I mean *to* the Father, *through* the  
Son; or sometimes, *to* the Father, *and* the  
Son; but always *in* or *by* the Holy Ghost,  
are a most sensible proof of their Genuine  
and Apostolical Antiquity: Since 'tis most  
certain that this was the original form, and  
from these Commands and Examples was  
almost universally observ'd till the Fourth  
Century it self; when the Liturgies, and  
the *Doxologies* with them, were first alter'd,  
and suited to the corrupt Doctrines of that  
Age. In the form of *Baptism*, and in that  
of *Blessing* there is no such distinction as to  
the Particles, but *and* is equally us'd of the  
Son and Spirit. How then does it come  
about

*Account of  
the Primi-  
tive Faith;  
Note after  
Artic. 24.*

*Matt. 28.  
19. 2 Cor.  
13. 13.*

about that 'tis intirely different as to the form of *Doxology*, and so unusual and unexpected a difference universally admitted? Infomuch that *Athanasius* himself most frequently keeps to it; and *Basil*, when he was charg'd with the Crime of altering *in*, and of introducing *and*, or *with* the Holy Ghost, is very hard set for an Answer, as not being able to deny the genuine Antiquity, and general use of the other in the Church, and only pretending that he was not the first who invented those doubtful ways, but that, if not the first Christians of all, yet that some great Men had sometimes ventur'd on it, ever since the beginning of the Third Century. This he labours to prove with considerable search and application: (Which indeed seems to be the single instance of any such enquiry into Antiquity, made by any of the Orthodox in that Age;) whence, I say, can such a constant and universal Practice be suppos'd to be deriv'd, but from this Apostolical Appointment and Example in our Constitutions? This I take to be a sensible and convincing Argument of the sacred Authority of these Constitutions: And think that all the present Churches ought immediately to Correct their modern form, which is only owing to the Corrupters of the Faith and Worship of the Gospel in the Fourth Century; and which cannot be prov'd to have been ventur'd upon, even by any private Christians,

till

*De Spiritu*  
S.

*L. VI. c. 14.*  
*p. 343. &*  
*passim alibi.*

till about the beginning of the Third. It will also deserve to be noted to what a degree of Ignorance or Boldness the Orthodox soon came in this matter; when *Socrates* the Historian in the Fifth Century reckons that form of Doxology, which without all dispute is the original one, *Glory be to the Father, through the Son in the Holy Ghost*, for an *Arian Form*, made by the Party for the sake of their own Opinions; as Bishop *Beveridge* observes. *Remember whence thou art fallen, and Repent, and do thy first Works; else I will come to thee quickly, and remove thy Candlestick from its Place, except thou Repent.*

*Cod. Car.*

*Vind. L. III.*

*c. 5. §. 7.*

*p. 153.*

*Apoc. II. 5.*

X. The particular *Heresies* and *Hereticks* mention'd in these Constitutions, which are not a few, do all plainly belong to the first Century, and so imply that this original Account of them belongs to the same also. This is a Character of the Age of any Book exceedingly enquir'd after by the Criticks, as one of the most sure and obvious Marks possible; since nothing is generally more famous, nor better known in Antient Church-history than the Kinds, and Succession, and Opinions of the Old Hereticks; and since every Writer upon such a Subject, must needs have the Names and Opinions of the Hereticks of his own Age the most deeply fixed in his Mind, and the most naturally deriv'd thence into his Writings. Now by this noble Character these

these Constitutions must certainly belong to the first Century; nay not to the latter part of that Century neither; since every individual Heretick therein nam'd appears to have been known as such for some time in the first Century, and many of them before the Destruction of *Jerusalem*. Nay, upon that diligent search which my Learned Friend made on purpose about this matter, it appear'd, that every individual Opinion, ascrib'd to those Hereticks in these Constitutions, is by other Testimonies found to belong to those of the first Century, even that of *Three Coeternal Beings*, which is the most doubtful; and yet is certainly mention'd in the *Apostolical Canons* also, as an Heresy dangerous to the Church of Christ. And, by the way, those modern real Trinitarians who allow the Father, Son, and Holy Spirit to be truly *distinct Persons*, or *distinct Beings*, as the first Christians certainly believ'd them to be; and yet truly *Coeternal* to one another, had best consider how little their opinion differs from that of these dangerous Hereticks, against which such particular caution was given Christians in the first Ages.

XI. Those sensible *Possessions* by the Devil, the *Energumeni*, or *Demoniacks*, with the miraculous gift for the casting out the Evil Spirits, as well as for healing the Sick, do plainly appear in these Constitutions. Nay the original Prayer us'd for the *Demoniacks*

Constitut.  
L. VI. c. 10.  
p. 339.  
Can. 49.



is there a part of the constant daily Devotions of the Church. So that 'tis most evident that they must belong to those first times of Christianity, when those Possessions, and the miraculous Power for casting out the Evil Spirits were frequent. And indeed that part of the present Constitutions which begins the Eighth Book belongs directly to this Matter; and is a most serious and affecting Caution to those who had such miraculous gifts not to be proud of, or puff'd up with them; and this is done after such an unaffected and sincere manner as takes away the least suspicion of its being a spurious Piece; and is indeed the best Preservative I ever saw against such spiritual Pride, Conceitedness, and Vanity as uncommon Abilities, or Discoveries, or miraculous Operations are but too apt to raise in the Minds of those that are Possessors of them; and is for certain a most noble remains of that Humility and Modesty which Inspired Men themselves in the first Ages of the Gospel were endued withal. Nor indeed can this part well belong to any other. Nay the earlier we suppose these Constitutions the better does this Character agree to them.

XII. These Constitutions, at least as they appear'd in the Ancient Copies, have not any sign or footstep of a Multitude of Rules, Practices, and Ceremonies which yet were introduc'd in the *Second Century* of the Church. Such is that very Antient Practice

of several Sponsors or Sureties, and of sprinkling the Clinicks ; both belonging to Baptism ; of frequent, not to say superstitious crossings on all the occasions and circumstances of Life ; of *Βαπτιστήρια*, or Fonts in Churches ; of the Observation of *Christmas Day*, and the *Epiphany* ; of the Clergy's meddling with Temporal Affairs, or using Temporal Interest for Promotion ; of Gaming, and frequenting Taverns ; of Usury ; of leaving the Congregation before the Oblation, or Celebration of the Eucharist ; and of other things mention'd in the Apostolical Canons, even at the Conclusion of the first Century, and in the very next Monuments of Christian Antiquity. These and the like matters, by the very nature of the Work it self, could not have been all omitted here, had they then ordinarily had Place among Christians ; of which yet we meet with not a Syllable in them. Nay indeed, there are plainly no Characters of this Nature in the Constitutions later than in the known Books of the New Testament themselves. And I think that all such genuine Marks of original Antiquity do as fully, and as constantly appear therein, as in any of those unquestionable remains of the Apostolical Age.

XIII. These Constitutions appear not only to be Apostolical, but of Divine Inspiration also, by their admirable *Explication of the Antient Scriptures and Prophecies*, and by  
 their

their exact *Predictions of future Events*; which, so far as the Periods are past, have been fulfill'd accordingly. The former part of this Argument will not be fully understood till Men come to a more careful Examination, and a more Christian Application of the Old Testament, and its Predictions, than of late they have been acquainted with; or till we take these Constitutions for our Guide, and begin to try how far the original Expositions of the sacred Books of the Jews, us'd and recommended by the Apostles and the first Christians, will carry us; and what Satisfaction we shall then reap from those Expositions. So I shall not at present insist any farther upon that Head. But then, the latter part of this Argument, from the Prediction of future Events afterwards accomplish'd, must needs be an affecting Demonstration indeed, if real, and not to be deny'd by any. To pass over therefore the full and distinct Prediction of the coming, the Character, and the Destruction of Antichrist; in L. VII. c. 32. exact Agreement with *Paul* and *John*; and P. 372-373 with the Experience of the past Ages, as to all but his Destruction; the time of which is not yet come; I shall only mention Two other particular Predictions herein contain'd, and already most remarkably Accomplish'd. The first is that concerning the Destruction of *Jerusalem*; not only directly foretold beforehand in general, but seeming to have the

Pre-

Prediction of the very Day of the Conflagration of the Temple included in it. Hear the words,

καὶ ἴδ' ἐν τῷ δεκάτῃ τῆς μηνὸς γορπιαίας  
 L. V. c. 20 κβαιν' — καὶ ὅπῃ ἀναγνωσὶς κρόπτον, καὶ ἀρλωῦσαν, ὡς  
 p 324, 325. μὲν ἀσσοὶ νομίζουσι τὴν ἔρημιαν τὴν ὑπὸ βαβυλῶν ὄσον

ἡμοῦν. ὡς ὅτι ἡ ἀλήθεια ἐστὶν, παροίμα ποιῆσαι  
 ἀχροντες τῶ μέλλοντι. αὐτὸς καταλαμβάνειν πέν-

tes. This Prophecy, hinting, as it seems, at the grand Day of the Destruction of Jerusalem, I mean that of the Conflagration of the Temple, the 10th Day of the Macedonian or Asiatick Month *Gorpiæus*, call'd by others *Lous*, or of the Jewish Month *Ab*, was written about *A. D.* 67. at the latest; and these Books are alluded to by *Clement* in his undoubted Epistle to the *Corinthians* before that Destruction; nay, all is suppos'd deliver'd by Christ to his Eleven Apostles, before his last Ascension 37 Years before the same Destruction; and how exactly it came to pass, let the famous

De Bell. L. Jewish Historian *Josephus* informs us: Πα-  
 Ell. c. 26. ρω δ' ἡ εἰς ἡμετέρας χερῶν περιόδους ἡμέρας, δε-  
 p. 957. κατιλάω μὲν, καθ' ἣν καὶ τὸ πρῶτον ὑπὸ τῆς  
 βαβυλωνίων βασιλείας [ὁ καὶ] ἐνεπαρήθη.

The second Prediction is very remarkable also, in the solemn farewell which the Apostles and their Companions take of the Bishops to whom the whole was intrusted, at the conclusion of all: Ταῦτα ὅτι περὶ κληρόνων  
 διατίθεισθε ὑμῖν παρ' ἡμῶν, ὡς ὁπίσθησθε: ὑμεῖς ὅτι  
 ἐμμε-

ἐπιμένοιτες ἀποῖς ὠδησεσθε, καὶ εἰρήνῳ ἐξετε· ἀπει-  
 θῶντες δὲ κηλαθήσεσθε, καὶ πόλεμον μετ' ἀλλήλων αἰδίων ἐξετε, δίκην τ' ἀνηκίας τ' αὐθιχῆς πιν-  
 υύτες. *Post. Can. 85.*

All the Ages of Christianity before *Athanasius* are a noble Testimony to the accomplishment of the former part of this Prediction; and all the Ages of Christianity since *Athanasius*, when these sacred Constitutions and Canons first began to be laid aside, are but too sure and authentick a Testimony to the alike completion of its latter part. And this Prediction seems the more worthy of our regard, because *Clement* himself, in his Epistle to the *Corinthians*, seems to mention the like fore-knowledge and precaution of the Apostles about this very matter, as received from Christ himself; which yet is not any where else recorded to us from them, but in this place. His words are these:

Καὶ οἱ ἀπόστολοι ἡμῶν ἐγνωσαν ὅτι τὸ κλεινὸν ἡμῶν ἰσοῦ χειρὶ ὅτι ἐρεῖς ἔσαι ὅτι τὸ ὄνμα Ἰ. τ' ἐπισκοπῆς. ὅτι τούτῳ ἐν τ' αἰτίαν, ἀφ' ἧς ἔγνωσαν εἰληφότες τελείαν, κατέστη τὸς ἀφαιρεθῆναι, καὶ μετὰ τὸ ὅπνομιον δεδώκηται ὅπως ἔαν κληρονομήσωσιν ὁμοδοξῶν ἔτερι δέδοκμασμένοι ἄνδρες τ' λειτουργίαν αὐτῶν. *S. 44 p. 172.*

XIV. The Quotations here made out of the *Old Testament* are exactly such as were us'd in the first times of the Church, and especially such as are peculiar to *Clemens Romanus* himself; who is herein justly sup-

pos'd the *Amanuensis* of the Apostles in the greatest part of these Constitutions. Thus the Constitutions quote the Old Books from the Septuagint, and not from the Hebrew ; as the antient Christians, particularly *Clement* almost always did. They do almost equally also agree with, and differ from the Two most famous Copies of the Septuagint, I mean the Roman and Alexandrian ; or rather do somewhat more agree with the Roman ; as does *Clement's* undoubted Epistle ; especially in the Book of *Job*. They appear to quote the Book of *Daniel*, as does the same Epistle, from the genuine Septuagint, and not from the present Copy, which is known to be *Theodotion's*. They agree in some places with the Quotations of the same *Clement*, contrary to all our modern Copies, as in the order of the Three Supplicants in *Ezekiel*, *Noah*, *Job* and *Daniel* ; wherein yet they are followed by *Chrysostom* : And the same Observations may be made in other Citations also. So that they have eminent marks of this kind, that for the main they were written from the Apostles by *Clement* himself, and by no other.

XV. Those *Books of the New Testament* which were written after *A. D. 68.* are never cited nor alluded to in these Constitutions ; altho' they do perpetually cite and allude to the Books of the Old Testament, and to those of the New also which were written

written earlier than that time : whereby is shewn, that the latest additions to these original Constitutions, I mean these Quotations and References were no later than that Year ; and all clearly some time earlier than the Destruction of *Jerusalem A. D. 70.* I here only except the last branch of the Sixth Book, which seems to have been written *A. D. 71.* But has no Quotations later than the rest, because there were hardly any Books of the New Testament written during that small interval ; and because it is it self so small as not to include many Quotations in it neither. This I take to be a noble and authentick Character ; and it affords us a most convincing proof that these Constitutions, and all the main parts of them, belong to the times before the destruction of *Jerusalem.* The Four Gospels, with the Acts of the Apostles, and *Paul's* Epistles, all written before *A. D. 68.* are very frequently cited or alluded to : Nay, *Peter's* first Epistle is several times cited ; and perhaps that of *James,* and the second of *Peter* sometimes ; while the Three Epistles of *John,* the Epistles of *Jude,* and of *Barnabas,* the Shepherd of *Hermas,* the *Apocalypse,* the second of *Esdras,* the Epistles of *Ignatius,* and of *Polycarp,* written after that time, are never at all mention'd or alluded to therein ; and those Books are generally the most frequently refer'd to which had been written the longest

P. 33. 34.  
p. 121.

before *A. D.* 68. Nay, the foregoing Table, which has the number of references to every particular Book alluded to in all these Constitutions, set down in a distinct Column, and the summ of those references, affords us an opportunity of computing almost the exact proportion of probability this argument implies. For the Books written before *A. D.* 68. exhibiting above 500 Citations or References, those written after that time, at the same rate, ought to have afforded us above 300, had the Constitutions been finish'd but so late as *A. D.* 117. whereas they do not give us a single Quotation from, or Reference to any of them. This Argument is of very great consequence in this matter, and is next to demonstration that the Constitutions were written after some, and before others of the Books of the New Testament, in the very Days of the Apostles themselves. I must add to this Argument, by way of Appendix, that the Quotations made in these Constitutions to other spurious or unknown and Apocryphal Books, long since lost, nay scarce heard of in the second Century, are also great Arguments of the mighty Antiquity of the same.

p. 121. 12. Such were the dangerous Books of *Simon*  
p. 145. *Magus* and *Cleobius*, written in the very  
Names of Christ and his Apostles: Such  
were the pernicious Writings set out under  
p. 146. 147. the Name of *Moses*, *Enoch*, *Adam*, *Esaias*,  
*David*,



*David*, and the Three Patriarchs ; to say nothing of those Citations out of the Old and New Testament not now appearing in the Copies of later Ages ; the like to which are still found in the other antientest Records of our Religion, but seldom afterward. All which circumstances still farther confirm the genuine Antiquity of the same Constitutions.

*L. II. c. 8.  
p. 218. c.  
22. 23. p.  
230-234.  
c 36 p. 247.  
L. VII. c 4.  
p 364.*

XVI. The *Names* of the particular *Apostles* speaking still in the first Person, as present ; and that of *Paul* spoken of still as absent, excepting the first and third Councils of *Jerusalem* when he appears with the rest, do still agree to Chronology ; and so confirm the Truth and Authority of these Constitutions. Thus *Matthew* speaks in the first Person in the first and second Books. Thus *Peter* most frequently speaks in the first Person in the second, fourth, fifth, sixth, seventh, and eighth Books ; that is in such places where he was alive, and might be present ; and the case is the same with *Thomas* and *John* also. But in the concluding branch of the sixth Book, written after the Death of some of these Apostles, there is no such Language at all. Thus also *Paul* and only *Paul* is ever spoken of as absent in all the Acts of the second, fourth, and fifth Councils here concern'd ; and that at the same time when scarce any other Companions of the Apostles, but those of *Paul* are employ'd ; and

when his Name is so often mentioned in the series of the same Constitutions. This is to me a remarkable Observation, and a mighty Character of genuine Antiquity; that He and He only who, by the nature of the conveyance of the Gospel, was to be a distinct Fountain of Christian Rules, and was at first wholly unconcern'd in those Constitutions deliver'd to the Eleven Apostles, should appear in the proper and greatest parts of these Books as always absent and unconcern'd; and yet that to secure the mutual agreement of his and their Constitutions, he should appear with them at their last Assembly before his Death, for their Confirmation; that his Companions should chiefly be employ'd by the rest in the conveying their Constitutions to the Churches; and that in his own Epistles to his own Bishops *Timothy* and *Titus*; he should so very exactly agree with those Constitutions of the other Apostles.

XVII. That Account we have of the first Council of the Apostles at *Jerusalem* in these Constitutions, which we have also in the

*Constitut.*  
*L. VI. c. 12.*  
*p. 341, 342*  
*Act. 15.*

*Acts of the Apostles*, seems to me a most certain sign of the genuine Antiquity and Authority of this whole Work. This Account in the Constitutions is so naturally of a piece, and interwoven with the intire series both before and after; and yet is so plainly more full and large than the other account

in

in the Acts ; nay, appears to belong to a time so little or nothing later than the writing the *Acts of the Apostles* themselves, if not to one rather earlier than the same, that there is no reason to suppose this taken out of the other at all ; but all imaginable reason to believe it distinct and different therefrom. When therefore we are fully assur'd of the certain truth of that full and authentick History of this Council here, from the parallel shorter and more occasional History of the same by *Luke* elsewhere, we have no reason to call in question the truth of the like Histories of the other Councils of the Apostles in the same Constitutions, or indeed of the Body of the Constitutions themselves ; since they are made up, as it were, of the Acts of those Councils ; especially when we consider that this first Council is the only one that the *Acts of the Apostles* could give us an account of, and confirm to us ; and that all the rest here concern'd were plainly contemporary with, or later than the finishing of those Acts by the Evangelist ; as has already appear'd. This Character of Truth and of Apostolical Authority seems to me very certain, and highly worthy of the most exact consideration.

## C H A P. III.

*The Particular Internal and  
Chronological Evidence  
for the Apostolical Constitutions.*

**H**AVING thus proposed the noble and convincing general Characters of Antiquity and Apostolick Authority, which these Constitutions afford us, I shall now go over all the parts of them more nicely, and Examine every distinct Book ; especially as to the *Chronological Characters* ; and shall shew that almost every one of them belongs to the Times before the Destruction of *Jerusalem* ; and that those few which are later are yet not many Years later than that Destruction : Nay and that those few are in the last Addition to the same Constitutions only. All which I shall do under the following Observations.

I. The Books of the New Testament recommended or cited in the *first* Book are those which were Extant before *A. D.* 63. only, nor is there here any later Character. For when the Apostles do therein exhort the Laity to the Reading of the sacred Books of the Old and New Testament, 'tis done in these



ἐγγίσι βασιλεία εὐαρέσως. καὶ ἀναπαύσεως εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν.

II. The *Second Book*, which is a most large and excellent System of Rules for the Bishops, has plainly later Characters than the first; but none so late as the Destruction of *Jerusalem*. For (1) The Citations take in the Books of the New Testament as late as any of the following Books do, *viz.* till about *A. D.* 67. but no later. (2) When the dismissal of the Penitents is occasionally mention'd in this Book, 'tis in these Words.

L. II. c. 39  
p. 249.

μὲν τὴν ἀνάγνωσιν τῶ νόμου, καὶ τῶν προφητῶν, καὶ τῶ εὐαγγελίου. Where only the *Gospels* are mention'd as then Read in the publick Assemblies. And perhaps till the Apostolical Precept in the latter part of this Book for the Reading *Paul's Epistles* also, no other Books of the New Testament were Read there but the *Gospels*; which is agreeable to what we had before in the first Book of the peculiar regard paid to the *Gospels*, even after one at least of *Paul's Epistles* was publish'd; and to what we shall hereafter find in this Book; *viz.* that when the *Epistles* were order'd to be Read, yet was it then done by the ordinary Reader, and in a common posture; whereas a Presbyter or Deacon was to Read the *Gospels*, and the People to stand up at the Reading of them. (3) When Caution is here given against several pernicious sorts of Men, 'tis only against *ἑβριχοῖς*,

L. II. p.  
261. 262.

L. II. p. 229

ὡς Ἰουδαῖοις, καὶ αἰρεσιώταις ἀθέοις, or such *In-*  
*fidels, Judaizers, and Atheistical Hereticks,*  
 as the earliest Times, even before the Destru-  
 ction of *Jerusalem* were exposed to. (4) In  
 the same Book we have a most noble and  
 distinct Character of the time, when the Con-  
 stitutions on this Book were first deliver'd or  
 collected, in that exact and particular Cata-  
 logue of the sacred Books which were then  
 appointed to be Read in the Christian Assem-  
 blies; which I take to be of mighty Conse-  
 quence, as containing the compleat *Canon of*  
*Scripture*, as it stood when this Constitution  
 was deliver'd or written; which therefore  
 I shall set down intirely.

Μέσος δὲ ὁ ἀναγνώσις c. 57. p.  
 ἐφ' ὑψηλῆ πνευθ. ἐσῶς, ἀναγνωσέτω τὰ Μωσέως, 261. 262.  
 καὶ Ἰησοῦ τῆ Ναυῆ, καὶ τῆ κριτῶν, καὶ τῆ βασι-  
 λείων, καὶ τῆ ψαλμομένων, καὶ τὰ τῆς ἐπιπόδου  
 πρὸς τέτοις τὰ τῆ Ἰωβ, καὶ τῆ Σολομώνθου, καὶ  
 τὰ τῆ ἐκκαθάρσεως προφητῶν· ἀπὸ δύο γενομένων  
 ἀναγνωσμάτων ἐπεὶ τις τὸς τῆ Δαβὶδ ψαλλέτω  
 ὕμνος, καὶ ὁ λαὸς τὰ ἀκροσῆμα ὑψαλλέτω. καὶ  
 τῆ τοῦ αἰ παρὰ ζεις αἰ ἡμέτεροι ἀναγνωσέωσιν, καὶ  
 ἐπιστολὰ Παύλου τῆ συνεργῶ ἡμῶν, ἃς ἐπέσειλε  
 πρὸς ἐκκλησίας, καὶ ὑψήσωσιν τῆ ἁγία πνεύματος,  
 καὶ καὶ ταῦτα διάκονοι ἢ πρεσβύτεροι ἀναγνω-  
 σέτω τὰ εὐαγγέλια, ἃ ἔγω Ματθαῖοι καὶ Ἰωάννης  
 παρεδώκαμεν ὑμῖν, καὶ ἃ οἱ συνεργοὶ Παύλου παρε-  
 ληφότες κατέλειψαν ὑμῖν Λουκᾶ καὶ Μάρκος. From  
 which eminent Passage we may note, that as  
 the Constitutions of Christ were deliver'd  
 to the Churches from two quite different  
 Origi-

Originals, from the Eleven and from *Paul*; who distinctly receiv'd them from our Saviour; so was the very History of our Saviour while he was on Earth deliver'd to the Churches in much the same way, both by Two of the Twelve, and by Two of the Companions of *Paul*. We must also note that no other Epistles of the New Testament are here appointed for the publick Assemblies but those of *Paul*; as if no more were then Written, or at least were then commonly receiv'd and known in the Christian Church; which is a most distinct Character of Chronology, and alone belongs to *A. D. 64.* or near the very Year of the famous Second Council of *Jerusalem*. About which time therefore in all probability this Apostolick Constitution was made. And seeing the Number of the Epistles of *Paul* is not here set down, we are to suppose them such as were then published, I meant those to the *Corinthians*, the first to *Timothy*, with those to the *Romans*, *Galatians*, *Ephesians*, *Colossians* to *Philemon*, and to the *Hebrews* only. I mean *all these* but upon the supposition that the Epistles to single Persons, *Timothy* and *Philemon*, are here included; which yet I am not certain of, because of the Words before us, *καὶ ἐπιστολαὶ Παύλου ἅς ἀπέστειλε ταῖς ἐκκλησίαις*, *those Epistles which he sent to the Churches*, as if the private ones to particular Persons were not yet Read in the publick

Af-



Assemblies. But I lay no great weight on this Distinction ; only propose it to farther Consideration. The Third and Fourth Books are short, and about such Subjects, the care of the Widows, and Orphans, and Baptism, with the inforcement of Domestical Duties, that there appears small Occasion for any Notes of Time at all, unless these Words in the Third Book, ἔτε γὰρ οἱ ἱερεῖς τοιαύτης, *L. III. c. 8.* ἐκκισασμὸν δέξοντι πῦτε, imply the then continuance of the Jewish Worship, as being before the Destruction of *Jerusalem*. Nor do I observe any other of that Nature therein. I proceed therefore to the next.

III. The Fifth Book has as late Characters as any we have hitherto met with, tho' not later than the Destruction of *Jerusalem*, besides others of more general Antiquity. For (1) In the recommendation of due Honour to be paid the Martyrs, *Stephen*, and *James* the Bishop of *Jerusalem* are mention'd, as already Dead, and already Honour'd by Christians on that Account. Περὶ δὲ τῶν μαρτύρων *L. V. c. 8.* λέγομεν ὑμῖν, ὅπως ἐν πάση τιμῇ ὡς παρ' ὑμῖν. *p. 309 310* ὡς καὶ παρ' ἡμῖν τιμήσονται ὁ μακάριος Ἰάκωβος, ὁ ἐπίσκοπος, καὶ ὁ ἅγιος ἡμῶν συνδιάκονος Στέφανος. Now since this *James* was put to death not very long before the Destruction of *Jerusalem*, this Constitution seems to belong to *A. D.* 68. or 69. unless the Word ἐπίσκοπος be interpolation. (2) The Books here mention'd to be Read on the Night before

fore *Easter* seem to imply its date to be still earlier, before the Writing of the Epistles of *Paul*: For when the Apostles give Direction for the Reading the sacred Books that Night, they thus briefly reckon them up. Ἀναγι-  
 c. 19 p. 323 γώσκοντες τὸν νόμον, τὰς προφήτας, τὰς ψαλμοὺς, καὶ ἀναγνόντες τὸ εὐαγγέλιον ἐν φόβῳ καὶ τρόμῳ. &c. As if scarce any part of the New Testament was then Extant but the *Gospels*, which Character would place this Constitution no later than *A. D.* 63. But then, since this is no very particular Enumeration of the sacred Books, and since the *Gospels* are peculiarly fit for that particular occasion, as they are accordingly principally Read by us still in the same *Passion Week*, I cannot lay any great stress on this Character for such Antiquity: But think this Direction may well enough belong to the beforemention'd Time, a little before the destruction of *Jerusalem*. (3) The Original Rule for *Easter* belonging to this Book, and still preserv'd from his uncorrupt Copy by *Epiphanius*, is a plain mark of Genuine Antiquity; as supposing the Jewish Church of *Jerusalem* then in being, and the Mother Church of Christians; which yet was forely Persecuted by *Vespasian*, and *Domitian*, and utterly destroy'd by *Adrian*. Hear the Words themselves out of *Epiphanius*. Οὐρίζουσι γὰρ ἐν τῇ αὐτῇ διατάξει οἱ ἀπόστολοι, ὅτι ὑμεῖς μὴ ψηφίζητε, ἀλλὰ ποιεῖτε ἕταν οἱ ἀδελφοὶ ὑμῶν, οἱ ἐκ περιτομῆς,

Hercl. 70.  
 §. 10. 11.  
 p. 822. 823.

τομῆς, μετ' αὐτῶν ἅμα ποιεῖτε. — Καὶ τε πλα-  
 τηδῶσι μηδὲν ὑμῖν μελέτω. Where also *Epi-*  
*phanius* justly contends that this Constitution  
 was made for the sake of Peace and Unifor-  
 mity ; and with design that the rest of the  
 Christian Church should follow the Church  
 of *Jerusalem*, while it was under its first  
 Fifteen Bishops of the Circumcision ; which  
 we know from *Hegesippus* and *Eusebius* was  
 only till the Time of *Adrian*. This reason-  
 ing was first made use of by Bishop *Pearson*,  
 and more fully since by *Dr. Grabe* ; and 'tis  
 a most plain Indication that this Constitu-  
 tion belongs to the first Times of the Gospel,  
 while the Christian Church of the Circum-  
 cision was not only in being, but esteem'd  
 the Mother Church of Christians also ; that  
 is before, at least not very long after the  
 Destruction of *Jerusalem*. And this very  
 time is the more confirmed by the Circum-  
 stances here, and in the Eighth Apostolical  
 Canon compar'd together. For *here* the  
 Churches of the Gentiles are oblig'd to fol-  
 low the Computation of their Brethren of  
 the Circumcision, both as to Month and Day,  
*tho' it should be Erroneous* ; but *there* they  
 are enjoin'd not to follow the Jewish Com-  
 putation, I mean *when it erred so much as to*  
*put the Passover before the Vernal Equinox*.  
 As if while the Christian Jewish Church was  
 in a Flourishing Condition, and the known  
 Mother Church of Christians, as it was till  
 the

*Euseb. Hist.*  
*Ecl. L. IV.*  
*c. 5. 6. p.*  
*117 118.*  
*Pearson. Vind.*  
*Ignat. Pt. I.*  
*c. 4. p. 283*  
*Grabe Spi-*  
*cial. Tom. I.*  
*p. 45.*

the Destruction of *Jerusalem*, nay perhaps till the Persecution under *Vespasian*, if not also till that under *Domitian*, the Gentile Churches were even to *Err* with them, for the sake of Peace and Uniformity. But that afterwards, when few us'd that Computation but the unbelieving Jews, the Gentile Churches were to err with them no longer, but to make better Calculations of their own. Which remarkable Circumstance excellently agrees to the Time already stated, a little before the Destruction of *Jerusalem*. (4) Accordingly in the same Fifth Book we have a Passage that seems to imply that *Jerusalem* was not then destroy'd, when the Twentieth Chapter was Written. The Words are these, "which we have already produc'd on another Occasion; *Καὶ γὰρ καὶ τῶν δεκάτη*

L. V. c. 20. τῶ μιλῶς Γορταίαις συαθροισμένοι τὸς θρησκευ-  
 P. 324. 325. Ἱερεμίᾳ ἀναγιγνώσκουσιν [Ἰουδαῖοι]—καὶ τὴν βαρβάρην  
 — καὶ ὅταν ἀναγνῶσι κήπιοντα καὶ θρηνησῶσι, ὡς  
 μὲν αὐτοὶ νομίζουσι τὴν ἐρημίαν τὴν ἐπὶ Ναβου-  
 χodonόσορ γενομένην, ὡς δὲ ἡ ἀλήθεια ἔχει, προοίμιον  
 ποιῶντα ἀχρηστεῖ τῶ μέλλοντος αὐτὸς καταλαμ-  
 βάνειν πένης. As if that sad Destruction was not yet come upon them. Nor can the Words be so reasonably taken in any other Acceptation. And indeed, if this Book belongs all exactly to one particular Time, it must be to this alone after the Martyrdom of *James*, and before the Destruction of *Jerusalem*;

*salem*; to which alone all the foregoing Chronological Characters do agree.

IV. The several Parts of the Sixth Book are exceeding remarkable, and all till the Nineteenth Chapter earlier than the Destruction of *Jerusalem*; and the remaining part not much later. For (1) In the Account of the Jewish Heresies are reckon'd the *Ebionites* as *then lately arisen among them*,  $\kappa\acute{\iota}$  οἱ ἐφ' ἡμῶν νῦν φανέντες Ἐβιωναῖοι. L. VI. c. 6. p. 333. Yet does the Heresy of the *Ebionites* not only belong to the first Century, but to the Time considerably before the Destruction of *Jerusalem* also, as appearing to be one of those against which *John's* Gospel was particularly written, about *A. D.* 63. So that this Character best agrees to the Time before that Destruction. (2) In the next famous Branch of this Sixth Book, which gives us an Authentick Account of the Origin of the Antient Heresies of the Church from *Simon Magus*; and which is so continually written in *Peter's* Name, nay contains so remarkable a *Judgment* executed by *Peter* upon *Simon Magus* at *Rome*, as to deserve that Title, which seems to be given it in Antiquity, I mean of the *Judicium Petri*; in this Branch I say we have one of the latest Characters in the whole Constitutions, and most probably belonging to the Time considerably after the Destruction of *Jerusalem*. Yet is this Passage so very like an inserted or additio-

*Rufin. in Symb. Hieron. Catalog. Script. Eccl. s. De Petro.*

ditional Clause, afterward put in, about *A. D.* 86. that it seems to me not to imply this Account it self to be so late as that Destruction. The whole Passage stands thus. Προ-

ο 8. p 335.  
336.

εβάλλοντο κλεόβιον πινα, κὶ παρέζευξαν τῷ Σίμωνι· ἔτι δὲ μεθ' ἡπύουσι Δοσιδέω πινί, ἐν κὶ παροδοκί-  
μήσαντες ἐξώσαντο τῆς ἀρχῆς· εἶτα κὶ ἑτεροῖ ἐτέρων  
κατήρξαν ἐκτόπων δογμάτων· Κήληνδος, κὶ Μάρκιος,  
κὶ Μένανδρος, κὶ Βασιλείδης, κὶ Σατορνίλ<sup>Ϟ</sup>· τῶτων  
οἱ μὲν πολλὰς Θεάς·—οἱ δὲ τρεῖς ἐναντίας, ἀνάρχους,  
αἰεὶ συνόντας ἑαυτοῖς· οἱ δὲ ἀπίστους κὶ ἀγνάστους δε-  
ξάζουσι. κὶ οἱ μὲν τὸν γάμον ἀδεύουσιν, ἐκ ἑῷ τῷ  
Θεῷ δοξάζουσι. ἄλλοι δὲ πινων βρωμάτων ἑδελύσ-  
σονται· οἱ δὲ ἀναίδην ἐκπορεύουσι, οἵοι οἱ νῦν ψευ-  
δώνουσι Νηολαῖται. Ὁ μὲν τοι· Σίμων ἐργὸ Πέτρω  
πρῶτον ἐν κησικραία τῷ Στρατόν<sup>Ϟ</sup>, κ. τ. λ.

In this whole Passage taken together *Basilides* and *Saturnilus* are mention'd as then Arisen when *Peter* was Alive; which seems not at all probable; since those Hereticks appear not till nearer the Conclusion of the first Century; whereas *Peter* was Crucify'd under *Nero*, about *A. D.* 67. But then if we observe that from εἶτα to Νηολαῖται 'tis plainly all Distinct and Extraneous to the Series of the foregoing and following Narration about *Simon Magus*; that accordingly the Coherence no ways requires this Clause, but is more perfect and compleat without it; that yet it contains such an Account of the succeeding Hereticks and Heresies as would be very useful in after Ages, and withal, that it exactly

actly agrees with the Time of the last Assembly of the surviving Apostles, about *A. D.* 86. when the final Hand seems to have been put to these Constitutions, and the like Additions then made in other Catalogues also, we shall be inclin'd to believe that this intire Clause is an Insertion, and was added to complete the Account at the foresaid last Assembly of the Apostles; and so permits us to suppose the Original Account to have been much earlier, in the life-time of *Peter* himself, to whom it principally, if not wholly belongs, by all the other Characters; and must therefore have been written some Years before the Destruction of *Jerusalem*. However, we have immediately a remarkable Chronological Character in the same Account of *Peter*; who speaking of those that were at that famous dispute of *Cæsarea* with *Simon Magus*, which the Recognitions are so full of, has these Words, συμπαρόντων μοι τῶν ἱερέων τέκνων Ζακχαίου τῷ ποτε πέλωνε, καὶ Βαρνάβα, καὶ Νικηίτη, καὶ Ἀκίλα, ἀδελφῶν Κλήμεντος τῷ Ῥωμαίων ἐπισκόπου τε καὶ πολίτη, μαθητευθέντος δὲ καὶ Παύλῳ τῷ συναποστόλῳ ἡμῶν, καὶ συνεργῶ ἐν τῷ εὐαγγελίῳ. Which Words fairly imply, especially if we take in the Parallel Accounts of the Recognitions to assist us, that *Zaccheus*, the first Bishop of *Cæsarea*, was present, and

pag. 337.

L. II. §. 1.  
p. 505 &  
alibi passim

Account, but at the foregoing Disputation had been only a Disciple, Companion, or Attendant, on *Paul*, (probably in his long Imprisonment at *Cæsarea*, just before this Dispute;) and so was ready to attend *Peter* therein; as the Recognitions assure us he really did, and as this Passage may seem to imply; tho' it be capable of another Interpretation also, at least as it stands in our present Copies. But whether that be so or not, 'tis plain that by this Chronological Character the Account before us was written after *Clement* was made Bishop of *Rome*, and before *Peter* Dyed; or about *A. D.* 67. Three Years before the Destruction of *Jerusalem*.

C 11. p.  
339. 340.

(3) The next famous Branch of this Sixth Book is an Eminent one indeed, a Solemn ἐξήγησις διποσοδικῆ κηρύγματος, or *Form of Sound Words*, i. e. A short but Apostolical Institution of the Christian Faith, oppos'd to the Antient Hereticks; and it seems exactly of a Piece with that ἐποτύπωσις ὑγιαρόντων λόγων which is recommended by *Paul* to *Timothy*, as that which he had heard of him in the course of his Preaching. This therefore will be most probably dated about the same Time, with the Second Epistle to *Timothy*, or several Years before the Destruction of *Jerusalem*; tho' indeed there are no Notes of Time contain'd in it, and so it may possibly be a little earlier than that Time. (4) The next Branch of this Sixth Book is the

a Tim. 1. 13



### Cap. III. *Apostolical Constitutions.* 213

Account of the first Council of *Jerusalem*; C. 12. p. 341. 342.  
whose History is also in the Acts of the Apostles; and which Assembled about *A. D.* 48. Whether that Account by *Luke*, or this by an Assembly of the Apostles were first written, or whether the one was at all taken out of the other does not certainly appear. Only because it is not here said, *This is also written in our Acts*, as 'tis before in a like case said, *This is also written in the Gospel*, L. V. c. 14.  
I incline to think this Account either *prior* p. 319.  
to, or at the same time with the other; which it will naturally be, in case it belong to the Second Council of *Jerusalem*, of which immediately: since we have seen that that Council was Assembled about the beginning See p. 111. &c. prius. C. 14. — 18. p. 343. — 349.  
of *A. D.* 64. and that *Luke* wrote the Acts sometime the same Year, if not rather somewhat later. (5) The next Branch of this Sixth Book, which is the principal Branch of all, and the most sacred *Depositum* now Extant in the Church of Christ of this Nature, is the *Acts of that Second Council of Jerusalem* just now hinted at; or that main part of the *Catholick Doctrine* declar'd by the Apostles, all but *Paul*, to be the *Sacred Rule of Faith and Practice*, in opposition to the Antient Hereticks, who were then very troublesome to the Church. The Acts of this Council, and the *Catholick Doctrine* was plainly written by the Apostles themselves, or rather by *Clement* their *Amanuensis* there

F. 118.  
prior.

2 Tim. 1. 14

1 Tim 6 20

present ; and was most carefully sent to the Bishops and Presbyters of the Church, by no fewer than Four of the Apostles Companions, *Clement, Barnabas, Timothy, and Mark* ; as appears by the Acts themselves, and by the Testimony of *Varadatus* already cited, most exactly agreeing together. Now both the Nature and Place of this *Catholick Doctrine* would persuade me, that it was that *καλὴ* *ᾠδα κατηχητικὴ* recommended by *Paul* to the care of *Timothy*, as committed to him in particular ; but that *Paul* had spoken of a certain *ᾠδα κατηχητικὴ* of the very same nature committed to *Timothy* in his former Epistle, written long before this Time. Perhaps *Paul* had before committed the like *ᾠδα κατηχητικὴ* to *Timothy*, which now all the rest intrust to him among others to be transmitted to the several Churches ; or perhaps the Body of the Constitutions themselves, as committed to *Timothy* by the Preaching of the Apostles before they were written by their Companions, are meant thereby. However it be, *Paul's* *ὑποτύπωσις ὑγιαίνοντων λόγων*, and his *ᾠδα κατηχητικὴ* do wonderfully suit the Two Apostolical Pieces here before us ; and seem all in common design'd against the Gnostick and other Antient Heresies, arisen considerably before the Destruction of *Jerusalem*. I need not repeat the time of the writing of this *Catholick Doctrine* ; since I have already prov'd that this Second Council of *Jerusalem*,

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Jerusalem, where it was made, Assembled about the beginning of A. D. 64. (6) The next or concluding Branch of this Sixth Book, is the Acts or Directions of the *Fourth Council of Jerusalem, A. D. 71.* chiefly oppos'd to the Judaizing Christians, which were then very troublesome; and probably more spread abroad on the Wars and Desolations of their own Country. These Directions or Acts of this Council, into which the Acts of Two of the former Councils, and therein all the former Constitutions themselves also are inserted, and by this Council confirm'd, are the only certain Branch which was Written *after* the Destruction of Jerusalem. For

so it is here asserted, *Ἀυτῶν ἑξῆς ἐξουσιᾶς περιελάμβανον, καὶ τῆς νομικῆς λατρείας. κε-  
καλυμένοι δὲ εἰσι καὶ ἀναίρειν ἕως ἂν θέλωσι, καὶ θύειν  
ὅταν θέλωσι· διὸ καὶ εἰσι ἐπιχαπάρατοι, μὴ δύ-  
νάμενοι ποιεῖν τὰ διατεταγμένα. ὁπιχαπάρατος γάρ,  
φησιν, ὃς ἐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν  
τῷ βιβλίῳ τῷ νόμου, τῷ ποιῆσαι αὐτὰ. ἀδύνατον δὲ  
ἔστιν ἐν διασπορᾷ μετὰ ξυῖ ἐθνῶν ἕντις πάντα τὰ τῷ  
νόμῳ ὁπιτελεῖν αὐτὰς. ἀπαγορεύει γὰρ αὐτοῖς ὁ θεὸς  
Μωσῆς καὶ θυσιάσειον ἔξω Ἱερουσαλήμ ἵσταν, καὶ τὸν  
νόμον ἔξω τῆς ὄρων τῆς Ἰουδαίας ἀναγιγνώσκειν.*

And this Branch is the more to be regarded not only because it concludes the first grand Tome of these Constitutions, or the *καθολικὴ διδασκαλία*. contained in the former Six Books, which seems to have gone by it self for some Time; and which ends with the most so-

lemn Doxology that ever was ; but also because of the number and Quality of those to whom it was committed, *Titus, Luke, Jason, Lucius,* and *Sosipater*, all known Companions of *Paul*, of which Five we shall have occasion to speak more hereafter. But as to the Time when this Branch was written, I have already shew'd that in all probability it was at the great Council of the surviving Apostles, with their Companions, and the Kinsmen of our Lord, *A. D. 71.* and so I need not enlarge upon it here any farther ; especially since none of the Books cited herein, or in all the foregoing Six Books are so late as the Destruction of *Jerusalem* ; as I have elsewhere observ'd already. And so far reaches that most Antient Extract call'd *Διδαχὴ τῶν ἀποστόλων*, still Extant in *Ethiopic, Coptick* and *Arabick*, which was written by the Apostles, or their *Amanuensis Clement*, at the Third Council of *Jerusalem*, about *A. D. 67.* as its Preface informs us.

Chap. 4.  
Cent. 1, 2.  
8. *infra.*

See p. 194.  
C. *prims.*

V. The Seventh Book is a kind of New System of Christs Constitutions, or an Abridgment of many of the former, with the Additions of Moral Instructions in the first Branch ; of Prayers and Thanksgivings in the Second ; the compleat Office for Christian Baptism, with the true Apostles Creed inserted into it in the Third ; and an Original Catalogue of the Apostolical Bishops in the Fourth. And all the Parts of it have great

great marks of Genuine Antiquity, and that they appertain'd to that Jewish Church which was persecuted and much weakned under *Vespasian* and *Domitian*, but was utterly destroy'd by *Adrian*. So that it most probably belongs to the Times before, at least not long after the Destruction of *Jerusalem*. Nay we shall see that all the Characters cannot be answered but by supposing it written before that Destruction; abating only the addition of a Name or Two to the Catalogue of the Apostolical Bishops at its Conclusion. As we shall find in going over the Particulars. For (1) The first Branch is plainly that Antient Book mention'd by *Rufinus* under the Name of the *Dua Via*; unless that Epitome of it which is the latter part of the Epistle of *Barnabas* be so call'd; which makes no great difference in the Case. This is certainly exceeding Antient, nay probably before the Destruction of *Jerusalem*; for in one Place *Peter* is introduc'd as speaking in the first Person, λέγει γὰρ ὁ κύριος ἐπι Πέτρος, as if he was Alive and present when this Branch was compos'd; and that *Διδαχὴ Βαρνάβα* which is its Epitome made by *Barnabas* himself, about *A. D.* 87. must imply that this prior Apostolical Instruction was written either before, or but little after that Destruction: I take it to be originally the work of the first Council of *Cæsarea*, when they met to Ordain *Zaccheus* their Bishop,

about

*Rufin. De Symbolo. post Op. Cyp. p. 57. L. VII c. 11. p. 366.*

about A. D. 64. as indeed this whole Book may probably be no other than the Constitutions and Acts of that Council. For (2) the second Branch of the seventh Book, which is Devotional and Liturgick is plainly *Jewish*, and must belong to some Church of Christians in *Judea*, such as was that of *Cæsarea* under their Jewish Bishop *Zaccheus*. So that it will also very naturally belong to the fore-mention'd first Council of *Cæsarea*. Now that this Liturgick Branch belongs to *Christian Jews*, and not *Christian Gentiles* is most evident from the intire series and coherence. I shall name some of its plainest Characters in this place. (1) The Days of the Week are here still nam'd after the original Jewish manner. *δευτέρα* & *πέμπτη* *ἑβδομάτων* are *Monday* and *Thursday*; *ἑξάκαινη* & *ἑβδόμη* are *Friday* and *Saturday*. Which words, deriv'd from the Times and Writings of the Apostles, who were all Jews, have been ever since current in the Christian Churches of the Gentiles also; but as originally borrowed from the Jews, and principally used by those of that Nation. (2) The Prayers in this Branch every where suppose the Offerers to be no other than Jews, the Posterity of *Abraham*, *Isaac*, and *Jacob*. Hear some of the words themselves. Ὁ Θεὸς τῶν ἁγίων καὶ ἀμεμπτῶν πατέρων ἡμῶν, Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ, τῶν πᾶν δέλων σε. And elsewhere, Ὁ Θεὸς πάντων τ' ὄντων, καὶ Θεὸς τῶν ἁγίων καὶ ἀμεμπτῶν

C. 23. p.  
369.

C. 26. p.  
371.

C. 23. p.  
371.

πῶν πατέρι ἡμῶν, καὶ τῷ πατρὶ ἡμῶν ὁ Θεὸς Ἀβραάμ,  
 καὶ Ἰσαακ, καὶ Ἰακώβ. And if possible still more  
 plainly, *ὁ θεὸς, ὡς ἐστίν, καὶ τὸς πατέρας ἡμῶν Ἰσραήλ.* c. 36. p.  
*καὶ ἡμῶν ἐκ γῆς Αἰγύπτου, καὶ ἐρρύσω ἐκ χειρὸς σου τοὺς υἱοὺς σου ἐκ  
 Αἰγύπτου, &c.* (3) The *Syriack* Word *μαρανάθα* c. 26. p.  
 is us'd in one of the Prayers, and the *He-* 371.  
*brew* Word *Palmoni* in another; which c. 35. p.  
 words would appear very odd out of the 375.  
 Mouths of *Greeks* and *Latins*; but are  
 very suitable to true *Jews*; in a Country  
 where the Language it self was *Syriack* or  
*Hebrew*. And, by the way, it may deserve  
 consideration whether these words be not  
 the remains of *Syriack* or *Hebrew* Prayers,  
 in which Language this Liturgy might be  
 originally written, as well as *Matthew's*  
*Gospel*, design'd for the same Jewish *Chri-*  
*stians*: Altho' both the one and the other  
 were so soon put into *Greek*, that no sure  
 remains are now extant of the original *Wri-*  
*tings* themselves in that Language. If this  
 conjecture hold, the first Council of *Casarea*,  
 who inserted and completed these Prayers  
 and their Citations, must be suppos'd to use  
 the *Greek* Versions both of this and of *Mat-*  
*thew*; as indeed those alone are ever made  
 use of in all the antientest Citations now  
 extant. But to proceed. (4) The *Consti-* c. 29. p.  
*tution* for the Offering the First-fruits, 372.  
*Tythes*, &c. is here so very full, and par-  
 ticular, and agreeable to the Soil and Pro-  
 duct of *Judea*, that it cannot with any rea-  
 son

son be suppos'd to appertain to any other People or Country but these; and that most probably before the Destruction of *Jerusalem*, and Desolations of *Judea* came upon them. (5) The peculiar Doxology of this Liturgy is a plain sign that it belong'd to the Jews only. Ὑπέρμαχε Ἰϋς Ἀβραάμ, ἐν-  
 λογίης εἰ εἰς τὸς αἰῶνας. (6) This Liturgy so emphatically speaks of the *Sabbath*, the *Sabbatical Days*, and *Sabbatical Weeks*, and *Sabbatical Years*, with their conclusion, the *Jubilee*, or Fiftieth Year, as shews the Compilers and Offerers must both have been Jews, and their minds full of these Mosaick Laws all the way. (7) The mention in this Liturgy of the anointing the Sick with Oyl, which we also meet with in *James*, the Bishop of *Jerusalem*, and only in him, confirms the same Hypothesis, that it belongs to the Jews. Hear the words, which speak of the anointing with Oyl and Ointment in Baptism; but yet add a Clause which may perhaps belong to this anointing the Sick with Oil also. Εἰ ὃ μήτε ἔλαιον ἢ, μήτε μύ-  
 ρον, ἀρχῆ ὕδωρ καὶ πρὸς χεῖραν, καὶ πρὸς σφρα-  
 γίδα, καὶ πρὸς ὀμολογίαν τῆ ἀποθανόντου, ἢτοι  
 Κυριαποθνήσκοντου. These last words may certainly refer to the same anointing the Sick with Oyl which *James* speaks of; since the words ἀποθανόντου & Κυριαποθνήσκον-  
 του, tho' by a Metaphor transferr'd to Bap-  
 tism, are most properly meant of the Death

or

C. 33. p.  
373.

James v. 14.

C. 22. p.  
368.



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or Martyrdom of Christians elsewhere in these Constitutions; especially since in the <sup>C. 6. p. 304.</sup> 8th Book we have the very form of Consecration of Oyl for this very purpose still extant. Altho', I confess, the Commentators hither-<sup>L. VIII. c. 29. p. 411.</sup> to seem only to have thought of Baptism in this Passage. Now since 'tis so plain that this is a Jewish Liturgy, and seems to suppose the Jewish Nation not yet dispers'd it will best agree to the times before the Destruction of *Jerusalem*, and to that first Council of *Cæsarea* when such Settlements began to be made for the several Churches. And if we observe how short the <sup>L. VII. c. 24. p. 370.</sup> Doxology here added to the Lord's Prayer, ὅτι σὺ ἔσθις ἡ βασιλεία, εἰς τὸς αἰῶνας. ἀμήν. is in comparison of the complete one in the <sup>L. III. c. 18. p. 289.</sup> third Book of the foregoing Constitutions, we shall have reason to believe this Jewish Branch to be rather antienter than that third Book. As indeed the Ordination of *Zaccheus* at the first Council of *Cæsarea*, to which time these Branches seem originally to belong, will naturally place them rather before several of the other parts of these Constitutions. Nay, if we observe another Passage in this Book, we shall find that it must have been written long before the Destruction of *Jerusalem*. For in one of the Prayers of Thanksgiving, when the antient Deliverances afforded the Jews had been recounted, these words are added, καὶ ἐν ᾧ ἡμέραις <sup>L. VII. c. 37. p. 377.</sup> ἡμεῶν

ἡμῶν ἀντελάβε ἡμῶν, ἕξ' ἢ μὲν ἄλλο σε ἀρχιερέως  
 ἰησοῦ χειρῶν, τὸ παρὸς σε. As if the Death  
 of Christ at the least, if not his Life also  
 belong'd to that very Age or Generation of  
 Men. (3) The *third* Branch of this seventh  
 Book, or the complete form of Baptisin,  
 with the Original Creed of the Apostles  
 therein, belongs well enough to the same  
 Church, and the same Council with the  
 foregoing parts. But because it has no par-  
 ticular Notes of time in it, I shall say no  
 more of it at present, but proceed. (4) The  
*last* part of, or Appendix to this seventh  
 Book is a noble remainder of the earliest  
 Antiquity; such as affords us the plainest  
 Chronological Characters of all others; and  
 such as is invaluable in all enquiries as to  
 the Primitive form of Government in the  
 Christian Church; and yet such as hardly  
 any Body of late ever took the least notice  
 of in that Controversy. 'Tis an intire Ca-  
 talogue of all those Bishops which the Apo-  
 stles had themselves ordained *in their life-*  
*time*, before the finishing of these Constitu-  
 tions; with the distinct Name of the Church,  
 of her Bishop, and of the Apostle by whom  
 every such Bishop was Ordained: From  
 which more real light arises to the state of  
 the Primitive Church, and of Episcopacy  
 therein, than from all the other Volumes  
 whether antient, or modern, which have  
 been written upon that subject. It begins  
 thus.

thus. Περὶ ὃ τῶν ὑφ' ἡμῶν χειροτονηθέντων Ἐπισκόπων ἐν τῇ ζωῇ τῇ ἡμετέρᾳ γνωρίζομεν ὑμῖν ὅτι εἰσὶν ἑσσι. L. VII. c. 46. p. 382.

After which follow the Principal or Antientest Churches, *Jerusalem, Casarea, Antioch, Alexandria, Rome, Ephesus,* and *Smyrna*: In all which there appears more than one Bishop a-piece, as in Churches which had Bishops set over them many Years before the finishing these Constitutions. Then we have the lesser or later Churches, *Pergamus, Philadelphia, Cenchrea, Crete, Athens, Tripoli, Laodicea, Colossa, Beraa, Galatia, Asia,* and *Ægina*; in all which there appears no Succession at all; but only those first Bishops named which were ordain'd by some of the Apostles; as if all these were still alive at the finishing these Constitutions: But before I make any farther Observations here, I will set down this inestimable Catalogue in a Table by it self.

*A Catalogue of the first Thirty Bishops Ordain'd by the Apostles themselves; and by which of the Apostles every one was Ordain'd: with a conjecture of the Times, when the several Bishops were Ordained.*

		about
		A. D.
I. Jerusalem	(1) James the Lords Brother, Ordained by the Apostles.	33
	(2) Symeon the Son of Cleophas the Apostles.	71
	(3) Judas the Son of James the Apostles.	74
II. Casarea	(1) Zacchæus the Publican the Apostles.	64
	(2) Cornelius [the Centurion] the Apostles.	67
	(3) Theophilus [of Luke] the Apostles.	86
III. Antioch	(1) Euodius Peter.	50
	(2) Ignatius Paul.	67

		<i>about</i>	
		A. D.	
IV. Alexandria	(1) Annianus	Mark.	62
	(2) Avilius	Luke.	84
V. Rome	(1) Linus <i>the Son of Claudia</i>	Paul.	55
	( ) [Anencletus]		
	(2) Clemens	Peter.	67
VI. Ephesus	(1) Timothy	Paul.	57
	(2) John	John.	70
VII. Smyrna	(1) Aristo I.	John.	64
	(2) Stratæus <i>the Son of Lois</i>	John.	70
	(3) Aristo II.	John.	78
VIII. Pergamus	(1) Gaius	John.	67
IX. Philadelphia	(1) Demetrius	John.	67
X. Cenchrea	(1) Lucius	Paul.	67
XI. Crete	(1) Titus	Paul.	67
XII. Athens	(1) Dionysius	Paul.	67
XIII. Tripoli	(1) Marathones	Paul.	67
XIV. Laodicea	(1) Archippus	Paul.	67
XV. Colossæ	(1) Philemon	Paul.	67
XVI. Beræa	(1) Onesimus	Paul.	67
XVII. Galatia	(1) Crescens	Paul.	67
XVIII. Asia	(1) Aquila } Nicetas }	Paul.	67
XIX. Ægina	(1) Crispus	Paul.	67

That this is a true and an authentick Record seems to me almost unquestionable, for these reasons. (1) Because the Persons here named were commonly the First-fruits of the Gospel, or the earliest Converts to the Faith; and *Clement*, in his undoubted *Epist. 1. §. 170.* affures us, that the first Governors of the Church were chosen out of those first Converts. (2) Because where-ever we have other Records antient enough, and near enough to the several places here mention'd to be depended on, as we have not a few, they always agree to this Catalogue. I say *always.*

*always.* I know the objection from the omission here of *Anencletus*, before *Clement*, at *Rome*; which is in all the other oldest Catalogues, and that as sitting Twelve Years also: Yet since even here *Tertullian* assures us, that the Church of *Rome* from her *authentick Accounts*, (most probably from this very Catalogue before us;) affirm'd, even so early as his Days, that *Clement* was ordained by *Peter* himself, as 'tis here asserted, I think there is no reason for any exception in this case; whatever the circumstances of *Anencletus* were; of which already. It is also thought strange and unsupported that *Paul* should Ordain *Ignatius* Bishop of *Antioch*, yet *Chrysoptom*, himself once Presbyter of *Antioch* shall be in part their Compurgator here also, who implies (perhaps from this same Record also;) that he join'd with *Peter* in the Ordination of *Ignatius*. For the rest I refer the Reader to *Cotelerius's* most learned Notes on this Chapter; where he will meet with abundant satisfaction. (3) Because those two Churches which we are alone *sure* had then no Bishops, from other Records, are here omitted; as then without them; even when they were so famous as to deserve principal places in the same Catalogue. This Observation, join'd to the two former, is plainly *decretory*, and obliges us to believe this Record to be really Genuine and Apostolical; that when no fewer than Nineteen

*Tertul. De  
Prescript.  
Hæret. C.  
32. p. 243.*

*Pag. 104.  
105. 106.  
prius.*

*Encom.  
Paul.*

several Apostolical Churches are specify'd, with their several Bishops, and the Apostles who Ordain'd them; and among them *Cenchrea*, a small City or Haven to *Corinth*; and *Agina*, a small Island near *Athens*; yet Two of the famousst Churches of all, *Corinth* and *Philippi*, should be omitted; and those Churches the only two that we are *sure* from other evidence had no Bishops in

*Clem. Ep.* the earliest Ages, when others had: For  
 1. § 1. 21. so we know the case here was by the Epistle  
 43. 44. 47. of *Clement* to the *Corinthians*, after the Death  
 54. 57. p of *Paul* who made so many of the other Bi-  
 145. 159 of *Paul* who made so many of the other Bi-  
 172. 174 shops; and by the Epistle of *Polycarp* to the  
 177. 178. *Philippians*, so late as the Martyrdom of *Ig-*  
*Polycarp* *natius*, A. D. 116. If this omission of *Co-*  
*ad. Philip.* *rinth* and *Philippi*, join'd to the oldest atte-  
 §. 5. 6. 11. stations to the rest, be not next to an *unde-*  
 2. 186. 188. *niable* mark of genuine Antiquity, I do not  
 189. know what is to be esteemed such. Now

this being supposed, let us farther search for the Chronological Characters contain'd herein. And indeed I think they are generally little lower than the Destruction of *Jerusalem*, if not commonly before it; abating one or two of the latest in the Catalogue, which might be added at the last Council of the Apostles about A. D. 86. (1) The latest of the Bishops of *Jerusalem* here nam'd is *Judas*, the Son of *James*. Now he appears to have been Ordain'd upon the Martyrdom of *Symeon*, not very long after the Destruction of

*Vid. pag.*  
 112. *Ec.*  
 171. *Ec.*  
*Conclavii.*  
 2. 5.

of *Jerusalem*; or about *A. D.* 74. (2) The latest of the Bishops of *Cæsarea* is *Theophilus*, the same, I suppose, to whom *Luke* dedicates his Gospel and *Acts of the Apostles*. What time he was Ordain'd I cannot certainly tell; perhaps about *A. D.* 86. when the last Hand seems to have been put to this whole Collection by the surviving Apostles, and *Clement*. (3) The latest of the Bishops of *Antioch* is *Ignatius*, Ordain'd by *Paul* or *Peter* and *Paul*, and so about *A. D.* 67. before the Destruction of *Jerusalem*. (4) The latest of the Bishops of *Alexandria* is *Avilius*, Ordain'd by *Luke* *A. D.* 84. according to *Eusebius's* account, contradicted by none. Nay *Hist. Eccl.*  
*L. III. c. 14.*  
*p. 87.* if his numbers be false here, or if they be ill apply'd to the Years of the Roman Emperors, as those belonging to *Rome* most certainly are, 'tis more likely that *Avilius* was Ordained much earlier, when we know *Luke* was in those parts, before the Destruction of *Jerusalem*, than that he was Ordained later than is here determined. Tho' having no direct warrant to alter *Eusebius's* account, I chuse to follow it every where, as to this Alexandrian Succession. (5) The latest of the Bishops of *Rome* is *Clement*, Ordain'd by *Peter*, upon the Death of *Linus*. *A. D.* 67. before the Destruction of *Jerusalem*. And *Vid. p. 196.*  
*&c. prius.* since he sat till *A. D.* 88. and no longer, 'tis most reasonable to date this Catalogue, even as to its latest Character, before that

Year. (6) The latest of the Bishops of *Ephesus* is *John*, made by *John* the Apostle upon the Death of *Timothy*. Now since *Timothy* was of an infirm Constitution, as we know from *Paul*, tho' he was young for a Bishop, when that former Epistle was written to him, about *A. D. 57*. 'Tis probable he did not much, if at all survive the Destruction of *Jerusalem*. (7) *Aristo II.* is the latest of the Bishops of *Smyrna*. Now since we know that *Polycarp* was made by *John*, and probably before the writing of the Apoclypse, where the Description of the *Angel of the Church of Smyrna*, is most apposite to *Polycarp*, and the Exhortations, as it were previous to his famous Martyrdom, 'tis most reasonable to suppose, that this *Aristo II.* was Ordain'd within the time already specify'd, or before *A. D. 86*. (8) The Bishop of *Pergamus*, *Gaius*, to whom *John* wrote his third Epistle; and the Bishop of *Philadelphia*, *Demetrius*, mention'd and highly commended in the same Epistle, will naturally be Ordain'd within the same Interval. Nay, if we remember that *Thyatira* and *Sardis* had Angels or Bishops *A. D. 96*. Tho' they had none at the time of the writing this Catalogue, we shall see that these two before us, with the other made by *John*, viz. *John* at *Ephesus*, and *Aristo II.* at *Smyrna*, must in all reason be Ordain'd by him about the time here determin'd. Where,

by

1. Tim. 5.  
23.

Apoc. 2. 8  
11.

3 Joh. v. 1.

v. 12.

Apoc. 2. 18.  
and 3. 1.



by the way, we may note that as here the Bishops of four of the Seven Churches of *Asia*, mention'd in the Apocalypse, were all made by *John*, and those only of all their Contemporaries ; and as the other two not here nam'd, could hardly be made by any other but *John* afterwards, because the rest were generally dead ; so is it highly probable, that the Bishop of the Seventh, *Laodicea*, was also afterwards Ordain'd by *John*, upon the Death of *Paul's* Bishop *Archippus* ; and that therefore the Reason why the Epistles to the Asiatick Churches in the Apocalypse, were confin'd to those Seven alone was this, that those Seven Bishops and those only were Ordain'd by *John*, and so were under his more immediate Care and Inspection, and fittest to preserve and secure the sacred *Depositum* contain'd in that whole Book, which was accordingly intrusted to them. Nor indeed could any good reason be given hitherto from History, why these seven, and only these seven Churches are there selected for *John's* writing to them ; whereas this most obvious Reason arises from the Circumstances belonging to this Catalogue of Apostolical Bishops before us, as compar'd with his own undoubted Accounts in the Apocalypse it self. But to proceed. (9) All the rest of the Bishops here set down, Eleven in number, were all Ordain'd by *Paul*, and so belong to the times

before the Destruction of *Jerusalem*; and therefore need not be particularly examin'd any farther. Only we ought to observe as to all the Bishops Ordain'd by *Paul* so late as *A. D. 67.* twelve in number, that not one of them seems to have been dead, when the main of this Catalogue was made. Which remarkable Circumstance perswades me that *A. D. 86.* is the latest time that this Catalogue can any way be suppos'd to belong to. We may also observe, that as *John* is the almost only Apostle, that we know was alive at that time; so does it appear, that he had a particular Hand in the compleating this Catalogue; since *ὡ' ἐμῶ*, without the Repetition of *ἰωάννου*, is therein thought sufficient to determin us to *John*. Which Language yet is never there us'd of any of the rest of the Apostles. And we ought farther to observe, that all these Bishops were Ordain'd either by the Body, or at least by some Number of the Apostles themselves; as were those in *Judea* at *Jerusalem* and *Cæsarea*; or particularly by the principal Apostles, *Peter*, *Paul*, or *John*; at least by the Companions of the two former *Luke* and *Mark*; while none appear as made by any of the other single Apostles: Which is a Circumstance somewhat surprizing, and which will deserve the Consideration of the Learned. We are here also to note, that the Settlement of the Churches

under

under Bishops was very *early begun* in the principal Churches ; which thence came almost all to be famous *Patriarchates*, or at least *Metropolitans* : But was not begun more generally till about *A. D. 67.* Nay in several Churches, such as *Corinth*, *Philippi*, and perhaps *Thessalonica*, seems not to have been finish'd till somewhat later ; and in *Philippi* not till *A. D. 116.* at the soonest ; altho' that settlement was certainly intended originally by our Lord, and was accordingly either actually settled before the Apostles Death, as in the Churches specify'd in the Constitution Catalogue ; or to be sure was appointed to be settled by their Companions soon afterward. Whence we find that in a little time all the Churches in the World were under the Episcopal Government. We may here also observe why the present Books of the New Testament so rarely, if ever, distinguish Bishops from Presbyters : Altho' all the other remains of genuine Antiquity so certainly do it, *viz.* because the Council *A. D. 64.* appears to have been the first which fix'd that distinction in the general ; from which *Paul* and *Luke* both were absent, the almost only Writers who have occasion to speak directly of this matter ; and after which *Paul* himself was generally in the West, or about *Spain* : nay, indeed because all his Epistles were written before his coming to that last Council *A. D. 67.* when

he joyn'd in the Confirmation of the *Aets* of the former Council, and so in the settlement of the distinct Orders of Bishops, Priests, and Deacons in the several Churches. Whence also no wonder that the Name of Presbyter was still common for a Bishop in the West for some time; altho' all the Eastern parts had earlier receiv'd the exact distinction between them. As to the small Appendix to this seventh Book, or the Two Hymns, and the Collect like a Grace at Meals, I can determine nothing; for tho' they stand now as added after the solemn conclusion of the Book, especially in one of the *Vienna* Mss, and seem no parts of it, yet are the Language and Expressions exceeding antient; nay, perhaps referr'd to in the Prayer of *Polycarp* at his Martyrdom, where some of the same forms of Praise are us'd that we here find. Αἰνῆμός σε, ὑμνῆμός σε, ἐλογῆμός σε, δοξολογῆμός σε, προσκυωῆμός σε, ἕξι τῆ μεγάλης ἀρχιερέως, says the Morning Hymn. ἕξι τῆτο ἢ ἐξὶ πάντων αἰῶν σε, ἐλογῶ σε, δοξάζω σε, ἕξι τῆ αἰωνίᾳ ἀρχιερέως, says *Polycarp*. Only the placing the Morning Hymn before the Evening one is a sign that their Order at least is not so antient as that of the Liturgy in the foregoing Book, belonging to the Jews: who, as 'tis still in the daily Prayers of the Eighth Book, would more naturally have plac'd the Evening Hymn before that of the Morning; according to the known

commencement of their Days at the Evening. This Seventh Book is however, for the main, plainly Jewish; and perhaps one of the Antientest Branch of all the Constitutions before us; and its *Two ways of Life and Death* most frequently refer'd to both in the Old and New Testament; in the Old by way of Prediction, in the New by way of Allusion or Quotation. See *Psal.* I. 1. 6. II. 12. CXIX. 1. 3. *Matt.* VII. 13. 14. *Act.* XVIII. 26. XIX. 9. 28. XXII. 4.

VI. The Eighth Book of these Constitutions is compos'd of *Five* Branches. The first is the famous ἀποστολικὴ ἑξάδοσις ἢ χειρισμάτων, which is suppos'd to be preserv'd or recover'd by *Hippolytus*, as being set down among his Works in his Marble Monument, dug up at *Rome* in the last Century but one. This is contain'd in the Two first Chapters. The Third Chapter being of a *Stile* rather more florid than the rest, and being wanting in some distinct MSS. also, there is reason to suspect it; tho' it being in all the Copies of the intire Constitutions, I dare not directly reject it. However, 'tis only for Connection, and so of no great Consequence. The Second Branch is made up of Constitutions ἑξ ἐπιτομιῶν, with the proper parts of a most admirable and complete Liturgy, and the Prayers us'd at the Ordination of all the sacred Officers of the Church, inserted into the several Places where they were to be made

*Carve Hist. Literar. Vol. 2. in Hippolyt.*

made use of. These Constitutions, without the *Liturgy*, properly speaking, or the Ten Liturgick Chapters from the Sixth to the Fifteenth Inclusive, are distinct in several Manuscripts, and sometimes also ascrib'd to *Hippolytus* therein, as their Collector or Transcriber; but the intire Copies of the Constitutions ever include that Liturgy. The Third Branch contains Constitutions and Canons ascrib'd, some to *Paul*, and some to *Peter and Paul*, in Seven Chapters, 32. 33, 34, 42, 43, 44, and 45. Whereinto also, in Seven Chapters, 35—41. inclusive are, in their proper Places, inserted the daily Evening and Morning Prayers; with the usual Thanksgiving for the oblation of the first Fruits; and the Prayer for the departed. These are plainly the remaining parts of the foregoing Liturgy; and directly refer to it. The Fourth Branch Chapter 46. contains Canons or Constitutions ascrib'd to all the Apostles, about *ὀρθοταξία* or *good order* in the Church, and the Confinement of sacred Ministrations to every Rank, according to their distinct Offices there. The Fifth Branch contains the last Appendix to the whole, or the Apostolical Canons, Chapter 47. and concludes all with the Apostles solemn farewell to their Bishops. Now before we come to state the time, and Examine the distinct Notes of Chronology belonging to the several Branches of this Eighth Book, we must first

first try whether we can find the Interest which *Hippolytus* has herein; and whether still this Book and all its Parts, may not belong to the Original Eight Books of *Clementine* Constitutions. I confess I have formerly been ready to imagin that the former Seven Books only belonged to *Clements* Collection; and that his Eight Books were to be made up by supposing the Seventh divided into Two; and that therefore a great part of this Eighth Book was collected later than the other, and that by *Hippolytus* himself also. But when afterwards I found and consider'd, that all our complete Copies of these Constitutions have the Eighth Book intire, as a part of the whole Work; that it appears to have been so also in all the past Ages we can trace them to; that in none of these intire Copies is there one Syllable of *Hippolytus's* Title to any part of them; that, on the contrary, in them all *Clements* Attestation to his Eight Books, is not till the last Canon of the last Chapter of the present Eight Books; that *Hippolytus's* undoubted pretence upon his Marble is only to the Two first Chapters, and yet that that very Branch is of Old cited expressly as a part of *Clements* Constitutions by *Nicon*; that the marks for Genuine Antiquity, as well for the Chronology, as the Stile, in this Book seem equally valid with those of the foregoing; that *Hippolytus*, whose Fame and

Monu-

*Pandect.*  
*MS. Serm.*  
 43. apud  
*Coteler. Nat.*  
 p 388.

See Chap. 4.  
Cent. 4. n<sup>o</sup>.  
33.

Cod. 232.

Monument were at *Rome*, the Seat of *Clement*, could hardly Collect for many Apostolick Traditions and Constitutions unknown to *Clement*; that the *Ethiopick* Extracts, not much above a Century later than *Hippolytus*, do ascribe all the Eight Books to *Clement*; and do also shew us that their Eighth Book was then as complete, and in the same order as it is now; altho' indeed the same *Ethiopians* have among them another Extract made very much out of the Eighth Book, and ascrib'd to *Hippolytus* also; and that *Stephen Gobar*, in *Photius*, quotes this *Hippolytus* for ascribing the Epistle to the *Hebrews* to some other Author than *Paul*; contrary to the last Canon of this very Eighth Book; which thing the same *Gobar* observes also: When, I say, I seriously consider all these things, I cannot easily believe that *Hippolytus* was the Original Collector, but *Clement*; and I am forc'd to suppose that all the Title which *Hippolytus* has hereto, is either the transcribing some Parts of this Book from the Roman Archives, for the use of his own Country; where perhaps they were wanting before; or possibly the bare Copying them out with his own Hand, and preserving them when they were by some Accident in danger of being spoil'd or lost. However, leaving this obscure matter concerning *Hippolytus's* Title, as a Collector or Transferber, to the farther Enquiries of the Learned, let us proceed to the Book it self, and



and to the Notes of Chronology contain'd in the several Branches of it. The first Part, or the ἀποστολικὴ παράδοσις περὶ χειρισμάτων shews by its very Subject and Design, as we have <sup>P. 189 pri-  
us.</sup> already noted, that it belongs to the very first Times of the Gospel; when alone there was occasion for caution against Spiritual Pride, in those who were vouchsaf'd such extraordinary and miraculous Gifts. And accordingly the Apostles speak here of *Silas* and *Agabus*, mention'd in the Acts, as of Prophets in their times; σίλας μὲν ἔν καὶ ἀγαβός C. 2. p. 390. ἐφ' ἡμῶν προφητεύσαντες. The Second Branch, or the Constitutions περὶ χειροτονιῶν, with its invaluable Liturgy, seems also plainly to belong to the time before the Destruction of *Jerusalem*: For herein we may note (1) that we have a brief Enumeration of the sacred Books Read then in the Christian Assemblies somewhat larger and later than that in the Second Book; μετὰ τὴν ἀνάγνωσιν τῶ ῥόμου, καὶ τῶν πορφητῶν, τῶν ἐπιστολῶν ἡμῶν, καὶ τῶν προφή- C. 5. p. 392. ξεων, καὶ τῶν εὐαγγελίων as if not only *Paul's* Epistles were known, but one or more of some other Apostle was now also Extant, and Read in the publick Assemblies; which exactly agrees to the Year 67. or the Third Council of the *Apostles*; to which in the main this Book is I think to be ascrib'd. (2) That we here find this Liturgy was made before the Death of *James*, and *Euodius*, and *Annianus*, Bishops of *Jerusalem*, *Antioch*, and *Alex-*

*Alexandria*; and yet after the Ordination of *Clement*, Bishop of *Rome*. Which in point of time exactly and singly agrees to the fore-mention'd Council, *A. D.* 67. Hear the remarkable Words in the Prayer for the Faithful; ὑπὲρ τῶ ἐπισκόπου ἡμῶν ἰακώβου, καὶ τῶν παροικιωῶν αὐτοῦ δεηδῶμεν· ὑπὲρ τῶ ἐπισκόπου ἡμῶν κλήμεντος, καὶ τῶν παροικιωῶν αὐτοῦ δεηδῶμεν· ὑπὲρ τῶ ἐπισκόπου ἡμῶν εὐδοκίου, καὶ τῶν παροικιωῶν αὐτοῦ δεηδῶμεν· ὑπὲρ τῶ ἐπισκόπου ἡμῶν ἀρνιανοῦ, καὶ τῶν παροικιωῶν αὐτοῦ δεηδῶμεν. Nor must we omit that other Passage, ὑπὲρ τῆς ἐν δαδὲ ἀγίας παροικίας δεηδῶμεν, without any Bishops Name; as if that Church where this form was made or us'd had then no Bishop; and was distinct from *Jerusalem*, *Antioch*, *Alexandria*, and *Rome*. All which Circumstances not only determin the *Time* to *A. D.* 67. but seem to point at the *Place* also, *Cesarea*; which is the only remaining most Antient Church among the first Five in the Apostles Catalogue; and which was very probably now without a Bishop; since but the Year before no fewer than 20000 Jews were therein Slain, and among them, probably, their first Jewish Bishop *Zaccheus*. If this Observation holds True, there was a Council of the Apostles at *Cesarea* the same Year that there was one at *Jerusalem*; and as the other Parts of this Book may belong to the *Jerusalem* Council, so may the drawing up this Apostolical Liturgy be well ascrib'd to that of *Cesarea*; as may the first draw-

C. 10. p.  
396.

Joseph. De  
Bell. L. II.  
c. 33. p. 813

drawing up the Jewish Seventh Book not im-  
 probably be attributed to a former Jewish  
 Council held at the same Place, about the same  
 Year that the Second Council of *Jerusalem*  
 was held also. But since these Two Coun-  
 cils are only Conjectures, and not supported  
 by any direct Testimonies, I affirm nothing;  
 but only propose them to farther Consider-  
 ation. We may Observe (3) that as the  
 Constitutions do elsewhere seem to speak of  
 different Churches in the same Parish or  
 Diocese; τὸν κειδιστάμνον Ἐπίσκοπον εἰς πῶς ἐκ-  
 κλησίας ἐν πίσσῃ παρρησία; so do they here more  
 plainly speak of several Parishes or Dioceses  
 under the same Patriarch or Metropolitan;  
 (to use those modern Words for easy under-  
 standing the Antient Practice;) which are  
 both things of so great Consequence as to the  
 Original settlement of Episcopacy, that I could  
 not pass them over without Observation in  
 this Place. But (4) The peculiar Petitions  
 in this Liturgy suppose a time of *Perse-*  
*cution*, and a time of *War*; exactly as the  
 case was in that Year 67. whereto we as-  
 cribe the composition of it; since *Nero's* Per-  
 secution began *A. D.* 64. and the Jewish  
 War *A. D.* 66. Hear the Petitions them-  
 selves; ὑπὲρ πῆς εἰρήνης καὶ εὐσταθείας τῆς ἡρώμης—  
 ὑπὲρ τῆς ἐν μέγιστοις καὶ ἐξορίαις, καὶ φυλακαῖς,  
 καὶ δεσμοῖς ὄντων, διὰ τὸ ὄνομα κυρίου δεηθῶμεν.  
 ὑπὲρ τῆς διοικήσεων ἡρώμης, διὰ τὸ ὄνομα τῆς κυρίου,  
 δεηθῶμεν. ὅπως ὁ κύριος παρῆύτας τὴν συμμὴν ἀν-  
 τῆς

L. II. c. 1.  
 p. 213.

C. 10. p.  
 396.  
 p. 397

τῆς διασκεδάσει τὴν καθ' ἡμῶν ὀργάν.— ὡς τῆς ἐν  
 ἐξορίας, ὡς τῆς ἐν δημεύσει.— ἐπὶ ὡρα καλυμμέν  
 σε καὶ ὑπὲρ τῆς μισάντων ἡμῶν, καὶ διοκόντων ἡμῶν,  
 διὰ τὸ ὄνομα σου.— καὶ τὴν Συμὸν αὐτῆς προϋνῆς.—

C. 13. p.  
404.

ὑπὲρ βασιλέων, καὶ τῆς ἐν ὑαφορχῇ δεηδωρῶν ἵνα  
 εἰρηνεύονται πὰ πρὸς ἡμῶν, ὅπως ἡρεμον καὶ ἡσύχιον  
 βίον ἔχοντες διάγωμεν ἐν πίσσει εὐσεβείᾳ καὶ σεμνότητι.

C. 15. p.  
406.

τὸς βασιλεῖς διατήρησον ἐν εἰρήνῃ· ἡ ἔθνη πὰ πλε  
 μακα προϋνον· κ. τ. λ. But to go on : The

C. 32. p.  
412. 413.  
414.

former part of the Third Branch of this Eighth Book contains the *Canons of Paul*; and I see nothing that hinders their real belonging to him; nay the Conclusion here, when he had spoken of some domestical Duties, καὶ ἐν ταῖς ὀπισθελαῖς ἐδιδάξαμεν, does so exactly belong to *Paul*, above all the rest of the Apostles, that I see little ground for Suspicion in the Case. And since, as we have seen, *Paul* was certainly present at the Third Council of *Jerusalem*, these Constitutions or Canons do very well agree to the same, at least as formerly drawn up by him for the use of his own Churches, and now inserted into the Acts of this Council. The latter part of this Branch of the Constitutions are in all the MSS. that I have met with, ascribed both to *Peter* and *Paul*; and I see less Occasion for doubt as to their being Genuine than the former; nor need we make any Question concerning them, since both these Apostles were most certainly Present at this Council before us. They also have one  
 mark

mark of rather earlier Antiquity than the rest, in this Eminent Passage, *ἐκένε καὶ οἱ παρεσβύτεροι, καὶ οἱ διάκονοι, μετὰ δεδόντων τῶν πρυτανικωτάτων, καὶ τῆς ἡγεμονίας αὐτῶν ἰσχυρῶς ἐπαρῆσαν τῆς ἐκκλησίας* which implies that this Canon was made for some Church before it was settled under the Episcopal Authority; which might well be in case these Canons of *Peter* and *Paul*, as well as the foregoing of *Paul* alone, were made more Antiently, and only brought by them to this Council; which in both Cases seems to be very Probable. But then the Prayers which follow, as belonging to this Branch, directly refer to the former Liturgy, and are as it were a part of the same. Nor are they other originally than Jewish; and do accordingly Place the Evening Service before the Morning, according to the Custom of that Nation. Here is also a remarkable Character that this Liturgy is Genuine, and belongs to *James*, in its Title, which is Extant in all the MSS.

*καὶ γὰρ ἰάκωβος, ἀδελφὸς μὲν κυρίου Ἰησοῦ τοῦ χριστοῦ, δούλος δὲ ὡς δεῦρ' ἠγορευθεὶς, ἐπίσκοπος δὲ ὑπὸ αὐτῶν τῶν κυρίων καὶ τῶν ἀποστόλων ἱεροσολύμων χειροτονηθεὶς, ταῦτα φησὶ.* Where this *James* is brought in calling himself the *Servant* of Christ, as he does in the beginning of his own Epistle; and 'tis asserted of him that he was ordained Bishop, or appointed to that Office by our *Saviour himself*, as well as by some Number of his *Apostles*; which things are frequently

C. 44. P.  
420.

attested to in by the Antient Writers also, we shall see hereafter. Now since we know that *James* was certainly present at the Third Council of *Jerusalem*, whereto the main of this Book must belong, all Circumstances agree that these Prayers are Genuine, and were really deriv'd from this *James*, and by him inserted into the Acts of the same Council. The Fourth Branch, or concluding Chapter of the Constitutions in this Book, is ascrib'd in almost all the MSS. to the whole Body of the Apostles; *ἐκείνο δὲ κειῆ πάντες ὡρα- γηλόμοιοι* and seems peculiarly refer'd to in the Preface to the *Doctrine of the Apostles*, and that as agreed upon at that time, *A. D.* 67. Accordingly there is an eminent Character which alone agrees to the same time, the Third Council of the Apostles; *ὑπο μω- σείως μὲν γὰρ τῶ θεοφιλεστάτω ἀρχιερεῖς κεισαύθουαν, καὶ ἱερεῖς, καὶ λαῖταί· ὑπο δὲ τῶ σωτήρος ἡμῶν ἡμεῖς οἱ δευτερεῖς ἀποστόλοι· ὑπο δὲ τῶν ἀποστόλων ἐγὼ ἰάκωβος, καὶ ἐγὼ κλήμης, καὶ σὺν ἡμῖν ἔτεροι.* Whence it appears that this last Constitution was made when *James* and *Clement* were both Alive, both Bishops, and both present in Council; which Circumstances do alone suit this Third Council of *Jerusalem*, and do suit the same most exactly; and thereby shew us that it belongs to the same Council, and to no other. The fifth and last Branch of this Eighth Book, contains the *Apostolical Canons*, and plainly belongs to a Fifth Council

G. 46 p.  
421

F. 422

cil of the Apostles at *Jerusalem*, or perhaps at *Cæsarea*, or *Ephesus*, about *A. D.* 86. as has been already observ'd. At this Council the Apostles appear to have made several Additions to the earlier Constitutions, to have subjoyn'd the Names of later Hereticks, and of the later Bishops made by them, and the like ; and at the same Council, to be sure, it was that *Clement* himself annexed that solemn Attestation under his Hand, δι' ἐμῆ κληρώματος by which the true Copies might be known from any false ones ; and from the same Council therefore must all the Genuine Copies be by him sent to the several Bishops, as the most sacred κειμήλιον and πατρισταθίον in the Christian Church, to be carefully and secretly by them transmitted to their Successors for all future Generations. The Chronological Characters are here plain, by the Addition of the later Books of the New Testament, the Epistles of *John*, *Jude*, and *Clement*, not hitherto mention'd ; and by the Omission of *Barnabas*, *Hermas*, the *Apocalypse*, *Esdras*, *Ignatius*, and *Polycarp*, not yet written ; with the mention of *Avilius*, who was made Bishop of *Alexandria*, *A. D.* 84. and of *Clement* as still Alive, who yet, Dyed *A. D.* 88. So that there can be no doubt of the time of this last Council of the Apostles ; nor by Consequence of the time of the putting their last Hand to these Eight Books of Constitutions before us ; which therefore I

always place the middle Year *A. D.* 86. Ten Years before the writing the *Apocalypse*. Nor need we much wonder at the Insertion of the Epistles, as well as the Constitutions of *Clement* here ; altho' they do not use to appear in the Antient Catalogues of the sacred Books of the New Testament deriv'd therefrom ; since by the Nature of the Antient *Disciplina Arcana* we know the Constitutions were not to appear in the publick Copies of these Constitutions : And if the *æ's* belong to all the *Clementines*, as some have suppos'd, the Epistles were under the same Circumstances also. However, *Ignatius's* Citation of even the Second Epistle of *Clement*, together with the Constitutions, secures us they are all sacred Books of the New Testament.

*Ad Philo.*  
§. 7

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## C H A P. IV.

*The External Evidence, or Testimonies for, Citations of, and Allusions to these Apostolical Constitutions.*

**H**AVING now dispatch'd the *Preparatory Observations*, and the *Internal Arguments*, both *General* and *Chronological* for these



these Constitutions, and demonstrated how exactly and surprisngly every thing concurs to the Establishment of the certain sacred Truth, and Apostolical Authority of the same; nay, I think in a rather greater degree than the like Arguments confirm the undoubted Books of the New Testament; I shall now come to the main Confirmation of all, *viz.* to shew, by a large Induction of particulars, that these sacred Constitutions have all the *External Evidence* from Citations, Allusions, and Testimonies, that their secret Nature could possibly allow: That the whole Christian Church throughout the World was every where Establish'd on the Foundations, and Govern'd by the Rules herein contain'd; and these as still deriv'd from such a sacred and secret traditional *Depositum* belonging to the Apostolical Churches; that the remains every where of the first Liturgies, or Forms of Divine Administrations for Baptism, the Eucharist, Ordinations and the like, appear to be still in a manner the very same with those now Extant in these Books; that the Bishops of the Apostolical Churches do perpetually cite or make use of their *very Words*, as having these sacred Books themselves in their Custody; which is seldom observ'd as to others; and never but as to such who were acquainted with some of those Apostolical Churches: I mean till the Publication of them in the Fourth and following

Centuries ; when all Christians quoted and made use of them ; at least in all the Eastern Parts of the Church : That their greatest Enemies, the Orthodox, never did, and never could properly *deny* their Apostolical Authority ; but only in very late Ages began to cast a groundless Imputation upon them, as if they had been interpolated by Hereticks. I may well call it a *groundless* Imputation, whilst it was not only morally impossible that any Hereticks should seize upon the Archives of all the Apostolical Churches, and corrupt all the Copies ; but whilst every individual Place where such Heretical Interpolations are suspected, is exactly agreeable to the most undoubted Original Expressions and Notions of Christianity, and attested to by the oldest Writers and Quotations elsewhere ; and whilst every individual Interpolation, which certainly appears to be such, is evidently owing to the Orthodox, and generally to the most Orthodox Church of *Rome* her self. And I venture to say that all this is demonstratively True in the Old Books of Christianity. I say *demonstratively True*. For notwithstanding the weak and injudicious Attempts of *Dallee*, that very Learned and very Partial Writer, the Testimonies under this Head are so plain, numerous, and emphatical, that I cannot but look upon them as *intirely Satisfactory* ; which in matters of this Nature is all that ought to

to be meant by the Word *Demonstration*. Now because my Testimonies under this Head will be very numerous, I shall distinguish them according to the order of Time; and place them under the several distinct Ages of Christianity, from the very Days of the Apostles, till the Twelfth Century. Only with this difference, that the Testimonies which are the earliest; and consequently of the greatest Authority shall be more exactly and particularly set down; whilst after the first Four Centuries some few only shall be occasionally produc'd, for the continuation of the Series and History relating to them.

*Century. I.*

I. The Customs and Practices of the *The- About A.D.*  
*rapeuta*, mention'd by *Philo*, which to me <sup>40</sup>  
 seem to belong to the imperfect Settlements  
 of Christianity in *Egypt* and elsewhere, be-  
 fore the writing of any of the Books of the  
 New Testament, will claim the first Place  
 in the order of Time, for the confirmation  
 or illustration of these Constitutions of the  
 Apostles; which tho' not so soon committed  
 to Writing, were yet as Antient as the Forty  
 Days before our Saviours last Ascension, and  
 preach'd and settled by the Apostles from the  
 very beginning of Christianity, in all the  
 several Churches plant'd by them; as every

where appears in the Epistles which they afterward wrote to them. I shall here and every where set down the Words of other Authors themselves, for the Readers greater Satisfaction; because they may not be at Hand. But the parallel Places in the Apostolical Constitutions any way illustrated by them, I shall generally refer to in the Margin only; because I herewith publish them at large; and because every Learned Man, who designs to Examine this matter to the bottom, ought not to content himself with particular Citations out of them, but at first to Read them over so often and so carefully that he may be readily able to judge of the Reasonings and Attestations, either intirely without, or at least with a very little hint to the same Constitutions. Reserving still to my self the Liberty to set down some very remarkable Passages from them distinctly, and to compare them particularly with the Antient Testimonies belonging to them, for the Readers more complete Satisfaction.

## Therapeutæ.

## Constitutions.

Op Philon.  
Jud. Fran-  
cosurt.  
1791. p.  
885. —  
923

Ἐκ φύσεως καὶ τῆς ἰσχύος τῶν  
μυῶν ἐπαυθὲς ἀδυνατεῖ διαπραπιδεῖν τὸ  
ὄν, ὁ καὶ ἀγαθῆς κρείττον βῆσι, καὶ  
ἐπίσης εἰληκευέσεσθον, καὶ μὴνάδος  
ἀπχερῶν ἄπερ.

Passiva

Ἄπο-

Ἀπολείπῃσι τὰς ἐσίας ὑοῖς  
ἢ θυγατέρας, εἴτε καὶ ἄλλοις  
βωημέσιν, &c.

Act. 4. 32. &c. L. vii.  
c. 12. p. 366

Ὅπου ἔν ἐκείνοις τῶν ἐσίων,  
ὡς ἐσθελῶς ἐπὶ δόλεαζύμμοι  
φύγουσιν ἀμετασρεπῆτι, καὶ ἑλι-  
πόντες ἀδελφοὺς, τέκνα, γυναι-  
κας, γονεῖς, πολυανθρώπους  
βουλεθείας, φιλικὰς ἐπιταρθείας,  
τὰς πατείδας ἐν αἷς ἐγεννήθη  
καὶ ἐτερέφθη.

Luke 14 26

Ἐκείτω δὲ ἔστιν οἴκημα ἱε-  
ρον, ὁ καλεῖται βουλεθείον, καὶ με-  
τασρεπῶν ἐν ᾧ μετάνομοι τὰ  
βουλεθείον βίβη μετάνομα τελέωνται.

L. viii. c. 13 p. 405.  
Can. 85

Μηδὲν εἰσομιζούσας, μὴ πο-  
τὸν, μὴ στίον, μηδέτι τῶν ἄλ-  
λων ὅσα πρὸς τὰς τῆς σώματος  
χρείας, ἀλλὰ νόμους, καὶ λόγια  
παιδαγωγικά διὰ σωφροσύνης, καὶ  
ὑμνους, καὶ τὰ ἄλλα οἷς ἐπισημη-  
καὶ εὐσεβεία βουλεύσονται καὶ τελει-  
ῶνται.

Passim

Δις ἡ καὶ ἐκείτην ἡμέραν  
εἰώσασιν εὐχεσθαι, ὡς καὶ ἡμεῖς,  
καὶ ὡς καὶ ἡ ἐσπέρας.

L. ii. c. 59. p. 267.  
268. c. 36. p. 246

Τὸ ἡμεῖς ἐκείτην μετάνομα  
ἐσπέρας διὰ τῆς βουλεθείον ἔστιν  
αὐτοῖς ἀσκησις. ἐντυγχάνοντες  
γὰρ τοῖς ἱεροῦσιν γράμμασι  
φιλοσοφῶσι, καὶ πάτερτον φιλο-  
σοφίαν ἀλλήλοισιν.

L. viii. c. 13. p. 405.  
& passim

Ἔστι

Ἔστι ὃ αὐτοῖς καὶ Συγγράμ-  
ματα παλαιῶν ἀνδρῶν [*se-*  
*nium, uti mox.*] οἱ τ' αἰρέσεως  
ἀρχηγὸν γενόμενοι πολλά μνη-  
μεία τ' ἐν τοῖς ἀλληγορημαῖοις  
ἰδέας ἀπέλιπον· οἷς κατὰ περ-  
παιν ἀρχετύποις χρωόμενοι μι-  
μῆν τ' ὑποαίρεσεως τ' ἔχον.

Ὡς ἂν θεωρῆσι μῦθον, ἀλλὰ  
καὶ ποιῶσιν ἄσματ' αὐτὰ καὶ ὕμνους εἰς  
θεῶν, ὅσων περὶ τοῖων μέτρων καὶ  
μελῶν, ἃ ῥυθμοῖς Σεμνοτέροις  
ἀναγκασίως χρασαίτησι.

Τὰς μὲν ἐν ἑξ ἡμέρας χροεῖς  
ἔχουσι μὲν μέγιστα παρ' ἑαυτοῖς,  
ἐν τοῖς λεπτέροις μοναστηρίοις  
φιλοσοφῶσι, πῶς αὐλοῖον ἔχον  
ὑποβαίνοντες, ἀλλ' ἐστὶν ἔξ α-  
πόπτου θεωρῶντες. τ' ὃ ἐβδόμης  
Σωτέρων, κατὰ τὸν εἰς κρι-  
τὸν Σύλλογον.

Καὶ κατὰ ἡλικίαν ἐξῆς καθε-  
ζον, μὲν τὸ ὑπέροχον χρο-  
μαίτη.

Παρελθόντων δὲ ὁ ὑπεροχὸς ταῖος,  
καὶ τῶν δογματικῶν ἐμπειρότατος  
ἀγαλέγη.

Κατὰ ἡλικίαν ὃ αἱ ἄλλοι πάν-  
τες ἀκροῶν.

Τὸ ὃ κριτὸν τῶν Σεμνοῶν,  
εἰς ὃ τ' ἐβδόμης Σωτέρων, δι-  
πλάσις ἐστὶ ὑπέροχος, ὃ μὲν εἰς

*Evangelium secundum*  
*Aegyptios, &c.*

*Passim*

*Passim*

*L. ii. c. 57. p. 260. &c.*  
*L. viii. c. 13. p. 405*

*L. ii. c. 57 p. 263. L. viii.*  
*c. 5. p. 392*

*L. ii. c. 57. p. 261,*  
*263, 264*

*L. ii. c. 57 p. 260, &c.*  
*L. viii. c. 13. p. 405*

ἀνδρῶνα, ὃ ὅ εἰς ἡλιακῶν πιν  
 ἀποκλείεις. καὶ γὰρ καὶ ἡλιακῶν  
 ἐξ ἑσθῆς (σινακῶν), τὸ ἀν-  
 τὸν ζῆλον καὶ τὸ ἀπὸ πῶς παρῶν  
 εἶχουσι, ἔσθ.

Ἐγκράτειαν δὲ, ὡς περ πιν  
 δεμέλιον, παρῶν ταλαλόμῃσι  
 τῆ ψυχῆ, ἔσθ.

L. iii. c. i. p. 274

Ἐνιοὶ ὅ καὶ ἐξ ἡμερῶν ἡμερῶν  
 ὑπομνήσκον) ἔσθῆς. — πι-  
 νες— ὡς καὶ παρῶς διπλασίονα  
 χρόνον ἀντέχειν, καὶ μάλιστα δι  
 ἐξ ἡμερῶν ἀπογυῖαται ἔσθῆς  
 ἀναγκαῖα.

L. v. c. 18. p. 322  
 L. viii. c. 23. p. 369

Τὴν ὅ ἐβδόμῃσι παρῶν  
 πιν καὶ παρῶν νομίζοντες  
 ἔσθ), ἐξαιρέτε γέως ἡξιώμασιν  
 ἐν ἡ μὲν τὸ ψυχῆς ὀπιμέλειαν  
 καὶ τὸ σῶμα λιπαίνουσι.

Passim

Κατὰ τὰς τὸ παρῶν Μω-  
 σέως ἱερωτάτας ὑφηγούσας, ἔτοι-  
 πὸ μὲν παρῶν ἀφαιρίζον) δι  
 ἐπὶ ἐβδομάδων· ἢ μόνον πιν  
 ἀπὸ ἐβδομάδα, ἀλλὰ πιν  
 διώαμιν περῶντες. — ἐστὶ δὲ  
 παρῶντις μεγίστης ἑορτῆς, ἢ  
 πεντηκοντῆς ἔλαχεν, ἔσθ. Ὑ-  
 ποσημαίνοντος πινος τῆς ἑφημε-  
 ρούτων— παρῶντις τῶν παρῶν

Πεντηκοστή passim

Μετὰ δὲ τὰς οὐχὰς οἱ  
 παρῶντις κατὰ κλίον), τὸ  
 εἰσπερίσειαν ἀφαιρέσει. Πρεσ-  
 βυτέρως

L. viii. passim  
 prius

Ευτέρως γὰρ ἢ τὰς πολυετείς καὶ παλαιὰς νομίζουσιν, ἀλλ' ἐπιημιδῆ νέες παῖδας, εἰάν ὀψὲ τ' ὑποταρπίσῃ· ἐραδιῶσιν· ἀλλὰ τὰς ἐκ ὑψηλῆς ἡλικίας ὀνηθῆσθαι καὶ ἀκρῆσθαι τὰς θεωρητικῶν μέρη φιλοσοφίας. Σωεσιδῶν) ὅ καὶ γυναικας ὧν πλείεσται γεαία, ἄρ. δένον τ' ἀγνείαν, ἔσται ἀνάγκη.

Διδυμενέμη) ὅ ἡ κατὰ κλισίαι, χεῖρὶς μὲν ἀνδράσιν, ἐπὶ δεξιᾷ, χεῖρὶς δὲ γυναιξίν, ἐπὶ ὑώρυμα.

Ἀσκητῆς.

Ἐν ὅ τὰς ἱερῶν τέτρω Συμποσίῳ δ' ἔλθ. μὲν ἑσθλῆς, ἐλδύθεροι δὲ ὑποηρετῆσι, τὰς δ' ἀκρονικῆς γαίας ἔπιτελῶντες. — οἱ νέοι τῶν ἐν τὰς Συτήματι. ἄζωσοι δὲ καὶ κατὰ μέγροι τὰς χητωνίσκας εἰσίσιν ὑποηρετῆσιν. — γῆναι δὲ τὰς δ' ἀκρονιμένας ἐν ὑσμῶνι πρὸς ὑποηρεσίαν ἐποίμας. Ὁ μὲν γολαγοτέρω γῆ) τῆ διδασκαλία. Αἱ δὲ δ' ἐξηγητῆς τῶν ἱερῶν γεαμμάτων γίνονται, δι' ὑπονοϊῶν, ἐν ἀλληγορείαις, ἔσ.

Ὁ πρὸς ἐδρ.

Ἐπειτα ὁ ἀναστὰς ὕμνον ἀδῆ πεποιημῆσον εἰς τ' Θεόν. ἔσ.

Πάντων

L. ii. c. 28. p. 241

prius

prius

Diaconi. passim

Διδασκαλία. One of the Titles of the Constitutions. Ὁ prius.

Πρὸς ἐδρ. L. viii. c. 16.

p. 407

passim



Πάντων χ<sup>τ</sup> πολλῶν ἡσυχίαι prius  
ἀκροαθῆναι.

Πλὴν ὅποτε τὰ ἀκροαθῆναι  
καὶ ἐφύμνια ἀδεῖν δεοί· τίτε  
ἡδ' ἐξηχῶσι πάντες τε καὶ πᾶσιν.

Οἱ νέοι πλὴν τραπέζαν εἰσπο- forte' Ἀγάπη Jud. v. 12.  
μίξουσιν, ἐφ' ἧς πρὸς ἀγαθόν σι- L. ii. c. 28. p. 241  
πῶν, ἀρ<sup>τ</sup>θ<sup>ο</sup> ἐξυμωμῶθ<sup>ο</sup>, μετὰ  
προσεψήμια αἰών, &c.

Μετὰ δὲ τὸ δεῖπνον ἢ ἱεραὶ  
ἀγνοοῦσι πρὸς ἡσυχίαν. ἀγνοοῦσι δὲ ἢ  
πρὸς ἡσυχίαν ἢ ἕσπιν τέτοιον.

Τὰς τε ὄψεις καὶ ὄλον τὸ σῶμα L. ii. c. 57. p. 264  
πρὸς πλὴν ἕω πάντες.

II. The next Testimonies for these Con-  
stitutions are those taken out of the *Books*  
*of the New Testament*, own'd for such by  
all among us: Which exceeding often do  
one way or other bear witness to them. So  
especially do the parallel Constitutions de-  
riv'd from *Paul* to his Churches, and above  
all those to *Timothy* and *Titus* his Bishops,  
confirm the same. Tho' indeed 'tis not al-  
ways easy to determin whether those Books  
cite and allude to these, or these cite and al-  
lude to those; nor indeed, whether they do  
not both sometimes cite or allude to common  
Books or Passages now lost, but well known  
in those first times of the Gospel. I shall  
only, for a Specimen, select some of the  
principal Parallel Places, and leave the rest,  
which

which are still not a few, to the Readers own search and observation.

	Scripture.	Constitutions.
<i>Matt.</i> 3. and 4	Christ's Baptism, and 40 Days Fasting afterward.	<i>L. vi. c. 22. p. 368, 369</i>
<i>passim</i>	The Demoniacks, and the casting out Devils.	<i>L. viii. c. 1. p. 387. c. 7. p. 394</i>
5. 17	Μὴ νομίζετε ὅτι ἦλθον καταλύσαι τὴν νόμον, ἢ τὰς προφῆτας· ὅτι ἦλθον καταλύσαι, ἀλλὰ πληρῶσαι.	<i>L. i. c. 1. p. 200 L. vi. c. 19. p. 349. c. 23. p. 352</i>
v. 34	Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμώσαυ ὅλως.	<i>L. v. c. 12. p. 311. L. vi. c. 23. p. 353. L. vii. c. 3. p. 364</i>
6. 3	Μὴ γνώτω ἡ ἀρεσεῖά σου τί ποιεῖ ἡ δεξιὰ σου.	<i>L. iii. c. 14. p. 285. 286</i>
v. 9—13	The Lord's Prayer, with part of the present Doxology.— with the whole.	<i>L. vii. c. 24 p. 370</i>
7. 15	Προσεχετε δὲ ἀπὸ τῆς ψευδοπροφητῆς, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες.	<i>L. iii. c. 18. p. 289</i>
9. 15	Ἐλεύθονται ἡμέραι ὅταν ἀπὸ τῆς ἀπ' αὐτῆς ὀνομασίᾳ, καὶ τότε νηστεύσειν.	<i>L. vi. c. 6. c. 6. p. 333. c. 6.</i>
13. 31	Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἡκόσῳ Σινάπτεως.	<i>L. vi. c. 18. p. 322</i>
18. 11. c. Luc.	Πρόβατον ἀπολωλὸς, καὶ προβάτα ἐνανθήκοντα ἐννέα.	<i>L. iii. c. 5. p. 277</i>
15. 4 20. 22. 23	Βάπτισμα αἵματι.	<i>L. ii. c. 20. p. 228</i>
	Ἰωαννά	<i>L. v. c. 6. p. 304</i>

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21. 9	Ὡσαυτὰ τὰς ὑμῶν Δαβίδ· ἐυλογημήσθε ὁ ἐρχόμενος ἐν ὀνόματι κυρίου Ὡσαυτὰ ἐν τοῖς ὑψίστοις.	L. vii. c. 26 p. 371 L. viii. c. 13. p. 404
	Love to God and our Neighbour, the two first Commandments.	L. vii. c. 2. p. 362
24. 11	Πολλοὶ ψυδοπροφήται ἐ- γερθήσονται καὶ πλανήσουσι πολ- λούς.— ψυδοῦχοις ἐ ψυδο- προφήται.	L. vii. c. 32. 372
v. 24		
v. 30	Τὸ ζημεῖον τῷ ἄνθρωπῳ.	L. vii. c. 32. p. 373
25. 1. 6c.	The Parable of the Ten Virgins.	L. ii. c. 13. p. 221
26. 6 27. 6 28	The Passion, Crucifixion, and Resurrection of Christ.	L. v. c. 14. p. 316. 6c.
Luc. 7. 46	Ἐλαίῳ πλὴν κεφαλῶν μου ἔσθι	L. ii. c. 32. p. 244
Joh. 11. 2	ἤλειψας· αὐτὴ δὲ μύρω ἤλειψε μου τὰς πόδας.	L. iii. c. 15. 16. p. 288 L. vii. c. 22. p. 368 C. 42. 44. p. 380. 381
Luc. 16. 22	Ἐγγύετο δὲ ἀποθανεῖν τὸ πτω- χὸν, καὶ ἀπέπεσθαι αὐτὸν ἐπὶ τῆς Ἀγγέλων εἰς τὸ κύλπον τοῦ Ἀβραάμ.	L. viii. c. 41. p. 418
18. 12	Νησεύω δὲ δις ἑβδoμάτη.	L. vii. c. 23. p. 369
Ibid	— δὲ πνευματικῶ πάντα ὅσα κτῶμα.	L. ii. c. 25. p. 236. c. 35. p. 245, 246. L. vii. C. 29. p. 372. L. viii. c. 30 p. 411
Joh. 1. 1.	Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος, 6c.	L. viii. c. 41. p. 418
v. 18	Θεὸν ἑώρακε πῶποτε.	L. viii. c. 5. p. 391. c. 15.
v. 46	Ὅν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προσφῆται.	p. 406 L. v. c. 20. p. 325. L. vi. c. 11. p. 340
	Ἀβραάμ.	

8. 56 Ἀβραάμ ὁ πατὴρ ὑμῶν ἠγαλιάσατο ἵνα ἴδῃ τὴν ἡμέραν πρὸ ἐμοῦ, καὶ εἶδε, καὶ ἔχαρη.
10. per tot. Ποιμὸν, Πρωτατα.
11. 49. & 18. 14 The Prophecy of Caia-  
phas.
15. 27. Ἐκείνος μάρτυρήσῃ πρὸς ἐμὲ.
- Act. 5. 32. Τὸν μόνον ἀληθινὸν Θεόν.
- Joh. 17. 3 Ὁφονται εἰς ὃν ἐξεκέντησθε.
19. 37 Ὡρα προσδύχης τρίτη.
- Act. 11. 15 Ἐκτι.
10. 9 Ἐνάτη — με χει
3. 1
10. 30 ταύτης τῆς ὥρας ἦλυθον νησεύων, καὶ τὴν ἐνάτην ὥραν προσδύχοντες ἐν τῷ οἴκῳ μου.
- passim
13. 2. 3. Νησεύων — τότε νητέδουσαν καὶ προσδύχοντες καὶ ὀπιθεντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. — χειροτονήσαντες δὲ αὐτοῖς παρεσβυτέρως καὶ ἐκκλησίαν, προσδύχοντες καὶ νητέδων.
13. 15. Vid. v. 27. Μετὰ δὲ πρὸ ἀνάγνωσιν τῆς νόμου, καὶ τῆς προφητείας. — Ἄνδρες ἀδελφοί ἐστὶ λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸ λαὸν λέγετε. —
16. 25 Πρὸςδύχοντες ὑμῖν τὸν Θεόν. — λαλῶντες ἑαυτοῖς ψαλμοῖς καὶ ὑμνοῖς καὶ ᾠδαῖς πνευματικαῖς.
- L. v. c. 20. p. 325. L. vii. c. 33. p. 373.
- L. viii. c. 12. p. 402
- L. viii. c. 2. p. 389
- L. iii. c. 17. p. 288. L. v. c. 7. p. 309. L. vii. c. 22. p. 368
- L. v. c. 15. p. 320. c. 16. p. 321. L. vi. c. 23. p. 352
- L. v. c. 19. p. 324
- L. v. c. 19. p. 323. L. viii. c. 34. p. 415
- L. ii. c. 57. p. 255. L. vii. c. 25. c. p. 370, &c.
- L. viii. c. 12, &c. p. 398, &c.
- L. viii. c. 4 &c. p. 390, &c. c. 16, &c. p. 406, &c.
- L. ii. c. 57. p. 261, &c.
- L. viii. c. 5. p. 392
- L. viii. c. 13. p. 405

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6, 3, &c. The Ordination of the Seven Deacons.

8, 9, &c. Simon Magus's History.

9, 15  
Rom. 6, 1, &c. Παύλῳ σκευῶ ἐκλογῆς.  
The Explication of Baptism. — εἰς ὃν ἡρεθίζετε τῶν διδασκῶν.

Rom. 13, 1, &c. Obedience to Magistrates.  
Deaconesses.

16, 1  
v. 16 Ἀσπάζεσθε ἀλλήλους ἐν φιλήματι ἀγίῳ.

v. 17 Παρὰ τὴν διδασκῶν ἣν ὑμεῖς ἐμάθετε.

1 Cor. 4, 17 Διὰ τῆτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἔστι τέκνον μετὰ ἀγαπῆτον καὶ πιστὸν ἐν κυρίῳ ὃς ὑμῶν ἀναμνήσει τὰς ὁδοὺς μου, τὰς ἐν χειρῶν, καὶ δὴς πρηταχθῆ ἐν πίσσει ἐκκλησίᾳ διδασκῶ.

6, 1, &c. Going to Law before Unbelievers.

Vid. Jam. 2, 1, &c.  
1 Cor. 7, 6, &c. Τῆτο ἢ λέγει καὶ Συγγνώμῃ, ἐκτὸς ὀπιταγῶν.

v. 17 Concerning Virgins.

v. 25 Οὕτω ἐν τῇ ἐκκλησίᾳ πάσαις ἡγαπάσθαι.

9, 14 Οὕτω καὶ ὁ κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τῆ εὐαγγελικῆ ζῆν.

23, 2 Καθὼς ἡρέθισα ὑμῖν τὰς παραδόσεις, κατέχευ.

S Ἐάν

L. viii, c. 46, p. 422

L. vi, c. 7, &c. p. 334 &c.

L. ii, c. 24, p. 234, c. 55, p. 259, L. vi, c. 14, p. 343

L. iii, c. 16, 17, 18, p. 288, 289, L. vii, c. 22, p. 368, 369, c. 39, &c. p. 378, &c.

L. iii, c. 15, 16, p. 287, 288, c. 19, p. 289

L. vi, c. 17, p. 348, L. viii, c. 19, 20, p. 407, 408

L. ii, c. 57, p. 264, 265, L. viii, c. 11, p. 398

Διδασκαλία one Name of the Constitutions.

See L. vi, c. 18, p. 349

L. ii, c. 46, p. 264

vid. page 8, 9, priors.

L. iv, c. 14, p. 299

Διάταξις one Name of the Constitutions.

L. ii, c. 25, p. 236, c. 35 p. 245, 246, L. vii, c. 29, p. 372, L. viii, c. 30, p. 411, 412

Παράδοσις one Name of the Constitutions.

- v. 14 Ἐάν ἀνὴρ κρηᾶ, ἀπμία ἀπὸ ἔστ.
- v. 16 Ἡμεῖς τοιαύτω Συνήθειαν σοῦ ἔχοντες, σοῦ αἱ ἐκκλησίαι τῆ Θεῶ.
- v. 18, 22 Ἐκκλησία, for the place of Publick Assemblies.
- v. 14, 28 Ἐγὼ γὰρ πρῶτα λαβὼν ἀπὸ τῶ κρηῖν, ὃ καὶ πρῶτα ἔδωκα ὑμῖν.
- v. 23 34, 35 Τα δὲ λοιπὰ ὡς ἀν ἔλθω ζατάξομαι.
- v. 34 Ἐν ἐνὶ πνόματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν. — καὶ πάντες εἰς ἐν πνεῦμα ἐποπτήθημεν. Πῶς ἐρεῖ τὸ Ἀμὴν ὅτι τῆ σῆ εὐχαριστία;
- v. 12, 13 Ἐν ἐνὶ πνόματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν. — καὶ πάντες εἰς ἐν πνεῦμα ἐποπτήθημεν. Πῶς ἐρεῖ τὸ Ἀμὴν ὅτι τῆ σῆ εὐχαριστία;
- v. 14, 16 Ἐν ἐνὶ πνόματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν. — καὶ πάντες εἰς ἐν πνεῦμα ἐποπτήθημεν. Πῶς ἐρεῖ τὸ Ἀμὴν ὅτι τῆ σῆ εὐχαριστία;
- v. 22 Αἱ γλώσσαι εἰς σημεῖον εἰσιν, καὶ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις.
- v. 34 Αἱ γυναικες ὑμῶν ὡν ἔστι ἐκκλησίαις Σιγάτωρ, &c. Γυνὴ ἐν ἡσυχία μέμμετανέτω ἐν πόσει ὑποταγῆ. Γυναικὶ ὡ διδάσκειν σοῦ ὅσην ἔστω.
- v. 34 1 Tim. 2, 13, 12 Αἱ γυναικες ὑμῶν ὡν ἔστι ἐκκλησίαις Σιγάτωρ, &c. Γυνὴ ἐν ἡσυχία μέμμετανέτω ἐν πόσει ὑποταγῆ. Γυναικὶ ὡ διδάσκειν σοῦ ὅσην ἔστω.
- 1 Cor. 14, 37 Ἄ γραφω ὑμῖν τῶ κρηῖν εἰσιν εἰσπλά.
- v. 40 Πάντα εὐχημένως, καὶ κατὰ τὰς τάξιν γινέσθω.
- v. 15, 1, &c. Of the Resurrection of the Dead.
- v. 7 Ἐπειτα ὤφρη Ἰακώβω.
- v. 19 Βαπτίζονται ὑπὲρ τῶ νεκρῶν. Σιω
- L. i, c. 3, p. 202
- Passim:
- Passim.
- Παράδοσις one Name of the Constitutions.
- Διάταξις one Name of the Constitutions.
- Præ de Baptismate & L. viii, c. 12, p. 403
- L. viii, c. 12, p. 404
- L. viii, c. 1, p. 387, 389
- L. iii, c. 6, p. 277, &c. c. 9, p. 282
- Τάξις one Name of the Constitutions.
- L. v, c. 7, p. 305—309
- L. viii, c. 35, p. 416

# Cap. IV. Apostolical Constitutions. 259

16, 1, Rom.	Συὸ τῆ κατ' οἶκον αὐτῶν ἐκ-	L. vi, c. 30, p. 358
16, 5, Col. 4	κλησία.	
15, <sup>Phil.</sup> em.	Μαράν Ἀδοί.	L. viii, c. 34, p. 415
v. 2	Ὁ δὲ βεβαῶν ἡμᾶς σὺν ὑμῖν	L. vii, c. 26, p. 371
2 Cor. 1,	εἰς χεῖρσιν, καὶ χεῖρας ἡμᾶς	L. iii, c. 15, 16, 17, p.
21, 22	Θεός. ὁ καὶ σφραγισάμενος ἡ-	288, L. vii. c. 22, p. 368,
Vid. Eph.	μᾶς, καὶ δὲς τ' ἀρραβῶνα τῆ	c. 27, p. 371, c. 42, 43,
1, 13, 14,	πνεύματι ὃν ταῖς καρδίαις	44, p. 380, 381
ὁ 4, 30	ἡμῶν.	
2 Cor. 3, 1	Συσαπικῶ ἐπιστολά.	L. ii, c. 58, p. 266
11, 13	Οἱ γὰρ ποιῶται ψόδα πόσο-	L. vi, c. 16, p. 344, ὁ c.
	λογοί.— μεταχηματισθέντες εἰς	
	ἀποστόλους χεῖρσιν.	
Gal. 3, 17	Διαδικῶν περικυρωθῆναι	L. v, c. 20, p. 325
	ὑπὸ τῆ Θεοῦ εἰς χεῖρσιν.	
6, 6	Κατηχέμενος.— κατηχῶν.	L. vii, c. 39, 40, p. 378,
Eph. 2, 18	Δι' αὐτῶν, ἔχμενος τὴν περ-	379
Vid. 6, 18	ραγωγίαν οἱ ἀμφοτέρω, ὃν ἐνὶ	L. vi, c. 14, p. 343
	πνεύματι, πρὸς τ' πατέρα.	
Philip. 3, 16	Τῶν αὐτῶν σοιχεῖν κηρόνι.	Κανὼν one Name of the
Colos. 2, 3	Ἐν ᾧ εἰς διπλωρὸν τ' ἑσφίας	Constitutions.
	καὶ τ' γνώσεως ἀπόκρυφοι.	Doctrina & Disciplina
2 Thes. 2, 2	Μήτε διὰ πνεύματι ὃν, μήτε	arcana contain'd in
	διὰ λόγου, μήτε δι' ἐπιστολῆς.	these Constitutions, Vid.
v. 3, ὁ c.	Ἄνθρωπος τ' ἀμάρτιας, ὁ c.	page 130, ὁ c. prius.
Vid. 1 Joh.	Ἀντίχειρ ὃν.	Passin.
2, 18, 22	Κρατέτε τὰς παραδόσεις,	L. vii. c. 32, p. 372, 373
2 Thes. 2, 15	ἃς ἐδιδάχθητε, εἴτε διὰ λόγου,	Παράδοσις one Name of
	εἴτε δι' ἐπιστολῆς ἡμῶν.	the Constitutions.
3, 6	Στέλλεσθε ὑμᾶς ἀπὸ παντός	Παράδοσις one Name of
Vid. v. 10,	ἀδελφῶν ἀτάκτως περιπατῶν-	the Constitutions.
14		

τῶ, καὶ μὴ κτ' ἅ τω ἄλλοις  
ἢν παρέλαβε παρ' ἡμῶν.

1 Tim.

Διδασκαλία. Ὑπαίνοσα

Διδασκαλία one Name  
of the Constitutions.

2 Tim. Tit. διδασκαλία.

Vid. et. L. vi, c. 14—

passim 2,

Ῥωμάταις καὶ τὰς γυναικας

18, p. 343—349

v. 9,

Vid. 1 Pet.

ἐν καταβολῇ κηρυξίῳ, μτ' αἰ-

3, 1, &c.

δῶς καὶ ὠφρυσίνης κηρυξίῳ ἑαυ-  
τάς, μὴ ἐν πλέγμασιν, ἢ χρυ-  
σῶ, ἢ μαργαρίταις, ἢ ἰματιο-  
μῶ πολυτελεῖ.

L. i, c. 8, p. 208, 209

1 Tim. 2,

Prayers, &c. for those  
in Authority.

L. viii, c. 13, p. 404

1, &c.

Rules for Bishops and  
Presbyters.

L. ii, per tot. L. vii, c.  
31, p. 372

3, 1, &c.

Tit. 1, 6,

&c.

ibid.

Rules for Deacons, &c.

Ibid.

1 Tim 3, 16

Μεγα εἶσι τὸ τῆς εὐσθείας  
μυστήριον· Θεὸς ἐφάρρωσθη ἐν  
σαρκί.

L. iii, c. 5, p. 277

4, 1

Τὸ ὃ πνεῦμα ῥητῶς λέγει,  
ὅτι ἐν ὑστέροις ἡμερίαις ἀποση-  
συντή πινες τ' πίσεως· προσέ-  
χοντες πτόμασι πλάνοισ, καὶ  
διδασκαλίαις δαμνῶν.

L. vi, c. 10, p. 339 c.  
18. p. 349

v. 3

Κωλύόντων γαρμῶν.

L. vi, c. 10, p. 339,

v. 3, 4

Ἀπέχεσθαι βουρμάτων, ἃ ὁ  
Θεὸς ἐκτίσεν εἰς μεταβολήν μτ'  
εὐχαριστίας τοῖς πιστοῖς, καὶ ἐπε-  
γνωκῶσι τὴν ἀλήθειαν· ὅτι πᾶν  
κτίσμα Θεῶ καλόν, καὶ ὁδὸν  
ἀπέβλητον, &c.

c. 11, p. 340, c. 14, p.  
343  
Ibid.

v. 6

Τῆς καλῆς διδασκαλίας, ἢ

L. vi, c. 18, p. 349

ibid. 1 Tim.

ἄρρηκτέον.

3, 10

Μηδ' εἰς



# Cap. IV. Apostolical Constitutions. 261

v. 12	Μηδείς σε τ' ἰερότητα κα- ταφρονείτω.	L. ii. c. 1, p. 213, 214
v. 14, <i>Vid.</i> 5, 20	Μετὰ ἐπιπέσεως τῶν χλεῶν τῆς παρεσβυτερίν.	No parallel; unless in the Churches without Bishops.
5, 1, 2, 3, 4	Πρεσβύτεροι, Νεώτεροι. Πρεσβύτεραι, Νεώτεραι.	
v. 5, 6	Ἡ ὄντως χῆρα καὶ μεμνη- μένη ἠλπιεν ἐπὶ τ' Θεῶν, καὶ προσμένει τ' δέησεν καὶ προ- σούχῃς νυκτὸς καὶ ἡμέρας. ἢ ὅ σπουταλῶσα ζῶσα πέθνηκε.	L. ii, c. 28, p. 241, c. 57, p. 264  L. iii, <i>passim.</i> & <i>alibi</i> <i>passim.</i>
v. 9, 10, 11	Χῆρα καταλεγέτω μὴ ἔ- λαττον ἐπ' ἑξήκοντα, γηροῦνα ἐνὸς ἀνδρός γυνή. &c.	L. iii, c. 1, p. 274
v. 12	Ἐχουσι κείμεν, ὅτι τινὲς προφύτω πῖσιν ἠδέτερον.	<i>ubi prius.</i>
v. 13	Ἄμα ὃ ἀργὴ μανθάνουσι, παιερχόμενοι παῖς οἰκίας καὶ μένον ὃ ἀργὴ, ἀλλὰ καὶ φύλα- ροι, καὶ παίερχοι, λαλέτω τὰ μὴ δεόντα.	L. iii, c. 7, p. 280, 281
v. 19	Κατὰ παρεσβυτέρου κατηγο- ρίαν μὴ πῶδε δεχέσθαι, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μέρτεσιν. Χωρὶς προκείμεν, μηδὲν ποιῶν κατὰ προσηκίαν.	L. ii, <i>passim.</i>
6, 1, &c.	Domestical Duties.	
Tit. 2, 1, &c.	Εἴ τις ἐπεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, ταῖς τῆς κρείου ἡμεῶν Ἰησοῦ Χρι- στοῦ, καὶ τῆς κατ' ὠσεβείαν δι- δασκαλίας, Τετύφωται, μηδὲν ἐπιπα-	L. iv, c. 11, 12, 13, p. 298, 299 L. vi, c. 14, — 18, p. 343—349

ὀπισθάμεθα, ἵνα ῥοσῶν ᾤξει  
ζητήσεις καὶ λογαρχίας, Ἦ.ο.  
ἀφίστασθ' ἀπὸ τῆς πλείων.

v. 15, 16

Ὁ μακάριος καὶ μόνος δυ-  
νάστης. — ὁ βασιλεὺς τῆς βασι-  
λευσίαν, καὶ κλέος τῆς κυ-  
ριότητος. ὁ μόνος ἔχων ἀνα-  
τασίαν, φως οὐκ ἔστι ἀποχρηστικόν.

See the Prayers in the  
vii. and viii. Books.

2 Tim. 1, 5

Ἐν τῇ μέμνη σε Λοιδί.

L. vii, c. 46, p. 384

2: 2

Ἄ ἤκαστος παρ' ἐμοῦ ἔχει  
πολλῶν μυστήρων, [Vid. I Tim.  
vi. 12.] ταῦτα ᾠχάθε πιστῆς  
ἀνθρώποις, οἵτινες ἰσχυροὶ ἔσονται  
καὶ ἐπίστευσι διδάξαι.

L. iii, c. 20, p. 290,  
291

v. 16, 23

Τὰς βουλήτας κενοφωνίας πε-  
ριέτασθ', ὅτι πλείον ἔστι ἡ ἀποχρη-  
στικὴ ἀσέβεια.

prius.

2 Tim. 3, 13

Tit. 3, 9

v. 18

Λέγοντες τὴν ἀνάστασιν ἤδη  
γεγονέναι.

L. v. c. 7. p. 305, Ἦ.ο.  
L. vi. c. 10, p. 339

3 8

Ἰαννῆς καὶ Ἰαμβρῆς.

L. viii. c. 1. p. 388

v. 14

Σὺ δὲ μὴ ἐν οἷς ἔμελλες, καὶ  
ὀπισθώδης, εἰδὼς ὅτι τὴν  
ἐμελλες.

L. vi, c. 18, p. 349

v. 15, 16,

17

Ἰεραὶ γράμματα, — πᾶσαι  
γραφαὶ ἀποστόλων, Ἦ.ο. — Κι-  
τὰ βιβλία μάλιστα τὰς μεμ-  
βείαναι.

L. vi, c. 10. p. 338, c. 14,  
p. 343, c. 18, p. 348

v. 21

Λίβος καὶ κλαυδία.

L. vii, c. 46, p. 383

Tit. 1, 5

Τότε γὰρ ἐκκαταστήσει σε δι-  
καστὴρ, ἵνα τὰς λέγοντας ὀπιθι-  
οφωσῇ, καὶ καταστήσει καὶ πύ-  
ριον.

Διότι ταῦτα εἰς one Name of  
the Constitutions.

λιν παροξυτέρως, ὡς ἐγὼ σοι  
διεταξάμην.

v. 10  
Vid. v. 14,  
c. 3, 9  
Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπό-  
τακτοι, ματαμολογοί, καὶ φρε-  
ναπάται, μάλιστα οἱ ἐκ αἰου-  
τομῆς. Vid. v. 14. III. 9.

L. vi, c. 12, p. 341

v. 15, 16  
Τοῖς δὲ μεμασμημένοις καὶ ἀπί-  
στοις ἐσθὲν καὶ σαθρὸν, ἴμα μεμ-  
άνθη αὐτῶν ὁ ἴσος καὶ ἡ ζωείδη-  
σις. Θεὸν ὁμολογεῖσιν εἰδέναι·  
τοῖς δὲ ἔργοις ἀρνῶνται. βδελυκ-  
τοὶ ὄντες, καὶ ἀπειθεῖς, καὶ πρὸς  
πάν ἔργον ἀγαθὸν ἀδόκιμοι.

L. vi, c. 10, p. 339, c. 11  
p. 340

3, 10, 11  
Αἰρετικὸν ἀνθρώπον μὴ μίαν  
καὶ δούτεραν τεθεσίαν ὠξαιτέ.  
Εἰδὼς ὅτι ἐξέπραπται ὁ ποιῆτος,  
καὶ ἀμαρτανῆς, ὡν ἀυτικραταί-  
κεῖται.

L. vi. c. 13, p. 341, 343,  
c. 18, p. 348

Heb. 6, 4,  
c. 10, 32  
10, 25  
Φωπαδέντες. the Baptized.  
Μὴ ἐγκαταλείποντες τὴν  
ὄπισμαγωγίαν ἑαυτῶν, καὶ δὼς  
ἕδος ποῖν.

Passim.  
L. ii, c. 59, 60, 61, p.  
267, c.

12, 25  
Εἰ ἐκείνοι ἐσὺ ἔφυγον τὸ ὄπι-  
ον τῆς ὠξαιτισμῶν χρηματι-  
ζόντων, πολλῶν μᾶλλον ἢ μεῖς οἱ  
τὸ ἀπὲρ ἕρανῶν ἀποστροφῶν.

This Law given from  
Heaven in Sion.

13, 4  
Τίμος ὁ γάμος ἐν πᾶσι, καὶ  
ἡ κροτὴ ἀμάρτια.

L. vi, c. 11, p. 340, c. 14,  
p. 343

v. 17  
Πέθετε τοῖς ἡγεμῶσις ὑ-  
μῶν, καὶ ὑπέκουτε, αὐτοὶ γὰρ ἀ-  
χρηστῶσιν ὑπὲρ τῶν ψυχῶν ὑ-  
μῶν, ὡς λέγον ἀποδάσσαντες.

Passim.

Jam. 1, 5, 6, 7, 8

Αἰτείτω ὁ ἐν πίστει, μηδὲν  
ἀγκυρόμενος· ὁ γὰρ ἀγκυ-  
ρόμενος ἔοικε κλύδωνι θαλάσ-  
σης ἀνεμιζομένης ἔριπιζομένης.  
— Ἄνθρωπος δίψυχος ἀκατάστα-  
τος ἐν πάσαις τῆς ὁδοῦ αὐτοῦ.

L. vii. c. 11 p. 366

5. 13, 14  
1 Pet. 1,

Πνεῦμα Χειρῶν.

L. vi. c. 11, p. 340

11  
v. 19

Ἄλλὰ πρῶτον αἵματι, ὡς  
ἀμνὸς ἀνομιῶν καὶ ἀσπίλις Χειρῶν.

L. i, Pref. p. 200, L. 2,  
c. 33, p. 244, c. 57, p.  
265, L. viii, c. 14, p.  
405

3, 5, 9

Ἱεράτευμα ἅγιον, — ἡλίου  
ἐκλεκτὸν, βασιλείον ἱεράτευ-  
μα, ἔδου ἅγιον, λαὸς εἰς  
ἔργα ποίησιν.

L. ii, c. 25, p. 238, c. 57,  
p. 265  
L. iii, c. 15, p. 288

3, 6

Ὡς ἄρρα ὑπήκουσε τῷ ἀ-  
θεαίῳ, κώρον αὐτὸν καλῶσα.

L. vi, c. 29, p. 258

2 Pet. 2, 1,

Ἔρχονται ὁ καὶ ψευδοπρο-  
φῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν  
ἔσονται ψευδοδιδάσκαλοι, οἵτι-  
νες παρελάβουσιν αἰρέσεις ἀπω-  
λείας, καὶ τὰ ἀνομιώματα αὐτῶν  
δεσποτίαν ἀνέμψουσι. — καὶ πολ-  
λοὶ ὄξανα γλεθίσουσιν αὐτῶν ὡς  
ἀπολείαις, Ἔς.

L. vi, c. 6, Ἔς. p. 323,  
Ἔς.

1 Joh. 4, 1,  
ἔσονται ψευδοδιδάσκαλοι, οἵτι-  
νες παρελάβουσιν αἰρέσεις ἀπω-  
λείας, καὶ τὰ ἀνομιώματα αὐτῶν  
δεσποτίαν ἀνέμψουσι. — καὶ πολ-  
λοὶ ὄξανα γλεθίσουσιν αὐτῶν ὡς  
ἀπολείαις, Ἔς.

2 Joh. v. 7  
Jud. v. 4

Προσβλέπω, ψαλλέτω. —  
ἀλείψοντες αὐτὸν ἐλαίῳ.

L. vi, c. 18, p. 349

2 Pet. 2, 21

Ἐπιστρέψατε ἐκ τῆς παραδοθεί-  
σης ὑμῖν ἀγίας ἐπιτολῆς.

privis

3, 2

Μνησθῆναι τῶν προειρημηγμένων  
ἡμεῶν ὑπὸ τῶν ἁγίων προ-  
φητῶν, καὶ τῶν ἀποστόλων ἡμῶν  
ἐπιτολῆς τῆς κυρίου καὶ ἑωπῆρος.

Ἐπιτολῶν & παραδόσεις  
two Names of the Con-  
stitutions;  
ut privis.

1 Joh. 2,  
20, 27

Ἐμῶν χεῖρμα ἔχετε διὰ τῆς  
ἀγίας,

privis

ἀγίω, καὶ οἴδατε πάντα.—ὕμεις  
τὸ χεῖμα ὃ ἐλάβετε ἀπ' αὐτῶ  
ἐν ὑμῖν μὴ εἶ, καὶ ἢ χρεῖαν ἔχετε  
ἵνα πῖς διδασκῆ ὑμῶν ὡσεὶ πάν-  
των, καὶ ἀληθεὺς ἔστι, καὶ ὅση ἔστι  
ψευδῆς, καὶ καρδίᾳ ἐδίδαξεν  
ὑμῶν μνηστέ ἐν αὐτῶ.

3, 15

Πᾶς ὁ μισθὸν τῶ ἀδελφὸν αὐτῶ  
ἀνθρώπων κατὰ ἔστι.

L. ii, c. 36, p. 246

v. 16

Ἡμεῖς ὀφείλομεν ὑπὲρ τῶ  
ἀδελφῶν τὰς ψυχὰς πιδεῖναι.

L. v, c. 1, 3, p. 301, 302

[And to this love and affi-  
sistance in times of Persecu-  
tion probably do the fre-  
quent exhortations here to  
the *Love of the Brethren*  
belong.]

5, 6, 8, 9

Τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ  
πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἴ-  
μα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι.

L. viii, c. 12, p. 402,  
& prius.

3 Joh. v. 1

Ὁ Πρεσβύτερος Γαίω τῶ  
ἀγαπητῶ, ὃν ἐγὼ ἀγαπῶ ἐν

3 Joh. v. 1

v. 12

ἀληθείᾳ.—Δημητρίω μεμαρ-  
τύρε) ὑπὸ πάντων, καὶ ὑπὸ  
αὐτῆς τῆ ἀληθείας. Ἐ ἡμεῖς δὲ  
μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ  
μαρτυρία ἡμῶν ἀληθὴς ἔστι.

v. 12

Jude v. 3

Ἐπαναγωνίζεσθε τῆ ἀπάλλξ  
παράδοξοι τῶ ἀγίοις πῖσι.

παράδοξοι one Name of  
the Constitutions.

v. 12

Ἀγάπαι.

L. ii, c. 28, p. 241

v. 20

Ἐν πνεύματι ἀγίῳ πλο-  
σούχομενοι.

prius.

Αποκ. 1, 10	Κυριακή ἡμέρα.	<i>passim.</i>
2. 2	Ἐπειρίσω τὰς φάσιν(ας ἔτι) ἀποστόλους, καὶ εὗρες αὐτὰς ψαλμοὺς.	<i>prius.</i>
υ. 6, 15	Ἄλλα τὸτο ἔχεις, ὅτι μισαῖς τὰ ἔργα τῆς Νικηλαϊτῆς αἰ καὶ γὰρ μισῶ.	L. vi, c. 8, p. 337
4. 8	Καὶ πάλιν ζῶσα ἐν καθ' ἑαυτὸ ἔχον ἀνά πτέρυγας ἐξ ἑξακκλόντων, καὶ ἔσωθεν γέροντα ὀφθαλμῶν, καὶ ἀνάπαισιν σοῦ ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντα, Ἄγιος, Ἄγιος, Ἄγιος, κωδὸς ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν, καὶ ὁ ὢν, ἔτι ὁ ἐρχόμενος, ἔτι.	L. vii, c. 35, p. 375, L. viii, c. 12, p. 402
8, 3, 4	Θυσιαστήριον. Λιβανωτὸς χρυσοῦς. Θυμαμάτια ἔτι περὶ σολοχῆς τῆς ἀγίων, ἔτι.	L. vii, c. viii

I might make a vast Number of Observations here ; but for the sake of brevity I shall leave the particulars to the Readers own Reflections. Only I cannot but Note, that. As these sacred Writers do so often set down such Rules as are in the Constitutions, for Divine, and deriv'd from Christ himself, and all that they set down under that Character are in these Constitutions ; so wherever they have a case to resolve which is not there determined, they reason from the Scriptures of the Old Testament, or from their own Inspi-

Inspirations, and determin accordingly; but still distinguish those very Resolutions and Determinations from the exprefs Commands of Christ, contain'd in the Constitutions. Thus when the Jewish Converts would press the obligation of Circumcision and of *Moses* Law upon the Gentile Christians, neither *Paul*, nor the rest of the Apostles pretend any direct Constitution of Christ about that matter; as indeed there is not any in those former parts of the Constitutions which belong to the Original delivery by Christ, as distinct from the Acts of the Councils of the Apostles afterwards. But they argue from the Prophecies of the Old Testament; and determin thereupon; not that Christ had expressly given any such Constitution, but that, *it seemed good to the Holy Ghost*, the inditer of those Prophecies, and *to them*,<sup>Act. 15, Constit. L. vi, c. 12</sup> guided by his Inspiration, not to lay any such burden upon them. Thus also does *Paul* argue in most Cases in his Epistles: Not from the exprefs declarations of Christ, but from the Old Testament, from the Nature of Christianity, and the Inspirations of the Spirit; and so as to suppose that such his reasoning was inferior in Nature and Evidence to the proper Original Revelations of Christ himself to them. Nay, when he does determin from such Arguments, he several times tells us that he does so, and that he had no Command from Christ about those

those matters. For Example, when he had given Permission to Married Persons to put a favourable Interpretation on one of the Rules or Counsels of Perfection in an Appendix to those Constitutions, he says immediately, *καὶ τοῦδε λέγω κατὰ συγγνώμην, ἔχει δὲ ἑπιταγήν* yet when *1 Cor. 7, 6*, he comes presently to some other Points, that are in the Constitutions, he says *ταῖς δὲ γραμμάταισι ὡς ἐλάλησα, ἐκ ἐγὼ, ἀλλ' ὁ κύριος*. And when again he proceeds to other points not in the Constitutions he again declares, *ταῖς δὲ λοιποῖς ἐγὼ, λέγω, ἐκ ὁ κύριος*, so also in a parallel Case elsewhere, *περὶ δὲ τῶν παρθέτων ἐπιταγῶν ὅσα ἔχω* just as say the Constitutions in the very same Case. Where therefore he only delivers his own Opinion as of a Faithful and Inspired Servant of Christ; *γνωμὴν δὲ δίδωμι ὡς ἐλεημένος ἐκ τοῦ κυρίου* κ. τ. λ. as if such his Sentiments were by no means equal in Authority to Christ's own Constitutions. All which nice distinctions are here exceeding remarkable, and do wonderfully confirm the Divine Authority of the Constitutions, especially of the former Five Books and half, which contain such as were originally deliver'd by our Lord himself to the Apostles in *Mount Sion*; and which were also distinctly deliver'd by him to *Paul* afterwards. And that *Paul* could here refer to no other than the Constitutions himself had receiv'd from Christ, parallel to those in the Book before us, is plain by the whole Nature



Nature of his Apostleship ; which never depended on the Instructions or Writings of the rest ; and by the time of the writing this Epistle to the *Corinthians*, I mean before any of the rest of the Books of the New Testament; p. 33. prius as appears in the Table thereto belonging.

N. B. Before I proceed to the following Testimonies, Allusions, and Citations of these Apostolical Remains, I shall, for the Readers better understanding the same set down here the several Names under which they usually pass, and by which they are generally quoted in Antiquity, for altho' those of the *Constitutions* and *Doctrine of the Apostles* be now only prefix'd to them, yet were there several other Names given the same among the Antients, according to the Contents of the several Branches thereof. These several Names here follow. Τάξις, διάταξις, διαταγή, διατάξεις, διαπάγματα τῶν ἀποστόλων, οἱ ἀποστολικαί. Ἐπιτολάι, προτάγματα, παράδοσις, παραδόσεις τῶν ἀποστόλων, οἱ ἀποστολικαί. διατάξεις εὐαγγελικαί. παράδοσις εὐαγγελική. εὐαγγελικὸν κήρυγμα. κήρυγμα τῶν ἀποστόλων, οἱ ἀποστολικόν. διδασκαλία, διδασκαλία τῶν ἀποστόλων, οἱ ἀποστολική, ἐκκλησιαστικὴ διδασκαλία. κεινών. κεινόνες τῶν ἀποστόλων, οἱ ἀποστολικοί. κεινών ἐκκλησιαστικῶν κεινόνες ἐκκλησιαστικοί. κεινών τῆς ἀληθείας. κεινών τῆς πίστεως. κεινών τῆς λειτουργίας. διαθήκη κεινή νόμιμα τῶν δεσπότη. With others the like ; as will appear all along the future Testimonies.

III. The

III. The next Authentick Witnesses to these Constitutions is *Clement* himself, the Writer or Collector of the most of them; as will appear all along hereafter. So it will be well worth our while to see whether his Epistles still in great part Extant, and especially that famous Epistle to the *Corinthians*, which is one of the most valuable and undoubted Monuments of Antiquity now remaining in the Christian Church, confirms them or not. I shall therefore first set down the Passages therein which relate to these Constitutions; which are many and very remarkable; and then make some Observations from them, for our present Purpose.

A. D. 69  
 Pref. p. 144 Χάρις ὑμῖν καὶ εὐλογία ἀπὸ  
 παντοκράτορος Θεοῦ, καὶ Ἰη-  
 σοῦ Χριστοῦ πληθυσθεῖν ἐφ' ὑ-  
 μῶν ἰδίως καὶ ἐπ' ἀγάλλεως.

§. 1, p. 145 Μιαρῆς καὶ ἀνοσίε γάσεως,  
 Θεοῦ.

p. 145  
 Vid. §. 3. p. 147 Τοῖς νόμοις [νομίμοις] τῶ  
 Θεοῦ ἐπορεύσατε, ἑποτασόμενοι  
 τοῖς ἡγεμόνοις ὑμῶν, καὶ πικρῶ  
 τῆς καρδίας ἀποιέμενοι τοῖς  
 παρ' ὑμῖν παρεσβυτέροις· νέοις  
 τε μέτρω καὶ σεμνὰ νοεῖν ἐπε-  
 στήτετε· θυμωθῆναι τε ἐν ἀμώμῳ  
 καὶ σεμνῇ καὶ ἀγνῇ συνεδήσατε  
 πάντα ἐπιτελεῖν παραγγέλλετε.

58p-

Constitutions.

Passim. See Account of  
 the Primitive Faith.  
 Artic. 2

L. vi, c. 1, 2, 3, 4, p.  
 330, 331, 332

passim.

L. ii, c. 28, p. 241, 657.  
 p. 264.

Cap. IV. *Apostolical Constitutions.* 271

σεργάσας καθηκόντως τὸς ἀν-  
δρας ἑαυτῶν, ἐν τε τῷ κηρόνι  
τῆ ὑποταγῆς ὑπαρχέσας.

§. 2. p. 146 Ἐσερνησμένοι ἦτε τοῖς πωλάλ-  
χοις.

L. 1, Pref. p. 200. See  
also L. v. c. 14, p. 316

p. 146 Πᾶσα γάσιςδε, πᾶν χόσμα  
βδελυκτὸν ὑμῖν.

prius.

p. 146 Τὰ πρῶτα γὰρ τῆ κρείν  
ἐπὶ τὰ πλάτη τῆ καρδίας ὑμῶν  
ἐγγράψο.

passim.

§. 4. p. 148 Ζήλωτε Δαδάν καὶ Ἀβειρώμ  
ζώντας κατήγαγεν εἰς ἄδυσ, διὰ  
τὴ σασιάσαι αὐτὸς πρὸς τὸ δε-  
ρεῖ πάντα τῶ Θεῷ Μωϋσῆν.

L. 6, c. 2, 3, p. 330, 331

§. 7. p. 149 Ἐλθώμεν ἐπὶ τὸ εὐκλεῆ καὶ  
σεμνὸν τῆ ἀγίας κλήσεως ἡμῶν  
κηρόνα.

Κωνῶν, one Name of the  
Constitutions.

p. 150 Βλέπωμεν τί καλὸν, καὶ τί  
τερπνὸν, καὶ προσδεχτὸν ἐνώπιον  
τῆ ποιήσασθαι ἡμᾶς ἀπενίσω-  
μεν εἰς τὸ αἶμα τῆ Χριστοῦ, καὶ  
ἰδωμεν ὡς εἶσι πίμον τῶ Θεῷ  
αἶμα αὐτῷ ὅτι δι' ἡμετέραν  
σωτηρίαν ἐκχυθὲν παντὶ τῶ  
κόσμῳ μετάνοίας χάριν ὑπέ-  
νεγκαν.

L. 1, Pref. p. 200, L. 2,  
c. 33, p. 244, c. 57, p.  
255, L. viii, c. 14, p. 405

L. 2, c. 14, c. 221,  
c.

p. 150 Ἀπενίσωμεν εἰς τὰς γενεάς  
πάσας, καὶ κατὰ μέρη δωμεν ὅτι ἐν  
γενεᾷ καὶ γενεᾷ μετάνοίας τόπον  
ἔδωκεν ὁ δεσπότης τοῖς βελομέ-  
νοις ὅπως φλυῖαι ἐπ' αὐτόν.

Ibid.

L. vii, c. 38, p. 317

§. 11, p. 152 Εἰς τὸ γνωστὸν ἔστι πάσι ὅτι  
οἱ

L. vii, c. 11, p. 366

οἱ δὴ ψυχοὶ καὶ οἱ διαζοντες παρὶ  
τῷ Θεῷ διωκόμενοι εἰς κείμα  
καὶ εἰς σημείωσιν πάσαις τῷ γενεαῖς  
γένον).

§. 13. p.  
153

Ταυτῇ τῇ ἐντολῇ, καὶ [τά-  
τοις] ταῖς παραγγελμασι σπει-  
ξωμεν ἑαυτοὺς τὸ ποροῦσθαι ὑπι-  
κούς αἰεὶ τοῖς ἁγιογραφέσι λό-  
γοις αὐτῶ, ταπεινοφρονῦντες,  
φροσὶν γὰρ ὁ ἁγίος λόγος, ἐπι-  
τίνα ἐπιβλέψω ἀλλ' ἢ ἐπι τῷ  
παραῶν, καὶ ἡσύχοι, καὶ τρέμν-  
τε μὲν τὰ λόγια.

Ἐντολαὶ καὶ παραγγέλ-  
ματα, two Names of the  
Constitutions.

L. ii. c. 1, p. 214. L. vii,  
c. 8. p. 365. L. viii, c.  
2, p. 390

§. 19. p.  
157

Ἐπαναδραμώμεν ὅτι τῷ Ἰη-  
σοῦ ἀρχῆς παραδεδυμένων ἡμῖν  
σοπόν.

Constitutions deliver'd  
just after Christ's Resur-  
rection.

§. 20. p.  
157

Ἡμέρα τε καὶ νύξ τῷ πεταγ-  
μένον ὑπὸ αὐτῶ δρόμον διαυύ-  
σιν, μηδὲν ἀλλήλοις ἐμποδίζον-  
τα. Ἡλιόσε καὶ σελήνῃ, ἀστέρων τε  
χρησὶ, καὶ τῷ διαταγῶν αὐτῶ  
ἐν ὁμνοῖα, διχαπίσης πᾶρεκ-  
βάσεως, ἐξελέισασιν τὲς ἐπιπε-  
ταγμένους αὐτοῖς ὀρεσμέες. γὰρ  
κωφοροῦσα καὶ τὸ δέλημα αὐ-  
τῶ τοῖς ἰδίοις κρηοῖς τῷ παμ-  
πλήθει ἀνθρώποις, καὶ δήροι, καὶ  
πᾶσι τοῖς ἔσιν ἐν αὐτῇ ζωοῖς  
ἀναπέλλῃ ἔσφω, μὴ διχστα-  
τέουσι, μηδὲ ἀλλοιῶσα π τῷ δε-  
δογματισμῶν ὑπὸ αὐτῶ. Ἀ-  
βύσων τε ἀνεξιχνίασα, καὶ νερ-

L. vii, c. 34, 35, p. 374,  
375. L. viii, c. 12, p.  
400, c. 46, p. 421.

τεροῖ

τέρων ἀνεκδιήγητα κείμενα  
 τοῖς αὐτοῖς (ὡς ἐχέει) πορσεύ-  
 μασιν. ὅ κ' ἔστι τῆ ἀπίστου  
 θαλάσσης καὶ τῆ δ' ἡμερῶν  
 αὐτῆ συσταθῆν εἰς τὰς (ὡς) ἡμε-  
 ρῶν ἐ παρεκβαίνῃ τὰ ἡμε-  
 ρῶν αὐτῆ κλειθεῖα· ἀλλὰ  
 καὶ διέταξεν αὐτῆ, ἕως  
 ποιεῖ, εἶπεν γάρ, ἕως ὧδε ἡξῆς,  
 καὶ τὰ κείμενα σε ἐν σὺ σω-  
 τηθήσεται. ὡς ἐστὶν, ἀνδρώ-  
 ποις ἀπεραντήσι, καὶ οἱ μετ' αὐ-  
 τὸν κῆρυκοι τῆ αὐτῆς ταχῆς τῆ  
 δεσποτικῆ διδασκάλου. καὶ ἐξεί-  
 ρηνοί, καὶ δευνοί, καὶ μετοπω-  
 ρηνοί, καὶ χειμερηνοί ἐν εἰρήνῃ  
 μεταπαραδιδόσιν ἀλλήλοις.  
 ἀνέμων σαθροῖ καὶ τῆ ἴδιον κα-  
 ρὸν τῆ λειτουργίαν αὐτῆ ἀπορ-  
 σκόπως ὀπιτελεῖσιν. ἀεττοῖ τε  
 πηγάῃ πορσεύσιν ἀπόλλυσιν καὶ ὑγίαν  
 ἡμερῶν θείσιν δίχα ἐλλείψεως  
 ἀφ' ἑαυτῶν τὸς πορσεύσιν ζῶν ἀν-  
 τρωποῖς μαζῆς.

§. 20, p. 159 Τοῖς οἰκπρηγῆσι ὡς ἐστὶν τῆ  
 κρείσῃ ἡμῶν Ἰησοῦ Χριστοῦ ὅ ἢ  
 δεῖξαι καὶ μεγαλοσύνη εἰς τὸς αἰ-  
 ῶνας τῆ αἰώνων ἀμήν. §. 32.  
 p. 164. §. 38. p. 168. §. 43.  
 p. 171. §. 45. p. 173. §. 50.  
 p. 175. §. 58. p. 180. §. 59.  
 180.

See Account of the Pri-  
 mitive Faith in the  
 Doxologies at the end.

§. 21, p. 159

Τὸν κώριον Ἰησοῦν Χριστον,  
 ἔ πο αἶμα ὑπὲρ ἡμῶν ἐδέθη  
 ἐντραπῶμι· τὲς προσηγορίαις  
 ἀιδεαῶμι· τὲς προσκυτέρας ἡ-  
 μῶν πιήσωμι· τὲς νέες παιδύ-  
 σωμι ἢ παιδείαν τῆ φέρε τῆ  
 Θεῶ· τὰς γυναικας ἡμῶν ἐπὶ  
 τὸ ἀγαθὸν διορθωσάμεθα· τὸ  
 ἀξιαγάπητον τῆς ἀγνείας ἔδος  
 εἰδ εἰξάτω· τὸ ἀνέριον τῆς  
 προσηγορίαις· αὐτῆ βέλημα ἀ-  
 πεδειξάτω· τὸ ἐπεικὲς τῆς  
 γλώσσας αὐτῆ δὲ τῆς Συγῆς  
 φανερὸν ποιησάτω· ἢ ἀγάπην  
 αὐτῆ μὴ κῆ προσκλίσεις, ἀλ-  
 λά πᾶσι τῆς φοβερίαις ἢ Θεῶ  
 οἷως ἴστω παρεχάτω· τὰ  
 πικραῦμων ἢ ἐν Χριστῶ παρ-  
 οἷας μεταλαμβανέτω.

passim.

L. vi, c. 15, p. 344

§ 23 p 160

Δὶ μὴ διψησῶμι, μηδὲ  
 ἠδαλλέτω ἢ ψυχῆ ἡμῶν ἐπὶ ἢ  
 ὑπεκαλλέσας ἢ ἐνδύξοις διαρε-  
 αῖς αὐτῆ.

L. vii, c. 11, p. 366

Of the Resurrection, and  
 the History of the Phoenix.

§. 24, 25,  
26, 27, p.  
160—163

Τῶ γὰρ παρμεγαλειότητι αὐ-  
 τῆ κρατέ εἰρανεῖς ἐπήειξεν, ἢ  
 τῆ ἀναστασιῶν αὐτῆ σοφία  
 ἀπέστησεν αὐτῆ· γίντε διεμέ-  
 ειξεν ἀπὸ τῆ ὠβιέρη· αὐτὴν  
 ὑδαλλέτω, ἢ ἠδρασεν ἐπὶ ἀσφα-  
 λῆ τῆ ἰδὲ βελήμοι· Δερμέ-  
 λιον·

L. v, c. 7, p. 305—309.  
See also c. 4, Cap. 4, n<sup>o</sup>.  
30, infra.L. vii, c. 34, 35, p. 374,  
375; L. viii, c. 12, p. 400§. 33, p. 164  
165

λιον· Ἐπεὶ ἐν αὐτῇ ζῶσα φοι-  
τῆς τῆ ἑαυτῆ περιτάξις ἐκέ-  
λευσεν ἕϊ· Διόλασαν τε, καὶ  
Ἐ ἐν αὐτῇ ζῶσα περιδημηρηγή-  
σας ἐνέκλεισεν τῇ αὐτῆ δυνά-  
μει· ἐπὶ πᾶσι τὸ ἕξοχώτατον  
καὶ παμμεγεθὲς καὶ δῆλον  
ἀνθρώπων ἔ ἱεραῖς καὶ ἀμώμοις  
χερσὶν ἐπλασεν, ἑ ἑαυτῆ εἰσ-  
ν· χαρακτῆρα· ἕτω γάρ, φη-  
σιν ὁ Θεός, ποιήσωμεν ἀνθρώ-  
πον κατ' εἰκόνα καὶ καθ' ὁμοίω-  
σιν ἡμετέραν.

L. v, c. 7, p. 308, L.  
viii, c. 12, p. 400

§ 34, p. 165  
166

Κατανοήσωμεν τὸ πᾶν πλη-  
θος τῶν ἀγγέλων αὐτῆ, πῶς  
τῶν δελημάτων αὐτῆ λειτουργῶ-  
σιν παρεσῶτες· λέγει γὰρ ἡ γρα-  
φή, Μυρία μυριάδες παρε-  
σῆκει ἑ αὐτῆ· καὶ χιλία χιλιάδες  
ἐλειτέρων αὐτῆ· καὶ ἐκέρα-  
ρον, ἅγιος, ἅγιος, ἅγιος, κύριος  
θεαῶν· πλήρης πᾶσα κτίσις ἑ  
δόξης αὐτῆ· καὶ ἡμεῖς ἐν ἐν ὁμο-  
νοία ἐπὶ τὸ αὐτὸ ὕψος ἐνδὲς σὸ-  
ματι· βοήσωμεν πρὸς αὐτὸν  
ἐκτενώς, εἰς τὸ μέτρον ἡμῶν  
γενέσθαι τῶν μεγάλων καὶ ἐνδόξων  
ἐπαγγελιῶν αὐτῆ.

L. vii, c. 35, p. 375, L.  
viii, c. 12, p. 401, 402

§. 35, p.  
166

Ὁ δημιουργὸς καὶ πατὴρ τῶν  
ἀγίων, ὁ πρῶτος.

L. vii, c. 33, p. 375, L.  
viii, c. 11, p. 397, c. 12,  
p. 402

Πῶς ἔστει τῆτο ἀγαπητοῖ ;  
T 2 εἰς

εάν ἐπειρημένη ἢ δόξιοια ἡ-  
 μῶν [δξ] πίσεως πρὸς τὸν  
 Θεὸν εἰάν ἐκζητῶμεν τὰ εὐά-  
 ρετα καὶ εὐπροσδεκτὰ αὐτῶ· εἰάν  
 ὀπιτελήσωμεν τὰ ἀνήκοντα τῇ  
 ἀμώμῳ βελήσῃ αὐτῶ, καὶ ἀπο-  
 λυθῶμεν τῇ ὁδῷ τῆ ἀληθείας·  
 ἀπορρίψοντες ἀπ' ἐαυτῶν πιάξ  
 ἀδικίαν, καὶ ἀνομίαν, πλεονε-  
 ξίαν, ἔρεϊ, κακηθείας τε, καὶ  
 δόλους, ψιδυρομένες, καὶ κατα-  
 λαλιάς, ἀθεοσυγίαν, ὑψηφα-  
 νίαν τε, καὶ ἀλαζονείαν, κeno-  
 δοξίαν τε, καὶ [φιλοδοξίαν.]—  
 αὐτῇ ἡ ὁδῷ, ἀγαπήσοι, ἐν ἣ  
 εὐρομεν τὸ ἑπίτερον ἡμῶν Ἰη-  
 σοῦν Χριστὸν, τὸν ἀρχιερέα τῶν  
 προσφορῶν ἡμῶν, &c.

L. vii, c. 1—21, p. 362  
—368

§. 36, p.  
167

Στραϊδοσάμεδα ἔν, ἄνδρες  
 ἀδελφοί, μὲν πάσης ἐκτενείας  
 ἐν τοῖς ἀμώμοις προσάγμασι  
 αὐτῶ.

L. L.  
viii, c. 46, p 423

Προσάγματα, one Name  
of the Constitutions.

§. 37, p.  
167

Προδήλων ἔν ἡμῶν ὄντων  
 τέτων, καὶ ἐγκειυφότες εἰς τὰ  
 βαθῆ τῆ θείας γνώσεως, πάντι  
 τάξει ποιῆν ὀφείλομεν, ὅσοι ὁ  
 δεσπότης ὀπιτελεῖν ἐκέλευσεν.  
 Κατὰ κερὸς πετηγμῶνες τάσε  
 προσφορεῖς, καὶ λειτουργίας ὀπι-  
 τελεῖσθαι, καὶ ὅση εἰκῆ ἢ ἀτάκ-  
 τως ἐκέλευσεν γίνεσθαι, ἀλλ'  
 ὀφεισμένοις κερῶις καὶ ὄραις, πῶ  
 τε,

Τάξις, one Name of the  
Constitutions.

P. ssm.

§. 40, p.  
168, 169



τε, καὶ ἔξ' ἵνων ὀπιτελείσθαι  
 δελφ, αὐτὸς ὤρισεν τῇ ὑφ' ἑαυτῆ  
 αὐτῷ βυβλίῳ, ἵν' ὅσιως πάντα  
 γινόμενα ἐν ἐκδοκίᾳ ἐκπερσο-  
 δεκτὰ εἴη τὰ δελήματα αὐτῷ.  
 οἱ ἔν περσοπευγμένοις κηροῖς  
 ποιῶντες τὰς περσοφορὰς αὐτῶν  
 ἐκπερσοδεκτῶν τε καὶ μακάριοι  
 τοῖς γὰρ νομίμοις τῷ δεσπότῃ ἀγ-  
 λασθέντες ἢ ἀμαρτάνουσιν. Τῶν  
 γὰρ ἀρχιερέων ἰδίαι λειτουργίαι δε-  
 δομένηαι εἰσι, καὶ τοῖς ἱερεῦσιν ἰ-  
 διῶν ὁ πόπος περσοφῶν, καὶ  
 λαύταις ἰδίαι ἔξακοντα ἐπι-  
 κενῶν ὁ λαϊκὸς ἀνθρώπος τοῖς  
 λαοῖς περσοφῶσιν δέδεται.  
 Ἐκαστος ὑμῶν, ἀδελφοί, ἐν  
 τῷ ἰδίῳ τῶν μακαρίων ἐκχαριστίῳ  
 Θεῷ, ἐν ἀγαθῇ συνειδήσει ὑ-  
 πέρχων, μὴ παρεκβαίνων τὸν  
 ὠρισμένον τῷ λειτουργίαι αὐτῷ  
 κτήμονα ἐν ζεμνότητι. Οὐ  
 πῦρ τῶν μακαρίων, ἀδελφοί, περσοφῶ-  
 ρον ἑστίαι ἐκδεδεχισμῶν, ἢ  
 ἐκχῶν, ἢ πῦρ ἀμαρτίας, ἐκ  
 πλεμμελίας, ἀλλ' ἐν Ἱερουσα-  
 λὴμ μόνῃ, ἔστω.

Οἱ ἀπόστολοι ἡμῖν ἐκχαριστί-  
 ας ἀπὸ τοῦ κυρίου Ἰησοῦ Χρι-  
 στοῦ Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ  
 Θεοῦ. Ἐξεπέμφθη ὁ Χριστὸς ἔν  
 ἀπὸ τοῦ Θεοῦ, καὶ οἱ ἀπόστολοι

Νόμιμα τῶ δεσπότῃ,  
 one Name of the Consti-  
 tutions.

Passim, ἐκ L. viii, c. 46,  
 p. 421, 422

L. I, per tot.

L. viii, c. 46, p. 421,  
 422

Κανὼν τῶς λειτουργίας  
 the Name of part of the  
 Constitutions.

Passim.

§. 41, p.  
 169

§. 42, p.  
 170

ἀπὸ τοῦ Χριστοῦ ἐγγύοντο ἐν  
 ἀμφότερα ἐν ἑκείνῳ ἐκ δελή-  
 ματι Θεῶ. Παραγγελίας ἐν  
 λαβύνας, καὶ πωληροφρηθέντες  
 διὰ τὸ ἀναστάσεως τῆς κρείς ἡμῶν  
 Ἰησοῦ Χριστοῦ, καὶ πισωθέντες τῶν  
 λόγων τῆς Θεῶ, μὲν πωληροφο-  
 ρίας πιδύματι ἀγίῃ, δὲ ἡλ-  
 λον εὐαγγελιζόμενοι τῆς βασι-  
 λείαν τῆς Θεῶ μέλλειν ἔρχεσθαι.  
 Κατὰ χώρας ἐν καὶ πόλεις κη-  
 ρύσσιντες, κατέστησαν τὰς ἀπαρ-  
 χας αὐτῶν, δουκρίστητες τῶν  
 πιδύματι, εἰς ἐπισκόπους καὶ δὲ  
 κήρυτες τῶν μελλόντων πιδύειν.  
 καὶ τὸ ἐκ κεινῶν ἐκ γὰρ δὴ  
 πολλῶν χείων ἐγγύρα πιδύει  
 ἐπισκόπων καὶ δὲ κήρυτων ἕτως  
 γὰρ πιδύει ἡ γραφή, κατε-  
 στήθη τὸς ἐπισκόπους αὐτῶν ἐν  
 δικαιοσύνη, καὶ τὸς δὲ κήρυτες αὐ-  
 τῶν ἐν πίστι.

L. vii, c. 46, p. 382, c. c.

§ 44, p.

171, 172

Καὶ οἱ ἀπόστολοι ἡμῶν ἐγνωσθεῖς  
 διὰ τοῦ κρείς ἡμῶν Ἰησοῦ Χρι-  
 στοῦ, ὅτι ἐρεῖς ἐστὶν ὅτι τῶ ὀνή-  
 ματι τῆς ἐπισκοπῆς. διὰ τούτων  
 ἐν τῆς αἰτίαν, πωρογμοσιν εἰλη-  
 φότες τελείαν, κατέστη τὸς  
 πωρογμοσιν δίκας, καὶ μετὰ τῶ ὀπινο-  
 μῶν δεδόμασαν ὅπως εἰάν κριμη-  
 δῶσιν δὲ δὲ ξῶν) ἕτεροι δεδο-  
 κματμένοι ἀνδρες τῆς λειτερ-  
 γίαν

L. ii, passim. L. viii, c.  
 41, p. 390, 391, 392,  
 c. 16, c. p. 406, c. c.

ρίαν αὐτῶν. τὲς ἐν κατισθαθέν-  
 τας ὑπὸ ἐκείνων, ἢ μεταξὺ ὑφ'  
 ἑτέρων ἐλλογιμῶν ἀνδρῶν, Συ-  
 δδοκησίας τῆ ἐκκλησίας πάσης,  
 καὶ λειτουργήσεως ἀμέμπτως τῶν  
 ποιμνιῶ τῆ Χριστοῦ, καὶ τα-  
 παινοφροσύνης, ἡσύχως, καὶ ἀ-  
 βαναύτως, μεμαρτυρημένως τε  
 πολλοῖς χρόνοις ὑπὸ πάντων,  
 τέττες ἐ δικαίως νομίζοντες ἀπο-  
 βαλέσθαι τῆς λειτουργίας. ἀμαρ-  
 τία γὰρ ἐ μικρὰ ἢ ἡμῶν ἔσται ἐάν  
 τὲς ἀμέμπτως καὶ ὁσίως περσε-  
 νέημεν τὰ δῶρα τῆ ὁπισθοπίης  
 ἀποβάλλωμεν. — ὁσῶμεν γὰρ ὅτι  
 οἷνες ὑμεῖς μετηγάγετε, καλῶς  
 πολιτοδομήσεις, ἐκ τῆ ἀμέμπτως  
 αὐταῖς τεπημερήνης λειτουργίας.

συνδοκίται οὐ καὶ κ.  
 τ. λ. L. viii, c. 4, p. 390

§. 45, p. 173

Ὁ ὑψιστος, ὑπερμαχῶν, καὶ  
 ὑπερασπιστὴς ἔστιν τῶν ἐν κατισθα-  
 ρῶν Συνοδικῶν λατρευόντων τῶν  
 ἐναρέτω ὀνόματι αὐτοῦ.

L. viii, c. 5, p. 392, c.  
 12, p. 398, &c.

L. vii, c. 23, p. 373, L.  
 viii, c. 12, p. 402, c. 13,  
 p. 404

§. 46, p. 173

Ἴνα πῆ ἔραι, καὶ θυμῶν, καὶ  
 διχοστασίας, καὶ ἀγριότητος, πόλε-  
 μος τε ἐν ὑμῖν; ἢ ἐχθρὰ ἕνα Θε-  
 ὄν ἔχοντες, καὶ ἕνα Χριστόν, καὶ  
 ἕν πνεῦμα τῆ χάριτος, τὸ  
 ἐκχυθέν ἐφ' ἡμᾶς, καὶ μία κλη-  
 σις ἐν Χριστῶ;

passim.

§. 47, p. 174

Ὡσεὶ καὶ βλασφημίας ἐπιφέ-  
 ρεως τῶ ὀνόματι κυρίου, ἡ  
 τῶν ἡμετέραν ἀφροσύνην ἐαυ-  
 τῶν

L. iii, c. 5 p. 277, L.  
 vii, c. 24, p. 370

- τοῖς δὲ ἰνδωνον ἐπεξεργάζεσθαι.  
 §. 49, p. 175 Ὁ ἔχων ἀγάπην ἐν Χρι-  
 στῷ, τηρεῖται τὰ τῶ Χριστοῦ  
 ἀποκατάστατα.  
 Παράσημα τὰ  
 Χριστοῦ, one Name of the  
 Constitutions.
- §. 50, p. 175 Οἱ ἐν ἀγάπῃ τελειωθέντες  
 καὶ τῷ τῶ Χριστοῦ χάριν ἔχουσιν  
 κρίσιν ἐπισημάτων.  
 L. viii, c. 41, p. 418
- §. 52, p. 176 Ἀπερσοδὲς, ἀδελφοί, ὁ  
 δεσπότης ὑπάρχει τῶ ἀπάντων  
 ἐπὶ ἐσθλῶς χρήσει, εἰ μὴ τὸ  
 ἐξουσιάζει αὐτῶ.  
 L. viii, c. 12, p. 403
- §. 54, p. 177 Μόνον τὸ ποιμνιον τοῦ Χριστοῦ  
 ἐπισημαίνεται, μὴ τῶ καθεσ-  
 τῶτων ἀποκατάστατων.  
 passim.
- §. 55, p. 177 Ἐπισήματα πολλὰ ἐν ἡμῖν  
 ἀποκατάστατα εἰσὶν εἰς δεσ-  
 μῶν, ὅπως ἐτέρως λυτρώσονται.  
 πολλοὶ εἰσὶν ἀποκατάστατα εἰς δε-  
 λείων, καὶ λαοὶ τῶ τῶ  
 αὐτῶ ἐτέρως ἐψώμαξ.  
 L. v, c. 1, & c. p. 301,  
 & c.
- §. 57, p. 178 Ὑποτάσσεται τοῖς ἀποκατάστα-  
 τοῖς, καὶ παρὰ τῶ εἰς μέγιστοι-  
 αν· καὶ μὴ τῶ τῶ τῶ  
 καρδίας ὑμῶν, μάλιστα ὑποκατά-  
 στατων.  
 Passim. & L. viii. c. 44,  
 p. 420

## Clement Epist. II.

About A.D.

62

§. 1, p. 184

Ἀδελφοί, ὅπως δεῖ ἡμῶν  
 φρονεῖν περὶ Ἰησοῦ Χριστοῦ ὡς  
 περὶ Θεοῦ, ὡς περὶ κριτοῦ ζών-  
 των καὶ νεκρῶν.

Constitutions.

passim.

Τα

# Cap. IV. Apostolical Constitutions. 281

- §. 5, p. 185 Τα χρημικὰ ζῶντα ὡς ἀλ- L ii, c. 61, p. 269  
 λύτεια ἡγείων, καὶ μὴ ἐπιδυ-  
 μῆν αὐτῶν· ἐν γὰρ τῷ ἐπιδυ-  
 μῆν ἡμᾶς κήσωνται ταῦτα ἀπο-  
 πίπτουσι πῆς ὁδῆς πῆς δικαίας.
- §. 6, p. 185 Ἔσιν ὁ σαῦς ὁ αἰὼν καὶ ὁ L. vii, c. 1—21, p. 362  
 μέλλων δυο ἐξῆς. σαῦς λέγει  
 ροιχείαν, καὶ φθορὰν, καὶ φι-  
 λαργυρίαν, καὶ ἀπάτην· ἐκεί-  
 νου ὁ τέτοις ἀποτάσσεται.) Ibid.
- §. 6, p. 186 Ἐὰν μὴ τηρήσωμεν τὸ βάπ- L. iii, c. 18, p. 289  
 τισμα ἅγιον καὶ ἀμίαντον.—τῶν L. vii, c. 40, 41, p. 379,  
 380  
 §. 7, p. 186 μὴ τηροῦμεν τὴν σφραγίδα. L. iii, c. 16, c. 17, p. 288,  
 c. 18, p. 289  
 §. 8, p. 187 τηροῦσατε τὴν ἄρρα ἀγνῶν, καὶ c. 22, p. 368  
 τὴν σφραγίδα ἀσπιλον. passim.
- §. 9, p. 187 Of the Resurrection. L. v, c. 7, p. 305—309
- §. 10, p. 187 Νῦν ὁ ἐπιμύσειν κακοδι- prius.  
 δασκαλῶντες τὰς ἀναπίες ψυ-  
 χὰς, ὅσα εἶδότες ὅτι διάστην ἐξ-  
 σιν τὴν κρίσιν, αὐτοῖτε, καὶ οἱ  
 ἀκρόντες αὐτῶν.
- §. 11, p. 187 Ὡσε ἀδελφοί με μὴ διψυ- prius.  
 χῶμεν, ἀλλὰ ἐλπίζοντες ὑπο-  
 μείνωμεν, ἵνα καὶ τὸ μισθὸν κο-  
 μισώμεθα.

From these and the like Passages, and from Clements main design, drift and stile in his first Epistle, we may observe not only that there is some general Agreement or Relation between the Constitutions of the Apostles by Clement, and this undoubted Epistle of C.

*ment*, more than between any other Writings of different Authors in that Age; but I think in particular also that this Epistle was Written, as it were, from these Constitutions, and in pursuance of their very Design; nay that the Constitutions are therein more frequently and directly refer'd to, than the known Books of the New Testament themselves; and the Strength of the reasoning is therein often borrowed from those Laws of Christ, which more plainly appear there, than in the other; sometimes from those which only appear there, and not at all in the other. Thus for instance, the Doxologies to the *Father* alone, or to the *Father through the Son*, exactly agree with those in the former Six Books of the Constitutions. The serious and earnest cautions against Sedition, and Schism, and Faction, are exactly agreeable to those in the Constitutions. The Rules for distinct Ranks and Orders in the Church, and for obedience to the College of Presbyters, are the very same: Here are frequent hints at a *Canon*, or *Rule of Faith and Practice* like the Constitutions; and relation is had sometimes to particular Canons, or Constitutions, found always among those we now have. The very same Passages of the Old Testament are frequently cited here that are cited in the Constitutions; nay sometimes cited here, just as they are there; even when they both a little differ from the Septuagint it self

## Cap. IV. *Apostolical Constitutions.* 283

in our best Copies. The Rules are still suppos'd to be deriv'd from God the Father, by Christ; just as those in the Constitutions are also. The Efficacy of Repentance is suppos'd the same in all Ages that the Constitutions affirm. The Rules here refer'd to, are suppos'd to have been *deliver'd at the very first beginning of Christianity*, as those in the Constitutions pretend to be. The great and wonderful Works and Creatures of God are enumerated in such Order and Language, as if *Clement's* mind was full of the Liturgy in the Constitutions, and could not but sometimes use its very Words. The Account of the *way of Life* is so particular, and in such Language, that one would believe the former part of the Seventh Book of the Constitutions lay before him. His arguing for the Resurrection, and that from the History of the Phenix in particular, seems in great part taken directly from that parallel most admirable Chapter in the Constitutions. His mention of the numerous Host of Angels, and of the Angelick Hymn seems also directly taken from the same Constitutions. His Account of the joint and fervent Prayers in their publick Assemblies, is almost in the Words of the Constitutions. He directly hints at the Three highest Orders in the Church, Bishops, Presbyters, and Deacons, under the Names of High Priests, Priests, and Levites, so famous in the Constitutions, and at their distinct Offices

Offices also ; and this even to a Church which as *Clement* here implies, had no Bishop yet set over them, which the Constitutions also do oblige us to suppose. He directly mentions the *Laity*, and the *Precepts concerning the Laity*, as it is in the Constitutions. He most directly refers to the last Chapter of the Constitutions, *περὶ ἐκταξίαι*, and argues therefrom. He gives us an Account of the first Preaching of the Gospel, and settlement of Presbyters and Deacons, out of those first converted to Christianity, even before the general settlement of Bishops ; exactly according to the particular Importance of these Constitutions. He gives us a Relation of the Apostles first choosing the Church-governors themselves, and then fixing such, exactly such a *Rule of Choice and Succession* as we now find in the Constitutions, and as was afterward most certainly observ'd in the several Churches. He frequently uses the proper and peculiar Words and Phrases of the Constitutions ; such as *κακῶν, ἐσερτισμένῳ, κρίσιμα, ἄμφω τῶ χειρῶ ἴμοι, γενεὰ καὶ γενεὰ, ἐμποδίζων, τὸ κῆτος τῆς διαλάσεως, λειτουργία, πρεσβύτεροι, ἱεοί, χεῖρες χειρῶ ἁμῶν, πανάριῳ ; δεὸς & ἀρχιερεὺς* for Christ himself. *τάξις, πάριμα, πρόσταγμα, παλαι, πεταγμένῳ, ἐξῆκτως, προσφορῆ, ἀρχιερεῖς, ἱερεῖς, λευίται, λαικοί, ἐπίσκοποι, διάκονοι, ἐπισκοπῆ, συνδουλοῦν, τὸ χειρῶ ποιμνιοι, τὰ δῶρα, ὑψιστοι, ὑπέρμαχος, καταστασις, χῶρα ἐπιδῶν, διποταύομαι, σφραγίς,*  
and



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and others the like. So that upon the whole, to use *Irenæus's* Phrase concerning this very matter, *Clement*, when he wrote this Epistle, seems ἐναυλον ἐπὶ τὸ κήρυγμα τῶν ἀποστόλων, καὶ τὴν παράδοσιν περὶ ὀφθαλμῶν ἐχθμένα, to have <sup>C. 4. Cent.</sup> had before his Eyes, and, as it were still <sup>2. n. 15,</sup> <sup>infra.</sup> sounding in his Ears these very sacred traditional Constitutions of the Apostles, of which we are now treating. I have but just hinted at those many and strong Arguments which *Clement* here affords us for the Genuine Authority of these sacred Books, and would fain persuade my Readers rather to use themselves to the Originals, and to make their own Observations, which would more deeply affect them than all my reasonings and deductions.

To speak my mind freely, I imagin that *Clement* was therefore pitch'd upon to be the Person who should write this Epistle to the *Corinthians*, because he had been peculiarly concern'd in the collecting and writing these Apostolical Constitutions; and so could, on the best grounds, and with the greatest Authority, Admonish the *Corinthians*, and lay before them those sacred Rules which they had so sadly broken, and thereby recal them to the Observation of the same, as he does most frequently, and with great Authority in this Epistle. Nor must I omit Two or Three Observations of great Consequence here, viz. (1) that among these numerous References to the Constitutions, there is yet  
not

not one to the last part of the Sixth Book; which alone of all the proper Branches thereof by the former Examination has appear'd to belong to the Fourth Council of *Jerusalem*, after its Destruction, and so after the writing of this Epistle; and that (2) not only this Epistle, but many more of the Sacred or Antientest Books Written after these Constitutions do perpetually refer to, or are in great part taken out of them. I mean the διδαχὴ τῶν ἀποστόλων, the διδαχὴ Βαρνάβα, or Second part of *Barnabas* Epistle, the Apostolical Canons, *Esdra*s, the Epistles of *Ignatius*, and *Polycarp*, with the Recognitions. And the reason is plain, that because these Constitutions were of such most sacred Authority, and yet were not to be properly made publick to all, the Apostles therein concern'd, and their Companions took care to extract as much as they thought necessary for all, and to publish it in these foremention'd Books for general Advantage. Whence we may note (3) that it was a good while ere any of the Bishops of other Churches wrote at all; as thinking themselves not equally capable with those of the Apostolical Sees; on Account of their own want of the Original intire Copies of these Constitutions, the grand Fountain and Origin whence the Sermons and Instructions of the first Bishops seem to have been deriv'd. But to leave these Digressions, and to proceed.

IV. The next Attestation which I shall produce for the confirming the Apostolical Authority of these Constitutions, shall be that of the Apostles themselves in the Preface to their *Διδασκαλί*. One of the sacred Books of the New Testament. This Preface is prefixed to their *Didascaly*, or Athanasian Edition of the former Six Books of the Constitutions at *Oxford*. This Attestation is so plain, and undeniable, that I need only set it down for the confirming of the most sacred Authority of the *Constitutions* before us. Tho' indeed the whole Book belonging so intirely to the same Constitutions, and containing so great a part of them *verbatim*, is justly to be look'd on as one continued Attestation to them. The Preface is in these Words, according to the Learned Mr. *Gagnier's* Translation, as review'd by the Learned Mr. *Ockly*, and others well skill'd in the Arabick Language.

*In nomine* || *Patris Omnipotentis, & Filii ejus unici, & Spiritus Sancti Paracliti. Nos duodecim Apostoli illius unici Filii Dei Patris Omnipotentis, Domini nostri \* & Servatoris nostri Jesu Christi, ipsi Gloria in — Simul congregati fuimus in Jerusalem, civitate Regis magni, & nobiscum frater noster Paulus, Vas electum, Apostolus Gentium, & Jacobus † Episcopus hujus civitatis unica (dilectæ) Jerusalem; & confirmavimus hanc Dasca- liam Catholicam in ipsa, & nominavimus*

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|| Dei. al. \* Et Dei nostri. al. † Frater Domini. al.

gradus pro ipsorum dignitate, juxta Exemplar  
 cœlestium. Sic quoque (se. habet) etiam  
 Ecclesia. Noverit itaque unusquisque stare  
 in gratiarum actione in eo (gradu) in quo  
 ordinatus fuit à Domino; Episcopus, ut Pa-  
 stor; Presbyteri, ut Doctores; Diaconi, ut  
 Ministri; Subdiaconi, ut Coadjutores; Ana-  
 gnosta, Lectores, & Psalmista cantantes cum  
 Intelligentia, & || Acolythi, & Ostiarii, &  
 reliquus populus, audientes Verbum Evan-  
 gelii cum bonâ dispositione. Et quidem jam  
 absolvimus firmiter Canones, eosque propo-  
 suimus in Ecclesiâ. Hos nunc, & hunc Li-  
 brum Doctrinæ alterum quem scripsimus, misi-  
 mus utrosque per manum Clementis socii no-  
 stri, ad prædicandum  $\epsilon\omega\ \tau\eta\ \omicron\iota\kappa\epsilon\upsilon\delta\eta\eta$  universâ, ut  
 audiat hæc Edicta, O omnes Nazarei sive  
 Christiani, qui (estis) sub sole; ut sciatis celeriter.  
 Qui porro audiverit & custodiverit mandata  
 scripta in illâ (Doctrinâ,) erit ipsi vita æterna,  
 & Felicitas coràm Domino nostro Jesu Christo.  
 Hoc (est) quod creditum fuit nobis de hoc  
 mysterio magno, quod est ipse. Qui autem  
 nequam (fuerit) neque servaverit ea, ejicie-  
 mus eum foras tanquam corruptum; & ha-  
 bitatio ejus infernus erit in æternum: Quem-  
 admodum scriptum est; qui fecerint malum,  
 ibunt in supplicium æternum; qui autem fece-  
 rint bonum, in vitam æternam, in regno cœlorum.  
 Amen. Note this Book has 33 or 39 Canons  
 or Chapters in the Ethiopick and Arabick.

|| Etiam al. Note also that the word here rendered Acolythi  
 is corrupted in both the MSS. and its meaning uncertain.

V. The next Attestation is that of *Barnabas*, containing, besides several lesser Allusions in the Epistle it self, that smaller *Extract* out of the Seventh Book, which is the  $\delta\iota\delta\alpha\chi\eta\ \beta\alpha\rho\nu\acute{\alpha}\beta\epsilon\alpha$  ; and now is the Second part of, or Appendix to his Epistle. And this is the more valuable because we have it intire ; because the Relation between this and the Constitutions is undeniable ; and because the Author was an Apostle or Apostolical Man himself, and deeply interested in the conveying part of the Constitutions themselves to the several Churches, as we have already seen. This Epitome is almost *verbatim* still in the Seventh Book, and ought to be intirely Read over upon this Occasion. Only the Reader is desir'd to observe that in the *Ethiopic* Extracts this  $\Delta\iota\delta\alpha\chi\eta$ , or its parallel part of the Constitutions, is divided into just *Eleven* Canons or Chapters : I mean besides that gross Interpolation at the beginning which is contain'd in the first Chapter. The use of this Observation will appear presently, together with the like belonging to the former.

p. 24, *præ*s

Chap. 4.  
Cent 4 n<sup>o</sup>.  
33. *infra*.

VI. The next Attestation is the *Apostolical Canons*, or the Third *Extract*, made for the uses of all the Bishops, and for the publick Government of the Churches, as to their Judicatures and Synods ; and containing some additional Rules, confirm'd by the surviving Apostles, about *A. D.* 86. when the whole Collection of the Constitutions was

attested to by Clement under his own Hand.

pag. 83 *pro-  
prius.*

This Epitome has been already consider'd at large. But the Reader must remember here also that this, in the oldest and best, as well as most of the present Copies, is made up of just 85 Canons.

These *Canons*, tho' in reality a part of, and almost an extract from the Constitutions, yet being generally better known, and more universally esteem'd than they, will therefore deserve to be introduc'd as Witnesses on their account: I mean here not so much on account of their being, in the main, *extracted* from them, and every where supposing them; as on account of two or three *direct, plain, undeniable Citations* of them also: Which alone are proper to be more distinctly produc'd in this place.

### Canons.

### Constitutions.

Can. 3

Εἰ τις ἐπίσκοπος, ἢ πρεσβύ-  
τερος, ᾤξῃ ἢ ὑπο κρείε δξα-  
τιξιν, τὴν ἐπὶ τῇ δυσία, πρε-  
σινέγκη ἔπειά πια ἐπὶ τὸ πῶ  
Θεῶ δυσιασθρον, ἢ μέλι, ἢ  
γάλα, ἢ ἀντὶ οἴνε σίκερα, ἐπι-  
ποδδία, ἢ ἄρνει, ἢ ζῶά πια,  
ἢ ὕπερα, ᾤξῃ τὴν δξατῶξιν,  
καθαρεύω.

L.viii.c.12, p 402, 403

Can. 49

Εἰ τις ἐπίσκοπος ἢ πρεσβύ-  
τερος κ' τὴν τῶ κρείε δξατῶ-  
ξιν μὴ βαπτίσῃ εἰς πατέρα κ'  
υἱόν

L.vii.c.22, p. 368, 369

ἕδον καὶ ἅγιον πνεῦμα· Ἄλλα εἰς τρεῖς ἀνάρχους, ἢ εἰς τρεῖς ἕδους, ἢ εἰς τρεῖς παρακλήτους, καθ' ἑκάστην. *Vid. Can. L.* Now since these *Ἀγατάξεις* are both in the Constitutions under that very Name, and not so in the New Testament; and since the former is there in that directly, *Ἐπι τῇ Δυσίᾳ* concerning the Oblation, as it is here cited, and is not at all in the New Testament, here is no room for evasion in this case.

The other general Evidence arising from these Canons need not here be distinctly consider'd; but that *principal Testimony* belonging to the intire Eight Books of *Clementine Constitutions*, or *Clements Attestation* to them, under his hand, which is contain'd in the 85th Canon, deserves a particular Consideration; and may be supported by such additional Observations and Testimonies, as ought not to be pass'd over in silence in this place. The Clause I mean is this, as it runs in the best Copy of *Joannes Antiochenus*: and is exactly to the same sense in all the other Copies also. Καὶ αἱ δεκάτ' ἕκαστων τῶν ὀκτώ βιβλίων περὶ τῶν φωνημάτων, ἃς εἰ χρὴ δημοσιεύειν ἐπὶ πάντων. Ἐὰν τὰ ἐν αὐταῖς μυστικὰ μυστήρια. Now to take no notice here of the certain number, *Eight Books of Constitutions*; which number is no less than Two and Twenty times repeated, according to the Letters of the Hebrew Alphabet, in that CXIX Psalm, which seems

to be, as it were a Prophetical *Encomium* upon, and Recommendation of the Laws, Statutes, Judgments, and Precepts, contain'd in these Constitutions; I shall shew what strong reasons there are to believe this clause to be genuine, and written by *Clement* himself: Which if it be once fully prov'd, the Sacred Authority of these Books must needs be unquestionable. Now that it is so, the following Arguments will little less than *demonstrate*. For (1) The very Attestation, and particular form of Attestation themselves, δι' ἐμῆ κλήρωσις, is so agreeable to the Times, and Language, and Circumstances, and Examples of the Apostles, that nothing can be more so. The Old Hereticks had then so counterfeited the Names of the Apostles, that every Epistle, every Act of Council, and Constitution was still forc'd to be attested to, and carried by some of the Apostles known Companions. Thus *Paul* attests to each Epistle by subscribing it under his *own hand*, besides the sending it by some of his *own Attendants*. Ὁ ἀσπισμὸς τῆ ἐμῆ χειρὶ Παύλου, ὃ ἔστι σημεῖον ἐν πείσῃ ὁπίσθω, ἔγω γράφω. Thus the Acts of the first Council of *Jerusalem* were sent by *Judas* and *Silas*, *Paul* and *Barnabas*; of the second by *Clement*, *Barnabas*, *Timothy* and *Mark*; of the fourth by *Titus*, *Luke*, *Jason*, *Lucius*, & *Sosipater*. And in a Work of this nature, which was it self intirely and originally

1 *Theff.* 3,

17

*Act.* 15, 22,

*Constit.* L. 6

c. 12 p 342

c. 18. p. 349

*ibid.*



nally Apostolical, it was but necessary that *Clement*, the Writer, or Collector, should set his own Attestation to it; as accordingly we here find he has really done. (2) Upon this single Clause, and one of the like nature in the Constitutions, as far as appears depended the original *Doctrina & Disciplina Arcana*, or the strict Concealment of the mystical parts of our Religion, and of those Traditionary Constitutions which contained them; which how exactly it was observ'd in all the first Ages has been already demonstrated. This secrecy therefore highly confirms and plainly supposes the genuine Antiquity of these Clauses, particularly of that famous one before us. Nor indeed, as I think, could this Concealment, as a strict Duty of Christianity, be deriv'd from any other Original but from the Apostles constant Practice and Direction, here and only here authentickly recorded and transmitted to us. (3) This Clause is really genuine, because hence, and from the *διδασκαλίᾳ τῶν ἀποστόλων* must have come that constant, known, and uninterrupted Tradition and Opinion that the Apostles Constitutions were written or collected by *Clement*, and by him sent to the Churches. Nay, which is very remarkable, almost all the remaining Records speak as if they here read these very words *Ἐξὲς κληρονομίας*, *By Clement*; as may be observ'd in the Testimonies which shall be hereafter produced.

duc'd. (4) This Clause is in all the Copies and Mss both of the Constitutions themselves; and of the Canons also, even when they appear singly; and this to the earliest times that we can any way trace them: Nay, rather earlier than the first Publication of the Constitutions themselves, about the middle of the fourth Century. Thus it was in the Copies in the Days of *Photius*, for the *Ninth* Century; of *Joannes Damascenus* for the *Eighth*; of the Sixth Council in *Trullo* for the *Seventh*; of *Joannes Antiochenus*, for the *Sixth*; and probably of the other Collection he mentions, for the *Fifth*, of *Basil* and the *Ethiopians* for the *Fourth*, as will appear hereafter. Nay, the Records of the Ethiopick Churches appearing antienter than the Publication of the Constitutions themselves, are such an early Attestation as is almost undeniable. I have before shew'd why this Clause was omitted in the Catalogue of the Sacred Books for common use, tho' it was then in all the Copies in the Archives; so I need say no more of that matter here. And since 'tis certain that *Epiphanius* own'd both the Epistles and Constitutions of *Clement*; while yet he entirely omits them all in his Catalogue of the Sacred Books, we need not so much wonder at the like procedure in others.

(5) This Clause and Attestation to the Constitutions must be original and genuine, other-

p 94, prius.

Hieroc. 28.  
§ 6, p. 107.  
and c. 4.  
Cent. 4, n.  
36, prius.  
cum Hieroc.  
76, c. 5, p.  
94

otherwise they could never have come into the *generality* of the Copies, much less into *all* of them; as we find they are at this Day; even of *all those numerous Copies* of the Canons which are every where still, and have every where been all along Extant in the Christian World. The Church of Christ too soon began to Intrench upon and Change the Doctrines and Rules contain'd in these Constitutions, to be under the least Temptation of *inventing* and *adding* such a Clause for their Confirmation, had it not, without dispute, been so from the beginning. This Argument seems to me plainly *unanswerable*. The Church, when she grew Corrupt might easily have *left out* and *dropt* such a Clause, which so deeply Condemn'd her: But that she should then first *invent* and *add* one, to her own utter Condemnation, is plainly incredible. (6) This very Clause is particularly refer'd to and confirm'd by a Witness truly unexceptionable, I mean *Basil* Bishop of *Cæsarea* in *Cappadocia*, I say *truly unexceptionable* on Account of his Orthodoxy, and consequent Prejudice against them; and an Account of the time when he wrote, *viz.* immediately after their first Publication, in the Fourth Century. Compare his Words with this Clause; and remember that *Παράδοσις* & *διδασκαλία* are Two of the most common Names belonging to these Constitutions in all Antiquity.

Canon lxxxv.

See p. 141  
p. 141.

Ἄς ἔχει δὴ δημο-  
σιάζει ἐστὶ πάντων,  
διὰ τὴν ἐν αὐταῖς  
μυστικῶς μυστήρια.

Basil.

Οὐκ ἴσως τὸ σιωπομένης καὶ  
μυστικῆς ἐξουσίας; ἔστι ἐκ  
τῆς ἀδημοσιεύτου ζωῆς καὶ ἀπορ-  
ρήτου διδασκαλίας; ἢ ἐν ἀπο-  
λυτοπροφητικῶν καὶ ἀποκριμα-  
τικῶν αἰγῶν οἱ πατέρες ἡμεῖς ἐφύ-  
λαξαν;

And if we observe that every individual Instance brought by *Basil* in the Place here refer'd to, which are not a few, as we have already set them down at large, and which he Affirms were all deriv'd from this *secret and mystical παράδοσις* & διδασκαλία, are still in these our *secret and mystical Constitutions* at this Day, we shall have still less reason to doubt of his Reference in these Words to the foregoing Attestation by *Clement*. Nay, because one of his Instances, that of the Trine Immersion is expressly in the Apostolical Canons alone, we may Note that *Basil* seems to have esteem'd those Canons to have been not less sacred than the foregoing Constitutions themselves. Tho' several of the Antients made some distinction between them.

Above p.  
D. 87.

VII. The next Testimony which is here to be produc'd is that of a sacred Book of the New Testament, the Shepherd of *Hermas*. And altho' this be a distinct inspired Book of it self, and comes directly from our Saviour

as the *Apocalypse* does, and contains commonly fresh Instructions and Admonitions from him, for the Advantage of his Church, yet are there several Passages that Confirm the *Clementine Constitutions*, as then the Rule of Christians; and this particularly at *Rome*, the Seat of *Clement*; nay in the very Days of *Clement*, and very probably as conveyed to the Churches by the means of *Clement* also. Take several of the Passages in Order.

*Hermas.*

*Herm. Vis.*  
2, §. 2, 3,  
P. 76, 77

*Conjugi tuæ quæ futura est soror tuæ.— Nec Sororem tuam negligas.*

S. 4. 78  
Citat. ab  
Origine  
Philocal. c.  
1, P. 9

Γράψῃς δύο βιβλία, καὶ δώσῃς ἐν Κλήμεντι, καὶ ἐν Γραπῆ· καὶ Γραπῆ μὴ νεθετήσῃ τοῖς χήραις, καὶ τοῖς ὀρφανέσι· Κλήμενος δὲ πέμψῃ εἰς τὰς ἕξω πόλεις· οὐ δὲ ἀναγέλῃς τοῖς πρεσβυτέροις τῆς ἐκκλησίας.

*Scribes ergo duos Libellos, & mittes unum Clementi, & unum Graptæ: mittet autem Clemens in exterar civitates, illi enim permiffum est. Grapte autem commonebit viduas & orphanos: Tu autem Leges*  
in

*Constitutions.*

L. vi. c. 28. p. 357.

*Clement the means of conveying the Constitutions to the Churches. Of Widows, Orphans, and Deaconesses, and Presbyters, passim.*

in hac civitate cum Senioribus qui præsunt Ecclesiæ. *Passim.*

*vis. 3, S. 5,*  
*p. 80* Lapidēs quidem illi quadrati & albi convenientes in commissuris suis, Ii sunt Apostoli, & Episcopi, & Doctores, & Ministri, qui ingressi sunt in clementia Dei, & Episcopatum gesserunt, & docuerunt, & ministraverunt sancte & modeste Electis Dei.

*Mand. 4, S.*  
*r, p. 86—*  
*90* De dimittenda Adultera, — Domine, si quis habuerit Uxorem fidelem in Domino, & hanc invenerit in adulterio, nunquid peccat Vir si convivit cum illa? Et dixit mihi, quamdiu nescit peccatum ejus sine crimine est vir vivens cum illa. Si autem scierit vir uxorem suam deliquisse, & non egerit pœnitentiam mulier, & permanet in fornicatione sua, & convivit cum illa vir, reus erit peccati ejus, & particeps mœchationis ejus. Et dixi illi, Quid ergo si permanserit in vitio suo mulier? Et dixit, Dimittat illam vir, & vir

L vi. c. 14, p. 343

*Of Repentance L. 1.*  
*passim.*

per se maneat. Quod si dimiserit mulierem suam & aliam duxerit, & ipse mœchatur. Et dixi illi, Quid si mulier dimissa pœnitentiam egerit, & voluerit ad virum suum reverti? Nonne recipietur à viro suo? Et dixit mihi, imo; si non receperit eam vir suus peccat, & magnum peccatum sibi admittit: sed debet recipere peccatricem quæ pœnitentiam egit, sed non sæpe. Servis enim Dei pœnitentia una est. Propter pœnitentiam ergo non debet dimissa conjuge sua vir aliam ducere. Hic aëtus similis est in viro, & in muliere.— propter hoc præceptum est vobis ut calibes maneatistum vir tum mulier: potest enim in hujusmodi pœnitentia esse.

Mand. 10,  
§. 3, p. 97.

Μὴ λύπει τὸ πνεῦμα τὸ ἅγιον τὸ κατὰ κενὸν ἐν σοὶ: μήποτε ἐν τῷ ἔξῃ τῷ Θεῷ, καὶ ἀποστῇ ἀπὸ σοῦ. Noli offendere Spiritum Sanctum qui in te habitat, ne roget Dominum, & recedat à te.

L. vi. c. 11, p. 340, and the Prayers in the vii and viii Books.

Cum

Simil. 5. 9.  
1, &c. p.  
103, &c.

Cum jejunarem & sedem in monte quodam; — stationem habeo. Quid est, inquit, statio? & Dixi, Jejuniium. — Illo die quo jejunabis nihil omnino gustabis mihi panem & aquam; & computata quantitate cibi quem ceteris diebus comesturus eras, sumptum diei illius quem facturus eras repones, & dabis viduæ, pupillo, aut inopi. — Hæc statio sic acta est bona, hilaris, & accepta à Domino.

Passim & L. iii, c. 6, p.  
280

L. vi c. 1, p. 301, c. 20;  
p. 327

Here we may observe (1) That that degree of Primitive Matrimonial Chastity, after the time of Child-bearing was over, I mean of living together like Brother and Sister, which is here recommended to *Hermas*, as a Counsel of Christian Perfection, is very agreeable to the like Counsel of Perfection in the Constitutions of the Apostles; of Husbands not frequenting the Company of their Wives when they are with Child. Which Counsels of Perfection, by the way, as at first recommended by the Apostles seem to me the occasion of that Case of Conscience resolv'd by *Paul* to the *Corinthians*, relating to such abstinence; where

he

1 Cor. 7, 1,  
&c.



he determines that 'tis no farther a Duty than as both Parties have the gift of Continency, and are able to observe it for a time, by mutual consent, for the purposes of Self-denyal Fasting and Prayer, and not otherwise. In which Cases both these Rules become if not strict Duties, yet certainly very acceptable instances of Piety and Mortification in all Ages of the Gospel. (2) That *Clement* was Bishop of *Rome* when *Hermas* saw his Third Vision; and that he was look'd on as the proper Person to Communicate sacred Precepts and Visions to other Churches; as if it was then well known how he had been employ'd about the Apostolical Constitutions before, or was employ'd about them at the time of his Writing. This is a Passage highly remarkable, and of most undoubted Authority, as cited from *Hermas* by *Origen* himself. (3) That there were certainly the very same Ranks and Orders in the Church of *Rome* in the Days of *Hermas*, that are settled by the Apostolical Constitutions; Five or Six of them being expressly Nam'd by him here. Bishops, Doctors or Presbyters, and Ministers or Deacons, Widows and Orphans; with the Deaconesses also; for such the employing *Grapte*, a Woman, for the Admonition of the Widows and Orphans fairly imply's her to have been. (4) That an Adulteress is to be put away, unless she Repent; but yet is to be receiv'd again upon her Repentance;

penitance ; and that therefore the Husband is not to Marry again in that case, at least till all hopes of her Repentance are vanish'd. That if she again be Guilty in the like kind she is to be finally Divorc'd, and the Husband probably at Liberty to Marry another ; and that the Case is in all Points the same as to a Wife with Regard to her Adulterous Husband also, in exact Agreement with the Law in the Constitutions ; so far as these Cases are there mention'd ; [which Law seems here directly cited in these Words, *præceptum est vobis.*] Nay I look upon *Hermas's* Resolution of these Cases here in so particular a manner as a sacred Explication of that Rule in the Constitutions ; in the very same manner as *Paul's* was of another in the former Case, and take it to be the certain Standard and Guide for Christians therein. We may observe (5) that in one of these Passages of *Hermas*, agreeably to another of *Paul*, there are added these Words, *non solum mœchatio est illis qui carnem suam coinquinant, sed & is qui simulacrum facit mœchatur. Quod si in his factis perseverat, & pœnitentiam non agit, recede ab illa, & noli convivere cum illa ; alioquin & tu particeps eris peccati ejus ;* that the Case of Idolatry and Adultery are here the same ; and that as the Innocent Party is to continue with the Guilty, while there is any hope of Repentance, as *Paul* also says, so that when all hope is gone, he or she

she is to depart from the Guilty Person, under the Penalty of Participation of the same Crime. Which things, tho' not directly belonging to our present Business, yet are too remarkable and of too great use to be overlook'd upon this Occasion. (6) We may observe that *Hermas* gives such an Account of the Blessed Spirits, [not being Invocated by Christians, but himself] Invocating the supreme God, as highly confirms the Doctrine of the Constitutions concerning him, *viz.* that he is the Principal of those Beings which the supreme God made or produc'd by his Son. (7) We may also observe that

the *Stationes* or Fasts in *Hermas* do very well agree to those *Wednesdays* and *Fridays* Fasts which the Constitutions appoint, and which *Tertullian* several times calls by the same Name, and the very Word *ἀνάπαυρα*, for the

*L. iii, c. 6,*  
*p. 280*

solemn meetings of Christians on the Lords Day is in these Constitutions Nay we may Note that the peculiar Circumstance in these Constitutions of *Hermas's Stationes* does exactly agree with that in the Constitutions. I have set down the Directions of the Angel to *Hermas* already; I will now set down the parallel Rules in the Constitutions.

Ἐι δὲ ἐκ ἕχει τις, *vhsεύσας, τὸ τῆς ἡμέρας μελῆς τὸ τοῦ ἑκταξάτω* *τοῖς ἁγίοις.* And elsewhere distinctly of the *Stationes* themselves, or the *Wednesday* and *Friday* Fasts. Πᾶσιν περὶ ἡμέρας καὶ ὡραίων ἐπισημασμένων ὑμῖν *vhsεύειν* καὶ τὴν περὶ ἡμέρας ὑμῶν τῆς

*L. v, c. 1,*  
*p. 301*

*c. 20, p. 327*

*υπερβασις πένοντιν ἐπιχορηγῶν.* Which saving for the Poor so much as is spar'd from the Table, is that particular Circumstance which should be noted as the very same in *Hermas* and in the Constitutions.

VIII. The next Witness to these secret and sacred Constitutions, and He a strange and surprizing, and remarkable Witness also, is the unknown Author of the Second Book of *Apocryphal Esdras*. Who under the borrowed Name of *Ezra* the Antient Scribe, so it seems to me, gives us an Account of the state and meaning of the Scripture Prophecies, and of the Christian Church, especially of that part which was taken out of the Jews, at the conclusion of the first Century; as has been already observ'd. Nay, his wonderful likeness to the True Prophets, with the Excellency of his Matter, and intire Claim to Inspiration, mightily dispose me to suppose him really an inspired Writer; as all those very Antient Writers who mention him, I mean *Irenæus*, *Clement of Alexandria*, and *Tertullian* suppose him to be. Accordingly therein he foretells many strange Events which belong to Times later than those when the Book is cited by the Antients. I mean this only of the Original Greek, if it can ever be found; which seems not ill preserv'd still in our *Arabick* Copy, which wants the Two first and last Chapters, seeming to belong to another Book; and does all along  
so

so differ from our *Latin* Copy, and that in most things whence the Objections against the Book are taken, and has such greater Marks of Truth and Genuine Antiquity, that I look upon it as a noble Treasure to us. And since it seems that the Scene or Time of the Author is laid at the End of the first Century; and since the Citations of *Irenæus*, *Clemens*, *Alexandrinus*, and *Tertullian*, shew that he cannot be much later, we may, without determining whether the Book be Inspired or not, with great Assurance make use of its Testimony in the present Case. Take the several Passages I refer to, especially the Principal one in the Authors one Words at large, as they stand in our ordinary Translation; for tho' the *Arabick* Copy is considerably different from the *Latin* one generally, yet in this part they in the main very well agree.

In the Thirtieth Year after the Ruin of the City I was in *Babylon*, and lay troubled upon my Bed, and my Thoughts came up over my Head. For I saw the Defolation of *Sion*, and the Wealth of them that dwelt at *Babylon*.—v. 28  
 Are their Deeds then any better that Inhabit *Babylon*, that they should therefore have the Dominion over *Sion*? My Soul saw many v. 29  
 Evil doers in this Thirtieth Year.—Are they v. 31, &c.  
 then of *Babylon* any better than they of *Sion*?

&c.—When the Affliction of *Sion* shall be  
 fulfilled.—She said unto me, I thy Servant  
 10. 43, 44, have been Barren and had no Child, tho' I  
 45 had a Husband Thirty Years, and those Thirty  
 Years I did nothing else Day and Night and  
 every Hour, but make my Prayer to the  
 Highest. After Thirty Years God heard me  
 10, 7 thine Handmaid.—*Sion* our Mother is full of  
 all Heaviness.—How many are the Adver-  
 sities of *Sion*? Be comforted in regard of the  
 v. 20, &c. Sorrow of *Jerusalem*, &c.—And which is  
 v. 23 the greatest of all, the Seal of *Sion* hath now  
 lost her Honour, for she is delivered into the  
 Hands of them that hate us.—Thou makest  
 v. 39 great Lamentation for *Sion*.—This Woman  
 v. 44 which thou sawest is *Sion*.—Whereas she said  
 v. 45 unto thee that she hath been Thirty Years  
 Barren, those are the Thirty Years wherein  
 12. 37, 38 there was no offering made in her.—There-  
 v. 44 fore write all these things that thou hast seen  
 in a Book, and hide them. And Teach them  
 to the Wife of the People, whose Hearts  
 thou knowest may comprehend and keep these  
 Secrets.—How much better had it been for  
 us if we also had been Burnt in the midst of  
 v. 48 *Sion*!—I am come unto this Place to Pray for  
 the Desolation of *Sion*.—The Son of God  
 13, 35 shall stand upon the top of *Mount Sion*: And  
 v. 36 *Sion* shall come, and shall be shew'd to all  
 Men being prepared and builded. [But now  
 comes the principal Passage which I here  
 aim

aim at.] Then answered I before thee, and <sup>14, 19-48</sup> said; Behold, Lord, I will go as thou hast commanded me.—For thy Law is Burnt, therefore no Man knoweth the things that are done of thee, or the Works that shall begin. But if I have found Grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the World since the beginning, which were Written in thy Law, that Men may find thy Path, and that they which will Live in the latter Days may Live. And he answered me, saying, go thy way, gather the People together, and say unto them, that they seek thee not for Forty Days. But look thou prepare thee many Box Trees, [Box-tables, to write on,] and take with thee *Sarea, Dabria, Selemia, Ecanus,* and *Afiel*, these Five, which are ready to write swiftly: And come hither, and I shall Light a Candle of Understanding in thine Heart, which shall not be put out till the things be performed which thou shalt begin to Write. And when thou hast done, some things shalt thou Publish, and some things thou shalt shew secretly to the Wise.—Then was the Land, even the Land of *Sion*, parted among you by *Lot*.—Let no Man therefore come unto me now, nor seek me after [during] these Forty Days. So I took the Five Men, as He commanded me; and we went into the Field, and remained there.

And the next Day behold a Voice called me, saying, *Esdra*s, open thy Mouth, and Drink that I give thee to Drink. Then opened I my Mouth, and behold he reached me a full Cup, which was full as it were with Water; but the Colour of it was like Fire; and I took it and Drank; and when I had Drunk of it my Heart uttered Understanding, and Wisdom grew in my Breast, for my Spirit strengthened my Memory, and my Mouth was opened, and shut no more. The Highest gave Understanding unto the Five Men, and they wrote the wonderful Visions of the Night that were told, which they knew not; and they sat Forty Days, and they wrote in the Day, and at Night they Ate Bread. As for me I spake in the Day, and I held not my Tongue by Night. In Forty Days they wrote Two Hundred and Four Books. And it came to pass when the Forty Days were fulfilled, that the Highest spake, saying, The first that thou has Written Publish openly, that the worthy and unworthy may Read it: But keep the Seventy last, that thou may'st deliver them only to such as be Wise among the People. For in them is the Spring of Understanding, the Fountain of Wisdom, and the stream of Knowledge. And I did so.

In this strange Book, and in these strange Passages, particularly the last of them, we  
have



have such Accounts as no way agree to *Ezra*, to *Solomon*, or his Temple, and its Destruction by *Nebuchadnezzar*; as the Letter seems to imply. Nor does the Author seem to have been so poorly vers'd in the Books of the Old Testament, as to imagin they did agree thereto. Nay indeed there seems not to have been any reason to believe such a Burning of all the Copies of the Law of *Moses*, and Restoration of the same by *Ezra*, as is here describ'd. Indeed the whole Book, with great Probability, belongs to much later Times, to *A. D.* 99. or 100. as we have already observ'd. Let us therefore see if the real and mystical Intention of these things be not easily discover'd; and whether that Interpretation will not give us Light as to the Constitutions of the Apostles, those *secret Books committed to the Wise*; and to the Extracts from them, the *common Books published to all*. And indeed, the coincidences are here so very exact, that they afford us the strongest Evidence for our present purpose. For (1) the *Time* here mention'd, for this Authors Writing *the Thirtieth Year after the Ruin of Jerusalem*, exactly agrees to *A. D.* 99. or 100. about which this Author most probably wrote; soon after those Twelve *Cæsars* whom he mentions, and soon after the Writing that Third Trumpet in the *Apocalypse* which he also quotes; for *Domitian*

Dyed, and the *Apocalypse* was Written A. D. 96. (2) The *Place* which he so often by the by hints at, and directly says of it that the *Son of God should stand there*, viz. upon the *Top of Mount Sion*, exactly agrees with the *Place* where our Lord deliver'd these *Constitutions* to the *Apostles* afterwards; as we have already seen; and where probably many of them were written down. (3) The *Time* here mention'd for the writing out these *Books*, *Forty Days*, exactly agrees with the famous *Forty Days* when the same *Constitutions* were delivered also; of which before. (4) The *Number of Writers* *Five*, exactly agrees with that in the last famous *Counsel of Jerusalem*; which for the main concluded the *Apostolical Constitutions*. The *fictitious Names* here are, *Sarea, Dabrea, Selemia, Ecanus, and Asiel*. The *real ones* at that *Counsel* are *Titus, Luke, Jason, Lucius, and Sosipater*. (5) The *division of the Books* into *Secret* and *Open* exactly agrees to the *secret Constitutions* themselves, and the *open Extracts* made from them; like *John's sealed Book*, and *open Codicill*. (6) The *Numbers* themselves are exact to the utmost nicety. For as the *Antient* smaller divisions of the *secret Constitutions* were just *Seventy*, as we Learn from the *Ethiopick Extracts*, which imitated the *Originals*, and otherwise; so is that exactly the *Number* here of the like

*secret*

See p. 14,  
&c. prius.

Ibid.  
Constitut.  
L. vi, c. 18,  
p. 349

Apo. 5, &  
10. 8  
Chap. 4.  
Cent. 4, n.  
3, infra.  
Vid. Pet.  
ad Jacob.  
Epist. S. 1,  
p. 602, 603,  
& Bevereg.  
De Canon  
Indic. p.  
427.

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*secret Books* or *Box-tables*; being also the Number of the Elders of *Israel*, to whom p. 61, p. 115. the secret Parts of the Jewish Law seem to have been committed by *Moses*; of which before. (7) Lastly the Number of the *Books* or *Box-tables published to all* is here also equally exact, 134. For if we add together the Numbers of the small divisions of the Three publick Books, the *διδασχὴ τῶν ἀποστόλων*, 38. the *διδασχὴ βασιλέα*, 11. and the Apostolical Canons, 85. Which are the Numbers we have already noted do precisely belong to them; the sum will be just 134. p. 87, &c. p. 115. most exactly and surprizingly corresponding with this Number in the Book before us. That all this niceness of Agreement should be merely Accidental and without design is plainly incredible; and if it be not so, 'tis an almost undeniable Attestation to the Constitutions before us, and to those other Original Books or Extracts from them before-mentioned. And that we may still observe the greater exactness of these coincidences we must Note, that tho' the Number belonging to the secret Books or Constitutions themselves 70. be still the same in the *Arabick*, as well as the ordinary Copy of this Book, yet is not the other Number so, but very different; 24. instead of 134. and this so distinctly, the sum of both being set down, 94. that there is no room for Suspicion of a

mistake. (of which 94. the present 904. in our Margin is a plain remainder also.) Now this Number 24. appears to be also the true original Number of all, belonging to this Extract or *Doctrine of the Apostles* before that Work had its last Hand, and before the other Extracts were joyn'd to it in the Computation. Accordingly in the present best or *Ethiopic* Copy of this *διδασχῆ* or *διδασκαλία* the several Sections do almost invariably follow the Order of the Constitutions themselves for the first 24 Numbers but no farther; the rest being plainly Additional Extracts from the same Books, whence the foregoing were taken, and that probably made at Twice also. So that the Numbers 94. in general, and 24. for the Extract appear to be the oldest Numbers of all to *A. D.* 66, or 67, and the other 204 in General, and 134 for the Extracts appear to be the later Numbers, after the Constitutions and their Extracts, that *secret* or *sealed Book*, and its Correspondent *open Codicil*, were intirely finish'd, about *A. D.* 86. afterwards. All which Circumstances, and the niceness of the coincidences every where do highly deserve the Readers Consideration upon this Occasion. And all this is the more probable because there are several obscure References in this Book to the Books of the New Testament, so low as the *Apocalypse*; and particularly

to these Constitutions themselves ; as the careful Reader will easily observe on the Comparifon ; especially if he take the *Arabick* Copy, which I esteem much beyond the *Latin* one.

*See Efd. 3, with Constitur. L. vii. c. 12. Efd. 8, 20, — 23, with Constitur. L. viii, c. 57*

Century. II.

IX. The next Witness that I shall produce shall be one whose Testimony is own'd to be *undeniable*, I mean the Author of the larger Epistles of *Ignatius* ; whom I have already fully prov'd to be no other than *Ignatius* himself, in my Dissertations on those Epistles. Nor shall I here content my self with alledging this Testimony in general ; altho' it be undeniable ; but, as hitherto, shall produce most of the principal Passages and Citations in particular ; yet leaving still not a few to the Readers own Observation. This method makes a deeper Impression than general Words ; we shall hence see the Truth and Exactness of our present Copies of the Constitutions also ; hereby the Passages most favorable to the *Arians* in them will appear to be Genuine and Original ; and the Antient Method of referring and alluding to these Constitutions, without direct and formal Quotations by Name, will hence most evidently appear ; since among all this great Number of undoubted References and Allusions

*About A.D. 116*

sions thereto, there are so very few which can be esteem'd proper and express Citations from them.

Ad. Ep̄.

S. 3, P. 46

Οὐ διατάσσομεν ὑμῖν, ὡς  
ὄν π.

S. 5, P. 47

Μηδείς πλανᾶσθω, εἰ μὴ-  
πισ ἐπιτός ἢ τῆ δυσιασθηρείῃ  
ὑπερεῖται τῆ ἄρτι τῆ Θεῶ. εἰ  
γὰρ εἰς καὶ δεύτερον προσέδωχῃ  
ποσώντιω ἰσχυρῶ ἔχει ὡς τὸν  
Χειρῶν ἐν αὐτοῖς ἐπείγει, πό-  
σῳ μᾶλλον ἢτε τῆ ὀπισκό-  
πῳ καὶ πύσης τῆς ἐκκλησίας  
προσέδωχῃ, Συμφωνῶ ἀνίσου  
πρὸς Θεόν, πείθῃ πᾶσι  
δύναμι αὐτοῖς πάντα τὰ ἐν  
Χειρῶ ἀπὸματῶ ; ὁ ἐν τῆ  
πύσης χειρῶν, καὶ μὴ  
Συμφωνῶ ἐν βελῆ δυ-  
σιῶν, καὶ ἐκκλησίας προσητυ-  
κῶν ἀποχρηστικῶν ἐν ἔ-  
ρατῶ, λύκῳ ἐστὶν ἐν προ-  
βάτῳ δορᾶ, ἡμερον ὀπίδεικνυς  
μορφῶ.

Ibid.

Σπινδᾶσατε, ἀγαπίτοι, ὑ-  
ποταγῶμαι τῶ ὀπισκόπῳ, καὶ  
τοῖς προσβυτέροις, καὶ τοῖς ἑξ-  
κλήτοις· ὁ γὰρ τῶτοις ὑποτασσῶ-  
μεν. Ἐπακούε Χειρῶ, τῶ  
προχρηστικῶν αὐτῶ· ὁ δὲ  
ἀπει-

Διάταξις, one Name of  
the Constitutions.

L. viii, c. 10, 11, 12,  
P. 396, &c.

L. ii, c. 59, 60, 61, P.  
267, &c.

Passion.

ἀπειδῶν αὐτοῖς ἀπειθεῖ Χριστῷ  
 Ἰησοῦ· ὁ δὲ ἀπειδῶν τῷ ὑψίστῳ  
 ὀλοεται πῶς ζωῆς, ἀλλ' ἡ ὀργὴ  
 τοῦ Θεοῦ μέλει ἐπ' αὐτόν· ἀνθά-  
 δης γάρ ἐστι, καὶ δύσεως, καὶ  
 ἠφάνου, ὁ μὴ παιδαρχῶν τοῖς  
 κρείττοσιν· ἠφάνοις δέ, φη-  
 σιν, ὁ Θεὸς ἀρπτασε, τα-  
 πεινοῖς δὲ δίδωσι χάριν. καὶ,  
 ἠφάνοι παρηγόμεν ἕως σφό-  
 δρα. λέγει δὲ καὶ ὁ κύριος πρὸς  
 τὰς ἱερεῖς, ὁ ὑμῶν ἀκύνων ἐμῶ  
 ἀκύνει, καὶ ὁ ἐμῶ ἀκύνων ἀκύνει  
 τῷ πέμφαντός με πατρὸς. ὁ  
 ὑμῶν ἀδελφῶν ἐμῶ ἀδελτεῖ, ὁ δὲ  
 ἐμῶ ἀδελφῶν ἀδελτεῖ τῷ πέμ-  
 φαντά με.

L. vii, c. 5, p. 364, L.  
 viii, c. 2, p. 390

Passim.

§. 6, p. 47,  
 48

Πάντα γὰρ ὅν πέμπει ὁ  
 οἰκονομῶν εἰς ἰδίαν οἰκονο-  
 μίαν ὑπὸς αὐτόν δεῖ ἡμῶς  
 δεχεσθαι ὡς αὐτὸν τὸν πέμ-  
 ψαντα. τὸν ἐν ἐπίσημον δη-  
 λον ὅτι ὡς αὐτὸν κύριον δεῖ  
 προσβλέπειν, τῷ κυρίῳ πα-  
 ρεσῶτα.

L. ii, c. 20, p. 227. ὁ  
 alibi passim:

Ibid.

Αὐτὸς μέλει οἰκονομῶν  
 ἠφάνου ὑμῶν τῶ ἐν Θεῷ  
 ἐπιταξίαν, ὅτι πάντες κατὰ  
 ἀλήθειαν ζῆτε, καὶ ὅτι ἐν ὑ-  
 μῶν ἐσθέρια ἀρεταὶ κατοικεῖ,  
 ἀλλ' ἐσθέρια ἀκύνετε τῷ ἡμῶν  
 Ἰησοῦ

L. viii, c. 46, p. 421, ὁ c.

L. vi, passim:

- Ἰησοῦ Χριστοῦ, ἡ ἀληθινὴ ποι-  
μήνη καὶ διδασκάλου.
- §. 7, p. 48 Εἰσὶ γὰρ κόρες ἕνεοι, ἡ δὲ διωά-  
μημοι ὑλακίαν λυσῶν πελα-  
θεροδῆκ), ἡς φυλάσσεται χρή.  
ἀνίατα γὰρ νοσῶσιν. ἰατροῦ ἢ  
ἡμῶν ἔστιν ὁ μόνος ἀληθινὸς  
Θεός, ὁ ἀγγέλιος καὶ ἀπερόσιτος,  
ὁ τῆς ὅλων κώριος.
- §. 9, p. 49 Οὐ τὴν ἐνεργείαν ῥύσεται ὑμῶν  
[ἡμῶν] Ἰησοῦς Χριστός.
- Ibid. Ὁδὸς δὲ ἔστιν ἀπλανῆς Ἰη-  
σοῦς ὁ Χριστός. κ. τ. λ.
- §. 10, p. 50 Μὴ ὁ πίπλων γὰρ σοῦ ἀνι-  
στα; ἢ ὁ ἀποσρέφων ἐστὶν ἐπι-  
σρέφει;
- §. 13, p. 51 Σπεδαζετε ἐν πυκνότερον  
ῥωέρχεοται εἰς εὐχαριστίαν  
Θεῷ καὶ δεξάν. ὅταν γὰρ  
ῥωεχῶς ἐπὶ τὸ αὐτὸ γηνη-  
δε, καδταρκεῖται αἱ διωάμεις  
ἡτανα, ἔνι.
- §. 15, p. 52 Ὁ κώριος ἡμῶν καὶ Θεός Ἰη-  
σοῦς Χριστός, ὁ υἱὸς τῆς Θεῶ τῆς  
ζωνίος, παρῶτον ἐποίησε, καὶ  
τότε ἐδίδαξεν, ὡς μῦρτυρεῖ  
Λευκάς.
- §. 17, p. 53 Μὴ ἀλειφέω τις δυσωδί-  
αν διδασκαλίας τῆς αἰώνιος  
τέτης.

L. vi, c. 18, p. 348, 349

L. vii, c. viii, Passim.

L. vi, c. 18, p. 349

L. vii, c. 1—21, p. 362—368

L. ii, passim.

L. ii, c. 36, p. 246 c 59,  
60, 61, p. 257, ἔνι.

L. ii, c. 6, p. 237

L. vi, passim.



# Cap. IV. Apostolical Constitutions. 317

- § 18, p. 53 Οὗτος ἐγγνήθη, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου, ἵνα πιστοποιήσῃ τὴν ἀγάπην τὴν ἐγχειροθεῖσθαι τῷ περὶ τῆς.
- § 21, p. 55 Ἰησοῦς ὁ Χριστός, ὁ ἐυλογητός εἰς τὰς αἰώνας.
- Ad Mag-  
nes. 3  
p. 56 Σολομών ὁ καὶ Ἰωσίας, ὁ μὲν δωδεκαετής βασιλεύσας, — ὁ δὲ ὀκταετής ἀρχάς.
- § 3, p. 56, 57 Οὐδεὶς ἔμεινεν ἀπώρητος ἐπὶ τοῖς καὶ τῶν κρείττωνων. ἔτερον δὲ τῷ νόμῳ Δαδὸν καὶ Ἀβερόν ἀντίπον, ἀλλὰ Μωσῆ, καὶ ζῶντες εἰς ἄδου κατηνέστησαν. Κορὴ δὲ καὶ οἱ Συμφωνήσαντες αὐτῷ καὶ Ἀαρὼν ἀγαθοὶ πενήτηντα περιφλεκτοὶ γέγονασιν. Ἀβεσσαλώμ πατρολαγίας γενόμενος ἐκκρεμῆς ἐν φυτῷ γέγονε, καὶ ἀκτῆσιν ἐβλήθη τὴν κακὸν βλαβὴν καρδίαν. Ἀβεσσαδὸν ὡσαύτως τὴν κεφαλῆς ἀφαρῆς. δι' ὀργίαν αἰτίαν Ὀζίας λεωρῆς, κατατολμήσας ἱερέων καὶ ἱερωσύνης· Σαὺλ ἀπὸ μῆτος, μὴ φειμείνας τὴν ἀρχιερέα Σαμὴλ.
- Εἰ πινες ἐπίσκοπον μὲν λέγουσι χεῖρας δὲ αὐτῶ πάντων πιῖσαι τοῖς τοιούτοις εἶρε καὶ

L. vii, c. 22, p. 369

L. viii, c. 13, p. 404

L. ii, c. 1, p. 214

L. ii, c. 27, p. 240, L. vi, c. 1, 2, p. 330, 331

passim

καὶ αὐτός, ὃς καὶ ὁ ἀλλήθινός  
καὶ ὡρῶτα ὀπίσσωτα, καὶ  
μόνον φύσει ἀρχιερός, τί μὲ  
καλεῖτε κύριε κύριε, καὶ ἔ-  
ποιεῖτε ἅ λέγω; οἱ γὰρ ποι-  
εῖται ὅσα ἐσωσείδητοι, ἀλλ' ἔ-  
ρωνές τινες, καὶ μὲρφωνες εἶ-  
ναί μοι φαίνον).

§. 5. p. 57 Πέρεται ζῶη ἢ ἐκ φυ-  
λακῆς, καὶ θανάτου ὃ ἐκ πα-  
ρακῆς, ὅτι.

L. vii, c. 1, — 21, p. 362,  
— 368

§. 6, p. 57 Παρεπιπῶν ἐν ὀργνοία Θεῷ  
συνδίασατε πάντα ἀφ᾽ ἑαυτοῦ,  
πρωτοδημιγῶν τῷ ἐπισκόπῳ εἰς  
τόπον Θεῷ, καὶ τῷ πρεσβυτέρων  
εἰς τόπον Συνοδῶν τῷ ἀπο-  
στόλων, καὶ τῷ ἀρχιερέων τῷ ἐπι-  
γλυκυτάτων πεπτεσευργίων δι-  
ακονίαν Ἰησοῦ Χριστοῦ, ὃς πρὸ  
αἰῶν ὡρῶτα τῷ πατρὶ γεννη-  
θεὶς, ἦν λόγος Θεός, μονογενὴς  
υἱός.

L. ii, c. 11, p. 219, 220,  
c. 12 p. 220, c. 26, p. 239,  
c. 28, p. 241, c. 30, p. 243

§. 8, p. 58 Μὴ πλημῶστε ἢ ἐπεροδύξι-  
ας, μηδὲ μύθοις εἰέχετε, καὶ  
γενεαλογίας ἀπεράντοις, καὶ  
ἰσδαίμοις τύφοις· τὰ ἀρχαῖα  
ἀδρῆλθεν, ἰδὲ γέγονε καὶ τὰ  
πάντα. εἰ γὰρ μεχρι νῦν καὶ ἰσ-  
μον ἰσδαίμον καὶ ἀπειτομῶν ἀρ-  
χὸς ζῶμεν ἀνέμεντα πλὴν χά-  
ριν εἰληφέναι. οἱ γὰρ θεοῖσιν  
προφῆ-

L. vi, c. 18, ὅτι. p. 347,  
ὅτι.

L. v c. 20, p. 325, L. vii.  
c. 41, p. 380

προφήτῃ καὶ Ἰησοῦν Χριστὸν  
ἔζησεν. ὅθεν τέτο καὶ ἐδιώθησθε  
ἐμπνεύματα διὰ τὸ χάριθι.—

§. 9, p. 59 Εἰ ἔν οἱ παλαιοῖς γράμμασιν  
αἰατραφέντες εἰς καμνότητα ἐλ-  
πίδῃ. ἥλθον ἐκδεχόμενοι Χρι-  
στῶν.

Ibid.

Πῶς ἡμεῖς διωποόμεθα ζῆ-  
σιν χωρὶς αὐτῶ; ἔ καὶ οἱ προ-  
φήτῃ ὄντες δέλοι τῶ πνύματι  
πρωέων αὐτῶν, καὶ ὡς διδάσ-  
καλον ἀνέμενον, καὶ προσεδό-  
κων ὡς κέριον, καὶ Ὡτῆρα,  
λέγοντες, αὐτὸς ἦξει, καὶ σώσει  
ἡμῶς.

*Passim.*

Ibid.

Μηκέτι ἔν ἑβραϊσμάτῳ Ἰου-  
δαϊκῶς, καὶ ἀργίαις χερσίν.—  
ὅλλ' ἕκαστος ὑμῶν ἑβραϊζέτω  
πνύματικῶς. μελέτη νόμων  
χέρων, ἔ Ὡμαίθι ἀνέσι.—  
Καὶ μὲν τὸ ἑβραϊσμάτῳ ἑορταζέ-  
τω πῶς φιλόχευτος ἢ κωρια-  
κὴν, ἢ ἀνασάσιμον, ἢ βασιλίδα,  
τῶ ὑπατον πασσῶν τῶν ἡμε-  
ρῶν ἢ παρμεγίων ὁ προφήτης  
ἔλεγον, εἰς τὸ πέλθι, ὑπὲρ τὸ  
ὄγδένις.

L. ii, c. 36, p. 246, L.  
vii, c. 36, p. 376

L. v, c. 19, p. 324

pag. 60

Οἱ τῶν γυναικῶν φέρεις,  
καὶ τῶν ἀλλοτείων ἐπιθυμηταί,  
οἱ χρηματολαίλαπες ἂν βυσ-  
σειητε ἐλεεί Θεῶ, ὅθεν τῶ κω-  
εἰς ἡμῶν Ἰησοῦ Χριστῶ.

L. ii, c. 49, p. 256

L. vi, c. 18, p. 349

Ἐάν

§. 10, p. 60

Ἐὰν μομήσῃ ἡμῶς καὶ δὴ  
 σφεδούτων ἐστὶ ἐπὶ ἐσμέν· ἐὰν  
 γὰρ ἀνομίας ἀδικήσεως, κύριε,  
 κύριε, τίς ὑποστήσῃ;

L. ii, c. 16, p. 225, L.  
 viii, c. 9, p. 396

Ibid:

Οὐ γὰρ δέδεκ' ἡμῶν πρὸς  
 τείαν τὴν λέγουσιν ὡς ἡμῶν,  
 ὅτι κληθήσεται ὡς μακαριῶν, ὁ  
 ὁ κύριος ὀνομάσῃ αὐτὸν· καὶ  
 ἔσται λαὸς ἁγίου. ὅσῳ καὶ πε-  
 πληρωται πρῶτος ἐν Συρία·  
 ἐν Ἀνποχρεία γὰρ ἐχρημάσῃ  
 οἱ μαθηταὶ ῥησιανοί, Παῦλος  
 καὶ Πέτρος δεμελιόντων τὴν ἐκ-  
 κλησίαν.

L. iii, c. 15, p. 388

§. 11, p. 61

Πληροφορεῖσθε ἐν Χριστῷ,  
 τῷ πρὸ πάντων μὲν αἰώνων  
 ἡγενηθέντι πρὸ πάντων γεν-  
 νωμένων δὲ ὑπερὸν ἐκ Μαρίας τῆς  
 παρθένου, δίχα ὀμιλίας ἀν-  
 δρός, καὶ πολιτεύσασιν ὁσίως,  
 καὶ πάντῃ νότον καὶ μακαρίαν δι-  
 εαπόσῃ ἐν τῷ λαῷ, καὶ ση-  
 μεῖα καὶ πέρατα ποιήσαντι ἐπὶ  
 ὑεργεσία ἀνθρώπων, ὅτε τοῖς  
 ἐξοκείλασιν εἰς πολυθεΐαν τὴν  
 εἶνα καὶ μόνον ἀληθινὸν Θεόν,  
 καταλείψαντι, ἢ ἑαυτὲ πα-  
 πέα, καὶ τὸ πάθος ὑποσάντι,  
 καὶ πρὸς τῶν ῥησινοκτόνων Ἰου-  
 δαίων ὅτι Πόντιος Πιλάτος ἡγε-  
 μὲν καὶ Ἡρώδης βασιλέως [καὶ]  
 σωρὸν ὑπομείναντι, καὶ ἀποθα-  
 νόντι,

L. vii, c. 36, p. 376, cō  
 41, p. 379, 380  
 L. viii, c. 1, p. 388, c.  
 12, p. 399, c.

νόνη, κὶ ἀναστάντη, κὶ ἀνελ-  
 δόντη εἰς τὰς οὐρανὸς πρὸς τὸ  
 ἀποσεῖλαι, κὶ καθιστάντη ἐν  
 δεξιᾷ αὐτοῦ, κὶ ἐρχομένη ἐπι-  
 στυτελεία τῶν αἰώνων μετ' ἄξι-  
 ωταταικῆς κερταίω ζώντασ κὶ νε-  
 κρῆσ κὶ ἀποδέναι ἐκαστῶ κτ'  
 ταῖ ἐργα αὐτοῦ. Ταῦτα ὁ γνῆσ  
 ἐν πληροφορία, κὶ πσεύσαι  
 μακαρίθ.

§. 13, p. 62 Σπεδάσαι ἐν βεβαιωθῶσαι  
 ἐν τοῖσ δόγμασ τῶ κρείε κὶ  
 τῶ ἀποστόλων, ἵνα πάντα ὅσα  
 ποιεῖτε καθολοδαθήσεται ἁγί-  
 τε κὶ πνόματι, πίστι κὶ ἀγά-  
 πη, μετ' τῶ ἀξιοωρεπεσάτω  
 ἐπισκόπω ὑμῶν, κὶ ἀξιοπλόκω  
 κὶ πνόματικῶ σεφάνω τῶ ωρεσ-  
 ευτερεῖσ ὑμῶν, κὶ τῶ κτ' Θεὸν  
 δξακόνων. Ἰποτάγητε τῶ ἐπι-  
 σκόπῳ κὶ ἀλλήλοισ, ὡσ ὁ Χελ-  
 σὸσ τῶ πατρὶ, ἵνα ἔνωσις ἦ κτ'  
 Θεὸν ἐν ὑμῖν.

Δόγματα τῶ κρείε, κὶ  
 τῶ ἀποστόλων, one Name  
 of the Constitutions.

*Passim.*

*Ad Trall.*  
*Pref. p. 63* Ἦν κὶ ἀσπαζομαι ἐν τῶ  
 πληρώματι, ἐν ἀποστολικῶ  
 χαρακτῆρι.

L. vii, c. 45, p. 382, 383

§. 2, p. 63 Τῶ ἐπισκόπῳ Ἰποτάσσεσθε,  
 ὡσ τῶ κρείῳ αὐτοῦ γδ ἀγρύπ-  
 νει Ἰπὲρ τῶ ψυχῶν ὑμῶν, ὡσ  
 λόγον ἀποδώσων Θεῶ. δξ κὶ  
 φαίνεσθε μοι εἰ κτ' ἀνθερωπον  
 Υ Ζώντες,

*Passim.*

ζῶντες, ἀλλὰ καὶ Ἰησοῦν Χρ-  
 εῖσόν.— ἀναγκαῖον ἔν ἕξιν ὁμο-  
 ῶς ποιεῖτε ἀνέμ τῷ ἐπιποκόπε  
 μηδέν πρῶττεν ὑμῶς· ἀλλ'  
 ὑποτάσσασθε καὶ τῷ πρῶσευτε-  
 ρίῳ, ὡς ἀποστόλοις Ἰησοῦ Χρ-  
 εῖς, τῷ ἐλπίδῳ ἡμῶν. ἐν ᾧ  
 ἔλαγοντες εὐρεθησόμεθα· δεῖ ὃ  
 καὶ τὸς ἔλαγοντες ὄντας μυστηρίων  
 Χρῆστῷ Ἰησοῦ καὶ πάντα ἕσπον  
 ἀρέσκον· ἐ γὰρ βροτῶν καὶ πνιγῶν  
 εἰσὶ ἔλαγονοι, ἀλλ' ἐκκλησίας  
 Θεῷ ὑποτάσσεται.

L. viii, c. 28, p. 41E

§ 37 p. 64

Ἔμεις ὃ ἐντρέπεσθε αὐτὸς  
 ὡς Χριστὸν Ἰησοῦν, ὃ φύλακὸς  
 εἰσὶ τῷ ἕσπον, ὡς καὶ ὁ ὀπίσκοπος  
 τῷ πατρὸς τῶν ὄλων τύπῳ  
 ὑπάρχῃ. οἱ ὃ πρῶσευτεροι ὡς  
 Συμῶδριον Θεῷ, καὶ Συμῶδσμῳ  
 ἀποστόλων Χρῆστῷ. χωρεῖς τῶ-  
 πων ἐκκλησία ἐκλεκτῇ ἑσῶ  
 ἔσιν— Οὐκ ὡς ἀπόστολῳ ἔλα-  
 γασομεν.

Passim.

Ad, Trall.

S. 5, p. 64  
65

Διῶαμεν νοεῖν τὰ ἐπὶ πρῶ-  
 νια, καὶ τὰς ἀγγελικὰς τάξεις,  
 καὶ τὰς τῶν ἀρχαγγέλων καὶ  
 στρατειῶν ἔξαλλαγὰς, διῶα-  
 μεων τε καὶ κωροπήτων ἔλα-  
 φορῶν, φροῶν τε καὶ ἔξουσιων  
 ὀξυαλλαγὰς, αἰῶτων τε μεγα-  
 λότητας, τῶν τε χερβεῖμ καὶ  
 Σερα-

Διατάξεις, the most di-  
 rect Name of these Con-  
 stitutions.L. vii, c. 35, p. 375, L-  
 viii, c. 12, p. 399, 400,  
 402

Ζεραφείμ τὰς ὑπόραγας, τότε  
 πνύματ<sup>Θ</sup> τὴν ὑψηλότητα, καὶ  
 τὴν κρείσιν ἢ βασιλείαν, καὶ ὅτι  
 πᾶσι τὸ τὴν πύτυκεράτορ<sup>Θ</sup>  
 Θεῷ ἀποφράδετον.

§. 6, p. 65

Τὸν ἴδον ὡρεωλέγοντες τῆς  
 ὡλάνης.

L. vi, c. 16, p. 345

Ibid.

Τί γάρ ἔστιν ὁπίσιωπ<sup>Θ</sup>, ἢ δὴ  
 ἢ πάσης ἀρχῆς ἢ ἐξουσίας ἐπέ-  
 κεινα; πάντων κρατῆρ<sup>ς</sup>, ὡς  
 οἶδόντε ἀνθρώπον κρατεῖν, μι-  
 μητῶ γενόρμον καὶ δυνάμιν  
 Χειρ<sup>ς</sup> τῷ Θεῷ. Τί ὅ ὡρεσ-  
 βυτέριον, ἀλλ' ἢ σύστημα ἱερῶν;  
 Σύμβουλοι καὶ Συεδρόται  
 τῷ ὁπίσιωπ<sup>ς</sup>; Τί ὅ ἔξ-  
 κρονοί; ἀλλ' ἢ μιμητῶ τῶν ἀγ-  
 γελικῶν δυνάμεων, λειτερυ-  
 γῶντες αὐτῶ λειτεργίδων καὶ δι-  
 ράν καὶ ἀμωρον; ὡς Στέφαν<sup>Θ</sup>  
 ὁ ἀγι<sup>Θ</sup> Ἰακώβω τῶ μακαρίω,  
 καὶ Τιμόθε<sup>Θ</sup> καὶ Λίν<sup>Θ</sup> Παύλω,  
 καὶ Ἀρέγκλη<sup>Θ</sup> καὶ Κλήμης Πέ-  
 τρω. Ὁ τοίνυν τέτων ὡφρα-  
 κέων ἀδε<sup>Θ</sup> πάμπωρ εἴη ἀν,  
 καὶ δυασεῖς, καὶ ἀδε<sup>τῶ</sup> Χει-  
 ρῶν, καὶ ἢ αὐτῶ ἔξάταξιν σμι-  
 κρυων.

Passim.

I. viii, c. 46, p. 422

L. vii, c. 46, p. 383, 384

Διοτάξις, the common  
 Name of the Constitu-  
 tions. An Express Quo-  
 tation.

§. 7, p. 65  
 66

Λέγουσι Χειρῶν ἕκ ἵνα Χρι-  
 σῶν κηρύξωσιν, ἀλλ' ἵνα Χρισῶν  
 ἀδετήσωσι — ἢ μὲν γὰρ Χρι-  
 σῶν

L. vi, c. 13, p. 343, 62  
 26, p. 354, 355

σὸν ἀλλοτεῖναι τῷ πατρὶ, ἢ  
 ἢ νόμον τῷ Χριστῷ, καὶ τὴν ἐκ  
 πατρὸς γεννησὶν ἀγαθάλλουσι  
 ἐπαγγελυόμενοι ἢ σωθῶν, τὸ  
 πατρὸς ἀρετῶν, καὶ τὴν ἀνά-  
 στασιν ἐπιπέσει. τὸν Θεὸν  
 ἀγνωστον εἰσηγῶν). τὴν Χριστὸν  
 ἀγέννητον νομίζουσι. τὸ ἢ πνευ-  
 μα εἶπε ὅτι ἐστὶν ὁμογενῆσι. π-  
 ρὸς ἢ ἀπὸ τοῦ ἢ μὲν ἢ ἢ ἢ ἢ  
 ἀνθρώπων ἢ λέγουσι. αὐτὸν  
 ἢ ἢ πνεύμα, καὶ ἢ, καὶ πνευ-  
 μα ἄγιον. καὶ τὴν κρίσιν ἔργου  
 Θεοῦ, ἐστὶν Χριστῷ, ἀλλ' ἔτι  
 πρὸς ἀλλοτείας διωάμεως.

L. vi, c. 10, p. 338. 339

S. 7, p. 66

Ἐπὶ τίνα, φησὶ, ἐπιβλέ-  
 ψω, ἀλλ' ἢ ἐπὶ τῷ ταπεινῷ καὶ  
 ἡσύχῳ καὶ τεμένειά μου τὸς ἰ-  
 γνῶς;

L. ii, c. 1, p. 214, L.  
vii, c. 8, p. 365  
L. viii, c. 2, p. 390

Ibid.

Αἰδῶν δὲ καὶ τὸν ἐπι-  
 στυγον ὑμῶν, ὡς Χριστὸν  
 καθ' ὃ ὑμῖν οἱ μακαριοὶ  
 διατάξαντο ἀπόστολοι. Ὁ ὀν-  
 τὸς τῷ δυσιαστῆρι ὡν καδα-  
 εὐς ἐστὶ δὲ καὶ ὑπακείτῳ ἐπι-  
 σκόπῳ καὶ τοῖς ὑπερβύτοις. ὁ  
 ἢ ἐκτὸς ὡν, εἶπε ἢ ἢ ἢ ἢ  
 τῷ ἐπισκόπῳ καὶ τῷ ὑπερβύ-  
 τῶν καὶ τῷ ἀγαθῶν πεπε-  
 σῶν. ὁ τοῦτος μεμάντη τῷ  
 Οὐαιδῆσι, καὶ ἢ ἢ ἢ ἢ  
 χέου.

L. ii, c. 20, p. 227 As  
Express Quotation.

Δὲς



- §. 8, p. 67. Δὲς ἑαυτῶν ὑπὲρ ἡμῶν λύ- Passim.  
 ξον, ἵνα τὰ ἄμαρτι αὐτῶ κα-  
 θαρίσῃ ἡμᾶς πωγαῖας δυνα-  
 βείας, καὶ ζώω ἡμῖν ὡφελήται,  
 μέλλοντες ὅσον ἐδέξατο ἀπόλλυδι  
 ὑπὸ τῆς ἐν ἡμῖν καμίας. L. viii, c. 12, p. 402
- Ibid. Οὐαὶ γάρ, φησιν ὁ προσφῆ- L. i, c. 10, p. 210, L. iii,  
 c. 5, p. 277, L. vii, c.  
 24, p. 370  
 τῆς, ὡς ἐκ προσώπου τῷ Θεῷ,  
 δι' εἰς τὸ ὄνομα μὲ βλαστημεῖ-  
 ται ἐν τοῖς ἔθνεσι.
- §. 9, p. 67 Ἀληθῶς ἀνέλαβε Ζωμᾶ Prius.  
 ὁ λόγος γὰρ Ζαρέξ ἐχλύετο, καὶ  
 ἐπολιτόυσατο ἀντὶ ἀμάρτίας.
- Ibid. Τῇ ἐν ὡφελήσκῳ, τρίτῃ ὡ- L. v, c. 14, p. 318, L.  
 viii, c. 34, p. 415  
 ρα, ἀπόφασις ἐδέξατο ὡφελὲ τῷ  
 Πιλάτῃ, Συγχωρήσαντι τῷ  
 Πατρὶος ἐκτῆ ὡρα ἐστρωώθη,  
 ἐνάτη ἀπέπεσε, πρὸ ἡλίου  
 δύσεως ἐπέφη, τὸ Καβατον  
 ὑπὸ γλώφῃ, ἐν τῷ μνημείῳ  
 ὡ ἀπεδέτο αὐτῶν Ἰωσήφ ὁ ἀπὶ  
 Ἀρμαδίας, ἐπίφωσκέσης κυ-  
 ριακῆς ἀνέστη ἐκ τῶν νεκρῶν.
- §. 10, p. 68 Ἀληθῶς γέγονεν ἐν μύτηα L. viii, c. 12, p. 402  
 ὁ πᾶντας ἀνθρώπους ἐν μύτηα  
 δεπλάτων.
- §. 10, p. 68, Ibid.  
 69 Καὶ θεῖς ἐνκαυτὸς κηρύξας  
 τὸ εὐαγγέλιον, καὶ ποιήσας ση-  
 μεῖα καὶ τέρατα, ὑπὸ τῶν ψευ-  
 δοιδιάων, καὶ Πιλάτῃ τῷ ἡγε-  
 μόνῳ ὁ κριτὴς ἐκείνου.

§. 10, p. 69 Ὁ ποιῶν ἀδικήσας αὐτὸν  
πατὴρ καὶ ἡμεῖς οἱ αὐτῷ ἐγερῆι.

§. 11, p. 69, 70 Φόβητε δὲ αὐτὸ καὶ τὰς κριμα-  
τιώδεις, Σίμωνα, τὸ προσω-  
πόπιον αὐτῷ υἱόν, καὶ Μέναι-  
δρον, καὶ Βασιλείδην, καὶ ὄλον  
αὐτῷ τὸ ὄρυγμαδὸν τὸ κριμα-  
τιώδες ἀνθρωπολάτρες, ἔς καὶ ὅπ-  
ρωπαράτες λέγει Ἰερειμία ὁ  
προφήτης. φόβητε καὶ τὸς ἐπι-  
δύτους Νικολαίτας, τὸς ψύ-  
δονύμους, τὸς φιληδόνους, τὸς  
Συροφάγους. φόβητε καὶ τὰ τῶ  
πονηρῶ ἐργάσα Θεοδόσιον, καὶ  
Κλεοδόλον, καὶ γεννώμενα κερπὸν  
δοσιαποροῦ.

§. 11, p. 71 Τὸν σωρὸν ἀρνέμενοι, καὶ τὸ  
πάθη. ἐπαρχωμόμενοι, κα-  
λύπτεσθαι τὴν Ἰουδαίων ἀξιονομίαν,  
τῶν δεομάχων, τῶν κερπο-  
τωνων.

Ad Rom. Οὐκ ὡς πέτρος καὶ παῦλος

§. 4, p. 74 ἀγάσασθε ὑμῖν.

Ad Phila-  
dolph. §. 2,  
p. 78 Ὡς τέσσα ἐν φωτὶ [καὶ]  
ἀληθείᾳ αἰσθάνεσθαι τὸ μερισμὸν  
τὸ ἐνόησθαι, καὶ τὸ κερποδιδασ-  
καλίαν τῶν ἀρεσιωτῶν, ὅτι ὡν  
μερισμὸς ἐξῆλθεν εἰς πᾶσι τὸ  
ἦν.

§. 3, p. 79 Ὅσοι ἂν μετανοήσῃτες ἔλ-  
θωσιν ἐπὶ τὸ ἐνόησθαι τὸ ἐκκλη-  
σίας προσδέχεσθαι αὐτοὺς, μὴ  
ποιήσῃ

L. vi, c. 7, ὅτι. p. 334,  
ὅτι.

L. vi, c. 26, p. 354, 355

Πέτρον καὶ παῦλον δια-  
τάξεις, L. viii, c. 33, p.  
414, 415

L. ii, c. 6, p. 217, L. vi,  
c. 6, ὅτι. p. 333, ὅτι.  
c. 26, p. 354, L. viii,  
c. 38, p. 378

L. vi, c. 5, p. 332

L. ii, passim.

πάσης καρρότητος, ἵνα δεῖ τὴν  
 χρηστότητος καὶ τὴν ἀνεξιγκρίας  
 ἀνανήψυτες ἐκ τῆς τῆς δεξιόθεν  
 παγίδος, ἄξιοι τῆς Χριστοῦ  
 γενόμενοι, Σωτηρίας αἰωνίης  
 τύχωσιν, ἐν τῇ βασιλείᾳ τῆς  
 Χριστοῦ. Ἀδελφοί, μὴ πλα-  
 νᾶσθε, εἴ τις ἄρξοντι ἀπὸ τῆς  
 ἀληθείας ἀγγελθεῖ βασιλείου  
 Θεοῦ καὶ κληρονομίης καὶ εἴ τις  
 σὸν ἀφίστα) τῆς ψευδοδόγου κή-  
 ρυκος εἰς γενναίαν κατωκεδή-  
 σε). ἔτε γὰρ οὐσεβῶν ἀφίσταται  
 χρῆς, ἔτε ὅ δυναθεία Συγκείσθαι  
 δεῖ. εἴ τις ἐν ἄλλοτεία γνώμη  
 παρπατεῖ σὸν ἐστὶ Χριστοῦ,  
 ἔτε τῆς πάθους αὐτῆς κρινωνός.  
 ἄλλ' ἐστὶν ἀλώπηξ, φθοροῦς ἀμ-  
 πελώντος Χριστοῦ.

L. vi, passim.

Οὐ μὴν καὶ τυπῆν αὐτῆς ἢ  
 διώκειν, καὶ τὸς πᾶσι ἔθνη πᾶσι  
 μὴ εἰδότες τὸ κύριον καὶ Θεόν,  
 ἀλλ' ἐσθρῆς μὴ ἠγείσθαι, καὶ  
 χωρίζεσθαι ἀπ' αὐτῶν, καὶ δε-  
 τεῖν ὅ αὐτῆς, καὶ ἐπὶ μετάνοιαν  
 παρακαλεῖν, εἰάν ἄρα ἀκῆ-  
 σωσιν, εἰάν ἄρα ἐνδῶσι.

L. vi, c. 13, p. 445, c.  
 18, p. 348

§ 4, p. 80

Ἐπειὸς καὶ εἰς ἀγγέλητος, ὁ  
 Θεός καὶ Πατήρ. καὶ εἰς μνησθ-  
 νῆς υἱός, Θεός λόγος, καὶ ἀν-  
 θεωπος. καὶ εἰς ὁ πνευματικός,  
 τὸ πνεῦμα τὸ ἀληθείας. ἐν ὅ

L. ii, c. 6, p. 217

Passim.

καὶ τὸ κήρυγμα, καὶ ἡ πίστις μία,  
 καὶ τὸ βαπτισμα ἐν, καὶ μία ἡ  
 ἐκκλησία, ἣν ἰδρύσαντο οἱ ἁ-  
 γιοὶ ἀποστόλοι ἀπὸ περάτων  
 ἕως περάτων, ἐν τῷ αἵματι  
 τοῦ Χριστοῦ, οἰκείοις ἰδρώσι καὶ  
 πόνοις. καὶ ὑμεῖς ἐν χεῖρ, ὡς  
 λαὸν περιέσιον, καὶ ἔθνη ἁ-  
 γιον, ἐν ὁμιλοῖα πάντα ἐν  
 Χριστῷ ὅτε τελῆν. αἱ γυναῖκες  
 τοῖς ἀνδράσι ὑποτάγμτε ἐν φό-  
 βῳ Θεοῦ· αἱ ἡρώδεοι τῷ Χρι-  
 στῷ ἐν ἀφαιροσίᾳ· ὅ βδελυσ-  
 σόμενοι γάμον, ἀλλὰ τὴ κρείσ-  
 στον Θεοῦ ἐφιέμεθα· ὅτι ἐπὶ ἁ-  
 βολῇ ζωαφείας, ἀλλ' ἐνεκεν τῆ  
 ἡ νόμου μελέτης· τὰ πικρα  
 πειδαρχεῖτε τοῖς ἡνεδαν ὑ-  
 μῶν, καὶ σέργετε αὐτὲς ὡς ζω-  
 εργὰς Θεοῦ εἰς τὴν ὑμετέραν  
 ἡνήσαν· οἱ δ' ἔλασι ὑποτάγμτε  
 τοῖς κυρίοις ἐν Θεῷ, ἵνα Χρι-  
 στῷ ἀπελευθεροῖ ἡνήσατε· οἱ  
 ἄνδρες ἀγαπάτε τὰς γυναῖκας  
 ὑμῶν, ὡς οἰκείον σώμα, ὡς  
 ἡνωμένον βίον, καὶ ζωεργὰς τεκ-  
 νογονίας· αἱ ἡρώδεοι μόνον τῆ  
 Χριστὸν ὡς ὀφθαλμῶν ἔχετε,  
 ἐπὶ αὐτὸ πατέρα ἐν τῷ ἐν-  
 χῳ, φωτισόμεθα ὑπο τῷ πνύ-  
 μῳ.

Κήρυγμα, one Name of  
 the Constitution.

L. viii, c. 10, p. 396

L. ii, c. 25, p. 238, c. 57,  
p. 265, L. iii, c. 15, p.  
288

L. iv, c. 11, 12, 13, 14,  
p. 298, 299, L. vii, c. 12,  
13, 15, 16, p. 366, 267

L. iv, c. 14, p. 299

L. vii, c. 15, p. 367

L. vi, c. 29, p. 358

Ibid.

Ἐοικάζω ὑμῶν τῷ ἀγιωσύνης, ὡς Ἡλία, ὡς Ἰησοῦ τῷ Ναυῆ, ὡς Μελχισεδέκ, ὡς Ἐλισαίου, ὡς Ἰερεμία, ὡς τῷ Βαπτίστῃ Ἰωάννῃ, ὡς τῷ ἡγαπιμῶνι μαθητῷ, ὡς Τιμοθέου, ὡς Τίτου, ὡς Εὐδοκίου, ὡς Κλήμηντος, τῷ ἐν ἀγνοίᾳ ἄξιον δούτων τῷ βίον ἢ ψυχῶν δὲ τὰς λοιπὰς μακαρίας, ὅτι γὰρ ἡμεῖς προσομιλήσῃ, ὧν ἐμνήσθη ἄρτι· εὐχόμεθα γὰρ ἅξιον Θεῷ εὐρεθῆναι πρὸς τοὺς ἰσχυροὺς αὐτῶν εὐρεθῆναι ἐν τῇ βασιλείᾳ ὡς Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ, ὡς Ἰωσήφ, καὶ Ἠσαΐα, καὶ τῶν ἄλλων προσφθετῶν, ὡς Πέτρος, καὶ Παῦλος, καὶ τῶν ἄλλων ἀποστόλων, τῶν γὰρ ἡμεῖς προσομιλήσαντων.

*Method. Convent. Virg. Orat. I. Matt. 8, 14*

*1 Cor. 9, 5. Constit. Lvii, c. 46, p. 382*

§. 4. p. 81

Οἱ πατέρες ἐκτρέφετε τὰς ἑαυτῶν παῖδας ἐν παιδείᾳ καὶ κυριότητι κυρίου, καὶ διδάσκετε αὐτοὺς τὰ ἱερὰ γράμματα, καὶ τέχνας, πρὸς τὸ μὴ ἀργία χεῖρην.— Οἱ κύριοι ἐμμελῶς τοῖς οἰκῆταις προσέχετε.— οἱ ἀρχόντες παιδαρχεῖτε τῶν κλησίων, οἱ γραμματεῖς τοῖς ἀρχισκηνῶν, οἱ δὲ ἀρχισκηνῶν τοῖς πρεσβυτέροις, [ἐ] ἀρχιερεῦσι, οἱ πρεσβύτεροι ἐπὶ οἱ δὲ ἀρχιερεῖς ἐπὶ

*L. iv, c. 11, 12, 13, 14, p. 298, 299, L. vii, c. 12, 13, 15, 16, p. 366, 367, L. vi, c. 15, p. 344*

*L. ii, passim.*

ὁ λοιπὸς κληρῶν, ἅμα πρὸς τῷ λαῷ, ἔ τοῖς γραμματέως, ἔ τοῖς ἀρχεσι, ἔ τῷ κήσορι, τῷ ἐπισκοπῶ. ὁ ἐπίσκοπος τῷ Χριστῷ, ὡς ὁ Χριστὸς τῷ πα-  
τρι.

Ibid.

Ἔστω δὲ αἱ ἡμέραι μὴ πέμ-  
βοι, μὴ λίχνοι, ἔ πεντε-  
χάδες.

L. iii, c. 1, &c. p. 274  
&c.

§. 5, p. 82

Εἰς γὰρ ὁ Θεὸς παλαιᾶς ἔ  
καινῆς διαθήκης, εἰς ὁ μεσίτης  
Θεὸς ἔ ἀνθρώπων, εἰς τε δη-  
μιουργίαν νοητῶν ἔ ἀσθητῶν, καὶ  
προνοίαν προόφροον ἔ κα-  
τάλληλον: εἰς δὲ ἔ ὁ πῶς κλη-  
τῶ, ὁ ἐνεργήσας ἐν Μωσῇ, ἔ  
προφήτης, ἔ δόξολογίς. πάν-  
τες ἔν οἱ ἅγιοι ἐν Χριστῷ ἐσω-  
θηζ, ἐλπίσαντες εἰς αὐτὸν, καὶ  
αὐτὸν ἀναμεινύτες.

Passim.

§. 6, p. 82,  
83

Ἐάν τις Θεὸν νόμος ἔ προ-  
φητῶν κηρύττη εἶνα, Χριστὸν δὲ  
ἀρνήται ἢ ὄν Θεὸν, ψεύστης  
ἔστιν, ὡς ἔ ὁ πατὴρ αὐτῷ ὁ  
ἐχθρολῶ, ἔ ἔστιν ὁ ποιῶν  
τῆς κατὰ πειρασμοῦ ψεύδου-  
δαῖν. εἰάν τις ὁμολογῆ Χρι-  
στὸν Ἰησοῦν κύριον, ἀρνήσῃ ἢ  
Θεὸν ἢ νόμος ἔ τῶν προφητῶν,  
σὺν εἶνα λέγων ἢ ἔρανε ἔ γῆς  
ποιῶν πατέρα ἢ Χριστῶ, ὁ  
ποιῶν ἐν τῇ ἀληθείᾳ ἔχ  
ἔστηκεν,

L. vi, c. 10. p. 338,  
339, c. 16, p. 347, c. 26,  
p. 354, 355

ἔσκεν, ὡς καὶ ὁ πατήρ αὐτῆ ὁ  
 εὐαγγολος, καὶ ἔστιν ὁ τοῦτο  
 Σ.μων. τῷ μεγάλῳ ἀλλ' ἔ τῷ  
 ἀγίῳ πνεύματι μεθ' ἑαυτοῦ. εἰάν  
 τις λέγη μὴ εἶνα Θεόν, ὁμολο-  
 γῆ ὅ καὶ Χριστὸν Ἰησοῦν, ψιλόν  
 ὅ ἀνθρώπινον εἶναι νομίζῃ τὸ κί-  
 ρον, ἔχῃ Θεὸν μενογαῖν, καὶ  
 ἄφρον, καὶ λόγον Θεοῦ, ἀλλ' ἐκ  
 ψυχῆς καὶ σώματι αὐτὸν μό-  
 νον εἶναι νομίζῃ, ὁ τοῦτο ἄφρον  
 ἔστιν, ἀπάτω καὶ πλάτω κη-  
 ρύτων ἐπ' ἀπαλεία ἀνθρώ-  
 πων, καὶ ἔστιν ὁ τοῦτο πίνης  
 τῷ εὐαγγολίῳ, ὡς ἐπισημαίεται  
 Ἐβραίων. εἰάν τις ταῦτα ὁμολο-  
 γῆ, φθορεῖν ὅ καὶ μελοσημὸν  
 καλῆ τὸ νόμον μίξι, καὶ τῷ  
 τῷ παίδων γενεσιν, ἢ τινα τῷ  
 βρωμάτων βδελυκταῖ, ὁ τοῦτο  
 ἐνοικῆν ἔχῃ τὸ δεικνόντα, τὸν  
 ἀποστάτω, εἰάν τις πατέρα καὶ  
 υἱὸν καὶ ἅγιον πνεῦμα ὁμολογῆ,  
 καὶ τῷ κτίσιν ἐπιμνῆ, δόκται  
 δὲ λέγη τῷ ἐνοσημαίωσιν, ἔ  
 τὸ πῆθῃ ἐπαγαμῶν, ὁ τοῦτο  
 ἡρῆ τῷ πῆθῃ, ἔχῃ ἡτ-  
 τον τῷ Χριστοφόνων Ἰουδαίων.  
 εἰάν τις ταῦτα μὴ ὁμολογῆ, καὶ  
 ὅτι Θεὸς λόγος ἐν ἀνθρώπινῳ  
 σώματι κατέκει, ὡν ἐν αὐτῷ  
 ὁ λόγος ὡσπερ καὶ ψυχὴ ἐν  
 σώματι,

L. vi, c. 6, p. 333

L. vi, c. 8, p. 336, c. 10,  
 p. 339, c. 26, p. 355

L. vi, c. 25, p. 354

ζώματι, ὅτι τὸ ἐνοικεῖν ἐστὶ  
 Θεόν ἀλλ' ἐχὶ ἀνθρωπείαν ψυ-  
 χήν, λέγει δὲ πῶς ὠνομάζονται  
 μίξεις ἀγαθόν τι ἐστὶ, καὶ πῶς  
 ἐκταραχθέντες ἠδονὴν τίθησι, οἷος  
 ὁ ψυδώνυμος Νικηλαΐτης, ὅστις  
 ἔπε φιλόθεος, ἔπε φιλόχειρος  
 ἐστὶ δυνάστης, ἀλλὰ φθορῶς τῆς  
 οἰκείας ἁγίας, καὶ ὅτι τὸ τὸ  
 ἅγιον πνέμα ἵκεν, καὶ τὸ  
 Χεῖρ ἐλλόθει.

§. 6, p. 83

Πάντες ὅτι τὸ αὐτὸ γίνεσθε  
 ἐν ἀμελείᾳ καρδίας, καὶ ψυχῇ  
 δεύσῃ, ζύμψυχοι, τὸ ἐν  
 φρονήντες, πάντοτε πρὸς αὐτὰ  
 ὡς τῶν αὐτῶν δοξάζοντες.

Passim.

§. 7, p. 83

Ἐκραύγασεν γὰρ μετὰ ξυῶν,  
 ἐλάλησεν μεγάλη φωνή, ὅτι εὐγὸς  
 ὁ λόγος, ἀλλὰ Θεῶν τῶν ὅτι σ-  
 κήπῳ προσέχετε, καὶ τῶν ὅτι σ-  
 λυπείῳ, ὅτι τοῖς ὅτι σ-  
 δὲ ὅτι σ-  
 λόντων ὅτι σ-  
 γων ταῦτα, μαρτυροῦντες δι' ὅτι  
 δέδομαι ὅτι σ-  
 θρώπῃ ὅτι σ-  
 μα ἐκέρυξέ μοι, λέγοντα δὲ,  
 ὅτι σ-  
 ὅτι σ-  
 ραίτε. τίς ἐνοικεῖ ἀγαθὰ τε, τῶς  
 μερῶν φέρειτε. μνηστὴρ γί-  
 νεσθε Παῦλον καὶ τῶν ἄλλων ἀπο-  
 στήλων

Passim.

The Constitutions and  
 Clements second Epistle  
 Inspired Scripture.

L. ii c. 27, p. 240, c. 30,

31, p. 243

Epi. Clem. 2, § 9, p.

187

L. vi, c. 1, C. p. 329,

C.

1 Cor. II, 1

σὺ δὲ αὖ



σώλων, ὡς καὶ αὐτοὶ τῷ Χριστῷ.

§. 8, p. 84

Μηδὲν κατ' εἰθεῖραυ πρῶσ-  
 σετε, ἀλλὰ καὶ χειρογράβειαν.  
 ἤκουσα γάρ πινων λεγόντων, ὅτι  
 εἰάν μὴ ὦν ταις ἀρχαίοις εὐρω,  
 τὸ εὐαγγέλιον [lege τὸ εὐαγγ-  
 γελίω,] ἔπισεύω. Τοῖς δὲ  
 τοῖστοις ἐγὼ λέγω, ὅτι ἐμὲ  
 ἀρχαία ἐσιν Ἰησοῦς ὁ Χριστός, ἔ-  
 πωρεκεῖται πρῶδηλος ὄλεθερος·  
 αὐθέντην [vel ἀδικίον] μοι  
 ἔσιν ἀρχαίον ὁ σωρὸς αὐτῷ,  
 καὶ ὁ θάνατος, καὶ ἡ ἀνάστασις  
 αὐτῷ, ἔη πῖσις ἢ πρὸ τέτων,  
 ἐν οἷς δέλω ἐν τῇ πρῶσδουχῇ  
 ὑμῶν διαγοδιῶαι. ὁ ἀπιστῶν  
 τῷ εὐαγγελίῳ πᾶσιν ὁμῶ ἀπι-  
 σεῖ· ἔ γὰρ πρῶκρίνεταί τῃ ἀρ-  
 χαία τῷ πρῶμαίτῃ· σκληρὸν  
 τὸ πρῶς κέντρα λακτίζειν,  
 σκληρὸν τὸ Χριστῷ ἀπισεῖν,  
 σκληρὸν τὸ ἀδετεῖν τὸ κήρυγμα  
 τῶν ἀποστόλων. Καλὸν μὲν οἱ  
 ἱερεῖς, καὶ οἱ τῷ λόγῳ δῆκτικοί·  
 κρείστων δὲ ἀρχιερέυς, ὁ πεπι-  
 σευμῆται τῷ ἀγίῳ τῶν ἀγίων·  
 ὁ μόνῃ πεπιεδύταί τὰ κρυ-  
 πτὰ τῷ Θεῷ. καλαὶ αἱ λειτε-  
 γκαὶ τῷ Θεῷ δωάμεις, ἀγίῳ  
 δὲ ὁ πρῶκλήτῃ, καὶ ἀγίῳ ὁ  
 λόγῃ, ὁ τῷ πατρὸς υἱός, δι-  
 ἔ ὁ πατὴρ τὰ πάντα πεποίηκε,  
 καὶ

The Constitutions lay in  
 the Archives of the  
 Apostolical Churches.

And were distinct from  
 the Gospels.

They contain the Accounts  
 of the Sufferings, and  
 Death, and Resurrection  
 of Christ, and of Faith  
 in these points; but not  
 of his coming at first,  
 and Life, as the Gospels  
 do.

Τὸ κήρυγμα τῶν ἀπο-  
 στόλων, one Name of the  
 Constitutions.

The Bishops were alone  
 intrusted with these Con-  
 stitutions.  
 Passim:

καὶ τῶν ὅλων περνοεῖ. Ἐπὶς ἔστιν  
 ἢ πρὸς τὸν πατέρα ἄνευ ὁδοῦ,  
 ἢ πέτρα, ὁ φραγμὸς, ἢ κλεῖς,  
 ὁ ποιμὴν, τὸ ἱερεῖον, ἢ δὺς  
 τῆ γνώσεως, δι' ἧς εἰσῆλθον Ἀ-  
 βραάμ, ἔ Ίσαακ, καὶ Ἰακώβ,  
 Μωσῆς, καὶ ὁ Σύμνας τῶν προ-  
 φητῶν ἅρως, ἔ αἱ εὐλαίαι ἔ  
 κήσμε οἱ ἀπόστολοι, ἔ ἡ νύμφη  
 τῆ Χριστοῦ, ἔπερ ἧς, φέρνης  
 λόγῳ, ἔξέχεε τὸ οἰκεῖον ἄμα,  
 ἵνα αὐτῷ ἐξαγορεύσῃ. πάντα  
 ταῦτα εἰς ἐνότιᾳ τῆ ἐνὸς ἔ  
 μόνῃ ἀληθινῆ Θεῷ. ἔξαιρετον  
 δὲ π ἔχῃ τὸ εὐαγγέλιον, τῷ  
 παρυσίαν τῆ Ῥωτῆρος ἡμῶν  
 Ἰησοῦ Χριστοῦ, τὸ πῦδος, αὐτὴν  
 ἔ ἀνάσσειν, ἔ γδ οἱ περφηται  
 κατήγγελλον, λέγοντες, ἔως ἂν  
 ἔλθῃ ὃ ἀπόκειται, ἔ αὐτὸς  
 περσοδικία ἐθνῶν, ταῦτα ἐν  
 τῷ εὐαγγελίῳ πεπλήρωται,  
 πορβιδέντες μαθητεύσατε πῆρ-  
 τᾶ τὰ ἔθνη, βαπτίζοντες αὐτὲς  
 εἰς τὸ ὄνομα τῆ πατρὸς, ἔ τῆ  
 υἱοῦ, ἔ ἔ ἀγίῃ πνύματι. ἔ  
 πάντα ἐν ὁμῆ καλᾶ, ὁ νόμος,  
 οἱ περφηται, οἱ ἀπόστολοι.

Li vi, c. II, p. 340

Ἐὰ Smyrn. Πεπληροφορημῶν, ὡς ἀλη-  
 ἔ 1, p. 86 θῶς, εἰς τὸ κῶριον ἡμῶν Ἰησοῦν  
 Χριστὸν, τῆ Θεῷ υἱόν, ἔ περ-  
 τῶτικον πάσης κπίσεως, ἔ Θεὸν  
 λόγον,

L. vi, c. II, p. 340, Li  
 vii, c. 56, p. 376, L. viii,  
 c. 12, p. 399, ἔς.

λόγον, τὸ μονογενῆ υἱόν, ὃν ἔ-  
 ϑε ἐκ ἡμέρας Δαβὶδ καὶ Σάρρα,  
 ἐκ Μαρίας τὴν παρθένου, βε-  
 βαπτισμένον ὑπὸ Ἰωάννου, ἵνα  
 πληρωθῆ πᾶσι δικαιοσύνη ὑπὸ  
 αὐτοῦ. πολιτολόγητον ὁσίως  
 ἀνδρὶ ἀμβροσίᾳ, καὶ ἐπὶ Ποντίου  
 Πιλάτου, καὶ Ἡρώδου τοῦ τε-  
 τεάρχου καὶ ἀδελφωγόνου ὑπὲρ  
 ἡμεῶν ἐν ἑσπέρῳ ἀληθῶς.

§. 2, p. 87 Οὐκ ἔν ἐν λόγῳ ἐν ἑσπέρῳ  
 ἔφησεν ἡ σοφία, γὰρ, ἑαυτῇ  
 ὠκυρόμησεν οἴκῳ. L. v, c. 20, p. 325

§. 4, p. 88 Περιφυλάσσω ἡμεῖς ἀπὸ τοῦ  
 θανάτου τῶν ἀνθρώπων μορφῶν  
 ἀλλὰ ἐ μόνον ἀποστέφεται χρῆς,  
 ἀλλὰ καὶ φέρειν. L. ii, c. 21, p. 229

§. 6, p. 89 Καταμείδεται ἐν ἑτεροδο-  
 ξίαις, πῶς νομοθετεῖσιν ἀγ-  
 γωστον εἶη τὸ πατέρα τοῦ Χριστοῦ. L. vi, c. 10, p. 338

§. 7, p. 90 Τὸν σωτῆρα ἐπαχμῶον, τὸ  
 πᾶσι χλοάζουσι, τὸ ἀνά-  
 στασι καμωθεῖσι. C. 26, p. 354

Ibid: Ὡς ῥύσεται ἡμεῖς ὁ κύριος  
 Ἰησοῦς Χριστός. — ἄρεπον ἐν  
 ἐσθίον ἀπέχεσθαι τῶν τοιούτων, καὶ  
 μήτε καὶ ἰδίᾳ μετ' αὐτῶν  
 λαλεῖν, μήτε κριθῆ. προσέχον  
 τὸ νόμον, ἔσπερφήταις, ἔσ τοῖς  
 εὐαγγελιστοῖς ὑμῶν τὸ φημί-  
 ριον λόγον πᾶσι τὸ δυσανύμεν  
 αἱρέσεις, καὶ τὰς πᾶσι γίνομαι  
 ποιεῖν. L. vi, c. 18, p. 348, 349  
 Passim. in L. vi,

ποιούντας φύγετε, ὡς ἀρχὴν  
καυρῶ.

§. 8, p. 90

Πάντες τῷ ὀπισκόπῳ ἀνω-  
λαβεῖτε, ὡς ὁ Χριστὸς Ἰησοῦς τῷ  
πατρὶ, καὶ τῷ πρεσβυτερίῳ ᾧ  
ὡς τοῖς ἀποστόλοις· τὰς δὲ ἁγ-  
γόνες ἐντρέπεδε, ὡς Θεὸς ἐν-  
πολιῶν Ἀλακινῆντας, μηδεὶς  
χωρὶς ὀπισκόπου τι προσάστω  
τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν.  
ἐκείνη βεβαία ἐυχαριστία ἡγεί-  
στω ἢ ὑπὸ τῷ ὀπισκοπον ἔστω, ἢ  
ᾧ αὐτὸς ὀπιτρεψῆ. ὅπως ἀν φα-  
τῆ ὁ ὀπισκοπος, ἐκεῖ τὸ πλήθος  
ἔστω ὡς περὶ ὅπε ὁ Χριστὸς, πᾶ-  
σα ἢ ἐρανεῖται· ἑραπὰ πρῆστη-  
κεν, ὡς ἀρχιερατῆ γὰρ τὸ δυν-  
άμεως κωρεῖ, καὶ ἁγνομεῖ πᾶ-  
σης νοητῆς φύσεως. ἔστι δὲ ὅσον  
ἔστι χωρὶς τῷ ὀπισκοπε ἔτε  
βαπτίζειν, ἔτε προσφέρειν, ἔτε  
δυσίδρ προσομιζέειν, ἔτε δι-  
χῶ ἐπτελεῖν· ἀλλ' ὁ ἀν ἐκεί-  
νω δικῆ κατ' ἐναρέτησιν Θεῶ·  
ἵνα ἀσφαλὲς ἢ καὶ βέβαιον πᾶν  
ἢ ἀν προσάστωτε.

passim.

§. 9, p. 91

Εὐλογόν ἔστι λοιπὸν ἀνανη-  
ψα ἡμᾶς, ὡς ἐπὶ καυρὸν ἔχο-  
μεν, εἰς Θεὸν μετανοεῖν, ἐν γὰρ  
τῷ ἁδῆ ἔστι ἔστιν ὁ ἕξομολογῶ-  
μεν, ἰδὲ γὰρ ἀνθρωπος καὶ τὸ  
ἔργον περὶ προσώπων αὐτῶ.

L. ii, passim: & alibi  
passim.

L. ii, c. 14, p. 223

τίμα,

τίμα, φησὶν, ὑε, τὸ Θεὸν καὶ  
 βασιλέα. ἐγὼ δὲ φημι, τίμα  
 μὴ τὸ Θεόν, ὡς αἶπιον τῶ ὄλων  
 καὶ κώριον, ἐπίσκοπον ὃ ὡς ἀρ-  
 χιερέα Θεῦ, εἰκόνα φορέοντα  
 καὶ μὴ τὸ ἀρχεῖν, Θεῦ, καὶ  
 δὲ τὸ ἱερατεύειν Χριστοῦ. καὶ  
 μὴ τῶτον τιμᾶν χρὴ καὶ βασι-  
 λέα. ἔτε γὰρ Θεῦ πῶ κρείττων  
 ἢ ὡραπλήσιον ἐν πᾶσι τοῖς  
 εἶσιν, ἔτε ὃ ἐν ἐκκλησίᾳ ἐπισ-  
 κόπος πῶ μείζων, ἱερωμύς Θεῦ  
 ὑπὲρ τὸ τῷ κήσμε πέρυτος ὡ-  
 τηρίας. ἔτε βασιλέως πῶ ὡρα-  
 πλήσιον ἐν ἀρχεσιν, εἰρῶλυ  
 καὶ ἐνομίαν πῶς ἀρχιερωμοῖς  
 ὡρυτανόοντος. ὁ τιμῶν ἐπίσ-  
 κητον ὑπὸ Θεῦ τιμηθήσεται.  
 ὡσπερ ἐν ὁ ἀπμᾶζων αὐτὸν  
 ὑπὸ Θεῦ ὡραπλήσιον. εἰ γὰρ  
 ὁ βασιλευσὶν ἐπεγερωμύς ὡ-  
 λάσως ἀξιῶν δικᾶως γηθή-  
 σεται, ὡς γὰρ παρᾶλυων πῶ  
 κηινῶ ἐνομίαν, πῶσῶ δοκᾶ-  
 τε χείρον ὡ ἀξιωθήσεται τι-  
 μωρίας ὁ ἀνὸς ἐπισκόπος πῶ  
 ποιεῖν ὡραπλήσιον; καὶ πῶ  
 ἐρόνοιαν ὡραπλήσιον, καὶ πῶ  
 ἐταξίαν ὡραπλήσιον; ἱερωσύνη  
 γὰρ ὅτι τὸ πῶντων ἀγαθῶν  
 ἐν ἀνθρώποις ἀναβεβηκός ἦς  
 ὁ κηπαμᾶμῶς ὅτι ἀνθρώπον  
 Ζ ἀπμᾶζει

L. iv, c. 13, p. 299

L. vi, c. 2, p. 330, 331

ἀπμάζει δὴλὰ Θεὸν, καὶ Χριστὸν Ἰησοῦν, ἢ παρωτότητον καὶ μόνον τῆ φύσῃ τῷ πατρὸς ἀρχαίρεα. πάντα ἔν ὑμῖν μετ' αὐταξίας ἐπιτελείδω ἐν Χριστῷ· οἱ λαίνοι τοῖς ὀφθαλμοῖς ὑποζαλέωσθαι, οἱ δίανοι τοῖς καρσλυτέροις, οἱ καρσλυτέροι τῷ ἐπισκόπῳ, ὁ ἐπίσκοπος τῷ Χριστῷ, ὡς αὐτὸς τῷ πατρί.

L. viii, c. 46, p. 423  
L. ii, passim. & L. viii, c. 46, p. 421, 422

Ibid. Δῆλον ὅτι καὶ ὁ πμῶν δέσμιον Ἰησοῦ Χριστοῦ μὴ πύρον λήψεται μοδόν.

L. v, c. 1, & c. p. 301, & c.

§. 13, p. 92 Ἀσπαζομαι τὰς οἴκας τῶν ἀδελφῶν μου, σὺν γυναιξί, καὶ τέκνοις, καὶ ἀειπρδένεσι, καὶ ταῖς χρεασι.

Passim.

Ad Polycarp. §. 1, p. 94 Γρηγόρει, ἀκριμῆτον πνεύμα κεκτιμῆσθαι. τοῖς κτ' ἀνδρα κτ' βοήθειαν λαλεῖ Θεῶν, πάντων ταῖς νόσας βάσταζε, ὡς τέλεισθαι ἀδλήτης, ὡς καὶ ὁ κύριεσθαι πάντων. αὐτὸς γάρ, φησι, ταῖς ἀσθενείαις ἡμῶν ἔλαβε, καὶ ταῖς νόσας ἡμῶν ἐβάστασεν.

L. ii, c. 25, p. 237

§. 2, p. 94 Οὐ πῶν τραύμα τῆ αὐτῆ ἐμπλάστῳ δεραπέυεσθαι. Τὸς παροξυσμὰς ἐμβροχῆς παῦε.

L. ii, c. 41, p. 250, 251

§. 3, p. 95. Πρωσδίκη Χριστὸν, ἢ ἕον τῷ

L. viii, c. 12, p. 427

τῷ Θεῷ, ἢ ἄχρονον ἐν χερί-  
 νῳ, ἢ ἀόρατον τῇ φύσιν ὁρα-  
 τὸν ἐν σαρκί; ἢ ἀψηλάφητον  
 καὶ ἀνασῆ, ὡς ἀσώματον, δι'  
 ἡμῶς δὲ ἀπτόν καὶ ψηλάφητον  
 ἐν ζώματι τὴν ἀπαθῆ, ὡς  
 Θεόν, δι' ἡμῶς ὁ παθητὸν, ὡς  
 ἀνθρωπὸν. ἢ καὶ πάντα ἔσπον  
 δι' ἡμῶς ὑπομείναντα.

§. 4, p. 95,  
96

Αἱ χῆραι μὴ ἀμελείδωζ·  
 μηδὲ ἢ κώριον σὺ αὐτῶν φρον-  
 τιστὴς ἔσο. μηδὲν ἀνδρὶ τῆ γνώμης  
 σε γινέωζ, μηδὲ σὺ ἀνδρὶ Θεῷ  
 γνώμης τι πρῶστε, ὅπερ ὁσθὲ  
 πρῶταις. εὐσάθει. πυκνώτερον  
 συναγωγῆ γινέωζ. ἐξ ὀνό-  
 ματ' ὁ πάντας ζῆτει. δέχες καὶ  
 δέχας μὴ ὑψηφάνει· ἀλλὰ  
 μηδὲ αὐτοὶ φυσικῶζ· ἀλλ' εἰς  
 δόξαν Θεῷ πλεῖον δευδύετωζ,  
 ἵνα κρείττονος ἐλδουδερίας τυ-  
 χωσιν ἀπὸ Θεῷ. μὴ αἰρέτωζ  
 ἀπὸ τῆ κρινῆ ἐλδουδερεῶζ, ἵνα  
 μὴ δέλοισι εὐρεῶσιν ἐπιθυμίας.

L. iii, c. alibi passim,

L. iv, c. 4, p. 299

§. 5, p. 96  
Ad Tars.

Τοῖς ζυμβίοις ἀρκεῶζ.  
 Ἐργων ὅτι πνὲς τῶν τῷ σιτανῶ  
 ὑπηρετῶν ἐβελήθηζ ὑμῶς τα-  
 εάξαι, οἱ μὲν ὅτι Ἰησοῦς δοκί-  
 σθ' ἐξωρώδη, καὶ δοκίμῃ ἀπέ-  
 θανεν, οἱ δὲ ὅτι ὅτι ὅτι εἰν ὑὸς  
 τῆ δημοκρῆ, οἱ δὲ ὅτι αὐτός  
 ὅτι ὅτι ἐπὶ πάντων Θεός, ἄλλοι

L. viii, c. 32, p. 412

L. vi, c. 26, p. 354, 355

δὲ ὅτι ψιλὸς ἀνδρωπὸς ἔστιν,  
ἔπειτα ὅτι ἡ σὰρξ αὐτῆ ἔσθ  
ἐγείρεται, καὶ δὲ τὸ ἀπολαυστικόν  
βίον ζῶν, καὶ μετέπειτα, τὴν τοῦ  
ἔτι πέρασ τὸ ἀγαθὸν τοῖς μετ  
ἔ πολὺ φθαρσησὺν.

§ 4, p. 106 Καὶ ὅτι ἔτις ὁ γεννηθεὶς ἐκ *passim.*

γυναικὸς υἱὸς ἔστι τῷ Θεῷ, καὶ ὁ  
σωτηρθεὶς σωτήριον ἑαυτοῦ  
κτίσεως, καὶ Θεὸς λόγος, καὶ  
αὐτὸς ἐποίησε τὰ πάντα. —

§ 5, p. 106

καὶ ὅτι ἔσθ αὐτὸς ἔστιν ὁ ὅτι  
πάντων Θεὸς καὶ πατήρ, ἀλλ'  
υἱὸς ἐκείνου, λέγει, Ἀναβαίνο  
πρὸς τὸν πατέρα μου, καὶ πατέ  
ρα ὑμῶν καὶ Θεὸν μου, καὶ Θεὸν  
ὑμῶν. καὶ, ὅταν ὑποταγῆ αὐ  
τῷ τὰ πάντα, τότε καὶ αὐτὸς  
ὑποταγήσεται τῷ ὑποτάξαντι  
αὐτῷ τὰ πάντα, ἵνα ἡ ὁ Θεὸς  
τὰ πάντα ἐν πᾶσιν. Οὐκ ἔστιν,  
ἔπειτα ὁ ὑποτάξας, καὶ ὢν τῷ  
πάντα ἐν πᾶσι, καὶ ἔπειτα ὡ  
ὑπετάγη, ὅς καὶ μὲν πάντων  
ὑποτασσάται.

L. vi, c. 26, p. 354, 355

§ 9, p. 108

Οἱ ἄνδρες ἐργάζεσθε τὰς γαι  
ματὰς ὑμῶν ὡς γυναῖκες τὰς  
ὀμοζύγαις οἱ παῖδες τὰς κυραῖς  
αἰδέεσθε οἱ κυραῖς τὰ τέκνα  
ἐκτ. ἴφετε ἐν πατρὶα καὶ νεθε  
σία κυραῖς τὰς ἐν πατρὶα  
πικρῶν, ὡς ἱερείας Χρῆσθ. τὰς  
ἐν

L. i, c. 11, 12, 13, 14  
p. 298, 299 L. vi, c. 15,  
p. 344 L. vii, c. 12, 13,  
15, 16, p. 366, 367



ἐν Σεμνότητι χήρας, ὡς δυσ-  
ασήκον Θεῶ· οἱ δ' ἄλλοι μὲν φό-  
βε τοῖς κηρίοις ὑπηρετεῖτε· οἱ  
κῆριοι μὲν φειδῆς τοῖς δ' ἄλλοις  
ἐπιτάσσετε· μηδεὶς ἐν ὑμῶν ἀρ-  
γὸς ἔστω· μήτηρ γὰρ τ' εἰδείας ἢ  
ἀργία. ταῦτα ἐκ ἐπιτάτῳ,  
ὡς ἂν π, εἰ καὶ δέδεμα, ἀλλ'  
ὡς ἀδελφὸς ὑπομιμησάτω.

§ 10. p. 108 Ἀσπάζον Ὑμῶν αἱ ἐκκλη-  
σῖαι Φιλιππισίων, ὅθεν καὶ γρά-  
φω ὑμῶν.— ἀσπασάτε ἀλλήλους  
ἐν ἀγάπῃ φιλήματι.

Ad Antioch  
§ 1, p. 109 Φυλαττόμνητοι τὰς εἰσομι-  
σάσεις αἰρέσεις τῶν πενηθῶν, ἐπ'  
ἀπίστη καὶ ἀπωλεία τῶν παιδο-  
μῶν αὐτῶν· προσέχειν δὲ τῇ  
τ' ἀποστόλων διδασχῇ, καὶ νόμῳ,  
καὶ προσφῆταις πσευεῖν, πᾶσαν  
Ἰουδαϊκὴν καὶ Ἑλληνικὴν ἑρρίψαι  
πλάνην, ἵνα μήτε πλῆθος Θεῶν  
ἐπεισάγειν, μήτε τ' Χριστοὶ  
ἀρνεῖσθαι προσφάσῃ τῷ ἑνὸς Θεῶ.

§ 2. p. 109 Μωσῆς τε γὰρ, ὁ πρὸς ἄρεσ-  
των τῶν Θεῶν, εἰπὼν, κῆρι-  
ος ὁ Θεὸς σου κῆριος εἰς ἕνα,  
καὶ ἓν ἕνα καὶ μόνον κηρύξας  
Θεόν, ὡμολόγησεν ἐν δέσῳ καὶ  
τὸν κῆριον ἡμῶν, λέγων, κῆ-  
ριος ἔβρεξε ἐπὶ Σόδομα καὶ  
Γόμορρα ὡς κῆριον πῦρ καὶ  
θεῖον. καὶ πάλιν, εἶπεν ὁ Θεός,

passim.  
No Bishop at Philippi,  
L. vii, c. 46, p. 382 —  
285.  
L. ii, c. 57, p. 264, 265  
L. viii, c. 11, p. 398.

L. vi, c. 7, &c p. 334.  
&c.

The Doctrine of the  
Apostles, the Name of  
the Extract out of this  
Book.

L. v, c. 20, p. 325.

ποιήσωμεν ἀνθρώπων κατ' εἰκόνα ἡμετέραν, [καὶ καθ' ὁμοιωσιν.] καὶ ἐποίησεν ὁ Θεὸς τὸν ἀνθρώπον, κατ' εἰκόνα Θεῶ ἐποίησεν αὐτόν. — Καὶ ὅτι γινῆσθε ἀνθρώπος, φησὶ, Περσφῆτω ὑμῖν ἀναζητῆς κύριος ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ. [plura testimonia V. T. sicut in Constitutionibus, sequuntur.]

L. v, c. vii, p. 308, L. vii, c. 34. p. 374.  
L. viii, c. 12. p. 400

L. v. c. 20. p. 325

§ 5, p. 110

Πᾶς ἐν ὅσιν ἕνα καὶ μόνον καταγγέλλει Θεὸν, ἐπ' ἀναρέσει τὸ πᾶς Χρῆσθαι θεότητος, ἔστι δὲ βολῆ, καὶ ἐξ ἑαυτοῦ πασι δικαιοσύνης. ὅ,τε ὁμοιωθῶν Χριστὸν, ἐπὶ ποιήσμεν τὸν ἥσμον ἡμῶν, ἀλλ' ἐτέρη πινὸς ἀγνώσει, παρ' ὃν ἐκήρυξεν ὁ νόμος καὶ οἱ σερφήται, ἕως ὀργάνων ἔστι ἑπὶ τῆ δὲ βολῆ. ὅ,τε πῶ ἐν ἀνθρώποισιν ὡραϊτέμεν, καὶ τὸν σαυρὸν ἐπαγαυόμεν, δι' ὃν δέδεμα, ἕως ἔστιν ἀντίχρησις. ὅ ὃ ψιλὸν ἀνθρώπον λέγαν τὸν Χριστὸν ἐπ' ἕρατός ἔστι, καὶ τὸν περσφῆτω, ἐκ ἐπὶ Θεῶ πεποιδός, ἀλλ' ἐπὶ ἀνθρώποις.

Prius:

§ 9, p. 111,  
112

Αἱ γυνῆες τιμᾶται τὲς ἄνδρας, ὡς σάρκα ἰδίαν μηδὲ ἐξ ὁνόματι. αὐτὰς πολυμᾶται γαλίτ.

L. vi. c. 29 p. 328.

καλεῖν. Μηδεὶς ἀργὸς ἐοιπέτω,  
ἵνα μὴ βεμβῶς χήνηται, καὶ πορ-  
τοκρόπος.

§. 12, p. 112  
113

Ἀσπάζομαι ὑποδρακόνες,  
ἀναγνώσεις, ψάλλτας, πυλω-  
ρες, τὸς κροπιδίτας, ἐπορικισαί,  
ὀμολογητάς· ἀσπάζομαι τὰς  
φρεφὰς τῶν ἁγίων πυλώνων,  
τὰς ἐν Χειρῶν Δρακόνες. ἀσ-  
πάζομαι τὰς χειροληπίδας ἁρ-  
δένας.

L. ii. c. 25. p. 238 c 57,  
p. 260, &c.  
L. viii, c. 12, p. 403

§. 14, p. 113

Ἐρρωμένους ὑμῶν ὁ ὢν μόνος  
ἀγγέλιος, δεῖ τὸ πρὸς αἰώνων  
γενηνημένον, Δραφυλάξι.

L. viii, c. 12, p. 339.  
L. 37, p. 417, c. 41, p. 418

Ad Heron.

§. 1, p. 113

Νηστίαὶ καὶ δεήσεις γολαζε,  
ἀλλὰ μὴ ἀμέτρως, ἵνα μὴ  
σαυτὸν καταβάλη. οἶνον καὶ  
κρεῶν μὴ παντὴ ἀπέχε. εἰ γὰρ  
ἔστι βδελυκία· τὰ γὰρ ἀγαθὰ τῆ  
γῆς, φισί, φαγιθε. — ἀλλὰ  
μεμετρημένως, καὶ ἐντάκτως,  
ὡς Θεὸς χρηγῶν ἔστι. τίς γὰρ φα-  
γιθ, καὶ τίς πίεθ, παρέξ αὐτῶ;  
ὅτι εἰ πι καλὸν, αὐτὸ καὶ ἐπι  
ἀγαθόν, αὐτὸ. τῆ ἀναγνωσῆ  
πέροσεχε, ἵνα μὴ μόνον αὐτὸς  
εἰδῆς τὸς νόμους, ἀλλὰ καὶ ἄλ-  
λοις αὐτὸς ἐξηγή.

L. vi, c. 10, &c. p. 339,  
&c. L. vii, c. 20, p. 368

§. 2, p. 114

Πᾶς ὁ λέγων πρὸς τὰ δεῖ-  
τεταγμένα, καὶ ἀξιοπίστες ἢ,  
καὶ νησεύη, καὶ ἁρδεύση,  
καὶ σημεῖα ποιῆ, καὶ περ-

Διαταγὰ, Διαπίστα,  
& Διατάγματα. Express  
Names of these Constitutions.

φητόλη, λήγος σοι φανέοτω ἐν  
 περὶ αὐτῶν δόξα, Ὁς. Εἴ τις  
 φαυλιζει τὸ νόμον, ἢ τὰς περ-  
 φήταις, ὅς ὁ Χεῖρος παρων  
 ἐπλήρωσεν, ἔσω σοι ὡς ἀντίχει-  
 ρος· εἴ τις ἀνδρωπον ψιλὸν λέ-  
 γη τὸ κῆριον, Ἰουδαῖός ἐστι χει-  
 ροκτοίῳ.

Passim. Ὁ prius:

§. 3, p. 114

Μηδὲν ἀνδρὶ τῷ ὀπισκόπων  
 περὶ τῆς. ἱερεῖς γάρ εἰσι, σὺ δὲ  
 ἄρα τῷ ἱερέων· ἐκείνοι  
 βαπτίζουσιν, ἱερουργοῦσι, χειρο-  
 ποιῶσι, χειροδετῶσι, σὺ δὲ  
 αὐτοῖς ἄρα τῶν, ὡς Στέφανος·  
 ὁ ἄρα ἐν Ἱεροσολύμοις Ἰα-  
 κώβου καὶ τοῖς πρεσβυτέροις.

L. viii, c. 28, p. 410,  
411

L. viii, c. 46, p. 422

§. 4, p. 115

Τὸ γὰρ Ἀδάμ τὸ σῶμα ἐκ  
 τῷ πτωχέων στοιχείων.

L. vii, c. 34, p. 374, L.  
viii, c. 12, p. 400

§. 7, p. 115

Μὴ γίνῃ διψυχὸς ἐν περ-  
 σόχη σὺ.

L. vii, c. 11, p. 366

X. The next Testimony that I shall produce shall be those small but admirable Remains of *Polycarp* Bishop of *Smyrna*, the Epistle to the *Philippians*; which tho' very short has not a few Attestations to the Apostolical Constitutions. Take several of them in Order as follows.

Ἀπε-

# Cap. IV. Apostolical Constitutions. 345

Ep. ad Philip.  
lip S. 2, p.  
185

Ἀπεχόμενοι πάσης ἀδικίας, πλεονεξίας, φιλαργυρίας, καταλαλιᾶς, ψεύδομαρτυρίας. μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λυιδρείαν ἀντὶ λυιδρείας, ἢ γρόνθον ἀντὶ γρόνθου, ἢ κατῆραν ἀντὶ κατῆρας.

L. vii, c. 1—21, 362 p.  
—369

§. 4, p. 185 The Duties of Men, and their Wives towards one another.

L. i, c. 8, p. 207, L. vi c. 29, p. 358

Ibid. Τὰ τέκνα παρδύειν τὴν πατρίαν τῷ φόβῳ τῷ κυρίου.

L. iv, c. 11, p. 298, L. vi, c. 15, p. 344

Ibid. Τὰς χήρας ὠφρονέσας ὡς πτωχῶν τῷ κυρίῳ πῖσιν· ἐντυγχόμεσας ἀδελφείῳ ὡς πάντων· μακρὰν ἔσας πείσιν δαξολῆς, καταλαλιᾶς, ψεύδομαρτυρίας, φιλαργυρίας, καὶ πᾶσι κακοῖς.

L. iii, passim.

Ibid. Γινωσκέσας ὅτι εἰς δυσπιστίαν Θεῶν.

L. ii, c. 26, p. 239, L. iii, c. 6, p. 280, c. 14, p. 286

Ibid. Καὶ ὅτι πάντα ἡμῶν σκοπεῖται, καὶ λείηθεν· αὐτὸν εἶδεν, ἔτε λυγισμῶν, ἔτε ἐνομιῶν, ἔτε τιτῶν κρυπτῶν τῆς καρδίας.

Passim.

§. 5, 6, p. 186

The Rules }  
For Presbyters.  
For Deacons.  
For young Persons.  
For Virgins.

L. ii, c. 26, p. 239, c. 28 p. 241, c. 57, p. 264

L. iv, c. 14, p. 299

§. 5, p. 186

ὑποτασσόμενοι τοῖς πρεσβυτέροις καὶ ἑταίροις, ὡς Θεῷ καὶ Χριστῷ. Μὴ

Passim & L. vii, c. 46, p. 382—38

§. 6, p. 186

Μὴ ἀμελεῖντες χάριτας, ἢ ὀρφανῶν, ἢ πένητων.

Passim.

Ibid.

Καθὼς αὐτὸς ἐνετείλατο, καὶ οἱ εὐαγγελιστάριμοι ἀποστολοὶ, καὶ οἱ πρεσβύτεροι, οἱ πρεσβυτέρους τῶν ἐλθοῦσαν τῶν κρείων ἡμῶν.

L. vi, c. 14—18, p. 343—349. &amp; alibi passim.

Ibid.

Ἀπεχόμενοι σκανδάλων, καὶ τῶν ψευδαδελφῶν, καὶ τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τῶν κρείων, οἵτινες ἀπυπλανάσι κενὰς ἀνθρώπους.

L. vi, c. 16, p. 344, &amp;c.

§. 7, p. 187

Ὅς ἂν μεθοδεύῃ τὰ λόγια τῶν κρείων πρὸς τὰς ἰδίας ὀπιθυμίας, καὶ λέγῃ μήτε ἀνάστασι, μήτε κρείων ἐπὶ, οὐκ ἀπολιπὼντες τὴν ἀλήθειαν. διὸ ἀπολιπὼντες τὴν ματαίωσιν τῶν πολλῶν, καὶ τὰς ψευδοδιδασκαλίας.

L. vi, c. 10, p. 338

Ibid.

Ἐπὶ τῷ ἄρχῃ ἡμῶν ὡραδοδιδάξαι λόγον ὁπίσπερ φαρμακὸν νήφοντες πρὸς τὰς ἀρχαί, καὶ πρεσβυτέρους νηπείας, δεήσασιν ἀτέμντοι τὸν πύρτεπύπην Θεόν.

The Constitutions still'd παρεχόμενοι, and deliver'd just after our Lord's Resurrection. Passim.

§. 9, p. 187

Ὅτι εἰς τὸ ὀφειλόμενον αὐτοῖς τόπον εἰσι ὡρα τῶν κρείων.

L. viii, c. 41, p. 418,

§. 10, p. 189

*Ua autem illi per quem nomen Domini Blasphematur.*

L. i, c. 10, p. 210, L. iii, c. 5, p. 277

§. 11, p. 189

Admonition to Valens an offending Presbyter.

L. ii, c. 16, p. 224, 225

§. 12, p. 189

*Ipse sempiternus Pontifex, Dei Filius. Orate*

Passim.

Ibid.

*Orate etiam pro Regibus, & Potestatibus, & Principibus, atque pro persecutibus & odientibus vos; & pro inimicis crucis.*

*L. viii, c. 10, p. 397, c. 12, p. 403, c. 13, p. 404*

In these and the like Passages of *Polycarp* we find that he insists upon the very same Moral and Domestical Duties, as do the Constitutions; that he gives the same Rules to the Presbyters, Deacons, Young Persons, and Virgins that are in the Constitutions; that the Widows Business was to Pray continually, and that thence they were peculiarly stil'd *ὑποταγήτα δέξ*, the peculiar Direction and Word for them in the Constitutions; that the same Submission is to be paid the Presbyters and Deacons that is appointed by the Constitutions; that these Church Governors had the care of the Widows, Orphans, and Poor, as is appointed in the Constitutions; that this Church was Govern'd by a Colledge of Presbyters, with their subordinate Deacons, without a Bishop, even after the general Settlement by Bishops, exactly according to the Constitutions; that the same Heresies were then in the Church which we find in the Constitutions; that the grand Law of the Gospel was deliver'd in the very *beginning* of the Gospel, and contain'd Rules for watching unto Prayer, and continuing in the appointed Fasts; which Rules are much plainer in the Constitutions than in the New Testament;

See p. 226, prius.

ment; and the last *only* in the Constitutions and *not* in the New Testament; that *Poly-carp* cites a famous Text frequently quoted in the Constitutions, and that he intimates the same gentle discipline obtain'd then that now appears in the Constitutions; and so upon the whole, is a very considerable Witness to them.

XI. The next Witness that I shall produce shall be the remarkable, but unknown Author of the *Recognitions of Clement*; who is so Antient, that *Origen* cites him as if he were no other than the famous *Clemens Romanus* himself of the first Century, the Collector or Writer of the Constitutions; as indeed do all the Antients that quote him, seem to suppose him to be the same Person. But tho' I do not see how that can be, yet will his Attestation be of very great value, because he must be early in the second Century. Take the Passages in the *Recognitions* as follows; and first in the Epistles of *Clement* to *James* antiently prefix'd before them, and probably belonging to them.

About A.D.  
120.

### Recognitions.

Ep. Clem.  
ad Jacob.  
S. 2, p. 606  
S. 5, p. 606,  
607

Δήσῃ γὰρ ὁ δεῖ δεδύσαι, καὶ  
λύσῃ ὁ δεῖ λυθῆναι, ὡς τὸν τ'  
ἐκκλησίας εἰδὼς ἡγήμονα.  
Σὲ μὲν γὰρ χρὴ ἀνεπιλήπτως βι-  
ῆντα παθεῖν μεγίστη πάσας  
ταῖς

### Constitutions.

Κανὼν ἐκκλησίας, one  
Name of the Constitu-  
tions.

L. ii, c. 6, p. 216, Cap. 4,  
16, 44, 81



πῶς βίε ἀρχλίας ἀποσίειδι, μή-  
τε ἐγγυητῶ γινόμενον, μήτε  
Σιωπηρον, μηδὲ ἐτέρῳ πινί  
βιωτικῶ παφεμπεπλεγμένον  
παράγματι, Ἔς.

§. 7, p. 607 Περὶ πάντων τῶν νέων πρὸς  
γάμῳν ζῶντων ἐν τῷ χεῖρι,  
πρωλαμβάνοντες τῆς νεαζέσης  
ἐπιθυμίας τὰ παγιδύματα,  
Ἔς.

L. iv, c. 11, p. 298

§. 8, p. 608 Τοῖς μὲν ὀρφανοῖς ποιῶντες  
τὰ γονέων, ἢ ἡ χήραις τὰ ἀν-  
δρῶν παφέντες, μὲν πάσης  
ἐυφροσύνης, τὰς τρωφάς, τοῖς  
ἀκμῶσις τῶν γάμων, καὶ τοῖς  
αὐτῶν ἀπέργοις [πέκνοις] ἔλα-  
τῶν ἐπιθυμῶντων ἐννοεῖσθαι  
τὰς τρωφάσεις τὴν ἀναγκῆς  
τρωφῆς, πενήτη ἐργον, ἀδεα-  
νεῖ ἔλεθ.

L. iv, c. 2, p. 292

§. 10, p. 608 Οἱ παράγματα ἔχοντες, ἀ-  
δελφοί, ἐπὶ τῶν ἄξιοσῶν μὴ  
κερνεῖσθαι, Ἔς.

L. ii, c. 45, 46, p. 253,  
254, c. 53, 54, p. 257,  
258, 259

§. 12, p. 608 Οἱ μὲν ἐν τῇ ἐκκλησίᾳς ἀξί-  
κονοι τῆ ἐπιτοκίῃ Σιωπητῶς  
ρεμβόμενοι, ἔσωθ ὀφθαλμοῖ,  
Ἔς.

L. ii, c. 44, p. 253

§. 13, p. 608 Οἱ κατηχῶντες πρῶτον κα-  
τηχῶντες κατηχῶντες, Ἔς.

L. vii, c. 39, 40, p. 378,  
379

§. 14, p. 609 Ἐοικεν γὰρ ὅλον τὸ παράγμα  
τῆς ἐκκλησίας νηὶ μεγάλῃ, διὰ  
σφοδρῆς χειμῶντος ἀνδρας φε-  
ρέσθαι,

L. ii, c. 57, p. 261, Ἔς.

ρῦση, ἐκ πολλῶν τόπων ὄν-  
 ταις, καὶ μίαν πρὸς ἀγαθῆς βα-  
 σιλείας πόλιν οἰκῆν θέλοντας.  
 ἔστω μὲν ἐν ὑμῖν ὁ ζῴωντος δεσπό-  
 τῆς Θεός, καὶ παφεικῶδω ὁ μὲν  
 κωβερνήτης Χειρῶν, ὁ παρωβός  
 ἐπισκόπων, οἱ ναύται παρωβυ-  
 τέροις, οἱ ποιχαρχοὶ δ' ἁγένοις,  
 οἱ ναυτολόγοι τοῖς κατηχῶσιν,  
 τοῖς ἐπιβάταις τὸ πρὸς ἀδελφῶν  
 πλήθος, ἔστω.

§. 16, p. 609

Πλὴν γινώσκετε πάντες πάν-  
 των ὑμῶν πλείον καμνοντα καὶ  
 ὀπίσσωπον, ὅτι ἕκαστος ὑμῶν καὶ  
 αὐτὸς θλίψιν πάσχει, αὐτὸς ὅ-  
 τὼ αὐτὸς καὶ καὶ ἕκαστος, ἔστω.

L. ii, c. 18, p. 226, 227;  
& alibi passim.

§. 17, p. 610

Τῶν παρωβυθισμῶν ἀλη-  
 θείας καὶ πάντων ὑπεῖξατε τῶ-  
 ντο εἰδότες, ὅτι τῶντον λυπήσας  
 Χειρῶν, ἐπὶ τὴν κωβιδέειαν πεπί-  
 σευθ, ἔστω εἰδέξατο καὶ ὡς  
 Χριστὸν μὴ δεξάμεθα, ὡς  
 ἀθετήσας τὴν πατέρα, λογί-  
 θήσετα.

Passim prius.

§. 19, p. 610

Μεγίστης δὲ παρωβυθίας τῶν-  
 ξεταί, μετῶν ὅτι μετ' ἐμὲ  
 ἔστω ἀγαθῆς ἀνὴρ, καὶ ζωο-  
 ποιῆς λόγους ἀγνοῶν, καὶ ἐκ-  
 κλησίας κηρόνα ἔστω εἰδώς, τὴν  
 τῶν διδασκαλῶν ἐπιγύνη κα-  
 θιδέειαν.

L. vi, c. 18, p. 349;  
Cap. 85

# Cap. IV. Apostolical Constitutions. 351

Recogn. L. i, Ego Clemens in Urbe

L. vi, c. 8, p. 337

§. 1, p. 487 Roma Natus, ex prima ætate pudicitia studium gessi.

§. 16, p. 490 Certum est cuncta secundum Veritatis Regulam teneri oportere.

Regula veritatis, one Name of the Constitutions.

§. 21, p. 491 Ordinemque consequenter exponere, secundum Traditionem veri Prophetæ, qui solus scit quæ facta sunt, ut facta sunt; & quæ sunt, ut fiunt; quæque erunt, ut erunt; quæ tamen manifeste quidem dicta, non tamen manifeste scripta sunt; in tantum ut cum leguntur intelligi sine expositore non possint.

Traditio dicta & non Scripta, the Characteristic of the Constitutions, as not Written by the Apostles themselves, but taken from their Preaching by Clement.

§. 24, p. 492 Erat semper, & est, & erit, illud, à quo prima voluntas genita sempiternitate constat; & ex primâ voluntate iterum voluntas: post hæc mundus: ex mundo tempus: ex hoc hominum multitudo, &c.

L. vi, c. 11, p. 340

§. 33, &c. Igitur Abraham, cum rerum causas desideraret agnoscere, idque secum intenta mente pervolveret, apparuit ei verus Prophetæ, &c.

L. v, c. 20, p. 325, L. vii, c. 33, p. 373

§. 35, p. 495 Cum moraretur Moses, Ipsi,

L. i, c. 6, p. 205, L. vi, c. 12, p. 311, L. 6, c. 20, p. 350

*Ipsi, secundum speciem Apidis, quem coli in Egypto viderant, aureum caput vituli facientes adoraverunt.*

§.43, p. 497 *Septimana jam una ex passione Domini complebatur annorum, & ecclesia Domini in Hierusalem constituta copiosissime multiplicata crescebat per Jacobum, qui à Domino Ordinatus est in Episcopum.*

L. viii, c. 35, p. 416

§.52, p. 498 *De quodam Justo evidenter refertur in literis Regis quod transtulerit eum Deus: simili exemplo etiam cum cæteris gestum est, qui ejus voluntati placuerunt; ut ad Paradisum translati, serventur ad regnum.*

L. viii, c. 41, p. 418

§.54, p. 499 *Inimicus ex his quæ prædicta fuerant adesse tempus intelligens, Diversa Schismata operabatur in populo, &c.*

L. vi, c. 6, &c. p. 333, &c.

§.55, &c. p. 501 *[Apostoli sigillatim introducti sunt, sicut in interpolatis nostris Constitutionum Codicibus, licet ordine paululum diverso.]*

L. vi, c. 14, p. 343; L. viii, passim.

§.74, p. 504 *Etiam Scriptæ Legis per singula quæque capitula, quorum*

*Scripta Lex distinguib'd from Traditio, that is The Scripture from the Constitutione.*

quorum ratio poscebat, secretiorem tibi intelligentiam patefeci; non occultans à nec traditionum bona.

- L. ii, §. 1, P. 505, Ibid. *Simul omnes tredecim. Primus post Petrum Zachæus.* L. viii, c. 46, p. 422  
 Ibid. *Post Hos Ego Clemens.— deinde Niceta & Aquila.— Fratres Clementis.* L. vi, c. 8, p. 337  
 §. 3, & c. p. 505 *Convenit noscere quis qualisve sit is cui immortalitatis verba credenda sunt. Solliciti enim & valde solliciti esse debemus, ne margaritas nostras mittamus ante porcos, &c. Vid. L. iii, §. 1, p. 519.* L. iii, c. 5, p. 277  
 § 7, p. 506 *Simon hic.—Gente Samaræus, ex vico Giththorum.* L. vi, c. 7, p. 334  
 §. 8, p. 506 *Cum Dositheus Hæreseos suæ inisset exordium, &c.* L. vi, c. 8, p. 335  
 § 9, p. 506, 507 *In aerum volando invenbar, — adorabor ut Deus, publice divinis donabor honoribus, ita ut simulacrum mihi statuentes tanquam Deum colant & adorent. Vid. L. iii, §. 63, p. 530* L. ix, c. 9, p. 337, 338  
 § 11, p. 507 *Dositheus videns se non esse Stantem, cecidit, & adoravit eum, & Simoni quidem cedit principatu suo,* L. vi, c. 8, p. 335  
 A a ipsi-

ipsique obedire omnem triginta virorum ordinem jubet, semet ipsum vero in locum Simonis statuit, & non multo post defunctus est.

§ 22, p. 509 Nam & ipse Verus Prophetas, ab initio mundi per seculum currens, festinat ad requiem. Adest enim nobis omnibus diebus, & si quando necesse est, apparet, & corrigit nos, ut obtemperantes sibi ad vitam perducat aeternam.

L. v, c. 20, p. 325, L. vii, c. 33, p. 373  
L. viii, c. 12, p. 401

§ 38, & c. Et Simon ait, Ego dico multos esse Deos; unum tamen esse incomprehensibilem, & incognitum; horumque omnium Deorum Deum.

L. vi, c. 9, p. 338

§ 45, p. 514 Sic enim nos docuit Lex divina, secretum Sermonem purius [prius] ex traditione commendans.

Traditionary Doctrines among the Jews as well as Christians. See 2 Esd. 14, 5, 6, Hilar. in Ps. 2

L. iii, c. 3, p. 519 Ἄυτοπαίτοραυ verò & αὐτογέννητον, hoc est ipsum sibi Patrem, ipsumque sibi Filium, qui vocaverunt illud quod est ingenitum, contumeliam facere conati sunt. Vid. §. 4. p. 519, & §. II, p. 521.

L. vi, c. 8, p. 327, c. 11, p. 340

§. II, p. 521 Spiritus autem Sanctus habet quod est ab Unigeni-

L. vi, c. 11, p. 340, L. vii, c. 36, p. 376

to.—Cum ergo unus sit In-  
genitus, & unus Genitus,  
Spiritus Sanctus Filius dici  
non potest, nec Primogeni-  
tus; Factus est enim per  
Factum. Subconnumeratur  
autem Patri & Filio, tan-  
quam primum secundi per  
factum [perfectum] virtutis  
signaculum.

§. 63. &c. Disputatio De Monarchia L. vi. c. 8, p. 337  
p. 530. &c. vel unitate Dei: & de Ve-  
& passim. ro Propheta.

§ 63, p. 530. Post hæc ipse quidem, ut L. vi, c. 9, p. 337, 338  
aiebat, Romam Petiit. Vid.

§. 64, p. 530.

§. 65, p. 530 Cogitavi Zachæum vobis L. vii, c. 46, p. 382

Ordinare Pastorem. — Hæc  
autem & his similia cum  
dixisset Petrus, manibus su-  
perpositis Zachæo, oravit ut  
inculpabiliter Episcopatus  
sui servaret Officium. Post  
hæc duodecim Presbyteros  
ordinavit, & Diaconos qua-  
tuor; & ait, Zachæum  
hunc vobis ordinavi Episco-  
pum, sciens eum timorem  
Dei habere, & eruditum  
esse in Scripturis; quem  
quasi Christi locum servan-  
tem honorare debetis: obe-

passim.

dientes ei ad salutem vestram, & scientes quod sive honor sive injuria quæ ei defertur ad Christum redundat, & à Christo ad Deum.

Audite ergo eum attentius, & ab ipso suscipite doctrinam fidei; monita autem vitæ à Presbyteris; à Diaconis vero ordinem disciplinæ. Viduarum religiosam curam gerite; pupillos enixius juvate; pauperibus misericordiam facite; juvenes pudicitiam docete, &c. Vid. §. 68. p. 531.

Passim.

§ 67, p. 531

Accedat ergo qui vult ad Zachæum, & ipsi det nomen suum, atque ab eo misteria audiat regni cælorum; jejuniis frequentibus operam impendat; ac semet ipsum in omnibus probet, ut tribus bis mensibus consummatis in die festo possit Baptizari. Baptizabitur autem unusquisque vestrum in aquis perennibus, nomine trine Beatitudinis invocato super se, perunctus primo oleo per orationem sanctificato, ut ita denuum per hæc consecra-

L. vii, c. 22, p. 368, 369, & alibi passim.

tus



*tus possit percipere de Sanctis. Vid. L. vi, §. 15, p. 552,*

*Passim. L. vii, §. 34, p. 558, 559.*

*L. iv, § 17, Ideo necessarium vobis est, qui estis ex Gentibus.*

*L. i, Præf. p. 199, & alibi passim.*

*[ & ita passim.]*

*§ 34, p 541 Festinat continuo emit-tere in hunc mundum Pseudo-  
dopphetas & Pseudoapo-  
stolos, falsosque doctores,  
qui sub nomine quidem Chri-  
sti loquerentur, Dæmonis au-  
tem facerent voluntatem.*

*L. vi, c. 13, p. 343, & alibi passim.*

*L. vi, §. 10, Est sane propria quædam  
p. 551 nostræ religionis observantia,*

*L. vi, c. 28, p. 357*

*quæ non tam imponitur ho-  
minibus quam proprie ab  
unoquoque Deum colente,  
causa puritatis, expetitur.  
Castimoniæ dico causa, cu-  
jus species multæ sunt. Sed  
primo ut observet unusquis-  
que ne menstruata mulieri  
miscetur; hoc enim exe-*

*§. 11, p. 551 crabile ducit Lex Dei.—*

*Sed & illa species castimo-  
niæ observanda est, ut ne  
passim & libidinis solius cau-  
sa feminis coeatur, sed po-  
steritatis reparandæ gratia.*

*Ibid.*

*§ 15, p 552 Maronem, qui eum hos-*

*L. vii, c. 46, p. 384*

pitio receperat, perfectum jam in omnibus, constituit eis Episcopum: & duodecim cum eo Presbyteros, simulque Diaconos ordinat. Instituit etiam ordinem Viduarum, atque omnia Ecclesie ministeria disponit; universosque admonet maroni Episcopo in omnibus quae praeciperet obedire.

*Passim.*

L. viii, §: Aures ad audiendum ita  
39, p. 566 formatæ, ut cymbalo similes, suscepti verbi repercussum sonitum altius reddant; & usque ad sensum cordis emittant: lingua autem ad loquendum illisa dentibus pleetri reddat officium.

L. viii, c. 12, p. 403

§. 56, p. 571 Omnis enim propemodum actuum nostrorum in eo colligitur observantia, ut quod ipsi pati nolumus, ne hoc aliis inferamus: Sicut enim ipse occidi non vis, caveas oportet ne alium occidas: & sicut tuum non vis violari matrimonium, nec tu alterius macules torum: furtum pati non vis, nec ipse facias.

L. i, c. 1, p. 200, 201

These

These are the Attestations which these *Spurious Recognitions* afford to the *Genuine Constitutions* of *Clement*. Wherein we may observe that the main Foundations of the whole Narration, and principal Passages of the intire History, so far as they appear to be real, are taken from these Constitutions. We have here a long Account of a famous dispute between *Peter* and *Simon Magus*; and that at *Cæsarea* in *Palestine*; concerning the *Monarchy*, or *Unity* of *God*; and concerning the *True Prophet*; in the presence of *Zachæus*, who was *Bishop* of *Cæsarea*; and of *Aquila* and *Nicetas* Two Brethren; all exactly as it is in the Constitutions; and in them only so early. We have an Account of *Clement* as Born at *Rome*, according to the Constitutions; and of his Eminent Chastity, according to *Ignatius's* larger Epistles. We have an Account of the Rule of *Christian Truth*, or Faith and Practice as distinct from the Scriptures; and of a like concealed Rule or Tradition under the Old Testament, for the preventing all Misinterpretations of the Written Word. We have still the same Antient or *Arian* Doctrines about the *Son* and *Holy Spirit*, which are in the Constitutions; the same Notions as to the Appearances of the *Son* of *God* under the Old Testament; the same Interpretation of the *Golden Calf*, as the *Egyptian Apis*, that we have in the Constitutions. We have it here asserted, as

well as there, that our Saviour himself Appointed his Brother *James* to be Bishop of *Jerusalem*. The same Account is given in both of the State of Paradise, before the general Judgment : The same History of the Origin of the first Schisms and Heresies among the Jews and Christians : The same Phrase of Thirteen Apostles, as including *Paul*. The same Names of the first Bishops of *Cæsarea* and *Tripoli*. And the same Account of the Concealment of the Mystical Doctrines of our Religion. We have also here a hint of *Peter's* going to *Rome*, after *Simon Magus*, according to the Constitutions. We have the same Account of Baptism, and of the Fastings, and Anointing with Consecrated Oil beforehand, that is in the Constitutions ; the same Account of the several Orders of the Church, Bishops, Presbyters, Deacons, Widows, Orphans, and the Poor, that is there ; the same Account of the Instances of Matrimonial Chastity that are there. Nay these Accounts in the Recognitions are commonly such as are no where in the Scripture, nor other Author so early, but only in the Constitutions, or the Books derived therefrom ; and the References are so worded sometimes, especially in the Epistle Antiently prefix'd, that the very Constitutions themselves seem to have lain before this Author ; as if himself were either a Bishop of one of the Apostolical Churches, where they lay ; or at least had the free use of the Constitutions

tions from some of them. So that as these Recognitions are *undoubtedly* a Work of the Second Century of Christianity, and generally own'd for such; so are they plainly an *Undeniable Attestation* to the Apostolical Constitutions and to their most sacred Authority among Christians in the same Second Century also.

N. B. Hitherto I have my self intirely Read over all the Antient Authors, *on purpose* to Collect their Testimonies, Citations, and Allusions to the Constitutions. If I should do the same for the remaining Antient Writers, for Two or Three more Centuries, I perceive my Collection would swell to too great a Bulk, and become vastly larger than the intire Constitutions themselves. So I shall not need to put my self to that endless Trouble: Since without any such nice and accurate enquiries, the Attestations will be still sufficiently numerous and undeniable; those I mean which I and my Learned Friend have met with on a more occasional Review, or cursory Perusal. For we have, I believe, observ'd the greatest part of the most material Passages in the Four first Centuries; so many however as are abundantly sufficient for the present design. And if any are so curious as to enquire for the rest in the later Centuries, they have room left them for making their own larger Collections to the same purpose.

XII. The next Witness which I shall produce

*About**A. D. 138*

duce for the Genuine Antiquity and sacred Authority of these Constitutions, especially of the admirable Liturgy contain'd in the Eighth Book, shall be an unexceptionable one; the famous first Christian Philosopher, generally own'd for such, *Justin Martyr*, who tho' he was no Bishop, nor Clergy-man, and so perhaps might never See the Constitutions themselves, yet is as good a Witness as any for the Observance of the Rules therein contained, in the publick Affairs of the Church, and especially for the use of those Liturgick Forms of Devotion, and of the Administration of Baptism and the Lords Supper, which were common to all the Faithful, and particularly offer'd by the Clergy in the Name, and Presence, and with the Concurrence of the whole Body of the People, in their solemn Assemblies. I shall distinctly compare the several Passages together here all along, for the Readers greater Satisfaction. This most Antient and Learned Christian Writer then offer'd a famous Apology to the Roman Emperors and Senate, in behalf of the Christians; about *A. D. 138*. with a design to stop the violent Spirit of Persecution which then rag'd in the World. And in order the better to prevail with them, he ventures farther than any other Christian of those Times, in the Description of the Solemn Assemblies and publick Worship among them, even to Heathens. But then it was to the *Governors* them-

themselves, who had a kind of Right to be inform'd about those Matters, so far as our Religion would allow of the divulging them; it was in order to diswade them from Persecuting such Innocent Persons, whose Exercise of Religious Worship was so Inoffensive, so Noble, and Divine; and it was done with such Caution also, that the peculiar Mysteries themselves, with their sacred Rites and Devotions, were still in the main preserv'd from too direct and publick a discovery. However, *Justin* does give us such a description of the *Lords Day Service*, as abundantly assures us, when compar'd with the Rubricks and Forms themselves in the Constitutions, that it was plainly the very same which is therein Appointed, and which *Justin* delivers to the Emperors and Senate, not as the particular Custom or Practice of some few particular Churches, but as the common Practice of the several Churches spread over the Roman Empire. As 'tis on other Accounts very plain, and Accordingly well observ'd by Bishop *Pearson* somewhere, that all the Remains we have of the Liturgies of the several most distant Churches mention'd in Antiquity do admit of very little difference, but appear still to be very agreeable to one another. The Original Standard being indeed plainly no other than that before us in the Constitutions. This has been already observ'd, as to *Justin Martyrs* Account

count compar'd therewith, by that most diligent enquirer into the Monuments of the Church truly Primitive Dr. *Grabe*, in his Notes upon *Justin's* Apology. Take this Parallel under his and my own Observations together, as follows. (1) It is to be Observ'd

*Just. Mart.*  
*Apolog.* 1,  
 §. 87, p. 131  
*Constitut.*  
 L. ii, c. 57,  
 p. 261, L.  
 viii, c. 5,  
 p. 392, c.  
 22, p. 408

that both in *Justin's* Apology, and in this Liturgy of the Constitutions, there appears a Church-Officer call'd a *Reader*, distinct from the *Bishop* or *Presbyter* who officiated, and from the *Deacons* also. (2) This *Reader* had the very first part of the publick Service to his Share in both; and in both he begins Divine Worship with *Lessons* out of the Old or New Testament. (3) As soon as this *Reader* has ended his *Lessons*, the *Bishop* or *Presbyter* who Officiates does in both Accounts *Preach a Sermon* to the People. Compare the Words of both: Εἶπα παυσάμεν τῷ

§. 87, p. 131

ἀναγνώσκοντος, ὁ πρεσβυτέρως διὰ λόγου τὴν νευθεσίαν, καὶ ἀρχικλήσιν τῆς τῆς καλῶν τέτων μιμήσεως ποιῆσαι, says *Justin*. Καὶ μετὰ τὴν προσέφησιν προσ-

L. viii, c. 5,  
 p. 392

σλαλησάτω τῷ λαῷ λόγους ἀρχικλήσεως, — τὸν τῆς διδασκαλίας λόγον, says the Liturgy, or its *Rubrick*, as we now speak. (4) The common Phrases of *Justin* for God the Father, ὁ τῆς ὄλων κτίων, τῆς ὄλων Θεός, τῆς ὄλων δεσποτής, and the like agree so exactly with those in this Liturgy, as if thence they became so familiar to him. I need name no Places in particular; the careful Reader cannot fail to observe them himself. (5) Baptism is by

*Justin*



*Justin* and in this Liturgy stil'd φωτισμὸς, and those to be Baptized φωτιζόμενοι. Hear *Justin*, §. 80, p. 118  
καλεῖται δὲ τὸ τοῦ λῆτρον, φωτισμὸς, ὡς φωτιζο-  
μένων τὴν διάνοιαν τῷ πῶτα μανθαρὸν τῷ. and  
again, ὁ φωτιζόμενος λέεζαι. Hear the Liturgy *Vid. L. vii,*  
before us, εὐξαθε οἱ φωτιζόμενοι. and again, *c. 39, p. 379*  
προελάθετε οἱ φωτιζόμενοι. and elsewhere, ὑπὲρ *L. viii, c. 7,*  
τῷ νεοφωτίσων ἀδελφῶν ἡμῶν δεηδοῦμεν. (6) Both *p. 394*  
*Justin* and this Liturgy cite the same Text *c. 8, p. 395*  
of the Old Testament for Christian Baptism; *c. 13, p. 404*  
*Isa. 1, 16.* λέσαθε, καθαροὶ γίνεσθε. (7) In *Vid. L. ii, c.*  
*Justin* the Persons to be Baptiz'd, and the *10, p. 219*  
Church in common Fasted and Prayed be- *c. 32, p. 244*  
fore that Solemnity. His Words are these, *L. v, c. 6,*  
εὐχεσθὲ τε καὶ αἰτεῖν νησεύοντες ὡς τῷ δεῦ τῷ *Page 304*  
προσημαρτημένων ἀφῆσιν διδάσκονται, ἡμῶν συνευ- *§. 56, p. 85*  
χομένων καὶ συννησεύοντες ὡς τῷ. Hear now the *§. 79, p. 116*  
Words of the Seventh Book of the Constitu- *L. viii, c. 8,*  
tions; (where the form of Baptism is, and *p. 395,*  
not in the Liturgy it self of the Eighth.) *§. 79, p. 116*  
προ δὲ τῷ βαπτίσεως νησεύσάτω ὁ βαπτιζόμενος. *L. vii, c. 22*  
And the Constitutions every where suppose *p. 368, 369*  
and enjoyn solemn Fasting and Prayer before *L. v, c. 13,*  
Easter, which was then the only solemn time *p. 316, c. 18,*  
for Baptism. (8) The Forms wherein the *p. 322, c.*  
Baptized Persons and other Christians Con- *19, p. 323,*  
secrated themselves to God; (which was *324*  
then a most frequent and solemn part of pub-  
lick Worship;) are in a manner the very same  
in both. *Justin* thus expresses it: ἀγαθῶ καὶ *§. 17, p. 25*  
ἀγεννήτῳ Θεῷ ἑαυτὲς ἀναπειθήστες. and again,  
Θεῷ δὲ τῷ ἀγεννήτῳ καὶ ἀπειθεῖ ἑαυτοὺς ἀνεδήχημεν. *§. 33, p. 49*  
and elsewhere, τῷ ἀγεννήτῳ Θεῷ διὰ τῷ Χριστῷ *§. 63, p. 95*

εαυτῆς ἀνέσκησαν. The Liturgy expresses it thus : εαυτῆς τῷ μόνῳ ἀγεννήτῳ Θεῷ, διὰ τῆς  
 L. viii, c. 6, P 393 χερσῶν αὐτῆς, ὡς ἀνάθεμα. and again, δεηθέντες  
 c. 13, P. 404 ἑκτενωῶς εαυτῆς καὶ ἀλλήλων τῷ ζῶντι Θεῷ, διὰ τῆς χερ-  
 c. 36, P 416 σῶν αὐτῆς ὡς ἀνάθεμα. and elsewhere, εαυτῆς  
 καὶ ἀλλήλων τῷ ζῶντι Θεῷ, ὡς, τῆς Χερσῶν αὐτῆς  
 c. 37, P. 417 ὡς ἀνάθεμα, yet again εαυτῆς καὶ ἀλλήλων τῷ  
 ζῶντι Θεῷ διὰ τῆς μνηστογενῆς αὐτῆς, ὡς ἀνάθεμα.  
 c. 41, P. 418 and once more, εαυτῆς καὶ ἀλλήλων τῷ αἰδίῳ Θεῷ,  
 διὰ τῆς ἐν ἀρχῇ λόγου, ὡς ἀνάθεμα. (9) *Justins*  
 Accounts of the Eucharist are very like such  
 as would be taken from the Liturgy before  
 us ; which is particularly fitted for an *Easter*  
*Communion*, when the *παιδία* the newly Bap-  
 tiz'd, were first admitted to this Holy Ordina-  
 nance ; as appears from the *Rubrick* or Di-  
 c. 11, P. 398 rections therein : τὰ παιδία δὲ σκεπέτωσαν πρὸς  
 τῷ βήματι.—τὰ παιδία πρὸς λαμβάνεσθε αἱ μη-  
 c. 12, P. 398 τères.—μετὰ ταῦτα μεταλαμβάνετω ὁ ἐπίσκο-  
 c. 13, P. 405 πος,—εἶτα τὰ παιδία. In the like manner is  
*Justins* Account, first of the Communion of  
 a newly Baptiz'd Person ; whence he after-  
 ward proceeds to the like Account in general,  
 as a part of the constant Lords Days Wor-  
 ship. Hear *Dr. Græbes* Note, *Ritum primæ*  
*post Baptismum communionis, uti Hieronymus*  
*Ad. §. 87, alicubi vocat, hætenus descriperat : jam verò*  
*P. 131 breviter ostendere pergat eundem omnis Sacri-*  
*ficii Eucharistici ordinem fuisse.* (10) Both  
 according to *Justin* and the *Constitutions*,  
 the Persons to be Baptized are obliged to go  
 where there was Water, for their Baptism :  
 A *Laver* or *Font* not yet being, it seems,  
 provided

provided in Churches for that Solemnity.

*Justin* says, ἐπειτα ἀγορεύει ὑπὲρ ἐμῶν ἐν δεξιᾷ ὕδατος §. 79, p. 116  
ἔστι. The *Rubrick* of the Constitutions says, L. vii, c. 43,  
ἔπειτα ἔρχεται εἰς τὸ ὕδωρ. Accordingly it is to p. 380

be noted that in the particular Description of the Christian Church, or Place of publick Worship in the Second Book of these Constitutions, there is not a Syllable of any βαπτιστήριον or Font therein. (11) The constant L. ii, c. 57,  
most solemn Lord's Days Service, (for the or- p. 260, &c.

inary short early Morning, and late Evening Service, as not peculiar to that Day, are omitted in *Justin*,) began in the very same manner, according to both Accounts, viz.

After the Reading of the Scriptures, and the Sermon or Sermons, of which before, with §. 85, p. 124  
Common Prayers, or such wherein the whole §. 87, p. 131  
Congregation joyn'd with an audible or loud L. viii, c. 5.  
Voice, the Deacon only bidding Prayers. p. 392  
c. 9, p. 396

And the Matters or Subjects of these joint Petitions were, for the whole Church; for one another; for themselves; and particularly for the newly Baptiz'd. All which Descriptions agree to both Accounts. Nay that Circumstance of the joint or loud Voice of the People in this very Prayer is express'd almost by the same Word in both Cases, cū- §. 85, p. 125

τόνως, says *Justin*, συντόνως, says this Liturgy. (12) The Apostolical Symbol of the Holy Kiss appears equally in *Justin* and in this Liturgy. And, what is most Remarkable, just at the very same point of time in both

both, *viz.* after the first Prayers, and before the Offertory or Oblation, *i. e.* the Communion Service began, ἀλλήλως φιλήματα

*Vid. Orig. in Rom. L. x, p. 630* παζόμεθα, παυζόμενοι τῷ εὐχαρίῳ, are the Words of *Justin*. ὁ διάκονος εἰπάτω πᾶσιν, ἀσπαζέσθε ἀλλήλως ἐν φιλήματι ἀγίῳ. καὶ ἀσπαζέσθε οἱ τῷ κλήρῳ ἡ βίσισκοπον, οἱ λαϊκοὶ ἄνδρες τὸς λαϊκούς, αἱ γυναῖκες τὸς ἄνδρας, is the Rubrick of this Liturgy. (13) The Cup at the Eucharist was a mixture of *Wine and Water* in both the Ac-

counts. *Justin* calls it expressly ποτήριον ὕδατος καὶ κραμάτους, and elsewhere Twice calls

the Elements which were offer'd and bless'd,

ἄρτος, καὶ οἶνον, καὶ ὕδωρ. The very same is sup-

pos'd in the Liturgy when it speaks of the

original Institution, ὡσαύτως καὶ τὸ ποτήριον κε-

ρασίας ἐξ οἴνου καὶ ὕδατος. All being still deriv'd

from the Antienter Jewish Practice at the

Passover, in their *Cup of Blessing* mixed of

Wine and Water, as *Dr. Lightfoot* informs

us. (14) The Eucharistical Prayer of Obla-

tion and Consecration was in *Justins* Ac-

count a *very long one*, εὐχαριστίαν ὑπὲρ τῆς κτη-

ξιωδῆσαι τετάρτῳ παρ' αὐτῆς ἐπὶ πολὺ ποιεῖται.

This *long, very long*, but *most Admirable*

Eucharistical Prayer is now intire in this Li-

turgy; and is the most Authentick, Sacred,

and Divine form of the Worship of God that

is, or ever was Extant in the Christian

Church: And has so many Marks of being

the very same that *Justin* here means, that

I shall rather desire the Reader to peruse it,

and

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and compare it with *Justins* Account, than to reckon up all the particulars. We may only here briefly Note, that in both Accounts it was put up by the *Bishop* or *Presbyter* who officiated *alone, without* the joint Voice of the People; and that it takes the very same distinct notice of the Father, Son, and Holy Ghost, which *Justin* mentions, and which does not appear so plainly in any other antient form of Devotion whatsoever. Because here all Three are distinctly mention'd in the beginning, in the Body, and in the Conclusion; and, when restor'd to the Primitive Reading as to the Doxology, it does most expressly shew after what manner those Three Divine Persons are to be severally and respectively Worship'd, or Ador'd, among Christians; and all this very agreeably to *Justins* Account of that important matter in other Places of his Works also. (15) The famous *ὅση δύναμις* in *Justin* is, as *Dr. Grabe* well Conjectures, taken from a known Expression us'd Twice in that Eighth Book of the Constitutions, and once in this most solemn Oblation or Communion Service. *Justin* in one Place says thus, *λόγω αὐτῆς καὶ αὐχαριστίας ἐφ' οἷς προσφερόμεθα πάντων, ὅση δύναμις, αὐτῶν;* and elsewhere, *ὁ προσεὶς αὐτῆς ὀμνίας καὶ αὐχαριστίας, ὅση δύναμις, αὐτῶ ἀναπέμπτει.* The parallel Words of the Constitutions are these, Twice repeated, *μεμνημένοι ἐν ᾧ δι' ἡμῶν ὑπέμεινεν, αὐχαριστοῦμέν σοι, Θεὲ πάντοτε, ἔχον*

§.85, p.125  
c.12, p.399

§.16, p.23  
§.87, p.131

c.12, p.402  
c.40, p.417  
418

ἔσιν ὁφείλομεν, ἀλλ' ἔσιν δυνάμεθα. (16) At the  
 End of the Consecration Prayer both in *Justin*  
 and in the Liturgy, the People all add a  
 solemn *Amen*, because they were not, as be-  
 fore, permitted to join vocally in the Prayer it  
 self. Compare the Phrases, πῶς ὁ πρεσβ. λέγει  
 § 85, p. 127 ἔπαινεμαί, λέγων, Ἀμήν, says *Justin* twice,  
 § 87, p. 152 in almost the same Words. καὶ πῶς ὁ λαὸς λε-  
 § 12, p. 404 γέτω, Ἀμήν. In the Rubrick of this Litur-  
 gy. (17) The sacred Elements were *singly*  
 distributed to every Person, the Bread by  
 the Bishop or Presbyter, and the Cup by the  
 § 13, p. 405 Deacons in this Liturgy, in a solemn but  
 short form of Words. Καὶ ὁ μὲν ἐπίσκοπος δι-  
 δότω τὴν προσφορὰν, λέγων, σῶμα χεῖρῶ· καὶ ὁ  
 δεξιμὸς λέγέτω, Ἀμήν. ὁ δὲ διάκονος κειπέτω  
 τὸ ποτήριον, καὶ ὁπίδιδεῖ λέγέτω, αἷμα χεῖρῶ,  
 ποτήριον ζωῆς· καὶ ὁ πίνων λέγέτω, Ἀμήν. Nor  
 § 85, p. 127 is *Justin's* Account much different. διάκονοι  
 διδάσκειν ἑκάστῳ τῶν παρόντων, are his Words  
 in one Place; and much the same in another  
 § 87, p. 132 upon the same Occasion. (18) In *Justin's*  
 Account the sacred Elements were carryed  
 by the Deacons *to the Absent*; καὶ τοῖς ἐπαρῶσιν  
 § 85, p. 128 διὰ τῶν διακόνων πέμπεται. This is not directly  
 order'd in this Liturgy: Yet so far appears  
 § 13, p. 405 there, that the remaining consecrated Ele-  
 ments were carryed into the *προσφορεῖα*, or  
 Vestries, and so probably sent to the Sick,  
 or such as could not be present themselves,  
 as *Justin* has inform'd us; and this is some-  
 what favor'd by that Petition in this Liturgy

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itself, for those who were Absent *δι' εὐλασθῶν* c. 12, p. 404  
*αἰτίαν*, as if those were some way concern'd,  
 and in some sort Members of that publick  
 Congregation. To Sum up this matter, es-  
 pecially as to the Rubrick, and general Or-  
 der of the intire Lords-day's publick Service:  
 Both in *Justin's* Account and in this Liturgy  
 it was in this manner. As soon as the Con-  
 gregation met, a particular Church Officer  
 call'd a *Reader* began with *Lessons* out of  
 the sacred Scriptures. Then the *Προεστῶς*,  
 Bishop or Presbyter who officiated, (for that  
 Word signifies so both in this Liturgy and  
 in *Justin*,) *Preach'd a Sermon*, containing c. 16, p. 407  
 an *Exhortation* to Piety. Then all *stood up*,  
 and with a *loud Voice* join'd in *Common Pray-  
 ers*, and at first without the Bishop or Pres-  
 byter, a Deacon *bidding Prayers*. Then all  
 saluted each other with a *Kiss of Charity*.  
 Then the Offerings, Bread, Wine, and Wa-  
 ter were brought to the Bishop or Presbyter.  
 Then he alone us'd a very long Offertory,  
 Consecration, and Eucharistical Prayer, *with-  
 out* the joint Voice of the People. Then the  
 whole Congregation added a solemn *Amen*.  
 Then the sacred Elements were distributed  
 to *each Communicant* distinctly by the Bishop  
 or Presbyter, and the Deacons. And then,  
 lastly, the remaining consecrated Elements  
 were carryed into the *Vestry*, and sent to  
 those which could not be present by the  
 Deacons; certainly in *Justin*, and probably

in the Liturgy now before us also. In short, if we do but observe that *Justinus Martyr's* signifies either the Bishop, or in his Absence a Presbyter; as we have noted that Word to be us'd in this very Liturgy elsewhere; and that Diocesēs or Parishes and Congregations were become more large and numerous in the Days of *Justin* than in those of the Constitutions, we shall find that there is, in a manner, an universal Agreement between *Justin's* Account of the Practice, and the Constitutions Appointments in these matters; and by consequence that these Constitutions, especially their Liturgy, Baptismal Service, and Directions thereto belonging, were known and followed by the Christian Church in the former part of the Second Century of Christianity; and therefore cannot be suppos'd other than *Apostolical*. Nor is this all the Attestation that *Justin* affords us for these sacred Records before us. For, to go on with the former Numbers, (19) His Accounts of the Offerings of Christians, and How, and by Whom, and to Whom they were dispos'd of, exactly agree with the Orders in the Constitutions to the same purpose. The Constitutions Appointment for the Bishop is

L. II, c. 25,  
p. 236

τὰ εἰσφερόμενα ἐπὶ καθάρσει πενήτων ἐκείσα  
καλῶς οἰκονομεῖτω ὀρφανοῖς, καὶ χηραῖς, καὶ πλιθο-  
μύχοις, καὶ ξένοις ὑποπερμύχοις, ὡς ἔχων Θεὸν λογισευστὴν  
τέτων, καὶ ἐγχειρεῖσθαι αὐτῷ τῷ τῆν οἰκονομίαν.

Apol. I, §.  
88, p. 132

*Justin's* parallel Account follows, οἱ ἀποτρέφοντες



δὲ καὶ βυζομήνοιοι, καὶ θεράμεισιν ἐγκριστοὺς τὴν ἑαυτῶν ὀβύλεται δίδωσιν· καὶ τὸ συλλεγομήνοιοι πρὸς τῷ πρεσβυτέρῳ ἀποτίθεται, καὶ αὐτὸς ἐπικυρεῖ ὀρφάνοις τε, καὶ χήραις, καὶ τοῖς διατόχοις, ἢ δι' ἄλλην αἰτίαν λεπτομήνοιοι, καὶ τοῖς ἐν δεσμοῖς ἔσσι, καὶ τοῖς παρεπιδήμοις ἔσι ξένοιοι, καὶ ἀπλῶς τοῖς ἐν χρεῖα ἔσι κληρονομοῖσι γινεται.

(20) The Constitutions and *Hermas*, as we have already observ'd, forbid the Husband to Live with an Adulterous Wife, as soon as he knows of her Adultery: And *Hermas* explains the Sense of that Precept as equally forbidding the Wife to Live with an Adulterous Husband.

See p 298,  
Co. prius.  
L. vi. c. 14,  
p 343

ὡς αὐτῶς ὁ κατέχων πρᾶφρασεῖσιν φύσεως δισμεῖ πρᾶφρασεῖσιν· ἐπεὶ περὶ ὁ κατέχων μοιχαλίδα ἄφρων καὶ ἀσεβής· ἀπτεμε γὰρ αὐτὴν, φησὶν, ἀπὸ τῆς σαρκῶν σου· ἔστι γὰρ ἐστὶ βοηθός, ἀλλ' ἐπιβουλοῦς, πρὸς ἄλλον ἀποκλινασθὴν τὴν διάνοιαν, say the Constitutions.

Now hear *Justins* Account of the Divorce of an Adulterer in pursuance of this Appointment.

ὅπως μὴ κοινοῦσθε ἀδικημάτων καὶ ἀσεβημάτων γίνηται, μάλιστα ἐν τῇ συζυγίᾳ, καὶ ὁμοδίαυτος, καὶ ὁμοκρίτος γένομενη, τὸ λεγομήνοιοι παρ' ὑμῶν βεπέδιοι· ἔστι ἐχωρίσθη.

Ap'l 2, 5.  
3 P. 4

And the Observance of this Law of Christ contain'd in the Constitutions, as explain'd by *Hermas*, is the more to be here taken notice of since it was so strictly regarded by the Christians in this Case; even when no small Inconvenience ensued to the Church thereby, as to this World; which may be seen in the following Narration in this Second Apology of *Justin*. And so much shall

suffice for this famous Martyrs Testimony. Tho' his Expositions of the Prophecies of the Old Testament, and his Expressions about the Mysteries of our Faith, with other the like Passages frequent in his Works, would afford us a great Number of Additional Confirmations of them, if there were any Occasion after Testimonies so plain to collect such remoter Hints and Allusions for our present purpose. But such things as these I shall rather leave to the Readers own Reflection and Observation.

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XIII. The next Attestation which I shall produce for the confirmation of these Constitutions shall be that of the *Church of Smyrna*, in her admirable Account of the Martyrdom of her excellent Bishop *Polycarp*. And this account deserves the more to be valued, because it gives us the History of that Martyrdom of *the Angel of the Church of*

*Apoc. 2. 8—*

11

*Martyr Polycarp*

*p. §. 14*

*p. 199*

*Smyrna*, which our Lord seems to have foretold and forearm'd him against in the Epistle to that Church, and himself seems to refer to in his Prayer at his Martyrdom. And tho' this be but a short History, yet does it afford us some notable Passages to our present purpose.

*§. 8, p. 195*

For, to be as brief as possible, we here find mention of the μέγα ἑβδωμιαίον, or *great Sabbath*, for the Sabbath in Passion Week; a Phrase almost directly taken from these Constitutions. Here we find the exact form of

*L. v. c. 19,*

*p. 323*

*L. vii. c.*

*13, p. 214.*

the Primitive Doxology to the Father, and Son, in the Holy Ghost; according to the

Rule

Rule and Example in the Constitutions. Here we find the great respect then paid to the *Reliques* of the Martyrs, exactly according to the expressions and directions in the same. Here we meet with the discouragement of Christians *Offering themselves* to their Persecutors, in agreement with them; and here we have the earliest example of the Observance of the *Anniversary Memorials of the Martyrs*, which is one of the particular Constitutions of the Apostles peculiar to the Book before us. So that I think we could not well expect more, or plainer, Confirmations in so short and occasional a Writing, than we here meet with to our present purpose.

XIV. The next Witness I shall produce in this Place shall be the famous *Melito*, Bishop of *Sardis*; one esteemed as a sort of a Prophet; and one who wrote several Books of great Consequence; as appears by their Titles still preserv'd in *Eusebius*. He was not Bishop of any of the Nineteen Apostolical Churches, with whom the Constitutions were peculiarly intrusted. So we could not justly expect the like plain Citations and Allusions that we met with in *Clemens*, *Ignatius*, and *Polycarp* before; even tho' his Works had been Extant at this Day; much less can we expect the same now they are lost. However, we may observe somewhat very much to our purpose in one remaining Passage or Fragment preserv'd from him by *Eusebius*, if compar'd

*Apud. Euseb  
Hist. Eccl.  
L. i. c. 15,  
p. 133  
§ 17, 18,  
p. 200  
L. vi, c. 30,  
p. 359  
§. 4, p. 194  
L. viii, c.  
45, p. 420  
§. 18, p. 201  
L. viii, c. 33  
p. 415  
c. 42, p. 419*

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with the last Apostolical Canon, whereto it relates. I shall set them down both intirely, so far as is necessary, and then make a short Reflection or Two upon them.

Euseb. Hist.  
Eccles. Liv.  
c. 26. p 149

Melito.

Ἀνελεθῶν ἕν εἰς πλὴν  
ἀνατολῆς, καὶ ἕως τῆ  
τύπῃ γιγόμενον ἔνδο  
ἐκκλήρη καὶ ἑσπερῶν,  
καὶ ἀκείως μεθῶν τῶ  
τῆς παλαιᾶς ἐξαθήκης  
βιβλία, ἑποτάξας ἑπεμ-  
ψά σοι, ὡν ἔστι τὰ ἐνό-  
ματα, μοῦσαιος πέντε,  
ἡμέσαι, ἔξοδος, λούπι-  
κόν, ἀριθμοί, δούπερον  
ὄμιον Ἰησοῦς ναυῆ κρι-  
τάς ῥέθ βασιλειῶν πεί-  
σασα ἑσπερῶν δυοῖ  
ψαλιῶν Δαβίδ· Σολο-  
μῶν· παροιμιαί, ἡ καὶ  
σφία· ἐκκλησιαστής, ἄσμα  
αἰμάτων· Ἰώβ· περὶ  
τῆ Ἡσαΐα, Ἰερεμίας· τῆ  
δύοδεκα ὃν μνησθῆναι  
Δανιήλ· Ἰεζεκιήλ· Ἔσ-  
δρας· ἕξ ὧν καὶ τὰς ἐκ-  
λογαίς ἐποιστάμην εἰς ἕξ  
βιβλία διελθόν.

LXXXV. Canon. from  
Joannes Antiochenus.

Ἔστω ὃ ὑμῖν τοῖς κλη-  
ρικαῖς καὶ λαϊκοῖς βιβλία  
σεβάσμα καὶ ἄγια, τῆς μετῶ  
παλαιᾶς ἐξαθήκης Μω-  
σαίου πέντε, ἡμέσαι, ἔξοδος,  
λούπικόν, ἀριθμοί, δού-  
περονόμιον. Ἰησοῦς ναυῆ ἕν.  
κριτῆς ἕν. ῥέθ ἕν. βασι-  
λειῶν [αἰ. βασιλειῶν] πεί-  
σασα. ἑσπερῶν δυοῖ  
βιβλία τῆ ἡμερῶν δυοῖ  
ἔσδρα δυοῖ. ἑσπερῶν ἕν. ψαλι-  
πείρον ἕν. Σολομῶντος  
πεία, παροιμιαί, ἐκκλη-  
σιαστής, ἄσμα αἰμάτων.  
Ἰώβ ἕν. περὶ τῆ δέκα-  
δυοῖ ἕν Ἡσαΐα. ἕν Ἰερεμίας.  
Ἰεζεκιήλ ἕν. Δανιήλ ἕν.  
ἔξωθεν ὃ ὑμῖν ἰσορροῖα  
μεθῶν ὑμῶν τὰς νέας  
τῆ πολυμαθῶς σεράχ τῆ  
Θφίας.

Here

Here we find an eminent Bishop, within less than a Century after the finishing these Constitutions; and the addition of this last Canon, applying himself to the Churches of the East; *Jerusalem* probably, and *Cæsarea*, for a certain Catalogue of the Authentick Books of the Old Testament, which he wanted, because his own Church had no such original Canon belonging to it; as it seems the other had: And we find him, as it seems transcribing his Catalogue from that in the last Canon before us, and sending it to his Friend *Onesimus*, as a certain Rule for the Church in that matter; which for so small a fragment is a wonderful Confirmation of this Canon, and its Constitutions also.

XV. The next Witness I shall produce for the Genuine Antiquity and Authority of these Constitutions shall be the famous *Irenæus*, first Presbyter, and then Bishop of *Lyons*. Who tho' he did not belong to any of the Nineteen Apostolical Churches, and so ought not to afford us such direct Quotations as they do, yet was he so well acquainted at *Rome*, the seat of *Clement* himself, and with his Epistle to the *Corinthians*, and other Apostolical Writers, that he seems sufficiently appriz'd of the Rules, Doctrines, and Practices contain'd in them; and indeed affords us very strong confirmations of them. He wrote a distinct Book under the Title of *ἐπίδειξις ἀποστολικῆς κηρύξεως*,

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μετ' αὐτοῦ,

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*Euseb. Hist. Eccles. L.v, c. 26, p. 194* *μᾶλλον*, which in all probability did mainly relate to these Constitutions, and particularly to that Doctrinal part which in the present Copies has almost the very same Title, and is call'd *Ἐξηγήσεις διποσολικῆς κηρύγματος*. So that our present design must very probably have had a great confirmation therefrom, had it been still extant. I doubt some Doctrines did therein appear as those of the Apostles themselves, which after Ages had determin'd to be Heretical, and on that account durst not, or car'd not to transmit that Book to Posterity; as was the case with many other antient Books of the like nature. However, this Book being not now extant, we cannot produce Citations or Testimonies from it; and so must proceed to what we have. And here we may observe, that *Ireneus* introduces the *Valentinians* as making their advantage of the Churches Doxology; that very Doxology which is now in the Constitutions; they pretending, *καὶ ἡμεῖς ἐπι τῆς εὐχαριστίας λέγοντες, εἰς τὸς αἰῶνας τῶν αἰώνων, ἐκείνους τὸς αἰῶνας ἑμεγίσθεν*. that it favor'd their Series of *Eons* or Deities. And when he had given an account of the *Scriptures*, or *written Word*, as *One* main Foundation of the Christian Faith, and preservative against Heresies, he then proceeds to *another* like Foundation of Christianity, *Apostolical Tradition*, preserv'd in the *Churches*, especially in the *Apostolical Churches*, but principally

*L. i, c. 1. § 5. p. 16*  
*Constit. L. viii, c. 12, p. 404*

cipally in the Church of Rome, the Seat of Clement himself. *Cum ex Scripturis arguuntur [Hæretici] in accusationem convertuntur ipsarum scripturarum; quasi non recte L. iii, c. 2, habeant, neque sint ex autoritate; & quia p. 199 varie sint dictæ; & quia non possit ex his inveniri veritas, ab his qui nesciant Traditionem. Non enim per Literas traditam illam, sed per vivam vocem, ob quam causam & Paulum dixisse, sapientiam autem loquimur inter perfectos. Cum autem ad eam iterum Traditionem quæ est ab Apostolis, quæ per Successiones Presbyterorum in Ecclesiis custoditur, provocamus eos, &c. —*

*Traditionem itaque Apostolorum in toto C. 3. p. 200, mundo manifestatam in omni Ecclesia adest 201 perspicere omnibus qui vera velint videre, & habemus annunciare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & successores eorum usque ad nos, qui nihil tale docuerunt, neque cognoverunt, quale ab his deliratur. Etenim si recondita mysteria scissent Apostoli, quæ seorsim & latenter ab reliquis perfectos docebant, his vel maxime traderent ea, quibus etiam ipsas Ecclesias committebant: Valde enim perfectos & irreprehensibiles in omnibus eos volebant esse, quos successores relinquebant; suum ipsorum locum magisterii tradentes; quibus emendate agentibus fieret magna utilitas, lapsis autem summa calamitas. Sed quoniam valde longum est in hoc tali volumine omnium Ecclesiarum enumerare successiones,*  
*Maximæ,*

*Maxima, & Antiquissima, & omnibus Cognita, & à Gloriosissimis duobus Apostolis Petro & Paulo Romæ fundata, & constituta Ecclesiæ, eam quam habet ab Apostolis Traditionem, & annunciatam hominibus fidem, per successiones Episcoporum pervenientem usque ad nos indicantes, confundimus omnes eos qui quoquo modo, vel per sui placentiam malam, vel vanam gloriam, vel per cæcitatem, & malam sententiam, præterquam oportet colligunt. Ad hanc enim Ecclesiam, propter potentio-rem principalitatem, necesse est omnem convenire Ecclesiam; hoc est eos qui sunt undique fideles; in qua semper ab his qui sunt undique conservata est ea quæ est ab Apostolis Traditio.* After this *Irenæus* in reckoning up the Bishops of Rome, when he comes to *Clement* makes this particular reflection upon him; Κλήμης, ὁ καὶ ἑωρακώς τῆς μακαρίου ἀποστόλου, καὶ Συμβεβληκώς αὐτοῖς, καὶ ἐπιῆναυλον τὸ κήρυγμα τῆς ἀποστόλων, καὶ τὰ ᾠθή-δοσαν πρὸς ὀφθαλμοῖς ἔχων· ἐ μόνον· ἐπι γὰρ πολλοὶ ὑπελείποντο τότε ὑπὸ τῆς ἀποστόλων δεδιδακ- μένοι·— ἀνανεῶσα τὴν πίσιν αὐτῆς, καὶ ἦν ἰνωσὶ ἀπὸ τῆς ἀποστόλων ᾠθή-δοσαν εἰλήθει. Whereupon *Irenæus* enumerates those very Doctrines of the Gospel which he says *Clement* had then lately receiv'd from the Apostles, and which he declar'd in his famous Epistle to the *Corinthians*: every one of which are accordingly in these Constitutions at this Day; as the following Table will shew.



Irenæus.	Constitutions.
Unum Deum Omnipotentem, Factorem Cœli & Terræ, Plasmatorem Hominis.	L. viii, c. 12, p. 399 400
Qui induxerit cataclysmum.	p. 401
Qui advocaverit Abrahâ.	Ibid.
Qui eduxerit Populum de terrâ Ægypti.	Ibid.
Qui collocutus sit Moyfi.	Ibid.
Qui Legem disposuerit.	Ibid.
Et Prophetas miserit.	p. 402
Qui Ignem præparaverit Diabolo & Angelis ejus.	L. v, c. 7 p. 305, 306, 307
Hunc Patrem Domini nostri Jesu Christi ab Ecclesijs Annunciari.	Passim.
[De Eucharistia etiam vid. L. IV. C. 32. p. 323.]	L. viii, c. 12, p. 398—406

Irenæus goes on, after his Catalogue of the Bishops of Rome is over, thus, *Τῆ αὐτῆ τάξει*, p. 203 *ἡ τῆ αὐτῆ διδασχῆς, ἥτε ἀπὸ τῶν ἀποστόλων ἐν τῆ ἐκκλησίᾳ ὡρθόδοξοις, καὶ τὸ τῆς ἀληθείας κήρυγμα κατήντηκεν εἰς ἡμᾶς.* After which Irenæus Instances in the like Traditionary Doctrine of Two other Apostolical Churches mention'd in the Constitutions, that of *Smyrna* and that of *Ephesus*, in Words almost taken out of p. 203, 205 the same Constitutions. He then goes on thus; *Tantæ igitur Ostensiones cum sint, non oportet adhuc querere apud alios veritatem, quam facile est ab Ecclesia sumere: cum Apostolis, quasi in depositorium dives, plenissime in eam*

*eam contulerit omnia quæ sint veritatis ; uti omnis quicumque velit sumat ex ea potum vitæ. Hæc est autem vitæ introitus ; omnes autem reliqui fures sunt & latrones. Propter quod oportet devitare quidem illos ; quæ autem sunt Ecclesiæ cum summa diligentia diligere, & apprehendere Veritatis Traditionem. Quid enim, & si quibus de aliqua modica questione disceptatio esset, nonne oporteret in antiquissimas recurrere Ecclesias, in quibus Apostoli conversati sunt, & ab eis de præsentî questione sumere quod certum & liquidum est ? Quid autem si neque Apostoli quidem Scripturas reliquissent nobis ? nonne oportebat ordinem sequi Traditionis, quam Tradiderunt iis quibus committebant Ecclesias ?* I shall Transcribe no more in this Place ; tho' what follows is much to the same purpose ; and his Creeds both longer and shorter, which he sets down in Two several Places, and affirms them to be deriv'd from the like Apostolical Tradition, are exactly agreeable to the Original Standards in the Constitutions. Besides all this, in *Irenæus's* Fragments we find that *Anicetus* Bishop of *Rome* offer'd *Poly carp* the Office or Honour of Administring the Sacrament in his own Church ; just as the Constitutions appoint in such a case. I wave any particular remarks here, and dare trust them to the Readers own Sagacity.

XVI. The next Witnesses, or rather multitude of Witnesses, which I shall produce  
for

L. i, c. 2, p.

45

L. iii, c. 4.

p. 206

Ad Calcem

p. 466

## Cap. IV. *Apostolical Constitutions.* 383

for the Confirmation of these Constitutions; particularly of that original Constitution long since dropt out of our present Copies, but preserv'd from the uncorrupt ones made use of by *Epiphanius*, concerning the observation of *Easter* on the 14th Day of the Lunar Month, on whatsoever Day of the Week it should fall, is *Polycrates* Bishop of *Ephesus*, with those Churches of *Asia*, the About A.D. 190<sup>o</sup> Apostles, and *Polycarp*, who all agreed in the exact observance of the same Rule of the Constitutions; even in opposition to the Church of *Rome*, and those of the East which had alter'd this Rule in the very second Century it self. This was a famous case, and the occasion of much disturbance to the Church of Christ. Nay, I think the very first instance of a Publick Alteration of a Constitution really Apostolical, which was ever made in the Christian Church; and so the first plain Instance of *Antichristianism*, *i. e.* of venturing by humane reasoning and authority directly to contradict and set aside the Laws of our Blessed Saviour by his Holy Apostles. And tho' this instance looks to be of little moment in it self, yet was it followed with terrible consequences; *viz.* the Proceeding by degrees to set aside and alter both the *Faith and Practice* of Christians, and the advancing Antichristianism, Idolatry, Superstition, and Tyranny in their stead. I shall here therefore set  
down

down the Apostles own Rule from *Ephraim*, and that in the Canons, with the original Passages preserv'd by *Eusebius* thereto relating; and then shall make some Observations from them to our present purpose.

*Ephraim.*

*Heref.*

*Lxx, §. 10,*

*11, p. 822,*

*823*

Ὁρίζεσθε ἵνα ἐν τῇ αὐτῇ ἡμέρᾳ οἱ ἀποστολοι, ὅτι ὑμεῖς μὴ ψιφίζητε, ἀλλὰ ποιεῖτε ὅταν οἱ ἀδελφοὶ ὑμῶν, οἱ ἐκ ὡριότητος μετ' αὐτῶν ἅμα ποιῆτε. — Καὶ πεπλανηθῶσι, μηδὲν ὑμῖν μελέτω. — φάσκεσθε ἵνα πῶς ἀγρυπνίαν φέρειν μεσοζοντῶν τῶν ἀζύμων. — λέγεσθε οἱ αὐτοὶ ἀποστολοι, ὅτι ὅταν ἐκεῖνοι ἐσωχῶν, ὑμεῖς νηστεύοντες ὑπὲρ αὐτῶν πειθήεσθε ὅτι ἐν τῇ ἡμέρᾳ τῆς ἑορτῆς τῆς Χριστῶν ἐσωχῶν. καὶ ὅταν αὐτοὶ πειθῶσι, τὰ ἀζύμα ἐδοχοντες, ἐν πικρείῳ, ὑμεῖς ἐσωχεῖσθε.

*Can. viii*

Εἴ τις ἐπισημῶς ἢ ἀρεσβύτερος ἢ ἄλλῳ πῶς ἁγίαν τῆς πάσης ἡμέρας πρὸς τῆς ἑαρινῆς ἰσημερίας μὲν Ἰουδαίων ἐπιτελέσῃ, καὶ διακρίσῃ.

*Euseb. Hist.*

*Eccles. L v,*

*c. 23, p. 190*

Ζητήσεως δὲ καὶ τῶν δὲ ἐπισημῶς ἀνακηνηθείσης, ὅτι δὲ τῆς ἀσίας ἀπάσης αἱ πατριάρχαι, ὡς ἐκ παραδόσεως ἀρχαιοτέρας, ἑλθόντες πῶς τῶν πατριάρχων ἄνωθεν ὄντων δὲ ἐν τῇ ἑαρινῇ ἰσημερίᾳ παραφυλάττειν, ἐν ἧς δύειν τὸ πρῶτον ἰουδαίοις περιήρουντο, ὡς δὲ ἐκ πρῶτος καὶ τῶν πῶς ὅποια δ' ἐν ἡμέρᾳ τῆς ἐβδομῆς ὡριότητος οἱ ἀποστολοι ἐπιλύσεις ποιῆσθαι ὅτι ἐξ ὄντων τῶν ἐπιτελεῖν τῆς ἑορτῆς ἢ ἀνά τῶν ληϊτικῶν ἀπαρτῶν οἰκονομίας ἐκκλησίας, ἐξ ἀποστολικῆς παραδόσεως τὸ καὶ εἰς δευτέρω κατὰ τῆς ἐξ ὡριότητος φυλακίσεως, ὡς μὴ δ' ἑτέρα προσέχειν ὡριότητος ἢ τῆς ἀναστάσεως τῆς ἑορτῆς ἡμῶν ἡμέρας τὰς νηστείας ἐπιλύσθαι. Ἐπιτελεῖ δὲ καὶ ἑορτήσεως ἐπισημῶν ὅτι τῶν

ταύτῳ ἐγένοντο, πάντες τε μὲν γνώμη δι' ἐπιστο-  
λῶν ἐκκλησιαστικῶν δόγμα τοῖς πρεσβυτέροις διετυ-  
πέντο. ὡς ἂν μὴ δ' ἐν ἄλλῃ πῦρ τῆς κυριακῆς  
ἡμέρας τῆς ἐκ νεκρῶν ἀναστάσεως ἐπιτελεῖτο τῆ  
κυριακῆς μυστήριον, καὶ ὅπως ἐν ταύτῃ μόνῃ τῆς καὶ  
τὸ πάρα ἡσυχαστῶν φυλαττέμεθα τὰς ἐπιλύσεις.

[And for this new method the Bishops of  
Palestine, of Rome, of Pontus, of Gall, of  
Osdroena, and of Corinth declar'd themselves.]

*Vid. etiam C. 25. p. 194.*

Τῶν δ' ἐπι τῆ ἀσίας ἐπισκόπων τὸ πάλαι πρὸς C. 24, p. 191  
αὐτοῖς παραδοθέν ἑξαφυλάττειν ἐδὲ ρηῖναι 192  
δι' αἰμαζομένων, ἠγάπητο πολυκράτης· ὅς καὶ αὐτὸς  
ἐν ἡ πρὸς βίβλα καὶ τῆ φαρμακῶν ἐκκλησίαν διε-  
τυπώσατο γράφῃ πῶ εἰς αὐτὸν ἐλθεῖν ἑξάδοσαν  
ἐκτίθει) ἑξά τέτων. ἡμεῖς ἐν ἀρεσιδέρμητον ἀρχιδυ  
τῆ ἡμέραν, μήτε πρὸς δέντες, μήτε ἀφαρέμιοι.  
καὶ γὰρ καὶ πῶ ἀσίδυ μεγάλη σοιχεῖα κεκίμη),  
ἀπὶ ἀναστάσει) τῆ ἡμέρας τῆς παρυσίας τῆ κυριακῆς,  
ἐν ἡ ἔρχε) μὲν δόξης ἐξ ἑρανάν, καὶ ἀναστάσει  
πάντας τὸς ἀγίους, φίλιππον τῆ τῆ δώδεκα ἀποστό-  
λων, ὅς κεκίμη) ἐν ἱεραπόλει, καὶ δύο θυγατέ-  
ρες αὐτῆ γενηρακῆαι κερδένιοι, καὶ ἡ ἑτέρα αὐτῆ  
θυγατήρ ἐν ἀγίῳ πνόμετι πολιτοδραμῆν, ἡ ἐν  
ἐφέσω ἀναπαύε). ἐπι τῆ καὶ ἰωάννης, ὁ ἐπι τὸ σῆδος  
τῆ κυριακῆ ἀναπεπῶν, ὅς ἐγγνήδη ἱερδύς, τὸ πέταλον  
πεφορεκῶς, καὶ μάρτυς, καὶ διδάσκαλος. ἐπι τῆ ἐν  
ἐφέσω κεκίμη). ἐπι τῆ καὶ πολύκαρπος, ὁ ἐν σμύρνη  
καὶ ἐπίσκοπος καὶ μάρτυς. καὶ θερασείας καὶ ἐπίσκοπος  
καὶ μάρτυς ἀπὸ ὑμενίας, ὅς ἐν σμύρνη κεκίμηται.  
πί τῆ δὲ λέγειν ζάγαρον ἐπίσκοπον καὶ μάρτυρα,  
ὅς ἐν λαοδικεία κεκίμηται; ἐπι τῆ καὶ πατέριον

τὸ μακάριον, καὶ μελίπωνα τὸ εὐνοῦν, τὸ ἐν ἀγίῳ  
 πνεύματι πάντη πολιτοποιήσαντες; ὅς κείτη ἐν  
 αἰρέσει, ὡς κείτη ἐν ἐρασιῶν ἐπισκοπῇ,  
 ἐν ἧ ἐκ νεκρῶν ἀναστήσεται. ἔτσι πάντες ἐπίρηξί τῶ  
 ἡμέραν τὴν πενταεσκαδέκατης τῆς πάρα, καὶ τὸ ἐν-  
 αργάλιον, μηδὲν παρεκβαίνοντες, ἀλλὰ καὶ τὸν  
 κρόνα τὴν πίστεως ἀκροαθῆντες. ἐπὶ ὃ κἀγὼ ὁ μι-  
 κρότερος πάντων ὑμῶν πολυκρότης καὶ ὡραῖος  
 τῶν συγγενῶν μου, οἷς καὶ παρεκβαίνοντες πλὴν αὐτῶν·  
 ἐπὶ αὐτῶν ἢ συγγενεῖς μου ἐπίσκοποι, ἐγὼ ὃ ὄγδοος·  
 καὶ πάντοτε τὴν ἡμέραν ἤγαγον οἱ συγγενεῖς μου ὅταν  
 ὁ λαὸς ἤρνευε τῶν ζυμῶν, ἐγὼ ἔν ἀδελφοὶ ἐξήκοντα  
 πέντε ἐπιέχων ἐν κυρίῳ, καὶ Συμβεβληκῶς τοῖς  
 ἀπὸ τῆς οἰκουμένης ἀδελφοῖς, καὶ πᾶσι ἀγίαν γραφὴν  
 διεληλυθῶς, ἐπὶ πύρομα ἐπὶ τοῖς κατωπλοισιμέ-  
 νοις. οἱ γὰρ ἐμῶν μαζοῦν εἰρήκασι, παιδαρχεῖν δὲ  
 Θεῷ μάλλον ἢ ἀνθρώποις. Τέτοις ἐπιφέρει ὡς  
 πάντων γραφῶν τῶν Συμπαρόντων ἀπὸ καὶ ὄγ-  
 δοξάτων ἐπισκόπων, ταῦτα λέγων· ἐδωκάμην ὃ  
 τῶν ἐπισκόπων τῶν Συμπαρόντων κληρονομοῦν, ἔς  
 ὑμεῖς ἠξιώσατε μετακληθῆναι ὑπὸ ἐμῶν, καὶ ματακ-  
 λεσάμην ὡν τὰ ὀνόματι ἐὼν γραφῶν πολλὰ πλὴν  
 εἰσίν.

N. B. As to Polycarp here mention'd, his  
 account of this matter is so full in the Hi-  
 story which his own Scholar *Irenaeus* gives  
 us thereto relating, that it deserves as par-  
 ticular a place here as this of *Polycrates*. It  
 is preserv'd in the same Chapter of *Eusebius*,  
 and is as follows; being taken out of *Irenaeus's*  
 Letter to Pope *Victor*.

τες τῆς ἐκκλησίας ἥς νῦν ἀφηγῆ, ἀνίκητον λόγον, καὶ πῶς, ὑψῖνοντε, καὶ τελεσφόρον, καὶ ξύσον· ἔτε αὐτοὶ ἐτήρηζ', ἔτε τοῖς μετ' αὐτῆς ἐπέσχεσαν· καὶ εὐδὲν ἔλαττον αὐτοὶ μὴ τρεῖντες εἰρωμένον τοῖς ἀπὸ τῆς περιουμῶν ἐν αἷς ἐπρέιτο, ἐρχομένοις πρὸς αὐτῆς· καὶ τοὶ μάλλον ἐναντιον ἦν τοῖς τρεῖν τοῖς μὴ τρεῖσι· καὶ εὐδὲποτε δὲ τὸ εἶδος τῶν ἀπεβλήθησιν πρὸς, ἀλλ' αὐτοὶ μὴ τρεῖντες οἱ πρὸς σε πρεσβύτεροι τοῖς ἀπὸ τῆς περιουμῶν τρεῖσιν ἐπεμπον εὐχαρισίαν. καὶ τῶ μακαρίῳ πολυκάρπῳ ἐπιδημησῶσι τῆ βώμη ὅτι ἀνίκητος, καὶ πρὸς ἄλλων πινῶν μικρὰ γόντες πρὸς ἀλλήλους, εὐδὲς εἰρωμένῳ, πρὸς τῶ κεφαλῆσιν μὴ φιλεριστήσμετες πρὸς ἑαυτῆς. ἔτε γὰρ ὁ ἀνικητὸς τὸ πολυκάρπον πᾶσι ἐδωκότο μὴ τρεῖν, ἀτε μὲν Ἰωάννη τῶ μακαρίῳ τῶ κρείν ἡμῶν, καὶ τῶ λοιπῶν ἀποστόλων, οἷς βιωδέτασιν, ἀεὶ τετηρηκότα· ἔτε μὲν ὁ πολυκάρπος τὸ ἀνίκητον ἐπεισε τρεῖν, λέγοντα πρὸς βιωθεῖν τῶ πρὸς αὐτῶ πρεσβυτέρων ὀφείλειν κατέχειν. καὶ τῶτων ἕτως ἐχόντων ἐκοινωνήσῃ ἑαυτοῖς, καὶ ἐν τῆ ἐκκλησίᾳ παρεχώρησεν ὁ ἀνικητὸς τὸ εὐχαρισίαν πρὸς πολυκάρπῳ, κατ' ἐξουσίᾳ δηλοῦσιν, καὶ μετ' εἰρωμῆς ἀπ' ἀλλήλων ἀπιδάσμετες, τῆ ἐκκλησίας εἰρωμένῳ ἐχόντων, καὶ τῶ τρεῖντων καὶ τῶ μὴ τρεῖντων.

In this whole History we may observe these things, (1) That the Dispute about what *Day of the Week* Easter was to be observ'd, which the Apostolical Rule and Practice fix'd by the Jewish method, without regard to the Lord's Day, is quite different from that, whether the *Month* should agree

with the computation of those unbelieving Jews, who afterward plac'd it before the vernal Equinox : This latter the Apostolical Canon forbid, but says not one word about the former ; as still leaving the earlier Constitution in force, of observing it without regard to the Lord's Day, at the proper time of the Jewish Passover. And, by the way, this great mistake of the Jews afterwards, I mean of a whole Month, seems to have arisen from the different Order of the Month *Xanthicus*, wherein they us'd to keep the Passover, as *Josephus* assures us ; in the Syrian, and in the Macedonian, or Asiatick Stile ; this latter Month being correspondent to *Adar*, and not to *Nisan* ; and so before the vernal Equinox : Whereas the other was the same with *Nisan*, when the Passover us'd to be Slain. But of this whole matter see a noble Fragment, which gives great light to the Constitutions and Canons hereto relating, in the Chronicon Paschale, from *Peter of Alexandria*, Pag. 1, 2, 3, 4.

(2) That tho' both Parties in *Eusebius's* account seem to plead *Apostolical Tradition*, yet is that Plea made by the Asiaticks alone for certain *Apostolical*, and part of the Rule of the Gospel it self ; as appearing express in the Words of *Polycrates*, and *Polycarp*, or *Irenaeus* themselves, the original Authors ; while the other is only in *Eusebius's* later words or Interpretation. Which distinction is  
the



the more remarkable, because *Irenæus* in his account of that matter, tho' he was on the same side of the question, yet implies there could no such claim be made for it; and that at *Rome* it self, the later practice stood but upon the Authority of the Bishops of *Rome* in the second Century, nor could be trac'd higher than Pope *Xystus*, who began *A. D.* 106. Nay, all along these accounts *Eusebius* does not deny that the Apostolical Tradition for the Asiaticks was *antienter* than the other, ἡμῶν δὲ αἰσ ἀρχαιοτέρα, and ἐστὶ τὸ πάλαι πρότερον. Nay, yet farther, not only the *Tradition* of the Apostles, but their *Practice* does here appear on the side of the Asiaticks, and particularly of those Apostles who were the longest liver *Philip* and *John*, together with their famous Disciple *Poly-carp* also, while no Apostles Practice could then be pleaded on the other side. So that the others had no sure claim to any Apostolical Tradition at all. (3) That yet this later method had spread into many Churches even in the second Century.: Probably from *Rome*; which ever since the decay or destruction of the Mother Church of *Jerusalem*, I mean that of the Circumcision, in the latter part of the first, and former part of the second Century, pretended to be the Mother Church of Christians; and in a little time expected that other Churches should comply with her Determinations and Pra-

stices, even when they were at least unsupported, if not also when they were contradicted by the Determinations and Practices of the Apostles themselves. (4) That therefore the Original Rule preserv'd by *Epiphanius*, and own'd by him and the *Audians* to be really Apostolical, was truly so; and that the present later Rule in our modern Copies might well be that agreed upon by some of the Councils in the second Century; to which time the Equinox therein fixt to the 22 of *March* does well agree. How early this Rule was transcrib'd into any of the Copies of the Constitutions, and the other omitted, 'tis hard to say. The later Practice seems to have begun at *Rome*: And one would imagin by *Eusebius's* claim to Apostolical Tradition for that Practice which was peculiarly established in his Church of *Cæsarea* (where some of the foremention'd Councils met) even when the original Authors themselves made no such claim, that the present Rule was in the Cæsarean Copy before his Days: Tho' he owns the other as the *antienter* or more original Tradition. (5) That one occasion or handle for so bold an innovation seems to have been the 8th Canon before set down; which by forbidding a Compliance with those Jews who kept the Passover a Month too soon, might be suppos'd to imply the like condemnation of a compliance with them in the Day of the

See c. 4.  
 Gen. 4. 10.  
 36, & c. 5.  
*infra.*

the Week also: Especially when that Church of Christian Jews was decay'd or destroy'd, a compliance with whom the Apostles did only in exprefs words enjoin in their own Constitutions; and when the Lord's Day seem'd so very proper for the annual, as well as the weekly solemnity of our Lord's Resurrection. Yet may we observe (6) How little *Polycarp*, who had so long liv'd in the Apostolical Age, and knew the minds of the Apostles so well, regarded such plausible reasons, with the prevailing practice, and the Authority of the See of *Rome* it self, in a case where an Apostolical Constitution interven'd, and oblig'd to the contrary. As well foreseeing what fatal Mischiefs would come to the Church if once the original Standards, the Sacred Rules of Christ by his Holy Apostles, were to give place to humane reasonings, prudentials, and authority. And what those Mischiefs have been, he that reads all the past Histories of the Church cannot be ignorant. *Polycarp* indeed does not seem to think this Rule so absolutely necessary, that a Schism should be made by any on its account; yet does it seem probable he thought the stopping such Proceedings of importance enough for him, at a very old Age, to take a tedious Journey from *Smyrna* to *Rome*. Tho' if that was his main design he fail'd of his aim, and found the Antichristian Spirit so early be-

gun, and obstinately persisted in at Rome, that he was fain to return *re infecta*; with only the satisfaction of having, to the utmost of his power, asserted the sacred Authority of Constitutions truly Apostolical, even in a case of seemingly small consequence to Christianity. Which Wise and Christian Conduct of so great a Man ought to make us all cautious how we any longer proceed in the rejection of these Constitutions, which our Lord has given us by his Holy Apostles; how much soever our modern customs and corruptions do, persuade us to the contrary. To pass over now the Testimony of *Hegesippus*, who only gives us an obscure hint at these Apostolical Constitutions, when he speaks of the Hereticks of the first Century, and immediately afterward; that they did attempt  $\alpha\delta\alpha\phi\theta\epsilon\iota\sigma\iota\sigma\iota\varsigma$   $\eta$   $\epsilon\gamma\chi\eta$   $\chi\theta\rho\acute{o}\nu\alpha$   $\tau\acute{\omicron}\varsigma$   $\sigma\omega\tau\eta\rho\iota\varsigma$   $\kappa\alpha\tau\acute{\omicron}\nu\mu\alpha\tau\omicron\varsigma$ . and also,  $\tau\omicron\upsilon\varsigma$   $\eta$   $\alpha\lambda\eta\theta\epsilon\acute{\alpha}\varsigma$   $\kappa\alpha\tau\acute{\omicron}\nu\mu\alpha\tau\omicron\varsigma$   $\eta$   $\psi\acute{\omicron}\delta\delta\acute{\omicron}\nu\mu\epsilon\tau\omicron\nu$   $\gamma\omega\delta\omicron\nu$   $\alpha\pi\tau\kappa\alpha\tau\acute{\omicron}\nu\mu\alpha\tau\omicron\nu$ . To pass over also the testimony of *Apollinaris* of *Hierapolis*, who, about the same time, alludes to several expressions in these Constitutions:

*Ensch. Hist.*  
*Ecol. L.iii.*  
c 32. p. 104,  
105

*Cyren. Pas-*  
*chal p. 6, 7*

### Century III.

XVII. The next Testimony I shall alledge for the Genuine Antiquity and Authority of these Constitutions is *Clemens*, that very Learned Catechist of *Alexandria*; who although he

*About A.D.*  
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he be of all the Antients the most scrupulously cautious of divulging the mystical parts of our Religion; and altho' himself was no Bishop, and so had no constant use of the same Constitutions, yet cannot avoid affording us several other remarkable Confirmations of them: I mean besides those notable Passages already mention'd upon other Occasions. (1) *Clemens* advises Men to apply themselves to these secret Constitutions, as being themselves indeed preserv'd *in Writing*, but containing what was then Stil'd *unwritten Traditions*; or such as were deliver'd down by Word of Mouth, without being Transcrib'd by any; for so I think his Words do mean. βαδίζετω ὅτι τὴν ἀλήθειαν, τὴν ἐν ἑξάρφωσ *Strom. 1. p.*  
 τα ἀγραφα δηλέσεν; and this Sense is agreea- 200, *vid*  
 ble also to other like Passages of the Cohe- p. 201, 489  
 rence before quoted from the same Author.  
 (2) The Constitutions Appoint *Three Years*, *L. viii, c.*  
 as the ordinary time for Catachetick Instru- 32, p. 414  
 ction. Accordingly *Clemens* supposes this to *Strom. 2. p.*  
 be the Practice in his Days; and that the 294  
 Christian was not compleat till the *Fourth*  
*Year*. (3) The Constitutions Ordain that the  
 Old Testament Types and Prophecies should *L. ii, c. 5,*  
 be interpreted as belonging still to the Af- p. 216  
 fairs of the New Testament. This Rule *L. v, c. 16.*  
 seems plainly referr'd to by *Clement* in these p. 320, 321  
 Words. πλὴν ἅπαντα ὀρδα ἐνώπιον τῆς συνιέν- c. 20, p. 324,  
 των, φασὶν ἢ γραφῆ, τὰ πῆσι τῆς ὄσει ἕω' αὐτῆς σαφῆ- *Strom. vi,*  
 μαδεῖσεν τῆς γραφῶν ἐξήγησιν κατὰ τὸν ἐκκλησι- p. 487  
 ασιγόν *vid. vii, p.*  
 519, 543

ασιχὸν κενόνα ἐκδεχόμενοι διασώζουσι. κενῶν δὲ ἐκκλησιαστικῆς ἢ συνωδία καὶ ἡ συμφωνία νόμου τε καὶ θεωρητικῆς, τῆ κατὰ τὴν τῶ κρείν παρυσίαν ὡδὴ διδομένη διαθήκη. Which sense is also exactly agreeable to the whole Coherence.

*Strom.* 7. p. 519  
*L. vii, c. 24,*  
p. 370 (4) *Clement* mentions *Three Hours* of Prayer, as stated ones for that purpose; which is the very Rule in the Constitutions. I mean the Third, the Sixth, and the Ninth. And so he confirms the Antient observance of that Apostolical Appointment therein. (5) He

*Strom.* 7. p. 520  
*L. ii, c. 57,*  
p. 264  
*L. vii, c. 44,*  
p. 381 also mentions the Christian Practice of *Praying towards the East*, which is one of the Commands in the Constitutions. Had *Clement's* last and famous Work, stil'd his *ὑποτυπώσεις* been now extant, wherein many Antient Traditions deriv'd by his famous Master *Pantænus* from the Companions of the Apostles were inserted, as *Eusebius* informs us, we had probably had much more numerous Attestations thence for our present purpose. But those Books were so plainly *Arian* that the following Ages cared not to transmit them to posterity; and so they are almost intirely lost to us; and this to our great detriment as to the knowledge of the Antient Doctrines and Practices of Christianity.

*H. B. Eccl.*  
*L. vi, c. 13*  
p. 214, 215

XVIII. The next Testimony which I shall alledge to the same purpose shall be that of a Latin Father, an African, and one that was no Bishop, and probably one that therefore never saw the Constitutions in his Life; I mean

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mean *Tertullian*. Who altho' he was little better than an Heretick himself, on more Accounts than one; and receded plainly both from the original Doctrines and Practices of the Constitutions in several things, yet does he afford us many eminent Confirmations of the particular Rules and Practices appointed therein; and that as then generally obtaining; nay, as obtaining not from *Scripture*, but from a secret and *Traditionary* Method, belonging to the *Apostolical Churches*. I shall first set down or abridg the particular Passages in *Tertullian* to our present purpose; and then produce the large and general one of great consequence here; and after all make some suitable Observations from the whole.

*Tertullian.*

Constitutions.

De Coron.

p. 121, 122

Vid. De

Speſac. c.

4, p. 91

*Aquam adituri, ibidem; sed & aliquanto prius in Ecclesia, sub Antistitis manu Contestamur nos renunciare Diabolo, & Pompis, & Angelis ejus.*

L. vii, c. 41, 43, p. 379, 380, 381

Ibid.

*Dehinc ter mergitatur, amplius aliquid respondentes quam Dominus in Evangelio determinavit. Ex ea die lavacro quotidiano per totam hebdomadem abstinemus.*

ibid. & Can. L.

*Eucharistiæ Sacramentum,*

L. viii, c. 13, p. 405

tum, — etiam antelucanis  
catibus. Nec de aliorum  
manu quam Præsidentium  
sumimus.

- Ibid. Oblationes pro defunctis,  
pro natalitiis, annua die  
facimus. L. viii, c. 42, p. 419
- Ibid. Die dominico jejunium  
nefas ducimus. L. v, c. 20, p. 328.
- Ibid. Vel de gemiculis adorare.  
Vid. De Idol. c. 14, p. 113,  
De Coron. c. 11, p. 127. L. ii, c. 57, p. 265, c. 59,  
p. 268
- Ibid. Eadem immunitate à die  
Paschæ in Pentecosten usque  
gaudemus. L. v. c. 20, p. 328.
- Apo! c. 16, Ad Orientis regionem Pre-  
F. 17 camur. Vid. ad Nat. L. I,  
c. 13, p. 59. L. ii, c. 57, p. 264, L. vii,  
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- c. 39, p. 35, Ἀγῶνυ. & Nocturna  
36 Preces. L. ii, c. 28, p. 241, L. viii,  
c. 34, p. 415
- De Spectac. Signaculo Crucis in Bap-  
c. 4, p. 91 tismo utimur. L. iii, c. 17, p. 288
- c. 25, p. 101 Amen. L. viii, c. 12, p. 404
- Ibid. Doxologias eis αἰῶνας, ἀπ'  
αἰῶνος, Deo & Christo da-  
mus. L. vii, c. viii passim
- De Coron. Stationes ad Nonam ho-  
c. 11, p. 127 ram observamus. Vid. De  
Jejun. c. 10, p. 708. L. v. c. 15, p. 319, c. 20,  
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- De Orat. Hymno Sanctus, Sanctus,  
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<i>Monagam.</i>		
<i>passim.</i>	<i>Clemens à Petro Ordina-</i>	<i>L. vii, c. 46, p. 383, 384</i>
<i>De Præ-</i>	<i>tus.</i>	
<i>script. c. 32</i>		

*De Coron.*  
*p. 121, 122* *Hanc [Observationem] si nulla Scripturæ determinavit, certe consuetudo corroboravit; quæ sine dubio de Traditione manavit. Quomodo enim usurpari quid potest si Traditum prius non est? Etiam in Traditionis obtentu exigenda est, inquis, auctoritas Scripta. Ergo queramus an & Traditio, nisi scripta, non debeat recipi. Plane negabimus recipiendam,*

*fi*

*nulla exempla præjudicent aliarum Observa-  
tionum, quas sine ullius Scripturae instrumento,  
soliis Traditionis titulo, & exinde Consuetu-  
dinis patrocinio vindicamus. Denique, ut à  
Baptismate ingrediar, Aquam alituræ, ibidem,  
sed & aliquanto prius in ecclesia sub Antistitis  
manu contestamur nos renunciare Diabolo, &  
Pompæ, & Angelis ejus. Dehinc ter mergi-  
tamur; amplius aliquid respondentes quam  
Dominus in Evangelio determinavit. Inde  
suscepti lactis & mellis concordiam prægusta-  
mus; exque ea die lavacro quatiiano per  
totam hebdomadam abstinemus. Eucharistiæ  
Sacramentum & in tempore victus, & omni-  
bus mandatum à Domino, etiam ante lucanis  
cætibus, nec de aliorum manus quam Præsi-  
dentium sumimus. Oblationes pro defunctis,  
pro natalitiis, annua die facimus. Die do-  
minico jejunium nefas ducimus, vel de geni-  
culis adorare. Eadem immunitate à die Pas-  
chæ in Pentecosten usque gaudemus. Calicis  
aut Panis etiam nostri aliquid decuti in ter-  
ram anxie patimur. Ad omnem progressum  
atque promotum; ad omnem aditum & exi-  
tum; ad vestitum & calceatum; ad lava-  
cra, ad mensas, ad lumina, ad cubilia, ad  
sedilia, quacunque nos conversatio exercet,  
frontem Crucis signaculo terimus. Harum &  
aliarum ejusmodi disciplinarum si legem expo-  
stules Scripturarum nullam invenies. Traditio  
tibi prætendetur auctrix; Consuetudo confir-  
matrix; & Fides observatrix. Rationem  
Traditioni,*

*Traditioni, & Consuetudini, & Fidei patrocinatorum, aut ipse perspicies, aut ab aliquo qui perspexerit disces. Interim non nullam esse credes, cui debeat obsequium.* From this eminent Passage observe (1) That the Practice in Baptism seems not, to have been as now, *I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*: But while the Person to be baptiz'd, [or probably his Surety, if an Infant,] repeated the Creed and Renunciation after the Bishop, or Presbyter at least their Abridgment the second time, the Bishop or Presbyter dipp'd him, *once* at his naming of the Father, a *second* time of the Son, and a *third* time of the Holy Ghost. Which manner of Baptizing agrees exactly with the Rule in the Constitutions, and the practice in *Cyril of Jerusalem*; and seems the proper meaning of the original Command, of baptizing or dipping *εις τὸ ὄνομα* at the respective Names of the Father, Son, and Holy Ghost, and not according to the common Exposition *in their Name*, by their Authority, or to their Worship. Since Baptism is only design'd originally *into the Death of Christ*; tho' so order'd as to put us in mind of the Father, who *sent* him; and of the Holy Ghost who *witnessed* to him, at the same Time; as the Constitutions particularly inform us. (2) That therefore the *Trine Immersion* is directly of our Saviours own Appointment, and the very meaning of the

the

the original Command for Baptism, both in *Matthew*, and the Constitutions ; and so not to be alter'd by any Christian. (3) That *Tertullian*, as well as *Irenæus* before him, makes two quite different Foundations of Christian Practice, *Scripture*, and *Tradition* ; and supposes them both authentick Principles for Christians to Act upon. (4) That besides bare Antient *Custom*, *Tertullian* supposes an original *Tradition* for his Practices ; *i. e.* that one way or other they were at first really deriv'd from the Apostles, or at least from such of their Companions whose Authority might be depended on in the Recommendation of these Practices. Nay he adds *Faith* to this *Tradition*, and this *Custom* ; as supposing it part of the Faith and Duty of a Christian to comply with such Traditionary Constitutions. (5) That such of these Practices as appear in the Constitutions, do also appear in all other parts of the Church in the first Times ; but that such of them as do not therein appear, are not met with in the rest of the Antient and Eastern Writers. As indeed being not the Laws of Christ, but rather the first Examples of Superstition in the West ; when Antichristianism soon began to Arise ; and by introducing a great Number of humane Inventions and Practices, gradually set aside the real Constitutions and Commands of Christ by his Holy Apostles. Just as the Jewish Rabbi's had done with the

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Mosaick Laws in the Times of our Blessed Saviour before. (6) 'That the original Rules and Traditions deriv'd from the Apostles were kept and transmitted in a *secret* manner, and *concealed* method. For so 'tis plain that *Tertullian* own'd them to be. Nay he seems hardly to know that they were at all *preserv'd in Writing* by any of the Churches. And since we have no Account that ever these *secret Constitutions* were translated into Latin, or indeed into any other Language, of old Time; nor that they were ever transcrib'd at all by any in the first Ages; 'tis not impossible that *Tertullian* might never have seen them, nor indeed know whether there were such Books in any of the Churches or not.

XIX. The next Testimony which I shall <sup>About</sup> alledge in the present case shall be that of <sup>A. D. 220</sup> *Hippolytus*, a Bishop, but of what City is not certainly known. And indeed there are such signs of his great Acquaintance with these Constitutions, by the Inscription on his Marble, and the single Mss. of this Eighth <sup>p. 233, &c.</sup> Book, of which already, that had all his <sup>prius.</sup> Works been now Extant, which were originally not a few, we might justly have expected great Light with Relation to them. Whether he had not learn'd too much Arianism from them, and transcrib'd the same into his Writings, I cannot certainly tell; but the loss of his Works gives us reason to suspect

it. We have I believe one small Genuine Treatise of his still extant *de Antichristo*, publish'd by the very Learned *Combesis*; to which is added a very small piece *de Susanna*, which, with his Paschal Cycle, seems to be all that is really his. Yet out of these small Remains, have we several Passages as Attestations to the Constitutions before us; I mean, besides that Inscription on his Marble, Περὶ χειρομάτων Ἀπιστολικῆ ᾠδ' ὁδοῖς, which is the Title of the two first Chapters of the Eighth Book; and besides those Mss which in some sense ascribe so much more of that Book to him.

Hippolytus.

Constitutions.

<p><i>De Anti-christ. apud Combesis. Auētar. Nouiss. § 59</i>  <i>p. 46, 47</i></p>	<p>Πλοίων γδ Πέρυγος εἰσιν αἱ ἐκκλησίαι, δάλασσα δέ ἐστιν ὁ κήρυξ, ἐν ᾧ ἡ ἐκκλησία, ὡς ἐν πηλάγῃ, χειρομάτῃ μὲν, ἀλλ' ὅσα ἀπίλυθῃ.</p>	<p>L. ii, c. 57, p. 260, 6<sup>e</sup></p>
<p>Ibid.</p>	<p>Ἐχθὸς γδ μεθ' ἑαυτῆς τὸν ἔμπερον κυβερνήτην Χειρὸν φέρει ὃ ἐν μέσῳ τὸ ἄσπαστον, τὸ κτ' τῆς δαριάτου, ὡς τ' ἑμπερὸν τ' κρείβ μεθ' ἑαυτῆς βατάζουσα.</p>	<p>L. viii, c. 12, p. 399.</p>
<p>Ibid.</p>	<p>Ἐστὶ γδ αὐτῆς μὲν πρῶτα ἡ ἀνατολή, ὡρύμνα ὃ ἡ δύσις τὸ ὃ κώπος μεσημβρία· οἵακες ὃ αἱ δύο ὁραδῆσαι. γρίνια δέ ὡρεταμῆα ἡ ἀγάπη τῆ Χειρῶν,</p>	<p>Ibid.  Cap. 85.</p>

Χειρῶ, σφίγξαι τὴν ἐκκλησίαν.

Ibid. Λῆνον ᾧ ὁ φέρει μετ' ἑαυτῆς τὸ λιβδόν τῆς παλιγενεσίας, ἀκατέως τὸς πσεύοντες· ὅθεν ᾧ παύτω λαμπαρὰ πάρεσιν, ὡς πείρα τοῦ ἀπ' ἑρανοῦν.

Ibid. Δι' ἧ σφαιρίζον ᾧ οἱ πσεύοντες τῆς Θεῶ.

Ibid. Πρέπον ᾧ δὲ αὐτῆ καὶ ἀγκυρασιδῆραι, ἀπὸ τῆ Χειρῶ, αἱ ἀγλαὶ ἐπιλαί, δυνατὰ ἔσται ὡς σίδηρος· ἔχει ᾧ καὶ καύσας δεξιῶς καὶ ἐκωνύμους, ὡς ἀγίους ἀγγέλους παρέδρα, δι' ὧν αἰεὶ κερταῖ ᾧ καὶ φρερεῖται ἡ ἐκκλησία.

κλιμαξ ἐν αὐτῆ εἰς ὕψος ἀνάγχεα ἐπὶ τὸ κέρας εἰκῶν σημείον πάδες Χειρῶ, ἔλκεται πτεῖς εἰς ἀνάβασιν ἑρανοῦν· ἡσφαροὶ δὲ ἐπὶ τὸ κέρας ἐφ' ὑψηλῆ αἰρέμεντο. [αἰρέμεντο] παξίς ποροφητῶν, μῦρτυρον, καὶ ἀποστολων, εἰς βασιλείαν Χειρῶ ἀναπωμογῶν.

De Susanna apud eund. S. 17. p. 52

Τίνα ᾧ ἦν τὰ σημήματα, ἀλλ' ἢ τῆ ἀγίης λογος ἐντολαί; τί ᾧ τὸ ἔλαιον, ἀλλ' ἢ τῆ ἀγίης πνδύματῶ. δυνάμεις, αἰς μῦ τὸ λιβδόν ὡς μύρε χερίοντα οἱ πσεύοντες;

Apud Coelester. Not in Constitut. L. vii, c. 35, p. 375

Ἀσιγήτω φωνῆ βοῶντα.

D d 2 Here

L. vii, c. 22, p. 368.

L. iii, c. 16, 17, p. 288, L. vii, c. 42, 43, 44, p. 380, 381

Εντολαὶ One name of the Constitutions.

L. ii, c. 57, p. 260, &c.

L. viii, c. 12, p. 403

L. viii, c. 41, p. 418

L. iii, c. 16, 17, p. 288, L. vii, c. 27, p. 371 c. 42, 44, p. 380, 381

L. vii, c. 35, p. 375

Here we have a particular Comparison of the Church of Christ to a *Ship*; the Foundation whereof is laid in the Constitutions. Here we have the *Trophæum Crucis*, as in the Constitutions. We have the East as its forepart, according to the Constitutions. We have the two Testaments as there; the Laver of Regeneration as there; the Seal of the Spirit as there; the Ranks of Prophets, Martyrs, and Apostles as there; and they at rest also in expectation of the Kingdom of Heaven as there; and the *Ointment after Baptism*, and a plain expression in a Liturgick form, alluded to, as there also. So that one cannot easily believe, but *Hippolytus* had the same Constitutions in his eye when he us'd these expressions.

XX. The next Testimony that I shall alledge to my present purpose shall be the Companion of *Hippolytus*, that most pious, learned, and excellent Person, and, had he not indulg'd some uncertain Philosophical conjectures too much, the greatest Light of the whole Primitive Church, after the Apostolick Ages; I mean *Origen*. Who altho' he never was made a Bishop, and so had not an equal command of the Constitutions themselves with some of them; yet was he a Presbyter of the Church; and one so inquisitive after, and conversant about the sacred Books of Christianity; and so well acquainted in the Apostolical Churches, especially



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pecially *Alexandria* and *Cæsarea*; that such Original Records could not possibly escape his knowledge. Accordingly, in one of those Books, which is still extant in Latin, we have such a full account of the Primitive Faith, and that as taken from these Constitutions, in distinction from the Scriptures; and as rather of greater Authority than the Scriptures; as is not a little remarkable; the like Account whereto is not elsewhere extant in all Antiquity. And no wonder; when, as we shall see hereafter, he seems to have cited that very *Διδαχὴ τῶν Ἀποστόλων* under that Character, which is no other than an Extract out of the first Six Books of the same Constitutions. 'Tis also to be noted here that *Origen* is supposed to be the Opener in this matter, because it was in his Work *περὶ ἀρχαῶν*, which was design'd rather for his intimate Friends, than for general use and publication.

Schol. post  
numerum  
33, infra.

Origen.

Constitutions.

Περὶ ἀρχῶν, Pro-  
am. Pan-  
phil. Apolog.  
pro Orig.

Cum multi sint qui se-  
putent sentire quæ Christi  
sunt; & nonnulli eorum  
diversa à prioribus sentiant;  
servetur verò Ecclesiastica  
Prædicatio per successionis  
ordinem ab Apostolis tradi-

Ecclesiastica Prædicatio  
one name of the Consti-  
tutions; especially as  
deriv'd successively from  
the Apostles, in the Apo-  
stolical Churches.

ta, & usque ad præsens in Ecclesiis permanens; Illa solum credenda est Veritas quæ in nullo ab Ecclesiastica discordat Traditione. Species vero eorum quæ per Prædicationem Apostolicam manifeste traduntur istæ sunt.

Primo quod Unus Deus est, qui omnia creavit, atque composuit; quique ex nullis fecit esse universa: Deus à prima creatura, & conditione Mundi, omnium justorum: Deus Adam, Abel, Seth, Enos, Enoch, Noe, Sem, Abraham, Isaac, Jacob, duodecim Patriarcharum, Moyse, & Prophetarum. Et quod hic Deus in novissimis diebus, sicut per Prophetas suos ante promiserat, misit Dominum nostrum Jesum Christum; primo quidem vocaturum Israel, secundo vero etiam Gentes post perfidiam Populi Israel. Hic Deus Justus, & Bonus, Pater Domini nostri Jesu Christi, Legem, & Prophetas, & Evangelia ipse dedit; qui

*Ecclesiastica Traditio, one name of these Constitutions.*

*Κήρυγμα Ἀποστολικόν, another name of these Constitutions; particularly of that Branch which is most of all cited in this Discourse of Origen.*

*Κήρυγμα Ἀποστολ. apud Constit. L. vi. c. 11, p. 339, & L. viii, c. 12.*

*L. vii, c. 39, p. 378.*

*L. viii, c. 12, p. 401*

*L. viii, c. 12, p. 402*

*Κήρυγ. Ἀποστολ. p. 339*

& Apostolorum Deus est, &  
 Veteris & Novi Testamenti.  
 Tum deinde quia Jesus Chri-  
 stus ipse qui venit ante om-  
 nem Creaturam natus ex  
 Patre est ; qui cum in om-  
 nium conditione Patri mini-  
 strasset, (per ipsum enim  
 omnia facta sunt,) novissi-  
 mis temporibus seipsum ex  
 inaniens Homo factus est ;  
 incarnatus est cum Deus  
 esset ; & Homo mansit quod  
 Deus erat : Corpus assump-  
 psit nostro corpori simile ; eo  
 solo differens quod natum  
 ex Virgine de Spiritu San-  
 cto est. Et quoniam hic Je-  
 sus Christus natus & passus  
 est in veritate, & non per  
 imaginem, communem hanc  
 mortem ; vere mortuus est ;  
 vere enim à mortuis Resur-  
 rexit, & post Resurrectio-  
 nem conversatus cum disci-  
 pulis suis assumptus est. Tum  
 deinde honore ac dignitate  
 Patri ac Filio sociatum tra-  
 diderunt Spiritum Sanctum.  
 In hoc non jam manifeste  
 discernitur utrum natus sit  
 an innatus. Sed inquiren-

Ibid. p. 340

L. v, c. 20, p. 326. L.  
viii, c. 12, p. 402

Κήρυγ. Ἀποσ. p. 340  
343

da jam ista pro viribus sunt de sacra Scriptura, & sagaci perquisitione investiganda. Sane quod iste Spiritus Sanctus unumquemque Sanctorum, vel Prophetarum, vel Apostolorum inspiravit, & non alius Spiritus in veteribus, alius verò in his qui in adventu Christi inspirati sunt, manifestissime in Ecclesiis prædicatur. Posthac jam quod Anima, substantiam vitamque habens propriam, cum ex hoc mundo discesserit, & pro suis meritis dispensabit, si ve vitæ æternæ ac beatitudinis hæreditate potitura, si hoc ei sua gesta præstiterint; si ve igne æterno ac suppliciiis mancipanda, si in hoc eam scelerum culpa detorserit. Sed & quid erit tempus Resurrectionis mortuorum, cum corpus hoc, quod in corruptione seminatur, surget in incorruptione, & quod seminatur in ignominia, surget in gloria. Est & illud definitum

L. vii, c. 41, p. 38\*

Κόρυς Ἀποσ. p. 340,  
343

in Ecclesiastica Prædicatione omnem animam rationabilem esse liberi arbitrii, & voluntatis; esse quoque ei certamen adversus Diabolum, & Angelos ejus, contrariâsque virtutes; ex eo quod illi peccatis eam onerare contendant; nos verò, si recte consultéque vivamus, ab hujusmodi nos exuere conemur. — De anima verò utrum ex semine traducis ducatur, ita ut ratio ipseus vel substantia inserta ipsiis seminibus corporalibus habeatur, an verò aliud habeat initium; & hoc ipsum initium si genitum est an non genitum; vel certe si intrinsecus corpori inditur necne, non satis manifesta prædicatione distinguitur. De Diabolo & Angelis ejus contrariâsque virtutibus Ecclesiastica prædicatione docuit, quoniam sunt quidem; sed quid sint, aut quomodo sint, non satis clare exposuit. Apud plurimos tamen ista habetur opinio quod Angelus fuerit iste Diabolus, & Apostata

Ecclesiastica Prædicatione, one name of these Constitutions.

Κόρυ. Ἄπες p. 340

L. vii, c. 41, p. 379, 380

Ubi prius.

postata effectus quam plurimos Angelorum secum declinare persuaserit, qui & nunc usque Angeli ipsius nuncupantur. Est præterea illud Ecclesiastica Prædicatione definitum quod mundus iste factus sit, & à certo tempore cæperit; & pro ipsa sui corruptione solvendus. Quid tamen ante hunc mundum fuerit, aut quid post mundum erit, non jam pro manifesto multis innotuit. Non enim evidenter de his in Ecclesiastica Prædicatione sermo profertur. Tum demum quod per Spiritum Sanctum Scripturæ conscriptæ sunt; & sensum habeant non eum solum qui in manifesto est, sed & alium quendam latentem quamplurimos: Formæ enim hæc quæ scripta sunt Sacramentorum quorundam, & divinarum rerum imagines sunt. De quo totius Ecclesiæ unus est sensus esse quidem omnem Legem Spiritalem, non tamen

Vid. 2, Pet 2.4. Judæo 6

Κέρυγ. Ἀπὸς. p. 339.  
340

L. ii, c. 57, p. 262

L. ii, c. 5, p. 216

ea

ea quæ spirat Lex esse omnibus nota, nisi his solis quibus Gratia Spiritus Sancti in verbo sapientiæ ac scientiæ condonatur. Est etiam illud in Ecclesiastica Prædicatione, esse Angelos Dei quidem, & virtutes bonas, quæ ei ministrent, ad salutem hominum consummandam; sed quando isti creati sunt, & quomodo sint, non satis in manifesto distinguitur. De sole autem, & Luna, & Stellis, utrum animantia sint, an exanima manifeste non traditur. Vid. Com. in Joan. Tom. 32. p. 397. Edit. Huet. Gr. Lat. Vol. II.

L. vii, c. 35, p. 375, L. viii, c. 12, p. 399, 400

Comment.  
in Rom.  
Tom. 2, L. 5,  
p. 543

Propter hoc [i. e. propter peccatum] & Ecclesia ab Apostolis Traditionem suscipit etiam Parvulis Baptismum dare.

L. vi, c. 15, p. 344

Ap. Euseb.  
Hist. Eccl.  
L. vi, c. 2,  
p. 203

Οὐδὲ πρόποτε ἀρχαῖα πνεύματος  
[Ὁμοιωσῆς] καὶ τῶν ἐν χύμῳ  
αὐτῶν ὑψῆσαι, φυλάττων ἕως  
ἐπὶ πατρὸς κληρονομα ἐκκλησίας.

L. iii, c. 8. p. 282, L. vi, c. 18, p. 348, c. 26, p. 354, 355, L. vii, c. 28, p. 371

These

These Accounts of *Origen*, mainly preserv'd in Two Books, his own *περὶ ἀρχῶν*, and *Pamphilus's* Apology for him, seem to me inestimable; and to contain an Attestation to the Constitutions truly undenyable; particularly to the Doctrinal Parts, the ἐξήγησις ἀποστολικῆς κηρύγματος, the κηρυκτικὴ διδασκαλία, and the *original Liturgy*; and shew most certainly that these Books were look'd upon as the unerring and indisputable Standards of the Christian Faith; and that there was no occasion for farther Enquiry, wherever they were clear; but that where they were not so, the Scriptures were to be search'd, that the Truth might be known from them, as near as possible. And I think *Origen* does fully imply that these Constitutions were esteem'd of more sacred Authority in these matters than the very Writings of the New Testament themselves. There is another Passage belonging to *Origen*, mention'd by *Eusebius*, and already hinted at, not disagreeable to our present purpose; but I shall say no more of it till I come in the series to *Eusebius* himself.

About

A. D. 250

XXI. The next Testimony which I shall alledg on behalf of the Constitutions shall be the deservedly famous *Cyprian*, Bishop of *Carthage*. Who altho' he was an *African*, and so probably never saw the Greek Constitutions themselves, yet does he afford us several Passages very proper to our present purpose; which



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which I shall here set down in order. Not doubting but those who nicely Read over his Writings on purpose will find a great many more of the same Nature contain'd in them.

Cyprian.

*Sursum Corda. Habemus ad Dominum.*

Epist. 1, p. 3  
39, p. 77  
68, p. 148  
64, p. 158.  
Etc.  
67, p. 171

*Si quis hoc fecisset non offerretur pro eo, nec Sacrificium pro dormitione ejus celebraretur.*

*—Sacrificia pro eis semper, ut meministis, offerimus, quoties Martyrum Passiones & Dies anniversaria commemoratione celebramus.*

*Admonitos autem nos scias ut in calice Offerendo Dominica Traditio servetur; neque aliud fiat à nobis quam quod pro nobis Dominus prior fecerit, ut calix, qui in commemoratione ejus offertur, mixtus vino offeratur, &c. Vid. p. 152, 154.*

*Baptismus Parvulorum.*

*Propter quod Plebs obsequens præceptis Dominicis, & Deum metuens, à Peccatore Præposito separare se debet; nec se ad Sacrilegi sacer-*

Constitutions.

L. viii, c. 12, p. 399

L. viii, c. 12, p. 403,  
c. 42, p. 419

Ibid.

L. viii, c. 12, p. 402  
Dominica Traditio, one  
Name of the Constitutions.

L. vi, c. 15, p. 344

Præcepta Dominica, one  
Name of the Constitutions.

L. ii, c. 19, p. 227

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*sacerdotis Sacrificia miscere; quando ipsa maxime habeat potestatem vel eligendi dignos sacerdotes, vel indignos recusandi. Quod & ipsum videmus divina auctoritate descendere; ut sacerdos, plebe presente, sub omnium oculis deligatur, & dignus atque idoneus publico iudicio ac testimonio comprobetur, &c.—Coram omni Synagoga jubet Deus constitui Sacerdotem; id est instruit & ostendit Ordinationes Sacerdotales non nisi sub populi assistentis conscientia fieri oportere; ut, plebe presente, vel detegantur malorum crimina, vel bonorum merita predicentur; & sit ordinatio justa & legitima, quæ omnium suffragio & iudicio fuerit examinata. Quod postea secundum divina Magisteria observatur in Actis Apostolorum; quando de ordinando in locum Jude Apostolo Petrus ad Plebem loquitur, &c.—Propter quod diligenter de Traditione Divina, & Apostolica Observatione*

L. viii, c. 4. p. 390,  
391, c. 16, p. 407

Traditio Divina, &  
Apostolica Observatio,  
Two Names of these Con-  
stitutions.

vatione

vatione servandum est & tenendum, quod apud nos quoque, & fere per Provincias universas tenetur, ut ad ordinationes rite Celebrandas, ad eam plebem cui præpositus ordinatur Episcopi ejusdem Provinciæ proximi quique convenient, & Episcopus deligatur plebe Præsente; quæ singulorum vitam plenissime novit, & unus cujusque actum de ejus conversatione perspexit. —

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Quare & si aliqui de Collegis nostris extiterunt, Fratres dilectissimi, qui deificam disciplinam negligendam putant, & cum Basilde & Martiale temere communicant, conturbare fidem nostram res ista non debet.

70. p. 190

Ipsa Interrogatio quæ fit in Baptismo testis est veritatis. Nam dicimus, Credis in vitam æternam, & remissionem peccatorum, per Sanctam Ecclesiam? Vid. De Exhort Martyrii. Præf. p. 168, 169.

73, p. 202

Quod nunc quoque apud nos geritur, ut qui in Ecclesia

L. iii, c. 20, p. 290, 291,  
L. viii, c. 4, p. 390, 391,  
Can. 1.

Prius.

Deifica Disciplina, a  
Character of that in the  
Constitutions:

L. vii, c. 41, p. 380

L. vii, c. 22, p. 368, c.  
29, p. 378, c. 44, p. 381

*clesia Baptizantur Præpositis Ecclesiæ offerantur, & per nostram orationem ac manus impositionem Spiritum Sanctum consequantur, & signaculo Dominico consummentur.*

73, p. 208 *Baptismus Martyrii, & Sanguinis.* L. v, c. 6, p. 304

Ibid. *Ungi quoque necesse est eum qui Baptizatus sit; ut, accepto Chrismate, id est unctiōne esse Unctus Dei, & habere in se gratiam Dei possit, &c. Vid. p. 191.* L. iii, c. 16, 17, p. 282.  
L. vii, c. 27, p. 371, c. 42, 44, p. 380, 381

*Vid. Euseb. Hist. Eccl. L. vii, c. 5, p. 252, Op. Cypri. p. 189, &c.*

N. B. Instead of making any other particular Observations on these Testimonies of *Cyprian*, which are plain enough of themselves, it will be necessary here to consider the famous Controversy which was on Foot in his Days about the *Rebaptization of Hereticks*; so far as the Constitutions and Canons are concern'd therein. Especially since *Daillee* draws a more plausible Objection against them from this History, than any other which appears in his Papers. We must know then, that in the Days of this *Cyprian* Bishop of *Carthage*, of *Dionysius* Bishop of *Alexandria*, of *Stephen* Bishop of *Rome*, and of *Firmilian* Bishop of *Cæsarea* in *Cappadocia*, a great Controversy arose in the Church about this *Rebap-*

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*Rebaptization of Hereticks*; or whether all sorts of the Antient Hereticks, when they repented and desir'd Admission into the Church, should be *Rebaptiz'd*, or whether they should be admitted as Penitents in the Church by the bare Imposition of Hands. *Cyprian* and *Firmilian* were zealous for their *Rebaptization*: And pleaded the Antient Rules and Traditions of almost the whole Church of Christ; but do not appear to have seen the Constitutions or Canons themselves; neither of them being Bishops of Apostolical Churches. *Dionysius* Bishop of *Alexandria*, an Apostolical Church, and who, as we shall see presently, was well acquainted with the Constitutions, interpos'd as a Mediator; but was plainly for *Rebaptization*; according to their Direction. Nay, almost the whole Church of Christ believ'd and acted not only then, but before and after that time for a long while, in exact accord with the same Constitution. Yet at the same time *Stephen* Bishop of *Rome*, an Apostolical Church, was violent on the other Side; and, like *Anicetus* and *Victor* his Predecessors in the case of *Easter*, would not recede from the practice of his Church and Predecessors there; but pleaded his Roman Tradition, which he pretended to come from the very Apostles also, against their *Rebaptization*; and so oppos'd himself to the Tradition and Practice of all the rest of the Christian World, really de-

riv'd down from the Holy Apostles themselves. This is a sad Case, and deserves a little more Reflection than it has yet met with among the Learned. That the Church of *Rome* her self, in the very Second and Third Centuries, should be so deeply corrupted by the Antient vile Heresies, whose Patrons had all along made that Place the main Seat of their pernicious Doctrines, as even *then* to have obtained the Liberty to be esteem'd only as *Erring Brethren*, or Fellow Christians a *little mistaken*; and accordingly to be received upon their Repentance *without Rebaptization*; even tho' some of them had never been Baptiz'd at all by that form which our Saviour had appointed. Yet is all this pleaded for and justify'd by the Bishop of *Rome*; and, what is still worse, justify'd by this Argument, that the Hereticks received those whom they perverted from one another without Rebaptization; and therefore it was but reasonable to do the same by those who from them were admitted into the Church. This last Circumstance would appear almost incredible, but that we are sure it was so by *Cyprian's* and *Firmilians* express Testimonies, and the Allegation of *Stephen's* own Words. *Hæreticorum causam, says Cyprian of Stephen, contra Christianos, & contra Ecclesiam Dei asserere conatur. Nam inter cætera vel superba, vel ad rem non pertinentia, vel sibi ipsi contraria, quæ imperite atque improvide scripsit etiam*

*Epiß. 74,*  
*p. 210, 211*

*etiam illud adjunxit ut diceret, Si quis ergo à quacunq; hæresi venerit ad nos nihil innovetur nisi quod Traditum est ; ut manus illi imponatur in pœnitentiam ; cum ipsi hæretici proprie alterutrum ad se venientes non Baptizent, sed Communicent tantum.* And both *Cyprian* and *Firmilian* utterly deny that there could be any Tradition really Apostolical, so plainly against the Nature of Christianity, and the directions of Scripture, as *Stephen* pretended : who yet ventur'd, by his sole Authority, to Excommunicate the rest. Here therefore we have a mighty confirmation that the rest of the Churches, both Apostolical and others, had preserv'd this Branch of the original Tradition and Rule of the Constitutions intire : But then we have also a melancholly Consideration, that *Rome*, the grand western Fountain of Apostolical Tradition, and original principal Repository of the Constitutions, had now for a long time corrupted or broken the same ; probably ever since first *Montanus*, and then that Sabellian Heretick *Praxeas* had obtain'd great Interest in that Church, long before the end of the Second Age ; (when 'tis probable that Rule was alter'd in the Roman Copy ; ) and so cannot be depended on one single Century after the Days of *Clement*, the original Writer or Collector of these sacred Constitutions : Which is the proper Inference from the Premises foregoing. For as to *Dallee's* Con-

quence, that because Pope *Stephen* brake the Constitutions and Canons for the Rebaptization of Hereticks, and pleaded a contrary Tradition from the Apostles, therefore there were no such Constitutions and Canons then in being; while yet all the rest of the Churches over the Face of the Earth pleaded their Traditions and Practices according to them, it is of no great Consequence in these Matters. When the Scripture so expressly foretells that the many Old Hereticks or Antichrists should Unite in one grand Heretick or Antichrist, at this very City of *Rome*; and that thence the Corruptions of the Antichristian State should spread themselves over the Face of the Church; and when accordingly I perceive by this and many the like Histories, that it really so happen'd, I may indeed wonder at the Perverseness and Obstinacy of Men, and the power of the Enemy of Mankind therein; but can never be surpriz'd to find that *God is True*, tho' every

Rom. 3. 4 *Man prove a Lyar*; nor to observe how exactly the sacred Predictions of the New Testament hereto relating, have all along been fulfill'd accordingly, in the Histories belonging to this *Antichristian See of Rome*. This is I suppose, sufficient to satisfy considering Men. But because this is the principal Objection against these Constitutions, I shall *ex abundantia* add the following Answers to it. (1) Therefore I affirm, that the  
Con-



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Constitutions, like the Baptifmal Creed, were not directly quoted, as known publick Books, in that Age; tho' they in general, as well as the Baptifmal Creed therein contained, in particular, were esteemed the most Sacred *κειμήλια* of the Church. (2) I observe that the Constitutions do never directly determine that Question, but only afford Foundation whence it may fairly be determined: I mean as to the Heresies then arisen in the Church. (3) I observe that they were appeal'd to by *Firmilian* and *Cyprian* in that manner they then usually were appeal'd to; I mean under the Notion of *Apostolical Traditions*, of which these Constitutions were the only sacred Repository owned in that Age. (4) *Dionysius* of *Alexandria*, a Bishop who had a Copy of the Constitutions, was on that Side of the Question with them; and elsewhere expressly refers to the same Constitutions also. See p. 425, infra. (5) The Church of *Rome*, which had a Copy of the Constitutions, and yet pleaded contrary Tradition as really Apostolical, had long before claimed an Authority, upon the Alteration of Circumstances, to alter the Constitutions; nay, in length of time came to look on her own latter Laws as really Authentick, if not as Apostolical; as is most evident in the Apostolical Rule and Practice for *Easter*; which she had laid aside soon after the beginning of the Second Century it self; and would not let *Polycarp's* own Perswasion

prevail for the restoring what to his certain Knowledge was really Apostolical in that Matter. Nay, in the Days of *Eusebius*, as we have seen the later Rule was by some look'd upon as really Apostolical also. (6) If the Church had yielded to the Constitutions, this would not have quite ended the Controversy, since the Heresies of the First Age, to which the Constitutions belonged, were not a little different from some of those of the Third; and so it was very hard universally to apply the same Rule to them. (7) Nay, after all, if this Objection were never so valid, it would scarcely in strictness affect any

L. vi, c. 15 more than part of one Chapter in the whole Book. Like as the proving *1 John v. 7.* to be spurious, will not affect the rest of the New Testament, nor indeed of that Epistle. So that those who from this Objection aim to overturn the Body of the Constitutions, may almost as well think to overthrow the Authority of the whole New Testament, at least of the first Epistle of *John*, by overthrowing the Credit of that one Verse, which in latter Ages has been by many supposed a part of it. Indeed this Objection only shews, that the Church of *Rome* so early began to be Antichristian, and to set aside the Constitutions and Laws of Christ by his Apostles, for her own Traditions and Rules; and not at all that those Constitutions and Laws were not really derived from Christ by his

Apostles.

Apostles. And, I heartily wish that even the Protestant Churches did not afford us also too plain an Answer to this Objection, by at once owning the Scripture as their Rule of Faith and Practice, and yet on one pretence or other breaking many of the Laws therein contained, and that openly, from one Generation to another. But to return.

XXII. The next Testimony that I shall alledge for the Confirmation of the Constitutions, shall be that of the just now mention'd *Dionysius* of *Alexandria*; the Bishop of an Apostolical Church; and one of great Account in his time; and that had all possible opportunity of seeing these sacred Records, which lay in his Archives. And that he was no Stranger to them the following Passages out of his remaining Fragments will prove. *Fragments* I say: For we Learn from *Basil* that his Writings originally were very many; but that they seem'd most plainly favourable to the *Arians*: Whence 'tis no wonder that we have so few preserv'd to this Day. (1) This *Dionysius* was desir'd by *Basilides* to inform him at what time of the Night the solemn Fast before *Easter* was to End; whether at Cock-crowing, or at Break of the Day? Which was a proper Question to be put to the Bishop of an Apostolical Church, who had these Constitutions in his Custody. *Dionysius* knew that the Hour at *Rome* was Cock-crowing, as it is now in our

*About*  
*A. D. 160*

*Epist. Canon. ad*  
*Basilid.*  
*Can. 1, p.*

present Copies; tho' with a mixture of Expressions referring to the Break of Day. But yet himself would not determin this nicety, as not knowing the very Moment when our Lord Rose, which he took to be the exactest time, if it could be known. What I alledge this Testimony for here is this, to shew how the Appointment in the Constitutions, for sitting up all the Night before *Easter*, was in the Third Century own'd by the Two Patriarchal Churches *Rome* and *Alexandria*; and so exactly followed that they were solicitous to know the particular Moment for its ending, and the beginning the *Easter* Solemnity. (2) The same *Dionysius*, in the same Canonical Epistle, determins concerning Women *ἐν ἀφύδρα*, that they are not to come to the Lord's Supper, or the most holy Place; and gives this Reason, that the Woman with her Issue of Blood did not touch our Saviours *Body*, but only the *Border of his Garment*. Whence came this Citation into his Mind?

*L. vi, c. 28,* But from the Constitutions; where, in treating of this very Subject, they encourage Christian Women to continue in their Prayers and other religious Duties, even under those Circumstances, because of our Saviours kind Entertainment of this Woman, who *with*  
*P. 357.* *her Issue of Blood touched the Border of his*  
*Matt. 9,* *Garment, and was healed immediately.* Tho' it must be own'd that *Dionysius* took hold of that Circumstance, that the Touch was not to  
 his

his *Body*, but only to the *Border of his Garment*, without any Warrant from these Constitutions; nay, I think, against the real design of them in this Place. But (2) The same *Dionysius* does elsewhere *expressly* quote a Passage out of these Constitutions; and his Quotation thence is *Verbatim* in them at this Day. For *Eusebius* tells us that this *Dionysius* had a great scruple upon his Mind, whether it were Lawful to Read the Books of the Hereticks or not? The occasion of which scruple was plainly the Prohibition to that purpose, as to the Body of Christian People, still Extant in the Constitutions. Yet upon farther Consideration he thought that the Church Governors were permitted to Read them, tho' others might not do it. For having a Dream or Vision for his Encouragement he ventur'd to do it, for this reason, because it agreed with the Word of the Apostles, directed to those in Power and Authority, *γίνεσθε δοκιμασί τραπεζίται.* His Words in *Eusebius* are these; *ἀπεδέξαμην τὸ ὄραμα, ὡς ἀποστολικῆ φωνῆ συντρέχειν, τῆ λεγούσῃ πρὸς τοὺς δυνατωτέρους, γίνεσθε δοκιμασί τραπεζίται.* The Words of the Constitutions, directed to those in Authority, and in the Name of the Apostles; and directed so, by them, in no other Monument of Antiquity, are these: *Τοῖς γὰρ ἱερέυσι ἐπετρέατη κείναι νόμοις ὅτι εἴρηται αὐτοῖς. κείμα δίκαμον κείνατε ἔκ πάλιν, γίνεσθε τραπεζίται δοκιμασί. ὑμῖν γὰρ ἐκ ὀπιότερα πται τῶναν-*

*Hist. Eccl.*  
L. vii, c. 7,  
p. 253

L. vi, c. 16,  
p. 344 —  
347

L. ii, c. 36,  
p. 246, 247

τὸναντίον γὰρ εἶρηται τοῖς ἔξω τῷ ἀξιώματος τῷ  
 δικαστικῷ ἢ διδασκαλικῷ ὑπάρχουσιν, μὴ κείνετε,  
 καὶ ἂ μὴ κερδήσατε. This is too plain and ex-  
 press a Citation from the Constitutions to be  
 fairly eluded or set aside by any.

Acous  
 A. D. 260

XXIII. The next Testimony which I shall  
 alledge in behalf of these Constitutions shall  
 be the Learned and Judicious, but unknown  
 Author of the Book *De Trinitate*, usually as-  
 crib'd to *Novatian*. His very Title or be-  
 ginning *De Regula Veritatis, Concerning the*  
*Rule of Truth, or Faith*, is a sure Sign that he  
 refers to these Constitutions; which alone, and  
 which ever, at least the Doctrinal Parts especi-  
 ally and the Creed therein contain'd, seem to  
 me to be meant by the *Rule of Truth*, or the *Rule*  
*of Faith* in the earliest Antiquity; and that  
 as distinct from the known Books of the New  
 Testament. For I must own that, as com-  
 mon as that Language is now grown among  
 us, of stiling the *Scriptures* or *Written Word*  
 the *Rule of Faith*, I never remember that it  
 is so stil'd in the earliest Ages; but that the  
*Rule of Faith* was ever different from the  
 same; and I think always refers to these  
 Constitutions. Accordingly, this Author gives  
 us such an exact and methodical Account of  
 the Articles of our Christian Faith concer-  
 ning the Father, Son, and Holy Ghost, (tho'  
 he never uses the Word *Trinity*,) as he could  
 have no where but from the Constitutions,  
 or *Ignatius* Epistles, as in great part Tran-  
 scrib'd

scrib'd from them, and which in almost every thing agrees to the same Constitutions, and to those Epistles of *Ignatius*. 'Tis endless to set about the collection of particular Passages, and comparing them with the parallel ones in the Constitutions before us. Only we may observe that so much of his Account is taken from the Office of Baptism in the Seventh, and from the Liturgy in the Eighth Book; and so little from other Parts; that is, so much from the publick Offices, known to all the Baptized; and so little from the other Parts, concealed in the Archives among the Bishops, that the Author could hardly be a Bishop of any of the Apostolical Churches; who alone generally were the most versed in the other Parts of the same Constitutions. I have, on another Occasion, intirely Reprinted this excellent Book, and so have made it easy for every one to obtain and compare it with the Constitutions; and shall therefore suppose the Reader to do it for himself; which will the most tend to his Satisfaction in this matter.

*Sermons & Essays on several Subjects.*

XXIV. The next Witness, or rather *Cloud* About *of Witnesses* which I shall produce for the A. D. 270 Constitutions before us shall be those Six Bishops, who wrote, as is justly suppos'd, in the Name of the whole Council of *Antioch* to *Paulus Samosatenus*; and therein give us a full Account of the Churches Faith in that Age, and that as yet little or nothing different from

from the Original Faith of Christians contain'd in the Constitutions. Now this Letter belonging to the first great Council of Christian Bishops that has any Records Extant after the Times of the Apostles, and to that which directly rejected the fatal *ὁμώσι*, when it first appear'd in the Church, and prevail'd at *Rome*, and being so directly to our present purpose, I shall transcribe a considerable part of it, and make a few Observations from it afterwards; when I have first noted that the same Council in another Epistle observes that this *Paul ἀποστός τῶ κανόν*, ὅτι κίβδηλα καὶ νόθα διδάγματα μετεπήλυθεν, in a plain Allusion to these Constitutions.

*Ap Euseb.  
Hist. Eccl.  
L. vii, c 30,  
p. 280*

*Council of Antioch.*

Ἔδοξεν ἡμῖν ἐγγραφον τῶ πῖσιν, ἣν ἔξ ἀρχῆς παρελάβομεν, καὶ ἔχουσα ὡσαύθεισθε, καὶ τηρουμένη ἐν τῇ καθολικῇ καὶ ἀγία ἐκκλησίᾳ, μέχρι τῆς Σήμερον ἡμέρας, ἐκ δ' ἀρχῆς ὑπὸ τῶ μακαρίων ἀποστόλων, οἱ καὶ αὐτόπαι καὶ ὑπὲρταυ γρηγόρασι τῶ λόγῳ, καταγγελόμενῳ ἐκ νόμου, καὶ προφητῶν, καὶ τῆς καμνῆς δ' ἐκείνης, ταύτῃ ἐκδέσθαι. Ὅτι ὁ Θεὸς ἀγέννητος, εἷς, ἀναρχος, ἀβερατος, ἀαλλοιωτός, ὃν εἶδεν ἑσθὲς ἀνθρώπων, ἑσθὲ ἰδεῖν διῶα ἔτι δόξαν, ἢ τὸ μέγιστον νοῆσαι

*Constitutions.*

*An exact Description of these Traditional Apostolical Constitutions, then preserv'd in the Church.*

*L. vi, c. 11, p. 339, 340.  
c. 14, p. 343*

*Can. 85*

*L. vi, c. 11, p. 339, 340.  
L. vii, c. viii*

*Passim*



νοῦσαι ἢ ἐξηγήσασθαι, καὶ δὴς  
 ἔστιν, ἀξίως τῆς ἀληθείας, ἀν-  
 θεωπίην φύσιν αἰετικῶν. Ἐνοιαὶ  
 δὲ καὶ ὅποσον μετεῖαν ἄξι αὐτῶ  
 λαβῆν, ἀγαπῶν ἀποκαλύ-  
 πτον. τῶ ὑἱῶ ἀπῶ.— τῶτον  
 δὲ τῶ ὑἱῶ γεννήτῶν, μνησῶν  
 ὑἱῶν, ἀκούσῶ τῶ ἀοράτῶ Θεῶ  
 τυγχάνοντα, πρῶτον πῶ-  
 σης κῶσεως, σοφίαν καὶ λῶγῶν καὶ  
 δυνάμιν Θεῶ, πρῶ αἰῶνων ὄν-  
 τῶ, ἢ πρῶ γῶν, ἀλλ' ἕσῶ, καὶ  
 ὑποσῶτῶ Θεῶν, Θεῶ ὑἱῶν, ἐντε  
 παλαιῶ καὶ νεῶ ἀφῶδῶκη ἐγνω-  
 κῶτες ὁμοῶ γῶν καὶ κῶρυῶσῶ-  
 μῶ. ὅς δ' ἂν ἀνπῶ γῶν τῶν  
 ὑἱῶν τῶ Θεῶ Θεῶν μῶ ἔῶ πρῶ  
 κατῶβολῶς κῶσῶ πῶσευιν, καὶ  
 ὁμοῶ γῶν, φῶσκῶν δύο Θεῶς  
 κατῶ γῶν. ἔῶν ὁ ὑἱῶ τῶ Θεῶ  
 Θεῶς κῶρυῶσῶ, τῶτον δῶ-  
 πῶν τῶ ἐκκλησιαστικῶ κῶρῶνος  
 ἠγῶμεθα. καὶ πῶσαι αἱ κατῶλι-  
 καὶ ἐκκλησιαστικῶ Συμφωνῶσῶ ἠ-  
 μῶν. πῶ γῶ τῶ γῶ γῶ πῶ,  
 ὁ Θεῶν σου, ὁ Θεῶς, εἰς τῶν  
 αἰῶνα τῶ αἰῶν. ῶ δῶ ὁ ὑ-  
 δῶτῶ ἢ ῶ δῶ τῶς βασι-  
 λῶας σου. ἠγάπησῶ δικαιοσύνην,  
 καὶ ἐμῶσῶ ἀνομίῶν, ἔῶ τῶ  
 ἔχεισῶ σε ὁ Θεῶς, ὁ Θεῶς σου,  
 ἔλασον ἀγαλλῶσῶ ὡς τῶς

L. vi, c. 11, p. 340

Passim.

Ignat. ad Magnes. §. 8.  
p. 58

Ignat. ad Philadelph.  
§. 6, p. 82

\*Εκκλησιαστικῶ κῶρῶν,  
one Name of these Con-  
stitutions.

L. vi, c. 20, p. 325

μέλοχος σκ. — Καὶ πᾶσαι αἱ  
 δεῦπιδυσοὶ γραφαὶ Θεὸν τὸν  
 ἕον τῷ Θεῷ μὴ δύνουσι· ἄς καθ'  
 ἐκείτην ὡρα πιδεαὶ τὸ νῦν ἕαρ-  
 πι δέμεδα. τῷτον πισεύομυ  
 ζῶ τῷ πατρὶ αἰ ὄντα, ἐκ-  
 πεπληρωμένῳ τὸ πατεμὸν βέ-  
 λημα πρὸς τῷ κτίπιν τῷ  
 ὄλων· αὐτὸς γδ εἶπε, κὶ ἐγενή-  
 δηρ. αὐτὸς ἐνετείλατο, κὶ ἐκ-  
 πιδηρ. ὁ δὲ ἐντεμὸμυΘ. ἐτέ-  
 ρω ἐντέμετό πιν, ὃν ἐκ ἀλ-  
 λον πεπεισμεδα ἢ τ' μνογενῆ  
 ἕον τῷ Θεῷ ὡ κὶ εἶπε, ποιή-  
 σωμυ ἀνθρωπον καθ' εἰκόνα κὶ  
 καθ' ὁμοίωσιν ἡμετέραν. — ἕτω  
 δὲ ὡς ἀληθῶς ὄνθ, κὶ ἐνερ-  
 γενθ, ὡς λόγῳ ἄμυ κὶ Θεῷ,  
 δι' ἕ ὁ πατὴρ πάντα πεποίη-  
 κεν, ἕχ' ὡς δι' ὄργάνῳ, ἕδ' ὡς  
 δι' ὀπσημῳ ἀνυποσάτε· γεν-  
 νήσθμθ μγὶ τῷ πατρὸς τὸν  
 ἕον, ὡς ζῶθ ἐνεργειδρ, κὶ ἐν-  
 ἕσασατον, ἐνεργενθ τὰ πάν-  
 τα ἐν πᾶσιν· ἕχ' βλέπονθ  
 δὲ μόνον, ἐπὶ παρόνθ μόνον  
 τ' ἕ, ἀλλὰ κὶ ἐνεργενθ πρὸς  
 τῷ τῷ ὄλων δημυργίδρ· ὡς  
 γγραπῳ, ἡμῶ παρ' αὐτῷ  
 ἀρμόζουσα· τῷτον λέγομυ κα-  
 ταβάνα, κὶ ὀφθέντα τῷ ἀ-  
 βραάμ πρὸς τῷ δρυὶ τῷ μαμ-  
 ερῷ

Passim.

L. v, c. 7, p. 308, L.  
viii, c. 12, p. 400

Passim.

L. viii, c. 12, p. 399  
Ignat. ad Magnes. 9. 8,  
p. 58

L. v, c. 20, p. 325

Ibid:

ερῆ, ἕνα τῆς τειῶν ᾧ, ὡς  
 κρείω, καὶ κρείττη, ὁ πατριάρ-  
 χης διελέγαστο· ἀπε τῶ κρείσιν  
 ἀπαρ εἰληφότε· ὡρα τῆ πα-  
 τρός· ὡεὶ ἔ γέγραπται, κρείος  
 ἔβρεξεν ἐπὶ Σόδομα καὶ γόμορρα  
 πῦρ καὶ θεῖον ὡρα κρείε ἐκ  
 τῆ ἕρανᾶ· τῆτων ἔη) ὡς ἐκ-  
 πληῶν τῶ πατρικῶ βελῶ  
 τοῖς πατριάρχαις φαίνεται, καὶ  
 ἀγαλέγεται ἐν τῆ αὐταῖς ὡει-  
 κηπαῖς, καὶ τοῖς αὐτοῖς κεφαλαί-  
 οῖς, ποτὲ μὲν ὡς ἀγγελῶ,  
 ποτὲ δὲ ὡς κρείῶ, ποτὲ δὲ  
 Θεὸς μῦρτυρέμῳ· τῆ μὲν γὰρ  
 Θεὸν τῆ ὄλων ἀσεβῆς ἀγγελῶν  
 νομοῖται καλεῖσθαι· ὁ δὲ ἀγγελῶ  
 τῆ πατρός, ὁ υἱὸς ἔστιν, αὐτὸς  
 κρείῶ καὶ Θεὸς ὢν. [Then  
 the Bishops go on with the  
 Appearances of Christ to  
 Abraham, to Jacob, to Mo-  
 ses, and at Sinai, as the  
 μεοῖται in the delivery of  
 that Law] — τῆ δὲ ἕρον ὡρα  
 τῶ πατριῶντα Θεὸν μὲν καὶ  
 κρείον τῆ γυνητῆ ἀπάντων,  
 ὑπὸ τῆ πατρός ἀποκαλέντα  
 ἐξ ἕρανῶν, καὶ ἄρκωθέντα,  
 ἐναθεωπηκέναι· διῶρα καὶ τὸ ὄκ-  
 τῆς παρθένε Σῶμα χωρῆσαν  
 τῶν τὸ πλήρωμα τῆς θεότητος  
 σωμα-

Ibid.

Ibid.

Passim.

L. v, c. 20, p. 325  
*Ignat. ad Philadelph* §  
 5, p. 82

L. vi, c. 26, p. 354  
*Ignat. ad Philadelph* §  
 6, p. 83

σωματικῶς τῇ δεύτῃ ἀπέ-  
 τως ἦν ὡτα, ἔ πελοποιήται.—  
 ἐν μὲν ἱερεμία πνεύμα ὡροσώ-  
 πε ἡμῶν Χειρῶν.

L. v, c 20, p. 324

Here we have an intire Account of the Faith of the Catholick Church in the East, after the middle of the Third Century, near Sixty Years before the Council of *Nice* ; and such an one as not only agrees most remarkably with that in the Constitutions, but such an one as the Church had receiv'd, as deliver'd down in a traditionary way, by the Succession of Bishops, from Eye-witnesse and the Apostles themselves, and till that Age preserv'd in the Holy and Catholick Church of Christ ; that is, in plain terms, such as was contain'd in their ἐκκλησιαστικῆς κεινῶν or *Ecclesiastical Constitutions of the Apostles* : As is evident by all the Characters thereof, and by the severall Quotations or Allusions thereto all the way. Indeed, the rest of the same Epistle is well worth the Readers Perusal ; and is a most valuable Fragment of genuine Christian Antiquity ; as concerning the original Faith of the Church in the most sacred Matters, and that at a time when some Hereticks, even Popes themselves, began remarkably to corrupt it ; and in a Place the longest free from those Corruptions of any other whatsoever. We may here also observe that these Bishops who met at *Antioch*,  
 the

the See of *Ignatius*, seem also to have been well vers'd in his larger and genuine Epistles, and to refer to the same several times in this very Letter.

*N. B.* Hither perhaps might be referr'd the spurious but Antient Epistle of *Ignatius* to the *Philippians*; which has many and undeniable Quotations from and Attestations to these Constitutions, as sacred Books of our Religion. But because this Author is a Counterfeit, and unknown; and his time only suppos'd by Conjecture; I shall choose rather to refer the Learned Reader to the Epistle it self for satisfaction, than to Transcribe his Testimonies; especially since the larger or genuine Epistles of *Ignatius*, which are most plainly imitated by this Author, have already afforded us so many more certain and unquestionable Citations and Attestations of the same Nature.

Century IV.

XXV. The next Testimony that I shall alledge for these Constitutions shall be *Peter* <sup>about</sup> *A. D.* 306 Bishop of *Alexandria*, in the beginning of the fourth Century, and a Martyr; who, had the Custody of these sacred Records, and directly cites them in his Penitential Canons still extant; as *Dr. Grabe* also observes. For therein he not only takes notice of the Lord's Day, as that whereon <sup>*Spicilog.*</sup> <sup>*Tom. 1, p.*</sup> <sup>50</sup>

Christians did not kneel at their Prayers, as they did on other Days, according to the direction in the Constitutions; but also reinforces the observation of the Wednesday and Fridays Fasts, and refers to the Constitutions for the same. Hear the Words of Peter, and then the parallel ones of the Constitutions. Οὐκ ἐγκαλέσῃ τις ἡμῖν, ὡς ἀπρημύτοις τετραδά καὶ ὡς ἀσκολύτοι, ἐν αἷς καὶ νησεύειν ἡμῖν καὶ παράδοσιν ἐυλόγως προσετέτακτο. ἢ μὲν γὰρ τετραδά, ἔχει τὸ γενόμενον Συμβέβηκον ὑπὸ τῆς Ἰουδαίων ἐπιτῆ προσδοσία τῆς κυρίας τῶν δὲ παρασκόλιω, ὅτι αὐτὸς ὑπὲρ ἡμῶν ἔπαθε. κυριακὴν δὲ χαρμμουνης ἡμέραν ἀγορεύω, ἔχει τὸ ἀναστάσια ἐν αὐτῇ· ἐν ἣ ἑστὸς θόνατα κλίνειν παρὰ ἡλίφαμῶν. The Parallel words of the Apostles

Can. 15

are these: ὑμεῖς δὲ ἢ αἷς πέντε νησεύσατε ἡμέρας, ἢ τετραδά καὶ παρασκόλιον. ὅτι τῇ μὲν τετραδί ἢ

Constit. L. vii, c. 23 κείσιν ἐξῆλθεν, ἢ καὶ τῆς κυρίας, Ἰούδα χρήμασιν  
p. 359, ἐπαγγελιαμύτως ἢ προσδοσίῳ· ἢ δὲ παρασκόλιω,  
Vid. L. v, ὅτι ἔπαθεν ὁ κύριος ἐν αὐτῇ πάθος τὸ ἔχει σω-  
c. 20, p. 327 ρῆ. τὸ ἄββατον μύστοι καὶ τὸ κυριακὴν ἐορτάζετε,

ὅτι τὸ μὲν δημιουργίας ἐστὶν ὑπόμνημα, ἢ δὲ ἀναστάσεως; and elsewhere, ἐν τῇ κυριακῇ καὶ πρὸς εὐχὰς ἐστῶτες ὀπιτελῶμεν. I dare appeal to the impartial Reader whether these also be not, strictly speaking, *direct Citations* out of the Apostolical Constitutions before us; and those as many as could be expected in the small Remains we have of this Author.

XXVI. The next Testimony which I shall produce for these Constitutions shall be that  
of

Cap. IV. *Apostolical Constitutions.* 435

of one of the earliest Councils, whose History we now have; and one that met before the *Arian* Controversy, and before the Council of *Nice*, I mean that of *Neocæsarea*; which A. D. 315 expressly cites a Passage that is alone Extant in the last Chapter but one of the Constitutions. For thus runs the Fifteenth Canon:

Διάκονοι ἐπὶ ἅ ὀφείλουσιν εἶναι, καὶ τὸν κληρὸνα, καὶ πᾶντι μεγάλῃ εἴη ἡ πόλις· τριῶν δὲ ἀπὸ τῆς βίβλου τῶν ᾠραξέων. The Words of the Constitutions,

and that in this last Branch, most of which appears distinctly under the Name of *Canons*,

are these; *ᾠραξέων* *ἑπτὰ* *ὀφείλουσιν* *εἶναι*, καὶ *τὸν κληρὸνα*, καὶ *πᾶντι* *μεγάλῃ* *εἴη* *ἡ πόλις*. What L viii, c. 46, p. 422

*Canon* was there in the Church before this Council of *Neocæsarea* which mention'd this

Number of *Seven Deacons*, and that in distinction from the same Number as mention'd

in the Acts of the Apostles, excepting this before us? Bishop *Beveridge* was here at a

*Nonplus* in his Dispute with *Dallee*, because he could not find this Citation in the Eighty Cod. Can.

Five Apostolical Canons; and did not Dream Illustr. L. i, c. 11, § 4, 5, 6, p. 42,

of the greater Antiquity of the Constitutions. The Reference is here plain, tho' the Inference 43

this Council makes from these Words seems not well grounded. If no way appearing that the exact Number of *Seven Deacons*,

which was at first in the Church of *Jerusalem*, ought to be a Standard for other Churches;

nor did the much Antienter Author of the *Recognitions* so understand it, when he

brings in *Peter* appointing different Numbers in some of the Churches that he founded. Nay, these Constitutions themselves elsewhere order them to be, ἀνάλογον πρὸς τὴν πληθύνος τῆς ἐκκλησίας; or, in proportion to the largeness of each Church.

L. iii, c 19,  
p. 289

A. D. 325

XXVII. The Council of *Nice* it self seems to me also to allude to, if not directly to cite the same last Branch of the Constitutions. For the former part of its Thirteenth Canon runs thus; περι δὲ τῶν ἐξοδευόντων ὁ παλαιὸς καὶ κωνωνικὸς νόμος (φυλαχθήσεται) καὶ νῦν, ὡς ἐάν τις ἐξοδεύοι πελευτῆς καὶ ἀναγκαστικῆς ἐφοδίας μὴ ἀποσεφεῖσθαι. This *Antient and Canonical Law* seems to be that towards the conclusion of the Constitutions, among the *Canons of Paul*, which ordains that a Christian possess'd by the Devil might be instructed and catechiz'd, but not receiv'd to Communion, [to Baptism, and the Lord's Supper,] unless when they perceiv'd Death approaching; εἰ δὲ τις δαίμονα ἔχη διδασκείτω μὲν τὴν εὐσέβειαν, μὴ προσδέχεσθαι δὲ εἰς κωνωνίαν, πρὶν ἂν καταρῆσθῃ· εἰ δὲ δύναιται κενεπίγει, προσδέχεσθαι. And here also Bishop *Beveridge* was again at a *Nonplus*, because he did not own the genuine Antiquity of these Constitutions.

L. viii, c.  
32, p. 412

*Vbi supra.*

And when at the same Council of *Nice* some propos'd that a new Law might be made to prohibit the Clergy from the use of those Wives which they had married before they were in Orders, the famous Confessor



fessor Paphnutius oppos'd it, as novel, and without all Foundation in the Constitutions; for so I interpret his Words. Take them from Sozomen the Historian: Ἡ δὲ Σύδος ἐπανορθώσασθαι τὴν βίον συνετάξασα τῶν περὶ τοῖς ἐκκλησιαστικαῖς Διατάξεων, ἐδίδου νόμους ἕως κληρονομίας ἀνομιάζουσαν. Ἐν δὲ τῷ περὶ τέττα βυβλίῳ, τοῖς μὲν ἄλλοις ἐδίδου νόμον ἐπεισάγειν ἐπισκόπους καὶ πρεσβυτέρους, διακόνους τε καὶ ὑποδιακόνους μὴ συγκαθίσδειν τῆ γαμεταίῃ, ἅς πρὸν ἱερατικῆν ἡγάγουσαν. ἀναστὰς δὲ ὁ παπνύτιος, ὁ ὀρθόδοξος, ἀντίπαρ, πρὸς τὴν γαμεταίῃ, ὡφρονέτω τε τῶν πρὸς τῆς ἰδίας γυναῖκος Σύνοδον, Σύνοδον δὲ τῆ Σύδος μὴ τοιαύτην δέσσει νόμον· χαλεπὸν γὰρ εἶναι τὸ πρῶτον φέρειν· ἴσως δὲ ἐ αὐτοῖς, καὶ τῶν γαμεταίῃ τῆ μὴ ὡφρονεῖν αἰτία γενήσεται· καὶ δὲ τῶν ἀρχαίων τῆς ἐκκλησίας ὡφρονέτω τὸ μὲν ἀγάμους τῆ ἱερατικῆν τάγματι· κληρονομήσαντες μὲν γαμεταίῃ, τὸ δὲ μὴ γαμεταίῃ ὧν ἔχουσι γαμεταίῃ μὴ χωρίζεσθαι.

Sozom. Hist. Eccl. L. i, c. 23, p. 437

L. vi, c. 14, p. 343 — 347

Hist. Eccl. L. i, c. 2 Const. L. ii, c. 11, p. 219, 220 c. 12, p. 220 c. 26 p. 239

*cunq̄ue sunt ad illud divinum referventur  
examen: vos etenim nobis à Deo dati estis  
Dii: & conveniens non est ut homo judicet  
Deos.*

N. B. I have here given only one or two Specimens of the Citations and References, the plain, full, and numerous Citations and References which the Canons of the Antient Councils make to the Constitutions; as I have before done from Bishop *Beveridge* as to their last Chapter the Apostolical Canons: But if, I wanted Proofs for my present purpose, the Collection of these Antient Canons alone would be abundantly sufficient for my present purpose. For as the *Apostolical Canons* are, for the main, no other than an Extract out of the foregoing Constitutions; and ever cite, allude to, and suppose them; so are both the Constitutions and the Canons, especially the latter, so continually suppos'd, alluded to, quoted, confirm'd or alter'd by the Antient Councils of the Church, every where, and upon all Occasions, that this Comparison alone would make a Volume by it self. And that it was possible for Learned Men to deny the Authority of these Canons, as acknowledg'd by all the rest, one could hardly believe, but that the Books of *Dallee* and others are to be seen with our own Eyes at this Day. And I hardly know a greater Instance of the prodigious Power of Prejudice than this before us. I study Brevity

vity in this Place, and so omit this tedious comparison of the Antient Canons of Councils with the Apostolical Canons and Constitutions before us. But I beg of the Reader, if he be not fully satisfy'd without such a comparison, that he will bestow some time in that Examination; and if after that he be still dissatisfy'd, I must leave him to his own Opinion; as not pretending to satisfy him in any point whatsoever; nay scarcely in Mathematick Demonstrations themselves.

XXVIII. The next Witness which I shall produce for these Apostolical Constitutions and Canons shall be the great *Eusebius*, Bishop about of *Casarea* in *Palestine*, one of the Aposto- A. D. 325 lical Churches; and one of those in particular where, by the care of his dear Friend *Pamphilus* the Martyr, a noble Library had been collected, and therein most of the valuable Books of Christian Antiquity repositied. *Eusebius's* Silence about these Constitutions both under the Apostles, and under *Clement*, is suppos'd a mighty Argument for their being not really genuine: Whereas it is only an Argument that he exactly knew and observ'd the Directions therein contain'd for the careful concealment of them. For that he was particularly vers'd in them, and esteem'd them of the most sacred Authority, the following numerous and remarkable Passages will plainly Demonstrate.

Eusebius.

Demonstr.  
Evang.  
L. i, c. 6,  
p. 18

The New Covenant sent  
to the Gentiles just after  
the Destruction of Jerusa-  
lem.

c. 8, p. 29

Ὅσα δὲ τοῖς ἐπι ταῖς ψάλχαις  
ἐμπαδέσει καὶ θεραπεῖας δεομέ-  
νοις ἐφαρμοῖζειν ὑπελάμβανον,  
ταῦτα συγκαπνόντες τῇ τῆς  
πλειόνων ἀδενείᾳ καὶ μὴ δὲ  
γραμμάτων, καὶ δὲ δι' ἀγα-  
φῶν δεσμῶν φυλάττειν παρε-  
δίδεξ.

c. 10, p. 39

Διαρρήδω γὰρ ὅν τέτοις καὶ  
τὸ μυσικὸν χρησμένηται χείρ-  
μα, καὶ καὶ σεμνά τῆς Χειρῆς  
τραπέζης δύμαζα, δι' ὧν καλ-  
λιερῆντες καὶ ἀναίμεις καὶ λεγι-  
κὰς αὐτὰς τε προσονεῖς δυσίας  
δὲ παυτὸς βίε τὰ ἐπὶ πάντων  
προσφέρειν Θεῷ δὲ τῷ πᾶν-  
των ἀνωτάτω ἀρχιερέως αὐτῶ  
δεδόδα ἱμεδία.

p. 40

Οὐκ ἔν καὶ δύορμυ καὶ δυμῶ-  
μυ, ὅτε μὴ τὴν μνήμην τῆ  
μεγάλου δύμαζα καὶ καὶ πρὸς  
αὐτῶ παραδοθέντα μυσήρια  
ἔπιπλῦντες καὶ τὴν ὑπερ ὡ-  
μείας ἡμῶν εὐχαριστίαν δι' ἑ-  
σθῶν ὕμνων τε καὶ ὠχῶν τὰ  
Θεῷ προσομιζόντες. τότε δὲ  
σφᾶς αὐτὲς ὀλω [ὀλω] κα-  
δι-

Constitutions.

A. D. 71. A Grand  
Council of the Apostles at  
Jerusalem, when these  
Constitutions might be  
sent to the Gentiles.

The Scriptures and Con-  
stitutions distinct.

L. vii, c. viii, passim.

L. ii, c. 57, p. 265, L.  
vi, c. 28, p. 353, L.  
viii, c. 12, p. 398—404

διερῶντες αὐτῶ, καὶ τῶν ἀρχιε-  
ρεῖ αὐτῶ λόγῳ αὐτῶ σώματι  
καὶ ψυχῇ ἀνακείμενοι.

L. iii, § 6,  
p. 127, 128

Ἄρ' ἐκὶ ῥήματος καὶ πλάνας  
καὶ φαρμάκους αὐτῶ καὶ πάντα  
παρὰ πηλείους; τίς ἐν ἡδὴ πώ-  
ποτε τὸ πᾶν χριστιανῶν γυῖον  
ἐκ τῆς ἐκείνου διδασκαλίας ῥη-  
τευδον ἢ φαρμακευδον κατελή-  
φεν; ἀλλ' ὅσοι ἐσὶν εἰπεῖν.—  
μαθηταὶ αὐτῶ, καὶ οἱ μετὰ ταῦ-  
τα τῶν ἐκείνων ἀσπειροῦς δι-  
άδοχοι πορροῦσιν καὶ δεσπότης  
φάλης καὶ πονηρῶς ὑπονοίας,  
ὡς μηδὲ τοῖς νοσηλομογίοις ἐπι-  
τρέπειν οἷα πολλοὶ πολλὰ δεῖν  
ἐπιχειρῶσιν, ἢ πετῶλων ἐπι-  
γραφαῖς, καὶ ψευδῶν χρη-  
σῶν, ἢ τοῖς κατεπαύειν ἐπαλ-  
γελομογίοις προσέχειν τὸν νῦν,  
ἢ ῥιζῶν καὶ βοτανῶν θυμῶσι  
καὶ πιν ἀλλοῖς τοῖς ἐπιτερότοις  
ἀσκήσεις τῶν παιδῶν ἑαυτοῖς  
πορίζειν, ταῦτα γὰρ πάντα  
τῆς Χριστοῦ διδασκαλίας ἐξελη-  
λατῶν, ἐδ' ἐστὶν πώποτε χρι-  
στιανὸν ψευδῶν χρησῶν δεσ-  
πότης, ἐδ' ἐπιγραφῶν, ἢ πετῶ-  
λων πινῶν ψευδῶν ἐπιγρα-  
φαῖς, ἐδ' ἀλλοῖς ὧν τὴν χρεῖσιν  
ἀδελφῶσιν οἱ πολλοὶ νενομί-  
χασιν

L. ii, c. 62, p. 270, 271

L. vii, c. 3, 6, p. 363,  
365

L. viii, c. 32, p. 413

κασι, &c.— ἵνα δὲ μὴ εἴξαι ἀ-  
 γράφων ὁ λόγος ἡμῖν ὁ δόξιοι,  
 δεῖχε παῖς ἀποδείξεις καὶ ἀπὸ ἰσο-  
 ρείας ἐγγραφε, κ. τ. λ.

L. iv, c. 3, p. 147 Ἐνός δὲ ὄντος τοῦ πατρὸς,  
 ἕνα χρῆ καὶ τὸ υἱόν, ἀλλὰ ἕπολ-  
 λὸς εἶναι καὶ ἕνα τέλειον μόνον  
 γεννητὸν Θεὸν ἐκ Θεοῦ, ἀλλ' ἕ-  
 πλείους.— διὸ δὴ εἰς Θεός, ἕ-  
 νός ὑψὲς τελείος καὶ μονογενῆς, ἀλλ'  
 ἕπλείονων Θεῶν ἐξ' ὑψὲς πα-  
 τέρ.

c. 11, p. 237 Εἶρε ἐρημολογῶν ὁρῶντα Θε-  
 ὸν τὸ ἰσραήλ ὄνομα ζητούν.

L. ix, c. p. 439 Ἐπὶ τῷ οἴνῳ μετὰ βολῆς.—  
 εἰ ἢ σύμβολον ἦν τὸ πρῶτον δόξον  
 μουσικώτερον καὶ ἀμαρτῶν μετα-  
 βληθέντων ἐκ τῆς ὁμοιωτικώτε-  
 ρας εἰς τὴν νοεράν καὶ πνευμα-  
 τικὴν ἐμφερσύνῃ τῆς πρῆξις τῆ  
 καρτῆς ἀγαθήκης καὶ ἀμαρτῶν.

Comment. Τέτων ἢ εἰκόνας ἡμῖν καὶ  
 in Esaiam σύμβολα ἐν τοῖς μυστηρίοις τῆς  
 25, 7, p. 454 καρτῆς ἀγαθήκης ἀπὸ τῆς μουσι-  
 κῆς χειρῶν, καὶ τῆς σωτηρίας  
 ἀμαρτῶν ὁ εὐαγγελικὸς πρῶτος ἀ-  
 δάκε λόγος ἵνα ἐν τέτοις δο-  
 κμαθέντες καὶ τῆς κρείττωνων  
 μεταλάβωμεν. ὁ γὰρ ἰσραήλ ἐκ  
 ἀξιοῦ τέτων. ὡσπερ δὲ πρὸς πα-  
 ρακαταθήκῃ ἐν μέτρῳ πρῶ-  
 τῶν δίδωσι, ἕτω φησὶ τὸν πρῶτον τῆς

These curious Arts are  
 forbidden in the Consti-  
 tutions, not in the New  
 Testament.

L. vi, c. 11, p. 340

L. vii, c. 36, p. 376, L.  
 viii, c. 15, p. 406

L. viii, c. 12, p. 402

L. vii, & viii,

ὁ εὐαγγελικὸς λόγος πα-  
 ρακαταθήκῃ, the Apostles  
 have deliver'd in their  
 traditionary Constituti-  
 ons.

λεαθέντων μουσικὸν λόγον πα-  
ραδίδωσι, ἕτω φησὶ ἢ ὡεὶ τῶν  
λεαθέντων μουσικὸν λόγον πα-  
ραδίδωσι. ὁ παῖσι τοῖς ἔθνεσι.

32, 17, 18,  
p. 484

Τὴν δὲ περὶ τῶν ἑως πε-  
ρὶ τῶν κηδολικῆ ἐκκλησίας.

Eclog. Pro-  
phet. ap.  
Carve Hist.  
Liter. Part.  
2, p. 65

Περὶ τοῦ Θεοῦ λόγου, ὡς ὡεὶ  
Θφίας ἐσιωδῶς ὑφιστάσεως, καὶ περὶ  
τῶν αἰώνων ὑπὸ τοῦ Θεοῦ κτισ-  
θείσης, ἑτέρας τε παρ' αὐτὸν  
ἕσης καὶ σω' αὐτῶν τῶν ὅλων  
ὄπμελερμύνης. κ. τ. λ.

Hist. Eccl.  
L. i, c. 2,  
p. 5

Τὸ δὲ φῶς τὸ ὡροκῆμιον,  
καὶ τὴν ὡροκῆμιον νοεράν καὶ  
ἐσιωδῶς Θφίαν, τόν τε ζῶντα καὶ  
ἐν ἀρχῇ ὡροκῆμιον πατὴρ τυ-  
χάνοντα Θεὸν λόγον, τίς ἂν  
ὡροκῆμιον τὸ πατὴρ κηδορικῶς  
ἐννοήσῃ; ὡροκῆμιον πάνσης κτίσεως  
καὶ δημιουργίας, ὄρωμύνης τε καὶ  
ἀρωεάτε, τὸ ὡροκῆμιον καὶ μόνον  
τοῦ Θεοῦ γέννημα, ἢ τῆς κητ'  
ἔρανὸν λογικῆς ἐ ἀθανάτου  
σραπῆς ἀρχιτεράτηρον, ἢ τῆς  
μεγάλης βεβλῆς ἀγγελον, ἢ τῆς  
ἀρρήτου γνώμης τοῦ πατὴρ ὡ-  
περρον, τὸν τῶν ἀπάντων σὺν  
τω πατὴρ δημιουργόν, τὸν δού-  
περον μετὰ τὸν πατέρα τῶν  
ὅλων αἰτιον, ἢ τὸ Θεοῦ πᾶντα  
γνῆσιον καὶ μνογημῆ, ἔν τῶν  
γῆ-

L. viii, c. 10, p. 396

L. vii, c. 41, p. 380

Ignat. ad Magnes. §. 8,  
p. 58

L. viii, c. 41, p. 418

L. vi, c. 11, p. 340, L.  
viii, c. 12, p. 399

L. v, c. 20, p. 325

L. viii, c. 12, p. 399

Passim.

- γάννητῶ ἀπάντων κώρον, καὶ  
 Θεόν, καὶ βασιλέα, κ. τ. λ.
- page 6 Τέτο τοι καὶ ὁ μέγας Μωϋσῆς. L. v, c. 7, p. 308, L.  
 — εἶπε γὰρ, φησὶν ὁ Θεός, ποι- viii, c. 12, p. 400  
 ῆσωμεν ἀνθρώπον κατ' εἰκόνα  
 ἡμετέραν, καὶ καθ' ὁμοίωσιν.
- Ibid. Τὸν δὲ τέτω δούπερόντα passim.  
 θεῖον λόγον, εἰχ' ἔπερον τ' αὐτῶς  
 ἡμῶν κηρυττομένη, τ' πατερικῶς  
 ὀπιζέξουσιν ὑπεργύοντα, κ. τ. λ.
- Ibid &c. His Appearances to the L. v, c. 20, p. 325, &  
 p. 16, &c. Patriarchs, &c. Vid. De- alibi, ut prius.  
 monstrat. Evangel. passim  
 per tot.
- page 8 Κώριθ. ἔκτισε με ἀρχαῖω Ibid.  
 ὁδῶν αὐτῆ εἰς ἔργα αὐτῆ, &c.
- page 8, 9 Τὸς μὲ ἐκ φύσεως αὐτοῦ ἰσχυ- L. viii, c. 12, p. 401  
 ῆς λογισμῶς, ταῖτε λογικὰ καὶ  
 ἡμέρα πῆς ἀνθρώπων ψυχῆς  
 σπέρματ' αὐτοῦ αὐτοῦ αὐτῶς κακί-  
 ας ἐκβολῆς ἀφαιροῦντες.
- c. 3, p. 12 Τότε γὰρ ἔδεδε πως Ἰερεμίας L. v, c. 20, p. 324, 326  
 λέγων, πνεῦμα αὐτῶ αὐτοῦ αὐτῶ  
 ἡμῶν Χειρὸς κώριθ. αὐτῶ αὐτῶ  
 ἐν τῷ ἀφαιροῦν αὐτῶ, ἔ  
 εἶπα μὲ ἐν τῷ σιῶ αὐτῶ ζη-  
 σόμεθα ἐν τοῖς ἔθνεσι.
- page 14 Ὡς ἀληθῆ, καὶ μῆνον Θεῶ L. viii, c. 46, p. 422,  
 ἀρξερῶ. 423
- L. ii, c. 14, Αὐτῶ ὁ δηλωθεὶς γῆς, ὡ- L. vi, c. 7, &c. p. 334,  
 p. 52 σπερ ὑπὸ θεῶ καὶ ὡφθαλμοῦ μὲ- &c.  
 μαρυγῆς, πῶ τ' ἀνοίας πλη-  
 γαίς



γείς ὁμιματα, ὅτε πρῶτον  
 ὅπι τ' Ἰουδαίαις ἐφ' οἷς ἐπονηρού-  
 ατο πρὸς τ' ἀποστόλυ Πέτρος  
 κριτεφωράδι, μέγιστην κ' ὑψο-  
 πόντιον ἀπάρας πορείαν τ' ἀπ'  
 ἀνατολῶν ἐπὶ δυτικὰς ὤχετο,  
 φόρων.— ὅπι βὰς δὲ τ' Ῥωμαί-  
 ων πόλεως, συναερομγής αὐτῷ  
 πᾶ μεγάλα τῆς ἐφεδρούσης ἐν-  
 ταυδὲτα δυνάμεως ἐν ὀλίγω  
 ποσῶτον πᾶ τῆς ὀπχειρήσεως  
 ἦνυστο, ὡς κ' ἀνδριάντις ἀνα-  
 δέτη πρὸς τῆς τῆδε οἷα Θεὸν  
 πηνηθῶναι. Οὐ μὲν εἰς μα-  
 κρόν αὐτῷ ταῦτα πρὸς ἰσχύρει  
 παραπόδας γέν ἐπὶ τῆς αὐτῆς  
 κλαυδίε βασιλείαις ἢ πομπάχαδης  
 κ' φιλανθρωποφίᾳ τῆς ὄλων  
 πρῶνοια τ' κάρτερον κ' μέγαν  
 τῆς ἀποστόλων, τ' ἀρετῆς ἐνεχε  
 τῆς λειπῶν ἀπάντων πρῶτηρο-  
 ρον πέτρῳ, ἐπὶ τῷ ῥώμῳ, ὡς  
 ἐπὶ πηλικῶτον λυμεῶνα βίε  
 χειραγωγεί.— ἔτω δὲ ἔν ἐπι-

c. 15, p. 52

δημοσίαν τῶν αὐτοῖς τ' εἰς λό-  
 γου, ἢ μ' τ' σίμων τ' ἀπέσει, κ' ἢ  
 παραχρημα σὺν κ' τῷ ἀνδρὶ  
 καταλέλυτο δυνάμεις.

c. 17, p. 57

Ὅπι τ' τὰς πρῶτους κήρυχας  
 τῆς κ' τὸ εὐαγγέλιον διδασκα-  
 λίας, ταῖτε ἀρχῆθεν πρὸς τῆς  
 ἀποστόλων ἔδη παραδεδομμένα  
 κ' τῶν

Διδασκαλία, One Name  
 of the Constitutions; es-  
 pecially as here διδασκα-  
 λία κ' τὸ εὐαγγέλιον—  
 ταῖτε ἀρχῆθεν πρὸς τῶν  
 ἀποστόλων ἔδη παραδε-  
 δομμένα.

καταλαβών, ὁ φίλων ταῦτ'  
ἔγραφε, πρὸς τὰς δὴλον.

c. 23, p. 63

Ἐπὶ Ἰακώβον τὸ τῆς κρείς  
πρέπον ἀδελφόν, ὃ πρὸς τῆς  
ἀποστόλων ὁ τὸ ὁπισθοπῆς τῆς ἐν  
ἱεροσολύμοις ἐγκραχέισο θε-  
οῦ.

L. vii, c. 46, p. 382, L.  
viii, c. 35, p. 416

c. 24, p. 66

Νέεων ὁ ὄγδοον ἀγοῖ  
βασιλείας ἐτῶν, πρὸς τὸς μὲν  
μάριον τὸ ἀπόστολον καὶ εὐαγγελ-  
λιστήν, τῆς ἐν ἀλεξανδρείᾳ πα-  
ροικίας ἀννιανὸς τὴν λειτουργίαν  
ἐλαδέχετο· αἶψα θεοφιλῆς ὢν,  
καὶ τὰ πάντα θαυμάσιον.

c. vii, c. 46, p. 383

c. 25, p. 67

Παῦλον δὴ ἐν ἐπ' αὐτῆς  
ῥώμης τὴν κεφαλὴν ἀποτρυ-  
μῶσαι, καὶ πέτρῳ ὡσαύτως ἀ-  
νασκλοπαθῆναι καὶ αὐτὸν ἰσο-  
ρῆν. Vid. L. iii. c. 1. p. 71.

Ignat. ad Tarf. §. 3, p.  
106L. iii, c. 2,  
p. 71

Τῆς δὲ ῥωμαίων ἐκκλησίας  
μὲν τὴν πάλιν καὶ πέτρῳ μάρτυ-  
ρίαν πρὸς τὸς κληρῶν τὴν  
ὁπισθοπῆν λῆναι, &c. Vid. L.  
iii. c. 21. p. 90, 91.

L. vii, c. 46, p. 383

c. 4, p. 73

Ὅσοι ὁ τέτων καὶ τίνες γνή-  
σιοι ζηλωτῶν γεγονότες τοῖς πρὸς  
αὐτῶν ἰδρυθείσας ἐκκλησίας, ποι-  
μαίνειν ἐδοκιμάθη ἐκκλησίας,  
ὃ ῥάδιον εἶπεν· μή ἔτι γε ὅσους  
ἀντις ἐκ τῶν παύλων φωνῶν  
ἀναλέξοιτο· τέττε γὰρ ἐν μυρίοις  
συνεργῶν, ὡς αὐτὸς ὠνόμασε,

L. vii, c. 46, p. 382—  
385

συ-

συγραπῶν γηρόνασιν. — πρῶ-  
 δεός μιν τῆς ἐν ἐφέσῳ παροι-  
 κίας ἰσορεῖται πρῶτος ἢ ὄπισ-  
 θοπὴν εἰληχέναι· ὡς καὶ τίτῳ  
 τῷ ὄπι κρήτης ἐκκλησιῶν. —  
 τῷ δὲ λοιπῶν ἀχολύδων τῶ  
 παύλῳ κρείστος μὲ ὄπι τοῖς  
 γαλλίας σειλάμῳ ἕσθ' αὐτῷ  
 μάρτυρεῖ. λίνῳ δὲ, ἔμνη-  
 ται συνόντι ἐπὶ ῥώμῃς αὐτῷ,  
 καὶ ἢ δούτερον πρὸς πρῶτον  
 ὄπισθῳ, πρῶτος μὲν πέσον  
 τῆς ῥωμαίων ἐκκλησίας ἢ ἐπίσ-  
 κοπὴν, ἥδη πρῶτον κληρω-  
 δεῖς, δεδηλωῖα. ἀλλὰ καὶ ὁ  
 κλήμης τῆς ῥωμαίων καὶ αὐτοῦ  
 ἐκκλησίας τρίτῳ ἐπίσκοπῳ  
 κρετασῆς, παύλῳ συνεργῶς καὶ  
 σωμαθλητῆς γηρόνασιν πρὸς  
 αὐτῷ μαρτυρεῖται ἐπὶ τέτοις  
 καὶ τῷ ἀρειοπαγίτῳ ἐκείνῳ, διο-  
 νύσιῳ ὀνομα αὐτῷ, ὃν ἐν πρῶ-  
 ξεσι μὲν τῷ ἐν ἀρείῳ πύργῳ πρὸς  
 ἀδριακῆς παύλῳ δημηγορεῖα,  
 πρῶτον πσεδοσῆ ἀνέγραψεν ὁ  
 λυκάς, τῆς ἐν ἀδριακῆς ἐκκλη-  
 σίας πρῶτον ἐπίσκοπον ἀρχαίων  
 πρὸς ἐπερὸς διονύσιῳ τῆς κρη-  
 νῶν παροικίας ποιμὴν ἰσρεῖ  
 γηρόνασιν. *Vid. L. iv. c. 23.*  
*p. 144.*

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c. 7, p. 82

Ἐν ὅσοις τῷ ἀποστόλων καὶ

τῷ

Ibid.

τῆς μαθητῶν πλείους ἰακωβόσε  
αὐτός, ὁ τῆδε πρῶτος. ἐπίσκο-  
πος τῆς κρείς χρηματίζων ἀ-  
δελφός, ἐπὶ τῷ βίῳ ᾤοντες,  
κ. τ. λ.

c. 11, p. 86

Μετὰ τὴν Ἰακώβου μαρτυ-  
ρίαν, καὶ τὴν αὐτίκα γενομένην  
ἄλωσιν τῆς ἱερουσαλήμ, λόγῳ  
κατέχθη τῶν ἀπόστολων, καὶ τῶν  
τῆς κρείς μαθητῶν τὰς εἰσέτι  
τῷ βίῳ λειπομένους ἐπὶ τῷ  
πρόβλεψον σωθῆναι, ἅμα τοῖς  
πρὸς γῆρας καὶ σάρκα τῆς κρείς  
πλείους γὰρ καὶ τέτων ᾤοντες εἰ-  
σέτι τότε τῷ βίῳ βελήν τε  
ὅμῃ τὰς πάντας ᾤοντες τὴν  
χρῆ τῆς Ἰακώβου διαδοχῆς ἐπι-  
κεῖναι ἄξιον ποιήσανται καὶ δὴ  
ἀπὸ μᾶς γνώμης τὰς πάντας  
συμῶνα, ἢ τῆς κλωπᾶ, ἢ καὶ  
ἢ τῆς εὐαγγελίᾳ μνημονεύει  
γενεφῆ, τῆς τῆς αὐτοδιπαροι-  
κίας θεόνε ἄξιον εἶναι δοκιμά-  
σαι ἀνεψιόν, ὡσπερ φασί, γε-  
γονότα τῆς σωτήρος. Vid. c. 22.  
p. 91.

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L. vi, c. 18—30, p. 349  
—360

L. vii, c. 46, p. 380

c. 24, p. 87

Τετάρτῳ μὲν ἐν ἔτει δομε-  
πανῶ τῆς κατ' ἀλεξάνδρειαν  
παροικίας ὁ πρῶτος ἀννιδμός,  
δύο πρὸς ταῖς ἐκείνη ἀποπλήσας  
ἔτη, πελοῦτα. Διαδέχεται δ'  
αὐτὸν δούπερος ἀβίλιος.

Ibid. p. 383

Δω-

ε. 15, p. 87 Δωδεκάτωρ δὲ ἔτει τῆς αὐτῆς ἡγεμονίας τῆς ῥωμαίων ἐκκλησίας ἀνέγκλησεν ἔπειν ἐπισκοπούσθητα δεκάδυο δεξάδεχεται κλήμης· ὃν σωερῶν ἑαυτὲ γεῖστω φιλιππησίοις ἐπισέλλων ἑ ἀπόστολ. Θ. διδάσκει, λέγων, μὲ κὶ κλήμης Θ., κὶ τὸ λειπῶν σωερῶν με· ὦν τὰ ὀνόματα ἐν βιβλῶ ζωῆς.

Ibid. p. 383, 384

ε. 22, p. 91 Ἀλλὰ κὶ τῶν ἐπ' ἀντιοχείας ἐνοδιῶν παρῶτε καταπάντ. Θ., δούπερος ἐν ταῖς δηλεμῆροις ἰγνάπ. Θ. ἐγνωρίζετο. Vid. c. 36. p. 106, κ. τ. λ.

Ibid. p. 382

ε. 26, p. 98 Σίμωνα τὸ μάγον μύσανδρος δεξάδεξάμης. Θ., κ. τ. λ.

L. vi, c. 8; p. 335, 336

ε. 27, p. 99 Ἐθιωναῖος τέτες οἰκείος ἐπεφήμυζον οἱ παρῶτοι, πποχῶς κὶ ταπεινῶς τὰ παρὶ τῷ Χριστῷ δοξάζοντες, κ. τ. λ.—τὸ ἐθιωναίων ὀνόματος τὸ τὸ δεξανοίας πτωχείαν αὐτῶν ὑποφαινοῖ. Θ. αὐτῆ γδ ὀπίκλιω ὁ πτωχὸς παρ' ἐθεαῖος ὀνομάζεται.

L. vi, c. 6, p. 333  
Ignat. ad Philadelph. 5:  
6, p. 82

ε. 28, p. 99 Κατὰ τὲς δεδηλωμῆτες χεῖνης ἐπερας ἀρέσεως ἀρχηγόν. γμῆσ κήμενδον παρειλήφαμης.

L. vi, c. 8, p. 335

ε. 29, p. 101 Ἐπὶ τέτων δῆται κὶ ἡ λεηρημῆ τῶν νικηλαίτῶν ἀρεσις

Ibid. p. 336, 337

G g ὅπι

ὅτι μικρότατον σωῆσι χρο-  
νον, κ. τ. λ.

c. 35, p. 106

Ἀλλὰ καὶ τῶν Συμεῶν ὁ τὸν  
δηλωθέντα πελειωθέντος ἔσ-  
πον, τὸ ἐν ἱεροσολύμοις ὁπο-  
σησῆς τὸ θεῖον ἰσχυρὸς πρὸς ὀ-  
νομα ἰσως, [*quem Epirha-  
nius Judam, Syncellus Ju-  
dam simul & Justum nuni-  
cipat.*] μυρίων ὅσων ἐκ παρι-  
τομῆς εἰς τὸ Χριστὸν πτωικαῶν τε  
πεπτευσῆσαν, εἰς καὶ αὐτὸς ὢν,  
ἔλαδέχεται.

L. vii, c. 46, p. 382

c. 36, p.  
106, 107

Ἐν πρώτοις μάλιστα προ-  
φυλάττεται τὰς αἰρέσεις, ἀρτι-  
πότε πρώτον ἀναφεύσας, καὶ  
ὅτι πολλὰ ἔσους κερῆνει. πρῶτον  
πέ τε ἀπειξ ἔχεις τὸ τῆς ἀπο-  
στόλων ἀξιοδοσίας, ἢν ὑπερ-  
ἀσφαλείας καὶ ἐγγράφως ἤδη  
μῦστερόμην ὁ ἔλαττεσθαι ἀ-  
ναγκάσθων ἠγεῖτο.

An exact Character of  
Ignatius's larger Epi-  
stles.

Τῶν ἀποστόλων παρῶ-  
δος, one Name of the  
Constitutions; and an  
Emphasis laid on Ignatius's  
being oblig'd to  
Write it; as if ordi-  
narily it was not in Wri-  
ting among them.

c. 37, p. 109

Ἀδυνατὸν δ' ὄντος ἡμῶν  
ἀποφύτας εἶξ ὀνόματος ἀποφύ-  
μειδς, ὅσοι ποτὲ καὶ τὴν πρώ-  
τῃ τῆς ἀποστόλων ἀξιοδοσίᾳ  
ἐν τῇ καὶ τὴν οἰκουμενικῇ ἐκκλη-  
σίαις γηρόνασι ποιμῆνες, ἢ καὶ  
εὐαγγελισαί, τέτων εἰκότως  
εἶξ ὀνόματι ὁ γραφῆ μόνων πλὴν  
μνήμῃ καταθείμεθα ὢν ἐπὶ  
καὶ καὶ εἰς ἡμῶν δι' ὑπομνημά-  
των

L. vii, c. 46, p. 382 →  
385

των τ' ἀποστολικῆς διδασκαλίας ἢ παρὰ τοῖς φέρεται. ὡς περ ἐν ἀμέλει τῆ ἰγνατίου ἐν αἷς κατελέξαμεν ὁπισθογραφῆς, καὶ τῆ κλήμους, κ. τ. λ.

c 39, p 111

Ἀπὸ ἀρισίων, καὶ ὁ παρὰ τοῖς ἰωάννου, οἱ τῶ κωρίου μαθητῶ λέγουσιν. — τ' δ' ἔτερον ἰωάννου ἀφασίτου τ' λόγον ἑτέρου παρὰ τ' τῶ ἀποστόλων ἀριθμὸν κατατάσσεται, παρὰ τῶ ἀρισίονα, ὡς τῶ τε αὐτὸν παρὰ τοῖς ὀνομαζόμενον, ὡς καὶ ἀπὸ τῶ ἀποδείκνυται πρὸ ἰσορείαν ἀληθῆ τῶ δύο καὶ πρὸ ἀσίδου ὁμωνυμίας κεκτῆσθαι εἰρηκῶτων, δύο τε ἐν ἐφέσω γενέσθαι μνήματῶ, καὶ ἑκάτερον ἰωάννου ἐπινοῦ λέγουσιν. — ἀρισίων (C. 3), καὶ τῶ παρὰ τοῖς ἰωάννου ἀπὸ τῶ ἑαυτὸν φησὶ γενέσθαι ὀνομαζόμενον γενεὰς ἀπὸ τῶ μνημονεύσας ἐν τοῖς αὐτῶ συγγραμμάσι, τίθησιν αὐτῶ παρὰ τοῖς δύοσιν. [ἐ Ραρία.]

L. iv, c. 7, p. 119

Σατορνίνον τε ἀνποχέα τὸ γῆ (C. 3), καὶ βασιλείδου ἀλεξανδρέα ὧν ὁ μὲ καὶ συρείαν, ὁ ὅ κατ' ἀγγλῆτον συμερήσθητο θεομισῶν αἰρέσεων διδασκαλίας τὰ μὲ ἐν πλείσταις τῶ σατορνίνον παρὰ αὐτὰ τῶ μνημόνῳ ψόδοδο.

G g 2

γῆσιν

Τῆς ἀποστολικῆς διδασκαλίας ἢ παρὰ τοῖς, an exact Character of the Contents of the Constitutions. [And by the way hence we see why Eusebius did not mention the Bishops of Caesarea; because there were no Writings of theirs Extant.]

L. vii, c. 46, p. 384

Ibid.

L. vi, c. 8, p. 335, 336

γῆσι, κ. τ. λ. λυγιώτερον τε  
τ' ἀποστολικῆς καὶ ἐκκλησιαστικῆς  
δοξῆς ὑπομαχόντων.

c. 8, p. 121

Ἡγουσι πος— τὴν ἀπλανῆ  
παράδοσιν τῆς ἀποστολικῆς κη-  
ρυγματος ἀπλευρῆτη σωφρο-  
νεαφῆς ὑπομνηματισμῶν, κ.  
τ. λ.

c. 14, p. 127

Ταῦτα διδάξας [πολύκαρ-  
πῶν] αἰεὶ καὶ παρὰ τῆς ἀπο-  
στόλων ἐμάθει, αἰεὶ καὶ ἡ ἐκκλη-  
σία παραδίδωσιν, αἰεὶ καὶ μόνα  
ἔστιν ἀληθῆ. — ὅς καὶ ὅτι ἀνι-  
κήτε ὅτι δημήσας τῆ ῥώμῃ, πολ-  
λὰς δὲ τῆς περὶ τῶν αἰ-  
ρετικῶν ἐπέσπευεν εἰς τὴν ἐκ-  
κλησίαν τῆς Θεοῦ μίαν καὶ μόνην  
ταύτην ἀλήθειαν κηρύξας ὑπὸ  
τῆς ἀποστόλων πείθειν, καὶ  
ὑπὸ τῆς ἐκκλησίας παραδεδομέ-  
νῳ. — τοσαύτῳ οἱ ἀπόστολοι  
καὶ οἱ μαθηταὶ αὐτῶν ἔχον ἐν-  
λάβειν πρὸς τὸ μηδὲ μέχε-  
ρ λῆγε κρινῶνεν τινὶ τῶν παρὰ  
χαρασόντων τὴν ἀλήθειαν. —  
ἔστι ὅτι καὶ ὁπίσθη πολυκάρπη  
πρὸς φιλιππισίους γεγραμμένη,  
ἐκ τῆς καὶ τῆς χρακ-  
τῆρα τῆς πίστεως αὐτῆ, καὶ τὸ  
κήρυγμα τῆς ἀληθείας οἱ βελ-  
μῆροι, καὶ φροντίζοντες τῆς ἐαυ-  
τῶν

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Ἀποστολικὴ καὶ ἐκκλη-  
σιαστικὴ δόξα, an Opinion  
maintain'd in these Apo-  
stolical and Ecclesiastical  
Constitutions.

Παράδοσις τῆς ἀποστο-  
λικῆς κηρύγματος, one  
Name of the Constituti-  
ons.

Many Intimations be-  
longing to the Constitu-  
tion.



πάντων ὡπηρείας δωάνται μαθεῖν.  
 πάντες ὁ εἰρηναῖος.

co. 22, p.  
 142, 143

Ἀπὸ τῆς ἐπιπέσεως αἰρέσεων, ὧν  
 καὶ αὐτὸς [δὲ βουδισ] ἦν ἐν τῇ  
 λαῶ· ἀφ' ὧν σίμων, ὃν οἱ  
 σιμωνιανοὶ· καὶ κλεόβιτος, ὃν οἱ  
 κλεοβιτιανοὶ· καὶ δοσιθεῖτος, ὃν οἱ  
 δοσιθεανοὶ· καὶ γερριταῖος, ὃν οἱ  
 γερριθωνοὶ· καὶ μαρσώδατος,  
 ὃν οἱ μαρσωδαῖοι· ὃν ἀπὸ τέ-  
 των μηδερδριανισαῖ, καὶ μῆρι-  
 ωνισαῖ, καὶ καρποκρατιανοὶ, καὶ  
 ἐδγεντινιδροὶ, καὶ βασιλειδῆανοὶ,  
 καὶ Ἰαπορνιλιανοὶ, ἕκαστος ἰδίως  
 καὶ ἑτέρως ἰδίῳ δόξαν ἠδρασι-  
 γαγεν· ἀπὸ τέτων ψόδοχοι, ψόδο-  
 χοφῆται, ψόδοπιστοὶ,  
 οἵτινες ἐμέριζον τὴν ἑνωσιν τῆς  
 ἐκκλησίας φθορμαίοις λόγους,  
 καὶ τὸ θεῶν, καὶ καὶ τὸ Χριστοῦ  
 αὐτῶν· ἐπὶ δὲ ὁ αὐτὸς [ἡγή-  
 σιππος] καὶ ταῖς πάλαι γεννη-  
 μένας παρὰ Ἰουδαίοις αἰρέσεις  
 ἰσορεῖ, λέγων· ἦν ὁ γινώσκων  
 ἀλάφοροι ἐν τῇ περικομῇ, ἐν  
 ἡοῖς ἰσραήλ, καὶ καὶ τῆς φυλῆς  
 ἰούδα, καὶ τῶν Χριστοῦ αὐτῶν, ἑσ-  
 σαῖοι, γαλιλαῖοι, ἡμεροβαπί-  
 σταῖ, μαρσωδαῖοι, Ἰαμαρεῖται,  
 Ἰαδουκαῖοι, φαρισαῖοι. — καὶ  
 ἄλλα ὅσα ἂν ἐξ ἰουδαϊκῆς ἀ-  
 γράφης παραδόσεως μνημονόβη,

L. vi, c. 6, 7, 8, p. 333  
 — 337

L. vi, c. 13, p. 343

L. vi, c. 6, c. 6, p. 333,  
 c. 6.

Παραδόσεις ἀγενεῖ  
 ἰουδαϊκῆ, mention'd by  
 Hegesippus.

ἔμῳ. ἢ ἑσὶ, ἀλλὰ καὶ εἰρη-  
καί. καὶ ὁ πᾶς τῶν ἀρχαίων  
χερὸς πημάρετον σοφίαν τῆς  
Colομηρῆ. παροιμίας ἐκά-  
λυν· καὶ περὶ τῶν λεγομένων ἢ  
ἀποκρύφων δξαλαμβάνων, ἐπὶ  
τῶν αὐτῶν χερῶν πρὸς τινῶν  
αἰρετικῶν ἀναπεπλάσθαι τινὰ  
τέτων ἰσχυρῶν.

L. vi, c. 16, p. 344, &c.

c. 23, p. 144 Τῶν τ' ἀληθείας παρίσταται  
ἡρόνι, [διονύσι.

Κανὼν τῆς ἀληθείας,  
one Name of the Con-  
stitutions.

c. 24, p. 146 Τῶν γὰρ αἰρετικῶν ἐστὲν  
χερὸν καὶ τότε ζίζανίων δίκην  
λυγαίνομένων τ' εἰλικρινῆ τῆς  
ἀποστολικῆς διδασκαλίας σω-  
ρον, κ. τ. λ.

Ἀποστολικὴ διδασκα-  
λία, one Name of the  
Constitutions.

L. vi, c. 9. Κατὰ τὴν μεγάλην τ' πύρα  
p. 210 δξανυκτέροισιν.

L. v, c. 19, p. 323, 324

c. 19, p. 222 Ἐνδοὶ καὶ ἀγαλέροισι, τῆς  
τε θείας ἐργασίας γεγραφῶς ἐπι-  
τῆ κρινῶ τ' ἐκκλησίας οἱ τῆδε  
ἐπίσκοποι, καίτοι τῆς τῆς φρεσ-  
βυτερίας χειροτονίας ἐδέπω τε-  
τυχηκότα, αὐτὸν ἠξίον. —  
προσέδωκε ἢ τοῖς γεγράμμεσιν  
ὅτι τῆτο ἐδέπωτε ἠκέσθη, ἐστὶν  
νῦν γρηγορή, τὸ, παρόντων  
ἐπισκόπων λαϊκὸς ὁμιλεῖν· ἐκ  
οἷδ' ὅπως προφανῶς ἐστὶν ἀληθῆ  
λέγων· ὅτι γὰρ εὐρίσκοντα οἱ  
ἐπιτίθοι πρὸς τὸ ἀφελεῖν τῶν  
ἀδελφῶν καὶ πρὸς ἀγαλῶνται τῶν  
λαϊκῶν

L. viii, c. 32, p. 414

λαῶν ὁροσομλεῖν ὑπὸ τῆς ἀ-  
 γίων ἐπισκοπῶν, κ. τ. λ.

c.25, p.226

Ἐν τῷ πρώτῳ τῆς εἰς  
 τὸ κτ' ματθαῖον εὐαγγέλιον, ἃ  
 ἐκκλησιαστικὴν φυλάττων κημό-  
 να, μόνα τέσσαρα εἶδέναι εὐ-  
 αγγέλια μὲν πύρεθ, [ Ὁμογι-  
 νης, ] ὡδὲ πῶς γράφων· ὡς εἰ  
 ἡδὲ αὐτῶν μαθὼν ἡδὲ τῆς πε-  
 σάων εὐαγγελίων, ἃ κὲ μόνα  
 ἀναντήρητα ἔστιν ἐν τῇ ὑπὸ τὸν  
 ἕρανὸν ἐκκλησίᾳ τῷ Θεῷ.

L. vii, c. 19, p. 264  
 Vid. Com-  
 ment in  
 Esaiam.  
 17,6, p. 422

Τὸν γὰρ ἰακώβου θρόνον τῷ  
 πρώτῳ τῆς ἱεροσολύμων ἐκκλη-  
 σίας πλὴν ἐπισκοπῶν πρὸς αὐτῶ  
 τῷ ἑωτέρῳ κὲ τῆς ἀποστόλων  
 ὑποδεξαμένης, κ. τ. λ.

c.20, p.266

Ἐν ἣ κὲ κημόνα ἐκπίδεται  
 [ διονύσιου ] ὀκταετήριον,  
 ὅτι μὴ ἄλλοτε ἢ μὲν τὴν ἑαρι-  
 νὴν ἰσημερίαν πρὸς ἑξήκοντα  
 πέντε ἡμέρας ἐπιτελεῖν ἡδὲ ἑξήκοντα  
 ἡμέρας.

c.30, p.280

Ἀποστὰς τῷ κημόνῳ [ παύ-  
 λῳ ] ὅτι κίβδηλα κὲ νόθα  
 διδάγματα μετελήλυθεν.

De vit.  
 Constantin.  
 L.iii, c 59,  
 p. 516

Θέσμιον ἐκκλησίας τῶν αἰ-  
 ρεῖσθαι ποιμνία ὃν αὐτὸς ἀνα-  
 δείξειεν ὁ κρινὸς τῆς ὅλων ἑω-  
 τήρ.

c.61, p.518

Ἀνέγνω πληρέσατε τὴν  
 ἐπιστολὴν, κὲ τὸν κημόνα τῆς

L.ii, c. 57, p. 261.262,  
 Can. 85.  
 Κανόνες ἐκκλησιαστικοί,  
 the most usual Name of  
 the 85 Canons in the last  
 Chapter of the Consti-  
 tutions.  
 Παράδοσις, One Name  
 of the Constitutions.

L. vii, c. 46, p. 382, L.  
 viii, c. 35, p. 416

Can. 8

Κανὼν, one Name of the  
 Constitutions.

L. viii, c. 4, p. 390, 391

Can. 14

ἐκκλησιαστικῆς ἐπισήμης εἰς ἀ-  
κρίθειαν φυλάττειν κατε-  
νόησι· ἐμμελεῖν γὰρ τέτοις ἄωφ  
ἀρεταῖς τῷ Θεῷ, καὶ τῇ ἀποστο-  
λικῇ παραδόσει σύμφωνα φαί-  
νεται, εὐαγέες.— Ἄλλ' ἢ σὺ συν-  
εσις ἦγεν τύσε ἐντολὰς τοῦ Θεοῦ,  
καὶ τὴν ἀποστολικὴν κληρονομία, καὶ τὴν  
ἐκκλησιαστικὴν φυλάττειν ἔγνωκεν.

65, p.  
519, 520

τῷ ἡμῶν τῆς εὐσεβείας γεύμα-  
τος τὸν δευτέρου ἐκκλησιαστικῆς  
μερίστω φυλάττειν φαίνεται.—  
καθὼς ἐν εἴρε— οὐρανοῦ ταῦτα,  
ἀ τῇ τῆς ἀποστόλων παραδόσει  
σύμφωνα ἀν εἶη· τῆς γὰρ τοιαύ-  
των ἐκτελεσθέντων διωθήσεται  
ἡμῶν ἢ σωσεις, καὶ τὸν τῆς  
ἐκκλησιαστικῆς κληρονομία, καὶ τὴν ἀπο-  
στολικὴν παράδοσιν. ἔτω ῥυθ-  
μίσει τῶν χειροτονιῶν, ὡς ἀν  
ὁ τῆς ἐκκλησιαστικῆς ἐπισήμης

L. i. v. c. 42,  
p. 547

ὑψηλῆς ἰσχυρῆς λόγος. λοιπὸν ἔσαι τῆς  
ὕψους οὐρανῶν ἔργον μήτε πρὸς  
ἀπέριστην μήτε πρὸς χάριν  
ἀσθενέως ἢ τῷ ἐκκλησιαστικῷ  
καὶ ἀποστολικῷ κληρονόμῳ τοῖς  
πλημμεληθεῖσιν εἶπεν καὶ σφάλ-  
μα συμβεβηκόσι τῶν ἀρμύτρων  
θεραπείαν ἐπινοῶσα.

Comment in  
Psalm 2, 6,  
p. 15, Vid.  
Demost.

Ἐγὼ δὲ κατεβάνην βασιλεύς  
ὡς ὡς ἐπὶ σίων ὄρος τὸ ἁ-  
γίον αὐτῆ, διαγγέλλων τὸ πρὸς  
σαγ-

Ἀποστολικὴ παράδοσις,  
one Name of the Consti-  
tution.

Ἐντολὰς τοῦ Θεοῦ. Ὁ  
Ἀποστολικὸς κληρὸν, two  
Names of the Constitu-  
tions.

Θεσμός ἐκκλησιαστικῆς, one  
Name of the 85 Canons.

Ἡ τῆς ἀποστόλων παρά-  
δοσις, one Name of the  
Constitutions.

Ὁ τῆς ἐκκλησιαστικῆς κληρὸν,  
one Name of the 85 Can-  
ons.

Ἀποστολικὴ παράδοσις,  
one Name of the Consti-  
tution.

Ἐκκλησιαστικὸς καὶ ἀπο-  
στολικὸς κληρὸν, two  
Names of the Constitu-  
tions.

These Constitutions deli-  
ver'd by our Saviour  
when he descended from  
Heaven on Mount Sion.

Ευαγγ. L. σαγμα κρείν. — ἐμὲ ᾧ τότε  
 i, c. 4, p. [loquitur Christus] μὲν τῷ  
 8, 9, L. vi,  
 c. 13, p. ποσάτω ἐπεβλή, καὶ ποσά-  
 271, Com-  
 ment. in  
 Isaiam 22, τα πατέρα, βασιλέα πρὸς αὐτὸ  
 I, p. 442. πατρὸν ὑμῖν πρὸς σαγμα δι-  
 28. 16. p. αγγέλλειν, τὸτο δ' ἂν εἴη τὸ  
 467, 32, I, 2, 3, 4, εὐαγγελικὴν κηρυγμα. — ῥαβ-  
 p. 481 δὸν ᾧ σιδηρὰν τῷ Ῥωμαίων  
 Psalm 2, 9, ἀρχὴν εἶνά φησιν, ἐπιχευέσε-  
 p. 16 σαν ἡμιόλιον μὲν τῷ τῷ (ῥο-  
 τῆρος ἡμῶν ἐπιφάνειαν ὅς ἐ-  
 κείνῳ γὰρ τῷ κατ' ἔδνη πολυαρ-  
 χων, καὶ τῷ κατ' ἡμέρας ἐδναρ-  
 χων καταλυθεισῶν, ἢ Ῥω-  
 μαίων ἐργάργησεν βασιλεία,  
 ἦν καὶ ἡ τῷ δανιὴλ προφητεία σι-  
 δηρὰν προσέειπεν, κ. τ. λ. — ἔτα  
 γῶν συμβαίνει τῷ ἀπλῆσων  
 ἐδνων τὰς θυμὰς, καὶ τὰς ὀργὰς,  
 τὰς κατ' τῆς ἐκκλησίας τῷ Θεῷ,  
 ὅσα τῆς Ῥωμαϊκῆς ἀπειλῆς,  
 ἀνακρέεαθ. ὅσα ἂν ἐπιτρεψάν-  
 των, τῷ κατ' πόλεις ἀρχόντων  
 τε, καὶ δήμων ἐν μέσοις αὐτῶν  
 ζυσηναί τῷ Χριστῷ διδασκαλί-  
 αν, ἀνατρεπτικὴν τῆς πολυδέου  
 πλάνης αὐτῶν τυγχάνουσαν, εἰ  
 μὴ ὁ Ῥωμαῖος αὐτοῖς ἦν ἐπιρ-  
 τημύθι φόβος, καὶ τὰ σωτει-  
 βοντα αὐτῆς, καὶ μὴ ἔδντα κε-  
 φαλῶν ἐπαραι ὁμοίωματα  
 τῆς

Τὸ εὐαγγελικὸν κήρυγμα, one Name of the Constitutions.  
 L. v, c. 20, p. 325, 326

page 17

Ibid.

τὸς θυμὸς αὐτῆς ἐχαλίκευ καὶ  
 ἑωύειται.

v. 10, 11, 12, p. 17 Τῆς εὐαγγελικῆς δηλονότι  
 νομοθεσίας ἐντεῦθεν μεταβα-  
 πικῶς ὁ λόγος διδασκαλίαν  
 ἐκπίπτει.

In Psal. 15, 4, p. 54 The Lord's Supper an  
 unbloody Sacrifice. Vid. in  
 Psal. Lxxviii. 32. p. 386.  
 & Athanas. in Psal. xv. 4.  
 & l, 12.

In Psal. 21, 30, p. 85 Administred every Lords  
 Day— ἐστὶ ἡ καθ' ἑκάστῳ ἀ-  
 νασάσιμον ἡμέραν τῆ σωτῆρος  
 ἡμῶν, τῷ καλυμνίῳ κυρια-  
 κῆν, ὅψι παραλαβεῖν τὸς τῆς  
 ἑσφῆς τῆς ἀγίας, καὶ τῆ σώμα-  
 τος τῆ σωτῆρος μεταλαμβά-  
 νοντες, καὶ μὴ τὸ φαγεῖν προσ-  
 κωῦντας τὸ δοτῆρα καὶ χρηρῶν  
 τῆς ζωοπιῆς ἑσφῆς.— Σημαί-

In Psal 58, 17, 18, p. 272 τὸ δὲ τέττε προφητικῶς  
 τῷ κατ' ὀρθρον, καὶ κατ' ἐκά-  
 σην ωρωίαν τῆς ἀνασάσιμου ἡ-  
 μέρας κατ' ὅλης τῆς οἰκουμενῆς.

In Psal. 64, 1, 2, p. 312, &c. Εἰς τὸ πέλαος. — ἐπινίκιον  
 ὕμνον εἰς τὸ σωτῆρα ἡμῶν ἐθνῶν  
 ἡμῶν, ἐφ' οἷς τὸ πνεῦμα τὸ  
 ἅγιον τὸ ἐπὶ πάντων Θεὸν ἀνυ-  
 μνεῖ, φάσκειν, σοὶ ἄρειται ὕμνος,  
 ὁ Θεός, ἐν σιών. τίνα γὰρ ἔχρη  
 ἄλλον ἐπὶ τῇ πάντων ἀνθρώπων

Ibid.

Εὐαγγελικὴ νομοθεσία,  
 one Name of the Con-  
 stitutions.

L. ii, c. 57, p. 265, L.  
 viii, c. 12, p. 398—404

L. ii, c. 59, p. 268

L. viii, c. 12, p. 398

L. ii, c. 59, p. 267, 268

Τοῖς ἐξ ἐθνῶν πνεύσας,  
 &c. L. 1, Praef. & alibi  
 passim.

L. vii, c. 48, p. 385

σωτηρία ὑμνεῖσθαι ἢ τὸ πρῶτος  
 αἶπον ἀγαθῶ ; διδάσκει ὅτι τὸ  
 αὐτὸ πνεῦμα τὸς περισόντας ἐξ  
 ἔθνων μόνω τῷ Θεῷ λέγειν,  
 οὐκ ἔστιν ἕν ἕν, ὡς ἀνὰ τε-  
 γνωκῆτας ἑαυτῶν ὅτι μὴ ἠρέ-  
 ποντας ὑμνος ἀνέπεμπον τῇ  
 πολυδέω πλάτῃ. ἠρέπει δὲ  
 ὑμνοῦ τῷ Θεῷ, ἢ παῖς, ἀλλ'  
 ὁ ἐν σὺν ἀναπεμπόμενος, δη-  
 λαδὴ ὁ ἐν τῇ ἐκκλησίᾳ αὐτῶ·  
 παῖς ὅτι ἐκ τῆς τῆς ἐκκλησίας  
 λεηρομένης θεολογίας, εἴτε παρὰ  
 τῶν ἑλλήνων σοφοῖς, εἴτε παρὰ  
 τοῖς ἀσέτοις ἐπεροδόχοις, ἀρε-  
 πῆς ἀν' εἶν' τῶν ὅτι ἀσέτων αἰ-  
 ρεσιωτῶν οἱ μὲν πλείους καὶ ἐν-  
 αντιὰς ἀρχαῖς ὑπερήσαντο, οἱ  
 ὅτι πονηραῖς καὶ φαύλαις διωά-  
 μεσι τῶν τῶ πρῶτος διοίκησιν  
 ἀνατεθείκασιν· μόνον ὅτι οἱ ἐν  
 τῇ ἐκκλησίᾳ τῶ Θεῷ, τὸν ἠρέ-  
 ποντα ὑμνον παρ' αὐτῶ δεδι-  
 δαλμένοι τῶ σωτῆρος, ἐπαξίως  
 τὸ πατέρα θεολογῶσιν. ὁ δὲ  
 παρῆσι δὲ τῆς μὲν χείρας  
 φάσκων ὡδῆς, σοὶ ἠρέπει ὑμνος,  
 ὁ Θεὸς ἐν σὺν. ἀρεπῆς δὲ  
 ὑμνοῦ λεηθείη ἀν' ὁ δαίμοσι  
 πονηραῖς, καὶ πνύμασιν ἀκα-  
 δάρτοις ἀναπεμπόμενος· μόν-  
 οῦ δ' ἕκαστος ὡραῖος λεηθείη  
 ἂν

Pris.

*These Constitutions de-  
 liver'd on Mount Sion.*

L. ii, c. 21, p. 229, L  
 vi, c. 18, p. 348

L. vi, c. 8, p. 335, 336,  
 c. 25, p. 354.

L: v, c. 12, p. 311

ἀν καὶ ὑπερεπὶς ὑμῶν, ὁ τῶ  
 μέγας ποιητῆς, καὶ δημιουργῶς, καὶ  
 βασιλεῖ τῆς ὅλων Θεῶ ἀνα-  
 πεμπόμενος. ὧ καὶ τῆς ἐυχῆς  
 ἀποδιδόναι προσήκει. καὶ τὸ  
 ποιεῖν μὴ ἐκτός τῆς ἐκκλησίας  
 αὐτῆς.

In Psal. 64,  
 10, p. 320,  
 321

Τὸ γὰρ καθ' ὅλης τῆς οἰκ-  
 μῆνης, ἐν τῇ ἐκκλησίᾳ τῆς  
 Θεοῦ, καὶ τὰς θεωρίας τῆς ἡλίου  
 ἐξόδου, κατὰ τε πῶς ἐσπερινὰς  
 ὥρας ὑμολογίας, καὶ αἰνοποιή-  
 σεις, καὶ δεῖας ἀληθῶς τέρψης  
 τῶ Θεῶ συνησίου, ἔ τὸ τυχόν  
 ἦν Θεοῦ ἀρετῆς σημεῖον.

In Psal. 74,  
 3, p. 445

Καὶ μοι δοκεῖ ἐυχάμεως εἰρη-  
 κέναι τὸ, ὅπως λάβω Σωτα-  
 γῆς, ἢ τὴν σωμαγωγίαν ἐπαγ-  
 γέλλει γὰρ κατὰ λαβόμενος  
 πάντα τὰ δαυμάσια τῆς πύξης  
 διηγήσασθαι, ὅτι τὴν τῆς ἐθνῶν  
 ἐκκλησίας, ἢν αὐτὸς ὁ πατήρ  
 ἐπηγγέλλετο αὐτῷ, εἰπὼν, αἰ-  
 τισαὶ παρ' ἐμῶ, καὶ δώσω σοι ἔθνη  
 πῶς κληρονομίαν σε, ἐ πῶς  
 κατὰχεσὶν σε τὰ πέρατα τῆς  
 γῆς. ὅπως ἐν λάβω, φησὶ, τῶ  
 πῶς Σωταγῆς, καὶ ἐπει-  
 δὴν τύχω τέτε τῆς κατὰ, πῶς  
 καὶ παρ' αὐτοῖς τοῖς ἐξ  
 ἐθνῶν ὅπως φησὶ διηγήσασθαι  
 πάντα τὰ δαυμάσια σε.

Αὐτὸς

L. vii, c 47, 48, p. 385

Prius.



# Cap. IV. Apostolical Constitutions. 461

In Psal. 77,  
1, p. 463

Αὐτὸς ἔν ὄντι ὁ τῷ Θεῷ λό-  
γος τῷ ἔξ ἐθνῶν λαῶν προση-  
φώνει, λέγων, προσέχετε λαός  
μου τὸ νόμον μου· νόμον ᾧ αὐτὸς  
τὸ εὐαγγέλιον ἐστὶν διδάσκει,  
ὡς ἔστι καὶ ἡσυχίας ἐνδέσσει, λέ-  
γων, ἐκ γὰρ σιῶν ἐξελεύσεται ὁ νό-  
μος, καὶ λόγος κυρίου ἐξ ἱερουσα-  
λήμ, καὶ κρινεῖ ἀναμέσον τῶν  
ἔθνῶν· τῷτον ᾧ καὶ ἱερεμίας  
ἑξαθήκην κενὴν ὠνόμασεν, ἐπι-  
πῶν, ἰδὲ ἡμέραι ἔρχονται, λέγει  
κύριος, καὶ ἑξαθήκην κενὴν  
κλι κενὴν, ἐκ τῆς τῆν ἑξαθή-  
κην ἣν διεδέμην τοῖς πατέρας  
αὐτῶν. — ὡς οὖν τοῖς οὖν ὁ  
Χριστὸς τῷ ἑαυτῷ λαῷ ἔξ ἐθ-  
νῶν ἑξατὸν προσηφώνων προ-  
σέχειν τῷ νόμῳ αὐτοῦ, κ. τ. λ.

Prius.

Prius.

ἑξαθήκη κενή, ἢ  
Name of the Constitu-  
tions.

Prius:

In Psal. 81,  
3, 4, 5. p.  
507, 508

Νυνὶ δὲ πολλάκις καὶ ἡμεῖς  
ὅτι μὴ τῶν πειρήτων παρόντων  
σημεῖα πνα, ἀπότομοι γιγνό-  
μεθα κριταί, καὶ ἀσώφιστοι  
ἐν τῷ κατ' αὐτῶν ἀποφάσσει  
πλοσίων ᾧ τὰ μέγιστα ἑξαμαρ-  
τανόντων, ἐπειτα παραβαλ-  
λόντων εἰς τὴν ἐκκλησίαν τοῦ  
Θεοῦ, πρόσωπα λαμβάνομεν·  
ὡς καὶ πρὸς ἡμᾶς ἀρμόττει τὸ,  
ἕως ποτε κρινετέ ἀδικίαν, καὶ  
πρόσωπα ἀμαρτιῶν λαμ-  
βάνετε; ἐν δὲ τῷ λέγειν, ἕως  
πότε,

L. ii, c. 21, c. p. 229,  
c. c.

πότε, ὑπομνήσκει τὸ τῷ Θεῷ ἀπαλλαγῆς, πόσον γάρ, φησιν, ἔξετε χρόνον, ἐν ᾧ τοιοῦτοι ἔσευθε, καὶ λοιπὸν ἀχάληψεν ὑμᾶς ἢ τῷ Θεῷ κρείσας, κ. τ. λ.

In Psal 86, 2, p. 539, 540

Ταύτης ἐν τῆς μεγάλης πόλεως τῷ Θεῷ εἰκὼν μὲν εἴη ἂν ὅτι γῆς ἐκκλησία τῷ Θεῷ, ταῦτο δὲ σημεῖα αὐτῆς καὶ δεικνύουσι οἱ ἐν τοῖς ἀποδομητοῖς ἡμῶν ἀγίοις ὄρεσι ὑφεικασιν. αἱ δὲ εἰσοδοὶ, καὶ αἱ πρῶται σοικειώσεις αὐτῆς ἐκείνης τῆς ἐρανοπόλεως ἐνταῦθα τυγχάνουσι παρ' ἡμῶν, ὡς εἰσοδοὶ καὶ εἰσαγωγὰς τῷ δεοσεβῆς πολιτεύματος πύλας ὠνόμασε σὼν ὑπὲρ πάντα τὰ σκηνώματα ἰακώβ. σκηνώματι δὲ ἰακώβ ἀνιδάμην παραδύσεις, καὶ αἱ καὶ μωσέως ὄματι καὶ ἀρησκείᾳ ἐνταῦθα μὲν δοκῶσι λέγεσθαι, ὡς περιμώπται τυγχάνουσι ὡς τῷ Θεῷ αἱ πύλαι τῶν σὼν, τῆσιν αἱ εἰσοδοὶ καὶ εἰσαγωγὰς τῆς ἐπιθερανίας βασιλείας ἐπὶ τῆς ἐκκλησίας ἰδρυμένης.— καὶ τὸ εὐαγγελικὸν κήρυγμα.

Prius.

L: vii, c. 39, c. p. 378

γ. 3, 4 p. 541

Διὰ λητῆς βασιλευσείας, καὶ τῆς τῆς κρινῆς ἀγαθήης μυστηρίων.

Τὸ εὐαγγελικὸν κήρυγμα, one Name of the Constitutions.

L. vii, c. viii

Ἄλλα

# Cap. IV. Apostolical Constitutions. 463

In Psal. 88,  
16, p. 566,  
567

Ἀλλὰ καὶ τὴν δυσίαν τῶν  
ἀναμνην, λογιάν, μόνον. ὅστις  
ὁ λαὸς δι' ἀλλαγῶν ἔωθε  
προσφέρειν τῷ Θεῷ, ἔξαι τῶ  
σύμφωνον ἀναπέμπειν τῷ Θεῷ  
εὐχαριστίαν, ἐν ᾗ πνευματι-  
κῆς ἱερεργίας, καὶ ᾗ καὶ ᾗ κα-  
νὴν ἑξαδικῶν ὀπιτελεργίας ἡ-  
μῶν λατρείαις, ᾗ τε ἀναίμοις,  
καὶ αὐλοῖς, καὶ πνευματικῆς δυ-  
σίας.

In Psal. 89,  
3—7, p.  
586

Τὴν παρῶν προσδύχῳ ἐν  
ἀπόρητοις, ὡς εἰχὸς, παραδὸς  
αὐτῶν, ἔξωθεν τῆς ἄλλης αὐτῶ  
γραφῆς, τοῖς δυναμῶσι τὰ  
ἀπόρητα παρ' εἰσῶν κατέχῳ,  
παρ' οἷς καὶ εἰχὸς φυλάττειται αὐ-  
τὴν ἰδύσοντως καὶ λεληδύτως  
μέχει πολλῶν, κ. τ. λ.

In Psal. 91,  
1, 2, 3, 4,  
p. 607, 608

Διὸ δὴ παρητημῶν ἰεδαίων,  
ἔξαι τῆς καμνῆς διαδήκης λόγῳ.  
μετήγαγε, καὶ μετατέθεικε τῶν  
τῶ βαβυάτῃ ἐορτὴν ἐπὶ τὴν τῶ  
φωτὸς ἀναπολλῶν, καὶ παρέδωκεν  
ἡμῶν ἀληθινῆς ἀναπαύσεως εἰ-  
κόνα, τὴν ζωτείαν, καὶ κωρι-  
ακῆν, καὶ πρῶτῳ τῶ φωτὸς  
ἡμέραν καθ' ἣν ὁ ζωτῆρ τῶ  
κόσμῳ μὲν πάσαις αὐτῶ τὰς ἐν  
ἀνθρώποις πρῶξαις, τὴν καὶ  
τῶ θανάτῳ νικῶν ἀράμῳ,  
τὰς ἐρατῆς πύλας ὑπέβαγεν,  
ὡς ἐρ

L. ii, c. 57, p. 265, L.  
viii, c. 12, p. 398—404

Κανὴ διαδήκη, one  
Name of these Consti-  
tutions.

Some ἀπόρητα ἐν πα-  
ραδόσις, kept secretly  
among the Jews, dis-  
tinct from the known  
Scriptures.

Κανὴ διαδήκη, one Name  
of the Constitutions.  
L. ii, c. 59, p. 268, L.  
vii, c. 30, p. 372, L. viii,  
c. 33, p. 414

ὑπὲρ ἢ ἑξαήμερον χρησιμοποιῶσαν  
 γιγνώσκω. τότε θεωρετέες  
 σάββατον, καὶ τὴν τετραμα-  
 εῖαν ἀνάπαισιν ὑπολαμβάνω-  
 νων, τὸ πύξος εἰρηκτός ἀπὸ,  
 καὶ ἐκ δεξιῶν με, ἕως ἀν τῶ  
 τὸς ἐξ ἄρξες σε ὑποπόδιον τῆς  
 ποδῶν σε· ἐν ἣ, φωτός ἔση, καὶ  
 πρῶτη, καὶ ἀληθῶς ἦλθε ἡμέρα,  
 καὶ ἡμεῖς αὐτοὶ (σωερχόμενοι,  
 ἔξά μέσον ἕξ ἡμερῶν, ἀγία τε  
 σάββατα καὶ πνευματικῆς ἑορτά-  
 ζοντες, οἱ ἔξ ἔθνῶν δι' αὐτῶ  
 λελυτεμένοι, καὶ ὅλης τῆς  
 οἰκουμένης τὰ τῶ σάββατῶ  
 παρὰ τὴν τοῖς ἱεροῦσι νεομοδε-  
 τικῶν, καὶ τὸν πνευματικὴν  
 νόμον, ἐπιτελέμενοι· δυσίας γὰρ  
 καὶ ἀναφορὰς ποιούμεεθα πνευ-  
 ματικῆς, τὰς καλεμένας δυσίας  
 αἰνέσεως, καὶ δυσίας ἀλαλαγμῶ-  
 τό, τε θυμίαμα, τὸ ἐνωδὲς  
 ἀναπέμπωμεν, καὶ ἔξ εἰρη),  
 ἡμιθῆτω ἢ προσδοχή με ὡς  
 θυμίαμα ἐνώπιον σε· ἀλλὰ  
 καὶ τὸς ἄρτες τῆς προσδέσεως  
 προσφέρωμεν, τὴν ζωτικὸν  
 μνήμων ἀναζωπυρέντες· τό, τε  
 τῶ ῥόμπωμεν αἶμα τῶ ἀμνῶ ἢ  
 Θεῶν, τῶ καμελόνη· τὴν ἀ-  
 μαρτίαν τῶ νόμου, καὶ διαρπον  
 τῶ ἡμετέρων ψυχῶν· ποιόμε-  
 θα

Prius.

L. viii, c. 12, p. 398—  
404L. ii, c. 57, p. 265, L.  
viii, c. 12, p. 398—404

Δὲ τε τὰ φῶτα τῆς γνώσεως  
 προσώπη τῷ Θεῷ ἑξαπόμνημα·  
 ἄλλα καὶ τὰ ἐν τῷ μὲν χεῖρας  
 ψαλμῷ φιλοπίμως ἐκπελεῖν  
 καὶ πῶ αὐτῷ ἡμέραν περὶ  
 ζομῶν, ἔργοις τέτοις καὶ λόγοις  
 ἑξομολογούμενοι κυρίῳ, καὶ ψαλ-  
 λουσις τῷ ὀνόματι τοῦ ὑψίστου,  
 ὁρῶντες, πρὸς αὐταῖς ἀνατι-  
 λαῖς τῶ ἡμετέρου φωτός, το  
 ἡμολογίον ἔλεθ' ἐφ' ἡμᾶς τῷ  
 Θεῷ διαηγύλλοντες, καὶ πῶ ἀ-  
 λήθειαν αὐτῷ καὶ τὰς ὑκῆας  
 εἰς τὸ φῶρον καὶ ἀληθῆς ἀνα-  
 στροφῆς ἐιδεικνύμενοι, καὶ πάντα  
 δὴ ὅσα ἄλλα ἐχρῆν ἐν ἁββάτω  
 τελεῖν ταῦτα ἡμεῖς ἐν τῇ κυ-  
 ριακῇ μετὰ τεθείκεμῶν, ὡς ἂν  
 κυριώτερας ἕσσης, καὶ ἡγεμονίας,  
 καὶ πρώτης, καὶ τῆς ἐνδομικῆς σαβ-  
 βάτου πρῶτες· καὶ πᾶσι  
 γὰρ ἐν τῇ χρησιμοποιίᾳ εἰρημότης  
 τῷ Θεῷ, ἡμιδότηω φῶς, καὶ  
 ἐγγετο φῶς· καὶ κατ' αὐτῷ  
 ταῖς ἡμέτεραις ψυχῆς ὁ τῆς  
 δικαιοσύνης ἀναπέτογεν ἡλιθ·  
 διὸ δὴ καὶ ἡμῖν σωέρχεσθαι καὶ  
 πᾶσιν παραδέδοκ', καὶ τὰ εἰς  
 τὸ ψαλμῷ παρηγγελμῶν καὶ ἡμῖν  
 ἐκπελεῖν προσέτακ', &c.  
*Vid. Demonstr. Evangel. L.*  
*κ. p. 508, 509, 510.*

L. vii, c. 35, p. 376

L. iii, c. 57, 58, 59, p.  
260 — 268

Παραδόσεις, ἢ πρῶτα  
 ματα, two Names of the  
 Constitutions.

N. B. The Reader must here give me leave to digress so far as to add to this Testimony of *Eusebius*, another of the same Author with some others for that Proposition of mine concerning our Saviours Ascend into Heaven, on the very Day of his Resurrection: I mean *Irenæus*, *Cyril of Jerusalem* and *Jerom*, that he may see how well that Ascend was known in the antient Church.

Sermons  
and Essays,  
p. 145 —  
187

Contr.  
Marcell De  
Eccl. Theo-  
log. L. iii.  
c. 5, p. 172

Ταῦτα δὲ ἔργοις ἐπλήρη μετὰ τὴν ἐκ τῆς νε-  
κρῶν ἀνάστασιν αὐτῶ. μεθ' ἢ εἰπὼν τῇ μαρτίᾳ, μή  
με ἀπ' ἐ, ἔγω γὰρ ἀναβέβηκα πρὸς τὸ πατέρα μου.  
μετὰ ταῦτα δὲ, ἀπε ἀνεληλυθὸς πρὸς τὸ πατέρα,  
τοῖς μαθηταῖς ὡφθη, τῷ ἁγίῳ πνεύματι. ἀπεσαλ-  
μῶν καὶ ζωόντων αὐτῶ, ἐπίμμε τε παρεστῶ. εἰς  
ἕον [ἡ] τέλει διακονίαν ὅτε καὶ ἄψαυτος αὐτῶ  
ὅπως ἐπει' ὅτι γὰρ αὐτοῖς ἐφεύροσε, καὶ τίτε μέρος  
παιδείας τῷ ἁγίῳ πνεύματι. αὐτοῖς τὸ πῶς  
ἀφίσεως τῆς ἀμαρτημάτων ποιητικῶν ἐδίδε· κ. τ. λ.

Adv. Hz-  
res. L. v, c.  
51, p. 452

Quomodo ergo, says *Irenæus*, magister no-  
ster non statim evolans abiit, sed sustinens  
definitum à Patre resurrectionis suæ tempus,  
(quod & per Jonam manifestum est ; ) post  
triduum resurgens assumptus est : sic & nos  
sustinere debemus definitum à Deo resurre-  
ctionis nostræ tempus, prænunciatum a pro-  
phetis ; & sic resurgentes assumi, quotquot  
Dominus ad hoc dignos habuerit.

Thus, says *Cyril*, of the upper Church of  
the Apostles at *Jerusalem*, ὄντα αὐτῶ Χριστὸς  
ἐξ ἐβραίων κατὰ τὸν ὄντα αὐτῶ τὸ πνεῦμα τὸ ἅγιον

Cateches.  
16, s. 2, p.  
225.

ἐξ ἑβανδῶν κατὰ λ.θεν. Which descent of Christ from Heaven unto the Apostles in *cœnaculo Sionis*, where *Helena* had built a Church, call'd the *Upper Church of the Apostles*, of which before, especially as just preceding the descent of the Holy Ghost in the same place, can belong to no other time, but this just after his Resurrection; and so necessarily supposes his prior Ascension to Heaven, according to my Assertion here referr'd to.

And, says *Jerom*, *Hæc est dies quam fecit Dominus, exultemus & lætemur in ea. Omnes dies quidem fecit Dominus; sed cæteri dies possunt esse Judæorum, possunt esse Hæreticorum, possunt esse Gentilium. Dies Dominica, Dies Resurrectionis, Dies Christianorum, Dies nostra est. Unde & Dominica dicitur, quia in ea Dominus victor ascendit ad Patrem. Quod si à Gentilibus Dies Solis vocatur, & hoc nos libentissime confitemur. Hodie enim Lux mundi orta est; hodie Sol Justitiæ ortus est.*

*In Explan. Psal. 117, Tom. 9, v. 24, nondum, ut opinor, edit, apud. Cotelæ. Not. in Barnab: §. 15, p 47*

Besides, these direct Attestations I may also alledge the Testimonies of those Antient Christians and Apostolical Persons, which asserted that Christ descended into the Invisible World alone, but upon his Resurrection ascended to his Father with a multitude, viz. of those Patriarchs, or holy Men, who were by Him freed from their former confinement, or state of Sleep, and now admitted to the Joys of Heaven: I mean such as *Thad-*

*Thad. ap. Euseb. Hist: Eccl. L. 1, c. 13, p 35, Ignat. ad Trall. § 9; Cyril. Cateches. 14*

deus, Ignatius, and Cyril of Jerusalem; if the original Author *Tbaddeus* may be his own and the others Interpreter in this case.

So that at last it appears, that this Assertion which is now thought so very strange; is yet attested to, more obscurely by *Tbaddeus*, *Ignatius*, and others; but more directly by *Mark*, *Luke*, *John*, *Barnabas*, *Irenaus*, *Eusebius*, *Cyril of Jerusalem* and *Ferom*. But this by the way only. I go on with the Testimonies out of *Eusebius*.

Contra  
Marcell.  
Lil, c. 1, p 9

Τῆς ἑωπείης πίσεως πῶς  
μουσικῶ ἀναγέννησιν εἰς ὄνο-  
μα τῶ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ  
ἀγίου πνεύματος, καὶ  
πρὸς τοὺς θεοὺς ἐγγραφοὺς τῆς  
ἀπὸ περὶ τῶν ἡμῶν ἕως περὶ τῶν  
καθολικῆς ἐκκλησίας τῶ Θεοῦ  
πατρὸς ἀπὸ θεῶν γραφῶν μῦτυ-  
ρίας δὲ ἀγράφου ἀποδόσεως  
ἐπισφραγιζομένης.

L vii, c. 41—45, p. 379  
—382

L. viii, c. 10, p. 396

Note here that the Faith of Christians, as contain'd in Scripture, is confirm'd by the Unwritten Tradition, contain'd in these Constitutions.

Eusebius's Ecclesiastick Theology deriv'd directly from Christ and not later; which the Church receiv'd as deliver'd in the very beginning of Christianity to the Eye witnesses or Apostles themselves; and esteem'd it an uncorrupted διδασκαλία, one known Name of the Constitutions.

page 60

Συμῆψις δὲ καὶ τὸ αὐτὸ, —  
πῶς τῶ ἑωπείης ἡμῶν θεολο-  
γίαν, νεώτερον μὲν λέγειν  
εἶναι — τῆς δὲ ἐκκλησίας τῶ  
Θεοῦ πῶς ἀξέφθορον διδασκα-  
λίαν περιελάμβανον, ἢν ἀπὸ  
τῶν αὐτῶν τῶ λόγου ἀνορθεν  
δὲ ἀρχῆς ἀξέλαθροισι φυλάτ-  
ται.

Eu-



*De Ecclesi-  
ast. Theol.*

*L. i, c. 8,  
p. 65, 66,  
L. ii, c. 6,  
p. 108*

Eusebius's Baptifmal

Creed, of which he thus

speaks, — τῆς ἀγίας τριότης καὶ  
μουσικῆς πίστεως τῶν ἐν Χειρῶν  
πρεχέουσι ἀναγγέλλουσιν ταῖς δι  
αυτῆς φωτισμοῖσι.

*L. iii, c. 5,  
p. 173,  
174, 175*

Ἐπεὶ καὶ ἀγγελικῆ δυν-  
άμεισ ἐῖεν ἀν πνεύματι. —

ἀλλ' ὅσον τῶν ἐξισούσιν δυν-  
αται τῶ ὄρακλήτῳ πνεύματι  
διὸ τῆ ἀγία καὶ τριπλευρεῖα  
πειάδι μόνον τὸ το Συμπαρα-  
ληπταί· ὅτι ἀλλῶσ τὸ Σωτήρος  
ἁπαξαμῆν τὸ μουσικῆον τῆς  
αὐτῆ παλιγγυρεσίας πᾶσιν τοῖς  
ἐξ ἔθνῶν εἰς αὐτὸν πισυσα πα-  
ραδιδόναι, ἢ βαπτίζοντασ αὐ-  
τῆσ εἰς τὸ ὄνομα Ἰ πατερις, καὶ  
τῆ υἱῆ, καὶ τῆ ἀγία πνεύματισ·  
τῆ μὲν πατερισ ἀνδεντῆντοσ,  
καὶ ὁμοῦσ τῶν χείρῶν· Ἰ δὲ  
υἱῆ ταῖτα ἁπαξαμῆν· ἢ γὰρ  
χάρισ καὶ ἡ ἀλήθεια ἁπα Χει-  
ρῆσ ἐλρετι· τῆ δὲ ἀγία πνεύ-  
ματισ δηλαδὴ τῆ ὄρακλήτῳ  
αὐτῆ ὄντῆσ τῆ χαρηγμῆσ. —  
τὸ μὲ ἐν ἀγίον πνεύματι μόνοισ  
ἀγίοισ ἐμφίλοχρηρεῖν πισυκα,  
ἁπα τῆ υἱῆ χαρηγμῆσ, οἰσ  
ἀν ὁ πατήρ κείρειεν. — ὁ δὲ  
υἱῆσ μόνῳ πατεικῆ δεόσπι  
περημῆσ, πισυκασ ἀν εἶν.

*L. vii, c. 39, and 41,  
p. 379, 380*

*L. viii, c. 7, p. 394, c.  
8, p. 395, c. 13, p. 404*

*Διάταξις, one Name of  
the Constitutions.*

*Μουσικῆ μουσικῆα. Can.  
8;*

*Τοῖς ἐξ ἔθνῶν πισυσασι  
L. i, Pref. p. 199*

*L. iii, c. 16, 17, p. 288,  
L. vii, c. 22, p. 368*

*L. v, c. 7, p. 309*

*L. vi, c. 27, p. 325, 326,  
L. vii, c. 41, p. 390*

*Passim.*

καὶ δημοσίου τῆς γυναικὸς  
 ἀπάντων, ὁρατῶ καὶ ἀορατῶν·  
 καὶ δὴ καὶ αὐτῆς τῆς τῆς παρα-  
 κλήτου πνεύματι· ὑπαρξέως·  
 πάντα γὰρ δι' αὐτῆς ἐγγέτω, καὶ  
 χωρὶς αὐτῆς ἐγένετο οὐδὲ ἐν· καὶ  
 ἐν αὐτῇ ἐκτίθηται πάντα,  
 πᾶσι ἐν τοῖς ἔρανοις, καὶ τὰ ὅτι  
 τῆς γῆς, εἴτε ὁρατῶ, εἴτε ἀο-  
 ρατῶ· ὁ δὲ ἐπέκεινα τῆς ὅλων  
 Θεός· καὶ πατὴρ τῆς κρείσσονος ἡμεῶν  
 Ἰησοῦ Χριστοῦ, ἀρρητὸν τι ὦν  
 ἀγαθόν, καὶ πᾶσι λογισμῶ καὶ  
 ἀφανοῖα, φωνῆς τε πάσης καὶ  
 ἐσθυμύσεως κρείττον, ὁμοῦ τῆς  
 πάντων ὅσα ποτε ὄντα καὶ ὅποια  
 τυγχάνει, αὐτῆς τε τῆς ἀγίας  
 πνεύματι, πορρέει δὲ καὶ τῆς  
 μνηστογένης ἡμῶν κεινηγέμενον μῶ-  
 νον, εἰκότως ὁ ὅτι πάντων, καὶ  
 ὅλα πάντων, καὶ ἐν πᾶσι ἀνει-  
 ρητῶ ὡς τὰ διπρόσωπα, φάντι,  
 εἰς κῶρον, μία πίστις, ἐν βάπ-  
 τισμῶ· εἰς Θεός, πατὴρ πάν-  
 των, ὁ ὅτι πάντων, καὶ ὅλα  
 πάντων, καὶ ἐν πᾶσι. Θεός  
 καὶ μόνον ἡμῶν αὐτῶν, εἰς, καὶ πα-  
 τὴρ τῆς κρείσσονος ἡμεῶν Ἰησοῦ Χρι-  
 στοῦ χρηματίζοι ἄν· ὁ δὲ ἡμῶν  
 μνηστογένης Θεός, ὁ ὦν εἰς τὸν  
 κόλπον τῆς πατρός· τὸ δὲ ὡς ὅλα-  
 κλητον πνεῦμα, ἔτε Θεός, ἔτε  
 ἡμῶν,

L. vi, c. 11, p. 340

L. vii, c. viii, passim.

L. vi, c. 11, p. 340;  
viii, c. 37, p. 416

L. iii, c. 17, p. 288

ἡς, ἐπεὶ μὴ ἐκ τῶ πατρὸς  
 ὀργίως τῷ ἡμῶν καὶ αὐτὸ τὸ γρη-  
 νισιν εἴληφεν. ἐν δὲ π τῶν ἁγί-  
 ῶν γενομένων τυγχάνει ὅτι καὶ  
 πάντα δι' αὐτῶ ἐλέμετο, καὶ χω-  
 ρίς αὐτῶ ἐγένετο εὐδοκίαν. ταῦ-  
 τα μὲν ἐν τῇ καθολικῆς καὶ ἀγίας  
 ἐκκλησίας ἀδέπι διὰ τῶ θείων  
 φωνῶν παραδίδοται μυστήρια.  
 Μάρκελλος δὲ φέρει, — μίαν  
 ὑπόστασιν τριπόσωπον, ὡπερ  
 καὶ τριώνυμον εἰσῆξι, τὸ αὐτὸν  
 εἶναι λέγων τὸ Θεόν, καὶ τὸ ἐν αὐ-  
 τῷ λόγον, καὶ τὸ ἅγιον πνεύ-  
 μα.

L. vi, c. 11, p. 342

N. B. Before we sum up the Evidence from *Eusebius*, we must give a particular account of his, and *Origen's* Catalogues of the Sacred Books of the New Testament; since their reckoning some of those in the last Apostolical Canon as of doubtful Authority, looks as if they did not own those Canons for Sacred and Authentick among Christians. Take their words first, some of them at large, others as abridg'd, from

*Eusebius.* Origen says thus, Ὡς ἐν παραδό-  
 σι μαθῶν περὶ τῶν πασῶν ἀναγελίων, ἃ ἐ-  
 μόνα ἀναντιρρήτῃ ἐστὶν ἐν τῇ ὑπὸ τῶ ἁγίων ἐκ-  
 κλησία τῶ Θεοῦ. ὅτι περὶ τῶν μὲν γέγραπται τὸ κατὰ  
 τὸ — ματθαῖον, δὲ ὑπερὸν δὲ τὸ κατὰ μάρκον, — καὶ  
 τρίτον τὸ κατὰ λουκᾶν, — ὅτι πᾶσι τὸ κατὰ ἰωάννην —

H h 4

παύλας

Hist. Eccl  
 L. vi, c. 25  
 p. 226, 227

παῦλῳ ὁδὸν πάσις ἔγραψεν, αἷς ἐδίδαξεν ἐκκλη-  
 σίας· ἀλλὰ καὶ αἷς ἔγραψεν ὀλίγας σίχους ἀπέσειλε. —  
 πέτρος δὲ μίαν ἑπιστολὴν ὁμολογημένην καταλέ-  
 λησεν. ἔσω δὲ καὶ δευτέραν ἀμφιβάλλει τῶν γάρ. —  
 ἰωάννης, — ὅς ἐναγγέλιον ἐν καταλέλειπεν. —  
 ἔγραψε δὲ καὶ πῶς ἀποκάλυψιν. — καταλέλειπε δὲ  
 καὶ ἑπιστολὴν πᾶσι ὀλίγων σίχων· ἔσω δὲ δευτέραν,  
 καὶ τρίτην· ἐπεὶ ἐ πάντες φασὶ γνησίους εἶναι ταύ-  
 τας. — εἰ τις ἐκκλησία ἔχει πῶς πρὸς ἑβραίους  
 ἑπιστολὴν ὡς παύλος, αὐτὴ ἐνδυναμῆται καὶ ἐπιτέ-  
 τω· ἐ γὰρ αὐτῇ οἱ ἀρχαῖοι ἄνδρες ὡς παύλος αὐτὴν  
 ἀπέδεδυκται. — λέγεται ὁ γράψας τὸ ἐναγγέλιον καὶ  
 πῶς προσέξαι. *And Eusebius follows Origen*  
*very closely.* Πέτρος μὲν ἐν ἑπιστολῇ μία, ἡ δε-  
 γμημένη ἀπὸ τριῶν ἀνωμολόγητον· ταύτη δὲ καὶ  
 οἱ παῖλαι περὶ τούτου ὡς ἀναμφιλόγητον ἐν τοῖς  
 I. iii, c. 3, σφῶν αὐτῶν κατακείμενον συγγραμμάσι· πῶς δὲ  
 P. 71, 72 φερμένῳ ἀπὸ δευτέραν, ὅτι ἐναγγέλιον μὲν εἶναι  
 παραλήφμενον· ὅμως δὲ πολλοῖς χρησίμως φανῆται,  
 μὴ τῶν ἄλλων ἰσοκράτη γραφῶν. τὸ γνήσιον τῶν  
 ἑπιστολημένων ἀπὸ προσέξων, καὶ τὸ κατ' αὐτὸν  
 ὀνομασθένον ἐναγγέλιον, τότε λεγόμενον ἀπὸ κή-  
 ρυγμα, καὶ τὸ καλεμένον ἀποκάλυψιν, ὅτι ὅλως  
 ἐν κριστολογίᾳ ἴσμεν παραδεδυκται· ὅτι μήτε ἀρ-  
 χῶν, μήτε τῶν καθ' ἡμᾶς τις ἐκκλησιαστικὴ συλ-  
 γραφὴς τῆ ἑξ' αὐτῶν συνεξήσαστο μὲν τριῶν. —  
 ἐναγγέλιον καὶ ὁμολογημένων γραφῶν. — ἀλλὰ πῶς  
 μὲν ὀνομαζόμενα πέτρος· ὡν μίαν μόνον γνησίαν  
 ἔργον ἑπιστολὴν, καὶ ὡσαύτως τοῖς παῖλαι περὶ τούτου  
 ὁμολογημένων, ποσῶντα. τῶν δὲ παύλος περὶ τούτου  
 καὶ λαφεῖς αἱ δεκατίσσιρες· ὅτι γνήσιον πνεῦμα ἡ δεπί-  
 κταν τῶν πρὸς ἑβραίους, πρὸς τῆς ῥωμαίων ἐκκλη-  
 σίας

σίας, ὡς μὴ παύλῃ ἐξ αὐτῶ ἀντιλέγουσιν φήσαντες, ἢ δίκαιον ἀγνοεῖν. καὶ τὰ ὡσαύτως δὲ τοῖς περὶ ἡμῶν εἰρημύλια καὶ κληρὸν παραθήσομαι. ὅθεν μὲν πῶς λεγομένη αὐτῶ προξείεις ἐν ἀναμφιλέκτοις παρείληφα. ἐπεὶ δὲ ὁ αὐτὸς ἀπόστολος. ἐν τῷ βῆτι τέλει προσφύσσει τὸ πρὸς ῥωμαίους μνημῶν πεποινηται μὲν τῶν ἄλλων καὶ ἐρμῶν, ἃ φαίνονται ὑπάρχειν τὸ τῷ ποιμνίῳ βιβλίον, ἴσον ὡς καὶ τὸ πρὸς μὲν πινων ἀντιλέκτο, δι' ἧς ὅτι ἐν ὀμολογημένοις τεθεῖται ὑφ' ἑτέρων ὃ ἀναγκαστέον οἷς μετὰ δὲ εἰσχυρώσεως εἰσχυρωμένης κέκεται. ὅθεν ἤδη καὶ ἐν ἐκκλησίαις ἴσμεν αὐτὸ δεδημοσιωμένον καὶ τῶν παλαιῶν ὃ ὑπογραφέων κληρονομίας πινὰς αὐτὰς κατείληφα. — καὶ ἐν τῶν πέτρων δὲ λέξεων ἐν ὀπίσθῃ καὶ ἐπὶ ἐταρξίαις τῶν ἐκ ὡσαύτως μῆς τῷ Χριστῶν εὐαγγελιστοῦ, τῷ τῷ κληρῶν διαθήκης παρείδῃς λόγον, ἡμεῖς ἂν εἴη ἀφ' ἧς εἰρημύλια ὀμολογημένης αὐτῶ ὀπισθίης. — ὁ λευκῶς ἐν πῶς προξείεις. — ἐν δὲ ἡμῶν ὑποδείγματα θεοπρόδοις κατελέγειτε βιβλίους, πῶτε εὐαγγελία, — καὶ τῷ τῶν ἀποστόλων προξείεις. — εὐλογεῖν δ' ἐν ταῦτα ἡνομήνους ἀνακεφαλαιώσασθαι πῶς δηλωθεῖσας τῆς κληρῶν διαθήκης γραφῆς. καὶ δὴ τακτέον ἐν προῶταις τὴν ἀγίαν τῶν εὐαγγελίων τετρακτύον οἷς ἐπέτῃ ἢ τῶν προξείεις τῶν ἀποστόλων γραφῆ μὲν ὃ ταῦτα πῶς παύλῃ κατελεκτέον ἀποστόλων αἷς ἐξῆς τῶν φερομένων ἰωάννης πρῶτον, καὶ ὀμολογῶν τῶν πέτρων κληρονομίας ἀποστόλων. ἐπὶ τῶν τακτέον, εἴη φαεῖν, τῷ ἀποκάλυψαν ἰωάννης, ὡσαύτως ἡς τὰ δοξαῖα καὶ κληρὸν ἐκδοσίμετα, καὶ ταῦτα μὲν ἐν ὀμολογημένοις. τῶν δ' ἀντιλεγομένων, γνωρίμων δ' ἐν ὅμοις τοῖς πολλοῖς, ἢ λεγομένη ἰακώβου φέρεται,

c. 4, p. 73

c. 25, p. 97.

98

φέρει, κὶ ἡ ἰσθία, ἢτε πέτρα δούτερα ὀπισθὴ, κὶ ἡ ὄνομαζομένη δούτερα κὶ τρίτη ἰωάννου· εἴτε τῆ εὐαγγελιστῆ τυγαίνουσα, εἴτε κὶ ἑτέρη ὀρθομένη ἐκείνη. ἐν ταῖς νόδοις κατατεταχθῆτω κὶ τῆ πάλαι περὶ ἔξωθεν ἢ γραφῆ, ὅτι λεγόμενον ποιμῆν, κὶ ἡ ἀποκαλύψις πέτρα, κὶ πρὸς τέτοις ἢ φερμένη βαρναβα ὀπισθὴ, κὶ τῆ ἀποστόλων αἱ λεγόμενα διδασχά· ἐπιτε, ὡς ἐφύω, ἢ ἰωάννη ἀποκαλύψις, εἰ φανεῖν ἦν πινεῖ, ὡς ἐφύω, ἀδεύουσιν, ἔπειροι δὲ ἐγκρίνουσι τοῖς ὀρθογυμνοῖς. ἤδη δ' ἐν τέτοις πινεῖ κὶ τὸ καθ' ἑβραῖοις εὐαγγέλιον κατέλεξαν· ἢ μάλιστα ἑβραίων οἱ τ' Χριστὸν παραδεξάμενοι χαίρουσι. πάντα μὲ πάντα τῆ ἀντιλεγομένη μὲ εἶη, ἀναγκάως ὅτι κὶ τέτων ὅμως τ' κατὰ λογὸν πεποιημένα, ἀφαιρέοντες πάντε κτ' ἢ ἐκκλησιαστικὴν πρὸς αὐτοὺς ἀληθεῖς, κὶ ἀπλάτους, κὶ ἀνωμολογημένης γραφῆς, κὶ ταῖς ἄλλαις πρὸς ταύτας, ὅτι ἐνδεχόμενος μὲ, ἀλλὰ κὶ ἀντιλεγομένης ὅμως ὅτι πρὸς πλείους τῆ ἐκκλησιαστικῆς γνωσιμίας. ἴν' εἰδέναι ἔχρηστον αὐτάς ταύτας, κὶ ταῖς ὀνομασι τῆ ἀποστόλων πρὸς τῆ ἀίρετικῆς προφερομένης. — ὅθεν ἔδ' ἐν νόδοις αὐτῶν κατὰ τὸ κτίον, ἀλλ' ὡς ἀποπα πάντη κὶ δυνατῆ παρατηρεῖται.

- L. iii. c. 16 p 88. Τέταρτη ὅτι ἐν τῇ κλήμηντι ὀρθογυμνὴ μία ὀπισθὴ φέρεται, μεγάλη κὶ δυναμική· ἦν, ὡς ἀπὸ τῆ ῥωμαίων ἐκκλησίας, τῆ κρηνηδίων διευτυπώσατο. — ταύτῃ ὅτι ἐν πλείους ἐκκλησίας ὅτι τῆ κρηνηδίων δημοσιδωμένη πάλαι τε, ἢ καθ' ἡμῶν αὐτὸς ἐγνωμένη. — κὶ τῆ κλήμηντι ἐν τῇ ἀνωμολογημένη παρεπῶσιν. — ἴσθιον δ' ὡς κὶ δούτερα πινε εἶη λέγεται τῆ κλήμηντι ὀπισθὴ· ἐμὲν ἔδ' ὀρθογυμνὴ τῆ προπύρα κὶ ταύτῃ γνωσιμὸν ἐπιστάμεθα, ὅτι μὴ δὲ
- c. 38. p. 110.

τὰς ἀρχαίαις αὐτῇ κερσημύταις ἴσμεν.— ἡ μὲν ἐν τῇ  
 κλήμειντι ἐμνηστεύμενη γραφὴν περὶ δὴ λου.

In all these Accounts of *Origen* and *Eusebius* we may observe. (1) That there was a sacred *ἁγίασμα* and *διαθήκη* belonging to the Christian Church which was undeniable among all; and the Books recommended thereby were unquestionable. Which I take to be no other than the Apostolical Constitutions before us; which antiently were in an especial manner known among others by those very Names. (2) That accordingly all the Books recommended and quoted therein are among the unquestionable Books, both in *Origen* and *Eusebius*. I mean the Four Gospels, the Acts, the Fourteen Epistles of *Paul*, and the first of *Peter*; and esteem'd ἐνδιάδογμα, part of the *Christian Covenant*, or *Christians Ark of the Covenant*, as the Ten Commandments or Tables of the Covenant were put into the Ark of the Covenant among the Jews. (3) That none but *John's* first Epistle is esteem'd besides as unquestionable; which seems to have been because it is directly quoted as sacred by some of the οἱ πατέρες ἁποστολικοί or Apostolical Writers themselves, as it is by *Poly carp*, in his Epistle to the *Philippians*; yet does his Word for this, *φειρομένη*, seem a little to abate of the absolute Authority of this; as if it was not so undoubtedly Sacred as the foregoing; as accordingly it is not recommended

*Vid. Epi-  
phan. De  
Pondr.*

*Ad Phillip.  
§. 7.*

or

or quoted in the same Constitutions. I mean still here as distinct from the Eighty Five Canons added thereto. (4) That the rest, tho' read in most Churches, and generally esteem'd Sacred, are not by these Persons suppos'd equally unquestionable, probably because they own'd no Authority in this matter so sure and Authentick as that of the same Constitutions. (5) That even *Clement's* Epistle to the *Corinthians*, tho', as to its Author, undoubted, is yet not reckon'd among the unquestionable Books of the New Testament; probably because it was not recommended nor cited in the same Constitutions. (6) That the Church of *Rome* began to doubt whether the Epistle to the *Hebrews* belong'd to *Paul* in the Days of *Eusebius*; but without any direct Countenance from him, or *Origen*; as soon after in the West its publick Reading was sometimes omitted, on Account of its seeming to favour the *Arians*, and for other Reasons. So that the Western Churches very early began to receive or reject sacred Books, according as they suited their own Opinions or not in religious Matters. (7) That *Origen* and *Eusebius* dare not reject any one Book in the last Apostolical Canon; but only suppose those to be of the highest and most unquestionable Authority which the Constitutions themselves did expressly warrant also; and therefore. (8) That these Two, and almost only these Two in

*Philast. De*  
*Heret. c.*  
41.

all



all Antiquity appear so to have owned the Constitutions themselves as indisputably Sacred and Apostolical, that they appear not equally sure of the same Authority for the additional Canons. Yet do they both seem to pay so great a regard to them, that they dare not reject any one Book therein contain'd; even when they could find no other original Authors to have cited them. (9) That the Shepherd of *Hermas*, and the *Apocalypse*, Books of the most sacred Authority, and fully attested to in old time, yet were not by them plac'd among the certainly undoubted, because they perceived that neither the Constitutions, nor Canons, nor the Apostolical Fathers transcribing from them, had recommended or quoted the same. When all these things are consider'd we shall have reason to believe that *Origen* and *Eusebius*, the learnedest Men in the Primitive Church, were so far from rejecting these Constitutions, that they had the highest esteem for them possible; nay durst not equal the very Apostolical Canons themselves to them.

But now to Sum up the Evidence which I have produc'd from *Eusebius*; We plainly find in him the very same Language, Phrases and Doctrines, especially as to the Son and Spirit of God, which we meet with in these Constitutions; the very same Account of the Appearances of the Son of God under the Old Testament; and the same Scriptures  
 quoted

quoted for them, that we there observe; the very same Exposition of Scripture Prophecies, particularly those that belong to this Law given from *Mount Sion*, which are therein contained, or belong thereto; the very same Account of *Simon Magus*, of his Dispute with *Peter* in *Judea*, of his Flight to *Rome*, of *Peter's* following him thither, and vanquishing him there, that we have in the Constitutions. We certainly meet with in *Eusebius* the very same Account of the Antient Heresies that we have in the Constitutions. The same Account of *James* the Brother of our Lord, as made Bishop of *Jerusalem* by Christ himself, as well as his Apostles; and of the other earliest Bishops in the several Apostolical Churches. We here have the History of a grand Council of the Apostles and their Companions Assembled at *Jerusalem*, just after its Destruction; to which an Appendix to the Constitutions seems most plainly to belong. *Eusebius* here still speaks of an *Apostolical Traditionary* Method, for the conveyance of Christianity, distinct from the writings of the New Testament. He Names no other Apostolical Churches, whose Successions of Bishops he gives us, but such as are in the end of the Seventh Book of the Constitutions; and implies that he medled but with some few of them neither; indeed but with Five out of Nineteen; and in these Successions he still exactly agrees with that

Catalogue

Catalogue in the Constitutions. He says that *Origen observ'd the Ecclesiastical Canon* in recounting only the Four Gospels as undoubted; which is the very same Number that is now in the last *Ecclesiastical Canon* of the Apostles; in that very Canon whereby the intire Eight Books of Apostolical Constitutions are also Establish'd. He shews us that Lay-men, when learned in the Scriptures, were Antiently permitted by the Bishops to Preach, according to the parallel Rule in these Constitutions. He brings in *Constantine* as describing the sacred form of Elections and Ordinations, exactly according to the Constitutions; and as contain'd in a Divine and Apostolical Tradition and Canon, deriv'd from Christ himself, and implying a Bishop Chosen and Ordain'd according to it, to be of *Divine Appointment*, agreeable to them. He speaks of Christ's shattering the Multitude of Nations and their Idols by the Roman Empire, in Words almost taken out of the Constitutions. He gives the very same Account of Baptism and of the Lord's-days Worship and Sacrifice, and of the Morning and Evening Hymns, that is in the Constitutions. He describes the Gospel *ἡ εὐαγγέλιον* as proceeding from *Mount Sion*, and belonging to the Church of the Gentiles, exactly according to the Constitutions. He describes the Christian Judicatures and their Rules in perfect Agreement with the same Constitutions.

tions. He supposes some secret and concealed Books Lodg'd *ἐν ἀποκρύφοις* among the Jews, and long thereby kept Private; as was the case among Christians with these secret Constitutions. He speaks of the change of the principal Day of Holiness from the Sabbath to the Lord's-day, as made by these Constitutions, under the Name of the *καινή διαθήκη*, or *New Covenant*. (For the Books of Scripture have no Precept thereto relating.) He Confirms our Saviours Ascent into Heaven, or above all the Mosaick Creation, immediately after his Resurrection; which is suppos'd in the delivery of these Constitutions. When he Confutes *Marcellus*, he distinguishes the *written divine Word*, from that *divine Word* which was *not Written* in the Books of Scripture, but yet obtain'd over the whole Catholick Church, as deriv'd by Eye-witnesses from the very beginning of the Gospel. Nay, he alters the Name of part of his Work, and Stiles it Treatises of *Ecclesiastical Theology*, or such Doctrines as were deriv'd from the secret and traditionary Constitutions *preserv'd in the Churches*; and promises to meddle with no newer Doctrines; and accordingly does most plainly deliver the peculiar Doctrines of Christianity contain'd in those Constitutions; gives us a Creed exactly agreeing with that in the same Constitutions; and all as nearly in the very Words of the same as their concealed Nature would possibly

possibly give him leave. So that I must confess *Eusebius* appears to me one that exactly knew, and most highly esteem'd these Constitutions, as the grand Foundation and Standard of our whole Religion. And if *Eusebius's* Silence as to a particular distinct Enumeration of these Constitutions among the *sacred Writings* be still wondred at, we must remember that they were esteem'd not the *Written* but *Unwritten* Records of our Religion; and that this Objection is equally against their being *extant* in his Days, as against their being *Genuine* and *Apostolical*; which yet I suppose few are now so absurd as to question. Yet is there no more hint in his Catalogues of their being among the *doubtful, spurious, or Hereticoal*, than among the *most sacred Books of Christianity*, and so the Objection Vanishes to almost nothing.

XXIX. The next Testimony which I shall alledge for the sacred Authority of these Constitutions shall be that of a *General Council*, more numerous than that of *Nice* it self; and but Ten Years later; I mean that of *Jerusalem*; which receiv'd the Arians to Communion, and Appeal'd to the Baptismal Creed in these Constitutions, and its exact Agreement with the Arian Creed, as a sufficient Warrant for such their Proceedings. This is an *inestimable Testimony* indeed; and will deserve still the greater regard as undeniably answering that com-

A. D. 335

mon Objection against the Constitutions, as if they were never cited by the Arians in their Disputes with the Orthodox : Nay, and all this still is the more highly valuable, as preserv'd to us by *Atbanasius* himself; that grand Corruptor of the Christian Faith, and consequently grand Enemy (had it then been possible to be a Christian, and an Enemy to them at once,) of the same Constitutions. If the Reader wonder at my calling this Council of *Jerusalem* a *General Council*, and affirming it *more numerous* than that of *Nice* it self, let him hear the best witnesses now extant, and one that was present at them both, I mean the great *Eusebius* himself; whose Words are these.

*De Vit.*  
*Constantin.* Ἄραυτες ἔν οἱ πάντες ἀπὸ τῶ φοινίκων ἔθνεσ,  
 L, iv. c 43 δημῳσίοις δρόμοις ἤλαυνον ὅπῃ τὰ πορκεῖμνα.  
 P. 548 ἐπληρῆστο ὃ τότε πᾶς ὁ τῆδε τόπος μεγίστη Θεῶ χρ-  
 ρείας, ἐπὶ ταύτων ἐν τοῖς ἱεροσαλύμοις σωνηγμῶν  
 πρὸ ἐξ ἀπάσης ἐπαρχίας διαφανῶν ἐπισκόπων.  
 μακεδόνες μὲ γὰρ ἢ τῆς παρ' αὐτοῖς μητροπόλεως  
 παρέπεμπον· πρηνόμοιοι τε καὶ μουσὶ τὰ παρ' αὐ-  
 τοῖς ἀνθῆντα καὶ κλητῆς τῶ Θεῶ νεολαίας. παρὼ  
 ὃ καὶ περσῶν ἐπισκόπων ἱερὸν ἤχημα, τὰ θεῖα λό-  
 για ἐξηκελευστικῶς ἀνὴρ· βιθωοὶ τε καὶ δρακῆες τὸ  
 πλήρωμα τῆς ζωῶδε κατεκόρηεν. ἔ μὲν ἀπελιμ-  
 πάνοντο ἐσθὲ κιλίκων οἱ διαφέροντες, καὶ καππα-  
 δοκῆρ δ' οἱ πορῶτοι παρ' αὐτῶ λόγων μέσοι τοῖς πᾶσι  
 διάκρεπον. σερβία τε πᾶσαι καὶ μεσοποταμία, φοι-  
 νικῆ καὶ ἀραβία, σὺν αὐτῇ παλαιστίνη, ἀγυπτός τε  
 καὶ λιβύη, οἵτε ἢ δηβαίων οἰκῶντες χῶραν πάντες  
 ὁμῶ

ὁ μὲν ἐπλήρην τὴν μεγάλην τῆς Θεῶν χροίαν· οἷς ἀνα-  
 εἰθμηθήσονται ἐξ ἀπασῶν τῶν ἐπαρχιῶν ἐπικυλεύθη λε-  
 ώς.— ταύτῃ μεγάλῃ ὧν ἴσμεν σύνοδον δόξαν  
 σιωπερόντι βασιλεύς, ἐν αὐτοῖς ἱεροσολύμοις, μὲν  
 τὴν πρῶτῃν ἐκείνῃ, ἣν ἐπὶ βιθυνῶν διαφανῶς πε-  
 ποιήτο πόλεως. Now before the assembling c 47, p. 550  
 of this famous Council *Arius* and *Euzoius*  
 had written a Letter to *Constantine*, by  
 whom they had been banished, wherein  
 they petition'd to be restored, and made a  
 particular Confession of their Faith. I shall  
 here set down the rest of the Letter which we  
 have both in *Socrates* and *Sozomen*, and re-  
 serve the Creed it self to be compar'd with  
 that in the Constitutions presently.

Τῷ ὑλαβεσάτω καὶ θεοφιλεσάτω δεσπότῃ ἡμῶν  
 βασιλεῖ κωνσταντίνῳ, Ἄρειῳ καὶ Εὐζοίῳ.

Καθὼς προσέταξεν ἡ θεοφιλὴς σε εὐσέβεια, Socrat.  
 θέσποντα βασιλεῦ, ἐκπιδέμεντα τὴν ἑαυτῶν πίσιν, καὶ Hist. Eccl.  
 ἐγγράφως ἐμυλογῆμεν ἐπὶ Θεῶ ἕτως πσεύειν ἔ αὐ- L. i, c. 26  
 τοῖς ἔ οἱ σὺν ἡμῖν, ὡς ὑποπίτακ. Sozomen [Here fol- Hist. Eccl.  
 lows the Creed.] Ταύτῃ τῷ πίσιν παρει- L. ii, c, 27  
 λήφαμεν ἐκ τῶν ἀγίων εὐαγγελίων, λέγοντες τῶ  
 κυρίῃ τοῖς ἑαυτῶ μαθηταῖς, πορεύσεντες μαθη-  
 τήσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς ὄνο-  
 μα τῶ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.  
 εἰ μὴ ταῦτα ἕτως πεφύομεν, καὶ διδοέχομεθα  
 ἀληθῶς πατέρα, καὶ υἱόν, καὶ πνεῦμα ἅγιον, ὡς πα-  
 σα κωνσταντινὴ ἐκκλησία, ἔ αἱ γραφαὶ διδάσκουσιν,  
 καὶ πάντα πεφύομεν, καὶ τῆς ἡμῶν ἔστιν ὁ Θεός

καὶ ἰδοὺ, καὶ ἐν τῇ μελλούσῃ κείσῃ. Διὸ ὡδὲ καλῶ-  
 μησθε τὴν θεοσέβειαν, θεοφιλέστατε βασιλεῦ, ἐκ-  
 κλησιαστικὰς ἡμῶν οὐσίας, καὶ πίσιν καὶ τὸ φρόνημα τῆ  
 ἐκκλησίας καὶ τῶν ἁγίων γραφῶν ἔχειται, ἐν ὅσῃς ἡμῶν  
 ἔξῃ τῆς εἰρηνόποιουσθε καὶ θεοσεβῆς εὐσεβείας τῇ  
 μετεῖ ἡμῶν, τῇ ἐκκλησίᾳ δηλαδὴ, ἀειήρημῶν  
 τῶν ζητημάτων καὶ ἀριστολογίων· ἵνα καὶ ἡμεῖς καὶ ἡ  
 ἐκκλησία εἰρηνώσασθαι μετ' ἑλλήνων πάντας σωθήμεν  
 εὐχαρῶς ὑπὲρ τῆς εἰρηνικῆς σου βασιλείας, καὶ πρῶτος  
 τῶν ἁγίων σου κρινῆ πάντες ποιησώμεθα. This Let-  
 ter seems to have been written about *A. D.* 331.  
 The Synod of *Jerusalem* met *A. D.* 335.  
 This Council restor'd the Arians; and wrote  
 to the Churches of *Egypt* to receive them,  
 and refer'd to that very Creed of theirs  
 which was contain'd in the Letter to *Con-*  
*stantine*, as exactly agreeable to that *undi-*  
*sputed* one in the Constitutions. This ine-  
 ffitimable Letter is once set down by *Atha-*  
*nasius* only in part, with a break off in the  
 middle, before he came to that solemn Ap-  
 peal of theirs to the Constitutions; as if he  
 durst not venture so undeniable a Passage  
 abroad. Yet did Providence so over-rule  
 him, that several Years afterwards he had  
 occasion to repeat this History, and did then  
 venture to set it down intirely; tho' to his  
 and his Party's Shame and Confusion for  
 ever. Take the whole Letter as follows.

*Apol. contr.*  
*Arian.*  
*p. 199, 200*

Ἡ ἀγία



Ἡ ἁγία σύνοδος ἡ ἐν ἱεροσολύμοις Θεῷ χάριτι  
 συναρθεῖσα τῇ ἐκκλησίᾳ τῷ Θεῷ τῇ ἐν ἀλεξ- *Athanas.*  
*De Synod.*  
*Arim. &*  
*Seleuc. §. 21*  
 ανδρείᾳ, καὶ τοῖς κατὰ πᾶσι τῷ αἰγυπτίῳ, ἔ-  
 δηβαῖδα, καὶ λιβύῳ, καὶ πενταπολίῳ, καὶ τοῖς  
 κατὰ τὴν οἰκουμενίῳ ἐπισκόποις, καὶ παρσευτέ-  
 ροις, καὶ Ἀραβίοις, ἐν κρείῳ, χαίρειν.

Πᾶσι μὲν ἡμῖν τοῖς ὅτι τὸ αὐτὸ σωελθῆσαν ἐξ  
 ἐπαρχῶν ἑξαφῶρων πρὸς τῇ μεγάλῃ πόρην γύρει, ἦν  
 ἐπὶ τῇ ἀφιερωσῇ τῷ σωτηρίῳ μύρτυροις παρῆν τῷ  
 θεοφιλέστατῳ βασιλέως κωνσταντίνῳ, πρὸ πάντων βα-  
 σιλεῖ Θεῷ καὶ τῷ Χριστῷ αὐτῷ κατασκουαδένῳ,  
 ἐπεπλέσαι μὲν, πλείονα θυμηδίαν ἢ τῷ Χριστῷ χά-  
 ρις παρέχεν, ὡς ἐποίησεν ὁ αὐτὸς τε ὁ θεοφιλέστα-  
 τος βασιλεὺς, ἑξ ἑξαγράμμων οἰκείων, τῶν ὅσων  
 ἐχρῆν παρορμήσας, πάντα μὲν ἐξορέσας τῆς ἐκκλη-  
 σίας τῷ Θεῷ φρόνον, καὶ πᾶσι μὲν ἀπελάσας  
 βασκανίδῳ, δι' ἧς τῷ τῷ Χριστῷ μέλη πάλα πρὸς  
 πρὸν διεστήκει· ἠπλωμένη δὲ καὶ εἰρήναια ψυχῇ  
 δεξάσθαι τὸς πρὸ ἀρειον, ἔς πρὸς τινα κερὸν ὁ  
 μισοῦσιν φρόνον ἐξω γενέσθαι τῆς ἐκκλησίας εἰρ-  
 γασίῳ. ἐμαρτύρει δὲ τοῖς ἀνδράσιν ὁ θεοφιλέστατος  
 βασιλεὺς, ἑξ ἑξ ἑπτολῆς, πίστεως ἀρδοτομίδῳ,  
 ὡς παρ' αὐτῷ πυδόμενῳ αὐτὸς τε δι' ἑαυτῆ πα-  
 ρὰ ζώπης φωνῆς αὐτῷ ἀκείσας ἀπεδέξατο, ὑποτά-  
 ξας τοῖς ἑαυτῆ γραμμασιν ἐγγραφον τὴν τῷ ἀν-  
 δρῶν ὀρθοδοξίαν, [Here Athanasius brake off  
 in his first account] ἦν ἐπέγνωμεν οἱ πάντες  
 ὑγιῆ τε ἔσαν, καὶ ἐκκλησιαστικῆν. καὶ εἰκότως παρε-  
 χειται τὸς ἀνδρας ὑποδέσθῃναι, καὶ ἐνωδίῳ τῇ ἐκ-  
 κλησίᾳ τῷ Θεῷ, ὡς πρὸς ἐν καὶ αὐτοῖς ἐκ τῷ ἰσατύπῳ

εἶπατε τὸ αὐτῆς τὴν ὀπισθολήν, ὡς πρὸς τὴν ὑμετέραν  
 ἐπιβεβαιωθῆναι ἡμετέραν. πρὸς τοὺς ἑπὶ καὶ ὑμῖν  
 αὐτοῖς, ὡς ἂν τὰ οἰκεία μέλη τῆς ὑμετέρας σώματος.  
 ἀπολαμβάνουσι, μεγάλη χάρις καὶ ὠφελούνη γενήσεται  
 καὶ ἑαυτῶν σωτηρία. καὶ τὰς ἑαυτῶν ἀδελφούς  
 τε καὶ πατέρας γνωρίζουσι τε καὶ ἀπολαμβάνουσιν. ἔ  
 μόνων τῶν πρεσβυτέρων, τῶν ὄχι ἀρειον, ἀποδο-  
 δέντων ὑμῖν, ἀλλὰ καὶ πρῶτος τῆς χάριτος, καὶ τὴν πλη-  
 ρύσασθαι ἀπίστας, ἢ πρὸς τῶν πρὸς τῶν ἀν-  
 δρῶν μακρῶ χρόνῳ παρ' ὑμῖν διεστῆκε. Καὶ  
 ὡς ἐκοινώνητε οἱ ἄνδρες, παρεδέχθησαν τε ὑπὸ τῆ  
 πιαύτης ἀγίας Συνοδου, πρὸς τῶν ἀποστόλων καὶ αὐτῶν  
 ἀποστόλων, τὴν πρὸς τὰ οἰκεία μέλη Συνοδεί-  
 αν τε καὶ εἰρήνην ὅτι μέγιστα τὰ τὴν ἐκτεθειμένην ὑπὸ  
 αὐτῶν πίστεως ἀναμφέρητον σώζει τὴν ἑξῆς πῆ  
 πᾶσιν ὀργυγεργίῳ ἀποστολικὴν ἑξῆς δέσιν τε καὶ  
 διδασκαλίαν. Here this whole Council, met  
 at Jerusalem, the place where these Con-  
 stitutions were first given, do solemnly  
 appeal to them for the Arian or Ori-  
 ginal Christian Faith, under Two of their  
 most common Names ἀποστολικὴ ἑξῆς δέσιν,  
 and διδασκαλία, and do at the same time  
 assert, that this Faith was indisputably con-  
 tain'd in them; and that they were them-  
 selves own'd for Sacred and Apostolical  
 by all Christians. And that these very  
 Constitutions, and the Apostles Baptismal  
 Creed therein contain'd, are exactly agree-  
 able to this Creed of Arius and Euzoius,  
 which the Council refers us to; nay rather

ther that this Creed is epitomiz'd from the other, is also undenyable; as the following Comparison will demonstrate.

*Arius and Euzoius.*

Apostolical Constitutions.

Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα. καὶ εἰς κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν αὐτοῦ, τὸν ἐξ αὐτοῦ γεννητὸν ἅπλων γεννητὸν, Θεὸν λόγον, δι' ἃ πάντα ἐγένετο, πάντες ἐν τοῖς ἔρανοις καὶ τὰ ἐπὶ τῆς γῆς, τὸν καταβάντα, καὶ σάρκα ἀναλαβόντα, καὶ παθόντα, καὶ ἀναστάντα, καὶ ἀνελθόντα εἰς τοὺς ἔρανος, καὶ πάλιν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. καὶ εἰς τὸ ἅγιον πνεῦμα. καὶ εἰς Ἁγίαν ἀνάστασιν. καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος. καὶ εἰς βασιλείαν ἔσχατων. καὶ εἰς μίαν κα-

Πιστεύω καὶ βαπτίζομαι εἰς ἕνα ἀληθινὸν μόνον ἀληθεῖον Θεὸν παντοκράτορα, ἢ πατέρα ἢ Χριστῶ, κτίστην καὶ δημιουργὸν τῶν πάντων, ἐξ ἑαυτοῦ πάντα. καὶ εἰς τὸν κύριον Ἰησοῦν ἢ Χριστὸν, ἢ μονογενῆ αὐτοῦ υἱόν, ἢ ἀποστόρικον πάσης κτίσεως, τὸν ἀπὸ αἰῶνων ἀδοκίμα ἢ πατρὸς γεννηθέντα, δι' ἃ πάντα ἐγένετο τὰ ἐν ἔρανοις καὶ ἐπὶ γῆς, ἐσθλά τε καὶ ἀσθλά, τὸν ἐπ' ἔσχατων ἡμερῶν καταβάντα ἐξ ἔρανων, καὶ σάρκα ἀναλαβόντα, καὶ ἐκ τῆς ἁγίας παρθένου γεννηθέντα, καὶ πολυτάλαμον ὁπίως, καὶ τῆς νόμου ἢ Θεοῦ καὶ πατρὸς αὐτοῦ, καὶ σωτηριώδους ἐπὶ ποντίεσι πλάττει, καὶ ἀποδιπνόντα ὑπὲρ ἡμῶν, καὶ ἀναστάντα ἐκ νεκρῶν μετ' τὸ παθεῖν τῆς τρίτης ἡμέρας, καὶ ἀνελθόντα εἰς τοὺς ἔρανος, καὶ καταβάντα ἐν δεξιᾷ τοῦ πατρὸς, καὶ πάλιν ἐρχόμενον ἐπὶ σωτηρίᾳ ἢ αἰῶνος μετ' δόξης κρῖναι ζῶντας καὶ νεκρούς ἢ βασιλείας οὐρα ἔσχατος τέλους. Βαπτίζομαι καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τῆς ἁγίας τῶν ἁγίων κλητῶν, τὸ ἐνεργῶν ἐν πάντοιν τοῖς ἀπ' αἰῶνος ἁγίοις, ὑπερὸν ὃ

δοτικὴν ἐκκλησίαν  
τῷ Θεῷ, πρὸς τὸ  
περάτων ἕως περά-  
των.

ἀποσταλὲν καὶ τοῖς ἀποστόλοις ὡς τὸ  
πατὴρ, καὶ τὴν ἐπαγγελίαν τῆς ζωῆς  
ἡμῶν κρείβ' Ἰησοῦ Χριστοῦ, καὶ μὴ  
τὰς ἀποστόλους ὅτι πᾶσι τοῖς πιστεύουσιν  
ἐν τῇ ἀγίᾳ καδοδικῇ ἐκκλησίᾳ. εἰς  
βασιλείαν ἀνάσσειν. καὶ εἰς ἀφ᾽ ἑσθ' αἰώνων  
αἰώνων. καὶ εἰς βασιλείαν ἐρχομένων. καὶ εἰς  
ζωὴν τῆς μέλλουσης αἰῶνος.

Now he that considers not only the general and peculiar Agreement of these Two Creeds all the way ; but particularly that distinguishing Character, of the Two separate Articles, concerning the *Kingdom of Heaven*, and concerning *the Life of the World to come* in them both, and in *no other*

Athanas.

Op. p. 1278,  
1279

*Creeds of Antiquity*, (saving some Remains of the same Distinction in one newly Publish'd as *Athanasius's*, and in a few more of the Arian ones afterwards ;) and that those Two only Expressions of the Arians which are not in the other Creed, Θεὸν λόγον, and τὴν ἀπὸ περάτων

L. viii, c.

32, p. 402,  
403

ἕως περάτων, are both *verbatim* elsewhere in the same Constitutions, will not be able to deny, the plain relation there is between this Creed and the Constitutions themselves before us: Nor by consequence to deny that a Council at *Jerusalem*, larger than that of *Nice*, and but Ten Years later, under the same Reign of *Constantine* do attest that the Creed of these Constitutions was then own'd by all Christians for genuine and Apostolical. Accordingly

dingly this larger Council having undone what was done at *Nice*, I look upon the Arian or Constitution Faith to have been that of the Body of the Eastern Church, even to the Days of *Theodosius* the Great; nay of almost the whole Catholick Church till the Death of *Constantine* and of *Eusebius*; and that nothing but the Heresies which prevail'd in the West and at *Rome*; and the Pope's supporting the Two ignorant but pernicious Hereticks of those times, *Marcellus* and *Atbanasius*, could ever have reviv'd and recover'd those unhappy Doctrines, which since that time have so long, like a Deluge, overspread the Face of Christianity. Anti-christian Rome, that *Great and Mystical Babylon*, the grand *Mother of Harlots and Abominations on the Earth*, being as well the Mother and Parent of these first and earliest Corruptions of the Christian Religion, as she afterwards became of that Tyranny, Idolatry, and Persecution, which we cannot but acknowledge to have alike spread from the same Original.

Ἐξέλθετε ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ συκοινωνήσητε τῇ ἀμαρτίας αὐτῆς, ἵνα μὴ λάβητε ἐκ τῆς πληγῶν αὐτῆς· ὅτι ἠκολούθησεν αὐτῆς αἱ ἀμάρτιαι ἅσαι τῷ βασιλεῦσι, ἃ ἐμνημόνευσεν ὁ Θεὸς πα ἀδικήματά αὐτῆς. 18, 4, 5

But before I conclude this Head, I must observe, what has been already hinted, that this solemn Appeal of the Council of *Jerusalem* to the Apostolical Constitutions in the Arian

Contro-

Controversy, on the behalf of *Arius*, *Euzoius*, and the rest of their Party, and the following Revival of the contrary Doctrines some Years afterward, when this *Euzoius* was Bishop of *Antioch*, seem to have been the Occasions of their first Publication out of these Antiochian Archives, whence *Ignatius* had so frequently cited them before; and that by this very *Euzoius*, or at his Direction. Unless we suppose that the other *Euzoius*, the Arian Bishop of *Cesarea* at the same time did join in this Publication, and permitted the Cesarean Copy to go abroad also, for which yet I see no evidence. I must farther observe that as *Athanasius* once broke off in his transcribing the Letter of this Council of *Jerusalem*, as afraid of the foregoing Passage; and when he did publish it intirely, never pretended to answer that solemn Appeal to the Constitutions therein contain'd; so does he seem to have born it so deeply in his mind still, that he could not forbear reflecting upon it many Years afterward, when he introduc'd *Anthony* the Monk thus declaiming against the Arians;

*Vit. Anton.*  
S. 82, p. 857  
858

μόνον μὴ μάνητε ἑαυτὸς μὲν τῆς ἀρειανῶν, ὅτι  
ἔστι γὰρ τῆς ἀποστόλων αὐτῆ ἡ διδασκαλία, [as  
they pretend it to be,] ἀλλὰ τῆς δαμνῶν,  
ὅτι τὸ πατρὸς αὐτῆ τὸ ἀβρόλου. Which seems  
to be with regard to this Claim of the Arians  
to the Apostolical Constitutions, that they  
were evidently on their side of the Que-

stion;

tion ; as indeed they have generally in all Ages since been allow'd to be.

XXX. The next Witness I shall make use of to prove the genuine Antiquity and Authority of these Constitutions shall be *About A. D.*  
*Cyril* Bishop of *Jerusalem*, the Mother Church <sup>345</sup>  
of Christians, and the first of those Aposto-  
lick Churches, in whose Archives these sa-  
cred Records were originally repositd, and  
carefully preserv'd. And his Testimony  
will be the more valuable, as so peculiarly  
belonging to those inestimable Branches, the  
form of Baptism, and the Liturgy of the  
Eighth Book. Which as they have already  
appear'd to be the Standards in the Second  
Century, from *Justin Martyr* ; so will they  
hence appear to have been, in great Measure,  
the Standards of the Church of *Jerusalem*  
even after the Council of *Nice*, a little be-  
fore the middle of the Fourth Century. And  
I confess, that as all Councils, Doctrines,  
and Rules deriv'd properly from *Rome*, the  
Mother of Antichristianism, are to me of a  
very suspected Character, on Account of the  
*Place* from whence they come ; so do all  
Councils, Doctrines, and Rules belonging  
to *Jerusalem*, the Mother of Christianity,  
and especially to *Mount Sion* therein, re-  
commend themselves to my good Opinion,  
on Account of the *Place* from whence they  
come ; and the Prophecies thereto belonging  
also. I mean only as this Circumstance is in  
both

both cases consistent with the proper Evidence for the Antichristianism of the one, and the Christianity of the other on all Occasions. Take *Cyril's* Testimony in the following Parallel.

	<i>Cyril of Jerusalem.</i>	<i>Constitutions.</i>
<i>Cateches. Pref. §. 4. p. 6.</i>	Μόνον γὰρ οἱ ἀρετικῆ ἀναβαπτίζον· ἐπειδὴ τὸ πρῶτον ἔσται ἢ βαπτισμα.	<i>L. vi. c. 15. p. 344.</i>
<i>§. 5. p. 7.</i>	Οἱ πόδες σε εἰς τὰς κληρονομίας ἀποδέτωρ· τὸς ἐπορμισμὸς δέχει μὲν ἀποδοῦν· καὶ ἐμφυσηθῆς, καὶ ἐπορμισθῆς, σωτηρίαν (οἱ τὸ πρῶτον νόμισον εἶ). — καὶ ὅταν ἐπορμισθῆς γέννη· ἕως ὅτε οἱ ἄλλοι ἐπορμισθῶσι ὡς ἀγαθῶν, ἄνδρες μετὰ ἀνδρῶν, καὶ γυναῖκες μετὰ γυναικῶν, κ. τ. λ.	<i>L. viii. c. 26 p. 410.</i>
<i>§. 8. p. 10. 11.</i>	Καὶ ὁ σύλλογος ὁ ἐξουσιαστικὸς ἔστω βιωσιμῶν, ἢ ψάλλων, ἢ ἀναγιγνώσκων.	<i>Ibid.</i>
<i>p. 11:</i>	Καὶ ὁ σύλλογος ὁ ἐξουσιαστικὸς ἔστω βιωσιμῶν, ἢ ψάλλων, ἢ ἀναγιγνώσκων.	<i>L. ii. c. 57. p. 263. 264. L. viii. c. 11. p. 398. L. iv. c. 14. p. 299.</i>
<i>Catech. 4. §. 10. p. 54.</i>	Μὴ ποίνω ἀνακωδωμῶν τῶν σωρῶ τῶν Χριστῶν, ἀλλὰ καὶ ἄλλο ἀποκρίπτη, σὺ φανερώς ὅτι μετώπῃ σφραγίζε.	<i>L. iii. c. 17. p. 288.</i>
<i>§. 14. p. 57.</i>	Ἀδυνατῶν ὅτι ἡ ψυχή.	<i>L. vi. c. 11. p. 340.</i>
<i>§. 16. p. 60.</i>	Οἱ μόνον ἀποδοκίμαζέτωρ, κ. τ. λ.	<i>L. iii. c. 2. p. 275.</i>

Καὶ



§. 20. p. 64. Καὶ φιλομαθῶς ἐπίγνωδι  
 ὡρᾷ τῆς ἐκκλησίας ποῖαι μὲν  
 εἰσιν αἱ τῆς παλαιᾶς ἑραδι-  
 κης βιβλῆ; ποῖαι δὲ τῆς και-  
 νῆς; καὶ μὴ μὴδὲν τῶν ἀπο-  
 κρύφων ἀναγίνωσκε. — ἀναγί-  
 νωσκε τὰς θείας γραφάς, τὰς  
 εἰκοσι δύο βιβλῆς τῆς παλαιᾶς  
 ἑραδικῆς. — τέτων τὰς εἰκοσι

L. ii. c. 57 p. 261. 262.  
 Can. LXXXV.

§. 22. p. 65. δύο βιβλῆς ἀναγίνωσκε· ὡρᾷ  
 66. 67. δὲ τὰ ἀπόκρυφα μὴδὲν ἔχε κρι-  
 νόν· τούτας μόνας μελέτα πω-  
 δάως, ἅς καὶ ἐν ἐκκλησίᾳ μετὰ  
 παρρησίας ἀναγινώσκωμεν. πο-  
 λὺ σε φρονιμώτεροι ἢ σὺ οἱ  
 ἀπίστοι, καὶ οἱ ἀρχαῖοι ἐπίσ-  
 κηποι, οἱ τῆς ἐκκλησίας ὡρο-  
 σά, οἱ τούτας παραδόντες.  
 [then follows Cyril's Ca-  
 talogue of Sacred Books,  
 almost transcrib'd *Verba-  
 tim* from the 85th Canon,  
 with only the omission of  
 the *Clementines*; as in all  
 such publick Catalogues.]

§. 23. p. 68. Πάσης ἑραδιᾶτων παρατι-  
 ρήσεως ἀπόσηδι. — ἑξαίρετως ὅ  
 μίση πάντα τὰ σωδέρια τῶν  
 παρανόμων αἵρετηρῶν.

L. vi. c. 18. p. 348.

Ibid. Νησείας ὡροσέχων.  
 §. 5. 7. 8. The Creed not deliver'd  
 p. 75. 76. to the *Catechumens* in wri-  
 ting,

L. v. c. 15. &c. p. 319.  
 &c.

L. vii. c. 41. p. 380.

ting, but by word of mouth.

- 6 § 1. p. 77. *Εὐλογητός ὁ Θεός καὶ πατὴρ  
 ὃς κρείσσει ἡμῶν Ἰησοῦς Χριστὸς  
 εὐλογητός καὶ ὁ τέρας μνησθέντος  
 ὑμῶν.* *L. viii. c. 12. p. 402.*
- §. 9. p. 88. *Peter and Paul over-  
 turn'd Simon Magus at  
 Rome.* *L. vi. c. 9. p. 337. 338.*
- 8 §. 2. p. 112. *Ἐκ τῶν τέτων πάντων καὶ τὰ  
 σύμπαντα δὲ ἄλλα, ἧα τὰ ἐνός  
 ὑμῶν, ἐν ἀγίῳ πνεύματι, δε-  
 λούει τῷ δεσπότη. Vid. xiv.  
 §. 15. p. 204. & xviii. §. 13.  
 p. 272.* *L. vi. c. 14. p. 343.*

History of the *Phœnix* cited by *Cyril*.

*Clements* Epistle to the *Corinthians*.

§. 25. p. 161.

Ἰδὼμεν τὸ ὡραίοδοξον σημεῖον, τὸ γινόμενον ἐν  
 τοῖς ἀνατολικαῖς τόποις, τυπέσιν τοῖς περὶ τὴν Ἀρα-  
 βίαν. Ὀρειον γὰρ ἔστιν ὁ περσονομάζουσα φοῖνιξ.  
 τὸτο μνησθέντος ὑπάρχον, ζῆ ἔτη πεντακόσια, γε-  
 νόμῳν τε ἤδη πρὸς δόλυσιν τῆ δόλυανεῖν αὐτῶν  
 σηκὸν ἑαυτῶ ποιῶ ἐκ λιθάνου, καὶ σμύρνης, καὶ τῶν  
 λειπτῶν ἀρωμάτων· εἰς ὃν, πωλεωδέντῳ ὃς ἡρό-  
 νου, εἰσέρχου, καὶ πλοῦτα. σηπομένης δὲ τῆς Καρ-  
 κῆς, σκώληξ τις γεννᾶται, ὅς ἐκ τῆ ἰκμάδου τῆ πη-  
 λυτικότητος ζῶν ἀνατρεφόμενος, ππεροφύει· εἶτα,  
 γηναῖται γηνομένη, αἶρει πῶν σηκὸν ἐκείνου, ὅπερ  
 τὰ

τὰ ὅσα τῷ περιγεγονότις ἔστιν. καὶ τῶν βασιλέων  
 διαλάβει ἀπὸ τῆς ἀραβικῆς χώρας, ἕως τῆς αἰγυπτίας,  
 εἰς τὴν λεγομένην ἡλίεπολιν· καὶ ἡμέρας, βλεπύτων  
 πάντων, ἐπιπέσας ἐπὶ τὸν τῷ ἡλίε βωμὸν πιδρασι  
 αὐτοῖς, καὶ ἕτως εἰς τὴν πύσιν ἀφορμᾶ. οἱ ἔν ἱερείς  
 ἐπιπέσων τὰς ἀναρχαφὰς τῶν χρόνων, καὶ εὐ-  
 ερίσκων αὐτὸν πενταχριστοῦ ἕτως πεπληρωμῆς ἐλη-  
 λυθέναι.

Constitutions.

L. v. c. 7. p. 307.

Καίτοι φασὶ καὶ εἰδικὴν δεικνύειν πρὸς ἀνάστασιν,  
 μὴ περὶ δόντες οἷς αὐτοὶ διηγῶν. φασὶ γὰρ ὄρνεόν  
 πικροχρῆς ὑπάρχειν, πλεσιαν τῆς ἀναστάσεως  
 πρὸς τὴν ἀπόδειξιν, ὃ λέγουσιν ἄζυγον ὑπάρχειν,  
 καὶ μόνον ἐν δὴμερῆα· φοίνικα δὲ τῷ περὶ  
 ῥόβουσιν. οἱ καὶ ἰσχυροὶ καὶ πενταχρῆσιν ἐπιέρχεται  
 εἰς αἰγυπτίον, ἐπὶ τῆς λεγομένης ἡλίε βωμὸν, φέρον-  
 τα πλῆθος κινναμώμου, κασιᾶς πε, καὶ ξυλοβυ-  
 σάμου, καὶ σάν πρὸς ἀνατολάς, ὡς αὐτοὶ φασὶ, πρὸ  
 ἡλίε πρὸς ἀνατολάς, αὐτομάτως φλεθῆναι, καὶ  
 ἡμέρας κύνιν· ἐκ δὲ τῆς σποδίας σκόληκα ἀναφυῆναι,  
 καὶ τὸν δερμάδενον μωφωδίον εἰς ἀρπηγῆν φοί-  
 νικα, καὶ πῆνον γνόμνον ἐπὶ ἀραβίδι φάλεσθαι,  
 ἥπερ ἔστι περαιτέρω τῷ αἰγυπτιακῷ νομῷ.

Cyril of Jerusalem.

Cateches. xviii. §. 4. p. 262, 263.

Ἦδη Θεὸς τῶν ἀνθρώπων τὴν ἀπιστίαν, καὶ ὄρνεον  
 εἰς τῷ κατεργάσατο, φοίνικα ἕτω καλέμνον. τῷ-  
 το,

το, ὡς γράφει κλήρως, καὶ ἰσορῶσι πλείονες, μηνό-  
 γνές ὑπάρχον, καὶ τὸ αἰγυπίων χῶρον, ἐν περ-  
 ῶδδαις πεντακισίων ἐτηρῖ ἐρχόμενον δεικνυσι τὴν ἀνά-  
 σασιν· σοὶ ἐν ἐρήμῳ τοῖσι, ἵνα μὴ ἀγνοηθῇ τὸ  
 μυστήριον γινόμενον, ἀλλ' ἐν φάμερᾳ πόλει ᾧ ἔξ-  
 γενόμενον, ἵνα ψηλαφθῇ τὸ ἀπνεύματον. σπῆρον  
 γὰρ ἑαυτὰ ποιῆσθαι ἐκ λιθάνων, καὶ σμύρνης, καὶ λαιπῶν  
 ἀρωμάτων, καὶ ἐν τῇ Συμπληρώσει τῆς ἐτηρῖ εἰς τῶ-  
 ναι εἰσελθεῖν, πλοῦτῶ φανερώσῃ, καὶ σήπεται· εἶτα  
 καὶ τῆς ἀπειθείας Ἐσθῆτος τῆς πλοῦτησιν ἵθι, σκώληξ  
 τις γεννάται, καὶ ὅσα ἀυξηθεῖς εἰς ὄρνεον μωρῶσθαι.

Catech.

Mystagog.  
p. 277, C.

Πρὸς τὰς δυσμὰς ἐσῶτες  
 ἠκούσατε καὶ προσελάττεσθε ἐκ-  
 τέλειεν τὴν χεῖρα, καὶ ὡς πε-  
 ρεῖν ἀπελάττεσθε τὰς ἀτα-  
 νᾶ. — Ἀποτάστω σοὶ ἀτα-  
 νᾶ. — καὶ πᾶσι τοῖς ἔργοις  
 σε, — καὶ πάσῃ τῇ πομπῇ αὐ-  
 τῶ, — καὶ πῖσῃ τῇ λατρείᾳ  
 αὐτῶ. — καὶ τέττε Σύμβολον τὸ  
 γραφῆνά σε δὲ δυσμῶν πρὸς  
 ἀνατολῶν, τῶ φωτὸς τὸ χω-  
 εῖον. τότε Ἦρι ἐλέγχετο εἰπεῖν,  
 πρὸς εἰς τὸ πατέρα, καὶ εἰς  
 τὸ υἱόν, καὶ εἰς τὸ ἅγιον πνεῦμα,  
 καὶ εἰς ἐν βάπτισμα μετα-  
 νοίας. — εἶτα ἀποδυθέντες  
 ἐλαίῳ ἠλείφεσθε ἐπορκιστῶν, ἀπ'  
 ἀκρῶν τευχῶν κρυφῆς ἕως τῆς  
 κατώ. — κατεδυέτε τρίτον εἰς  
 τὸ ὕδωρ, καὶ πάλιν ἀνεδυέτε. —

L. vii, c. 41, p. 379, 280

L. ii, c. 57, p. 264,  
L. vii, c. 44, p. 381L. vii, c. 41, 43, p. 380,  
381

L. iii, c. 16, 17, p. 288

L. vii, c. 27, p. 371.

c. 42, 44, p. 380, 381.

L. viii, c. 29, p. 411

Cap. L:

Ubi supra de Oliv.

καὶ

καὶ ὑμῖν ὁμοίως ἀναβεβηκῶσι  
ἀπὸ τῆς κλυμμένης τῆς ἱερῶν  
ναμάτων ἐδέδη χεῖρα.

ibid.

Ἐωράκατε πῶς τὸν ἄρχι-  
κρον τῆς νηφαιδαυ διδόντα τῶν  
ἱερῶν, καὶ τοῖς κληθεῖσι τὸ δου-  
ασίειον τῆς Θεῶ ἀρεσδυτέ-  
ροις.— εἶτα βοᾷ ὁ ἄρχικρον,  
ἄλλήλους ἀπυλαβετε, καὶ ἀλλή-  
λους ἀσπαζώμεθα. μὲν τῆτο  
βοᾷ ὁ ἱερὸς, αἰω τὰς καρ-  
δίας.— εἶτα ἀποκρίνεσθε, ἔχρ-  
μῶν πρὸς τὸ κῆριον.— εἶτα ὁ  
ἱερὸς λέγει, ἐνχαριστήσωμεν  
τῶν κρείων· εἶτα λέγετε, ἄξιον  
καὶ δίκαιον.— μὲν τῆ αὐτῆς μνημο-  
νίου βραβῆ, καὶ γῆς, ἡλίας,  
καὶ σελήνης, ἀστρον, καὶ πάσης τῆς  
κτίσεως, λογικῆς τε καὶ ἀλόγου,  
ορατῆς καὶ ἀορατῆς, ἀγγέλων,  
ἀρχαγγέλων, δυναμῶν, κ-  
ριοτήτων, ἀρχῶν, ἔξουσιῶν,  
δρόνων, τῆς χερουβίμ, τῆς τὸ  
πρόσωπον διωαμει κλυπῶν-  
των, λέγοντες τὸ τῆς Δαβίδ,  
μεγαλύνετε τὸ κῆριον σὺν ἐμρί-  
μνημονίου νῶν καὶ τῆς σε-  
ραφείμ, ἃ ἐν πνύματι ἀγίῳ  
ἐδτάσεται ἡσάμης παρεσηρωτα  
κῶκλῳ τῆς θρόνε τῆς Θεῶ, καὶ  
τῆς μὲν δυοὶ πτέρυξι κλυτακα-  
λύπτοντα τὸ πρόσωπον, τῆς δὲ

L. viii, c. 11, p. 398

c. 11, — 15. p. 398 —  
406.

K K

δυοὶ

δυσι τὲς πόδας, καὶ τῆ δυσι πε-  
 τήματα, καὶ λέγονται, ἄγιος,  
 ἄγιος, ἄγιος, κῆρυξ βα-  
 βαῶθ. Ἐξ ἑτέρο γὰρ τὴν ἀνα-  
 δοθείς ἡμῖν ἐκ τῆς σφραγί-  
 δεολογίᾳ τῶν λέγοντων, ὅ-  
 πως κινῶντο τῆ ὑμνωδίας τῆς  
 ὑμνωδοῦντων γινώμεθα φρα-  
 παῖς, ἵνα ἀγιάσονται ἑαυτοὺς  
 ἕξ τῆς πνευματικῆς τέτων  
 ὑμνων, ὡς κληθῆναι τῆ φι-  
 λάνθρωπον Θεὸν αὐτὸν ἄγιον  
 πνεῦμα ἕξαπλοῦν ἐπὶ τὰ  
 ὡς κληθῆναι, ἵνα ποιῆσῃ τὸν  
 μὲ ἄρτον ζωῆς Χριστῶ, τῆ δὲ  
 οἶνον αἵμα Χριστῶ. — ἕξ  
 μέγα τὸ ἀπαρτιθῆναι τῆ πνευ-  
 ματικῶν δυσιαν, τὴν ἀναί-  
 μακτον λατρείαν, ἐπὶ τῆς δυ-  
 σίας ἐκείνης τῆ ἰλασμοῦ ὡς κ-  
 ληθῆναι τῆ Θεὸν ὑπὲρ κρινῆς  
 τῆς ἐκκλησιῶν εἰρήνης, ὑπὲρ  
 τῆς τῆ κλήσεως ἐσθλαίας, ὑπὲρ  
 βασιλείων, ὑπὲρ φρασιῶν,  
 ὑπὲρ συμφῶν, ὑπὲρ τῆς  
 ἐν ἀδελφείας, ὑπὲρ τῆς κλη-  
 πνευμῶν, καὶ ἀπαξιαπλῶς  
 ὑπὲρ πάντων βοηθείας δεομέ-  
 νων δεόμεθα σε πάντες ἡμεῖς,  
 καὶ τῶν ὡς κληθῆναι τῆ  
 δυσιαν. — ἕξ κληθῆναι  
 καὶ τῆς ὡς κληθῆναι, ὡς κ-  
 τον

τον πατριαρχῶν, εφορητῶν,  
 ἀποστόλων, μῦστικῶν, ὅπως ὁ  
 Θεὸς ἐν χάριτι αὐτῶν καὶ καρποφεί-  
 ας προσδεξῆται ἡμῶν τὴν δέη-  
 σιν. εἶτα καὶ ὑπὲρ τῶν εφο-  
 ροκοντομολῶν ἀγίων, πατέρων,  
 καὶ ἐπισκόπων, καὶ πάντων ἀ-  
 πλῶς τῶν ἐν ἡμῖν εφοροκον-  
 τομολῶν. μεγάλῳ ὄντησι πι-  
 στύοντες ἑσθλῶς καὶ ψυχρῶς ὑπὲρ  
 ὧν ἡ δέησις ἀναφέρεται τῆς ἀ-  
 γίας καὶ φεικωδέστατης εφορο-  
 κοντομολῆς δυσίας. — Then fol-  
 lows the Lord's Prayer. —  
 μετὰ ταῦτα λέγει ὁ ἱερεὺς, τὰ  
 ἅγια τοῖς ἀγίοις. — εἶτα ὑμεῖς  
 λέγετε, εἰς ἅγιον, εἰς κύριον,  
 Ἰησοῦν Χριστόν. μετὰ ταῦτα  
 ἀκροῦτε καὶ ψάλλοντες μετὰ μέ-  
 λους θεῶν εφοροκοντομολῶν ὑμῶν  
 εἰς τὴν κωνωνίαν τῶν ἀγίων  
 μυστηρίων, καὶ λέγοντες, γού-  
 σατε καὶ ἴδετε ὅτι ἄριστος ὁ κύ-  
 ριος. — δεῦτε τὸ σῶμα τῆ  
 Χριστοῦ, ἐπιπέγων τὸ, αἰνῶ. —  
 προσέρχεται καὶ τὸ ποτήριον καὶ  
 αἰματῶν, — λέγων τὸ, αἰνῶ.  
 εἶτα ἀναμείνας τὴν ἐν χάριτι ἐν-  
 χαρίζει τὸ δεῦν, τὸ κατα-  
 ξιώναντί σε τῶν πηλικιῶν μυσ-  
 τηρίων. Κατέχετε ταύτας πα-  
 ραδόσεις ἀσπίδας, ἃ ἀπερο-  
 σκόπως ἑαυτοὺς διαφυλάξατε.

These Passages do most clearly shew that the Church of *Jerusalem* in the days of *Cyril* was settled upon the Foundations and Rules laid down in the Constitutions; and that Divine Offices were there performed almost exactly according to the Forms in the same Constitutions; that the sacred Books for private Use and publick Reading in the Church, were the same that are recommended in these Constitutions. and the last Canon; and that when *Cyril* refers to the famous History of the *Phœnix*, and cites *Clement* for it, he appears to have seen both the Accounts; that in the Constitutions; and that in his Epistle to the *Corinthians*, deriv'd from the former, with some Variation; and that, as he follows the Epistle chiefly in his Phrases, so does he directly follow the Constitutions in the main Circumstance, *viz.* that the Death of the old *Phœnix* and Revival of the young one did not happen in the obscure and *desert Regions* [of *Arabia*,] lest it should not be believ'd; but in the *open City* [of *Heliopolis*]; and that the *old one dyed in that publick Place, and there putrefy'd*, as the Constitutions have it, in contradiction to the Epistle. So that *Cyril* is a most strong evidence in behalf of the same Constitutions.

XXXI. The next Testimony, and that an eminent one, which I shall alledge, shall be of the *Famous* or rather *Fatal* and *Unhappy*



Cap. IV. *Apostolical Constitutions.* 501

*happy Bish. of Alexandria Athanasius himself.*

*About A D.*  
340, &c.

For tho' he could not bear any great good Will to these Constitutions, especially in his later days, when he had establish'd such Doctrines and Practices as by degrees set aside their Authority ; and tho' in his Extracts from, and Editions of these Constitutions, he was forc'd to leave out the Doctrinal Parts thereof ; and tho', when the Arians pleaded them on their side, he had no Answer to make to their Appeal to them : Yet were they in his days of such undisputed Authority in general, that he never could pretend to deny or doubt of them ; but frequently cites and alludes to them, where-ever they do but seem to make for his purpose, as to Records of the most Authentick Character in the Christian World : Which the following Passages will demonstrate.

*Note,* That I place the *Synopsis Sacrae Scripturae* to *Athanasius*, without asserting him for its Author.

*Athanasius.*

*Constitutions.*

*Arsen.*  
*Epist. ad*  
*Athanas.*  
*apud Apo-*  
*log contr.*  
*Arian.* § 69

Καὶ ἡμεῖς ἀσπαζόμενοι τὴν  
εἰρήνην καὶ ἔνωσιν πρὸς τὴν κα-  
τολικὴν ἐκκλησίαν, ἧς σὺ καὶ  
γράφει Θεὸς προσέταται, πρὸς ἡ-  
ρημέτοις τε τῶν ἐκκλησιαστικῶν κα-  
νόνοι, καὶ τὸν παλαιὸν τύπον,  
ὑποτάσσεται, γράφομεν σοι,  
Κ κ 3 ἀγα-

*Ἐκκλησιαστικὸς κανὼν,*  
*one Name of the Consti-*  
*tutions.*

ἀγαπατέ πάπα, ὁμολογῶντες  
 ἐν ὀνόματι κυρίου, τῷ λιπιῶ  
 μὴ κοινωνήσῃ τοῖς ἐπιγίξασι,  
 καὶ μηδέπω εἰρηνεύσῃ πρὸς τὴν  
 κηδουλικὴν ἐκκλησίαν, ἑπισκό-  
 πους τε καὶ πρεσβυτέρους καὶ δξα-  
 κήνοις, μήτε συνέδω αὐτοῖς,  
 βυλευμένοις τι ἐν συνόδῳ, μήτε  
 γεάμματα εἰρηνικὰ ἀποσελ-  
 λειν, μήτε δέξασθαι πρὸ αὐτῶν,  
 μηδ' αὖ, δίχα γνώμης σε, τῷ  
 τῆς μητροπόλεως ἑπισκόπου,  
 ὅσον τιὰ ἐκφέρειν περὶ ἑπισκό-  
 πων, ἢ περὶ δόγματος ἑτέρου  
 κρινῶ ἐκκλησιαστικῶ, ἀλλ' εὐκρινῶ  
 πᾶσι τοῖς πρὸς τετυπωμένοις κα-  
 νόσι.

Cap. 35

Orat. Cont. Οἱ δὲ διὰ τῶν αἰρέσεων ἐκτε-  
 Cont. §. 6 σόντες τῆς ἐκκλησιαστικῆς διδασ-  
 χαλίας, καὶ περὶ πῶν ναυαγή-  
 σουντο, καὶ ἔτι μὲν ὑπόστασιν τῆ  
 κακῆ ὡραφρονῶσιν εἶναι.

Ἐκκλησιαστικὴ διδασ-  
 χαλία, one Name of the  
 Constitutions; and so  
 ag. a. n. presently.

§. 12 Ἐκ πυρθέου πλάττει ἑαυτῷ  
 τῷ σώματι—ὁ τῷ τε πλάσις αὐ-  
 τῶ ἐσι καὶ τῶν ἄλλων ποιητής.

L. v, c. 7, p. 309

§. 13 Ὅτι δὲ καὶ ἀδύνατον ἔστι γήρηναι  
 ἢ ψυχή, καὶ τῷ τε ἀναγκάσιον εἶ-  
 δῆσαι ἐν τῇ ἐκκλησιαστικῇ δι-  
 δασκαλίᾳ.

L. vi, c. 11, p. 340

*Epistola Canonica ad A-*  
*gnum Monachum, per tot.*

L. vi, c. 27, 28, p. 355,  
356, 357

Οἱ δὲ σοφοὶ περὶ τοῖς δια-  
 βολαῖς

*Apolog. ad Constant.*  
S 28

Βολαὺς διέφθειραν, τὸ ἔσον ἐπ' αὐτοῖς, τὴν ἀποστολικὴν ἑξουσίαν, καὶ τοὺς ἐκκλησιαστικὰς ἐμίαναν.

*Ephes. Epistol.*

Μέλλων δὲ τέτων μνηστειεῖν χρήσιμα πρὸς σύστασιν τῆς ἐμαυτῷ πλημῆς τῷ τυπῷ τῷ εὐαγγελιστῷ λεγῶν, λέγαν καὶ αὐτοῖς, ἐπειδὴ περ τι ἐπέχεισαν αἰατάξασθαι ἑαυτοῖς καὶ λεγόμενα ἀπίστευτα, καὶ ἐπιμίξαι ταῦτα τῇ σκοπιεῖσιν γραφῆς, ὡς ἢ ἐπληροφόρησεν, καὶ δὲ παρέδοσαν τοῖς πατέρας οἱ ἀπ' ἀρχῆς αὐτοῖς καὶ ὑπορέταις γινόμενοι τῷ λόγῳ, ἔδοξε καὶ μοι, προσηραπείῃ ὡς γνησίων ἀδελφῶν καὶ μελετήσιν ἀνωθεν, ἐξ ἧς ἐκδέσθαι τοὺς κληρονόμους, καὶ ὡς ἀδοθέντα, πιστευθέντα τε δεῖα εἶναι βιβλία, ἕνα ἕκαστος, εἰ μὴ ἴστατήδην, καταγνώσθαι πρὸς πλαισιόντων, ὁ δὲ κλητὰς διαμαίνας χάριον πάλιν ὑπομνησκόμοιο. ἐστι τοίνυν τῆς μὲν παλαιᾶς ἑξουσίας βιβλία τῷ ἀριθμῷ πάντων ἑκαστοῦ. [Then follow the Books of the Old Testament, almost exactly agreeing with that Catalogue in the Eighty Fifth

*Ἀποστολικὴ Διάταξις*  
one Name of these Constitutions.

*The Canon of Scripture delivered by the Apostles themselves.*

*L. ii, c. 57, p. 261, 262; Can. 85*

Canon.] ἀχει τέτων πᾶ τῆς  
παλαιᾶς ἐξ ἑκείνης ἰσαίτι. πᾶ  
δὲ τῆς καινῆς πάλιν ἐκ ὀκνητέον  
εἶπαν. [Then follow the  
Books of the New Testa-  
ment, in like manner agree-  
ing with the same Canon;  
only the Clementines are,  
as usual, omitted; and the  
Apocalypse added at last by  
itself; καὶ πάλιν ἰωάννης ἀπο-  
κάλυψις.] — ἄλλ' ἐνεκά γε  
πλείονθ' ἀχειβείας περιείδημι  
καὶ τέτο, γράφων ἀναγκάως,  
ὡς ὅτι ἐστὶ καὶ ἕτερα βιβλία τέ-  
των ἐξωθεν, ὅ κατονίζομεθα  
μῆτι, πετυπωμένα δὲ παρὰ τῶν  
πατέρων ἀναγνωσκέσθαι τοῖς  
ἄρτι περισερχομένοις, καὶ βελο-  
μένοις κατηχεῖσθαι τὸν τῆς ὑ-  
σεβείας λόγον· σοφία συζημῶν-  
τῶ, καὶ σοφία σιγά, καὶ ἐδῆρ,  
καὶ ἰεδῆ, καὶ πιδία, καὶ διδάχη  
καλεμένη τῶν ἀποστόλων, καὶ ὁ  
πειρήν. καὶ ὅμως, ἀγαπητοὶ, κα-  
κίων κατονίζομεθων, καὶ τέ-  
των, ἀναγνωσκόμεθων, ἕδαμῃ  
τῶν ἀποστόλων μνήμη, κ. τ. λ.

Εἰς τὴν Α.  
νίαν αἰ  
Monach.  
S. 14

Ταῦτα δὲ διὰ τὸ ἕπος  
ἕως τῆς [γρηγορίου,] ἐπεὶ  
μῆτε ἐκκλησιαστικῶ κατονί τὴν  
κατωτάτην ἔχε, μῆτε ἀποστολι-  
καῖ

L. vii c. 4, p. 390, 391,  
Cap 31  
Ἐκκλησιαστικὸς κανὼν,  
and Σπρωδικὴ περιείδη-  
σις, Two Names of the  
Constitutions and Canons.

κῆ παραδοσει κληθεῖς ἢν ἐπίσ-  
 κηπος· ἀλλ' ἐκ παλαιῆς, μὲν  
 γραπτικῆς ἐξουσίας, καὶ φαντα-  
 σίας ἀπεσάλτο, ὡσπερ ἀρχὴν  
 κρομμὴν ἐγκεχειρισμένῳ.—

§. 51

ὡς δὲ περὶ φασίζιμῳ. [ὁ  
 κανὼν τῆς ἐκκλη-  
 σιατικῆς κανόνῳ, πάντα πα-  
 ρεῖ τῶν ἀπενόησε περὶ τῆς  
 ποίῳ γὰρ κανὼν ἀπὸ παλαιῆς  
 πέμπεσται τὸν ἐπίσκοπον; ἢ  
 ποῖῳ κανὼν γραπτικῆς ἐπι-  
 θάινειν ἐκκλησίας; ἢ τίς πα-  
 ραδεδώκε κρομμῆς, καὶ τὴν ἀλθ-  
 γίγως σπαῖδοντες καθάρχειν τῷ  
 ἐκκλησιαστικῶν, καὶ ἀγαθὰ γματι  
 τὴν κρείσιν τῷ λεγομένων ἐπισ-  
 κήπων δηλοῦσται;—εἰ γὰρ ἐπισ-  
 κήπων ἐστὶ κρείσιν, τί κρινὸν ἔχει  
 περὶ ταύτην βασιλεύς; εἰ δὲ  
 βασιλέως ἐστὶν ἀπειλή, τίς ἐν-  
 ταῦθα χρεια τῶν λεγομένων  
 ἐπισκώπων; ποῦτε γὰρ ἐκ τῶ  
 αἰῶνῳ ἢ κῆσθαι τιαῦτα; ποῦτε  
 κρείσιν ἐκκλησίας παρὰ βασι-  
 λέως ἔχει τὸ κύρος; ἢ ὅλως  
 ἐγνώθη τὸ κρέμα; πολλαὶ σύ-  
 νοδοι περὶ τῆς γήρῳσι, πολ-  
 λά κρέματα τῆς ἐκκλησίας  
 γήρῳσι, ἀλλ' ἔτε οἱ πατέρες  
 ἐπεισὶν ὡστε περὶ τῶν βασι-  
 λέα,

§. 52

λέα, ὅτε βασιλεὺς τὰ τῆς ἐκ-  
κλησίας ἀξιοεργάσεται.

§. 74

Οὕτως [κωνσταντινῶν] ὑπε-  
νόησεν ἀλλοιωθῆναι νόμον, παρα-  
λύων τὴν μὲν τῷ κυρίῳ δῆλ. τῷ  
ἀποστόλων δῆλ. τάξιν, τὰ δὲ τῆς  
ἐκκλησίας ἀλλοτρίων ἔδει, καὶ  
καμὶν αὐτὸς ἐπινοῶν τρόπον  
τῷ καταστάσεων.

Ubi supra.

Ἡ κυρίως διὰ τῆς ἀπο-  
στόλων διάταξις, one  
Name of these Constitu-  
tions.

§. 77

Δεινὰ μὲν ἔν τε πέρα δει-  
νῶν τὰ παιδῶν ὠρέπυσαι ὅ  
πρωτίστως ὅμως τῷ χρηματιζο-  
μήν τὰ τῷ ἀνπηχεῖται, πῶς  
γὰρ βλέπων αὐτὴν ἐξάρχεται ἢ  
νομιζομένων ὁπισκώπων, καὶ  
πρωταρχομένην τῷ ἐκκλησια-  
στικῶν κινήσεων, ὅτι ἀπολέσας  
ἀν' ἐπι τῶν τῶν τῶν δῆλ. τῶν  
δαιμόνιων ἐρημῶν βδέλυμα  
τῶν ἐρημώσεων; Τὸν γὰρ χει-  
ριανισμὸν ἀξιοεργάσεται, καὶ  
εἰς τὰς ἀγίας τοιαύτας εἰσερχο-  
μένη, ἐρημῶν τε ἐν αὐτοῖς, ἐρη-  
μῶν τὰς ἐκκλησίας, ὡς ἀλλο-  
των τὰς τῶν κινήσεων, καὶ τὰ  
ἴδια κρατεῖν βιαζόμενα.

Ubi supra.

Orat. 2.  
cont. Arian.  
§. 43

Πολλὰ γὰρ καὶ ἄλλα αἰρέ-  
σεις λέγουσι τὰ ὀνόματα μέ-  
νον, μὴ φροῦσαι ὅ ὄρωσας, ὡς  
ἐρημῶν, μήδε τῶν πῶν ὑγιαίνουσιν  
ἔχουσι, ἀλυσιπλῆς ἔχουσι καὶ τὸ  
παρ' αὐτῶν διδόμενον ὕδαρ,  
7.ει.

L. vi, c. 16, p. 345

L. vi, c. 15, p. 342.  
Cap. 47

λειπόμηνον ευσεία· ὡσε κὺ τ̄  
φανιζόμενον παρ' αὐτῷ ῥυ-  
παμεαθι μᾶλλον ἐν ἀσειεία ἢ  
λυσεῖαθι.

Epist. I, ad  
Serap. S. 28

Ἰδαμῶν ὃ ὅμως κὺ πρὸς τέ-  
τοις κὺ αὐτίω τ̄ δὲ ἀρχῆς πρῶ-  
δοσιν, κὺ διδασκαλίαν, κὺ πί-  
σιν τῆς καθολικῆς ἐκκλησίας,  
ὡς ὁ μὲ κώριθι ἔδωκεν, οἱ ὃ  
ἀπόστολοι ἐκήρυξαν, κὺ οἱ πα-  
τέρες ἐφύλαξαν· ἐν ταύτῃ γὰρ  
ἡ ἐκκλησία τεθμελίωθι· κὺ ὁ  
ταύτης ἐκπιπίων ἔτ' ἂν εἴη,  
ἔτ' ἐπὶ λέγειτο χριστιανός. —

ibid.

ὁ γὰρ πατήρ, δὲ τῷ λόγῳ, ἐν  
ἀγίῳ πνεύματι τὰ πάντα ποι-  
εῖ· κὺ ἕτας ἡ ἐνότις τῆς ἀγίας  
τριάδθι σώζεθι· κὺ ἕτας εἰς  
Θεὸς ἐν τῇ ἐκκλησία κρυπ-  
τεθι, ὁ ἐπὶ πάντων, κὺ δὲ  
πάντων, κὺ ἐν πᾶσιν· ἐπὶ πάν-  
των μὲ ὡς πατήρ, ὡς ἀρχή,  
κὺ πηγὴ, δὲ πάντων ὃ δὲ τῷ  
λόγῳ, ἐν πᾶσι ὃ ἐν τῷ πνεύ-  
ματι τῷ ἀγίῳ. κ.τ.λ. — κὺ γὰρ

S. 33

τίω πρῶδοθείθι ἡμῖν πρῶτῷ τῷ  
πατέρων ἀποστολικῶ πῖσιν  
παρέδωκε, μηδὲν ἔξωθεν ἐπι-  
νοήσας· ἀλλὰ ὅπερ ἑμαυτὸν ἐν-  
εχάραξα, συμφώνως τ̄ ἀγί-  
αις γραφαῖς.

A most full Character  
of the Constitutions.

L. vi, c. 14, p. 343

Ἀποστολικὴ πῖσι παρ-  
δοθείσα παρ' ἡμῶν πα-  
τέρων, one Name for  
the Credenda in the  
Constitutions.

Epist. 2,  
§. 8

Ὁ ἡ χρακλήρ ἔτθ εκ  
τῆς ἀποστόλων, ἔθ τῆς πα-  
τέρων.

The same account

Vit. Anton.  
§. 62

Τὸν τε κέρνονα τῆς ἐκκλη-  
σίας ὑψουῶς ἐτίμα.

Κανὼν ἐκκλησίας,  
one name of the Con-  
stitutions.

De Trin &  
Spirit. §.  
§. 16

*Ecclesia autem Christi  
omnes ab Oriente usque ad  
Occidentem convenienter  
Patrem à Seraphim laudari  
profitentur, in ministeria-  
rum relatione.*

L. vii, c. 35, p. 375,  
L. viii, c. 12, p. 402

Epist ad  
Epictet.  
§. 3

Τὰ ὃ εἰρηδία ἔτε λεκθ,  
ἔτε ἀνεστὸ πῶθ χερσιανοῖς,  
ἀλλὰ ἀλλότεια κῶ πάντα τέρ-  
πον τῆς ἀποστολικῆς διδασκα-

Ἀποστολικὴ δὲ δασκα-  
λία. — ἐκκλησιαστικὴ  
παροδοσις, two Names  
of the Constitutions,  
is distinct from Scri-  
pture.

Epist. ad  
Adelph.  
§ 2  
§. 6.

λίας. — ἀρέπονται τῇ ἐκκλη-  
σιασικῇ παροδοσει. — ἡμῶν ὃ  
ἡ πῆσις ὃ ἐκ διδασκαλίας ἀπο-  
στολικῆς ορμωμῆς, κῶ παρα-  
δόσεως τῆς πατέρων βεβαιω-  
μῆς, ἐκ τε νέας κῶ παλαιῶς  
ἀφθάρτους. κ. τ. λ.

Expos.  
Psalm. 12,  
5

Ἐποίησας ἐνώπιόν με τρά-  
πεζαν· τράπεζαν ὃ μουσικὴν  
λέξθ κῶ τὸ ἔλαιον, τὸ χεί-  
σμα μουσικόν, κῶ τὸ ποτήριον,  
λέξθ. — ἐλίπερας ἐν ἔλαιῷ  
πῶ κεφαλῶν μου. κῶ τῶτο τὸ  
χείσμα τὸ μουσικόν κῶ τὸ πο-  
τήριον Ὀκ μεδύτρον με, πάλιν  
πῶ μουσικὴν ἐυφροσύνην φη-  
σίν.

L. viii, c. 12, p. 398, ὅς  
L. i, c. 32, p. 244  
L. iii, c. 15, 16, 17.  
p. 287, 288, L. vii, c. 22,  
p. 368, c. 42, 43, 44  
p. 380, 381

ibid.



In Psal. 104  
Argum.

Ἐστὶ ἡ ἄλληλεια, ἀνθὶ  
τῶ ἀρεάτω· λέγει ἡ τὴς ἀλ-  
γύλης ἑωτῆ τῆ φωνῆ αὐεῖν  
τῆ Θεῶν· ὡπερ τὰ χερσὶν τὸ  
ἅγιον, ἅγιον, ἅγιον, καὶ τῶ  
το ἅγιοι παραδέδωκεσι πα-  
τέρες, αὐτῆνοι γενόμενοι. ὡπερ  
ἡσάμας τῆ Σεραφίμ.

L. vii, c. 35 p. 375  
L. viii, c. 12, p. 402

In Psal. 111  
4, 5

Οὐ γὰρ δεῖ ἀπλῶς καὶ ἀκρί-  
τως πᾶσι προσθεῖναι τῆ μυσ-  
τηρίας τῆ λέγον· καὶ τῶτο ἡ  
ὁ εἶπεν αὐτοῖς ὁ κύριος, μὴ  
βάλετε τὰ ἅγια τοῖς κισίν.

L. iii, c. 5 p. 277. Can. 85

Epist. Syn-  
nod.  
Alex. ap.  
Apoloz. con-  
tr. Arian.  
S. 6  
S. 11

Ἐν βηρυτῶν μὲν ἡ ἀπὸ ἀρ-  
χῆς· βηρυτιῶν ἡ ἀφείς εἰς νι-  
κημίδειαν ἡ λῆθε· τῶ μὲν ὡδὲ  
νόμον ἀφείς, εἰς ἡν ἡ ὡδὲ νό-  
μον ἔπ. βαίω.

Can. 14

Τὸ δὲ μυστήριον ποτήριον  
καὶν δραυδῆ παρ' ἐκόντῶ  
ἀσθεῖν πικρῆ τῆ ἔπιχεχειρηκῶτα,  
ὡδὲ μόνοις τοῖς νομίμως προσ-  
εσώσιν εὐερίσκε. ἔτῶ ὁ τρέ-  
πῶ τέττε τῆ ποτῆρις μόνῶ,  
ἀλλῶ ἔδ εἰς; τῶτο ὑμεῖς νο-  
μίμως προσπίνετε τοῖς λαοῖς·  
τῶτο ὑμεῖς ὑπὸ τῶ ἐκκλησια-  
στικῶ κήροντῶ παρελάετε·  
τῶτο μόνον ἔστὶ τῆ κηδολικῆς  
ἐκκλησίας προσεσώτων. κ.τ.λ.

L. viii, c. 13, p. 405

Ἐκκλησιαστικὸς κηρόν,  
one Name of the Con-  
stitutions.

Epist. En-  
cycl. S. 1

Ἴνα μὴ δι' ὀλίγων ἐκκλη-  
σιαστικῶν κήροντες, καὶ ἡ τῆς ἐκ-  
κλησίας

The same Name.

κλησίας πίσις ὡς ἀφ' ἑαυτῆς. —  
 ἔργον ὑν κληρόνες ἔ πίποι ταῖς  
 ἐκκλησίας ἐδέδοξέ, ἀλλ' ἐκ  
 τῆς πατέρων ἡμῶν, καλῶς ἔ  
 βεβαιῶς παρεδόθη. ὅτι ἔν ὑν  
 ἡ πίσις ἤρξατο, ἀλλ' ἐκ τῆς κυ-  
 ρείας, ἧ αὐτὸ μαθητῆς, εἰς ἡμῶς  
 ἀναβέβηκεν. ἔν ὅν μὴ τὰ ἐξ  
 ἀρχαίων μέχρῃς ἡμῶν τηρη-  
 δέντα ἐν ταῖς ἐκκλησίαις, ἐν  
 ταῖς νῦν ἡμέραις παραπόλη),  
 ἔ πρὸς δέντα ἡμῶν ζητηθῆ  
 παρ' ἡμῶν. κ. τ. λ.

The same account as  
 above.

These Constitutions  
 prefer'd in the Churches.

§. 2

Κατὰ τὴ τῆς ἐκκλησιαστικῆς  
 κληρονομίας, ἔ κτ' τὸ ἔ παύ-  
 λῳ ῥήμα, σωμαθθέντων τῆς  
 λαῶν, καὶ τῆς πνεύματος τῆς  
 καθιερώντων, αὐτὴ τῆς δωά-  
 μεῖς ἔ κυρίως ἡμῶν ἰησοῦ χει-  
 ρῆς, πάντα κληρονικῶς ἐξε-  
 παδῆναι τε καὶ παραρθῆναι, πα-  
 ρόντων τῆς αὐτεργῶν λαῶν, καὶ  
 κληρονομῆς. — τῆς τὸ τῆς μὴ  
 ἐκκλησιαστικῆς κληρονομίας παρα-  
 λῶς, τῆς τὸ ἔδνη ἀναγκάζει  
 βλασφημεῖν, ἔ ὑπονοεῖν ὅτι  
 μὴ κτ' θεῖον θεσπῶν, ἀλλ' ἐξ  
 ἐμπορίας καὶ ποροσίας αἱ κα-  
 ταστάσεις γίνονται. — κληρὸς  
 γὰρ ἔστιν ὁ σωτῆρ, ὁ ὑπ' αὐτῆς  
 βλασφημῆσθαι, καὶ πάντων  
 εἰσὶν

ἐκκλησιαστικοὶ κανόνες  
 One Name of the Con-  
 stitutions; and here  
 suppos'd to be Divine.

L. viii, c. 4. p. 390, 391

ibid.

εἶσιν οἱ κανόνες, οἱ ὑπ' αὐτῶν  
 παραλυόμενοι.

Apolog. de  
 fuz. §. 6

Τῆ γδ ἑβδομάδι μετ' τὴν  
 ἀγίαν πεντηκστήν ὁ λόγος νη-  
 γύσας, ἐξῆλθε ὡς τὸ κρι-  
 μνήριον εὐξανάς.

Ad Dra-  
 cons. §. 3

Εἰ δ' ἔτι ἐκκλησιῶν ἡ δ' αὖ-  
 τάξις ὅση ἀρέσκῃ σοί, ὅσα ἐνο-  
 μίζεις τὸ τ' ὀπισθοπῆς λειτέρ-  
 γημα μόνον ἔχειν, ἀλλὰ κα-  
 τὰ φρονεῖν τὸ ταῦτα διατάξα-  
 μιν, σωτῆρος πεποιήκας. Καί-  
 τιν, παρακαλῶ μὴ ποιεῖν τα-  
 λογίζε, μηδὲ ἀνέχε τῶν ταῦτα  
 συμβεβούλων· ἐ γὰρ ἄξια  
 δεακοντίς ταῦτα, ἀ γδ ὁ ὡ-  
 ρεῖ, δ' αὖ τ' ἀπιστῶν πετύ-  
 πωκε, ταῦτα καὶ ἐ βεβαία  
 μένει. — ἐ τ' ἐκ τῶ ἀντιλέ-  
 γειν τῆ ἐκκλησιαστικῆ δ' αὖτα-  
 ξί κίνδυνον.

§. 10

Synopsis  
 Sac. Script.  
 Op. Tom. 2.

Πᾶσα γραφὴ ἡμεῶν χειρῶν  
 ἐάν δεοπνύσῃς ἔστι· ὅση  
 ἀόριστα δ', ἀλλὰ μάλλον ὡς  
 σμῆνα καὶ κειανονισμῶνα ἔχει  
 τὰ βιβλία. καὶ ὅτι τ' μὲν  
 παλαιῶς ἀγαθήναι ταῦτα.  
 [Then the Books of the  
 Old Testament are named,  
 almost exactly from the  
 25th Canon.] Ὅμοια τὰ κρι-  
 τικῶν ὄμνημα τ' παλαιῶς ἀγα-  
 θῆναι

L. v. c. 20, p. 326

Ἡ διάταξις τῶν ἐκκλη-  
 σιῶν τῶ ταῦτα διατα-  
 ξασμένη σωτῆρος, one  
 Character of the Consti-  
 tutions.

Ὁ κώδικος διὰ τῶν ἀπο-  
 στῶν πετύπωκε, one  
 Character of the Consti-  
 tutions.

Ἐκκλησιαστικὴ διάτα-  
 ξις, one Name of the  
 Constitutions. See Can.

37,  
 L. ii, c. 57, p. 261, 262  
 Can. 85

δόξης βιβλία ἐκείνη δύνω, ἰστέ-  
 ρεισμα τῆς γραμματικῆς καὶ  
 ἑβραίων. — ἐκτὸς δὲ τούτων εἰσι  
 πάλιν ἕτερα βιβλία τῆ αὐτῆς  
 παλαιᾶς ἑβραϊκῆς, ἢ κληρο-  
 νόμια μὲν, ἀναγνωσιόμια δὲ  
 μόνον τοῖς κληρονομοῦσι. —  
 ποσῶτα καὶ τὰ μὴ κληρονο-  
 μια. — καὶ τὰ μὲν τῆς παλαι-  
 ᾶς ἑβραϊκῆς βιβλία, καὶ τὰ  
 κληρονομια, καὶ τὰ μὴ κλη-  
 ρονομια ποσῶτα, καὶ πο-  
 σαῦτα· τὰ δὲ τῆς κληνῆς ἑβ-  
 ραϊκῆς πάλιν ὡρισμένα τε καὶ  
 κληρονομια βιβλία ταῦτα.  
 [Then the Books of the  
 New Testament are na-  
 med, exactly according to  
 the Canon, but without  
 the *Clementines*.] Ἐπὶ τέ-  
 ταις ἑστὶ καὶ ἡ ἀποκάλυψις ἰωάννου  
 τῆς ἀπολόγου, δεξασθε ὡς ἐκεί-  
 νου, καὶ ἐκκελεύου ὑπὸ παλαι-  
 ᾶν καὶ πνευματικῶν πα-  
 τέρων. — ποσῶτα καὶ τὰ  
 τῆς κληνῆς ἑβραϊκῆς βιβλία.  
 [Then the Author abrid-  
 ges Books of the Old and  
 New Testament, and speak-  
 ing distinctly of the Four  
 Gospels, he says thus,]  
 ὡσαύτεια καὶ πᾶσα ἐδέ-  
 σθη

αἰετὴ ἡμῖν οἱ ἱεροὶ κερύβριες τῆ  
 ἁγίας καθεδρικῆς καὶ ἀποστολι-  
 κῆς ἐκκλησίας. Nay at last  
 the *Clementines* come in by  
 themselves ; altho' out of  
 their place, and with an  
 aukward Addition ; κλη-  
 μύντια ἕξ ὧν μετεφράσθη ἐκ-  
 λάγαντα τὰ ἀληθινὰ καὶ  
 θεόπνευστα.

κλημύντια contain'd θεό-  
 πνευστα or things of di-  
 vine Inspiration.

These full, and numerous Testimonies  
 and Citations from *Atbanasius* are too plain  
 and exprefs to need any Comment. Only  
 one cannot forbear taking notice of this last  
 Passage of the Author of the *Synopsis Sacrae  
 Scripturae*, implying that the *Clementines*,  
 the Epistles and Constitutions of *Clement*,  
 did seem to require a Place among the *di-  
 vinely inspired Writings* : But that so many  
 things were disapprov'd in them in his Days,  
 that they were excluded from the Canonical  
 Scriptures, and *Orthodox Extraets* only made  
 out of them for the uses of the Church. Whe-  
 ther these *Orthodox Extraets* be not the very  
 same that we now have intire in the Ethio-  
 pick, and Arabick, and in part in the Greek ;  
 and that probably as deriv'd from *Atbanasius* ;  
 wherein all the *Arian* or original Christian  
 Faith is accordingly omitted, I shall not pe-  
 remptorily determin. But I own that it seems

Remarks  
on Dr.  
Grabe, p.  
41, &c.  
A. D. 342

to me to be exceeding probable; as has been observ'd elsewhere.

XXXII. The next Witness that I shall produce for the Confirmation of the Constitutions shall be that of *Julius* Bishop of *Rome*, the only Western Apostolical Church to which they were intrusted. And this Testimony is the more to be regarded *because* 'tis the principal one we have from *Rome*, the Seat of *Clement*; *because* 'tis from that Church which the earliest of all brake these Constitutions, which soonest stifled them, and set up her own Doctrines and Rules in their stead; so that indeed the *Latin* or *Western Church*, much influenc'd by her Authority, do seldom after this time seem so much as to have known any thing of them; and *because* this Testimony is at a critical Time, just when those fatal Hereticks *Marcellus* and *Athanasius*, supported by the Western Synods, and the Antichristian See of *Rome*, advanc'd those Doctrines and Practices which by degrees set aside the Authority of the same Constitutions. And indeed the Popes of *Rome* in these Ages, ever since the unhappy *Dionysius*, if *Athanasius* say true, set up for the ἐπιγῶσι, and engag'd the Bishop of *Alexandria* not to oppose it, seem to have made so poor a Figure among the Learned World, that we have no considerable genuine Remains of them left. So we must here chiefly content our selves with  
such

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such Passages as this Popes Letter on behalf of *Athanasius*, and preserv'd by him will afford us; which indeed, considering that they are all out of one single Epistle, are not a few, and not a little remarkable.

## Julius.

## Constitutions.

Ep. Athanas. contr. Arian.

§. 21  
§. 28

Ἐν τοῖς ἐκκλησιαστικαῖς ἔργων ἐπίδειξις ἔστιν, ἀλλὰ ἡρόνες ἀποστολική.

Πῶς οἶόν τε ἢ ὅπιδεν τῆς δόξας νόσῳ κατακείμενον, τότε ἐσηκέναι, καὶ λειτουργεῖν, καὶ προσφέρειν; ἢ πῶς οἶοντε ἦν προσφορὰν παρεκείσθαι, ἔνδον ὄντων τῶν κατακείμενων; εἰ γὰρ ἔνδον ἦεν οἱ κατακείμενοι, ἔπειθ' ἦν ὁ καμρός τ' προσφορᾶς.

§. 29

Τί ὁ ἐκκλησιαστικὸς κανὼν ἀπαγορεύει;

Ibid:

Καὶ ὁμοῦ μὲν τὸ σαῦτα ὑμεῖς, ὡς ᾤδα κανόνας ποιήσασθε ἡμᾶς, ἐμέμψαθε σιγῆτε τοίνυν τίνες εἰσιν οἱ ᾤδα κανόνας παράξαντες;

§. 30

Ἐπειτα σὺν ἑδὴ τοιαύτῳ καμνοτομίαν καὶ τῆς ἐκκλησίας ἡμέδα. ποῖον γὰρ κανὼν ἐκκλησιαστικὸς, ἢ ποῖα ᾤδαδοσις ἀποστολικὴ τοιαύτη, ὡσεὶ ἐβρωδύσεως ἐκκλησίας, καὶ ἐπισ-

Κανόνες ἀποστολικοὶ one Name of the Constitutions, or Canons, or both.

L ii, c. 57, p. 264, L. viii, c. 6, p. 324, c. 9. p. 396

Ἐκκλησιαστικὸς κανὼν, one Name of the Constitutions, or Canons

κανόνες, one Name of the Constitutions, or Canons, or both.

As above.

Παράδοσις ἀποστολική, one Name of the Constitutions.

κήπων τούτων ὁμόνοιαν ἔχον-  
 των πρὸς τὸ ἑπισκοπον τῆς αλε-  
 ξανδρείας ἀδυνασίον, ἀπιστα-  
 λῶσαι χρηρμον, ξένον μὲν τῆς  
 πόλεως, μήτε ἐκεῖ βαπτισθέντα,  
 μήτε γινωσκόμενον τοῖς πολλοῖς,  
 μὴ αἰτιθέντα ὧσα πρεσβυτέρων,  
 μὴ παρ' ἑπισκοπων, μὴ παρὰ  
 γράων, ἀλλὰ κατασταθῶσαι μὲν  
 ἐν ἀντιοχείᾳ, ἀποσαλῆσαι δὲ  
 εἰς πύλιν ἀλεξάνδρειαν, ἢ μετὰ  
 πρεσβυτέρων, ἢ μετὰ ἀγαθό-  
 νων τῆς πόλεως, ἢ μετὰ ἑπι-  
 σκοπων τῆς ἀγυπτιᾶς, ἀλλὰ μετὰ  
 γραμματέων. τὸ γὰρ ἔλεγον καὶ  
 ἠπώωντο οἱ ἐνταῦθα ἐλθόντες.  
 εἰ γὰρ καὶ μετὰ πύλιν σύνοδον  
 ὑπεδύδυνος ἦν εὐρεθεῖς ὁ ἀδα-  
 νάσιος, ὅσα ἔδει πύλιν καταστα-  
 σιν ἕτως ὧσανόμως, καὶ παρὰ  
 τὸ ἐκκλησιαστικὸν κανόνα ἡμ-  
 ἔδωκε. ἀλλ' ἐπ' αὐτῆς τῆς ἐκ-  
 κλησίας, ἀπ' αὐτῶν τῶν ἱερατέων,  
 ἀπ' αὐτῶν τῶν κλήρων, τὲς ἐν τῇ  
 ἐπαρχίᾳ ἑπισκόπος ἔδει κατα-  
 στήσαι, καὶ μὴ νῦν τὲς ἀπὸ τῶν  
 ἀποστόλων κανόνας παραλύ-  
 εσθαι. ἄρα γὰρ εἰ καὶ ἐνός ὕμνη  
 ἐγχεροναι τοῖσιν, ὅσα ἂν ἐβού-  
 σατε; ὅσα ἂν ἠξιώσασθε, ὡς  
 παραλελυμένων τῶν κανόνων,  
 ἐκδικηθῆναι; ἀγαπήσιν, ὡς  
 Θεῶν

L. viii, c. 4, p. 390, 391

Cap 31

As above.

Ὅτι καὶ τῶν ἀποστόλων  
 κανόνες, one Name of  
 the Constitutions, or Ca-  
 nones, or both.



Θεῷ παρόντι· μετὰ ἀληθείας  
 φητεγρόμεθα, καὶ λέγομεν, ὅτι  
 ἐστὶ τὸτο ὕσεβες, ὅθεν νόμιμον,  
 ὅθεν ἐκκλησιαστικόν, καὶ γὰρ καὶ  
 τὰ λεγόμενα γρηγορίου παρα  
 γρηγορεῖς ἐν τῇ εἰσόδῳ αὐτοῦ  
 δείκνυσι τὴν καταστάσεως τάξιν.  
 ἐν γὰρ ποίετοις εἰρηνικαῖς κα-  
 ραῖς, ὡς αὐτοὶ οἱ ἐλθόντες ἀπὸ  
 τῆς ἀλεξανδρείας ἀπήγγελλον,  
 καθὼς καὶ οἱ ἐπίσκοποι ἐγρα-  
 ψαν, — τὰ ἅγια μυστήρια, ἐφ'  
 οἷς ἠπαύτο μακάριον τὸ ἁρεσ-  
 βύτερον, ὑπὸ ἐθνικῆς διηρηπά-  
 ζετο, καὶ εἰς γλῶσσην κριπτάλλετο,  
 ἵνα πῶ γρηγορεῖς πρὸς κατα-  
 στάσιν δέξων, τὰ ὅ τοιαῦτα  
 δείκνυσι τὰς παραλύοντας τὰς  
 κα νόιας, κ. τ. λ.

Νόμιμα, ἐν Ἐκκλη-  
 σιαστικῇ, Characters of  
 the Constitutions.

Ibid.

Can. 85,

§ 32

Ταῦτα μὲν ἐν ἐγῶ, ὅτι ὡς  
 ἀπολογούμεθα αὐτῷ, [ἀδο-  
 νασίς καὶ μὴ κέλλε] γέγραφα,  
 ἀλλ' ἐνεκα τῆ πσεύδα ὑμῶν  
 ὅτι δικαίως καὶ κανονικῶς ἐδέξα-  
 μεθα τὰς ἀνδρας, καὶ μάλιστα  
 φιλονακίαι· ὑμῶν δὲ δικαίον  
 ἐστὶ σκεδάσαι καὶ πάντα ἕξπον  
 καμῆν, ἵνα τὰ μὴ παρὰ κα-  
 νόνα γρηγομένα διορθώσεως τύ-  
 χη· αἱ δὲ ἐκκλησίαι εἰρηνί-  
 κησι.

As before.

§ 34

Εὐχόμεθα δὲ καὶ τὰς ἐκκλη-  
 L 1 3 σιας

As above.

Ibid.

σίας μὲν ἐν ἀγκυραστάσιαι (εἶ),  
ἀλλὰ διαμείβειν ὡσπερ ὑπὸ τῆς  
ἀποστόλων ἐκδρομῆς. — ἁπο-  
σταστατε, ὡς ἀπλάγχθῃ ἔχοντες  
οικητήριον, διορθώσατε, ὡς  
πρωτότυπον, τὰ παρὰ κανόνα  
ἡγουμένα· ἵνα εἰ καὶ τι πρὸς  
λήθηται τῆς ὑμετέρας ἀποστολῆς  
ἀποστολῆς.

§. 35

Ἐδὴ καὶ τὸ ἐκκλησιαστικὸν  
καίονα, καὶ μὴ ἕτως ἡγεμονῆσαι  
τῶν κρείων. — ἔχ ἕτως αἱ  
παύλε διατάξεις, ἔχ ἕτως οἱ  
πατέρες παραδεδώκεσιν. — ἅ-  
ντ' ἀφελήσαμεν παρὰ τῶν μα-  
καρίων πατρῶν τῶν ἀποστόλων ταῦ-  
τα καὶ ὑμῖν δηλώ, καὶ ἔκ ἂν  
ἔρασα, φανερὰ ἡγούμενον (εἶ).  
ταῦτα παρὰ πάντων.

Ibid.

As above.

Παύλος Διατάξεις, L.  
viii, c. 32, p. 412, 413,  
414  
That of Peter c. 33, 34  
p. 414, 415.

Ad Rom.

§. 4

These Passages of Pope *Julius* are sufficiently plain without any Comment. Only one cannot but observe here that as *Ignatius*, writing long before to the *Romans*, so *Julius* writing here from them, takes particular notice of those Constitutions in the Eighth Book which belong peculiarly to *Peter* and *Paul*, the two great Apostles by whom that Church of *Rome* was originally settled in the first times of the Gospel; and that therefore those particular Chapters ascribed to them, in even the Text of all our present

sent Copies, do really belong to them, and have all along the first Ages been ascribed to them accordingly.

N. B. There being two Passages of Pope *Liberius* which are to the same effect with <sup>About A.D.</sup> his Predecessor *Julius's* Testimonies here set <sup>355</sup> down, and yet not being considerable enough to make a distinct Head, I shall add them here. — *Testis autem est mihi Deus, testis &* <sup>Epist. Liber</sup> *tota cum suis membris Ecclesia, me fide, &* <sup>ad Con-</sup> *me in Deum meum cuncta mundana, ita ut* <sup>stant.</sup> *Evangelica & Apostolica ratio præcepit, calcare & calcasse.* — *& nunquam mea statuta sed Apostolica, ut essent semper firmata & custodita, perfecì, secutus morem ordinemque majorum.* — Οὐκ ἔστιν οὐδ' ἐκκλησιαστικῆς κανῶν, <sup>Liberii</sup> *ἔπε τοιαύτω πρόποτε παράδουσι ἔχουσι παρὰ τῆς* <sup>Verb. ad</sup> *παπίων, τῆς καὶ αὐτῆς παραλαβόντων παρὰ μα-* <sup>Legat. Con-</sup> *καρίου καὶ μεγάλης ἀποστόλου πέτρας. — Ἄλλ' ἑστέρας ἄρα* <sup>stant ap.</sup> *μέλει τῷ βασιλεῖ περὶ τῆς ἐκκλησιαστικῆς εἰρήνης, —* <sup>Athanas.</sup> *γινέσθω λοιπὸν ἐκκλησιαστικῆ συνέδο-* <sup>Hist. Ari-</sup> *κου, μακρὰν ἔ-* <sup>an. §. 36</sup> *πιδογὰν, ἐν ἣ βασιλεὺς ἐπίσταται, ἐκ κήρυκτος παρα-* *γίνεσθαι, ἐκ δικαστικῆς ἀπειλεί, ἄλλα μόνον ὁ τῷ Θεῷ* *φόβος ἀρκεῖ, καὶ ἡ τῆς ἀποστόλων διάταξις.*

N. B. There being a few more occasional <sup>About A.D.</sup> Passages of the same nature belonging to <sup>355.</sup> some Bishops of this Age, with regard also to *Constantius*, I shall here add them, without making distinct Heads for them. — *τῆς* *καὶ βασιλεὺς καλέσας ἐκέλευσε καὶ ἀθανασίῳ μὲν* <sup>Concil. M-</sup> *ὑπογράφειν, τοῖς δὲ αἵρετικῶν κλωνοῦν. εἶτα ἐκεί-* <sup>diolan a.</sup> *νων θωμωζόντων τὸ κανὸν ὁπτιόδουμα πέτο, καὶ* <sup>eund. §. 33.</sup>

λεγομένων μὴ εἶναι τὸτον ἐκκλησιαστικὸν κανόνα, ἐν-  
 δὲ ἐκείνῳ, ἄλλ' ὅπερ ἐγὼ βέλῃσι τὸτον κανὼν  
 § 34. ἔλεγε νομιζέσθαι. — ἠπειλὼν τῷ ἡμέραν τῆς κρι-  
 σῶ, καὶ συνεβόλον αὐτῷ μὴ ἄφαιρειν τὰ ἐκ-  
 κλησιαστικά, μηδὲ ἐγκαταμίσειν τῷ ῥωμαϊκῷ  
 ἀρχῷ τῆ τῆς ἐκκλησίας ἄταξιν. — Μὴ πείθῃ σε-  
 αὐτὸν εἰς τὰ ἐκκλησιαστικά, μηδὲ σὺ ὡσεὶ τέτων  
 Hof. Epist. ἡμῶν παρακέλευον· ἄλλὰ μέλλον παρ' ἡμῶν σὺ  
 ad Con- μὲν δὲ ταῦτα. σοὶ βασιλείαν ὁ Θεὸς ἐνεχείρισεν,  
 fant. ap. ἡμῶν δὲ τὰ τῆς ἐκκλησίας ἐπίσευσέ· καὶ ὡσπερ ὁ ἴ-  
 cund. § 44<sup>o</sup> σὸν ἀρχῷ ὑποκλήπτων ἀνπλήθῃ τῷ ἄταξιν  
 Θεῷ, ἔτι φωνήθητι μὴ καὶ σὺ τὰ τῆς ἐκκλησίας εἰς  
 εἰσὺς ἐλθὼν ὑποκλήψῃσι ἐγκλήματι μεγάλῳ χθίνῃ·  
 δόδοτε, γέγραπται, τὰ κήσαρ· κήσαι, καὶ τὰ  
 τῷ Θεῷ τῷ Θεῷ. ἔτι τοίνυν ἡμῶν ἀρχῶν ἐπὶ τῆς  
 ἡμῶν ἔξῃσι, ἔτι σὺ τῷ θυμῶν ἔξῃσι ἔχεις, βα-  
 σιλεῦ.

About

A. D. 350

XXXIII. The next Witness that I shall pro-  
 duce for the sacred Authority of these Consti-  
 tutions and Canons shall be a noble and an  
 unexpected one; I mean the Church of *Ethi-*  
*opia*; and herself supported sometimes by the  
*Coptick* or *Egyptian* and *Arabick* Churches also.  
 This Church of *Ethiopia* was first converted  
 and settled soon after the Council of *Nice*,  
 in the early Days of *Athanasius*, and under  
 his management. So that both the *Ethiopick*  
 Translation of the Bible, and the delivery  
 of the other sacred Books to them must be  
 suppos'd to belong to the Church of *Alex-*  
*andria*, about *A. D.* 350. or sooner, in the  
 very Days of *Athanasius*. I shall set this  
 matter

matter in as clear a Light as may be by transcribing or abridging the most Authentick Accounts of this Church which are now Extant among us ; so far as they concern our present business ; I mean those of the Excellent *Ludolphus* ; who has afforded this last Age so great and unexpected Discoveries relating to them. Take all in his own Words as follows.

*Novo Testamento communiter annumerant* Hist. Æthi-  
op. L. iii.  
c. 4, §. 27,  
&c.  
*volumen quod Græco Vocabulo Synodum, seu  
Librum Synodalem vocant. Continet anti-  
quissimas illas Constitutiones, quæ Apostolorum  
vocantur ; illi Præcepta nominant ; nec non  
Canones, multos primævos ritus exponentes,  
opera Clementis conscriptos. Sed valde dis-  
crepant ab illis qui apud nos Apostolorum no-  
mine circumferuntur ; tum rebus, cum verbis ;  
nec non ordine, & numero.—Illos Habessinii  
in octo partes dividunt ; & Evangelistarum  
Apostolorumque Scriptis canonicis, tanquam  
Novellas quasdam, adjungunt : quasi ejusdem  
plane sint auctoritatis, & absolutissimæ Chri-  
stianorum Pandectæ. Hinc est quod Rex Da-  
vid Alvarezio Dixit se habere 81 Sacræ Scri-  
pturæ libros : nempe 46. veteris, & 35 Novi  
Testamenti : additis videlicet ad 27 octo iis  
Constitutionum & Canonum Libris, quos Manda  
& Abtelis Æthiopes vocant.—Hæc etiam cau-  
sa est quod Tesfa-Tzejon in Titulo Novi Te-  
stamenti dicat, Imprimi curavi Codicem No-  
vum (id est Novum Testamentum) sed sine  
Synodo ;*

Synodo ; quia Constitutiones illas & Canones non simul impressit.

§. 31, 32

Ceterum omnia ista reperiuntur in egregio quodam membranaceo codice, pulchre scripto, qui ab Imperatore Habessinorum Zer-à Jacobo, alias Constantino, Anno Christi 1440. Hierosolymam missus, & circa annum 1646. Romam delatus fuit ; ubi eum in adibus Habessinorum Anno 1649. vidi. Tractatus continet sequentes, describente Gregorio : Synodus Sanctorum Apostolorum de Ordinanda Ecclesia Christiana ; nec non Omnia Præcepta, Decreta, & Canones quos scripsit Clemens Discipulus Petri. [Tria exemplaria Æthiopica Romæ extare A. Ecchellenfis dicit in notis ad d. Canonem ; Duo in Bibliotheca Vaticana, & unum in Domo S. Stephani nationis Æthiopicæ ; atque iste est quem ego vidi.] Not. in calce pag.

§. 35

Post hunc Synodorum Librum Liturgiæ, seu Preces Publicæ in Communi totius Æthiopicæ Ecclesiæ usu sunt : Canonem Eucharistiæ vocant ; quod totius ministrætionis & aliarum Liturgiæ quasi norma sit, & toti anno inserviat.

§. 46

Porro innotuerunt mihi sequentes. — [quorum quartus] Constitutiones Ecclesiæ Christianæ ; Opuscula aliquot Clementis Romani — Doctrina Secreta.

Comment.

Ibid. §. 28,  
3 [ & Alii.]

Nos autem ita celebramus Sabbatum diei prisca, ut administremus in eo S. Cœnam, & exhibeamus in ea Agapas : Sic ut præceperunt nobis

# Cap. IV. Apostolical Constitutions. 523

*nobis Patres nostri Apostoli in διδασκαλία.*

Canones 12 Apostolorum numero 127. [nimirum 71 ex Constitutionibus selecti; & 56 nostros 85, fere continentes.] L. III, c. 4,  
n.º 30, §.  
14

Canones Abulidis, id est Hippolyti Patriarchæ Romani.

Recensentur tunc Constitutionum Apostolicarum Capita, sive summaria.

In Nomine Patris, & Filii, & Spiritus Sancti. §. 16, 17  
Exordiamur auxilio Dei Omnipotentis bono ordine descriptionem Canonum Patrum Apostolorum Sanctorum, quos Constituerunt ad Ordinandam Ecclesiam Sanctam. Collectio Canonum Patrum Apostolorum; sunt autem 127, capita numero. [Nimirum, ut prius, 71, è Constitutionibus, & 56, Canones.] Deinde sequuntur Canones Ecclesiastici quos tradiderunt Apostoli per Clementem; eosque miserunt primo: & sunt 56, Capita. Initio autem quasi prolegomena Canonum Sanctorum Apostolorum sunt 71, capita, &c.

Ista sunt Capita seu summaria Canonum, §. 32 sive potius Statutorum Æthiopibus usitatorum:—Quæ si studiosus Lector contulerit, facile cognoscet quod Capita ista satis inconcienne & imperfecte compilata sint, &c.

Ista sunt 56, Canonum apud Æthiopes receptorum capita; crude & imperfecte satis composita; de quibus postea differemus, cum prius Constitutiones ipsas, quas Æthiopes Præcepta, sive Statuta; Græci Διατάξεις vel Διατάξεις vocant, exposuerimus. Ea enim in  
magno

§. 45 *magno Codice nunc Sequuntur. In Nomine Patris, & Filii, & Spiritus Sancti. Isti sunt Canones Patrum Apostolorum, quos Constituerunt ad Ordinandam Ecclesiam Christianam. Letamini Filii nostri & Filia nostra, in nomine Domini nostri Jesu Christi, &c. [Judicabunt de iis Periti num forte Veterum Διαταγὰς τῶν ἀποστόλων, Constitutiones Apostolorum, ex iis Lucem acquirere possent.]*

*See Grabe  
Spicileg.  
Tom. 1, P.  
287  
§ 81*

§. 82 *Alvarez dicit, Regem interrogasse num haberent Lusitani Librum, in octo partes divisum, compositum ab Apostolis; quem Æthiopes vocant Manda & Abtelis?—Paulo aliter Zaga-Zaabus, in Confessione Fidei: Jam his enumeratis erit nobis explicanda Disciplina & Doctrina quam Apostoli in Sanctis Synodorum Libris & Canonibus, (quos Manda & Abetilis vocamus,) nobis præceperunt. Sunt enim ii Sanctæ Ecclesiæ Legum Libri octo.—Æthiopes.—Canones illos [127,] promiscue non recipiunt modo, sed pro veris Apostolicis Sanctionibus, ab ipsis Apostolis, per Clementem missis, habent.—Etiam Poeta noster: Salutem tibi Clemens, Pater noster, Os Spiritus nostri; ut per doctrinam tuam fidem semper proferamus scripto Apostoli reliquerunt nobis; dicentes; cum Clemente Epistolam misimus vobis.*

§. 119

§. 125 *Argumentum quod nos è penuario nostro pro antiquitate eorum proferre possumus est, quod Ecclesia Æthiopica nihil eorum recepit quæ post Concilium Chalcedonense in Græcia re-*  
*perta*



*perta fuerunt : ante illud vero pene omnia cum Ecclesia Græca habet communia ; ut si (ex mente Dallæi) non ante quintum seculum ad ultimum Ecclesiæ Christianæ primum innotuissent, Canones illi ad Æthiopes non pervenissent. Deinde, advertendum est, quod Canones Ecclesiastici ab Æthiopibus vocentur ; quod nomen in antiquitate notius fere fuit quam Apostolorum : Modo non adjecissent, quos Apostoli tradiderunt per manus Clementis.*

So far *Ludolphus*.

N. B. That the Reader may the better See the nature and force of these Ethiopick Extracts from, and Attestations to the Genuine Constitutions and Canons before us ; and yet not be quite tired in the perusal of them at large ; those I mean which *Ludolphus* has given us from the Ethiopick ; part of which the Vienna Mss. lately obtain'd by Dr. *Grabe* affords us also at large in the original Greek ; I shall set down the Contents of the several Chapters or Canons in order ; I mean of those Seventy one belonging to the Constitutions ; for the Fifty Six and Eighty one Canons are almost the very same with the Eighty Five Apostolical Canons, tho' divided in a somewhat different manner ; as the ordinary Copies in Greek and Latin are sometimes at this Day. To which, by way of Appendix, I shall annex the Contents of the Thirty Eight Canons ascrib'd to *Hippolytus* also ; which is a shorter Extract  
out.

out of the same Constitutions; and above all those of the Ethiopick and Coptick, and of the parallel Arabick *Didascalia*, or *Athanasian Edition of the former Six Books of the Constitutions*.

Ethiopick Constitutions.

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|--|---|
| (1) <i>Commemoratio nominum Apostolorum.</i>   | Apostolica Constitutions.<br>L. vi, c. 14, p. 343 |
| (2) <i>De Correctione ejus qui loquitur id quod non decet. De Amore Dei, &amp; Dilectione Proximi.</i>   | L. vii, c. 1, 2, p. 362                           |
| (3) <i>De eo quod tibi non vis fieri, alteri ne feceris.</i>   | C. 2, p. 362                                      |
| (4) <i>De Præceptis Decalogi, &amp; Affinibus.</i>   | <i>Ibid.</i> p. 363, & c. 3, 4, 5, p. 363, 364    |
| (5) <i>De Dehortatione, &amp; Doctrina, ut Fideles ab Ira, &amp; Invidia, &amp; Indignatione sibi caveant.</i>                                       | c. 5, p. 364                                      |
| (6) <i>Ne sis Concupiscens.</i>  | }   |
| (7) <i>Ne sis Locutor Pravi.</i>   |   |
| (8) <i>Ne prædicas futura ex Portentis, nec per Astrologiam, nec per Harios, nec per ea quæ his sunt similia.</i>                                    | } C. 6, p. 365                                    |
| (9) <i>Ne sis Mendax, nec Cupidus auri, neque gloriæ vanæ.</i>   | }   |
| (10) <i>De eo qui docet verbum Dei, &amp; est tibi occasio Vitæ, cui vitam Spiritualem debes; ut honores eum, &amp; sustentas eum de labore tuo.</i> |   |
| (11) <i>Ne facias dissidium; sed potius Pacem fac inter illos qui inter se dissident.</i>  | } C. 6, 7, 8, 9, p. 365, 366                      |
| (12) <i>De</i>   |   |
|  | C. 10, 11, 12, p. 366                             |

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| (12) <i>De Eleemosynis, &amp; Benefaciendo.</i>  | • 14, p. 367.  |
| (13) <i>De Ordinatione Episcoporum.</i>  | L. ii, c. 1, 2, 3, 5, p. 213—216, L. iii, c. 20, p. 290, L. viii, c. 27, p. 410.                   |
| (14) <i>De Ordinatione Anagnostarum.</i>   | L. viii, c. 22, p. 408, 409.   |
| (15) <i>De Ordinatione Diaconorum.</i>   | L. ii, c. 47, p. 254,  |
| (16) <i>De Viduis.</i>   | L. iii, c. 15, p. 287, c. 19, p. 289, 290.   |
| (17) <i>De Diaconis; ut sint Executores boni consilii.</i>   | L. iii, <i>Passim. &amp; alibi.</i>  |
| (18) <i>De Præcepto pro Laicis.</i>  | L. iii, c. 15, p. 387.   |
| (19) <i>De Commemoratione quod Panis Eucharisticus sit Corpus Christi, &amp;c.</i>   | L. i, <i>per tot.</i> L. ii, c. 20, p. 227, 228, c. 30, p. 243, c. 53, p. 257, 258, c. 56, p. 260. |
| (20) <i>Quod non decet Mulieres Gloriarì, in Ecclesia stantes; quia illis non est ministerium, nisi pro pauperibus. Item de Charitate Christiana: &amp; similia.</i>             | L. ii, c. 57, p. 264, 265, L. viii, c. 12, p. 398—404  |
| (21) <i>De Ordinatione Episcoporum, &amp; Ritu Eucharistiæ.</i>  | L. iii, c. 9, 10, p. 282, 283, 284, c. 15, p. 287 c. 19, p. 289, 290                               |
| (22) <i>De Ordinatione Presbyterorum.</i>  | L. viii, c. 4, — 15, p. 390, — 406, c. 29, p. 411  |
| (23) <i>De Ordinatione Diaconorum.</i>   | c. 16, p. 406, 407   |
| (24) <i>De Confessoribus qui condemnantur propter nomen Christi, ut contingat illis Ordinatio Diaconi; hoc est ut Ordinentur Diaconi vel Presbyteri sine Impositione manuum.</i> | c. 17, 18, p. 407  |
| (25) <i>De Constitutione seu Ordinatione Viduarum.</i>   | c. 23, p. 409  |
| (26) <i>De Lectoribus, &amp; Virginibus, &amp; Subdiaconis. Item de gratia</i>   | c. 25, p. 409, 410   |
|  | c. 21, 22, 24, p. 408, 409   |

*tia vel dono sanandi ; si quis dicat quod istud habeat.*

- (27) *De Neophytis, qui nuper accesserunt ad Religionem Christianam ; & de operibus à quibus decet eos abstinere antequam recipiantur.* L. vii, c. 39, 40, p. 378, 379. L. viii, c. 32, p. 412, 413, 414
- (28) *De aliis hominibus ; ut si quis è fidelibus miles factus fuerit, aut Astrologus, aut Magus, aut similis illis Ecclesiã pellatur.* L. viii, c. 32, p. 412, 413, 414
- (29) *De Concubina, ancilla veri sui, si Christiana fieri velit. Item si cupiam retardaverimus præmium quod ei competebat.* Ibid. p. 413
- (30) *De tempore audiendi verbum Dei post opus factum. Catechumenos instruendos esse tres annos continuos.* L. viii, c. 32, 33 p. 414, 415
- (31) *De Oratione ejus qui audit Catechismum ; & de Salutatione mutua per oscula. Catechumenos seorsim orare debere : neque tempore Eucharistiæ mutuo amplexu uti.* C. 6, &c. p. 393, &c.
- (32) *De Impositione manuum super novos Christianos. Si Catechumenus ante Baptismum Martyrium passus fuerit istud ei esse pro Baptismo.* L. v, c. 6, p. 304  
L. vii, c. 39, p. 378,
- (33) *De illis qui baptizandi sunt, ut prius sedulo inquiratur in vitam & mores eorum.* (34) L. viii, c. 32, p. 412,

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- (34) De ritu Baptismi, & Doctrina Fidei, & Confessione Peccatorum apud Baptismum; & de ritu Baptismi & Eucharistie. L. vi, c. 40, &c. p. 379, &c. L. ii, c. 57. p. 263, L. viii, c. 11, p. 398, c. 13, p. 405
- (35) De Viduis, & Virginibus, & quo tempore jejunandum sit Episcopo. L. iii, passim. L. iv, c. 14, p. 299, L. vii, c. 23, p. 369
- (36) De tempore quo decet comedere, & quod non conveniat Catechumenis comedere cum Fidelibus. De Agapis agit hoc caput; & de modestia in illis observanda. L. vii, c. 23, p. 369, L. viii, c. 33, 34, p. 414, 415, L. ii, c. 28, p. 241, 242
- (37) Ut fileant omnes cum loquitur Episcopus. Et si non presbiter fuerit Episcopus sumant panem Benedictionis de manu Presbyteri, aut de manu Diaconorum. L. ii, c. 57. p. 265  
L. c. p.  
L. iii, c. 20, p. 290, 291, L. viii, c. 13, p. 405
- (38) De Agapis Viduarum: Quis Ordo in Agapis quæ viduis dantur sit observandus. L. ii, c. 28, p. 241
- (39) De Primogenitis, & Fructibus, & Primitiis, quas offerre solent Episcopis. L. ii, c. 25, 236, &c.  
L. vii, c. 29, p. 312
- (40) Quod non deceat gustare quicquam ulli hominum in jejuniis Paschatis, in hebdomade sancta, ante horam diei constitutam. L. v, c. 18, 19, p. 322, 323, 324
- (41) Quod deceat Diaconos obtemperare præcepto Episcoporum. L. ii, c. 31, 32, p. 243, 244

- (42) *De Temporibus quibus decet orare : Statim ac Christianus expurgatus fuerit Deo se commendet, & Homiliam aliquam audiat.* L. viii, c. 32, p. 414, c. 34, p. 415
- (43) *Quod non deceat presumere aliquid de Eucharistia, priusquam à Presbyteris peragatur. Prius enim nihil quicquam gustant. i. e. jejune sumendam Eucharistiam.* Wanting.
- (44) *Quod deceat sollicitè tractare Eucharisticum Panem, ne quis alius præter fideles eum accipiat. Et quod non deceat effundere quicquam ex calice.* L. vii, c. 25, p. 370
- (45) *Ut Presbyteri & Diaconi conveniant quotidie in loco ubi existit Episcopus.* L. ii, c. 59 & c. p. 267, & c.
- (46) *De Sepulchris : Ne cogantur Pauperes mortuos sepelire.* L. vi, c. 30, p. 358, 359
- (47) *De Temporibus quibus oportet orare, & audire adhortationem, & signare frontem signo Crucis.* L. viii, c. 33, 34, p. 414, 415, L. ii, c. 59, & c. p. 267, & c.
- (48) *De Donis & Charismatibus vel dotibus animi, Si cui contigerint ; ne quis gloriatur contra quenguam.* L. viii, c. 1, 2, p. 387, 388, 389
- (49) *Ne Principes aut Magistratus superbè vilipendant illos qui sibi subditi sunt.* Ibid.
- (50) *Quod*

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- (50) *Quod non omnis qui Prophetam agit sit Minister Dei. Non omnes vaticinantes esse probos ; nec omnes qui Demones ejiciunt. i. e. Exorcistas, esse sanctos.* L. viii, c. 2, p. 389  
Ibid.
- (51) *Si quis fuerit Episcopus, aut cupiverit esse, exiguus sapientia, sive stultus, & vindictæ cupidus, ille non est verus Episcopus.* Ibid.
- (52) *De Ordinatione Episcoporum, & Ritu Eucharistiæ.* L. viii, c. 4—15, p. 390—406
- (53) *De Ordinatione Presbyterorum, & Diaconorum. Item de Diaconissis ; Subdiaconissis, & Lectoribus.* c. 16—22, p. 406, 407, 408, 409
- (54) *De illis qui confitentur Peccata sua : [Nomen Christi potius, ut opinor.]* c. 23, p. 409
- (55) *De Virginibus, & Viduis ; & de Exorcistis : Quod non opus habeant manuum Impositione.* c. 24, 25, 27, p. 409, 410
- (56) *De Numero Episcoporum qui requiruntur ad Ordinationem Episcopi.* c. 27, p. 410
- (57) *Ut Episcopus benedicat ; non vero ut Benedictio dicatur super eo. Et ut expellat Ecclesiam qui meretur Expulsionem.* } c. 28, p. 410, 411
- (58) *Quod Episcopus non possit depellere aliquem solus. Item de ritu Benedictionis.* }

- (59) *Qui Diaconis inferiores sunt ne faciant ea quæ Diaconorum sunt.* Ibid. p. 411
- (60) *De Primogenitis, & Decimis, & Primitiis Clericis offerendis.* c. 30. p. 411, 412
- (61) *De eo quod residuum est de Eucharistia quod non tradiderunt communicantibus tempore sacre Synaxis. Quid de eo faciendum sit.* c. 31. p. 412
- (62) *De eo qui voluerit participare de sacra Cœna: Ut vita & mores ejus prius explorentur.* c. 32. p. 412
- (63) *De Artificiis & Opificiis.* Ibid:
- (64) *De Concubina illius qui fuerit fidelis, &c.* Ibid. p. 413
- (65) *De omnibus Fidelibus, Viris, Fœminisque, evigilantibus mane, ut lavent manus suas & orent.* Ibid. p. 414
- (66) *De omnibus Fidelibus, Viris, Fœminisque, ut convertant Servos suos; & quietem à Laboribus concedant illis die Sabbati, & Dominicâ.* Ibid:
- (67) *Ne etiam faciant opus domesticum die septimo hebdomadis sanctæ; nec in solemnitate Festorum.* c. 33. p. 414, 415
- (68) *De Tempore Precum. Horas prædicat Orationis tam diurnas quam nocturnas.* c. 34. p. 415



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- (69) *Si non possitis accedere ad Ecclesiam tempore Persecutionis, Episcopus administret sacramentum in domo sua. Vir mundus mundam reddit Ecclesiam; & Vir profanus profanat Ecclesiam.* Ibid. p. 451
- (70) *De Diebus in quibus decet facere commemorationem eorum qui obdormiverunt. Item de Exequiis pro defunctis.* ci. 41—44, p. 448, 419  
420
- (71) *De illis qui in exilium pelluntur religionis causa; & de illis qui fugiunt à civitate in civitatem religionis causa; ut juvent eos conjunctim. De ritu Sacerdotii, ejusque limitibus.* c. 45, 46, p. 420—423

Wansleb.  
Hist. Alex-  
and. ap.  
Ludolph.  
Comment.  
in Histor.  
Æthiop. L.  
iii, c. 4,  
n.º. 3º, p.  
334, Grabe  
Essay on  
Two Oxford  
Mss. p. 13,  
&c.

I shall here in the Second Place Present the Reader with an Account or Index of the Contents of the Ethiopick or Coptick, and of the Arabick *Didascalia*; the former of which is evidently either the very same with, or an exact Abridgment of the latter. The Account of the Ethiopick or Coptick, is taken from *Wanslebius*; that of the Arabick from *Dr. Grabe*; and all is reduc'd to the Order of the Ethiopick, which is that of the Constitutions.

## Constitutions.

Æ. Preface to this Doctrine ;  
omitted by *Wansbius*, but ap-  
pears plainly to be parallel  
to that in the Arabick.

Preface, & L. i, c 1,  
2, 3, 4

A. Preface of the Doctrine of  
the Apostles.

Æ. (1) *Primus Canon jubet diti-  
ores, & non plane inopes Sa-  
cram Scripturam Legere.*

A. (1) That it becometh the  
Rich to keep and read the  
Holy Scriptures.

C. 4, 5, 6, 7

Æ. (2) *Uxores ad obedientiam  
maritis præstandam hortatur ;  
utque modeste incedant.*

A. (2) Of Women, that they  
are to be loved ; and that  
they ought to be Subject to  
their Husbands ; and to go  
Abroad with Modesty.

C. 8, 9, 10

Æ. (3) *Tractat de Episcopis, Pres-  
byteris, & Diaconis.*

A. (3) Concerning Bishops,  
Priests, and Deacons.

L. ii, c. 1—14

Æ. (4) *Oportere Episcopos pœni-  
tentes lubenti animo recipere.*

A. (4) That the Bishop ought  
to receive the Penitents wil-  
lingly, (or kindly.)

C. 15—21

Æ. (5)

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Æ. (5) *Neminem à communione Ecclesiæ excludendum, cujus crimen sufficienter non sit probatum.*

A. (5) That none is to be Excommunicated till he is certainly found Guilty, after a strict Enquiry, (or Examination.)

>C. 21—25

Æ. (6) *Subet seculares eleemosynas dare Ecclesiæ, pro uniuscujusque facultate.*

A. (6) Of the Lay-men; that they ought to give Offerings to the Church, according to their Ability.

>C. 25—30

Æ. (7) *Diaconos vetat quicquam facere sine permissione Episcoporum suorum.*

A. (7) Concerning Deacons; that they ought to shew themselves Obedient to their Bishop in every thing which he requireth; and that they ought to do nothing without his Leave in his Diocese.

>C. 30—37

Æ. (8) *Necessarium esse ut Episcopi bene examinent omnia, antequam condemnent aliquem.*

A. (8) That the Bishop ought to Examine every thing with Justice, and according to Truth.

>C. 37—53

Æ. (9) *Boni Christiani esse peccata sibi invicem condonare quovis tempore.*

A. (9) That the Christians ought always to forgive one another, and not to misconstrue the Actions of others, or think ill of them in their Hearts.

} 2. 53, 54

Æ. (10) *Necessarium esse ut Episcopi ament & promoveant pacem.*

A. (10) That Bishops ought to be peaceable, merciful, forgiving Injuries; and that they ought to receive the Penitents. Which if they do not they are not to be call'd Bishops, but Adversaries.

} C. 54—61

Æ. (11) *Non decere Christianos Nuptiis atque aliis festivitibus infidelium interesse.*

A. (11) That it doth not become Christians to frequent the Congregations or Meetings of the Heathens.

} C. 62, 63

Æ. (12) *De Viduis, atque Virginitibus.*

A. (19) Concerning Widows, and Virgins.

} L. iii, c. 1—8

Æ. (13) *Fæminis Baptismum administrare interdicit.*

A. (20) That Women ought not to Baptize.      Æ. (14)

} C. 9:

- Æ. (14) *Seculares munera ecclesiastica exercere prohibet.*
- A. (21) That Lay-men ought not to do the Office of a Priest, (or Clergy-man.) } C. 10, 11
- Æ. (15) *De Viduis que non more viduarum genuinarum vivunt.*
- A. (22) Concerning Widows which go much about, (from Place to Place.) } C. 12—15?
- Æ. (16) *De Episcopis.*
- A. (23) Of Bishops. (Of their Fasts after Consecration.) } C. 14, 15
- Æ. (17) *Viduas atque Orphanos grato animo eleemosynas accipere decet.*
- A. (24) That Widows and Orphans ought thankfully to accept of what is given them. } C. 15—20?
- Æ. (18) *Parentum Officium esse Instruere Liberos.*
- A. (25) That it becomes Parents to Teach their Children. } Wanting.
- Æ. (19) *Virginibus ante pubertatem votum facere interdicit.*
- A. (26) Of Virgins. } >L. iv, c. 5

Æ. (20)

Æ. (20) *De diebus festis, & Paschate agit.* [*Potius De Martyribus.*]

A. (27) Concerning Martyrs, which are Punish'd by (*publick*) Judgment, and put to several Torments, as also the Feasts and *Easter*. [There is nothing about *the Feasts and Easter* in the Chapter it self. These Contents therefore seem to be those of the whole Fifth Book.]

L. v, c. 1—7

Æ. (21) *De Martyribus.*

A. (28) Of Martyrs.

C. 8, 9

Æ. (22) *Christianos decere Scandalum verbâque inbonesta vitare.*

A. (29) That Christians ought to abstain from Scandalous Actions, and prophane Words, and (other) Sins, whilst they are assembled in the Church.

C. 10

Æ. (23) *Indignum esse Christiano jurare per nomina Idolorum.*

A. (30) That no Body ought to Swear by the Names of Idols, (*false Gods,*) or Devils; nor make mention of their Names.

C. 11, 12

Æ. (24)

Æ. (24) (31) *Vetat festum Paschatis in alia hebdomade celebrare quam in ea in quam 14 dies Luna incidit.*

A. That we Christians ought to take care of *Easter-day*, that we may keep it only in that Week in which falls the 14<sup>th</sup>. Day of the Moon.

>C. 17, 18, 19, 20

[So far the first Edition of the Genuine  $\Delta\iota\delta\alpha\gamma\mu\acute{\iota}$  seems to have reach'd, and no farther. The next Branch is spurious and additional; and the Third an Appendix, or added after the *Catholick Doctrine* was compleated.]

Æ. (25) *De structura Templi & ejusdem Heikel; [Sacratio, seu Adyto; in quod nemini nisi Clericis intrare licet. Ludolph.]*

A. (35) Of the *Fabrick* of the Church, and of the Holy Place.

Æ. (26) [No Contents in *Wanslebicus*. Dr. *Grabe* guesses it to be of Sects and Heresies; but that is uncertain.]

A. (32) Of Sects and Heresies.

L. vi, c. 1—5

Æ. (27)

Æ. (27) *De Ordinatione Episcoporum.*

A. (36) Of the Ordination of a Bishop.

Æ. (28) *De Oratione Episcoporum cum Ecclesiasticis.*

A. (37) Of the Times of Prayer to be observ'd by the Bishop, with the rest of the Clergy.

Æ. (29) *De Jejunio Episcoporum.*

A. (38) That a Bishop ought to fast after his Ordination for Three Weeks, eating nothing in each Week till Saturday.

Æ. (30) *Continet Mystagogiam, seu Doctrinam occultam quam Apostoli docuerunt.*

A. (39) The Mystagogy, (or Mystical Doctrine) of *Jesus Christ*, our God, which the Christians are to recite after the receiving of the Holy Eucharist; it being the Faith which he taught the Holy Apostles.

Æ. (31) *De Orphanis.*

A. (12) Concerning Orphans.

} L. iv, c. 2

Æ. (32)



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Æ. (32) *Episcopis Orphanos curæ esse debere.*

A. (13) That the Bishops ought to take upon themselves the Care of Orphans. } c. 2, 3, 4,

Æ. (33) *Episcoporum esse scire quæ Oblationes Deo gratæ, quæve minus, sint,*

A. (14) That the Bishops ought to be cautious, and to learn from whom they may receive Oblations, and from whom they ought not to receive them. } c. 6, 7

Æ. (34) *Episcopum à Fidelibus collecta accipere debere in Sustentationem pauperum.*

A. (15) That the Collections of Money ought to be received (by the Bishop) with Discretion ; (or Distinction of the Persons from whom he receives.) } c. 8, 9, 10

Æ. (35) *Subet servos obtemperare Heris suis, quamvis infideles sint.*

A. (16) That Servants ought to obey their Masters with all Chearfulness, altho' they are Infidels, or Heathens. } c. 12, 13

Æ. (36)

Æ. (3) *Omnes Homines ultimo die  
judicii resurrecturos.*

A. (17) That all Mankind shall  
rise again, both good and bad.

Æ. (37) *Dies festos hilaritate ani-  
mi spirituali celebrandos esse.*

A. (18) That every one ought  
to keep and celebrate the festi-  
val Days in Spiritual Mirth.

Æ. (38) *In exequiis mortuorum  
fidelium canticum cum precibus  
conjungendum esse.*

A. (33) That we ought to sing  
Psalms over the deceas'd Chri-  
stians, and to make the Ob-  
lation (of the Holy Eucha-  
rist) for them.

A. (34) Of gadding Widows,  
Nuns, and Virgins. Where  
is likewise spoken of Baptism,  
and the Ordination of a Bi-  
shop, Priest, and Deacon.

[This is wanting in the Ethio-  
pick ; but seems to belong to the  
same Parts of the Constitutions  
which I have set against the 15th  
and 16th Canons already ; as the  
Series did require. But this Mat-  
ter cannot be certainly known till  
that Copy is examin'd.

} L. v, c. 7

} c. 13, 14, 15, 16

} L. vi, c. 30

} L. iii, 12 — 20

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I shall now set down the Contents of another Ethiopick Extract, ascrib'd to *Hippolytus*.

Abulides vel Hippolytus.

Constitutions.

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|--|---|
| (1) <i>De Sancta Fide Jesu Christi.</i>  | L.vii, c. 11, &c. p. 339,                                 |
| (2) <i>De Episcopis.</i>   | &c. L.vii, c. 41, p. 380,                                 |
| (3) <i>De Orationibus quæ dicuntur<br/>super Episcopis Ordinandis ; &amp;<br/>de Ordine Missæ.</i>   | L.viii, c. 4, p. 390, 391<br>L.viii, c. 5, p. 391,<br>392 |
| (4) <i>De Ordinatione Presbyterorum.</i>   | c. 16, p. 406, 407  |
| (5) <i>De Ordinatione Diaconorum.</i>  | c. 17, 18, 19, 20. p. 407,                                |
| (6) <i>De iis qui Persecutionem prop-<br/>ter fidem patiuntur.</i>   | 408<br>c. 23, p. 409, c. 45, p.<br>420                    |
| (7) <i>De Electione Anagnostæ, &amp;<br/>Subdiaconi.</i>   | c. 21, 22 p. 408, 409                                     |
| (8) <i>De dono sanandi.</i>  | c. 1, 2, p. 387—390                                       |
| (9) <i>De Presbytero, qui in loco mu-<br/>neri suo non convenienti manet.</i>  | c. 46, p. 421, 422, 413,                                  |
| (10) <i>De iis qui se ad Religionem<br/>Christianam convertunt.</i>  | c. 32, p. 412, 413, 414                                   |
| (11) <i>De eo qui Idola fabricat.</i>  | Ibid.   |
| (12) <i>Studia varia enumerantur,<br/>quorum cultores ad Religionem<br/>Christianam ante pœnitentiam fa-<br/>ctam admittendi non sunt.</i> | Ibid.   |
| (13) <i>De Loco quem summi Reges<br/>aut Principes tenebunt in Tem-<br/>plo.</i>   | Wanting.  |
| (14) <i>Quod Christianis non conve-<br/>niat Arma ferre.</i>   | c. 32, p. 412, 413, 414                                   |
| (15) <i>De Opificiis quæ Christianis<br/>illicita sunt.</i>  | Ibid.   |
| (16) <i>De</i>   |   |

- |  |  |
|--|--|
| (16) <i>De Christiano qui servam matrimonio sibi jungit.</i>                                 | Ibid.  |
| (17) <i>De Famina libera.</i>  | Ibid.  |
| (18) <i>De Obstetrice; &amp; quod Fœminæ debeant esse separatæ ab hominibus in Oratione.</i> | L. ii, c. 57, p. 263, 264                        |
| (19) <i>De Catechumeno qui Martyrium ante Baptismum patitur.</i>                             | L. v, c. 6, p. 304                               |
| (20) <i>De Jejuniis feriæ quartæ &amp; sextæ; &amp; de quadragesima.</i>                     | L. v, c. 13, 15, p. 312, 320                     |
| (21) <i>Presbyteros una cum populo quotidie in Ecclesiâ convenire debere.</i>                | L. ii, c. 36, p. 246<br>c. 59, &c. p. 267, &c    |
| (22) <i>De Hebdomade Paschatos Judæorum; &amp; de eo qui Pascha non novit.</i>               | L. v, c. 15, &c. p. 319, &c.                     |
| (23) <i>Unumquemque teneri Doctrinam addiscere.</i>  | L. vii, c. 39, 40, 41<br>p. 378, 379, 380        |
| (24) <i>De cura Episcopi in ægrotos.</i>   | L. iv, c. 2, p. 292                              |
| (25) <i>De eo cui injuncta est cura ægrotorum; &amp; de tempore quo orationes peragenda.</i> | L. iii, c. 19, p. 290,<br>L. viii, c. 34, p. 415 |
| (26) <i>De Tempore quo exhortationes audiendæ.</i>   | L. viii, c. 32, p. 414                           |
| (27) <i>De eo qui singulis diebus templum frequentat.</i>                                    | L. ii, c. 59, &c. p. 267, &c.                    |
| (28) <i>Fideles nihil comedere oportere ante Sanctam Communionem.</i>                        | Wanting:   |
| (29) <i>Bene observandum esse ne quidquam de calice in terram cadat.</i>                     | Wanting.   |

(30) *De*

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|---|--|
| (30) <i>De Catechumenis.</i>  | L. vii, c. 39. 8. p. 272.<br>&c.   |
| (31) <i>Diaconum Eucharistiam cum<br/>Permissione Episcopi aut Presby-<br/>teri populo administrare posse.</i>  | L. viii, c. 18   |
| (32) <i>Viduas atque Virgines assidue<br/>orare oportere.</i>   | L. iii, c. 6, 7, 1<br>— 281, c. 13. p. 2<br>L. iv, c. 14. p. 295<br>L. vii, c. 41 — 4  |
| (33) <i>Mortuorum fidelium commemo-<br/>rationem singulis diebus fa-<br/>ciendam, excepta die Dominica.</i>     | p. 418, 419, 420   |
| (34) <i>De modestia secularium in Ec-<br/>clesia.</i>   | L. ii, c. 57, p. 266, &c.  |
| (35) <i>Diaconos Benedictionem &amp;<br/>Gratias dicere posse in Agapis,<br/>cum Episcopus præsens non est.</i> | Wanting.   |
| (36) <i>De Primitiis Terræ; &amp; de<br/>Votis.</i>   | L. ii, c. 25. p. 236 &c.<br>L. vii, c. 29. p. 372;<br>L. viii, c. 30 31 p.<br>411, 412, c. 40, p. 417;<br>418<br>L. viii, c. 12, p. 398, 399 |
| (37) <i>Cum Episcopus S. Synaxin<br/>celebrat Presbyteri illi assistentes<br/>Albâ vestiti esse debent.</i>     |  |
| (38) <i>Neminem dormire debere no-<br/>cte Resurrectionis Domini nostri<br/>Jesu Christi.</i>                   | L. v, c. 19, p. 323, 324   |

We may hence then take notice (1) That the Ethiopick *Manda* seems to contain the 127 Statutes, or the Intire Abridgments of the *Constitutions and Canons* together; and that the *Abtelis*, or *Abetelis* seems to contain the 85 Ecclesiastical or Apostolical Canons at large; only as digested into 81. (2) That the 71 Statutes as here extracted out of the *Constitutions* seem made up of two different

Collections ; the former whereof ends at the 47th Statute ; and the latter begins at the 48th, and goes on to the end ; because we find the same things repeated again, and that as extracted from the same places of the Constitutions. Which will be more probable if we note (3) That from the foremention'd 48th Statute to the 71 is a regular and methodical Extract out of the 8th Book, according to its present Order : Which Order therefore is probably the Original one ; as earlier than their Publication, and than the Conversion of the *Ethiopians*. Note (4) That the other Extract under the Name of *Hippolytus*, for almost the one half of it, is made out of that Eighth Book, which in some sort is also ascrib'd to him in the separate Mss thereto belonging ; and that this is partly regular. So that it seems not improbable that *Hippolytus* did make this 8th Book more publick than the rest, even in his Days. Whence it's Extracts are more regular, and full than the rest ; and whence there are so many separate Mss. of that Book, or at least of a great part of it : Note (5) That these *Æthiopic* Extracts are not *earlier* than the Days of *Atbanasius*, as having plain Signs of that Age, and that the Princes were become Christian ; yet can they not well be *later* ; because such Extracts were most necessary upon the first Settlements of Christianity ; and because

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as we shall see, *Athanasius* himself has the best Title to them. Note (6) That the Names of the Apostles, or the first Section of the Statutes, being plain *Interpolation*; of which hereafter; the real original Numbers for the Books abridg'd was Eight; the real Numbers of it's intire Chapters or Sections was Seventy; and the real Number of that part which belongs to the *Dux Via* in the Seventh Book was Eleven, as we have formerly suppos'd. Note (7) That this Imitation of the original Numbers, with the whole current of the Ethiopick Accounts, assure us, that these Extracts were deliver'd to the Churches of the Ethiopians, as the Originals themselves; and receiv'd by them as such; while yet all the Doctrinal Parts, which favor'd the Arians against the Athanasians, were omitted, and never deliver'd to them at all. Nay, as far as *Ludolphus's* Accounts can direct us, the very Baptifmal Creed it self was not given them; but only the Nicene Creed in its stead. Therefore Note (8) That there lies a Violent Suspicion upon *Athanasius*, the then Bishop of *Alexandria*, from whom these Ethiopians receiv'd their first Bishop, *Frumentius*; and from whom alone they could receive all their sacred Books and Settlements; that he miserably impos'd upon this Infant Church, and trick'd them into his own heretical Opinions, by thus concealing the

Apostles own Doctrines and Creed from them, and engaging them to those himself and his Party had fram'd at *Nice* and afterward; and by putting this poor immethodical Extract of his own making or direction upon them, for the genuine Apostolical Constitutions themselves; and making them believe that *Clement* wrote even these, and that at the Command of the Apostles. If this strong Suspicion of Deceit and Forgery do at last fix upon *Athanasius*, his Name will deserve to be ranked with his Antichristian Brethren, the Jesuits; who in the last Age ventur'd to put an interpolated History of their own upon the Persians, for a Faithful Account of the Acts of our Saviour; instead of delivering them the real and genuine Gospels themselves; as is well known in the World. Note (9) That hence, however, it appears that the Church of *Alexandria*, just after the Council of *Nice*, had Eight Books of Apostolical Constitutions among them; that they were in great measure secret and concealed Books; otherwise an Extract could never have pass'd for the Original; that they were esteem'd at least of equal Authority with the rest of the Books of the New Testament; that the Apostolical Canons also were a part of the same Books, and esteem'd of the same Authority; that the whole was believ'd to be Written by *Clement*, the Companion of *Peter*, as the larger Epistles of *Ignatius* and others.



others call him also; part as the original Rules for the Settlement of the Christian Church; and part as the Acts of one or more known Councils of the Apostles; and that, as the Copticks suppose, in *Cœnaculo Sionis*, in an upper Room of Mount Sion: All in exact accord with the present Constitutions themselves, and the other most Antient Records of Christianity. Yet Note (10) That part at least of the *Catholick Doctrine*, or Rule of Christian Faith in the former Six Books, was esteem'd then as really *Written* by the Apostles or their Amanuensis *Clement*, and sent by *Clement*; exactly according to the particular Account in the present Copies of the same Constitutions, and to the Testimony of *Varadatus*. ἐγγράφῃ & ἐπισειράφῃ are the Words there; & *Scripto Reliquerunt* & *Misimus* are the parallel Words of the Ethiopick Poet here. Note, above all (11) That the Ethiopick *Didascalia* and that Arabick one at *Oxford*, which are either the very same, or the former is a plain Abridgment of the latter, is no other than a corrupt Edition of the *Catholick Doctrine*, or former Six Books of the *Apostolical Constitutions*, made by the *Athanasians* in the Fourth Century of the Church.

My Reasons for this Assertion are these following. (1) This Book agrees very well to that notable Description of such *Orthodox Extracts* by the Author of the *Synopsis*

*Sacra Scriptura* already mention'd, (for it may refer to more than one,) κληρονομία. ἢ ἐν μεταφράσει ἐκλεχθῆναι τὰ ἀληθέστερα ἢ δευτέρωσι. *The Clementines*: whence the Parts most agreeable to Truth, and deriv'd from Divine Inspiration have been transfer'd and selected. Now this *Didascalia* is taken out of the *Clementine Constitutions*; it contains select Parts of them; it has also no other Parts than what this Athanasian Writer would naturally believe to be true, and divinely inspired. And so does well agree to the Characters here set down. (2) This Edition leaves out all and only such parts of the former Six Books of the Constitutions, as *Athanasius* and his Friend *Anthony* the Monk, with their Followers, could not bear; I mean all the middle Chapters of the Sixth Book; in which are contained such clear Testimonies against the Athanasians, and for the Arians; and such encouragement to, and Rules about a Conjugal Life, as entirely contradicted their Schemes and Designs. So that there is great reason to believe that they were on purpose left out by them, and their Followers; lest they should utterly subvert their very foundations, and destroy the modern Orthodoxy and Monkenry together. (3) This is strongly confirm'd by the exact places where this great Chasm appears, and at what critical Points the omission both begins and ends. The

*beginning*

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*beginning* is just after the end of the Account L. vi, c. 6, 7 of the Jewish Heresies; all which were own'd as Heresies by *Athanasius*; and just before the *beginning* of the Heresies arisen from the Gentiles; among which the *Athanasian* it self is, as it were, before-hand describ'd and condemn'd; and the opposite Christian, or *Arian* Doctrine establish'd and confirm'd by the Apostles themselves. The *ending* is just after the Rules and Directions for a married State are over; where also some *Arian* Doctrines had been occasionally interspers'd. These are evident signs of *Athanasian* Corruption and Forgery; and Dr. *Grabe's* fancy about this great Chasm is intirely precarious and ungrounded. (4) The *time* when this *Didascalia*, and the like Pieces first appear in the Church is not till the Days, and precisely in the Days of *Athanasius*: Before whom we hear nothing of such corrupt Editions or Abridgments of the Constitutions; and after whom we have not a few of them: I mean only in the neighbouring Churches. For, (5) The *Places* where, and where alone we meet with these Books is another evident sign that they are *Athanasian*. We hear tidings enow of *Ethiopick*, *Coptick*, and *Arabick* Books of this corrupted sort; but hear of them so early no where else in the World; *i. e.* exactly, as before, in the *very time*, and in or near the *very Place* of the *Alexandrian*

*Athanasius* only. (6) We have besides this another parallel corrupt piece extant, with the like omissions of all that favor'd the Arians, and contradicted the Athanasians, I mean the *Ethiopick Constitutions*, as divided into Eight Books, and about Seventy Chapters in imitation of the like numbers for the original Books and Chapters themselves as above: As well as other parallel Collections; all evidently of a spurious Nature also. Now for one of these, the *Ethiopick Constitutions*, the Counterfeit *Dionysius* the Areopagite, or *Didymus* of *Alexandria*, plainly enough assures us, that those ὄροι συνοπτιῶν or *Epitomiz'd Canons* that συνοπτικὴ διδασκαλία; or *Abridged Doctrine* was made by *Hierotheus* or *Athanasius* himself, as we shall see presently. And if so, we may safely ascribe this Edition to him, or to some of his Followers, in the Fourth Age. (7) None of the Antients give us any Account of these Books, and of their being *Extracts* in this manner, but those which most probably were *Egyptians*; the Neighbors if not Flock of *Athanasius*: I mean the Author of the *Synopsis Sacra Scripturae*; *Didymus* of *Alexandria*; and the Author of the Book *De Virginitate*, among the Works of *Athanasius*; all appearing to live also not very long after *Athanasius*. I here add the Third Author, because he quotes or alludes to the very last spurious and additional Chapter it self, about the end

end of the Fourth Century; all which do <sup>§ 16. p. 119</sup> still farther shew the relation both the *Time* and *Place* of this spurious Edition bear to the *Alexandrian Athanasius*. (8) The Nature of the Interpolations, Alterations, and Additions themselves, which are still Athanasian, and for the support of Orthodoxy shews their original. Dr. *Grabe* himself, and the Arabick Book it self, in that part of the Translation which is now by me, do both fully and particularly prove that they are still of that sort. So that while Dr. *Grabe* who has given the World an Account of the Arabick Mss. thought he was confuting an Assertion of mine, he has been unmasking the Cheats and Forgeries of *Athanasius* and his Followers; without dreaming what he was doing at the same time. <sup>p. 75 — 78</sup>

(9) The Addition of an Athanasian *My-* <sup>p. 77</sup> *stagogia*, or *Secret Doctrine*, as coming from the Apostles, which is inserted in the stead of the original Arian or Christian Doctrine of the Sixth Book of the *secret Constitutions* themselves, is a most evident sign of the same Corruption, and a like sign by what Man or Party it was made: And this being equally done in all these Editions, is a demonstration that neither was the one omitted, as Dr. *Grabe* would fain suppose, nor the other added by accident; but that all was done on set purpose, in order to support those Heretical Opinions which all the sacred Books  
of

of our Religion, when uncorrupt and genuine did ever condemn. (10) The Prefixing to this Work the *real Preface* of the true *Doctrine of the Apostles*, to which 'tis most evident it does not belong, is another plain mark of deceit and corruption; whether it were done at first, or afterward. For 'tis manifestly with design to impose a spurious and heretical Edition of the *κρ.δοτικὴ διδασκαλία*, upon the World for the genuine one, or as the other *Διδαχὴ τῶν ἀποστόλων*; and that as attested to by the Apostles of our Lord themselves; [as the Word *hanc, this Doctrine* in the Copy seems intended to insinuate; which I look upon therefore as Interpolation; unless that *Catholick Doctrine* being sent together with the *Διδαχὴ*, the *pronoun this* denotes no more than *that which we have now sent* with the other.] While it appears to be no better than an Athanasian or Heretical Deceit and Forgery.

*Corollary.* Hence we learn that the Apostolical Constitutions, whence all these Editions and Abridgments are evidently deriv'd, were in the fourth Century esteem'd Sacred and Divinely Inspired Records of our Religion, even by their great Enemies, the Athanasians themselves; that they were then in the same Order they are in now; for the Ethiopick *Doctrine* is still in the order of our present Books; that they were then as large as they are now; that they then fa-  
vor'd

vor'd the Arians as they do now; and that the Orthodox had no other way to avoid their influence but by concealing, as much as possible, the genuine Copies, and sending abroad spurious, imperfect, and interpolated Editions and Abridgments of them; to the corruption of the true Christian Faith, Worship, and Practice; and the great Shame and Reproach of our common Christianity.

*Corollary.* (2) Hence we have a natural and obvious Account of the later pernicious Interpolations of the original Constitutions themselves; as to the Names of the Twelve Apostles added in the Sixth and Eighth Books; as to the later Rule for *Easter*; as to the Doxologies to the Holy Ghost, and the like: All which most easily arose from these corrupt Editions and Extracts, and no other cause need be sought for of the same. And this is so true and exact that those Four Books and a half whose Nature priviledg'd them from much Interpolation, even in this corrupt Edition, are almost wholly uncorrupt in the Genuine Constitutions at this Day; and also, what is exceeding remarkable, that the Seventh Book, or only one which never was Publish'd in this spurious way (as belonging to Jews and not Gentiles) has no visible Interpolations at all even at this Day; I mean as to the best Mss. thereof: Yet in two of the Mss. of that Book does appear even there one notorious Interpolation,

Vid. c. 5,  
infra.

potation, γεννηθέντα ἔκτισθέντα, *begotten not created*; which is yet most naturally deriv'd from the Words *begotten not made* in this spurious *Myſtagogia*, or Athanaſian *ſecret Doctrine of the Apoſtles* alſo.

To conclude this Head, I muſt needs ſay, that, conſidering all Circumſtances, the Church of *Ethiopia* highly deſerves the *Pity*, and the *Eſteem* of every good Chriſtian. *Pity*, on Account of the ſad *Impoſition* upon them by *Athanaſius*; and that in points of the greateſt Conſequence; and *Eſteem*, on Account of their keeping all along ſo cloſe to their *Original Standards*, as they at firſt receiv'd them. And indeed, from what Accounts we yet have, they ſeem to me to deſerve the Reputation, all things conſider'd, of the *Beſt and Pureſt* part of the Chriſtian Church, ever ſince the Fifth Century, until the Proteſtant Reformation. Nay I cannot tell whether, with all our modern Light and Learning, we of the Reformation have kept ſo cloſe to the true Chriſtian Faith and Practice as they have done. Learning indeed, which we have had and they wanted, if True and Real, of a right Nature, and ſubordinate to Divine Revelation, is a mighty Advantage. But moſt part of what has been call'd *Learning* ſince the Fifth Century, till this laſt Age at leaſt, nay much of that now current, is Antichriſtian, and of no Advantage as to the true purpoſes of Religion.

So



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So that whether the Ethiopians be not still the better Christians I very much doubt.

*Scholium.* I here present the Reader with all the antient Passages that seem to concern the genuine Διδασχὴ τῶν Ἀποστόλων.

*Sed est & alia ad huc religiosa [jejunandi ratio] cujus laus quorumdam Apostolorum laudis praedicatur. Invenimus enim in quodam Libello ab Apostolis dictum, Beatus est qui etiam jejunat pro eo ut alat pauperem. Hujus jejunium valde acceptum est apud Deum, & revera dignifetis. Imitatur enim illum qui animam suam pro fratribus suis.*

*Orig. Hom. 10, in Ezrae sermone. Op. Lat.*

Ἐν τοῖς ἰσίοις κατὰ πεντάηθω καὶ τῶν Παύλου προφήτων ἢ γραφῶν, ὅτε λεηρομήτω πιμῶν, καὶ ἡ ἀποκάλυψις Πέτρου, καὶ πρὸς τέτοις ἡ φερρομένη Βαρνάβα ὁπισθὴν, καὶ τῶν ἀποστόλων αἱ λεηρομῆσαι διδασχῆ. [*Vers. Rufin. Doctrina Apostolorum*] ἐπιπέ, ὡς ἐφύω, ἡ Ἰωάννου ἀποκάλυψις, εἰ φανείη ἡ ὡπτινες, ὡς ἐφύω, ἀδετέσιν· ἐπερι ὅ ἐγκρίνεσι τοῖς ὀμοιογενέμοις· ἦδη δ' ἐν τέτοις πινές καὶ τὸ κατ' ἐβραῖοις ὀασηλίον κατέλεξαν.

*Euseb. Hist. Eccl. L iii c. 25, p. 97*

Ἐστὶ καὶ ἑτέρα βιβλία τέτων ἐξώθεν, ἢ κηρονηζόμοια μῆνι, πετυπωμένα ὅ παρὰ τῶν πατέρων ἀναγνωσκέασι τοῖς ἀρτι προσερχομένοις, καὶ βεληρομένοις κατηχεῖσθαι τὸ ὀσεβείας λογον· Ὀφία Σολομῶνος, καὶ σοφία Σιεράχ, καὶ Ἐσθῆρ, καὶ Ἰεδιθ, καὶ Τοβίας, καὶ Διδασχὴ καλυμένη τῶν ἀποστόλων, καὶ ὁ πιμῶν.

*Athanas. Epist. Fest. Tom. 2. p. 963.*

Τῆς νεᾶς πάλιν ὀλαδήμοις ἀνπιλεηρομῆσαι παύτα· Περιοδοὶ Πέτρου· περιοδοὶ Ἰωάννου· περιοδοὶ Δωμῶ· Διδασχὴ Ἀποστόλων· Κληρομῆσαι· ὀξ ὡν μετεφεράσθη· ἐκλεγέντα τα ἀληθέστερα καὶ δεόσινδουσα.

*Synops. S. Script. apud Athanas. Op. Tom. 3. p. 202*

De Aleatoribus inter Op. Cypri. p. 32.

In Doctrinis Apostolorum; si quis frater delinquit in Ecclesia, & non paret legi, Hic nec colligatur donec pœnitentiam agat, & non recipiatur; ne inquinetur & impediatur Oratio vestra.

Can. 23. Hippolyt. prius.

Unumquemque teneri Doctrinam addiscere.

Nicephoris Sticho-  
metria.  
Textus Græcus.

Verfio Vetus Latina.

Καὶ ὅσα τ̄ νεᾶς εἰσιν ἀπό- κρυφα.	Et Quæ Novi sunt A- pocrypha.
Περίοδος Πέτρῳ· σίχων βψν	Itinerarium Petri; ver- sus. 2800
Περίοδος Ἰωάννῃ σίχων. γχ	Itinerarium Joannis; versus 2500
Περίοδος Θωμᾶ· σίχων αχ	Itinerarium Thomæ; versus 1600
Εὐαγγέλιον κ̄τ̄ Δωμᾶν· σίχων. ατ	Evangelium secundum Thomam; versus 1300
Διδάχῃ ἀποστόλων· σί- χων. σ	Doctrina Apostolorum; versus 200
Κλήμης α' σίχων. βχ	Clementis; versus 2600
Ἰγνατίου, Πολυκάρπου, Ποιμῆος, καὶ Ἑρμῆ.	Ignatii, & Polycarpi.

N.B. The Order of this is so much the same with that in the Synopsis before, that it seems to be taken from it, and helps to explain it.

Indi-

Indiculus Alter.

Textus Græcus.

Verſio Vetus Latina.

Ὅσα ἀπόκρυφα.

ιε'. Ἰακώβου ἰστορία.

ις'. Πέτρου ἀποκάλυψις.

ιγ'. Περίοδοι καὶ διδασκαλίαι

τῶν ἀποστόλων.

ιδ'. Βαρνάβα ὁπίσθη.

ιθ'. Παύλου ἀράξις.

κ'. Παύλου ἀποκάλυψις.

κά. Διδασκαλία κλήμεν-

του.

κβ'. Ἰγνατίου διδασκαλία

κγ'. Πολυκάρπου διδασ-

καλία.

κδ'. Εὐαγγέλιον καὶ Βαρ-

νάβου.

κε'. Εὐαγγέλιον καὶ Ματ-

θαίου.

15. *Jacobi Historia.*

16. *Petri Apocalypsis.*

17. *Periodi & Circuitus*

*& Doctrina Apostolorum*

18. *Barnabæ Epistola.*

19. *Pauli Actus.*

20. *Pauli Apocalypsis.*

21. *Doctrina Clemen-*

*tis.*

22. *Ignatii Doctrina.*

23. *Polycarpi Doctri-*

*na.*

24. *Evangelium secun-*

*dum Barnabam.*

25. *Evangelium secun-*

*dum Matthiam.*

N. B. I omit a strange modern Passage cited out of certain *διδάγματα τῶν ἀποστόλων*, or *Doctrine of the Apostles*, because 'tis hardly from this Book; and of no Authority at all.

*Scholium* (2) I here also present the Reader with my Reasons why I esteem the *Preface* to the *Oxford Mss.* as already set down, to be the genuine *Preface* to the *Διδαχὴ τῶν ἀποστόλων*, and not the *Preface* to that *Catholick Didascaly* whereto it is now prefix'd. That it does not belong to the *Catholick Didascaly* is plain; because the

p. 112, &c.  
p. 113.

καθελικὴ διδασκαλία, when genuine, is only the former Six Books of the Constitutions ; which we know has no such Preface : 'Tis stil'd a *Doctrin*e, not a *Didascaly*, in the very Preface it self ; it was made when *Paul* was present, which might be true as to the Council *A. D. 67.* when the *Doctrin*e was made, but could not be true as to that *A. D. 64.* when the *Catholick Didascaly* was made ; as we have seen already. It speaks of the *Catholick Didascaly*, as of a *different* Work ; which was only *confirm'd* when it self was made ; it directly affirms it self to be *another Book of Doctrin*e, written by the Apostles ; and that *both* were sent by *Clement*. So that there is little reason to doubt that it does not belong to the *Catholick Didascaly*, but to the *Doctrin*e of the Apostles, if it be at all genuine. Now that it is genuine I am almost intirely satsified by the following Observations.

In general, it lays full claim to be Apostolical ; and cannot but be such, unless it be an intire Forgery. It lays that claim in words so plain, serious, and unaffected, in Language so full of Piety and Authority, that it cannot easily be supposed other than genuine. Its Notes of Time and Chronological Characters are so right, and agreeable to other original Records, and to the Constitutions themselves, that there is hardly room for suspicion. Nor is its Language other

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other than original, sacred, and truly primitive; nay, such as sometimes cannot well be supposed later than the Days of the Apostles themselves. Thus in particular, to pass by the Inscription of the Arabick Copies, *In the Name of the Father, Son, and Holy Ghost*, as not certainly genuine, but rather perhaps the Arabick Translator's or Transcriber's Preface, (according to the known Practice of that Nation,) we have here (1) The College of Apostles stiled the *Twelve*, long after the Death of *James* the Brother of *John*; or when they do not appear to have been exactly so many in number, according to the known parallel stile not only of the Constitutions, but of *John* and *Paul* in the New Testament also: Joh. 20, 24  
1 Cor. 15, 5

We have (2) *Jerusalem* stiled the *City of the Great King*, in the very Language of Matt. 5, 35 our Saviour himself. We have (3) *Paul* stiled a *Chosen Vessel*, and the *Apostle of the* Act. 9, 15  
Rom. 11, 13  
Gal. 2, 7 *Gentiles*, in the very Language of the New Testament. We have (4) The Origin of that antient notion among Christians, that the Ten Orders in the Church on Earth were distributed with regard to the Ten Orders of Invisible Beings in Heaven. (5) We have here such Names and Characters of those several Orders as exactly agree with the Constitutions, with *Ignatius's* larger Epistles, and with the other antientest Records of our Religion. (6) Principally,

O o we

we have here an intimation that the distinct Names (High Priest, Priest, and Levite, or) Bishop, Presbyter, and Deacon, at least the two former were *appropriated* to those highest Orders in the Church, at such a time as most exactly agrees with all Antiquity ; and gives the greatest light to that matter possible. We know that the earlier Books of the New Testament generally use such words *confusedly* for one another, till Four or Five Years before the Destruction of *Jerusalem* : We also know that the later Books of the New Testament after that time generally use them *distinctly* : How comes this alteration to be so remarkable in Antiquity ? This Preface, especially as compar'd with the Constitutions, shews the true cause hereof, *viz.* that till the second and third Councils of the Apostles, about *A. D.* 64. and *A. D.* 67. the Apostles had commonly settled the Principal Governor, or Bishop, in only a few of the greater Churches, and left the rest with a College of Presbyters, and their subordinate Deacons, under their own, or their Companions immediate but occasional inspection ; and that at those Councils they fix'd the design of settling all the distinct Orders, and their distinct Names also for all Posterity, before their Death ; and in consequence thereof actually plac'd Bishops soon after in most of the lesser Churches also. Nay, this is so

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so exact, that whereas their distinct Names and Offices were in good measure first fixed at the former of those Councils, yet is *Paul* observ'd not to distinguish the Name Bishop from that of Presbyter, even in his latest Epistles, written after that Council; and that confusion of Names to have continued in the West long afterwards. Why was this, but because he was absent in the West, at and after the meeting of that Council, when that Distinction was first fixed in the East, tho' present at the third Council, where a final Resolution was taken about the matter, and it was fix'd universally. This case is here so exactly accounted for by the Preface before us, and yet so plainly insoluble without it, that there had need be wonderful evidence against it ere it ought to be rejected; whereas indeed I see no considerable evidence against it at all; but it appears agreeable to all Antiquity thereto relating. (7) We have here *Clement* of *Rome* as He by whom the Book was sent to the Churches, in exact agreement with all Antiquity. (8) We have here also the Name *Nazarens* apply'd to Christians; which we know was one of their Names ACT. 24, 5 in the Days of the Apostles; but which in a little time wore off and vanish'd away.

In short; we have here, I think, more Marks of Genuine Antiquity, of the Apostolick Age, and of Apostolick Authority

than we have in almost any other so small writing now extant in the Church.

About  
A. D. 360

XXXIV. The next Witness which I shall make use of in behalf of these Constitutions shall be *Didymus* of *Alexandria*, or whoever was the Author of those strange, but remarkable Books under the Name of *Dionysius* the *Areopagite*. And this Witness is a most undeniable one, as not only owning the being of these secret Records, in the Alexandrian Archives, under the Custody of *Hierotheus*, or *Atbanasius*; not only acknowledging their most sacred Authority; not only mentioning an eminent Extract or Abridgment of the same, under the Name of Canons made by *Hierotheus* or *Atbanasius*; which most probably is that belonging to the Ethiopians; but also in Two large Books Writing Profess'd Comments upon some parts of them; I mean in his *Celestial*, and in his *Ecclesiastical Hierarchy*. And this Author is the more highly to be valued, because he is, as it were, an Expositor of these original Constitutions, and explains the Antient Practices so particularly sometimes as affords us great Light to the true meaning and intention of them; which cannot but be frequently of great use in a Book of this Nature and Consequence. I shall set down the particular Passages in this Author, by way of parallel, as before; and then make a few Observations from such a Comparison.

*Didy.*



Didymus of Alexandria.

Constitutions.

Ἀμέλει καὶ τὴν σεβασμίαν  
 τῆς ὑπερῶς διαρχίας μυστα-  
 ερίοι τῆς ὀφφαντορικῶν λο-  
 γίων αἱ μυστικαὶ παρα-  
 δόσεις, πρὸς τὸ μὴ ὡς λόγον, καὶ νῦν, καὶ  
 ὑπόστασιν ὑμῶν, τὴν θεωρητικὴν  
 λογιστικὴν καὶ σφίαν ἀληθινῶν ἔ-  
 σαι, καὶ ὄντως εἶσαν ὑπαρξίν, καὶ  
 τῆς τῶν ὄντων ὑπάρξεως αἰτίαν  
 ἀληθινήν, καὶ ὡς φῶς αὐτὴν  
 ἀναπλάττει, καὶ ζῶν ἄπο-  
 χαλῶσι. — πρὸς δὲ ταῖς ἀνο-  
 μοίαις ὀφφαντορίας ὑπὸ τῶν  
 αὐτῶν λογίων ὑπερῶς  
 ὑμῶν, ἀόρατον αὐτὴν, καὶ  
 ἀπειρον, καὶ ἀχώρητον ἀποκα-  
 λέντων, καὶ τὰ ἐξ ὧν ἐπιέσιν,  
 ἀλλὰ πῶς ἐξ ἐστὶ σιμῶνεται. τῶ  
 το γὰρ, ὡς οἶμα, καὶ κρυώτερον  
 ἐστὶν ἐπ' αὐτῆς, ἐπεὶ περ, ὡς ἡ  
 κρυφία καὶ ἡ ἱερατικὴ παράδοσις  
 ὑψηλότερον, τὸ μὴ ἐκ ἐστὶ καὶ  
 πρὸς τῶν ὄντων αὐτὴν ἀληθεύ-  
 ομεν, ἀγνοῦμεν δὲ τὴν ὑπερῶσιν  
 αὐτῆς καὶ ἀνόητον καὶ ἀρρήτον ἀο-  
 εσίαν.

Τῶν ὀφφαντορικῶν λο-  
 γίων αἱ μυστικαὶ παρα-  
 δόσεις, One (fictitious)  
 Name of the Constitu-  
 tions.

L. vii, c. 34, Cc. p.  
 p. 374, Cc. L. viii,  
 c. 5, Cc. p. 391, Cc.

Κρυφία καὶ ἱερατικὴ πα-  
 ράδοσις. One Name of  
 the Constitutions.

De Caelest.  
 Hierarch.  
 c. 2, §. 3,  
 p. 17, 18

§. 5, p. 23

Σὺ δὲ, ὦ παῖ, καὶ τὴν ὁσίαν  
 τὴν καθ' ἡμᾶς ἱεραρχικὴν παρα-  
 δόσεως θεομοθεσίαν, αὐτίσε

Ἱεραρχικῆς παραδόσεως  
 θεομοθεσία. One Name  
 of the Constitutions.

ἱεροπραεῖως ἀκρετῆς ἱερωῦς δε-  
 γμῶν, ἐν δεῦθ' ἐνδέων, ἐν  
 μῆτις γιόρδου, καὶ τῆ καὶ  
 ἴδεν κρυφίῳτι πει ἀγία ἀει-  
 σείλας, ἐκ τῆς ἀνιέρου πληθύος,  
 ὡς ἐνοειδῆ δὲ ἀφύλαξον. ἔ γδ  
 δευμῶν, ὡς πὰ λόγια φησιν,  
 εἰς ὕας ἀπύρριψα ἢ τῆς τοιτῆ  
 μῦραεῖτων ἀμυγῆ, καὶ φωτο-  
 ειδῆ, καὶ καλλοπιῶν ἐνυσημαί.

L. iii, c. 32, p. 277,  
 Can 85.

c. v, §. 1,  
 p. 69

Περὶ ταύτης δὲ ὑπεκρινῶν  
 πύττεισι τὸς ἀρχαγγελικὸς δὲ  
 κήρυκας, πᾶσε ἀρχαίς, καὶ πᾶς  
 διωκταῖς, ὅτις τε τέτων ὑπε-  
 βεληκῶν εἰσὶν αἱ τῆς λογίων  
 ἴουσι ἐκφαντομεῖα ὑπερδι-  
 σεις.

L. vii, c. 35, p. 375,  
 L. viii, c. 12, p. 402

Αἱ τῆς λογίων ἐκφαντο-  
 μεῖα παραδόσεις, One  
 Name of the Constitu-  
 tions.

c. 6, §. 2,  
 p. 74, 75

Πᾶσας ἡ διολογία πᾶς ἐ-  
 ρανίως ὕσις ἐντέα κεληπεν  
 ἐκφαντομεῖα ἐπανυμίας,  
 ταῦτα ὁ δεῦθ' ἡμῶν ἱεροπε-  
 δεῖς, εἰς τῆς ἀφοεῖζει τει-  
 αδικεῖ ἀφαισιμῆς, καὶ περὶ  
 πῶν ἐν ἐνί φησι πῶν ἀει-  
 θεῶν ἐν ἑαί, καὶ περὶ τῶν ὡ-  
 τῶν, καὶ περὶ τῶν ἄλλων ἀμέσως  
 ἠνώδης ἀφαισιμῶν τὸς τε  
 γδ ἀγιοπάτις δεῖς, καὶ πᾶ  
 πολυόμματα, καὶ πλυπῆρα  
 παύματα χερσῶν, ἐβραίων  
 φωνῆ καὶ σερφίμ ὠνομασμέ-  
 να, καὶ πῶν πάντα ὑπεκρινέ-  
 νῶν

Ibid.

νῦν ἐγγύπιζα πρὸς Θεὸν ἀμέ-  
 σως ἰδρύνεσθαι φησὶ ὡς ἀδιδίνα  
 τῶν τῆς ἱερῶν λειτουργιών ἐκφαν-  
 τορίαν. Ἐπειδὴ δὲ ἐν τῷ  
 ἁγίῳ κληρικῶν, ὡς ἓνα, καὶ ἑμ-  
 ταγή, καὶ ὄντως πρῶτον ἱε-  
 ραρχίαν ὁ κλειὸς ἡμῶν ἔφη  
 κληρικῶν ἢ οὐκ ἔστιν ἕτερα  
 δευτετέρα, καὶ ἢ πρῶτον  
 τῆς δευτερίας ἐλάμψεν ἀμέσως  
 πρῶτον. δευτερίαν δὲ εἶ-  
 φησὶ τῶν ὑπὸ τῆς ἁγίας, καὶ  
 κληρικῶν, καὶ δωάμεων συμ-  
 πληρημῶν, καὶ τρίτην ἐπὶ  
 ἐκείνων τῆς ἁγίας ἱεραρχί-  
 ῶν τῶν τῆς ἀγγέλων, καὶ  
 ἀρχαγγέλων, καὶ ἀρχῶν ἁγί-  
 κληρικῶν.

c. 7, §. 4.  
p. 85

Οἱ δὲ τῶν πολυῶν μνητον  
 ἐκείνων καὶ σεβασμιωτάτων ἀ-  
 νακράζουσι δευτερίαν, ἁγίον,  
 ἁγίον, ἁγίον, κληρικῶν. Ἐ-  
 βραῶν, πλήρης πᾶσα ἡ γῆ τῆς  
 δοξῆς αὐτῶν.

Ibid.

De Eccle-  
 siasti. Hie-  
 rarch. c. 1,  
 §. 1, p. 230

Ἐκ τῆς ἁγίας κληρικῶν καὶ ἱερο-  
 τάτων ἡμῶν ἕξ ἁγίων λειτουργιών  
 κληρικῶν τῆς ἁγίας μυσταγωγίας  
 τῶν πελετῶν ἕξ ἱεραρχικῶν  
 μυστηρίων καὶ παραδόσεων πε-  
 λεσημένοις. Ἄλλ' ὅσα ὅπως οὐκ  
 ἔξορηγήσῃ καὶ ἁγία τῆς ἁγίων,  
 ἐνλαβηθήσῃ δὲ καὶ τῶν κλη-  
 ρικῶν.

Ἱεραρχικὴ μυστήρια, καὶ  
 παραδόσεις, Two Names  
 of the Constitutions. So  
 again presently.  
 L. iii, c. 5, p. 277, Can. 85

ρίω Θεῷ ἢ νοεαῖς καὶ ἀορα-  
 τῶν γνώσεσι πηγήσιν ἀμέ-  
 δεκτα μὴ αὐτῶν, καὶ ἄλλαντα  
 τοῖς ἀπελέσοις Διαταγῶν, ἱε-  
 ροῖς δὲ μόνοις τῶν ἱερωῶν μετ'  
 ἱεραῖς ἐκλάμψεως ἱεροταρεπτῶς  
 κρινωνῶν, *Vid. §. 3. p. 233.*

Οὐσία γὰρ τῆς κατ' ἑμάς ἱε-

§. 4, p 234,  
 235, 236

ραρχίας ἐστὶ τὰ διοικητάδοτα  
 λόγια, σπύδατα δὲ λόγια  
 ζῶντα φανερὰ ὅσα πρὸς τῶν  
 ἐνδέων ἡμῶν ἱεροτελεσιῶν ἐν  
 ἁγιογραφίαις ἡμῶν καὶ θεολο-  
 γικαῖς δεδωρῆν δέονται. καὶ μὴν  
 ὅσα πρὸς τῶν αὐτῶν ἱερωῶν ἀν-  
 δρων αὐλωτέρῳ μυστῶν, ἢ γεί-  
 τανι πῶς ἤδη ἐραρίας ἱεραρχίας  
 ἐκ τοῦ εἰς ἑὸν δὲ μῆσε λυγε,  
 σωματικῶ μὴν, αὐλωτέρῳ δὲ  
 ὁμῶς γραφῆς ὁκτὸς οἱ καθηγε-  
 μόνες ἡμῶν εὐωήθησαν. ἐστὶ  
 ζῶντα τῶν ἐνδέων ἱεραρχῶν  
 εἰς τὸ τῆς ἱεραρχίας κρινὸν ἀπα-  
 ρακαλύπτῶι νοήσεσιν, ἀλλ' ἐν  
 συμβόλαις ἱεροῖς πρὸς δεδωκό-  
 των. ἐστὶ γὰρ ἐπὶ ἅς ἱεροῖς, ἐστὶ  
 πάντων, ὡς τὰ λόγια φησιν,  
 ἢ γράσι, &c.

c. 2, §. 1,  
 p. 250

Ὡς γὰρ ὁ κλεινὸς ἡμῶν ἔφη  
 καθηγεμῶν, [ἱερότερον,] ἢ  
 καὶ κατ' ἑμάς ἐστὶ τὸ θεῶν προ-  
 πῆσι κινήσις ἢ ἀγάπησις ἐστὶ τε  
 Θεῷ.

*These sacred Constitutions  
 deriv'd from Christ him-  
 self, and preserv'd in the  
 Archives of the Bishop of  
 Alexandria.*

*Never transcrib'd, nor  
 taught by writing, but  
 by word of Mouth, even  
 to the Presbyters, if not  
 Bishops also.*

*The first Rule in the Due  
 Via both in the Constitu-  
 tions, L. vii, c. 2, p. 362  
 and in the Ethiopick Ex-  
 tract. Ἡ μὲν γὰρ ὁδὸς  
 τῆς ζωῆς ἐστὶν αὐτῆς*

Cap. IV. Apostolical Constitutions. 569

Θεός. Vid. de Divin. Nomin.  
c. ii, §. 9. p. 500. c. iii, §.  
2. p. 537.

*Susceptor in Baptismo.*

§. 2, &c.  
p. 252, &c.  
339, 361

*Preces. Abrenunciatio ver-  
sus occidentem. Fidei Con-  
fessio, & Christo Contesse-  
ratio versus orientem. Ma-  
nus Impositio. Unctio per  
Oleum. Signum Crucis. A-  
que Sanctificatio. Trina  
Immersio. Unctio per Un-  
guentum. Eucharistiæ Par-  
ticipatio. Eucharistiæ Cele-  
bratio. Preces Sacerdotis.  
Psalmodia. Lectio Scriptu-  
rarum. Exclusio Catechu-  
menorum, Energumenorum,  
& Pœnitentium. Diacono-  
rum Officia varia. Donorum  
Præsentatio. Hymnologia.  
Sacerdotis Preces, & Bene-  
dictio. Osculum Pacis. Ma-  
num Lotio. Oratio Eucha-  
ristica. Mysteriorum Conse-  
cratio, Oblatio, Elevatio,  
Acceptio, Communicatio,  
Gratiarum Actio. Sancto-  
rum Commemoratio. Psalmus  
XXXIII.*

c. iv, §. 1, *Mysticum Unguentum.*  
&c. p. 329, *Consecratio, Usus, Compo-  
&c. sitio, &c.* Sa-

ἡμεῖς τὴν ἀγάπης τὸν  
θεὸν ἢ ποιήσαντά σε ἵ-  
στῶμεν πρὸς καρδίαν. Ἐκ. κ.  
δοξασθῆς ἢ εὐχαριστή-  
σῃς σε ἐκ θανάτου, ἡπὲρ  
ἔστιν ἐντολὴ πρώτη. As  
'tis in the Greek Ms.  
from Vienna.

L. ii, c. 32, p. 244, Liii,  
c. 16, 17, p. 288

L. vi, c. 15, p. 344,

L. vii, c. 22, p. 368,

369, c. 41-44, p. 379,

380, 381

Can. L.

L. ii. c. 57, p. 264,

265, L. viii, c. 5, 392

c. 12-15, p. 398-409

L. vii. c. 22, p. 368

L. viii, c. 29, p. 411.

C. v, §. 1,  
 C. c. p. 355  
 C. c.

*Sacrorum Ordinum ἐπιτάξια. Munus Pontificum, Sacerdotum, Diaconorum. Consecrandi Ritus. Manus Impositio. Crucis Signatio. Nominum Promulgatio. Salutatio. Libri Sacri supra caput Episcopi Impositio. Genuflexio.*

L. ii, c. 27. p. 140, L. iii, c. 9, 10, 11, p. 282, 283, 284, c. 20, p. 291, L. viii, c. 4, C. c. p. 390, C. c.

C. vii, §. 1,  
 p. 405, C. c.

*Defunctorum Cura. Sepultura. Cantica. Lectiones. Preces pro defunctis. Salutatio. Cur oretur pro defunctis? Quibus Defunctis Preces profint? Defunctorum Unctio.*

L. vi, c. 30, p. 358, 359, L. viii, c. 41—44, p. 418, 419, 420

§. 4, p. 411

Εἶτα ἀεροσελδῶν ὁ θεῖος ἱεραρχὴς ἐχρῆσεν ἱερὰν ἐπιπέτυον ποιῆσαι. — ἢ μὲν ἐν εὐχῇ τῆς δεαρχικῆς ἀγαθότητος θεῖου πάντα μὲν ἀφεῖναι τὰ δι' ἀνθρώπων ἀδύνατα ἢ ἄβυστα τὰ κεραιμυρῶν, καὶ ἰσχυρῶν δὲ αὐτῶν ἐν φεπῇ, καὶ χύρα ζώντων, εἰς ἡλπιεῖς Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, ἐν τόπῳ ἑ ἀπέδρα ὀδύνη, καὶ λύπη, καὶ σεναγμός.

L. viii, c. 41, p. 418, Almost Verbatim.

§ 10, p. 417

Τὰς δὲ τελεσιμαίαις ἐπικλησίαις ἢ δευτικῶν ἐν γραφαῖς ἀφερμυρῶν ἐστὶ τὸ μυστικὸν ἀνθρώπων, ἢ τὰς ἐπ' αὐταῖς ἐνεργεμαίαις

Unlawful to write the mystical Parts of the Constitutions.

μρίας ἐκ Θεῶ δυνάμεις, ἐκ τῶ  
κρυφίως πρὸς τὸ κρινόν ὑδάτιν.  
ἀλλ', ὡς ἡ καθ' ἡμῶν ἱεραὶ  
πράξεις ἔχει, ἢ ἀνεκπομ-  
πύτοις μυστέσιν ἰσχυρῶς ἐκρυ-  
φῶν. &c.

L. iii, c. 5, p. 277, Cap.  
85.

Parvulorum Baptismus.

L. vi, c. 15, p. 344.  
L. iii, c. 16, p. 288

Sponsors. &c.

Nomina & Epitheta Dei.

L. vi, c. 34. &c. p. 374.  
&c. L. viii, c. 5, &c.  
p. 391, &c.

S. 11, p. 417  
418, 419

De Divin.  
Nomina. c. 1,  
S. 3, &c.  
p. 440, &c.  
C. 3, S. 2, &c.  
p. 537, 538,  
539

Καὶ τῆτο δὲ ἴσως δατολογίας

ἄξιον ὅτι τῶ κλεινῶ κρηνημύ-

ἱεροδέν τὰς δατολογικῆς

σοιχειώτης ὑποφρυῶς Συμαγα-

γόνι &c., ἡμεῖς, ὡς ἐχ' ἱερῶν

ἐκείνων, ἀλλὰς τε καὶ πλὴν πα-

ρῆξ' δατολογίαν Συμαγαγαφί-

μεντα. καὶ τοιγα, εἰ μὴ ἐκεί-

ν &c. ἐξῆς δατολογικῶν ἀποστο-

πάσας τὰς δατολογικῆς παραγ-

ματείας ἠξίωσε, καὶ μερικῶς

ἀνελέξεσι διήλθεν ἀπάσης δα-

τολογίας κεφάλαιον, ὅσα ἂν

ἡμεῖς ἐπι ποσῶτον ἢ μέριας ἢ

σκαϊότητι ἐληλυθειμεν, ὡς ἢ

ὀπικώτερον ἐκείναι, καὶ δεύτε-

ρον οἰηθῆναι ἢ δατολογικῆς

ἐπιβαλεῖν, ἢ δις τὰ αὐτὰ πε-

ριτῶς λέγοντας ἐκατολογῆσαι

πρὸς ἐπὶ καὶ ἀδικήσαι καὶ διδά-

σασθαι καὶ φίλον ὄντα, καὶ ἡμῶς

τὸς μὲν παύλων τὸ δεῖον ἐκ τῶν

Θεολογικῶν σοιχειώσεως,  
a Character of the Ethi-  
pick Extracts, of which  
all this Discourse seems  
to be meant.

κλει-

κλεινοτάτῳ ἀπὸ τῆς δευτείας  
 καὶ ἐκφανσιν ἑαυτοῖς ὑφαντά-  
 ζοντας· ἀλλ' ἐπειδὴ τῶ ὄντι  
 τὰ θεῶα παροχυτικῶς ὑψηλό-  
 μῳθ' ἐκείνῳ, ζωοπτικῶς  
 ἡμῖν ὄρεα ἔξέδετο, καὶ ὅν ἐνὶ  
 πολλὰ περιληφτότα, ὡς οὖν  
 ἡμῖν, καὶ ὅσοι καθ' ἡμῶς διδάσ-  
 κηλοι τῶ νεοτελῶν ψυχῶν,  
 ἐγκυλοδόμῳθ' αἰαπίξαι καὶ  
 ἀφαιρέσαι τῶ ἡμῖν συμμέτρῳ  
 λόγῳ τὰς ζωοπτικῶς καὶ ἐπι-  
 αίας τῆς νοερούταις τανδρῶς  
 ἐκείνῳ διωάμεως ζωελίξεις,  
 καὶ πολλάκις ἡμῶς καὶ αὐτὸς εἰς  
 τῶτο παρέρπειψας, καὶ πύργῳ  
 βιβλῶν αὐτῶ, ὡς ὑφαίρεθ',  
 ἀνταπέταλμα. ταῦτα τοι καὶ  
 ἡμεῖς τ' μὲν ὡς τελείων καὶ παρο-  
 χυτικῶν ἀθανοῶν διδάσκαλον,  
 τοῖς ὑπὲρ τὰς πολλὰς ἀφορέ-  
 ζομῳ, ὡσπερ πῶα δούπερα  
 λόγια, καὶ τῶν θεοχειρῶν ἀνὸ-  
 λυδα.— καίτοι καὶ τῶτο ἡμῖν  
 ὀπιτετέρῳ λῆαν ἐμμελῶς, ὡσε-  
 τοῖς αὐτῶ τῶ θεῶα καθηγη-  
 μόνι καὶ ἐκφανσιν ἁφῆ διη-  
 κρηνημῶοις μηδ' ὄλως ἐγκυ-  
 χειρηκέναι ποτὲ παρὸς αὐτολο-  
 γίαν, εἰς τὴν αὐτὴν τῶ παρο-  
 δένῳ αὐτῶ λόγῳ ἀφαιρέθη-  
 σιν, ὄρεα.— καμῶν μὲν ὅσον  
 εἰση-



εἰσηγείας πολυμῶντες, λεπιοτέ-  
ραις δὲ καὶ τῷ κτ' μέρῳ ἐκαστον  
ἐξετάσει τὰ ζωοπικῶς εἰρη-  
μυγία τῶ ὄντως ἱεροτέρῳ δια-  
κρίνοντες καὶ ἐκφάνοντες.

C. I, §. 8,  
p. 448

Σοὶ μὲν ἐν ταῦτα φυλάξαι  
ἁγίων, ὡ καλὲ πμόθε, καὶ  
τῷ ἱεροτάτῳ ὑφήγησιν· καὶ μήτε  
ρήτα, μήτε ἐκφορα τὰ θεῖα  
ποιεῖν εἰς τὰς ἀμυήτας.

L. iii, c. 5, p. 277,  
Can. 85

Epist. viii,  
p. 112

Εἰ τίνῳ ἢ τῷ ἱερέων δια-  
κρίσεως ἔστιν ἢ φωτισμῶ, παν-  
τελῶς ἀποπέπτωκε τῷ ἱερατικῆς  
τάξεως καὶ διατάξεως, ὁ μὴ  
φωτισμῶς, ἢ πῶ γὰρ μάλλον ὁ  
ἀφώτιστος. — ὅσα ἔστιν ἔτι ἱε-  
ροῦς, ἐκ ἔστιν. ἀλλὰ δυσμηνῆς,  
δόλιχῶ, ἐμπύκτις ἑαυτῷ, καὶ  
λύκῶ ἔπι τῷ θεῖον λαόν τῷ  
κωδίῳ κατωπλισμῶ.

L. vii, c. 2, p. 389

Epist. 9, p.  
144

"Ἄλλως τε καὶ τῷ ἐνοήσῃ  
ρητῇ, τῷ διττῷ ἔτι τῷ θεο-  
λόγων ὡραόδοσιν, τῷ μὲν ἀπὸ  
ρήτον καὶ μουσικῆν, τῷ δὲ ἐμφέρῃ  
καὶ γνωριμώτερον.

Ibid.

In these Passages we may observe not only the secret Nature of this *Traditionary Theology*, and that it properly belong'd to the Bishops; nor only its general Agreement with that in the Constitutions, but that *Hierotheus* or *Athanasius*, when he was old, made

made a short *Extract*, or *Canons by way of Abridgment* out of the same, and that its *first Precept* was the *Love of God*; which Characters exactly agree with the *Ethiopick Constitutions*. And that withal the *Celestial Hierarchy* is here made to consist of 9 *Orders*, by the very same 9 *Names* (instead of 10) that appear in the *Constitutions*, and which alone are own'd by the *Ethiopians*; nay that they are here distinguish'd into *Three Ternaries* nearly or exactly in the very same Order, according to which *Athanasius* himself, or one who took his Name, distinguish'd them. We also here learn, how unlawful it was then esteem'd to transcribe or write down any of the *Sacred Prayers* belonging to the *Constitutions*; and that therefore the *Antient Christians* prayed *sine Monitore* in *Tertullian's* Phrase; *without a Book, or a Prompter*; the *Clergy* learning all those *Parts* perfectly by heart which they us'd in all the *Offices of Religion*. But the *Testimonies* in this *Author* are so very full, express, plain, and numerous, that I shall not need to make any more *Comments* upon them.

But if it be wondred at, that I take it for granted that *Hierotheus*, the feigned Person here, is in reality *Athanasius*; and that *Dionysius* the counterfeit *Areopagite*, is in truth *Didymus of Alexandria*; I shall here give my *Reasons* for both these my *Opinions*. That *Hierotheus* is no other than

*Athana-*

Opera.  
Athani.  
Tom. 2.

Tertull.

*Athanasius* seems plain from the several Characters given of him in these Books. For (1) *Hierotheus* was a Person of very great Fame and Reputation ; and so was *Athanasius*. (2) He was a Christian Bishop ; as was *Athanasius*. (3) He was most probably a Bishop in *Egypt* ; as was *Athanasius*. (4) He was most probably a Bishop of one of the strictly Apostolical Churches ; as was *Athanasius*. (5) He was one whose Notions in Religion were exactly the same with those of *Athanasius*. (6) About the middle of the Fourth Century he was an old Man ; as was *Athanasius* : And scarce any other Christian Bishops in those Parts of any note was so ; at least who believ'd his peculiar novel Notions in Religion. (7) He was one who wrote short Elements of Divinity, in the nature of an *Extract*, and of *brief Canons* concerning the secret or mystical Parts of our Religion ; as in all probability did *Athanasius*. (8) He also had written ὕμνοι ἐρωτικοί, or sacred Hymns of Love ; which agrees to *Athanasius's* lost Work upon the Canticles. (9) He was the great Friend and Patron of *Apollinarius Jun.* or rather of *Didymus* of *Alexandria* the Author of these Books before us ; as was *Athanasius*. When any other Person appears to whom these Characters do better agree than to *Athanasius*, I am content that he resign his Claim ;

tho'

tho' not before. But now, that *Apollinarius Jun.* or rather *Didymus* of *Alexandria* is the real *Dionysius* the *Areopagite*, or the Author of these Books, I prove by the Arguments following.

(1) The Time of the writing of these Books exactly agrees to both our proposed Authors; about, or soon after the middle of the Fourth Century. This is fully proved by Bishop *Pearson*, and agreed to by *Dr. Cave*. And since they could not be written till after the Council of *Nice*, after the Days of *Eusebius*, nay not till after the former Days of *Athanasius*; on account of the perfect Silence of Antiquity concerning them before, and on account of the later *Athanasian* Doctrines and Language every where contained in them: Nor yet so late as the Days of *Epiphanius*; on account of the Secrecy, the profound Secrecy of the *Traditionary* Doctrines and *Apostolical* Constitutions in this Authors days, which yet were, in some parts at least, become publick in the days of *Epiphanius* in the same Century; 'tis plain the time here assign'd is the most agreeable for their Publication. (2) This Time for the writing these Books in the days of *Apollinarius* and *Didymus* is still more exactly confirm'd from the old Age

of *Hierotheus*, or *Athanasius*, and the comparative Youth of this Author. And, by the way, this quite overthrows *Dr. Cave's* later Opinion;

*Pearson's*  
*Vind. Ignat.*  
pt. 1, c. 10,  
p. 312, &c.  
*Cave Hist.*  
*Liter.*, pt. 1,  
p. 177

*De Divin.*  
*Nomin.* c. 2,  
*S. 2*, p. 900,  
c. 3, §. 2,  
p. 537, 538

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nion ; as if the elder *Apolinarius* might be <sup>*Ubi supra.*</sup> the Author of these Books : He being so far from young when they were written, that he must have then been old, perhaps as old as *Athanasius* himself. (3) The Recommendation of the Athanasian Doctrine by counterfeiting the name of the Author, and pretending to be *Dionysius* the Areopagite, the Convert of *Paul* in the Acts, is an evident Mark not only of the time, in the Days of *Athanasius*, but of the Man in some measure, *Apollinarius* or *Didymus*, the Acquaintance of *Athanasius* ; this Forgery being evidently one great Branch of those heretical and wicked Contrivances, begun by *Athanasius*, whereby the original Christian Faith and Practice was by degrees destroy'd, and his Antichristian Heresy prevail'd over the World in its room. (4) The Stile and Language, and elevated mystical Divinity contain'd in these Books, exactly agreeing with, and in part taken from the Heathen Philosophers of this Age, shew that one of these Two must in all probability have been the Author of them ; since these Two, and these Two alone in that Age appear to have been intimately acquainted with those Philosophers and their Writings ; as is well known in the Account of those Times. Hear *Dr. Cave's* Words of the Agreement of these Books and that Philo-

*Ubi supra.* sophy. *Nec sane Ovum Ovo similis quam perplexa & enigmatica, qua in his libris traditur, doctrina similis est mysticæ illi Theologiæ quam, circa hæc præsertim tempora, recentioris Scholæ Platonici — discipulis suis tradiderunt.* (5) The Acquaintance these Two had with *Hierotheus*, or *Atbanasius*, on account of which *Apolinarius* was once excommunicated by his Bishop; (and *Didymus* the Catechist of *Alexandria*, where *Atbanasius* was Bishop, and one so opposite to the Arians also, could hardly fail of a still greater Intimacy with him;) does fully confirm this Opinion, that one of these might well be Author of these Books. (6) This Author quotes a Passage from *Hierotheus* or *Atbanasius* which affirms the Love of God to be the first Duty of Religion, as it is in the Ethiopick Extract from the Constitutions, made by or under *Atbanasius*; which well agrees to either of these intimate Friends of *Atbanasius*. (7) This Author cites a Work of his own concerning Divine Hymns. Now this Character agrees well with *Apolinarius*; who we know was the Author of several Divine Hymns. Nor does it disagree with *Didymus*, who not only wrote a multitude of Books, whose Names and Subjects we know not; but also wrote a Comment, now lost, on the Divine Hymns or Psalms of *David*. (8) The antientest Traditions or Testimonies are directly that these

*Catech. Hierarch. c. 7, §. 4, p. 85;*

*Caus. p. 203.*

*p. 205  
Atban. Schol. in Eccl. Hierarch. c. vii, p. 422*

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these Books were written by this *Apolinarius*, or by *Didymus*. *Maximus* the Commentator speaks of the former, as by some reputed their Author. And Pearf. Vind. Ignor. pt. 1, c. 10 p. 315 speaks of the latter on the same account. So that hitherto the Arguments seem almost equal for these Two Pretenders. But then these which follow, seem to me to determine on the side of *Didymus*. (9) This Author has all the Marks of an *Egyptian*; as was *Didymus*, but not *Apolinarius*. Thus his nearness to and Intimacy with *Athanasius*, and Knowledge of his more secret Extracts of the Constitutions; his Symbolical Theology; his Account of and Acquaintance with the Monks; his Philosophick Stile and Acquaintance; his Supposal of himself at *Heliopolis* in *Egypt* at our Lord's Passion, do all imply him to be an *Egyptian*. (10) This Author, as *Maximus* observes, was Epist. 7, S. 2 p. 91 Eccl. Hier. S. 2, p. 406, & Max. Schol. Didym. in 1 Pet. 1. ap. Biblioth. Patr. Tom. 4, p. 324 *against the Millennium*; as was *Didymus*; while *Apolinarius* was for it. (11) This Author was a *Catechist*; as we have seen in the longest Quotation out of him, as was *Didymus*, but not *Apolinarius*. So that upon the whole *Didymus's* Title to this Work is much the best; and to him I have all along ascrib'd it. The Stile indeed is different from the natural Stile of *Apolinarius*, of *Didymus*, and of all the World. But that signifies little here; because 'tis plainly forc'd and forg'd on purpose for Pomp and Shew; and that

it might the better pass with the ignorant for the genuine Work of *Dionysius* the Athenian. And, indeed, this counterfeit *Dionysius*, the intimate Friend of *Athanasius*, looks very suspiciously upon *Athanasius*, as well as upon himself; as if they were both in that grand Plot, which began with *Athanasius*, of corrupting and misrepresenting the Antient Writers of our Religion, and imposing thereby upon the Church in the most sacred Matters possible. And truly the farther I look into the History of the fourth and following Centuries, the more plainly do I perceive these Athanasian Doctrines and Practices to be Antichristian; not only as they are equally with the rest of the Antichristian Doctrines and Practices novel, and unknown to the more primitive Writers, and deriv'd from human Authority and Imposition; but also as they appear to have still been maintain'd and supported by the same Antichristian Methods with the rest; I mean by *piæ fraudes*, Forgeries, spurious Works, and the Interpolations of the Original Writings of Christianity. But this is not a Place to enlarge upon that matter.

XXXV. The next Witness that I shall produce for the Confirmation of the Contents of these Apostolical Constitutions, shall be the most Eastern Writer of all the Primitive Church, the Pious and Devout but Injudi-



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judicious *Ephrem* the Syrian, Deacon of *Edeffa*: Who altho' he was not of any Apostolical Church, nor more than a Deacon, nor indeed had probably ever seen these Greek Constitutions; nay one that does not appear to have had Greek enough to have understood them had he been possess'd of them; yet has not a few Passages which attest that the very same Rules and Appointments which are therein contain'd, were the Practices of the Syrian Churches in his Days, about the middle of the Fourth Century. Take the Passages in Order.

*Ephrem* the Syrian.

Constitutions.

*Ds Sacer-*  
*dot. Op.*  
*Tom. 1, p.*  
*3, 2, 3*

*Dignitas Sacerdotalis*  
*mysteriis, sacrificiis, pecca-*  
*torum remissioni per manu-*  
*um impositionem dicata.—*  
*Sacerdotium verò audacter*  
*è terra sursum. Sin cœlum*  
*volitans, ascendit ad Deum,*  
*donec ipsum contueatur in-*  
*visibilem, procidensque an-*  
*te excelsum thronum in-*  
*stanter pro servis orat Do-*  
*minum, lacrymas & gemitus*  
*conservorum deportans, pro-*  
*priòque similiter Domino fer-*  
*ventem deprecationem simul*  
*& pœnitentiam offerens,*

*Passim.*

*L. ii, c. 57, p. 264, 265,*  
*L. viii, c. 12, 13, p.*  
*398, &c.*

*miseriordiam & indulgentiam à Rege misericorde postulans; ut Spiritus Sanctus pariter descendat, sanctificetque dona in terris proposita; cùmque oblata fuerint tremenda mysteria, immortalitate plena, prævio sacerdote orationem pro cunctis faciente; tunc animæ accedentes per illa tremenda mysteria macularum purificationem accipiunt.*

*Do. Est.*

*Dieb. p. 9,*

*10,*

*In Ecclesia estote assidui, nocturno, matutino, atque meridiano tempore. — Ad divina frequentanda mysteria studiosè concurrite: Domino ex manuum vestrarum laboribus offerentes, in benedictionem domus, omniumque quæ in domo sunt: & state in multo timore atque tremore, cum nemine tunc quidem congregantes, sed sicut angeli qui in cælis sunt. seruite Domino in timore, & exultate ei in timore. — Rogantes ne quis divinorum mysteriorum susceptione reperiatur indignus. — Dum Sanctorum memorias*

*L. ii, c. 59, p. 267, 268,  
L. vii, c. 24, p. 370*

*L. ii, c. 57, p. 265, L.  
viii, c. 12, p. 398, &c.*

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*morias celebratis, reminiscamini quoque imbecillorum, & egentium, viduarum, orphanorum, peregrinorum, pauperum, mutilatorum, claudorum, atque cæcorum. — Festivitates hæc dominicas honorate.*

*L. vi, c. 30, p. 358, 359  
 L. vii, c. 41, 42, 43,  
 44, p. 418, 419, 420*

*De Oration. Et Vesperi, & Mane, & Meridie Deum invoca.*

*Passim.  
 Præib.*

*De Vit. De Pastoribus malis ex Spiritual. p. Ezek. 34.*

*L. ii, c. 18, 19, 20, p.  
 227, 228*

*Abrenunciatio in Baptismo. — Abrenunciatio alearum otio, & tabularum lusui; sicut etiam Sancti Apostoli hæc operam dantes atque vacantes excommunicatos esse ordinarunt, in suis canonibus, si Laici fuerint; At si Clerici, ut deponantur.*

*L. vii, c. 41, p. 379, 380*

*— Abrenunciatio idolothytis, suffocatis, & sanguini, & morticiniis. Abrenunciatio e sui sanguinis jumentorum, ac pecorum occisorum, sive in intestina ingredientis, sive quomodocunque aliter.*

*Can. 42, 43*

*L. vi, c. 12, p. 342, L.  
 vii, c. 20, p. 368  
 Can. 63*

*Re Resur.  
 Mort. p.  
 212  
 p. 225*

*Revera nunc aufugit dolor, ac tristitia, ac gemitus.*

*L. viii, c. 41, p. 418*

*Aderunt ibi Cherubim, simul & Seraphim, vultum*

*L. vii, c. 35, p. 375, L.  
 viii, c. 12, p. 402*

*deorsum inclinatum tenentia, atque volantia, & ad alterutrum dicentia, Ter Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.*

Testam. p.  
785

*Ut in sanctorum orationum commemorationibus mei memoriam faciatis.— Assidue memoriam mei in vestris precibus faciatis.*

L. viii, c. 12, p. 403, c.  
42, p. 419

p. 790

*Comitamini me in Psalmis, atque Orationibus vestris; & assidue pro mea parvitate oblationes facere dignemini; & quando diem trigesimum complevero, mei memoriam faciatis. Mortui enim in precationibus atque oblationibus commemorationis, sanctorum viventium beneficio afficiuntur, &c.*

L. viii, c. 42, p. 419

Ibid.

*Cum verò ad memoriam mei faciendam accesseritis, videte, Fratres, ne quispiam in sancta peccet; sed attente, & reverenter, atque humiliter, ac sancte, ac pure invigilate.*

Ibid.

These Passages of *Ephrem* the Syrian are very plain and clear, and need no long Exposition or Application. Only we may Observe

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serve that the form of the Antient Consecration of the Sacrament, now in the Constitutions, was observ'd so far as *Edeffa*, I mean by *Invocating the Descent of the Holy Spirit upon the Elements, for their Sanctification*; that, according to them, on the Lord's-day, there was Morning and Evening Prayers, distinct from the noon Eucharistical Office, and that the Eating of Blood, Strangled, and that which Dyed of it self, according to the Scripture and them, was esteem'd utterly unlawful.

XXXVI. To pass over here the large and famous Testimony of *Basil*, which has been already produc'd at large on another occasion, and deserves to be read over again for our present purpose; and to pass over that of his *Antagonist Eunomius*, as having by it self added his Apologetick, which contains all the Remains we have of him, and in the Margin noted the Passages in the Constitutions therein alluded to and confirm'd; the next Witness that I shall produce for the sacred and Apostolical Authority of these Constitutions shall be one much plainer, and more indisputable than any hitherto; as living after they were published; I mean the Learned Bishop of *Salamis* in *Cyprus*, *Epi-phanius*. Who not only most frequently, as the rest hitherto, alludes to, and makes use of their Expressions and Authority, as of sacred Books, but directly and frequently

*Vid. p. 147, &c. prius.*

*About A. D. 373*

cites

cites them *by Name*; and quotes Passages from them, as he and the rest quote the known Books of Scripture; and accordingly reasons from those Passages; nay quotes them as Books well known in the Church; and as most Authentick, and really Apostolical. Take these Passages distinctly in order as follows.

<p>Epist. Lib. de Heres. Præfat. Contr. He- res. p. 52</p>	<p>Κατὰ τὴν τῶν ἀποστόλων δι- δασκαλίαν. Σιμωνιανοί, οἱ ἀπὸ σίμωνος τῷ μάγε, τῷ ἐπι Πέτρῳ τῷ ἀποστόλῳ, κωμῶς γιγνῶν τῆς Γαμαρείας. <i>Vid.</i> p. 55.</p>	<p>Ἐπὶ τῶν ἀποστόλων διδα- σκαλία, one Name of the Constitutions. L. 6, c. 9, p. 337, 338</p>
<p>Heresi: 23, § 5, p. 66</p>	<p>Ἐν τῷ γὰρ εἰπεῖν τὸ Θεόν, ποιήσαντων ἀνθρώπων, κατ' εἰ- κόνα ἡμετέραν, εἶπε, καὶ ἐκατ' εἰκόνα μόνον. Οὐκ ἐπέκεινται γὰρ εἰς τὴν ἑαυτῶν δημιουργίαν τὸν αὐτὸν λόγον καὶ μορφὴν, ὡς ἔχει καὶ ἡ ἐξ ἀληθείας ὁμοιωμένη πιστῶν ἔννοια.</p>	<p>L. 8, c. 12, p. 400</p>
<p>25, §: 5, p. 80</p>	<p>Ἐκ δὲ τῆς μητρὸς παρε- βλήθησαν πέντε ποταμοὶ αἰῶ- νες· οὐκ δὲ τῶν ποταμῶν αἰώνων ἄλλοι δεκάποταμοί· καὶ γέγονε δεξιά καὶ ἀριστερά, φῶς καὶ σκό- τος. ὕπερον δὲ, μετὰ πάντα τέ- τες, παρεβλήθησαν πέντε αἰῶνες αἰῶνα· μεμίσθηται δὲ τῶν τῆ μητρῶν τῆ ἀνω παρεβλήθη- μένη,</p>	<p>L. 6, c. 8, p. 336, c. 10, p. 339</p>

μήνη, καὶ ἐκ τότε τῷ αἰῶνι  
 τῷ αἰετῷ καὶ τῇ μήτρας γεγονέναι  
 Θεός π, καὶ τὰς ἀγγέλους, ἔ-  
 δάμηντας, καὶ ἐπὶ τὰ πνύματα.

26, §. 8, Καὶ τὰ μὲν βιβλία γνωσι-  
 ρ. 89 ῶν πολλά. ἐρωτήσεις γάρ τινας  
 μυστίας ἐκτίθεν· ἄλλοι δὲ εἰς  
 τὸν περιερημῆρον ἰαλδαβαῶθ,  
 εἰς ὄνομα τῷ μαθητῶν, &c.

L. 6, c. 16, p. 344—347

§. 10, p. 91 *Barbara nomina Iao, Sa-*  
*clan, Sethus, Daden, Elo-*  
*aus, Adoneus, Ialdabaoth,*  
*Elileus, Sabaoth, Barbelon.*

Ibid.

29, §. 3, Κατασαδενί· ἐν δὲ ἰα-  
 ρ. 119 κῶθ τῷ ἀδελφῷ κωρίε κελε-  
 μῆνε ἔ ἀποσὸλε ὁπισκόπε  
 περὶ τῷ.

L. vii, c. 46, p. 382

30, §. 23 Ἰῶν ἡ ἀποσὸλων τὰ ὀνό-  
 ρ. 147, ματα εἰς τὴν τῷ ἡπατημῶν  
 ὑπὸ αὐτῶν παιδῶ περισοπι-  
 τῶς δέχονται. βίβλος τε εἰς ὀ-  
 νόματῷ αὐτῶν πλασάμηνι,  
 ἀνεγράψατο δὴθεν ἀπὸ περι-  
 σῶπι ἰακῶβε, καὶ ματθῆμε, καὶ  
 ἄλλων μαθητῶν· ἐν οἷς ὀνόμασι  
 καὶ τὸ ὄνομα ἰωάννη τῷ ἀποσὸ-  
 λε ἐγκαταλέγουσιν, [ἐβιω-  
 ναῖοι.]

L. vi, c. 16, p. 344, &c.

§. 24, p. 149 Πάντες ἡ οἱ ἀποσὸλοι ὅτι  
 ἀπαλοτεῖσαι τὴν τῷ ἐβίων  
 πίσι, καὶ ἄλλοτεῖδρ ἡγίσδρ το  
 τῷ αὐτῶ κηρύγματῷ, καὶ τῷ  
 ἄπο-

L. vi, c. 6, p. 333, &c.  
 Ἀποσὸλων κήρυγμα  
 One Name of the Consti-  
 tutions.

ἀποστολικῆς χαρακτῆρος, πρὸς  
τῷ δῆλον ἔστι.

45, p. 390

Ἀλλὰ ἔοι ἀπόστολοι φαίνονται  
ἐν τῇ διατάξει τῆς καλυμμένης,  
ὁπιφυτεία Θεῶν ἔς ἀμπελών ἢ  
καθολικῆ ἐκκλησία.

Διάταξις τῶν ἀποστόλων, one name of the Constitutions. L. i, in initio.

48, §. 9,  
p. 410,

Ἡ ὁ ἁγία ἐκκλησία καὶ ἁρ-  
δενίαν διξάζει, ἔς μνηστικότητα,  
ἔς ἀγνείαν, ἔς χειροσύνω ἐ-  
πιπνεῖ, ἔς γάμον σεμνὸν πικρῶ,  
ἔς δέχεσθαι πορνείῳ ὅ, ἔς μι-  
χρίδω, ἔς ἀσέλγειαν ἀπαγο-  
ρεύει. — εἰ ἔς μάστιγα τὰ χα-  
ρίσματα τῆς ἱερωσύνης δια τῆς  
ἀπὸ μνηστικίας ἐγκρατείας  
μύρων, ἔς τῆς ἐν ἁρδενίᾳ  
διατελέωντων χρησιμίας πρε-  
τυπῶ ὡς ἔς οἱ αὐτῶ ἀπόστολοι  
τῆς ἐκκλησιαστικῆς κηρύνα τῆς  
ἱερωσύνης ἐντάλλως ἔς οἰώως  
διεταξάντο· εἰ δέ τις καὶ ἀδελ-  
φειαν ἐπιδοθεῖν μὲν τὴν τελου-  
τῶ τῆς ἰδίας γαμετῆς Συ-  
αφθῶναι δούτρω γάμω, ἐκ  
ἀπαγορεύει τῆτο ὁ κηρῶν τῆς  
ἀληθείας, τῆτες τῆ μὴ ὄντα  
ιερέα.

L. i, c. 14, p. 299  
L. vi, c. 17, p. 347  
L. iii, c. 1, &c. p. 274,  
&c. L. vi, c. 10, p. 339,  
c. 11, p. 340, c. 14, p. 343.  
L. viii, c. 12, p. 403  
L. vii, c. 2, p. 363  
L. vi, c. 17, p. 347

Οἱ ἀπόστολοι τῆς ἐκκλη-  
σιαστικῆς κηρύνα—διετα-  
ξάντο, An exact Cha-  
racter of the Constitu-  
tions.

Κανὼν τῆς ἀληθείας, one  
name of the Constitu-  
tions.

L. ii, c. 25, p. 238

50, §. 3,  
p. 421

Λαμβάνοντες ὅτι τὸ πρῶτον  
ἀπὸ δόξης, ὄνομα τῆς ἱ-  
σῆς ἐπιγνόντες, δια τὸ ἰῶτα.  
Vid. Hares. viii. §. 6. p. 20.  
& lxx. §. 13. p. 825.

Καὶ



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51, § 3,  
p. 423 Καὶ εἰ μὴ ἐδέχοντο τὸ εὐ-  
αγγέλιον, τὴν ὃ ἀποκάλυψιν  
ἀπέβαλλοντο, ἐλέημεν ἂν μὴ  
πῆ ἄρα κ' ἀκευλογοῖαν τῶ-  
το ποίησιν, ἀπόκρυφον μὴ δε-  
χόμενοι.

59, §, 4,  
p. 496, 497 Καὶ ἴδ' ἡμῶν μὴ ἐν π' ε' δε-  
χεῖται τὸ ἅγιον τῶ Θεῷ κήρυ-  
μα, μὴ τὴν τῶ Χριστοῦ ἐν  
δημίᾳ, τὸς δὲ πρῶτον γά-  
μα πλοῦτος ἴσως τ' αὐτῶν γυ-  
ναικὸς δὲ δὲ γάμω Σω-  
αφέντας, ἴδ' τὸ ὑπερβάλλον  
τ' πμῆς ἰερωσύνης· καὶ ταῦτα  
ἀσφαλῶς ἢ ἁγία τῶ Θεῷ ἐκ-  
κλησία μὴ ἀκευθείας ὡρα-  
φυλάττεται, κ. τ. λ.

61, §, 1,  
p. 506 Καθαροὶ ταῖς ῥηταῖς μόνον  
γραφαῖς κέχρηται. ἔτοι ὃ  
[*Apostolici, Hæretici sic di-*  
*cti,*] ταῖς λεγομέναις περὶ ἔξε-  
σιν ἄνδρες τε, καὶ ἄνθρωποι  
πλείστον ἐπερείδον, πρῶ-  
τοιαν ἀλλότριοι τῶ κήρῳ  
τῶ ἐκκλησιαστικῷ ὑπάρχοντες.

61, § 3, 4,  
p. 508, 509 Ἔοικε ὃ ἡ ἁγία τῶ Θεῷ  
ἐκκλησία νηί, κ. τ. λ.— ἔτω  
καὶ ἡ ἁγία τῶ Θεῷ ἐκκλησία  
εἰ δέχεται πορνείαν, εἰ δέχεται  
μοιχείαν, εἰ δέχεται ἐσθνησι-  
θείαν, ὅσθι τὸς ἀδικησάντας τ'  
δοσποτεῖαν τῆς τῶ Θεῷ ἁγιά-  
ξεως,

Cap. 85

Τὸ ἅγιον τῶ Θεῷ κή-  
ρυγμα, one Name of the  
Constitutions.

L. vi, c. 17, p. 347

Κανὼν ἐκκλησιαστικὸς,  
one Name of the Consti-  
tutions.

L. ii, c. 57, p. 260, &c.

L. vii, c. 2, p. 363

ξέως, καὶ τῷ αὐτῷ ἀποστόλων.

61, §. 6, Δεῖ δὲ καὶ ᾠραδοῦς κεχρη-  
 2 511 αται· ἔγὼ πάντων ἀπὸ τῆς θείας  
 γραφῆς δυνάμει λαμβάνεσθαι·  
 διὸ πᾶ μὲν ἐν γραφαῖς, πᾶ δὲ  
 ἐν ᾠραδοῦς παρόδοισι οἱ ἁ-  
 γιοὶ ἀπόστολοι· ὡς φησὶν ὁ ἅγιος  
 ἀπόστολος, ὡς παρέδωκε ὑμῖν·  
 καὶ ἄλλοτε, ἕτως διδάσκω, καὶ  
 ἕτως παρέδωκα ἐν τῇ ἐκκλη-  
 σίαις· καὶ, εἰ κατέχετε, ἐκ τῆς εἰ-  
 μὴ εἰκῆ ὅπως δύναιτε.

L. 3, Pref. Περισσότερον δογματίζει  
 p 809 [ἀέρι,] μὴ δεῖν, φησὶ,  
 προσφέρειν ὑπὲρ τῶν προγε-  
 νοιμημένων· ἡγεῖσθαι δὲ τετρα-  
 δα, καὶ προσάββατον, καὶ πε-  
 σεραησθῆναι, καὶ πύρα κολύβια.—  
 φαίσει δὲ μηδὲ εἶναι ἀναφοραί-  
 τερον ὑπόκειτον προσεβυτέρου.

Heres. 70, Εἰς τὴν δὲ οἱ αὐτοὶ αὐ-  
 §. 10, 11, ἄγνοιον ᾠραδοῦσιν τὴν τῶν  
 p. 822, 823 ἀποστόλων διάταξιν, ἕξ μὲν  
 τοῖς πολλοῖς ἐν ἀμφιλύκῳ,  
 ἀλλ' ἐπεὶ ἀδόκιμον πᾶσα ἡ  
 ἐν αὐτῇ κημονικὴ τάξις ἐμφέ-  
 ρει, καὶ ὅσον ᾠραδοῦς κεχαρημέ-  
 νον τῆς πίστεως, ὅσον τῆς ὁμο-  
 λογίας, ὅσον τῆς ἐκκλησιαστικῆς  
 διοικήσεως, καὶ κανόνου τῆς  
 πίστεως. [for so I read it ;  
 not καὶ τῆς πίστεως, which  
 would

Παρόδοις, (as distinct  
 from the θεῖα γραφή,)  
 one Name of the Consti-  
 tutions deliver'd by the  
 Apostles.

L. ii, c. 47, p. 254, c.  
 59, p. 267, L. v, c. 13—  
 20, p. 312—328, L. vii,  
 c. 23, p. 369, c. 30, p.  
 372, c. 36; p. 376.

Passim.

See L. v, c. 17, p. 322,  
 & alibi.  
 Ἡ δὲ τῶν ἀποστόλων δια-  
 τάξις, one Name of the  
 Constitutions.

Κανὼν τῆς πίστεως, one  
 Name of the Constituti-  
 ons.

would be a plain tautology] τὸ ὁριστὸν, ἀφ' ἧ λαμβανόντες πᾶσι τῷ πάρα κακῶς παρερμηνεύουσιν οἱ παρερμηδῆμοι, καὶ ἀγαθῶς ἐπέως ὑπολαμβάνουσι. οὐδεὶς γὰρ ἐν τῇ αὐτῇ ἀλάττει οἱ ἀποστόλοι, ἐπὶ ὑμεῖς μὴ ὑψίζητε, ἀλλὰ ποιῆτε ὅτι οἱ ἀδελφοὶ ὑμῶν, οἱ ἐκ πειλομῆς, μετ' αὐτῶν ἅμα ποιῆτε. — ἔστι δὲ μὴ νοσήσῃτε τῷ ἔθνει τῶν ἀποστόλων, καὶ τῷ λόγῳ τῷ ἐμφερῶς τῷ ὄντι τῇ ἀλάττει, ἐνομιζέμεν μή πως ἄρα μὴ τῶν ἰσχυρῶν χρητὴ τὸ πάρα ὑπετελεῖν ἅμα δὲ καὶ πεντηκοντακάρῃσι γινώσκουσιν ἐκ πειλομῆς, καὶ ἔχρῳ τότε τῶν ὑποκόπων ἐκ πειλομῆς ὄντων ἐκ ἱερουσαλήμ κατασαδέντων τῷ πάντα ἡσῆμον τέτοις Συμπεδοῦ, καὶ μετ' αὐτῶν ὑπετελεῖν ἵνα μία τις ἡγήσῃ συμφωνία, καὶ μία ὁμολογία, μιᾷ ἑορτῇ ὑπετελεμένη. — ὡσαύτως τοῖς ἀποστόλοις δὲ τὸ ὁριστὸν δι' ὁμολογίαν ἐμφερέσθαι, ὡς ὑπεμαρτυροῦσι, λέγοντες, ὅτι καὶ πεπλανηθῶσι, μηδὲ ὑμῖν μελέτησθαι. ἔξ αὐτῶν δὲ τῶν ἐκείσε εἰρημῶν ῥητῶν ἢ ἀντίθεσις ἐφ' ἧσιν φάσκουσιν γὰρ τῷ ἀρχιπ

*As above.*

*As above.*

τιαν

τιαν φέρειν μεσιζόντων τῆς  
 ἀζιμων.— εἰ δὲ τὴν ζήτησιν  
 ταύτην, καὶ τὴν ἀκρίβειαν τοῖς  
 ἀποστόλοις ἐρη), ἀλλὰ δι' ὁμό-  
 νοιαν.— λέγουσι οἱ αὐτοὶ ἀπό-  
 στολοι, ὅτι ὅταν ἐκείνοι ἐνω-  
 χῶν), ὑμεῖς κητεύοντες ὑπὲρ  
 αὐτῶν πενθεῖτε· ὅτι ἐν τῇ ἡ-  
 μέρᾳ τῆς ἑορτῆς τῆς Χριστῶν  
 ἐσωσθη. καὶ ὅταν αὐτοὶ πεν-  
 θεῖσι, τὰ ἀζιμωτα εὐδιόντες ἐν  
 πικρίᾳ, ὑμεῖς ἐνωχῆσθε.—  
 αὐτοὶ αὐτῶν ἀκούετε ἐν τῇ  
 διατάξει, ὅτι ὁ κενὸς ἑαυτὸν  
 τὴν ψυχὴν ἐν κηρικῇ ἐπι-  
 κατάρχευται ἐπὶ τῷ Θεῷ.—  
 καὶ ἀπ' αὐτῆς τῆς Διατάξεως  
 τῶν ἀποστόλων.

As above.

As above.

L. v, c. 20, p. 328

As above.

§. 12, p.  
824

Παρατηρεῖ) δὲ ἡ ἐκκλησία  
 ἄγειν τὴν ἑορτὴν τῆς πάσχα,  
 τετάρτην τὴν ἐβδομάδα τὴν  
 ὠρισμένην, καὶ ἀπὸ αὐτῆς τῆς  
 ἀποστόλων ἐν τῇ διατάξει, ἀπὸ  
 δευτέρας ἑβδομάτων, ὅσων ὄσιν  
 ἀγρονομὸς τῶν ἑβδομάτων.

L. v, c. 13, 14, p. 316;  
c. 15, p. 319

As above.

§. 11, 12,  
p. 823, 824

Ἐκ τριῶν Σινώδων ὁ τῶν  
 πάσχα Σινώδων· ἕκτε τῆς  
 ἡλιακῆς δρόμος, δὲ τὴν κη-  
 ριακὴν, καὶ τῆς μύνας· ἕκτε τῆς  
 ζελωσιακῆς δρόμος, δὲ τὸ  
 καὶ τῆς νόμον, ὅπως ἐν τῇ πε-  
 πηρεσκαιδεκῆτι τῆς σελήνης

L. v, c. 17, p. 322

τουδῆ τὸ πάρα, ὡς εἶπεν ὁ νόμος. ἔτε ἔν δυνάτῃ ἀφῆλῶαι ἂν μὴ ὑπεβῆ ἰσημερία, ὅπερ πρὸς τοῖς ἰσδαίοις ἐφυλασσέτῃ, ὅδε ἀκρεβῆ δέλαι ποιούτω ἐπιτελεῖν παραμαρτίαν· διέπεσε γὰρ παρ' αὐτοῖς καὶ ἡπίστη ταῦ πάντα. — ἂν ἔν καὶ ἡμεῖς ἐπιτελέσωμεν, συμβέβηκεν ἡμῖν ἐν ἐνὶ ἑνιαυτῷ δύο πάρα ἐπιτελέσαι, μετὰ ἰσημερίαν, καὶ πρὸ ἰσημερίας, κ.τ.λ. — καὶ ὡς πειθήσαντες οἱ πατέρες, μᾶλλον δὲ δι' αὐτῶν ὁ Θεὸς καταρτίσθε τῇ ἐκκλησίᾳ τὸ πρῶτον βάσις ταύτης ἐορτῆς καὶ παραγωγίας μετὰ ἰσημερίαν καὶ ποιείτω, ὅτε ὑποπίπῃ ἢ τῆς τεσσαρεσκαθεκάτης καὶ τῆς σελήνης ἡμέρας ᾤψοθῃ.

Can. 8

Ibid.

§. 14, p. 826

Ἐν τέτοις ἢ ἀλλαγῇ πρὸς τοῖς χειρηρηγίοις ἀυδαίοις γίγνετῃ, καὶ πλανῶσιν ἀνδρας καὶ γυναῖκας, ἐν τέτρωτῳ μέρει σεμνωόμμοι καὶ πῶν παρὰ δδαν πῶν ἀπαρχῆς ὅπτε λεμῶν, καὶ καὶ πῶν ἀποστόλων — ἐν ἀταξίᾳ τῶν ἀποστόλων.

As above.

Παράδοσις ἐπὶ ἀρχαῖς, ὅτι διάταξις τῶν ἀποστόλων, Two Names of the Constitutions.

p. 826, 827

Ἐντε ἀρτυπίας, καὶ δεήσεσι, καὶ ὄργνοιᾳ, καὶ λατρείᾳ, κησείᾳ τε, καὶ ξεροφαγίᾳ, καὶ  
Q. 9 κησείᾳ.

L. v, c. 18, p. 320

ἀγνοῖα. Vid. Hæres. lxxiii.

§. 3. p. 907.

§. 15, p.  
827

Οὐκ ἔχοντες μετὰ πνεῦμα —  
ὅτι ὁ πνεῦμα ἐν τῇ ἐκκλησίᾳ  
ζωοῦται.

L. iii, c. 8, p. 282, L.  
vi, c. 18, p. 348, c. 26,  
p. 354, 355; L. vii, c.  
28, p. 371

70, §. 3, p.  
907

Εἶπα μετέπειτα τινὶ τῶν λό-  
γων μετὰ δόξατον ὀνομάζειν,  
φησὶ ἀέρι πνεῦμα, ὀνόματα [πνευ-  
ότων.] κ. τ. λ. Vid. §. 7. p. 911.

L. viii, c. 13, p. 404, c.  
41, c. p. 418, c.

§. 6, p. 910

Τινὶ ὃ ἐ Συμπεφώνηται ἐν  
πᾶσι κλίμασι τῆς οἰκουμένης,  
ὅτι πτεράς καὶ περὶ βλάστην νη-  
σεῖα ἔστιν ἐν τῇ ἐκκλησίᾳ ὡ-  
ρισμένη; εἰ ὃ καὶ χρεὶ τὸ τῆς  
δύναμτος τῶν ἀποστόλων πῶς  
ἐκεῖ ὡρίζοντο τετράδα καὶ  
περὶ βλάστην νησεῖαν [νησει-  
ειν] δὲ πτεράς, χρεὶς πεν-  
τηκοντῆς, καὶ περὶ τῶν ἑξήμερων  
τὸ πᾶσι, πῶς ὡρίζοντο  
μὴδὲν ὅλως λαμβάνειν ἢ ἄρτε  
καὶ ἄλγος καὶ ὑδάτι πνεῦμα, ποιοῦντε  
ἡμέραν ἄγειν, πῶς τε ἀπολύ-  
ειν εἰς ὅπως σκεῖν κωμικήν,  
φωρεῖν ἔστι. κ. τ. λ.

Præc.

As above.

Ibid.

Εἶπα ὃ, εἰ μὴ περὶ τῆς ἀ-  
πὸ τῆς ὑποδύσεως τετράδα καὶ  
περὶ βλάστην οἱ ἀπὸ τῆς δύνα-  
μτος ἐν τῇ δὲ δύναμτι ἔλεγον, καὶ  
ἄλλως ἐν πτεράσιν ἀπολύ-  
ειν εἰς ὅπως σκεῖν κωμικήν,  
φωρεῖν ἔστι. κ. τ. λ.

Præc.

As above.

Ἐπερ

# Cap. IV. Apostolical Constitutions. 595

§. 7. p. 911 Ὑπὲρ τῶν διχοσίμων, καὶ πατέρων, καὶ πατριαρχῶν, πρεσβυτέρων, καὶ ἀποστόλων, καὶ ἀναγγελιστῶν, καὶ ῥητόρων, καὶ ὁμολογητῶν, ὁποσὸν ἴσται, καὶ ἀναχωρητῶν, καὶ παντὸς τοῦ σώματος, [ποιήμεθα πρὸς μνήμην.]

L. viii, c. 12, p. 403

79. §. 3. p. 1059 Εἰς ἱερατεῖαν γυναῖκες Θεῶν προσεταύσθησαν, ἢ κανονικῶς ἐργάζεσθαι ἐν ἐκκλησίᾳ, ἐδὲ μᾶλλον αὐτῶν πρὸς ῥῆσαν ἱερατεῖαν ὁπιτελέσαι. — ἀλλ' ἐκ ἐνδοκίμου, ἀλλ' οὐδὲ βλάβησιμα διδόναι πεπίσθηται. κ. τ. λ. Vid.

L. iii, c. 9, p. 232, 234

§. 7. p. 1064.

§. 1060 Οὗτοι πάντες ἐξελέγησαν ἀποστόλοι, καὶ ἄλλοι πρὸς τὴν ἱερουργίαν τοῦ εὐαγγελίου, ἄμα πᾶσι, καὶ βασιλέας, καὶ λοιπῶν, καὶ μυστηρίων ἀρχηγῶν σὺν Ἰακώβῳ τῷ ἀδελφῷ τοῦ κυρίου, καὶ πρῶτῳ ἐπισκόπῳ ἱεροσολύμων, ἐξ ἑπερ ἐπισκόπων καὶ τῶν πρεσβυτέρων ἀποστόλων κατετάθη διαδοχῇ ἐπισκόπων, καὶ πρεσβυτέρων ἐν οἴκῳ Θεοῦ καὶ ἐδαμῆ γυνὴ ἐν τέττοις κατετάθη.

L. vii, c. 46, p. 382, 383

80. §. 7. p. 1073 Οἱ μὲν [μασσαλιανοὶ] τὸ γένος, τὴν μαρτυρίαν τῶν ἀνδρῶν, ἀπετέμνουσι· τεύχας δὲ τῆς κ...

L. i, c. 3, p. 293

φαλῆς πολλὰς κρηῶσι. καὶ  
 ὡς ἂν ἐν τῷ γένει ἐν τῷ δια-  
 τάξει τῶν ἀποστόλων φάσκῃ ὁ  
 ἁγίου λόγος καὶ ἡ διδασκαλία,  
 μὴ φθίνειν, τετέσι μὴ τεμνῆν  
 τείρας γένει, μηδὲ ἐπιμερισμῶ  
 καταμερισμῶ, μήτε ὑπερηφα-  
 νίας ὑπόδειγμα δικαιοσύνης καὶ  
 προσέλασιν ἔχειν.

Now follow the Citations out of his *Epitome* of the true Catholick Faith, Practice, and Discipline; which he promised should be agreeable to *this Doctrine* or *these Constitutions*, καὶ τῶν ἀποστόλων διδασκαλίαν.

L. i. c. 3, p. 202  
 As above. The Constitu-  
 tions Divine.

L. i, c. 3, p. 203

L. i, c. 3, p. 202

Brev. Ex-  
 pos. Fid. S.  
 21, 22, 23,  
 p. 1103 —  
 1107

Πρῶτον μὲν κρητῆς, καὶ ὡς  
 εἶπεν, βαθμῶς ἐν ἐκκλησίᾳ ἡ  
 ἁγία, ἀσκημένη καὶ φυλατ-  
 τήνη ὡς πολλοῖς, καὶ ἐνδο-  
 ξασομένη. — ἔπειτα ὁ κρη-  
 σὺνη μετὰ πάσης προσοχῆς καὶ  
 ἀχεράτης Συναναστροφῆς. Ταύ-  
 τας ὁ τῶν ταξέων ἀγγέλου ὁ  
 σεμνὸς γάρμος ἐν μεγάλῃ τιμῇ,  
 ὁ ἐν κρηνογαμίᾳ μέγιστα, καὶ  
 ὡς φυλακῇ ἐνταλμῶτων. εἰ  
 δὲ τις πλοῦτος τῆς αὐτῆς  
 γυναικὸς, ἢ ἀνδρὸς πλοῦτι-  
 σμῶτος τῆς πνῆ γυναικὸς  
 εἴσεται δούτῃρα Συναφθῆται,

L. iv, c. 14, p. 299

L. iii, c. i, ὅ. p. 274, ὅ. c.

Prius.



ἢ δευτέρῳ μὲν δάνατον τῆς πρώ-  
 τῃς, ἢ τῆς πρώτης. — δευτερέ-  
 γαμον ὃ ἐκ ἕξῃσι δέχεται ἐν  
 αὐτῇ εἰς ἰερωσύνην, καὶν τε  
 ἐγκρατευσόμεθα εἰη ἡμεῖς ἀ-  
 παρχῆς τάξεως ἐπισκόπου καὶ  
 πρεσβυτέρου καὶ διακόνου καὶ ὑπο-  
 διακόνου, μετὰ ταύτην τὴν ἰερω-  
 σύνην λοιπὸν ἀναγνώσων τάγ-  
 μα, ἐξ ὅλων τῶν παργμάτων,  
 τεπέσι παρθένων, καὶ μνηστύων,  
 καὶ ἐγκρατευσόμεθα, καὶ  
 χηρευμάτων, καὶ τῶν ἐπι ἐν σε-  
 μνῷ γάμου· εἰ δὲ ἐπι ἀνάγκη καὶ  
 ἀπὸ τῶν μετὰ δάνατον τῆς  
 πρώτης γυναικὸς δευτέρου συ-  
 ναφθέντων. καὶ γὰρ ἐκ ἕξῃσι ἰε-  
 ρεὺς ὁ ἀναγνώστης, ἀλλ' ὡς  
 γραμματεὺς τῆς λόγου. καὶ  
 διακόνισσιν ὃ κηδεύσανται εἰς  
 ὑπηρεσίαν γυναικῶν μόνον, ἕχον  
 τὴν σεμνότητα, ἀνὰ χρεία, κα-  
 τασταῖη λυτῶ ἐνεκεν, ἢ ἐπι-  
 σκέψεως σωματίων· καὶ αὐταὶ ὃ  
 μνηστύοι ἐγκρατευσόμεθα, ἢ  
 χηρευμάτων ἀπὸ μνηστύοι, ἢ  
 αειπάρθενοι ἔσονται. εἰ δὲ ἕξῃσι τέ-  
 των ἐπιρρισταί, — καὶ θεωροί.

Συναξίαι ὃ ἐπιτελέμεθα  
 ταπεινῶν εἰσιν ἀπὸ τῶν ἀπο-  
 σόλων τεσσαρὰ καὶ ἐν περ-  
 σιβάτω, ἢ περσικῇ τεσσαρὰ

L. viii, c. 12, p. 403, c.  
 22, p. 408, 409

L. iii, c. 15, p. 287, 288,  
 L. vi, c. 17, p. 348  
 L. viii, c. 19, 20, p. 407,  
 408, c. 28, p. 411

L. viii, c. 26, p. 418  
 L. ii, c. 57, p. 263  
 As above. L. iii, c. 6,  
 p. 280, ὅ αὐτὸν ἔστιν.  
 L. vi, c. 59, p. 268, L.  
 α. c. 20, p. 327, 328  
 L. vii, c. 23, p. 369, c.  
 30, p. 372, c. 56, p. 375  
 L. viii, c. 33, p. 414

δὲ καὶ ἐν περσασβάτω ἐν νη-  
 σεία ἕως ὥρας ἐνάτης, ἐπει-  
 δήπερ ἐπιφωσκίση τετράδι συ-  
 νεληφῆθη ὁ κύριος, καὶ τῷ  
 περσασβάτω ἐσωφῆθη, ἔ-  
 κείθεν οἱ ἀπόστολοι ἐν ζώ-  
 ταις νησείας ἐπιτελείωσι πληρω-  
 μὴν τῷ ἡμεῖς, ὅταν ἀπαρ-  
 θῆ ἀπ' αὐτῶν ὁ κυριος τότε  
 νησεύουσιν ἐν ἐκείναις τῷ ἡμέ-  
 ραις.— καὶ δι' ὅλων μὲν τῷ ἔτους  
 ἡ νησεία φυλάττεται ἐν τῇ  
 αὐτῇ ἀγία καθολικῇ ἐκκλη-  
 σίᾳ, φημὶ δὲ τετράδι καὶ περ-  
 σασβάτω ἕως ὥρας ἐνάτης,  
 δίχα μόνως τῆς πεντηκωστής ὅλης  
 τῷ πεντήκωστῳ ἡμερῶν, ἐν αἷς  
 ἔτε γιοικλισίαι γίνονται, ἔτε  
 νησεία περσασβάτωι περσασ-  
 βῆσι ἢ ἀγαθῇ οἱ αὐτῆς ἀσκη-  
 τῷ ἁπαντὸς, χωρὶς κωρια-  
 κῆς καὶ πεντηκωστής, νησεύουσι, καὶ  
 ἀγρυπνίας ἁπαντὸς ἐπιτελεῖ-  
 σι, τὰς ἢ κωριακῆς ἀπάσαις  
 περσασβῆσι ἢ εἴται ἡ ἀγία αὐτῇ  
 καθολικῇ ἐκκλησίᾳ, καὶ ζω-  
 αξίαις ἐφ' ἑωθεν ἐπιτελεῖ, ἢ  
 νησεύουσι.— τὰς ἢ ἐξ ἡμέρας  
 τῷ πάχα ἐν ξηροφασίᾳ ἁπα-  
 ντὸς πάντες οἱ λαοί, φημὶ  
 ἢ ἄρτω καὶ ἅλι καὶ ὕδατι τότε  
 κωριακοὶ περσασβῆσι ἄλλα  
 καὶ

L. v, c. 18, p. 322

c. 19, p. 323

L. ii, c. 59, p. 268

L. viii, c. 13, p. 405

L. v, c. 13, p. 316, c.  
18, p. 322

L. vii, c. 23, p. 369

καὶ οἱ σπυδαῖοι διπλάς καὶ τρι-  
 πλάς καὶ τετραπλάς ὑαφρίδεν-  
 ται, καὶ ὅλῳ πῦν ἑβδομαδα  
 πινέσ' ἄχρη ἀλεκτρυόνων κλαγ-  
 γῆς τῆς κωριακῆς ἐπιφωσκέσης,  
 κ.τ.λ.— ἐν ἄλλοις ᾧ τῶποις ἐ-  
 γίνετ' ἑβδομαδα τῆς οἰκονομίας ἢ  
 μόνον ἐπιφωσκέσης τῆς κωρια-  
 κῆς, ὅτε ἀπολύθ' ὡς τῶν  
 ἀλεκτρυόνων κλαγγῆν, ἐν τῇ  
 ἀναστασίμῳ ἡμέρῳ καὶ πανηγύρῳ  
 μεγάλη ἡμέρῳ τῷ πάσχα, ὡς  
 περὶ ἐτάκται.— πῦν δὲ ἄλλα  
 μυσθέρια ὡς λέντρυ, καὶ τῶν  
 ἐνδοθεν μυσθέρων, ὡς ἔχθ' ἢ  
 ὡς ἄδουσις τῶν τε ἀναγγελιστῶν καὶ  
 τῶν ἀποστόλων, ἕτας ἐπιτελεί-  
 ται· ὅπῃ ᾧ τῶν πηλοποιούντων  
 ἕξ ὀνόμασ' ἔχ' τὰς μνήμας ποι-  
 ῦνται, περὶ ὧν τῶν τελευτῶντες, καὶ  
 λατρείας, καὶ οἰκονομίας, ἑω-  
 δηνοὶ τε ὕμνοι ἐν αὐτῇ τῇ  
 ἀγία ἐκκλησίᾳ διτιθεαῖς γί-  
 νονται, καὶ περὶ ὧν τῶν τελευτῶντες  
 λυχνιχοί τε, ἄμα ψαλμοὶ καὶ  
 περὶ ὧν τῶν τελευτῶντες.— ἀτέχεται κρι-  
 νωνίας πασῶν αἱρεσῶν, ἀπο-  
 κληρῶν πορνείαν, καὶ μοιχείαν,  
 καὶ ἀσεβείαν, καὶ εἰδωλολα-  
 τρείαν, καὶ φόρον, καὶ πᾶσι πα-  
 ρενομίαν, καὶ μαγείαν, καὶ φαρ-  
 μακείαν, ἀστρονομίαν, κληροδο-

L. v, c. 19, p. 323

L. vii, c. viii, passim  
As above.

L. viii, c. 12, p. 403. c.  
42, p. 419

L. vi, passim

L. ii, c. 62, p. 270-271,  
L. vii, c. 6, p. 363

νισμὸς, παλινδρῶ παρατηρήσις,  
 ἐπιποιδίας, ὡφείαπια, τάτε  
 χαλέρηρα φυλακτῆρια, ἀπυ-  
 κηρύσφ δέατρα, κὶ ἰππικῆς,  
 κὶ κωήγια, μυσικῆς τε, ἔ-  
 παρῆ κρητολογίαν, κὶ κρητολα-  
 γιάν, κὶ παρῆ μίχην, ἔ-  
 βλασφημίαι, ἀδικίαν τε, ἔ-  
 πλεσιεξίαι.— ἐν ποι δὲ τόποις  
 ἔ ἐν τοῖς ἑβραῖσι ζυωάξεις  
 ἐπιπλάσαν.

L. v, c. 20, p. 327, 328  
 L. vii, c. 36, p. 326, L.  
 viii, c. 33, p. 414

From these Citations out of *Epiphanius*,  
 I might make abundance of Observations,  
 exceeding apposite to my present purpose.  
 But because most of them are very obvious, I  
 shall content my self with a few. (1) We ought  
 to observe that the very same general Names  
 ὡφείδθαις, διδασκαλία, κ.τ.λ. *Tradition, Doctrine,*  
*&c.* are here given by *Epiphanius* to these  
 Constitutions of his, that the foregoing Au-  
 thors have all along afforded us on the like  
 occasion: So that since none doubts but  
*Epiphanius* refers to a *known Book*, wherein  
 the several Particulars were contain'd; nei-  
 ther ought any to doubt that a Book, may  
 that the same Book is elsewhere refer'd to  
 by the rest, under the like Appellations, and  
 not bare *oral Tradition*, or *uncertain Opi-*  
*nions*. (2) That *Epiphanius's* Constitutions  
 and ours are plainly the very same. For  
 his Description of those Constitutions which

he meant is this, *πᾶσι ἐν αὐτῇ κερρονικῇ πέ-  
ξῃ ἐμπερεῖ, καὶ ἐπὶ τῷ ἀρχιερατικῷ τῷ ἐργα-  
γίᾳ, ἐπὶ τῷ ἐκκλησιαστικῷ διοικήσει, καὶ κερ-  
ρονικῇ τῆς πίστεως*, this is an exact Description  
of those we have at this day ; his Citations  
in general are still found in ours, tho'  
they be so numerous and particular ; and  
his Epitome of the Practice and Discipline  
of the Church, which he owns to have in  
great measure from those before him, or to  
be agreeable thereto, is a suitable Epitome  
of our present Constitutions. So that those  
who from the Difference of the *Rule for  
Easter* here, and in our present Copies, of  
which hereafter more particularly, do con-  
clude them *not the same*, ought also to con-  
clude that the first Epistle of *John* in the  
Original, nay in our present Greek Manu-  
scripts, and that in our Latin and English  
Bibles are *not the same Book* ; because of  
the modern Insertion of the *Three Witnesses  
in Heaven*, in the later, which do not ap-  
pear in the former Copies. For as to the  
Difference sometimes in the very Words  
here quoted, from those in our present Co-  
pies, 'tis rather an Argument that these  
were Books of the most frequent Use and  
sacred Authority, and so quoted frequently  
*by Memory*, as the Scriptures often are by  
the Antients, and particularly by *Epipha-  
nius*, without the Consultation of the Books  
themselves, and the exact transcribing of  
the

c. 5, *infra.*

the Citations *verbatim* therefrom. (3) Note that here is the *first* Hint, nay almost the *only one* that I know of in all the Eastern Parts, or genuine Antiquity of some *doubt* made in the Church about the Authority of these Constitutions in general; whether they were *really Apostolical*, ἔσθη μὲ τῶν πολλοῖς ἐν ἀμφιθέλω, *being doubted of by many*, says *Epiphanius*; tho' not by himself; as appears by what follows. Yet need we not much wonder that the Body of the unlearned Orthodox, when these Constitutions were first published, and most probably by the Arians against the Orthodox, were *surpris'd*, at them, and *doubted* about them. 'Tis rather a certain Demonstration of their *undoubted* Authority, that when they were first publish'd, and were so little favorable to the prevailing Doctrines and Practices, that yet the very unlearned Orthodox did at first not *reject*, but only *doubt* of their Authority; that all the Learned Orthodox as well as *Arian*, never so much as doubted of the same; but ever own'd their sacred Nature and Divine Authority to be *indisputable*; that in a little time all those Suspicions or Doubts wore off, and appear'd no more among any Christians; and that when afterward the Orthodox became sensible that they favor'd the Arians, they still never pretended to question their genuine *Authority*, but only suppos'd without all imagi-

imaginable reason, that they were interpolated by the Hereticks. (4) Note that tho' *Epiphanius* own these Constitutions, the true *Rule of Faith*, as well as *Præctice*; and that no part of them was in the least disagreeable to the Truth of our Religion; nay and says that his Epitome of *Christian Faith*, as well as *Præctice*, should be *according to these Constitutions*; yet when he comes to his Account of the Orthodox or Athanasian Faith, he is forc'd to *drop* them, without one plain Citation or Reference: Whereas in his Account of their *Præctice*, he generally does directly follow them, and as directly quotes them. Which remarkable Difference in *Epiphanius* confirms the genuine Reading in that case of our present Copies; and shews that as the publick *Præctices* and *Discipline* of the Church in his Days were not much alter'd from the Appointments in the Apostles Constitutions, so that its Faith was very different from the same; as it plainly appears to be at this day. (5) Note how unjustly the *Audians* are esteem'd *Hereticks* by *Epiphanius*; when he owns that they had little or nothing to be objected against them, but that when they perceiv'd the present Church had broken the Apostles express Rule for the Observation of *Easter*, own'd for such by the Orthodox themselves, they durst not venture to comply with them in such their

Alte-

Alteration and Disobedience ; but preserv'd the Original Rule and Practice in that matter. If this be *Heresy*, to keep as close as possible to the Commands of our Lord by his holy Apostles, I do not well know what is Christianity.

N. B. What the following Words of *Ambrose* Bishop of *Milan* do mean, unless they be applied to these secret Constitutions committed to the Bishops I cannot at all tell : So I shall set them down for the Consideration of the Learned. *Servemus igitur Præcepta Majorum, ne hæreditaria signacula, ausi rudis temeritate, violemus. Librum signatum illum Propheticum [Apoc. V.] non Seniores, non Potestates, non Angeli, non Archangeli aperire ausi sunt : Soli Christo explanandi ejus Prærogativa servata est. Librum Sacerdotalem quis nostrum resignare audeat, signatum à Confessoribus, & multorum jam martyrio consecratum ? Quem qui resignare coacti sunt, postea tamen damnata fraude signarunt ; qui violare non ausi sunt Confessores & Martyres extiterunt.*

*Ambros.*  
*De Fide*  
*Ad Grati-*  
*an. Imp.*  
*L. iii*

*About*  
*A. D. 400*

XXXVII. The next Witness which I shall produce for the sacred Authority of these Constitutions, and with which I shall shut up this Fourth Century, shall be the famous *Chrystom*, once Presbyter of the Apostolical Church of *Antioch*, and living after the Publication of the same also. His Works indeed are so voluminous ; and, by what



what Trial I have made, so full of Passages to our present purpose, that I should make a New Volume if I should attempt to collect them all in this place. I shall therefore, for example sake, take one small Part of his Works, perhaps not much above the Hundredth Part, and select the principal Citations and References thence; and with one or Two more Passages by the by, exhibit them alone to the Reader on this occasion: Leaving the rest of the Works of this noble Author himself to their own farther perusal and Observation at their leisure. The Treatise which I shall here pitch upon shall be that eminent one *ὑπὲρ ἱερωσύνης*, *De Sacerdotio*, lately publish'd at *Cambridge* in a distinct Volume by the Learned and Pious Mr. *Hughes* Fellow of *Jesus College*, since deceas'd; wherein we meet with these Passages for our present purpose.

*Chrysoptom ὑπὲρ ἱερωσύνης.*

*Constitutions.*

*L. ii, p. 42*

Καίτοι γ' ἐνῆν εἰπεῖν πρὸς αὐτὸν [πέτρῳ] εἰ φιλεῖς μενητεῖαν ἀσκή, χαμβνίαν, ἀχρυπνίας ζωόντες, πρὸς ἵστασ τῆς ἀδικεργῶν, γίνε ὀρφανοῖς ὡς πατήρ, ἔ ἀντὶ ἀνδρός τῆ μητει αὐτῆς.

*L. v. c. 18. p. 322*

*Ebid.*

Ὅταν δὲ ἐκκλησίας πρῶσθιναι δέη, ἔ ψυχῶν ἐπιμέλῃαν

*L. ii, c. 27, f. 240, L. iii, c. 9, 10, f. 282, 284*

πιρδιδυῖαι τούτων, πᾶσα  
 μὲν ἡ γυναικεία φύσις παρα-  
 χωρείτω τῷ μεγάλῳ τῷ φράσ-  
 ματι.

p. 45, 6c.

Πρόβατα, λύκοι, ποιμνη,  
 ποιμνιον λογικόν, νοσήματα,  
 τραῦμα, ἰατρεία, καῦσαι, τε-  
 μείν, ποιμνῶ, λόχοι, σιδήρη  
 δίκλω, τέμνοντες, ἀποτομία,  
 φεικτόπειν, κ.τ.λ. Vid. p. 172.

Passim.

p. 52

Χρὴ τοίνυν μηδὲν τέτων  
 ἀνεξέταστον ἀφείναι, ἀλλὰ  
 πάντα διεροῦνησάμενον ἀκρι-  
 βῶς καταλλήλως τὰ παρ' ἑαυ-  
 τῷ προσάγειν τ' ἰερώμενον,  
 ἵνα μὴ μάταια αὐτῷ γίνηται  
 ἢ ἀεθλῆ. Οὐκ ἔν τέτῳ δὲ  
 μόνον, ἀλλὰ καὶ ἐν τῷ τὰ ἀπερ-  
 ῖρημένα τῆς ἐκκλησίας μέλη  
 σιωπάειν πολλά ἔδοι τις ἂν αὐ-  
 τὸν ἔχοντα φράσμα, κ.τ.λ.

L. ii, passim.

p. 52, 54

Ὁ μὲν γὰρ ἑαυτὸν ἀσκῶν εἰς  
 ἑαυτὸν μόνον φείσασσι τὴν  
 ἀφέλειαν· τὸ δὲ τῆς ποιμνι-  
 κῆς κέρδος εἰς ἅπαντα διαβεί-  
 νει τ' λαόν.

L. ii, c. 18, p. 226

L. iii, p. 74

Ἰερουσαλὴς ὅ παρεκκεμήνης,  
 ἢ τούτων ἀνωτέρω βασιλείας  
 ἔστηκεν ὅσον πνύματι καὶ ἀφ-  
 ἠὲ τὸ μέσον. Episcoporum  
 à Clero & Populo Electio  
 Vid. p. 96, 98. 116, &c.

L. ii, c. 34, p. 244

p. 78

Ὅταν

L. viii, c. 4, p. 390, 391

Cap. IV. Apostolical Constitutions. 607

p. 80

Ὅταν γὰρ ἴδῃς τὸ κέριον  
πεδυμένον, καὶ κέριον, καὶ  
τὸ ἱερεὺς ἐφωστω τῷ σώματι,  
καὶ ἐποχόμενον, καὶ πάντας  
ἐκείνῳ τῷ τιμῶ φοινισμέ-  
νῳ αἵματι, κ. τ. λ.

L. viii, c. 12, 13, p.  
398-406

p. 82

Ἔσκει γὰρ ἱερός, ἔως ἄρα  
ταφέρων, ἀλλὰ τὸ πνεῦμα τὸ  
ἅγιον, καὶ τὴν ἱερωσίαν ἐπι-  
πολὺ ποιῆσθαι, κ. τ. λ. Vid.  
pag. 114. prius.

The Priest Pray'd for  
the Descent of the Ho-  
ly Ghost at the Eucha-  
rist, and that in a long  
Prayer; in Justin Mar-  
tyrs very Expression con-  
cerning the Eucharistical  
Prayer in the Constitutions.

Ibid. &c.

Potestas ligandi & sol-  
vendi.

Passim in L. ii

p. 84, 86

Οὗτοι γάρ εἰσιν οὗτοι οἱ τῶς  
πνευματικῆς πνεύματι ὡδί-  
νας, καὶ τὸ εἶναι τὸ βαπτισμα-  
τὸ ἐπιτελεῖντες τῶν εἰ-  
πέτων ἐνδύματα τὸ χερσὶν,  
ἔστωσαν ἀπὸ τῶν τῶν  
δεῦ, μέλη γινώσκοντες τῆς μα-  
καρίας ἐκείνης κεφαλῆς ὡσεὶ  
ἡμῶν ὅτι ἀρχόντων μόνον, ὅτι  
βασιλέων φοβεῖται, ἀλλὰ καὶ  
πατέρων τιμώτεροι δικαιοῦς  
ἀν εἶεν· οἱ μὲν γὰρ εἰς αἵματων  
καὶ ἐκ δειλήματῶν σαρκὸς ἐγγί-  
νησθαι, οἱ δὲ τὸ ἐκ τῶν δεῦ γί-  
νήσεως ἡμῶν εἶσιν αἵτις, τῆς  
μακαρίας παλιγγενεσίας ἐκεί-  
της, τὸ ἐλευθερίας τῆς ἀλη-  
θείας, ἔστωσαν ἡμῶν ὑποδε-  
τίας. Vid. p. 88.

L. ii, c. 33, 34, p. 241,  
245

De Baptismo passim.

- p. 86 Ὡσε οἱ ἀγαθῶν ὑποφρονήσαντες  
πολλῶ κ' τῶν ἀγαθῶν ἰαδῶν  
εἶεν διαγέστοι, & μαζὶ  
ἀξιοί τιμωρίας.
- p. 96 Ὁ μὲ γ' εἰς τὸ νόμος αὐ-  
τῆς [γυναικῶν] τῆς ἐξέω-  
σε τ' ἀειτεργίας, κ. τ. λ.
- p. 104, & c. The Qualifications of a  
Bishop. *Vid.* p. 126.
- p. 114, & c. Tyranni & Sacerdotes  
mali.
- p. 126 The Church - compar'd  
to a Ship, & c.
- p. 128, & c. Βάλει οὖν ἐπὶ τὴν τῶν γη-  
ρῶν πορτασίαν ἱερῶν πορτε-  
ρον, ἢ τῶν τῶν παρδένων  
κινδερνίαν, ἢ τῶν δικαστικῶ  
μέρες τῶν δυσχέρειαν. κ' γ' ἐφ'  
ἐκείνῃς τέτων ἀφροερος ἢ φρονή-  
σις. *prolixè.*
- p. 134, & c. Τὰς δὲ τῶν ξένων ὑποδο-  
χὰς, κ' πᾶς τῶν ἀδενέντῶν  
θεραπείας πύσης μὲ οἶε δ' εἰδῶς  
χρημάτων δαπάνης, πύσης δὲ  
τῆς τῶν ὀψατέντων ἀκρεβείας  
τε κ' σωέσεως, κ. τ. λ.
- p. 136, & c. The Qualifications and  
Vices of Virgins, and Wi-  
dows; and the Bishops  
Duty about them.
- p. 142, & c. The Bishops Duty in  
the Judicature.

L. ii, c. 27, p. 140 L. vi,  
c. 1, & c. p. 330, & c.

Prin.

L. ii, *passim.*

L. viii, c. 1, 2. p. 387;  
— 390

L. ii, c. 57, p. 260, & c.

L. ii, *passim* : & *alibi.*

L. ii, *passim* : & *alibi.*

L. iii, *passim.* L. iv, c. 14.  
p. 299

L. ii, *passim*

# Cap. IV. Apostolical Constitutions. 609

p. 154, 6<sup>o</sup>. A Bishop elected not to refuse that Office.

Cap. 37

p. 164, 6<sup>o</sup>. Great Examination necessary for the Choice of a Bishop.

L. viii, c. 4, p. 370, 391

p. 176, 177 Gentiles, Jews, Heretics, the three grand Enemies of Christianity.

L. ii, c. 60, 61, 62, p. 268, 269, 270, 271  
L. vi, c. 18, p. 348, 359  
62

p. 194 Καὶ ἡδὲ οὗτ' ὁ πελωγῆ. Ἡ διδασκαλία ὅτι ἂν καὶ οἱ ὧν πράξεις καὶ οἱ ὧν λέγῃσι τῆς μακροθυμίας ἐνάγκῃσι πρὸς τὸ μακρότερον βίον, ὃν ὁ Χριστὸς διετάξατο ἢ ἡδ' ἀρκεῖ τὸ ποιῆν πρὸς τὸ διδάσκειν, κ. τ. λ.

Διδασκαλία. ἢ διὰ ταξίς, Two Names of the Constitutions.

Ezek. 34. Of the Shepherds blowing the Trumpet.

L. ii, c. 6, p. 217

p. 232, 234 Τὸν ἡδὲ ὑπερ' ὅλης τῆς πόλεως, καὶ πὶ λέγω πόλεως; πάσης μὲν ἔν τῆς οἰκουμένης παρεσβόντα, καὶ δεόμενον τῆς ἀπάντων ἀμαρτίας ἰλεων γενέσθαι τὸν Θεόν ἢ τῶν ζώντων μόνον ἀλλὰ καὶ τῶν ἀπελθόντων, ὁποῖον πᾶσι ἐστὶν Χρῆς;

L. viii, passim.

L. viii, c. 12, p. 403, c. 13, p. 404, c. 41 — 44  
p. 418, 419, 420

p. 234, 6<sup>o</sup>. Δεῦρο ἡδὲ τῆς ἀπανταχῆ πολέμου δεδιῦσαι, λυδιῦσαι τῆς παραχῆς, εἰρήνην, ἀετιμίαν, πάντων τῶν ἐκείτω κατ' ὄψικεμένων, καὶ ἰδίᾳ καὶ

L. viii, passim.

Ἐπισημασθέντες αὐτῶν ἀποδο-  
μενὰ. — ὅτι ἂν δὲ καὶ τὸ  
πνεῦμα τὸ ἅγιον καὶ ἡ  
φρονοῦσάντων ἐπιτιμῶσι δούλοισι,  
κ. τ. λ.

Ἔστι καὶ ὁ Ἰεζεκιήλ διδάξαι  
Βελόμην Θ., διτίθειν ἀπ' ἄλλή-  
λων πλὴν τῆς κείων καὶ πλὴν τῆς  
ἑσθλάτων κείων.

L. ii, c. 18, 19, p. 227

Orat. 2

Ὁ [Ἰουδαῖος Θ.] μηδὲ νόμον  
ἀναγκασάσκειν ἔξω τῆς ὄψεως τῆς  
οἰκείων Συγγρημέλων Θ.

L. vi, c. 25, p. 354

Homil. in  
Philip. Op.  
Tom. vi, p.  
32

Ἐαὐτα ὀνομαζέσθαι ὑπὸ  
τῆς ἀποστόλων, πὸ ἑστὶ τῆς  
φρικτῆς μυστηρίων μυστικῶν  
ζινεθῶν τῆς ἀπελθόντων. Vid.  
Homil. lxxix. Tom. I. p. 855.

L. viii, c. 12, p. 403, 6-  
13, p. 404

p. 147, 148,  
p. 145.

These Citations or Allusions from so  
small a Part of the Works of *Chrysoptom* ;  
especially considering how scrupulously nice  
he was in concealing the secret and mysti-  
cal Parts of our Religion from the publick,  
of which before, do shew plainly that he  
was mightily vers'd in these Apostolical  
Constitutions. Nay indeed, this whole  
Treatise of the *Priesthood* is mainly built up-  
on, and deriv'd from the same Constitutions ;  
as will easily appear to any one that  
nicely compares them together. Nor in-  
deed would he or the rest of the Antients  
have ventur'd, I believe, to speak such  
great things of the Power of Bishops and  
have

## Cap. IV. *Apostolical Constitutions.* 611

Dignity of the Priesthood, as they every where do, had not the Apostles gone before them therein in these sacred Constitutions.

*N. B.* Having now alludg'd Testimonies and References, abundantly sufficient for my present purpose, in all the Four earliest Centuries of Christianity, about a Thousand in number, I shall hereafter shorten my Enquiries, and ease the Reader's Patience in those that follow; contenting my self with a few that readily come to hand in all these later and less considerable Ages of *Christianity*; or rather, to speak properly of *Antichristianism*. For so I may well call them when these Sacred and Divine Laws of the Gospel, the grand Rules and Standards of Christianity in all its purer and earlier Ages, were in a manner lost and dropt among us; especially among the Latins; and when human Authority, whether Ecclesiastical or Secular, and Scholastick Reasonings govern'd the Church of Christ in their stead.

### *Century V.*

XXXVIII. The next Witness which I shall produce for the Sacred Authority of these Constitutions, particularly of the later Paschal Rule therein, as belonging to the Copy of his Church in his time, is *Cyri*l Bishop of *Alexandria*, an Apostolical Church; and his Testimony is the more to be regarded because he liv'd after the Book it self was, in some Parts at least, without Dispute be-

*About*  
*A. D. 420*

come publick ; and yet he refers to it still by the very same Names which had all along been us'd while it was conceal'd in the *Archives* ; which Names are therefore a plain Key to the Antient Language ; and so assure us that such general Words did then denote a particular Book ; as well as the like general Expression, *The whole Duty of Man*, certainly does among us at this day. For this Bishop of *Alexandria*, to the Care of which Church the fixing of *Easter* every Year, according to the later Rule in the Constitutions, was recommended after the Council of *Nice*, has no fewer than Twenty Nine anniversary Homilies concerning *Easter* : At the conclusion whereof he specifies the time of the keeping of *Easter* for so many several following Years. In these Determinations of *Easter* he directly refers to the Apostolical Constitutions, and the present Rules therein contain'd ; and does it in such Variety of Phrases, as gives mighty Light to this Matter. Thrice his Expression is, κατὰ τὸ ἔθνος. Once, κατὰ τὰς ἀναγγελικὰς ἑξατάξεις. Five Times, κατὰ τὴν ἀναγγελικὴν παράδοσιν. Thrice, κατὰ τὰς ἀποστολικὰς παραδόσεις. Once, ὡς τὸ ἀναγγελικὸν ἑξατάξιον κήρυγμα. Nine Times, κατὰ τὸ ἀναγγελικὸν κήρυγμα. Once, κατὰ τὸ ἀναγγελικὸν βιβλίον. Twice, κατὰ ἀναγγελικὰς παραδόσεις. And Twice, κατὰ τὰ ἀναγγελικὰ κήρυγματα. These Phrases are so very plain, and in a case so wholly

Cytil.  
Alex. D.  
Epi. Palen.  
Homil. 30



wholly remote from any Directions in the ordinary Writings of the Apostles, that they deserve the greatest regard possible in the present Case ; and withal shew that the modern Rule was then inserted into the Constitutions.

XXXIX. The next Witnesses I shall here produce for the Sacred Authority of these Constitutions, especially the Liturgick Parts, shall be the Antient Liturgies ascrib'd to *James*, to *Mark*, to *Peter*, to *Basil*, and to *Chrysofom* ; together with the Testimonies of *Proclus* Bishop of *Constantinople*, and of the Sixth General Council relating to this matter. I shall first set down the general Testimonies, and then compare the Liturgy in the Constitutions with those above mention'd, and that in the most solemn Office of the Consecration of the Eucharist : I mean this for brevity and by way of Specimen only ; and after all shall make some Observations from the same comparison.

*Proclus's* words are these, Πολλοὶ μὲν τινες καὶ ἄλλοι τῆς τῶν ἱερῶν ἀποστόλων Ἀγαθεξαρτύων θεοὶ De Tradit. πτωχῆς καὶ διδάσκαλοι τῆς ἐκκλησίας τῶν τῆς μω- Divin. θικῆς λειτουργίας ἐκ δεσφῶν ἐγγράφως καταλιποῦτες, p. 580, 581. τῆς ἐκκλησίας παρεδώκεσιν· ἐξ ὧν δὲ πρῶτον εἶποι About καὶ ἀγαρυβιοὶ τυγχάνουσιν, ὅ, τε μακάριον κληρονομή, A. D. 440 ὅ τε κρυφαίως τῆς ἀποστόλων μεθῆτης ἔδιδουχο, ἀπὸ τῆς ἱερῶν ἀποστόλων ὑπαγορεύσαντων, καὶ ὁ δεῖν ἰακωβῶν, ὁ τῆς ἱεροσολυμίτων ἐκκλησίας ἔκλειρον λαχῶν, ἔχοντες πρῶτον ἐπίσκοπον ὑπὸ

τῷ πρῶτῳ καὶ μεγάλῃ ἀρχιερέως Χριστῷ τῷ Θεῷ καὶ πατρὶσι. ὁ δὲ μέγας βασιλεὺς μὲν ταῦτα — ζῶντων — ἐκλήπτων ἐπιτομώτερον παρέδωκε λέγειν. μὲν τὴν εἰς ἕραν ἐκάλειψεν τῷ σωτήρι ἡμῶν, οἱ ἀποστολοὶ, καὶ τῷ εἰς τὴν οἰκουμένην πᾶσι δόξα παρθεῖν, ὁμοθυμαδὸν ἐκκλησίαι εἰς προσάχαις παρημερίαι ἐπέβησαν, καὶ τὴν τῷ δεσποτικῷ ζώματι μυστικὴν ἱερωτικὴν ἑραμύδιον εὐρηκότες, διεξοδικώτατα αὐτῷ ἦδον. — ἔτι τοῦτων τοίνυν τῷ ἐπιφοίτησιν τῷ ἀγίῳ πνεύματι προσεδέχων, ὅπως τῇ αὐτῆς δειῆς παρθεῖν τῷ προσκείμενον εἰς ἱερωτικὴν ἄρτον καὶ οἶνον ὑδατι μεμιχμένον αὐτῷ ἐκείνο τὸ σῶμα καὶ αἷμα τῷ σωτήρι ἡμῶν Ἰησοῦ Χριστῷ διπλοῦν τε, καὶ ἀναδείξῃ. — διὸ καὶ ὁ δεῖος βασιλεὺς, ἀεραπύμπικῃ τῷ μελιδῶ ρεώματι, ἐπιτομώτερον ζῶντων ἀπαγγέλλει. μετ' ἐποὶ πολὺ δὲ πᾶν ὁ ἡμῶν πατήρ, ὁ πᾶν γλώτῃ χρυσοῦς ἰωάννης, — καὶ τὰ πολλὰ ἐπέταξε καὶ ζῶντων πλεονεχθεῖν, ἵνα μὴ καὶ μικρὸν οἱ ἀνθρώποι. — οὗτος ταύτης ἀποστολικῆς καὶ δεῖης ἀρχαιότητος ἀφιστῶν. So far Proclus. Now hear the sixth general Council in Trullo: Καὶ γὰρ καὶ ἡμεῖς, οἱ ἐκείνοι Χριστῷ τῷ Θεῷ ἡμῶν ἀδελφοὶ τῆς ἐκκλησίας ἐκκλησίας πρῶτον τὸν δεῖον ἀρεσιβίον, καὶ βασιλεὺς. — ἐγγράφως τὴν μυστικὴν ἡμῶν ἱερωτικὴν ἀρχαιότητες, ἔτι πλεονεχθεῖν τῷ δεῖῳ λατρυγίᾳ ἐξ ὑδατῶν καὶ οἶνου τὸ ἱερωτικὸν ἐκδέχασθαι.

Con. 32  
 Anst.  
 2. D. 680

The Offices of Consecration of the Eucharist follow; and first the Original Standard in the Constitutions.

L. viii, c.  
 402,  
 403

Μεμιχθέντι τοίνυν τῷ πᾶσι αὐτῷ, καὶ τῷ δακτύλῳ,

νάτε, κὶ τῆς ἐκ νεκρῶν ἀναστάσεως, κὶ τῆς εἰς ἕραν-  
 νὸς ἐπαρόδου, κὶ τῆς μελλούσης αὐτῆ δούτιεας παρευ-  
 σίας, ἐν ἣ ἔρχεται μὲν δόξης κὶ δυνάμεως κελίαι  
 ζῶντας κὶ νεκρῶς, κὶ ἀποδέναι ἐκείτω κὶ τὰ ἔργα  
 αὐτῆ, προσφέρουσί σοι, τὰ βασιλεῖ, κὶ Θεῶ, κὶ  
 πῶ αὐτῆ δὲξίξιν, τὸ ἄρτον τῆτον, κὶ τὸ ποτήριον  
 τῆτο. Ἐρχεῖσθε ἐνέσ σοι δι' αὐτῆ ἐφ' οἷς κατηξίωσας  
 ἡμεῖς ἐσάναι ἐνώπιόν σε, κὶ ἱερατεύειν σοι. κὶ ἀξίω-  
 μῶ σε, ὅπως ἐμμερῶς ἐπιβλέψῃς ἐπὶ τὰ προσεί-  
 μῃα δῶρα ταῦτα ἐνώπιόν σε, σὺ ὁ ἀνεκδοὺς Θεός,  
 κὶ ἐκδοκίσης ἐπ' αὐταῖς, εἰς τιμὴν τῆ Χειρῆ σε, κὶ  
 καταπέμψῃς τὸ ἀγιόν σε πνεύμα. Ἐπὶ πῶ ἐυσίαν  
 ταύτῃ, τὸ μάρτυρα τῆς πειδημάτων τῆ κωρίε Ἰη-  
 σοῦ, ὅπως ἀποφήνη τὸ ἄρτον τῆτον σῶμα τῆ Χειρῆ  
 σε, κὶ τὸ ποτήριον τῆτο αἷμα τῆ Χειρῆ σε,  
 ἵνα οἱ μεταλαβόντες αὐτῆ βεβαιωθῶσι παρὲς ἐν-  
 σέβειαν, ἀφέσεως ἀμάρτημάτων τύχῃσι, τῆ δὲξί-  
 λου κὶ τῆς πλάτης αὐτῆ ῥυθῶσι, πνεύματι ἀγίῳ  
 πληρωθῶσι, ἀξίοι τῆ Χειρῆ σε ἡλίαν, ζωῆς  
 αἰώνιου τύχῃσι, εὖ κατεμάχρηται αὐτοῖς, δέουσα  
 παντοκράτωρ.

Now follows the like form of Consecra-  
 tion, so far as it is parallel with the former,  
 out of the Liturgy ascrib'd to James, in  
 these words.

Μεμνημένοι ἐν κὶ ἡμεῖς οἱ ἀμάρτωλοι τῆς ζωῆς Bibliothecae  
 ποιῶν αὐτῆ πειδημάτων, τῆ σωτηρίας σου, κὶ Patr. Con.  
 δανάτου, κὶ τῆς ταφῆς, κὶ τῆς τελευτῆς ἐκ νεκρῶν 2, p. 1415  
 ἀναστάσεως, κὶ τῆς εἰς ἕραννὸς ἀρόδου, κὶ τῆς ἐκ δεξιῶν  
 σε τῆ Θεῶ κὶ πατρὸς καθεδράς, κὶ τῆς δούτιεας  
 ἐκδοξῆς κὶ φοβεραῆς αὐτῆ παρουσίας, ὅταν ἔλθῃ μὲν  
 δόξης κελίαι ζῶντας κὶ νεκρῶς, ὅταν μέλλῃ ἀποδι-

δόναι ἐκείτω κ' τὰ ἔργα αὐτῶ, προσφέρῃς σοι, δέσποτα, τὴν φοβερὴν ταύτην καὶ ἀνάμακτον δύσταν. — ἐλέησον ἡμᾶς ὁ Θεὸς κ' τὸ μέγα ἐλεός σου, καὶ ἐξαπίσειλον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δώρα ταῦτα τὸ σπεδμά σου πανάγιον. — ἀπὸ τοῦ σπεδμά σου τὸ πανάγιον κατὰ τέμψον, δέσποτα, ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα ἅγια δώρα ταῦτα, — ἵνα ἐπιφοιτήῃ τῇ ἀγία καὶ ἀγαθὴ καὶ ἐκδόξου ἀντιθέ παρουσία, ἀγάπη, καὶ ποιήσῃ τ' ἡμᾶς τῶν τῶν σῶμα ἅγιον τῶ Χριστῶ σου, — καὶ τὸ πύθελον τῶ σῶμα ἅγιον τῶ Χριστῶ σου, ἵνα ἡμῶν πᾶσι τοῖς ἐκ αὐτῶν κερταλαμβάνουσιν εἰς ἄετιν ἀμνηστῶν, καὶ εἰς ζωὴν αἰώνιον, εἰς ἀγαθὸν ψυχῶν, καὶ σωτηρίαν, καὶ κερταφορίαν ἔργων ἀγαθῶν.

Next follows, in the same manner, the form of Consecration from the Liturgy ascribed to Mark, in these words.

p. 37. 38

Τὸν δόναται, δέσποτα, ὡς πάντοτε, ἐπικράνεις βασιλεὺς τῶ μνησθῆναι σου ἡμῶν, κερτα δὲ καὶ Θεὸς ἐ σωτῆρ Θεὸς ἡμῶν Ἰησοῦ Χριστῶ καταργηλῶντες, καὶ τ' περιήμερον καὶ κερταεῖαν αὐτῶ ἐκ κερτῶν ἀνάγειν ἐμνησθῆναι, καὶ τὴν εἰς ἔρανης ἀνάληψιν ἐμνησθῆναι, καὶ τὴν ἐκ ἐξῆναι σου ὁ Θεὸς καὶ πατερός κερταδὲ σου, καὶ τὴν δευτέρην καὶ φερτατὴν καὶ φοβερὴν αὐτῶ κερταεῖαν ἀπεκδεχόμενοι, ἐν ἡ μάλαι ἐρχομεν κερταεῖαν ζωῆς καὶ κερταεῖαν ἐν δικαιοσύνη, καὶ ἀποδῶναι σοι, ὡς ὁ Θεὸς ἡμῶν τὸ σὺ ἐκ τῶν ὅλων δώρων κερταεῖαν ἐνώπιόν σου, καὶ ὁδομαδίαι, καὶ ἀμνησθῆναι σου, φιλάνθρωπε, ἀγαθε, ἐξαπίσειλον ἐξ ὑψῶς ἀγία σου, ἐξ ἐπιμε κερταεῖαν σου, ἐκ τῶν ἀπεκδεχόμενοι κερταεῖαν σου αὐτὴν τὸν κερταεῖαν, τὸ κερταεῖαν τῶ ἀληθείας, τὸν ὅγιον, τὸν κερταεῖαν, ὁ ζωα-

ζωοποιόν.—ἐπι ᾧ ἐφ' ἡμᾶς, καὶ ἐπὶ τὰς ἄρτας τέτες, καὶ ἐπὶ τῷ ποτήριον αὐτῶν τὸ πνεῦμα σου τὸ ἅγιον, ἵνα αὐτὰ ἀγιάσῃ, καὶ τελειώσῃ,—καὶ ποιήσῃ τὸν μὲν ἄρτον σώμα, —τῷ ᾧ ποτήριον αἷμα τῆς κενῆς διαδουκῆς αὐτῆς, τῷ κρείς καὶ Θεῷ καὶ πατρὶος καὶ παμβασιλέως ἡμῶν ἰησοῦ χριστοῦ — ἵνα γένωνται πᾶσιν ἡμῖν, τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν, εἰς πίσην, εἰς ἔηψαν, εἰς ἰάσην, εἰς σωφροσύνην, εἰς ἀγιασμόν, εἰς ἐπανένεωσιν ψυχῆς, σώματος, καὶ πνεύματος, εἰς κληρονομίαν μακαριότητος ζωῆς αἰώνης καὶ ἀφθαρσίας, εἰς δοξολογίαν τῷ παναγίῳ σου ὀνόματι, εἰς ἀφεσιν ἁμαρτιῶν. κ. τ. λ.

Now follows, in like manner, the same Office from the Liturgy ascrib'd to *Peter*, in these Words.

Ὁσὲν μνημονεύοντες, κώρει, ἡμῶν, οἱ σοὶ δεῖξι, p. 121  
ἀλλὰ καὶ ὁ λαὸς ὁ ἅγιος τῷ χριστῷ σου, τῷ κρείς καὶ Θεῷ, τῷ τε μακαρίῳ πατρὶ, καὶ μὴν καὶ τῆς ἐκ τῷ ἁδὲ ἐγήρτωσε, ἀλλὰ καὶ τῆς εἰς ἕραν ἐνδόξῃ ἀναβάσει,—τῶ σοὶ ἐκ τῶν ὅσων προσφέρωμεν τῇ πρῶτῃ μεγαλοσύνη σου, ἐκ τῶν ὅσων δωρεῶν καὶ χρισμοῦ τῶν δυοῖν καρδιῶν, δυοῖν ἀγίαν, δυοῖν ἀμωμον, ἄρτον ἅγιον ζωῆς αἰώνης, καὶ ποτήριον σωτηρίας ἀέννης, ὑπὲρ ὧν ἴλασθαι καὶ εὐιλιάτω προσώτω ὑποκένειν καρπιξιώσε. κ. τ. λ.

Now follows, in like manner, the same Office from the Liturgy Ascrib'd to *Basil*, in these Words.

Μεμνημένοι σου, δεσποτα, καὶ ἡμεῖς τῶν σωτηριῶν. 51, 52  
αὐτῆ παθημάτων, τῷ ζωοποιῶ σαυρῷ, τῆς τε κληρονομίας σου, τῆς ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς ἕραν ἀνάστα, τῆς ἐκ δεξιῶν σου τῷ Θεῷ καὶ πατρὶ κα-

δοξασας,

δέδρας, κὶ τῆς ἐνδόξου κὶ φαβεραῖς αὐτῆ παρυσίας, τὰ αὐτὰ ἐκ τῆς ὧν τοῖ προσφέρουτες κτ' πάντα κὶ δὲ πάντα — δὲ τὸτο, δέσποτα πανάγιο, κὶ ἡμεῖς οἱ ἀμάρτωλοι κὶ ἀνάξιοι δ' ἐλπίσε, οἱ καταξιοθέντες λειτουργεῖν τῷ ἁγίῳ σε δυσιασχεῖω, κὶ δὲ τὰς δικαιοσύνας ἡμῶν, ἔ γδ' ἐπιήσασθαι π' ἀγαθὸν ὅτι τ' ἡμῶν, ἀλλὰ δὲ τὰ ἐλέη σε, κὶ τὲς οἰκτιρμὰς σε, ἔς δ' ἐξέχεας πλεονείως ἐφ' ἡμῶν, διαρρήντες προσεγγίζουμην τῷ ἁγίῳ σε δυσιασχεῖω, κὶ προσθέντες τῷ ἀντίτυπα τ' ἁγίῳ σώματι, κὶ αἰματι, τ' Χριστῷ σε, σὲ θεόμεντα, καὶ σε ὡρακαλεῖμην, ἁγίῳ αγίων, ἐνδοξία τ' σῆς ἀγαθότητι, ἐλθεῖν τὸ πνεῦμα σε τὸ ἅγιον ἐφ' ἡμῶν, κὶ ὅτι τὰ προκείμενα δῶρα ταῦτα, κὶ ἐυλογῆσαι αὐτὰ, κὶ ἁγιασθαι, κὶ ἀναδέξασθαι, — τ' μὲν ἄρτον τῆτον αὐτὸ τὸ πρῶτον σῶμα τ' κρείν, κὶ Θεῦ, κὶ σωτῆρι, ἡμῶν Ἰησοῦ Χριστῷ, — τὸ δὲ ποτήριον τῆτον αὐτὸ τὸ πρῶτον αἷμα τ' κρείν, κὶ Θεῦ, κὶ σωτῆρι, ἡμῶν Ἰησοῦ Χριστῷ.

Now follows, in like manner, the same Office from the Liturgy ascrib'd to *Chryso-stom*, in these words.

278, 79, 80 Μεμνημένοι τίνω τῆς σωτηρίας ταύτης ἐντυλῆς, κὶ πάντων τῶν ἑσπερ ἡμῶν γεγεννημένων, τ' σωτῆρ, τ' πάτερ, τ' κεινήμεν ἀνασάσσω, τ' εἰς ἐξάντες ἀναβάσσω, τῆς ἐκ δεξιῶν καθεδέδρας, τῆς ἐξουσίας κὶ ἐνδόξου πάλιν παρυσίας, τὰ αὐτὰ ἐκ τῆς ὧν τοῖ προσφέρουμην κτ' πάντα, κὶ διὰ πάντα. — ἐπ' προσφέρουμην σοι τῷ λογικῷ ταύτῳ κὶ ἀναίμακτον λατρείαν, κὶ ὡρακαλεῖμην, κὶ θεόμεντα, κὶ ἐπιήσασθαι, κατὰπεμψον τὸ πνεῦμα σε τὸ ἅγιον ἐφ' ἡμῶν, κὶ ὅτι τὰ προκείμενα δῶρα ταῦτα. — ποιήσον

ἡσιν ἢ μὴ ἄρτον τῆτον τίμον σῶμα ἢ Χριστῶ σε,  
 — τὸ ὃ ἐν τῷ ποτηρίῳ τέτρω τίμον ἄμα ἢ Χρι-  
 στῶ σε, — ὡσε γενέστω τοῖς μεταλαμβάνουσιν εἰς  
 νίψαν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κωνωνίαν  
 ἢ ἀγίῳ πνδύματι, εἰς βασιλείας ἑραῶν πλήρω-  
 μα, κ.τ.λ.

And that the Reader may see that those Alterations which all these Liturgies have receiv'd in later Ages, have still but more and more obscur'd and weaken'd that Original Likeness and Similitude which was between them, and that at first therefore they had a much nearer Resemblance; I shall here produce a Part of the Liturgy us'd by *Chrysostom*, not as taken out of that ascrib'd to him, but as collected by *Mr. Hales* of *Eaton* out of the Ethick Part of his own second Homily upon the second Epistle to the *Corinthians*, and extant in *Dr. Cave's Historia Literaria Vol. 2. p. 95, 96.* as follows.

Ἰαφ τῷ κατηχευμένων ἐκπινῶς δεηθῶμεν.  
 σῶμα καλῶς δεηθῶμεν ἵνα ὁ πανελεῆμων καὶ οἰκ-  
 τήμων Θεὸς ἐπακυστῇ τῷ δεήσεων αὐτῶ, ἵνα ἄξ-  
 νοίξη πᾶ ὧτα τῶ καρδιῶν αὐτῶ, ὡσε ἀκῦσαι ἃ  
 ὄφθαλμοῖς σοκ εἶδε, ἕς σοκ ἤκουσε, καὶ ἐπὶ καρδίαν  
 ἀνθρώπων σοκ ἀνέθη καὶ κατηχήση αὐτὸς ἢ λῶρον  
 τῆς ἀληθείας ἵνα καταπαείρη τὸ φόβον αὐτῶ ἐν  
 αὐτοῖς, καὶ βεβαιώση τὴν πίσιν αὐτῶ ἐν τῷ ἄξ-  
 νοίαι αὐτῶ ἵνα ἀποκαλύψη αὐτοῖς ἐναγγελίον τῆς  
 δικαιοσύνης ἵνα αὐτοῖς δοθῇ νῦν ἔνδοτον, σώφρονα  
 λογισμὸν, καὶ ἐνάρετον πολιτείαν, ἀπαρτίως τὰ  
 αὐτῶ νοεῖν, τὰ αὐτῶ φρονεῖν, τὰ αὐτῶ μελεεῖν,  
 ἐν

ἐν τῷ τόμῳ αὐτῷ καταγίνεσθαι ἡμέρας καὶ νυκτός  
 ἐπιεικτέστερον ὑπὲρ αὐτῶν ἀδελφολέσων, ἵνα  
 ἀγγέλοι αὐτοὺς ἀπὸ παντὸς πονηρίας καὶ ἀπόψεως ἐργασ-  
 ματοῦ, ἀπὸ παντὸς αμαρτήματος ἁβελουαίου, καὶ  
 πάσης ὑπερηφανείας ἔμπικεμένους ἵνα καταξιώσῃ  
 αὐτοὺς ἐν καρπῷ συνδέτω τῆς ἑτέρας παλιγγε-  
 νέσεως, τῆς ἀφέσεως τῶν ἀμαρτιῶν, ἢ ἐνδύματός  
 τῆς ἀφθαρσίας ἵνα ἐυλογησῇ τὰς εἰσόδους αὐτῶν,  
 καὶ τὰς ἐξόδους, πάντα τὸ βίον αὐτῶν, τὰς οἴκους  
 αὐτῶν, καὶ πᾶς οἰκειάς, τὰ τέκνα αὐτῶν ἵνα ἀυ-  
 ξήσῃ ἐυλογησῇ, καὶ εἰς μέτρον ἡλικίας ἀγαθῶν  
 σοφισῇ ἵνα καταδύνη αὐτοῖς πάντα τὰ προκεί-  
 μενα εἰς τὸ συμφέρον. [Tum Catechumenos  
*surgere jubet Sacerdos : deinde dicit,*] καὶ  
 ἀγγέλοι τῆς εἰρήνης αἰτήσαι τοὺς κατηχούμενους, εἰρη-  
 νικῶς ὑμῖν πάντα τὰ προκείμενα, εἰρηνικῶς τὴν  
 παρεσχῆ ἡμέραν καὶ πᾶσαι τὰς ἡμέρας τῆς ζωῆς  
 ὑμῶν αἰτήσαιδε χριστιανὰ ὑμῶν τὰ πλεονεκτήματα  
 τὰς τῷ ζῶντι Θεῷ, καὶ τῷ Χριστῷ αὐτῷ ἀγαθέ-  
 ρα. [Deinde Capita inclinare jubentur ; cla-  
*mantque omnes, Amen.*] A great part of  
 these Expressions and Rules are so exactly  
 taken from the Liturgy in the Eighth Book  
 of the Constitutions, that I shall not need to  
 cite the particular places to such as are suf-  
 ficiently vers'd therein. Nor need we desire  
 a much plainer Attestation to the same than  
 this is.

The foregoing remarkable Testimonies of  
*Proclus*, and of the Council in *Trullo*, which  
 ascribes the Antientest Liturgies to *Clement*  
 Bishop of *Rome*, and *James* Bishop of *Jeru-  
 salem* ;



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*salem*; to whom, and to whom alone the Constitution Liturgies are therein supposed to belong; and *Proclus's* ascribing the first Alterations of the same to *Basil* and *Chrysostom*, together with the now mention'd Liturgies themselves, as at present extant, tho' miserably interpolated, and even all the succeeding Liturgies to this very day, are all certain, standing, and evident Monuments of the genuine Authority of the Original Apostolical Gentile Liturgy in the Constitutions; since, as appears by the Specimens now given, and would more fully appear upon an intire Comparison, they are all ultimately deriv'd from the same, and contain, for the main, the very same Phrases, Petitions, Thanksgivings, Doxologies, Rubrics, and the like; only with those Additions, Abbreviations, Interpolations, Distinctions, and Corruptions which the Church gradually admitted upon the mighty Change in its Faith in the Days of *Athanasius*; which very Alterations are also not obscurely hinted at by *Basil* himself elsewhere, as then lately brought into the Church. This Matter is so evident to any who will compare these Liturgies with the parallel Branches in the Constitutions, that nothing but a kind of judicial Blindness could so long hide it from the Learned World. And as I before said concerning the Canons of the Ancient Councils Reference to the Apostolical

Canons,

*De Spir. S.*  
S. 629.  
p. 221.

Canons, so say I here of the Reference of these Liturgies to that in the Eighth Book of the Constitutions; that if after a due Examination and Comparison, the Reader be still dissatisfy'd in this matter, I must leave him to his own Opinion; as not pretending to satisfy him in any point whatsoever; nay scarcely in Mathematick Demonstrations themselves.

XL. The next Witness which I shall produce for the sacred Authority of these Constitutions shall be the Learned, but unknown Author of the *Questiones & Responsiones ad Orthodoxos*, among the Works of *Justin Martyr*. The Time of this Author is as uncertain as the Author himself; tho' 'tis more probable he was rather earlier than this Century, than that he was later. His Words are highly remarkable, as belonging to *Clement's* undoubted Epistle to the *Corinthians*, and particularly to that Part which is lost; and its direct Reference to and Citation of a famous Passage out of the same Constitutions. I mean unless we suppose that this Author mistook the Book which he transcrib'd from, and set down the Epistle of *Clement* to the *Corinthians* instead of the same *Clement's* Constitutions; which, if it be suppos'd, the Difference will not be very great; since then we must allow that this Learned Author himself expressly quoted the whole Passage out of the Constitutions themselves; and that as belonging

ging to no other than *Clement* himself also.

Hear his remarkable Words : 'Εἰ τ' ὑμεῖς παρ' ἑστέων  
 κειμένων, κειδὲ φαίνεσθαι γραφαὶ περιφωτιστῶν τε καὶ  
 ἀποστόλων, ἐπὶ οἷον τὸ πύργον, κειδὲ φαίνεσθαι ὁ  
 μακάριος κληῖνος ἐν τῇ ἐπιστολῇ κειδὲ φαίνεσθαι.  
Quaest. 74. p. 435, 436

Hear now the remarkable Words of the  
 Constitutions, most certainly here either pri-  
 marily or secondarily refer'd to. 'Εἰ οὖν ἔχουσιν  
 ἀξίως ἑλληνικῶν, ἀποστῆναι τῆς ἡμετέρας γραφῆς,  
L. v, c. 7, p. 306.  
 πιστωσάτω αὐτοὺς καὶ ἢ αὐτῶν περιφωτιστῶν  
 ἔτω πως αὐτοῖς λέγεσθαι καὶ λέξιν.

'Αλλ' ὅτι ἤδη πάντα τέφρα σποδόμενα γένηθ',  
 Καὶ ὡς κειδὲ Θεὸς ἀμειβεσθαι ὅτι ἀνῆψεν,  
 "Ὅσα καὶ σποδὶν αὐτὸς Θεὸς ἐκπαλιν ἀνδρῶν  
 Μορφώση, σῆση οὖν βροτῶν πάλιν ὡς πάλιν ἦεν.  
 Καὶ τότε δὴ κειδὲ ἔσαι, ἐφ' ἣν δικασθῆναι Θεὸς αὐτῶν  
 Κρίνων ἐκπαλιν κειδὲ ὅσοι δ' ἄπο δουλείῃσιν  
 ἤμῶν ἐν τῇ τῶν δ' αὐ- πάλιν γὰρ καλύψη.

Where we may note also that the Sibyl-  
 line Prophecies, even when relating to Sacred  
 and Divine Matters, are, by this Author's  
 Testimony, cited by *Clement* in his un-  
 doubted Epistle to the *Corinthians* from the  
 Apostolical Constitutions ; or at least cited  
 by this Author from the same *Clement* as  
 the Writer of the same Constitutions.

## Century VI.

N. B. The famous Testimony of *Joannes Antiochenus*, afterwards Bishop of *Constantinople*, as a Publisher of the 85 Apostolical Canons, and particularly of that last, wherein the whole Eight Books of these Constitutions are distinctly attested to under St. *Clement's* own hand, belongs to the first Part of this sixth Century, and is of the greatest Value and Authority in this Case.

See p. 294, & 376 *pr. us.* But because I have had occasion to mention this Attestation already, as well as that other

See p. 118, *pr. us.* eminent one of *Varadatus* also; as I have omitted the distinct Repetition of *Varadatus*, as a Witness in the *Fifth*, so shall I omit the Repetition of this Author, as a like Witness in this *Sixth* Century; without the least design of Disregard to Two such eminent and undeniable Testimonies, as they both afford in the Case before us.

XLI. The Next Witness which I shall here produce shall be an Egyptian, *Cosmas Judicopleustes*, no unlearned Author, tho' his Works have been but lately communicated to the Publick. His Words, which confirm the Appointments and Forms in the Constitutions, are these that follow.

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L. v, p. 201

Διὰ τῷτο καὶ ἡ ἐκκλησία  
 παρὰ δὸσιν ἔχει πανταχῶ μί-  
 αν προσκυῖναι τὰς χειρια-  
 νὰς πνύμα πκλῶ ἐπ' ἀνατο-  
 λῆς ποιῶσ τῷ Θεῷ, ὡς ἐκεῖ  
 τὸ πρῶτον ὄπιφανέ τι τοῖς ἀν-  
 δρώποισ, μεμνημένη τῆς πάλ-  
 λα.— οἱ δὲ χειριδροὶ ἔχ' ἔ-  
 πως, ἀλλὰ μγιότερον μίαν  
 προσκυῖναι πνύμα πκλῶ, ὡς  
 ἀπειγράφε οὐτῶ τῷ Θεῷ,  
 ὄπι ἀνατολὰς ποιῶσ, τῷ δὲ  
 ἀρχῆς δὲ ἀνατολῶν αὐτοῖς  
 ὄπιφανέντι.

Constitutions.

L. ii, c. 57, p. 264

p. 208.

Διὰ τῷτο καὶ ἐν τῷ βαπτί-  
 ζεσθα, εἰ μὴ πρῶτον ὀμολο-  
 γήσῃ τις τῆς ἀγίας τριάδος  
 ὀμολογίαν, καὶ τῆς ἡμετέρας (φρ-  
 κῆς ἀνάσσειν πιστεύειν, ἐβαπ-  
 τίζεσθαι).

L. vii, c. 41, p. 380

L. vii,  
 p. 299

Ὡς ἱερεῖς ὀμγιῶς πρὸς μὴν  
 τῆς προσφερόντων ἔπω λέγοντες·  
 τὸ εὐχαριστήριον τῆς δέλων  
 σε πρὸσδέξαμ εἰς τὸ ἐράνιον  
 καὶ ἐλλόγημον σε δυσιασθήριον,  
 εἰς τὰ μεγέθη σε τῆς ἔραναν·  
 ἀποδιδὲς αὐτοῖς ἀντὶ φταρ-  
 τῶν ἀφθαρτα, ἀντὶ προσκαίρων αἰώνια· ἀντὶ  
 ὄπιγείων τὰ ἐράνια. πρὸς τῆς κεκοιμη-  
 μένων ἔπως· ἡ ψυχῶ τῆδε κύριε ἀνάπα-  
 σον· Συναναγείων καὶ τῶν ἄρχων αὐτῶ ἐν ἡ ἀ-  
 ἡμέρα ὠρίσαι, καὶ τῶν ἀληθεῖς σε εὐαγγελίας. οἷς

L. viii, c. 13, p. 404.  
 c. 10, p. 397, c. 41, p. 418

καὶ γὰρ σωάπτω, ἐπιδοχόμεθα ἅμα αὐτοῖς, τὸ ὑπό-  
 λυπον λέγων. ἡμῖν δὲ χριστιανὰ τὰ πέλη, καὶ εὐά-  
 ρεσα ἐνώπιόν σε χάρισμα εἰς τὲς ἀγῶνας. Ἀμιώ.  
*Constit. L. VIII. c. 6. p. 393.*

XLII. The next Witness, and he a most unexceptionable one, which I shall produce for these Constitutions, shall be *Anastafius Sinaita*, Patriarch of *Antioch*; who after the middle of this Century, wrote a Book of Questions and their Answers; wherein he so often, and so largely quotes this Book by the very Name of Ἀποστολικὰ Διατάγματα, or *Apostolical Constitutions*, that he is the most undoubted Testimony that has been hitherto produc'd; both as to the Book it self, and all its present Parts; and as to the general Verity of our present reading; and so as to afford us some valuable Corrections also; (altho' the reading in the Constitutions appears generally much the most Authentick and uncorrupt:) So that he deserves the greatest regard possible in this matter. And the Reader may observe that Passages out of every one of the present Eight Books of the Constitutions are here alledg'd; that some Books have a great deal cited out of them; that the Chapters out of which Passages are cited are more than Forty, and that all the considerable Passages by him alledg'd from these Constitutions, are at this day in all our Copies, excepting one; and that is little more than

a Quota-

About A. D.  
560

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*Quest.* 60,  
p. 178

a Quotation out of the Psalms neither. Only we must note that he sometimes quotes these Constitutions much as he and the rest of the Antients often quote or allude to the Scriptures, I mean, as it were by memory, and not always at length or *verbatim*; yet so as to keep every-where pretty close to the main Coherence, and even to the Words; but very close to the Sense of the Text, as it is even in our present Copies; and thereby affords an undenyable Attestation to them. Now because these Quotations are so very plain and remarkable; and yet have been turn'd to so strange a purpose by a very Learned Man among us, as if the manner of several of these Citations imply'd *Anastasius's* Copy to be considerably different from ours, I shall not grudge the Pains of transcribing them intirely, for the Readers more compleat satisfaction; especially since this Book of *Anastasius* is not every-where to be had among us, tho' we seem indeed to want a better Copy of this Authors Works then we at present have:

## *Anastasius.*

## Constitutions.

Ἐκ τῆς δευτερευούσης ἀπο-  
στόλων.

Ὁ ἐν βαπτιδῆς ἀλλότριον  
ἀσεβείας ὑπαρχέτω, ἀνεέργη-  
τος πρὸς ἀμαρτίαν, φίλος Θεῶν,

L. iii, c. 18, p. 289

§ 1 2

ἔχ.

*Quest.* 1,  
p. 4, 6

ἔχθρος δ' αβόλος, κληρονόμος  
 Θεῶν, συγκληρονόμος χειρῶν,  
 διππεταγμύς τῶν σατανῶν, καὶ  
 τῶν δαίμωνι, καὶ πᾶσι τοῖς ἔργοις  
 αὐτῶν, [καὶ τῶν ἀπάταις  
 αὐτῶν,] ἀγνός, κηδευρὸς, ὁσι-  
 ούς, θεοφιλὴς, υἱὸς τῶν Θεῶν,  
 προσωχόμενος ὡς υἱὸς πα-  
 τέρων, καὶ λέγων, ὡς διὰ κρινῶν  
 τῶν πατέρων, ἕτως, πατέρων  
 ἡμῶν ὁ ἐν τοῖς ἔρανοῖς  
 καὶ τῶν ἐξῆς. ἵνα μὴ ἀναξίως  
 πατέρα τὸν θεὸν ἑαυτῶν κληθῶν-  
 ται ὀνειδιθεῖς ὑπὸ αὐτῶν, ὡς  
 ὁ φρωτότερος υἱὸς ἰσραὴλ πο-  
 τε ἤκουσεν, ὅτι υἱὸς δοξάζει πα-  
 τέρα, καὶ δ' ἄλλος τὸν κύριον αὐ-  
 τῶν φοβηθήσεται· καὶ εἰ πατήρ  
 εἰμι ἐγὼ, πῶς ἔστιν ἡ δοξα μου ;  
 [καὶ εἰ κύριός εἰμι ἐγὼ, πῶς  
 ἔστιν ὁ φόβός μου ;] δοξα γὰρ  
 πατέρων ὁσιότης πυλῶν, καὶ  
 πῆλὴ δεσπότης οἰκετῶν φοβῶν.

L. vii, c. 24, p. 370

Quaest. 6,  
 p. 66

Ὅτι γὰρ τὸν ἀμαρτήσαντα  
 δεῖ ἀφορίζειν καὶ τὰ ἀμαρ-  
 τήματα, φησὶν ὁ Θεὸς πρὸς  
 μωϋσῆν, ἥτις ἐξ ἡμερῶν μαρί-  
 αι ἀφεθήναι αὐτῇ ἀφορεθήτω  
 ἕξω τῆς παρεμβολῆς ἐπὶ ἡμέ-  
 ρας, καὶ μετὰ τῆτο εἰσελεύσε-  
 ται. ἕτως ἔν καὶ ἡμεῖς τὴν ἐφ'  
 ἀμαρ-

L. ii, c. 16, p. 225



ἀμαρτίας λέγοντας μετανοῶν  
ἀφορίζειν δεῖ χρόνον ὠρισμέ-  
νον, καὶ τὴν ἀναλογία τῆ ἀ-  
μαρτήματι, ἔπειτα μετα-  
νοῦντας προσλαμβάνεσθαι,  
ὡσπερ υἱός.

Quest. 12, Χρὴ τὸν ἐπίσκοπον εἰδέναι

L. iv, c. 6, p. 294, 295

p. 148, 150 τίνων ὀφείλει δεχεσθαι καρπο-  
φορίαν, καὶ τίνων ἐκ ὀφείλει.  
φυλακτῷ παρ' αὐτῷ πρὸς δύο-  
σιν κἀπληγί· ἐδικαιώθησεται  
γὰρ κἀπληγὸς ἀπὸ ἀμαρτίας. περὶ  
αὐτῶν γάρ πω καὶ ἠκούσας φησι,  
οἱ κἀπληγί σε μίσγυσσι τὸν  
οἶνον ὕδατι. φευκτῷ δ' αὐτῷ  
καὶ οἱ πόρνοι· ἐπροσπίσεις γάρ  
φησι τῷ κυρίῳ μῖθωμα πόρνῆς.  
καὶ ἄρπαγες, καὶ τῶν ἄλλοτριῶν  
ἐπιδυμηταί, καὶ μοιχί· ἐδελυκ-  
τῇ γὰρ αἰτέτων θυσιά τῷ Θεῷ.  
ἀλλὰ καὶ οἱ φλιβοντες χήραν,  
καὶ ὀρφανὸν καταδυναστευοντες,  
καὶ τῶν φυλακῶν πληρῆντες ἀν-  
απίων, ἢ καὶ τοῖς ἑαυτῶν οἰκέ-  
ταις πονηρῶς χρωόμενοι, πλη-  
γαῖς, φημι, καὶ λιμῶ, καὶ κρη-  
δελεύει, ἢ πολλὰς λυγαμνό-  
μηροι φευκτέοι ἔσονται σοι, ὦ  
ἐπίσκοπε, καὶ αἱ τέτων προ-  
σφοραί. παραιτῶ δ' καὶ ῥαδι-  
εργες, καὶ κλέπταις, καὶ τελῶνας  
ἀδίκους, καὶ ζυγοκρυστας, καὶ δό-

λημέτερας, καὶ γραπώτων συκο-  
 φάντων, μὴ ἀρκέμενον τοῖς  
 ὀφωνίοις· ἀλλὰ καὶ τὰς πένητας  
 δρασάοντα, φονέα τὲ, καὶ δή-  
 μιον, καὶ δικαστὴν παρανόμως,  
 παραγμάτων ἀνατροπία, ἀν-  
 θεωπον ὀπίβουλον, μαρὸν  
 [μαρῶν] ἐργάτην, μέδυσον,  
 βλάσφημον, τοιγλύφον, καὶ  
 πάντας ἑτέρου πονηρῶ, καὶ τῆ  
 γνώμη τῷ Θεῷ δῆμαχμῶν  
 [δῆμαχμῶν] ὅτι λέγει ἡ  
 γραφή, βδελυκίαις εἶ) ὡς Θεῷ  
 πάντας τὰς τοιαύτας. οἱ γὰρ πα-  
 ρὰ τοιαύτων δεχόμενοι π,  
 καὶ πρέφοντες χήρας καὶ ὀρφα-  
 νὰς ὑπόδουνοι τῷ τῷ κρείμ  
 κριτηρίῳ γενήσονται. εἰ δὲ καὶ  
 ἐκ τούτων φανῆσαι χήρα πρε-  
 σβύηται ὑπὲρ αὐτῶν ἐκ εἰσα-  
 κηθήσεται· ὅτι ὁ καρδιογνώστης  
 Θεὸς μετὰ κρείσεως ἀπεφῆνατο  
 ὡς τῆ ἀσβῶν, λέγων, εἰάν  
 τῆ μωυσῆς καὶ Ἰαμβήλ πρε-  
 πρῶπτε με ὑπὲρ αὐτῶν ἐκ  
 εἰσακέσμεγα αὐτῶν· καὶ σὺ μὴ  
 πρῶσυχε ὑπὲρ τῶ λαῶ τέτε,  
 μηδὲ ἀξίαι ἐλεηθῆναι αὐτὰς,  
 καὶ μὴ πρῶσέλθης μοι πρῶ  
 αὐτῶν, ὅτι ἐκ εἰσακέσμεγα σε.  
 Οὐ μὴν δὲ, ἀλλὰ καὶ οἱ ἐν ἀ-  
 μαρτίας γενόμενοι, καὶ μὴ  
 μετα-

μετανοήσαντες, ἢ μόνον ἐκ  
 εἰσικαθήσονται περσευχόμενοι,  
 οἱ, ἀλλὰ καὶ τὸν Θεὸν παρεξ-  
 ύνουν, ὑπομνήσκοντες αὐ-  
 τὸν τῆς ἑαυτῶν μοχθηρίας.  
 περιίσατε ἔν τῃς τοιαύτας  
 διακονίας, ὡς ἄμαγμα κινῶς,  
 καὶ μιάσμα πόρνῆς, ἐκάτερα  
 γὰρ τοῖς νόμοις ἀπηγόρευται. ἕτε  
 γὰρ ὁ ἐλισσάμενος τὰ παρὰ ἀζα-  
 ῆλ περιχομιζόμενα ἐδέξατο  
 ἕτε ἀχίας τὰ παρὰ τῆς ἱεροδο-  
 αμῆς εἰ ἢ οἱ τῆς Θεῦ περιφῆται  
 τὰ παρὰ τῆς ἀσβῶν ἐπερ-  
 σήκαντο ξήνια, δεόν ἐδὲ ὑμῶς,  
 ὡ ἑπίσκοποι. φύγετε ἔν, ὡ  
 ἑπίσκοπε, τὰς δυστυχεδέτες  
 εἰς τὸ δουλαπήριον τῆς Θεῦ εἰσ-  
 φορέας. ἀπέχε γάρ, φησιν, διὰ  
 ἀδίκῃ καὶ ἐφοβηθήση, καὶ  
 πρόμος ἐκ ἐγγίει σοι. λεγέτω  
 ἢ καὶ τῶ ὑπό σε λαῶ σολομῶν,  
 τίμα τὸν κύριον ἀπὸ σῶν δικαί-  
 ων πόνων, καὶ ἀπάρχε αὐτῶ  
 ἀπὸ σῶν καρπῶν δικαιοσύνης.  
 ἐκ τῆς δικαίῃς ποίνου ὑπὲς τὸν  
 πιστὸν τρέφετε, καὶ ἀμφιέννυτε  
 τὰς ὑπερημῶς, καὶ τὰ ἐξ αὐ-  
 τῶν ἀθεριζόμενα κτήματά τε  
 καὶ κτήματα διατάσσετε, διακον-  
 οῦντες εἰς τὰς ἀγρονομίας τῆς  
 πενητῶν, ῥυθμίνοι δ' ἄλλοι, αἰ-

G. 9, p. 297

Μοκ.

χμαλώτους, δεσμύτας, ἐπιεα-  
 ζομύτας, ἠκοντας ἐκ καταδί-  
 κης ἕξ το ὄνομα τῆ ρεῖς ἔ-  
 ὑπό τρεῖντων εἰς μονομαχίαν  
 κὶ δόνατον. λέγει γὼ ἡ γραφή,  
 ῥύσαι ἀγομύτας εἰς δόνατον, κὶ  
 ἐκκαρὶς κτεινομύτας, μὴ φεισῆ.  
 εἰάν δέ ποτ' ἀναγκη γένηται  
 ὡς πινθ ἀνοσίς ἀκοντας  
 δεξιάδαυ ἀργύρον, εἰς ξυλα  
 κὶ ἀνθεαυς αὐτὰ δαπανή-  
 σεται. ἵνα μὴ λαβῆσα χή-  
 ρα ἐξ αὐτῶν ἢ ὀρφανὸς ἀ-  
 ναγκηδῆ ὠνήσασαυ τροφήν  
 ἐξ αὐτῶν κὶ πόμα ὡς πὶ  
 μὴ περοσηκον. δίκασον γὼ τὰ  
 τοιαῦτα πρὸς εἶ) καταναλώ-  
 ματα, κὶ μὴ εὐσεβῶν βρώμα-  
 τα. ταῦτα γὼ κὶ ὁ νόμος φησί,  
 θυσίαν ὀψιδεῖσαν ἀπὸ κακῶν  
 πρὸς ταῦτην ἀναλίσκεσασυ κε-  
 λδύων. ὁ γὼ ἀπὸ τοιούτων δεχό-  
 μθου, ἐμμερόντων τοῖς κα-  
 κῶς, κὶ μὴ μετανοόντων, κρι-  
 νωνεῖ τέτοις τῆ περοσευχῆ, κὶ  
 λυπεῖ Θεὸν τὸν τῆς ἀδικίας ἀπο-  
 σρεφόμθον, κὶ οἰκροδομεῖ αὐτῆς  
 ἕξ τῆς ἀναξίης δόσεως, κὶ συμ-  
 μολύνεταυ αὐτῆς, μὴ ἀφίων  
 αὐτῆς εἰς μετάνοιαν ἐλθεῖν.

C. 10, p. 297, 298

L. iii, c. 8, p 282

24e7. 14,  
 p. 170

Καὶ γὼ ἀληθῶς μακάριός  
 εἰς τὸν ὀδυάμθου βοηθεῖν ἑαυ-  
 τῶ,

L. iv, c. 2, p: 292

τῷ, καὶ μὴ θλίβειν τόπον ὀρ-  
 φανῶ, ἢ χήρας, ἢ ξένων. ἐπεὶ καὶ  
 ὁ κύριος μακάριον εἶπεν (εἶ)  
 τὸν διδόντα ὑπὲρ τὸν λαμβά-  
 νοντα. καὶ γὰρ τοῖς ἔχουσι καὶ ἐν  
 ὑποκρίσει λαμβάνουσι, ἢ δυ-  
 ναμίοις βοηθεῖν ἑαυτοῖς, καὶ  
 λαμβάνειν παρ' ἑτέροις βυλο-  
 μίοις, ἐκείπερος γὰρ ἀποδώσει  
 λόγον κυρίῳ τῷ Θεῷ ἐν ἡμέρᾳ  
 κρίσεως. ὁ μὲν γὰρ δι' ἡλικίας  
 ὀρφανίας, ἢ γήραος, ἢ ἀδυνα-  
 μίας, ἢ νόσων πρὸς πᾶσιν [πρω-  
 σπῶσιν] ἢ τέκνων πολυτερφί-  
 αν λαμβάνων, ὁ τοιοῦτος ἐμύ-  
 νον ἐμμεμφθήσεται, ἀλλὰ καὶ  
 ἐπαινεθήσεται. συσιασθήει γὰρ  
 τῷ Θεῷ λελογισμένῳ ὑπὸ  
 τοῦ Θεοῦ πμνηθήσεται, ἀόκνως  
 ὑπὲρ τῶν διδόντων αὐτῷ  
 διηνεκῶς προσευχόμενος. ἐκ  
 ἀργῶς λαμβάνων, ἀλλὰ τῆς  
 δόσεως αὐτοῦ, ὅση δύναμις,  
 τὸν μισθὸν διδὼς διὰ τῆς  
 προσευχῆς. ὁ τοιοῦτος ἔν,  
 ὡς εἶρη, ὑπὸ τοῦ Θεοῦ μα-  
 καριεθήσεται. ὁ δὲ ἔχων καὶ δι' ὑπό-  
 κρισιν ἢ ἀργίαν λαμβάνων κα-  
 τακριθήσεται ὑπὸ χειρὸς τοῦ Θεοῦ  
 ἡμῶν.

C. 3, p. 292, 293

Quest., 15

p. 176, 178, 180

Τῷ νομοθέτῳ μωσέως εἶρη-  
 κότητος τοῖς ἰσραηλῖταις ἰδέ δε-  
 δωκα

L. vii, c. 1, p. 362

δικα πρὸ πρὸσώπῃ ὑμῶν τὴν  
 ὁδὸν τῆς ζωῆς, καὶ τὴν ὁδὸν τῆς  
 θανάτου, καὶ ὑπερέροντο, ἐκ-  
 λεξάμενοι τὴν ζωὴν, ἵνα ζήσῃ· καὶ  
 τῷ πρὸσώπῃ ἡλίξ λέγοντο·  
 τῷ λαῷ ἕως ὅτε χωλυνεῖτε ἐπὶ  
 ἀμφοτέραις ταῖς ἰγνύαις ὑμῶν,  
 εἰ Θεὸς ἐστὶ ὁ κύριος, πορεύεσθε  
 ὀπίσω αὐτοῦ· εἰκότως ἔν ἐλεγεν  
 ὁ κύριος ἰησοῦς, ὅτι οὐ δύνα-  
 ται δυοὶ κρείοις δὴλέειν, ἢ  
 γὰρ τὴν ἓνα μισήσει, καὶ ἕτερον  
 ἀγαπήσει, ἢ ἐνὸς ἀνδρέξει, καὶ  
 τὸ ἕτερον καταφρονήσει· ἀναγ-  
 χάως ἔν καὶ ἡμεῖς, ἐπόμῃμοι τῷ  
 διδασκαλῷ ἡριστῷ, φαρμῶν, ὡς  
 δύο ὁδοὶ εἰσι, μία τῆς ζωῆς, καὶ  
 μία τῆς θανάτου. πρὸσώπῃ ἔν  
 τυγχάνει ὁδοῦ τῆς ζωῆς, καὶ ἐστὶν  
 αὐτῇ, ἢ καὶ ὁ νόμος· ὁμοιωρεῖται,  
 ἀγαπᾶν κύριον τὸν Θεὸν ἐξ  
 ἑλπίς ψυχῆς, καὶ ἐξ ὅλης ὁμο-  
 νοίας, καὶ ἔν πλησίον ὡς ἑαυτὸν.  
 καὶ πᾶν ὃ μὴ δέλεις γινέσθαι  
 σοί, καὶ οὐ τὸ ἄλλω μὴ ποιή-  
 σης. εὐλόγει τὸς καταπραμῆναι  
 σε, πρὸσώπῃ ὑπὲρ τῶν ἐπι-  
 ρεαζόντων σε, ἀγάπα τὸς ἐχ-  
 θρούς. ποῖα γὰρ πέφυκεν ὑμῖν  
 χάρις εἰάν ἀγαπᾶτε τὸς ἀγα-  
 πῶντας ὑμᾶς; καὶ οἱ τελῶναι  
 τὸ ποιεῖσιν. ἀπέχε τῶν ἁρ-

C. 2, p. 362, 363

# Cap. IV. Apostolical Constitutions.

κικῶν καὶ χρυσμῶν ὀπιδυμῶν.  
 εἰάν σοι δῶ ῥάπισμα ὅτι τὴν  
 δεξιάν σου σαροῖνα, σρέψον αὐ-  
 τῷ καὶ τὴν ἄλλην. εἰ ἀνταπέδω-  
 χα τοῖς ἀνταποδιδῶσι μρικαχά.  
 εἰάν ἀγλαρεύσῃ σέ τις μίλιον  
 εἰ, ὕπαγε μετ' αὐτῷ δύο. καὶ  
 τῷ δέλῃν τί σοι κριθῆναι, καὶ ἴον  
 χιτῶνά σου λαβεῖν, ἄφες αὐτῷ  
 καὶ τὸ ἱμάτιον. καὶ ἀπὸ τῷ αἵρον-  
 τος τὰ σά, μὴ ἀπαίτει. τῷ  
 αὐτῶν πιδιδε, καὶ ἀπὸ τῷ δέλῃν-  
 τος δανείσασθαι μὴ λῆσπρα-  
 φῆς. πᾶσι μὲν ἐν διδόναι ἐξ  
 ἰδίων πόνων. τίμα γὰρ φησι ἴον  
 κύριον ἀπὸ σῶν δικαίων πόνων.  
 πωροπμητέον ὅ τοῖς ἀγίοις· ἔ  
 φονεύσεις, ἔ μριχεύσεις, ἔ παγ-  
 δοφδορήσεις· ὀπικαπάρατ  
 γάρ, φησιν, ὁ κριμῶμν  
 ἄρρεν κείτην γυναικίαν. γυ-  
 ναῖκα ἔ πορνεύσεις· ἐκ ἐστὶ γὰρ  
 ὁ πορνεύων ἐν υἱοῖς ἰσραήλ. ἔ  
 κλέψεις· ἄχαν γὰρ κλέψας ἐν  
 ἱερικῶ λίθοις βληθεῖς τὴν ζω-  
 ῆν ἐπέξῃλθε. καὶ ημεῖς κλέψας  
 καὶ ψευσαῖμν ἐκκληρονόμησε  
 τῷ νεεμῶν τὴν λέπεσαν. καὶ ἰθί-  
 δας κλέπτων τὰ τῶν περήτων  
 τὸν κύριον παρέδωκε, καὶ με-  
 ταμεληθεῖς ἀπήγατο. καὶ ἀνα-  
 νίας καὶ ἑπφύρα ἡ τέτη γυνὴ  
 κλέ-

Μικ.

Μικ.

κλέψαντες τὰ ἴδια, περιέσσαν-  
 τες τὸ πνεῦμα κυρίου, καὶ πα-  
 ραχρησμία ἀποφάσει τὸ πέτρον  
 τὸ συναποστόλων ἡμῶν ἐδυνα-  
 τώθησαν. ἔμαγύσεις· φαρμα-  
 κῆς γὰρ φησι ἔπειθιώσητε. ἐκ  
 ὀπιδυμήσεις τὰ τῶ πλησίον σε.  
 ἐκ ὀπορηκῆσεις· ἐρήρηθη γὰρ μὴ  
 ὀμόσαι ὄλω· καὶ ἐσυκοφαντήσεις  
 ὅτι ἰσυκοφαντῶν πένητα πα-  
 ρεξυνητὸν ποιήσαντα αὐτόν.  
 ἔκαταλαλήσεις· μὴ ἀγάπα  
 γὰρ φησιν καταλαλεῖν, ἵνα μὴ  
 ἐξαρθῆς. ἔμνησιχακῆσεις· ὁδοὶ  
 γὰρ μνησιχακῶν εἰς θάνατον.  
 μὴ γίνε γλωσσώδης ὅτι ἀνὴρ  
 γλωσσώδης ἔκατευδυνδήσε-  
 ται· καὶ παρὶς ἀνδρὶ τὰ ἴδια  
 χεῖλη. ἐκ ἔσαι ὁ λόγος σε κενός.  
 περὶ παντὸς γὰρ λόγος δώσεις  
 λόγους, ἐκ τῶν λόγων Σε δι-  
 χαροδήσει, καὶ ἐκ τῶν λόγων Σε  
 κατευδιχαροδήσει. ἔψόβησιν· ἀπο-  
 λαῖται γὰρ, φησι, πάντας τὴς  
 λαλεῖν τὰς τὸ ψεῦδος. καὶ ὅσα  
 ἔση πλεονεκῆς· εἰ γὰρ, φη-  
 σιν, ὁ πλεονεκτῶν τὸ πλοῖον  
 πλεονεξίδω κακῶν. ὅσα ἔση  
 ὑποκερῆς, ἵνα μὴ τὸ μέρος  
 σου μετ' αὐτὸν εἴης. μὴ γίνε  
 ὑπερήφανος· ὑπερήφανοις γὰρ  
 κώρηται· ἀντιφάσει. ἔλήψη  
 περι-

C. 3, p. 363, 364

C. 4, p. 364

C. 5, p. 364



πρὸς ὄψωπον ἐν κρείσσῃ· ὅτι τῷ  
 κρείβῃ ἢ κρείσσι. ἐ μισήσῃς τὸν  
 ἀδελφόν σου· ἐλεγμῶ γὰρ ἐλέγ-  
 ξεις τὸ ἀδελφόν σου, ἐ λήψῃ  
 δι' αὐτὸν ἀμαρτίαν. φεύγε δὲ  
 πρὸς κακῶ. ἀπεχε γάρ, φη-  
 σιν, δὲ κακῶ, καὶ ἔσθῃς ὅσον  
 ἐγγισθῇ σοι. μὴ γίνῃς ὀργίλος,  
 μηδὲ βάσκανος, μηδὲ μάλιχός,  
 ἢ θρασύς, ἵνα μηδὲν πάσης  
 τὰ τῷ καίῳ, καὶ ἔσθῃς ἄνελ, ὅτι ὁ  
 μὴ ἀπέκτεινεν ἀδελφόν  
 αὐτοῦ, δὲ τὸ πρὸς κείνον  
 αὐτὸν εὐρεθῆναι ὡς τὰ Θεῶ.  
 ὁ δὲ τὸ δαυίδ, δεδίωκε νικήσαντα  
 τὸν γολιάθ, ζηλώσας ὅτι τῷ τῷ  
 χρονύτων ἐυφημία· ὁ δὲ τὸς  
 δύο στρατηγὸς ἀνείλε, ἀββενήρ  
 καὶ ἀμεσίαι. ὅσον ἔσθῃ ἐπάδων,  
 ἢ πειθαρχήσων τὸ ὑόν σε.  
 ὅσον οἰωνοθήσῃ, ὅσον ὀρνεοσί-  
 πησῃς, ὅσον μαθήσῃ μαθήμα  
 πυνηρόν. ταῦτα γὰρ πάντα καὶ ὁ  
 νόμος ἀπέπειν. μὴ γίνῃς αἰρο-  
 λόγος, μηδὲ ῥιψόφθαλμος· ἐκ  
 γὰρ τῶτων πορνεῖαι καὶ μαιχεῖαι  
 γίνονται. μὴ γίνῃς φιλάργυρος,  
 ἵνα μὴ ἀντὶ Θεῶ δολόσῃς τὰ  
 μαμωνᾶ. μὴ γίνῃς ὑψηλόφρων,  
 καὶ μελέωρος, ὡς ὁ φαρισαῖος,  
 ὅτι πᾶς ὁ ὑψηλὸν ἑαυτὸν τα-  
 πεινωθήσῃ, καὶ τὸ ὑψηλὸν ἐν  
 ἀν-

C. 6, p. 365

C. 8, p. 365

ἀνθρώποις βδέλυγμα ὡς καὶ κω-  
 εῖω. μὴ γίνῃς σκληροτεράχη-  
 λθ., ἔ συμώδης· ὅτι ὁδηγεῖ  
 πρὸς βλασφημίαν. ἀλλὰ μα-  
 κροθυμῶς, ἔ παύσῃ· ὅτι ἀνὴρ  
 θεαοὺς ἐμπροσθέντα εἰς κακίαν.  
 ἔσθι ὅτι ἄξιός σου ἐστίν· ἔ δὲ λῶ σὺ,  
 ἢ τῇ παιδίῳ σου ἐν πικρίᾳ  
 ψυχῆς, μήποτε σενάξωσιν ὅτι  
 σοι, καὶ ἔσται σοι ὀργὴ ὡς καὶ Θεῷ.  
 μὴ δὴ ὡς γὰρ φησὶ ἀνθρώπων  
 τύπον καταβάλλου, καταρωμε-  
 νος γὰρ σὺ ἐν πικρίᾳ ψυχῆς  
 αὐτῷ εἰσακτέσθαι αὐτὸν ὁ ποιήσας  
 αὐτόν. τὲς ἀδελφές σου ἔ συγ-  
 γενεῖς σου μὴ ὑπερίδης· τὲς οἰ-  
 κείας, φησὶ, τοῦ σπέρματός σου  
 ἔσθι ὑπερόψη. ἔ προσελούσης  
 ἐν προσόψῃ σου ἐν ἡμέρᾳ πο-  
 τηρίας σου, πρὶν ἂν λύσης τὴν  
 πικρίαν σου. τὰ συμβαίνοντά  
 σοι πάντα ἀμύμων δέχου, ἔ τὰς  
 περὶ σὺ ἀλύπως· εἰδὼς ὅτι  
 μαδός σου ὡς καὶ Θεῷ δοθήσεται,  
 ὡς τῷ ἰωβ καὶ τῷ λαζάρῳ. ἔ  
 λαλῶντά σοι ἔ λόγον ἔ Θεῷ  
 δοξάσης· μνηθήσῃ αὐτῷ ἡμέ-  
 ρας καὶ νυκτός. τιμῆσης ἔ αὐτόν  
 ὡς ἔ εἶναι σοι προσέξενον.  
 ὅπου γὰρ ἢ ὡς Θεῷ διδασκα-  
 λία ἐκεί Θεός παρέσθιν. ἐκζη-  
 τήσης γὰρ κατ' ἡμέραν τὸ προσ-  
 σέξαι

C. 7, p. 365

C. 8, p. 365

C. 13, p. 366

C. 15, p. 367

C. 17, p. 367

C. 8, p. 365

C. 9, p. 365, 366

σωπον τῶν ἁγίων, ἵνα ἀνα-  
παύσῃ ἐν ταῖς λυγαῖς αὐτῶν. C. 10, p. 366

ἔ ποιήσῃς ἔλθῃσαν πρὸς αὐτὸς  
ἀναμνηθεῖς δαδάν κὶ ἀβηρωίν·  
αὕτη ἔστιν ἡ ὁδὸς πῆς ζωῆς. ἡ δὲ  
ὁδὸς τῆς θανάτου ἔστιν ἐν ποιη-  
ραῖς πρῶξις θεωρημῆς, ἐν  
αὐτῇ γὰρ ἔστιν ἀγνοία Θεοῦ· δι  
ἣν γίνονται φόνοι, πορνεία· ἔ  
τὰ λοιπά. C. 18, p. 367

Quæst. 15, Οὐτε γὰρ βασιλεὺς δυναστεῖς, L. viii, c. 2, p. 389  
p. 186 ἐπὶ ὑπάρχων [ὑπάρχῃ] βα-  
σιλεὺς, ἀλλὰ τύραννοί. ἔπε  
ἐπίσκοποι ἀγνοία ἢ κερκοῖα  
πεπεσμένοι ἐπὶ ἐπίσκοπὸς ἔστιν,  
ἀλλὰ ψυδάνυμος, ἔ πρῶ Θεοῦ,  
ἀλλὰ πρῶ ἀνθρώπων πρῶ-  
βληθεῖς· ὡς ἀνδρίας ἔ σαμείας  
ἐν ἱερουσαλήμ, κὶ σεδεκίας ἔ  
ἀχίας, οἱ ἐν βαβυλωνί ψυδο-  
περφηῖ).

Quæst. 20, Οὐτε πᾶς πρῶφητεύων ὁ-  
σι, ἔπε πᾶς ὁ δαίμονας ἐκ-  
βάλλων ἄγι. κὶ γὰρ βαλαμ  
ὁ μάγισ πρῶφητεύσε, δυνα-  
στεῖς ὦν· κὶ ἄελ κὶ καμάφαι.  
πολλά δὲ κὶ ὁ δὲ βολος πρῶ-  
λέγῃ, κὶ οἱ ἀμφὶ αὐτὸν δαί-  
μονες· κὶ ἔ πρῶ τῆτο μέπειν  
αὐτοῖς εὐσεβείας σπινθήρ. δῆ-  
λον ἔν ὅτι οἱ ἀσεβεῖς, κἂν  
πρῶφητεύωσιν, σὲκ ἀποκα-  
λύπτῃσι

L. viii, c. 2, p. 389

λύπῃσι δὲ τῆς ποροφητείας  
 αὐτῶν ἐνσέβειαν, ἐδὲ οἱ δαί-  
 μονας ἐκβάλλοντες ἐκ τῆς τέ-  
 των ὑποχωρήσεως ὀσωθήσονται,  
 ἀλλὰ πῶ ἐσχάτῳ ὑποστήσου-  
 νται τιμωρίαν. Ἐ γὰρ βαλαάμ  
 τιμωρίαν ἔσπευ, ἀφ᾽ ἧς ἔσπευ  
 Ἰσραὴλ ἐν τῷ βεελφερώρ. Ἐ  
 Γαβλ καὶ καμάφας αὐτοφονδυ-  
 πῆ γεγονάσι. καὶ οἱ υἱοὶ σκόδα  
 ὄπῃ χερῶντες δαίμονας ἐλαύ-  
 νειν, ὑπὸ αὐτῶν τραυματίαι  
 γενόμενοι ἔφυγον ἀωρεπῶς.

Quest. 22,  
 p. 260

Ἐπιτελείαδε ἡ τρίτη τῆς κε-  
 κριμμηλῶν ἐν ψαλμοῖς καὶ πορο-  
 σόχοις, δὲ τῆς τρίτης ἐν γάρ-  
 δέντρῳ. καὶ ἐννάτα εἰς ὑπόμνη-  
 σιν τῆς πειλίοντων καὶ τῆς κε-  
 κριμμηλῶν. καὶ πεσσαρεκστα  
 καὶ τῆς παλαιῶν νόμον καὶ τύπον.  
 μωσῆν γὰρ ὁ λαὸς ἔτις ἐπένησε.  
 καὶ ἐνιαύσια ὑπὲρ μνήμης αὐτῆ.  
 διδύατω ἐκ τῆς ὑπαρχόντων  
 αὐτῆ πένησιν, εἰς ἀνάμνησιν αὐ-  
 τῆ. Ἰσῆτα μὲν περὶ ἐνσέβων λέ-  
 γομεν. περὶ ἡ ἀσεβῶν εἰάν ταῦ  
 τῆ κήρυμα δὲ πένησιν ἐδὲν  
 ὀνήσῃ αὐτῆ. ὡ γὰρ περὶ ὀντι  
 ἐρῶν ἡ τὸ θεῖον, δηλῶν ὅτι  
 καὶ μετ᾽ αὐτῆ. ἐ γὰρ ἔστιν ἀδικία  
 περὶ τῆ θεῶ. δίκαιον γὰρ ὁ  
 κύριον.

L. viii, c. 42, p. 419

C. 43, p. 420

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ὡρεῖται καὶ δικαιοσύνης ἠγάπησε·  
καὶ ἰδὲ ἀνδρωπῶτα, καὶ τὸ ἔργον  
αὐτοῦ· καὶ σὺ ἀποδώσεις ἐκείνῳ  
κατὰ τὰ ἔργα αὐτοῦ.

Quaest. 35,  
p. 310, 312

Ἐκείνῳ ὡρεῖται ἐαυτῷ ἀπο-  
λογησάμενος· καὶ ἔτι μὴ σωματώ-  
ση ὁ Θεὸς τὸ δίκαιον μὴ τὸ  
ἀδίκον. ἐπειδὴ παρ' αὐτοῦ τὸ  
ἀναμάρτητον ἀτιμώρητον. ἔτε  
γὰρ τὸ καὶ κατέκλυσεν, ἔτε τὸ  
λατὴ κατέφλεξεν, ἔτε τὴν βαβυ-  
λώνα σωματώλεσεν. εἰ δὲ βέλεατε  
γνωσάμενοι καὶ τὰ ἐφ' ἡμῶν γινόμενα,  
ἰδοὺς σὺ ἡμῶν ἔλαβε τὸ κλη-  
ρον τὸ δίκαιον ὅτι καὶ ἡμεῖς  
καὶ ἀποστολῶν ὁ ἴσχυρῶτα τὴν ἐν κω-  
ρίθῳ σφραγίδα· ἀλλ' ἐκείνους  
αὐτῶν ἀναδειξάμενοι φαῦλος, ὁ  
μὴ ἀπήγατο, ὁ δὲ ὡρεῖται φύσιν  
ἰσχυρῶτα σωματώλεθη. καὶ ἐν τῇ  
κωρίθῳ καὶ οἱ υἱοὶ αὐτοῦ  
ὑποῦντο· ἀλλὰ πονηρὸς ὁ χάρι-  
στέος μόνῳ εἰς τῶν υἱῶν  
[εἰς τὸν υἱόν] ἐδέξατο τὴν πτω-  
χείαν. εἰ δὲ καὶ πατέρες ὑπὲρ  
πυλῶν ἢ πτωχῶν, ἔτε υἱοὶ  
ὑπὲρ πατέρων, δῆλον ὡς ἔτε  
γυναικες ὑπὲρ ἀνδρῶν, ἔτε  
οἰκέται ὑπὲρ δεσποτῶν, ἔτε Συρ-  
ρακινοὶ ὑπὲρ Συρακιανῶν, ἔτε φί-  
λοι ὑπὲρ φίλων, ἔτε δίκαιοι

L. ii, c. 14, p. 222, 223

T t ὑπὲρ

ὑπὲρ τῶν ἀδίκων, ἀλλ' ἕκαστος  
 ὑπὲρ τοῦ ἰδίου ἔργου ἢ λόγου  
 ἀπεκτιθέσθαι. ἕτε γὰρ νόσε ὑπὲρ  
 τοῦ νόμου δίκην εἰσεφοράσθαι·  
 ἕτε δὲ ὑπὲρ Κοδύμων ἐπιρ-  
 πολήσθαι ἕτε βασιβ ὑπὲρ ἰερε-  
 χοντίων ἐσφάσθαι ἕτε ἰσραὴλ  
 ὑπὲρ αἰγυπτίων κατεποντίασθαι.  
 εἰ γὰρ ἡ Συνοικησις Συνητα-  
 δικάζει, ἀλλ' ἡ τῆ γνώμης ὁμό-  
 νοια. εἰ τίνων ἕτερον. ὑπὲρ  
 ἕτερον ἀποδανῆσθαι, ἀλλ' ἕκασ-  
 τος Σεραῖς τῶν ἑαυτῶ ἀμφο-  
 τῶν σφίγγεσθαι καὶ ἰδὲ ἀνθρω-  
 πος καὶ τὸ ἔργον αὐτῶ πρὸς πρὸς  
 σώσει αὐτῶ καὶ δικαιοσύνη δι-  
 κῆς ἐπ' αὐτὸν ἔσται· ἕκαστος  
 καὶ τὴν ὁδὸν ὑμῶν κρινῶ ὑμῶν,  
 οἶκον ἰσραὴλ, λέγει κύριος.

Quest. 46, Νόμος ἔστιν ἡ δεκάλογος,  
 p. 344, 346 ἢ πρὸς τὴν λαὸν μηχανοποιή-  
 σαι ἢ πρὸς αἰγυπτίοις ἀπὸ τοῦ  
 Θεοῦ αὐτοῖς ἐνομοθετήσεν ἀκρυ-  
 φῆ φωνῆ. διὸ καὶ νόμος λέγεται,  
 διὰ τὸ φύσει δικαίως τὰς κρί-  
 σεις ποιεῖσθαι. ἀγαθὸς γὰρ ἔστι,  
 καὶ ἀκατανάγκιστος. ὁ δὲ φη-  
 σὶν· εἰαν ποιήσῃς μὴ δυσιασθή-  
 ερον· εἰαν εἴπῃ, ποιήσον· ἀλλ',  
 εἰαν ποιήσῃς μὴ· εἰαν ἀνάγκη  
 πειθέσθαι, ἀλλὰ τῆ ἐξουσίᾳ  
 ἕτε-

L. vi, c. 20, p. 350,  
 351

max.

ἐπέτρεψεν, ἅτε ἐλοιδόεσθαι· ἔ-  
 γὼ δὲ συσιῶν δειῶ) ὁ Θεὸς, ἀνε-  
 δεικτὸς ὑπάρχων. ἀλλὰ γνώσκων  
 καρδίᾳ καὶ ἤδη πρότερον τὸ  
 φιλόδοτον ἀβέλ, καὶ νόθε, καὶ  
 ἀβραάμ, καὶ τὸ ἐκκαλεσθῆναι, ἐκ  
 ἀπαγορευθέντας, ἀλλὰ φυσικῶ  
 νόμῳ κληθέντας ἀπ' ἐαυτῶν  
 προσσεύγεσθαι συσιῶν τῷ Θεῷ  
 ἀπὸ γνώμης εὐχαρίστου. ὅπι-  
 πρὸς τὸν ἐβραίοις, ἔπρο-  
 σέστων, ἀλλ' εἰ βυβληδῶσι  
 Συγχωρεῖ. καὶ εἰ ἀπὸ ὀρθῆς προ-  
 σέστωσι γνώμης εὐδοκῶν ὅπι-  
 πρὸς συσιῶν αὐτῶν. Ἐξ' ἑ-  
 πό φησι, εἰ δύαν ὅπιδουμεῖς  
 ἔδεομύω μοι δύε, εἰδεδὸς γὰρ  
 ὅτιν χρεία καρδέσθησθαι· ἐμὴ γὰρ  
 ἔστιν ἡ οἰκονομία, καὶ τὸ πλήρωμα  
 αὐτῆς. ὁπότε ἡ τέτων ἀμνή-  
 μωνες ὑπῆρξαν, καὶ μόνον ἀν-  
 τὶ Θεῷ ἐπεκαλέσθητο, καὶ τέ-  
 τω τὴν αἰτίαν τὴν ἑξ' αἰγυπῆ  
 πορείας ἐπέγραψον, λέγοντες,  
 ἔπει οἱ Θεοὶ Κυρίσραήλ οἱ ἑξ-  
 αραρόντες Σε ἔκ τ' αἰγυπῆ. καὶ  
 τὸν ἑξ' αἰγυπῆ ἐπεσκεψάμενον  
 αὐτῆς ὅτι τῆ ἑλίψῃ αὐτῶν Θεὸν  
 ἠρνήσαντο, ὅτε ἡ ὀργισθεῖς ὁ  
 Θεός, ἅτε ἀχαριστηθεῖς ὑπὸ  
 αὐτῶν, ἔδωκεν αὐτοῖς δεσμοῖς

μοκ.

μοκ.

ἀλύτοις, εἰώσῃ φορπιμῷ, ἔ-  
 σκληρότητι κλοιῷ· καὶ ἐκέπῃ εἶ-  
 πεν, εἰάν ποιήσης, ἀλλὰ πείη-  
 στον δυσιασήμερον, καὶ δύε διη-  
 νεκῶς, ὀπιλήσμων γῶ τυγχά-  
 νεις, καὶ ἀχάριςτος. ἐκῆν δὲ τῷ  
 σκληροκαρδίαν αὐτῷ ἐπέδησεν  
 αὐτὸς, ὅτι τε βρωμάτων καὶ  
 ζῶων διαφορᾶν, καρδιαῶν,  
 ἀκαθάρτων διαστλήν ποιησά-  
 μηθι, καὶ τοι πῆρτος ζῶς κα-  
 ραρῶ τυγχάνοιθι, ἵνα δὲ  
 τῷ δύειν, καὶ ἀργεῖν, καὶ ἀγνί-  
 ζεσθαι, καὶ τῷ τοιάδε ὡδρατι-  
 ρεῖσθαι εἰς ἔννοϊαν ἔλθωσι τῷ  
 ζῶντα διαπαξαρμῆς αὐτοῖς  
 Θεῷ, καὶ μὴ ὀπιλάδων αὐτῷ.

Quest. 52,  
 p. 362,  
 364

Οὐτε γῶ κλέπτη δέει συντρέ-  
 χειν, ὅτι μὲν μοιχῷ μερίδα  
 πιδεσθαι. ἐπεὶ περ καὶ ὁ δαβίδ  
 φησι, κῶρε τῶς μισθῶν σε  
 ἐμίσησα, καὶ ὅτι τῶς ἐσθρῶς σε  
 ἐξετηκῶμι· τέλειον μίσθον ἐ-  
 μίσθην αὐτὸς, εἰς ἐσθρῶς ἐγέν-  
 οντό μοι. καὶ τῷ ἰωσαφατ ὀνει-  
 δίξει ὁ Θεός, δὲ τῷ πρὸς ἀγα-  
 ἀβ φιλίαν καὶ συμμαχίαν, δὲ  
 ἡσῶν, εἰ ἀμαρτωλῶ φιλιάζεις,  
 ἢ μισομῶν ὑπὸ κωρεῖς σὺ βρο-  
 δεῖς; δὲ τῷ ἐξαιφνης ὀργῆ  
 κωρεῖς ὅτι σε ἐγῆρετο, εἰ μὴ  
 ὅτι εὐρέθη ἡ καρδία σε τελεία  
 πρὸς

Mox.

L. vi, c. 18, p. 348



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πρὸς κώρον, ἃ λόγῳ καλῶ  
 εὐρέθηεν ἐν τοῖς ἁγίοις τῆτο ἐφεί-  
 σαιτό σε κώρον.

Quest. LX.  
 p. 398

Ἀμύρτια γὰρ ἀνεξέλεγκτῶ  
 ἑαυτῆς χεῖρον γίνεται, καὶ εἰς  
 ἄλλης τῆν διανομίαν λαμβά-  
 νει. ἐπεὶ καὶ μικρὰ ζύμη πλή-  
 ρωμα φεραματῶ ζυργῶ, καὶ  
 εἰς κλέπτῆς ὄλα τῶ ἔθνει τὸ  
 μύσος ἐπήγαγε, καὶ μῦσαι δα-  
 νῆσαι ἔπειρασι σκόδασιαν ἠ-  
 δύσματῶ ἐλαίω, καὶ βασιλέωσ  
 ὑπακόντος λόγον ἀδικῶν πάν-  
 τες οἱ ὑπ' αὐτὸν ὑπερέταυ πα-  
 ρείνομι· ἔτω καὶ πρὸ βατῶν  
 φεράλιον μετὰ δίδωσιν ἐτέρωσ  
 τῆς νόσου, μὴ χωρεῖν τῆν ὑγ-  
 αμνόντων πρὸ βατῶν· καὶ ἀνδρω-  
 πῶ λαιμὸς πολλοῖς φυλακ-  
 τέω· καὶ κώων λύωσῃ συνεχ-  
 μῶω ὀπικίνδωω παντῆ,  
 ὡδ' ἀν πρὸσφαύση. ἀν  
 [εἰάν] ἐν καὶ ἀνδρωπον πρὸ ἀ-  
 νομιῶν μὴ τῆς ἐκκλησίας χωρῆ-  
 σωμῶν, καὶ ποιῆμῶ τ' οἶον τ'  
 Θεῶ σπῆλαμον ληστῶν. ὁδεν φη-  
 σὶ ἑλομῶν· ἐκβαλε λαιμὸν ἐκ  
 συνεδρεῖω, καὶ ἑωξελόσηται  
 αὐτῶ νεῖηω.

L. ii, c. 17, p. 225, 226

C. 9, p. 218

Ὅταν γὰρ καλῶσῃ ἐν ἑωξ-  
 δρεῖω πάντες ἀπμῶζῶ. λέγη  
 ἐν καὶ ὁ δαβὶδ, ἢ πρὸσπεδέμῶ

Deff.

πρὸ ὀφθαλμῶν μου παράγμα  
 παράνομον· ποιῶντας ὀδυβά-  
 σεις ἐμίσησα· ὅτι ἐκολλήθη  
 μοι καρδία σκαμβή. ἐκκλίνον-  
 τ<sup>α</sup> ἀπ' ἐμῶν ἔργων ὅτι  
 ἐγίνωσκον· ποροδύμην<sup>α</sup> ὃν ὁ-  
 δῶ ἀμαμῶ ἕτος μοι ἐλειτέρη·  
 ἔκαστωκε ἐν μέσῳ τῆς οἰκίας  
 μου ποιοῶν ἕσθηφάνην, ἢ λα-  
 λῶν ἀδικῶν· ἀλλὰ τῆτον ἔξε-  
 δίωκον, διὸ καὶ ἐλίωσαί<sup>α</sup> τῶ  
 λευτεργῶ αὐτῆ γεζῆ, μὲν τὴν  
 κλοπῶν καὶ τὸ ψεῦδος. τὴν ἔ  
 νεεραν λέπεσαν φειθείς, ἔξε-  
 δίωκον ἀπὸ προσώπου αὐτῆ  
 κατὰ πᾶξ. ἐδεμία γὰρ κρινω-  
 νία φωτὶ πρὸς σκόπυς.

Quaest. 64,  
 p. 424,  
 426, 428

Τὰς ἡμέρας τῆς τῆ κρείε  
 ἑορτῶν φυλάσσετε. καὶ περὶ τὴν  
 μὲν τὴν γενέθλιον, μεθ' ἣν τὴν  
 ὀπιφανείων, εἶτα τῆς νηστείας τῆς  
 τεσσαρακοστῆς, μνήμην περι-  
 ἔχουσαν τῆς τῆ κρείε πολιτείας  
 καὶ νομοθεσίας. ὀπιτελείω ἢ  
 ἡ νηστεία αὐτῆ περὶ τῆς νηστείας  
 τῆς πάρα, ἀρχιμνήμην μὲν ἀπὸ  
 δευτέρας, πληρωμένη ἢ εἰς  
 ὀξυ σκεύην. μεθ' ἧς ἀπο-  
 νηστεύσαντες ἀρχεθε τῆς ἀ-  
 γίας ἐβδομάδος τῆς πάρα, νη-  
 στεύσαντες περὶ τῆς ἀπολυμνῶν  
 ἰεδαίων. ἔτω γὰρ παρήγγελεν  
 ἡμῶν

L. v. c. 13, p. 312, 316.

C. 15, p. 312

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ἡμῶν ὁ κῆρυξ. ἵνα πῶ τῶν  
 ἡμέρας ταύτας, ἵνα πῶ τῶν  
 ἡμερῶν ἡμερῶν πενθεῖν αὐ-  
 τὸν παρακελευσάμενος. ὅτι τῆ  
 ἀπολεία. καὶ γὰρ καὶ αὐτὸς αὐτὸς  
 ἐδάκρυσεν. ἐν τῇ ταῖς ἡμέραις  
 τῆ πάρα νηστεύετε, ἀρχόμενοι  
 ἀπὸ τῆς δευτέρας, μέχρι τῆ  
 ἑβδόμης, ἡμέρας ἕξ· μόνω ἁγί-  
 οισι ἀπόστολοι, καὶ λαοῖσι, καὶ  
 ὑδαπὶ ἡμέραι γὰρ εἰσι πενθεῖς, καὶ  
 ἐκ ἑορτῆς. αὐτὸ τῇ νηστεύετε τὸ  
 ἑβδοματην. ἵνα ὅτι τὸ ἑβδα-  
 μτην νηστεύειν, κατὰ πάσας δημ-  
 οκρατίας ὑπάρχει· ἀλλ' ὅτι μόνον  
 ἐκείνῳ χρή νηστεύειν· τῆ δημ-  
 οκρατίᾳ ἐν αὐτῷ ἐπὶ ὑπο γῆν ὄντος.  
 ἐν αὐτῇ γὰρ αὐτῶν τῇ ἑορτῇ κα-  
 τέρον τὸν κῆρυξ· ὅπως πλη-  
 ρωθῆ τὸ, ἕθεντο σημεῖα ἐν μή-  
 σαυ τῆς ἑορτῆς αὐτῶν, καὶ ἐκ  
 ἔγνωσαν. πῶ μὲντοι παρα-  
 σκευὴν καὶ τὸ σάββατον ὁλόκλη-  
 ρον νηστεύετε, εἰ δυνατόν, μη-  
 δεὶς γευόμενοι μέχρι ἀλεκ-  
 τρουφωνίας νυκτός. εἰ δὲ τις ἀ-  
 δυνατῆ ταῖς δύο συνάπται ὁμῶς,  
 φυλασσάτω καὶ τὸ σάββατον.  
 λέγει γὰρ ὁ κῆρυξ. ὡς αὐτῶν,  
 ὅταν ἀπαρθῆ ὁ κυμφοῖς ἀπὸ  
 αὐτῶν, τότε νηστεύσωσιν ἐν ἐκ-  
 εἰνας ταῖς ἡμέραις. ἐν ταῖς

C. 18, p. 322

C. 15, p. 319

C. 18, p. 322

ταις ἐν ἧρθη ἀφ' ἡμῶν ὑπὸ τῆς  
 παρανομῶν ἰσχυρῶν, καὶ τῶν  
 σωρῶν προσεπάγη διὸ πα-  
 ραι νῆμῶν καὶ ὑμῖν νησεύειν  
 ταῦταις, (ὡς ἡμεῖς ἐνησεύσα-  
 μῶν.) ἐν ᾧ ταῖς λοιπαῖς ταῖς  
 πρὸ τῆς παρασκευῆς ἐσπέρας  
 εἰς τὸ ἐοικέναι, ἢ ὅπως ἂν τις  
 δύναται. διὰ τῆς δευτέρας μέ-  
 χρις ἀλεκτροφωφίας ἀπυνη-  
 σιζόμενοι, ἐπιφωσκόντες (ᾧ)  
 μᾶς ἀββάτων, ἢ τις ἐστὶν κωλα-  
 κή, διὰ ἐσπέρας ἕως ἀλεκ-  
 τρου φωνίας ἀρτυπνεῖτε, πρὸς  
 σευχόμενοι καὶ ἀναγιγνώσκον-  
 τες τὸν νόμον, καὶ τὰς πρὸς  
 φήτας, καὶ τὰς ψαλμοὺς, μέχρις  
 ἀλεκτροφωφίας κεραιῶν καὶ πω-  
 σάμῶν τῶν πένθες ὑμῶν δέηθητε  
 τῷ Θεῷ ἐπιδραφῆναι τὸν Ἰσρα-  
 ἦλ, καὶ λαβεῖν αὐτὸν μετανοίας  
 τύπον, καὶ τῆς ἀσέβειας ἀφραση.  
 διότι ὁ μὲν ἀλλόφυλος κριτῆς,  
 νιφάμῶν τὰς χεῖρας, εἶπεν,  
 ἀδοῦμαι εἰμὶ ἀπὸ τῆς αἱμαῖας  
 τῆς δικαίας τέτης, ὑμῖν ὄψατε.  
 ὁ δὲ Ἰσραήλ ἐβοήσῃ, τὸ αἷμα αὐ-  
 τῶν ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ τέκνα  
 ἡμῶν καὶ, ἐκ ἐχθρῶν βασιλέα εἰ-  
 μὴ καίσαρα. ἀνασάντος δὲ τῷ  
 κωλαί πρὸς ἐνέγκρατε πᾶσι δυσί-

C. 19, p. 323

Mon.

εν

αν ὑμῶν, ὡς ἡς ὑμῖν δι' ἡμῶν  
 ἐτάξατο, λέγων, τὸ τοιοῦτον  
 εἰς τὴν ἑμὴν ἀνάμνησιν· καὶ λυ-  
 πὸν ἀπονησεύετε, εὐφρανόμενοι  
 καὶ ἑορτάζοντες, ὅτι ἀρραβὼν  
 τῆς ἀναστάσεως ἡμῶν ἰησοῦς χρι-  
 στὸς ἐγήγερται ἐκ νεκρῶν· καὶ τὸ  
 ὑμῖν ὅτι νόμιμον αἰώνιον,  
 ἕως τῆς συντελείας, μέχρις ἂν  
 ἔλθῃ ὁ κύριος. καὶ πάλιν, ἀπὸ  
 τῆς πρώτης κυριακῆς ἀριθμή-  
 σαντες ἡμέρας μ' ἑορτάσατε τὴν  
 ἑορτὴν τῆς ἀναλήψεως τῆς κρείς,  
 ἧς ἀπὸ τῆς πρώτης κυριακῆς  
 πεντηκστή γίνεται, ἑορτὴ μεγά-  
 λη ὑμῖν ἔσται· ἐν αὐτῇ γὰρ, ὥρα  
 τρίτη, ἀπέστειλεν εἰς ἡμᾶς ὁ  
 κύριος τὴν δωρεάν τῆς ἁγίας  
 πνεύματός, καὶ μὲν τὸ ἑορτά-  
 σατε ὑμεῖς τὴν πεντηκστήν ἑορτά-  
 σατε μίαν ἑβδομάδα, καὶ μετ'  
 ἐκείνην ἡμεύσατε. δίκαιον γὰρ καὶ  
 εὐφρανθῆναι, ὅτι τῇ ἐκ Θεοῦ  
 δωρεᾷ, καὶ ἡμεύσασθαι μὲν τὴν  
 ἀνεσιν. καὶ γὰρ μωϋσῆς καὶ ἡλίας  
 ἐνήσευσεν ἡμέρας μ'. καὶ δανιὴλ  
 ἑβδομάδας τρεῖς ἄρτον ὅπιδυ-  
 μιῶν ἐκ ἔφαγας, καὶ κρέας καὶ  
 οἶνον· ἐκ εἰσῆλθεν εἰς τὸ σῶμα  
 αὐτοῦ. μὲν ὅ τὴν ἡμεσίαν ταύ-  
 την πᾶσι πελάδα καὶ ὡρασκευ-  
 ῆν ἡμεσίαν ὑμῖν ἡμεύειν,  
 καὶ

Mox.

C. 20, p. 325

Mox. p. 326

Mox: p. 227

καὶ τὴν πελοποννησίαν ὑμῶν τῆς  
 νηστείας πέντησιν ἐπιχρηγήειν.  
 πάν μὲντοι σάββατον, ἀνευ τῆ  
 ἑνὸς, καὶ πᾶσι κυριακὴν. πε-  
 λῶντες σύνοδον, εὐφραίνεσθε·  
 ἔνοχος γὰρ ἔστιν ἀμφοτέρων ὁ τὴν  
 κυριακὴν νηστεύων, ἀναστάσεως  
 ἡμέραν ἕξ, ἢ τὴν πεντηκοστήν,  
 ἢ ὅλως ἡμέραν ἑορτῆς κυρίου  
 χατηφῶν. εὐφρανθῆναι γὰρ δεῖ  
 ἐν αὐταῖς καὶ ἐπενθῆσαι. αἱ δὲ  
 νηστεῖαι ὑμῶν μὴ ἔστωσαν μὲν τῆν  
 ὑποκριτῶν· νηστεύσαι γὰρ δευτέ-  
 ραν, καὶ πέμπτην. καὶ σάββατον.  
 ὑμεῖς δὲ τὰς πέντε νηστεύετε ἡμε-  
 ρας, ἢ τετραδάκα καὶ πᾶσα κυριακήν·  
 ὅτι τῇ μὲν τετραδίῃ ἢ καὶ τῆ κυ-  
 ρίῃ κείσθε ὑπὸ τῶν ἰεραίων  
 ἐμελετήθη· τῇ δὲ πᾶσα κυριακῇ,  
 ὅτι ἐν αὐτῇ πέπονθε. τὸ σάβ-  
 βατον μὲντοι καὶ τὴν κυριακὴν  
 ἑορτάζετε· ὅτι τὸ μὲν δημηργί-  
 ας ἔστιν ὑπόμνημα, ἢ δὲ ἀνα-  
 στάσεως. ἐν δὲ μόνον σάββατον  
 ὑμῖν φυλακτέον, ὡς εἶρηται,  
 ἐν ὅλῳ τῷ ἐνιαυτῷ, ὅτι τῆς τῆ  
 κυρίου ταφῆς· ὅπερ νηστεύειν  
 προσήκειν, ἀλλ' ἔχει ἑορτάζειν.

L. vii, c. 23, 363

ibid p 430,  
 432

Διάταξις τῶν ἀποστόλων  
 πέντε καὶ πᾶσι. Ἡμεῖς πέ-  
 ντε καὶ πᾶσι δὲ κατατόμε-  
 να ἐργάζεσθε τὰς δέκα ἡμέ-  
 ρας

L. viii, c. 33, p. 414,  
 415

εας ε' αββατον κ' κυριακην  
 εργαζέτωρ εν τη εκκλησία,  
 δε τω διδασκαλίαν της εκ-  
 κλησίας υπέρ της ευσεβείας.  
 το μὲν γδ αββατον ε' πομπη  
 δημοργίας λόγον ε'χειν, τω  
 δ' κυριακῶ αναστάσεως. τω  
 δε μεγάλῳ ἐβδομίδα πάσῃ,  
 κ' τω μετ' αὐτῷ ἀργείτωσαν  
 ὅτι ἡ μὲν παθεῖ ἔστιν, ἡ δ' ἀνα-  
 στάσεως κ' χρεῖα διδασκαλίας  
 τίς ὁ παιδῶν κ' ἀναστάς τίς ὁ  
 Συγχωρήτας κ' ἀναστήτας. τει-  
 τον, τω ἀνάληψιν ἀργείτωρ,  
 δε τὸ πέρας τῆς εἰς Χριστὸν  
 οἰκονομίας τω πεντηκοστῇ ἀρ-  
 γείτωρ, δε τω παφοσίαν τῷ  
 ἀγίῳ πνεύματι. τω γνήθ-  
 λιον ἀργείτωρ, δε τὸ ἐν  
 αὐτῇ γνηθίωαι τ' τ' Θεῷ λό-  
 γον ἐκ τῆς πρῶτης. τω ἔπι-  
 φάνειαν ἀργείτωρ, διὰ τὸ ἐν  
 αὐτῇ ἀνάδειξιν γνήθαι τῆς τ'  
 Χριστῷ δεόπιαι, μάρτυρησαν-  
 ται αὐτῷ τ' πατρὸς ἐν τῷ  
 βαπτίσματι, ἐ τ' ὡρακλήτες  
 ἐν εἰδῇ περὶ εἰς ὑποδείξαντος  
 τοῖς παρισῶσι τ' μάρτυρηθέντα.  
 τὰς ἡμέρας τῶν ἀγίων ἀποστό-  
 λων ἀργείτωρ, διδασκαλῶν γδ  
 ὑμῶν εἰς Χριστὸν γενόνασι, κ'  
 πνεύματι ἀγίῳ ὑμῶν ἡξίωρ.  
 εὐχαίς

οὐχὰς δὲ ἐπιτελεῖτε ὄρθρου, ἔ-  
 τρειπτις, ἔ ἔκτις, καὶ ἐνάτις, καὶ  
 ἐπώερας, ἔ ἀλεκτρυοφωνίας.  
 ὄρθρου μὲν οὐχαεῖντες ὅτι  
 ἐφώτισεν ἡμεῖς ὁ κύριος, πα-  
 εραγαθῶν τῷ νύκτα, ἔ ἐπα-  
 γαθῶν τῷ ἡμέραν. τρειπτις δὲ  
 ὅτι ἐν αὐτῇ ἀπέφασιν ἀπὸ πι-  
 λάτις ἔλαβεν ὁ κύριος. ἔκτη  
 δὲ ὅτι ἐν αὐτῇ ἐσωφώθη. ἐν-  
 νάτη δὲ ὅτι πάντα κενήντο  
 ἔ δεσπότη ἐσωφώθη, φρεῖ-  
 τοντα ἔ τὸ λῆρον τῷ δυσεβῶν  
 ἔ φανόμων ἰσδαίων, μὴ φέρον-  
 τα κυρεῖς τῷ ὑβερν. ἐπώερας  
 δὲ οὐχαεῖντες ὅτι δέδωκεν  
 ἡμῖν ἀνάπαυσιν τῷ ἡμερῶν  
 κῆπων, τῷ νύκτα. ἀλεκτρυ-  
 ὄνων δὲ κραυγῆ, διὰ τὸ τῷ  
 ὄραν ἐκείνῳ ἐναγγελίζεσθαι  
 τῷ πῆροσιν τῆς ἡμέρας, εἰς  
 ἐργασίαν τῷ ἔ φωτὸς ἐργων. ἔ  
 εἰ μὴ δυνατὸν ἐν ἐκκλησίᾳ  
 περσιέναι, διὰ τὸς κακοπι-  
 φους, ἐν οἴκοις γηέσθω ἢ  
 ἑνώαξις, ἵνα μὴ εἰσέρχῃ  
 ἐυσεβῆς εἰς ἐκκλησίᾳ ἀσε-  
 βων. εἰ γὰρ ὁ τόπος ἔ ἀν-  
 δεωπον ἀγιάζει, ἀλλ' ὁ ἀνθεω-  
 πος ἔ τόπον. εἰάν ἐν ἀσεβεῖς  
 κατέχῃ ἔ τόπον φούκτιον  
 ἐσθω, διὰ τὸ βεβηλώσθαι ὑπ'  
 αὐτῶν.

C. 34, p. 415



# Cap. IV. Apostolical Constitutions. 653

αὐτῶν. ὡς γὰρ οἱ θεῖοι ἱερεῖς ἀγιάζωσιν, ἕτως οἱ ἐναγεῖς μαινέουσιν.

Quest. 65,  
p. 446,  
448

Τῶν ἐσθνητῶν βιβλίων πάντων ἀπέχου. τί γάρ σοι καὶ ἀλλοθείοις λόγοις, ἢ νόμοις, ἢ ψόδουπεροφήταις; ἀ δὲ [δη] ἔσθνητῶν ἐπέει τῆς πίστεως τῆς καθαρότερης. τί γάρ σοι ἔλείπει ἐν τῷ νόμῳ τοῦ Θεοῦ. ἵνα ἐπὶ ὁκείνα τὰ ἐθνόμυθια ὀρμήσῃς; εἴτε γὰρ ἰσορροπία δέλεις, εἰσέρχου ἐξέχεις τὰς βασιλείας. εἴτε σοφιστικά καὶ ποιητικά, ἔχεις τῆς περοφήταις, τὸν ἰωβ, τὸν παροίμασθιν· ἐν οἷς πάσης ποιήσεως καὶ σοφίας πλείονα ἀγγέλιον εὐρέσεις, ὅτι κυρίως τῶν μόνων σοφῶν εἰσὶ φλέγματα. εἴτε ἀσκητικῶν [ἀσματικῶν] ὀρέγη, (ἔχεις τῆς ψάλμευς.) εἴτε ἀρχαγορονίας, ἔχεις τῶν ἡμέσων. εἴτε νομίμων ὀρέγων, τὸν ἐνδοξον κυρίως τοῦ Θεοῦ νόμον. πάντων ἐν τῷ ἀλλοθείοις καὶ δολοτικῶν ἰσχυρῶς ἀπέχου.

L. i, c. 6, p. 204, 205

cod. 232

N. B. Observe here by the way, that Stephen Gobar in Photius expressly affirms that Clemens Romanus reckon'd the Epistle to the Hebrews among those of Paul; which can only refer to the last Apostolical Canon

as

as supposed to be written by the same *Clemens*. Hear his words; Ὁπὶ πολλῶν ἐ ἐ  
 εἰρηναῖον τῶν πρὸς ἐβραῖς ἐπιστολῶν παύλου,  
 σου ἐκείναι εἶναι φασί. κλήμης μὲντοι, καὶ εὐσέβιος,  
 καὶ πολὺς ἄλλος τῶν θεοφόρων πατέρων ὁμιλοῦνται  
 τῶν ἄλλαις συναριθμηθεῖσι τῶν ἐπιστολαῖς, καὶ φασὶν  
 αὐτῶν ἐκ τῆς ἐβραϊδὸς μεταφράσει τὸν εἰρημῶνον  
 κλημῆντα. But this single Testimony I choose  
 to place here in this Note, rather than to  
 make a distinct Head for it.

## Century VII.

XLIII. The next Witness which I shall  
 alledge for these sacred Constitutions shall  
 be *Maximus*, the Monk, who wrote *Scholia*  
 on the Works ascrib'd to *Dionysius* the Areo-  
 pagite, and who, as well as his Original  
 Author, plainly cites them as Apostolical.

About  
 A. D. 650

In Epist.  
 Dionys. 8,  
 p.

His Words in one place are these: ἱεροθε-  
 τῶν ἡ καλεῖται, says he of *Dionysius*, τῶν ἁγίων  
 ἀποστόλων παύλων, ὡς χειροτονήσμεθα αὐτῶν τῶν ἀρ-  
 χειρωσῶν τῶν ἐκκλησιῶν τῶν ἀθηνῶν, καὶ ὡς ἐν  
 τῶν ἐβραῖς τῶν ἀποστόλων γέγραπται ἁγίασμα. And  
 accordingly so *Dionysius* stands in the Con-  
 stitution Catalogue of Apostolical Bishops,

Constitut.  
 L. vii. c. 46  
 p. 384

as ordain'd by *Paul* Bishop of *Athens*. Nay  
 elsewhere he quotes for this Passage the very  
 same Seventh Book of the Constitutions,  
 whereto that Catalogue belongs in our pre-  
 sent Copies: Καθίσταται, καὶ τὸ φερόμενον ἐν ἐβ-  
 δόμῳ βιβλίῳ τῶν ἀποστολικῶν ἀγασμάτων, ὁ

Prolog.

ἁγίασμα.

# Cap. IV. Apostolical Constitutions. 655

*δενύσι* Ἐπίσκοπος ὑπὸ πᾶσι τῷ χειροφόρε τῷ  
 ἐν ἀθήναισι περὶ δαίντων. Again the same *Ma-*  
*ximus* cites by name another Passage out of  
 the same Constitutions, ἐκ τῶν ἀποστολικῶν  
*ἑκατάξεων* which is there almost *verbatim*  
 at this day. Ἐστὶ τοίνυν τὸ μὲν βᾶπτισμα εἰς τὴν  
 δάσκατον τῷ κρείσσοντι διδόνμενον. τὸ δὲ ὕδωρ ἀντὶ τῆς  
 παρῆς· τὸ δὲ ἔλαιον ἀντὶ τῆς πνεύματός· Ἐ ἀγίος·  
 ἢ σφαγίς ἀντὶ τοῦ σαρῆ· τὸ μύρον βεβαίωσις τῆς  
 ὀμολογίας. Than which Testimonies plainer  
 need not be desired.

*Schol. in Dionys. Areop. c. 2, p. 66*  
*Constitut. L. iii, c. 17, p. 288*

*N. B.* We know not when *Timotheus* the  
 Presbyter of *Constantinople* liv'd ; tho' pro-  
 bably about this time. He also cites a Pas-  
 sage out of the Constitutions, which is there  
*verbatim* at this day ; and prefaces it with  
 these Words, Ἀκρε τῶν ἀποστολικῶν. But  
 since we know not the time of his writing,  
 'tis hardly worth any more than this no-  
 tice by the by ; tho' it exactly agrees with  
 and confirms the rest of the Testimonies  
 of this Age.

*De iis qui acced ad Eccl. ap. Comb. f. Auctar. Bibl. Pat. Tom. 2. p. 453*

**XLIV.** The next Witness, or rather *Cloud*  
*of Witnesses*, shall be the Sixth General Coun-  
 cil in *Trullo* ; which gives an illustrious  
 Testimony to the Apostolical Canons, and  
 to the intire Constitutions as confirm'd in  
 their last Canon ; even tho' we suppose,  
 what will soon appear somewhat doubtful,  
 that this Council did really add that Clause  
 contain'd in all its later Copies, concerning  
 their being *interpolated by the Hereticks*.

Take

Cap. 2.

Take the Words themselves, which were so famous in after Ages, as follows. Ἐδοξε ὃ καὶ τῆσδε τῆς ἁγίας Συνόδου καλλιγράτε καὶ πατριάρχαι, ὡς μένειν καὶ ἀπὸ τῆς νῦν βεβαίως καὶ ἀσφαλῆς, πρὸς ψυχῶν θεραπείαν, καὶ ἰατρειάν παιδῶν, τὰς ὑπὸ τῆς πρὸ ἡμεῶν ἁγίων καὶ ἐνδόξων ἀποστόλων ὀργανήσονται πέντε κήμονας. ἐπειδὴ ὃ ἐν τέτοις τοῖς κήμονι ἐντέταλτο δέχεσθαι ἡμεῖς τὰς τῆς ὑπὸ τῆς ἀποστόλων δεξιᾶς κλημάτας. δεξιᾶς, αἷς ποσὶ παλαιῖς ὑπὸ τῆς ἐτεροδόξων ἐπιλοίμῃ τῆς ἐκκλησίας νόστοινα καὶ ξένα τῆς ἐκκλησίας παρενετέθη, τὸ ἐυωρεπὲς καλλῶ τῆς θεῶν δεγμάτων ἡμῖν ἀμνησθήσονται, πῶν τῆς ποιῶτων δεξιᾶς πρὸς ἀποβαλὼν πεποιθήματα, πρὸς τὴν τῆς ἡριστιανικῶν πῶν ποιμνίᾳ οἰκονομῶν καὶ ἀσφαλίαν ἑδομῶν ἐκρίνοντες τῶν τῆς ἀρετικῆς ψευδολογίας κήματα, καὶ τῆς γνησίᾳ τῆς ἀποστόλων καὶ ὁλοκληρῶν διδασχῆν παρενεθροντες. These Trullan Fathers, were, it seems, forc'd to own the Constitutions, as well as Canons, to be *really Apostolical*; and that all the Copies which they knew of them were alike, and equally favor'd the Arian Doctrines; which Concessions or Testimonies of such a Number of Bishops, met in a general Council, in a point which so nearly concern'd them, and must, go so much against the Grain with them, are certainly, if any can be so, undoubted and infallible; especially if we remember that this Council was held but a little more than Two Centuries after the *first Publication* of the same Constitutions.

Cap. IV. *Apostolical Constitutions.* 657

XLV. The next Witness shall be *Joannes Damascenus*, one of the most Learned Persons of this Age, who in his Catalogue of Sacred and Divine Books, ventures to do what had not been done before, in the like open manner; and places these *Canones Apostolorum per Clementem* among the rest of the Books of the New Testament; according to the Original Eighty Fifth Canon of the Apostles. For that by these *Apostolical Canons*, by *Clement* are meant the intire Eight Books of *Apostolical Constitutions* by *Clement*, is pretty plain; that being one of the common Names for the same; especially about these Centuries, as may be observ'd in some former Citations; and as will farther appear in some that are to come. Tho' if we should suppose *Damascene* meant only the Canons, 'tis almost all one; since the last of them fully confirms the same intire Constitutions.

*About*  
*A. D. 730*

*De Ortho-*  
*dox. Fide*  
*Lib. 1, c. 18*

XLVI. The next Witness, or rather *A. D. 787*  
*Cloud of Witnesses* shall be the Seventh General Council, or the Second Council of *Nice*; which confirms the foregoing Sixth General Council, and the Apostolical Constitutions and Canons therein mention'd, in these Words: Ἀσπασίως τὰς θείας κημόνας ἐπι-  
σερνιζόμεθα, καὶ ὁλόκληρον τὸ αὐτῶν διαταγῶν, καὶ  
ἀσάλευτον κρατίνομα τῶν ἐκτεθέντων ὑπὸ τῶν  
ἁγίων (αὐτοῦ) τῶν πνεύματος τῶν περὶ ἀφῆμων  
ἀποστόλων, τῶν τε ἐξ ἁγίων οἰκουμενικῶν συνόδων;

*Can. 1.*

καὶ τῶν ποτικῶς συναθροισθεσῶν ἐπὶ ἐκδόσῃ ποιῶ-  
των ἁγασμάτων, καὶ τῶν ἁγίων πατέρων ἡμῶν.

Ep. ad Cor.  
§. 2. Con-  
stitut. L. i,  
Præf. p. 200

This Testimony is plain enough for the Con-  
stitutions; not only by the use of the *Cle-*  
*mentine* peculiar Word ἐνεργίζομαι, and men-  
tioning the ὁλόκληρον ἁγασμῶν or *intire* Con-  
stitution, contain'd in the Apostolical and  
other Antient Canons, but by confirming the  
*Apostolical Canons* distinctly; the last of  
which fully establishes the sacred Authority  
of the Eight Books of Constitutions fore-  
going.

Century IX.

A. D. 869.

XLVII. The next Witnesses, or rather  
*Cloud of Witnesses* shall be the Eighth Gene-  
ral Council; which confirms the foregoing  
Councils, the Apostolical Canons, and the  
Constitutions themselves more expressly than  
the former, in these Words.

A. D. vii.

Τῆς κρείττης καὶ  
Θεῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τῆς Σεπτῆς καὶ  
θείας διδασκαλίας τοῖς τῶν Ἀθανασίου καὶ Νικόλαου, ἀδελ-  
φώτατος γνώμης, καὶ πίστεως περὶ μελιωρήτη καὶ δαρό-  
πιτι, καὶ τῶν αὐτῶν ἁγίων μαθητῶν καὶ ἀποστόλων πρὸς  
ἱερεῖς ἁγασμοί, καὶ τὰς κληρονικὰς τύπας ἀπλα-  
νεσάτη κρίσῃ Σωξιστῶν τε καὶ Σωδασωζοντῶν  
καὶ Ἰ καὶ τῶν ἁγίων καὶ οἰκουμενικῶν ἐπιπέδων Σωξιδων,  
ὡς τὰ αὐτῶν καὶ ἐνός ἁγίου πνεύματος τῆς ὁπι-  
πνοίας ἰδουομένων καὶ ἐνεργημένων τὸ κήρυγμα καὶ  
τὰς κληρονικὰς δεσμούς ἀπὸ ἀρχαῖους τε καὶ ἀνεπλὸ-  
υς εἰληφινεσάτη τε καὶ ἀκλουεῖται δόξα πμῶντες

# Cap. IV. Apostolical Constitutions. 659

πε καὶ ζωδξαφυλάττοντες, κ. τ. λ. — And after-  
 wards adds concerning their Creed, εἰς ὧν <sup>Bevereg. Col. Can. p. 302</sup>  
 τῶτο τὸ ἱερὸν Σύμβολον πολυμήτῃ ἐπερον ἀναγρά-  
 ψαυς, ἢ πρροθεῖναι, ἢ ἰφελεῖν, ἐ ὄρον ὀνομα-  
 σαι ἀπαθερασσυθεῖν, κα. πῶκριτθ, καὶ πῶσις ρε-  
 σιανικῆς ὀργλογίας ἀπὸβλητος, — καὶ τῆ τε ἀποστο-  
 λικῆς ὡραδύσεως, ἐ τῆς τῆ πατέρων διδασκαλίας  
 κα. ταγινώσκῃ.

XLVIII. The next Witness shall be the <sup>About A. D. 869</sup>  
 great Photius, present at this last General  
 Council, and in Matters of Antiquity and  
 the critical censuring of Antient Books, a bet-  
 ter Judge than perhaps all the rest of the  
 Council put together. His Judgment of  
 these Constitutions and Canons is in these

Words: <sup>Bibliotheca Cod. 112</sup>  
 Ἀνεγνωσθῆ κλήμηντθ τῶ ρώμης τῶρη  
 βιβλίων δύω, ὧν τὸ μῆ ὀπγραφέθ ὡρα. ταγῆ τῆς  
 ἀποστόλων ὡρα κλήμηντθ, ἐν ὧ καὶ οἱ τῶν ρυνο-  
 δικῶν κθρόνων τῶ ἀθερίσματι τῆ ἀποστόλων κθρό-  
 νες ὀπγραφοῦμενοι ὡρα ἐξορῃ. — αἱ ὅ ὡρα. ταγῆ  
 τεισὶ μῆνοισ δὸκῶσιν ἐνέχευς, κα. ὡρα. πλασια, ἢν ἐ  
 ραλεπὸν ἀποσκδῶσας καὶ ὅτι καὶ τῶ δευτερονομίῃ  
 ὡρα. πρας ἐπαφίσι, αἱ καὶ ρασὸν ὡρα. λῶσας καὶ  
 ἐπὶ ἀρειανισμῶ, ὡρα. ἂν τις καὶ βικῶσ ὡρα. κρῶσσιτε.

This eminent Attestation of Photius, one  
 so able in Judgment, and so prejudic'd in  
 Opinion, deserves the greatest Considera-  
 tion and Regard possible; and ought not to be  
 set aside without the strongest Evidence. In  
 particular, from his and the Testimonies of  
 the Three foregoing General Councils we  
 may observe, (1) That the Passage in the

Sixth General Council concerning the *Heretical Interpolations* in the Constitutions is probably it self a later Interpolation ; since neither the Seventh, nor the Eighth General Councils, when they distinctly confirm the Acts of that Council, and the Constitutions and Canons of the Apostles therein establish'd, say one Syllable of that Clause, nor of any such Interpolations ; especially since *Photius* also, present at the last of those Councils, in his Account says not a Syllable of those Interpolations neither ; nay, by his express Words, *καὶ μὲν οὖν δοκεῖν εἰσέχουσι*, that the Constitutions seem'd *lyable to three Exceptions only*, of which Interpolation is none, 'tis pretty plain he knew nothing of any such Objections against them in his Days. (2) That therefore those obvious Interpolations which now stare every Reader in the Face on the most cursory Perusal, were not in the Copies made use of by *Photius* ; otherwise it was next to impossible that he should not observe them ; which 'tis evident he did not, by his Knowledge of *only the Three foremention'd Exceptions* in the Case of these Constitutions. (3) That *Photius's* Copies were, for the main at least, the very same that we now have, since all his Characters and Objections do exactly and naturally belong to them in every Circumstance. (4) That the Passages favoring the *Arians* were certainly in the Antient Copies



## Cap. IV. *Apostolical Constitutions.* 661

Copies in the Days of *Photius*, and that he never heard of any without them ; since he is so far from hinting at his Knowledge of any such in the Church, that he owns no other way of getting clear of them, but by using some *Force* and *Violence* with the Expressions : Which indeed has been the way of the Orthodox all along with not a few Expressions of the Sacred Scripture also, which do as much favour the Arians as these that are own'd so to do in the Constitutions. Nor indeed can the common Orthodoxy be any other way supported than by using *Violence* with the Scripture, with the Constitutions, and with almost all the Antientest Records of our Religion beside.

(5) That when *Photius* elsewhere speaks of those Canons ascrib'd to the Apostles, he intimates the *Doubt* which some had as to their being Apostolical ; Ἀλλὰ ἐ τὸς λεγομένους τῶν ἁγίων ἀποστόλων εἰ καὶ πινες αὐτοὺς ἀμφιβόλους διὰ πιναις αἰτίας ἠγήσαντο.— οἱ λεγομένοι τῶν ἁγίων ἀποστόλων διὰ κλήματος κηρύονες πῆ. But no where does he intimate the *least Doubt* about the Constitutions themselves ; but seems to take it for certain and undoubted, that they were written by *Clement*, in the Name of the Apostles. And when so able and so prejudic'd a Critick as *Photius* ; in an Age in which he had such vastly greater Advantages and Opportunities of enquiring fully into them, was not yet able to deny their

*Præf. &  
Tit. ad  
Nomocanon.*

genuine and sacred Authority, nor to plead any Heretical Interpolations against them, The Learned of this Age ought to have made mighty Discoveries, and to go upon the strongest Evidence ere they insist on either of those pretences. And as to the later Circumstance of Interpolation, I heartily wish we had a Copy as certainly free from the *Interpolations of the Orthodox*, as we know ours are from *those of the Arians*; for then this our noble Treasure would be still *more inestimable* to us.

## Century X.

XLIX. The next Witness shall be the Author of the *Opus imperfectum in Mattheum*, a Learned Arian Writer, who liv'd about the beginning of this Tenth Century. [For he says it was almost as long from the Birth of Christ till his Age, as was the length of Men's Lives before the Flood.] He quotes the Constitutions Twice expressly by the Name of *the Book of Canons*, or *the Book of the Apostles*. Take the Quotations in his own Words. *Aliter certe, sicut Apostoli in Libro Canonum, qui est de Episcopis. Dextra est Populus Christianus, qui est ad Dextram Christi: Sinistra omnis Populus qui est ad Sinistram. Hoc ergo dicit, Ne Christianum facientem Eleemosynam, qui est dextra, infidelis aspiciat, qui est sinistra.*

Horn: l.  
L. ii, p.

in the 2d. S.

# Cap. IV. Apostolical Constitutions. 663

*stra. Christianus autem si Christianum viderit Eleemosynas facientem non est contra Christi præceptum, quoniam ambo dextra sunt.*

This and one in *Anastasius* seem to be the only Two Passages cited out of the Constitutions in Antiquity which are not at this day at all found there: Whether they be really wanting in ours, or were superfluous in this Author's Copy; or how much was in the Copy, and how much Paraphrase only, 'tis now very hard to determine. But then the other Quotation is found, and that in the very Eighth Book it self, whence it is cited, even in our present Copies, and it is as follows: *Qui Mi-*

*nisterium suum bene consummaverit, apparet* *In Matt.*  
25, 18 *quia ex Deo fuerat ordinatus. Qui autem*

*ministerium suum non bene ex hominibus ordinatus est. Quomodo autem quidem Sacerdotes ex hominibus ordinantur manifestè in Libro octavo Canonum Apostolorum dicitur. Qui autem ex hominibus ordinatus est, quantum ad Deum, non est Diaconus aut Sacerdos.*

The parallel Place in the Constitutions stands thus, *ἔτε ἐπίσκοπος ἀγνοίᾳ ἢ ἡγεγνοίᾳ πεπεσμένῳ ἐπίσκοπος ἔστιν διὰ ψολδώνυργς,* *L. viii, c. 23*  
p 389 *ἢ παρὰ Θεῷ ἀλλὰ παρὰ ἀνθρώπων ἀροβληθεὶς.*

L. The next Witnesses shall be *Oecumenius,* *Act. 9, 10* the noted Commentator of this Age, who expressly cites a Passage out of the Constitutions in these Words; *ὃ δὲ οὐδὲ ὁ ἀναγίας διάκονος ἢ ὡς αὐτὸς παῦλος μεμτυρεῖ ἐν τοῖς κηρύσει.*

Which plainly alludes to the following Text in the 46th Chapter of the Eighth Book ; tho' the meaning seems to be a little mistaken by *Oecumenius* : εἰ δὲ φιλιππον τὸν διάκονον ἡμῶν, ἔ ἀναβίαν τὸν πρῶτον ἀδελφὸν ἀπὸ πάντων πρεσβ., ὅτι ὁ μὲ τὸν εὐεχρον ἐβάπτισεν, ὁ δὲ ἐμὲ παῶλον κ. τ. λ. But that Mistake of his does not much weaken the Force of his Testimony for the same Constitutions.

## Century XI.

*About*  
A.D. 1050 LI. The next Witness shall be *Nicetas Peroratus*, the great Disputant for the Greek Church against the Latins. His several Citations here follow. *Apostolorum Vertices in quinto quidem Libro Ordinationum, qui de Martyribus, inscribitur, juxta Clementem, 4. p. 2. p. Quartam Feriam & Sextam præcepit nobis jejunare Dominus ; unam quidem propter Traditionem, alteram propter Passionem. Ipsum Sabbatum non tradidit nobis jejunare, quoniam non oportet ; præter illud solum in quo Creator omnium sub terra fuit. Unde juxta calcem ejusdem Libri iterum sic loquitur. Omne quidem Sabbatum & omnem Dominicum celebrandum esse dicimus. Gaudere enim oportet in his, & non lugere. Septimo quidem Libro earum Constitutionum juxta viceimum quartum caput hoc inquit : Sabbatum namque & Dominicum celebramus, quia illud quidem Divinæ Operationis est Memoria.*

*Contra Latin. ap. Biblioth. Patr. Tom. 4. p. 2. p.*

*Constitut. L. v. c. 15. p. 319 Ibid.*

*C. 20. p. 327 328*

*L. vii. c. 23. p. 369*

# Cap. IV. Apostolical Constitutions. 665

*moria ; Hic vero Resurrectionis. Unum vero tantum Sabbatum custodiendum est in toto anno Sepulturæ Domini, quo jejunare oportet ; quando enim Christus in Sepulchro jacuit discipuli potentiores circum eum fletum habebant, quam gaudium ex memoria Divinæ Operationis, &c. — In Sexto Libro Clementis Ordinationum, quæ ab eo conscriptæ sunt, juxta septimum decimum caput, Apostoli hæc dicunt, Episcopum & Presbyterum & Diaconum dicimus qui unam habent Uxorem ordinari, quamvis vivant eorum conjuges, quamvis defunctæ, non licet eos post manus Impositionem inuptos esse, nec insuper ad nuptias ire, aut si nupserint alteras amplecti ; sed sufficere quas habent cum ad Ordinationem venerunt.— Reliqui autem verticem in septimo [sexto] Libro Institutionum, juxta sextum decimum caput, liquidius dixerunt : L.vi, c. 17, p. 347  
 Scimus enim inquit [inquiunt] quia hi qui L.vi, c. 16, p. 345, 346, 347  
 circa Simonem & Cleobium & Judam [nempe legebat *ισδαυ* pro *ισδν.*] conscripserunt Libros in nomine Christi & Discipulorum ejus, circumferunt ad Seductionem vestram, & eorum qui diligunt Christum, & nos servos ipsius. Et in veteribus quidam conscripserunt Libros Apocryphos Moysi, & Enoch, & Adam, Esaiæ, & David, & Eliæ, & trium Patriarcharum, corruptiones facientes, atque Veritatis inimicos Libros. These Citations are too plain, and too exact to our present Copies to need a Comment. Only we may observe*

observe that in this Eleventh Century, not only the particular Books had the like *Titles* which they have now in our present Copies, (that before the Fifth being here directly quoted accordingly *De Martyribus*;) but that they were then divided into *Chapters*, and that this Authors Chapters very nearly, if not exactly, were according to the same Numbers which we now have in the *Venice* and other Editions. Which Division yet is so various in the various Manuscripts, that it appears plainly to be later and arbitrary, and so of no Original Authority at all.

N. B. At this time we find the Latin or Antichristian Church beginning to discover her Antipathy against these Apostolical Constitutions. For the Popes Legate *Humbertus* being by this Author on the behalf of the Greek Church urg'd with the Testimony of these Constitutions for the *Wednesday* and *Friday* Fasts, and against fasting of *Saturdays*, as the Church of *Rome* did, rejects their Authority as Apocryphal, and as abrogated by the Church before his time. And good Reason for its Abrogation in the West and at *Rome*, when that Church had long broken and renounc'd so very many of those sacred Rules, Doctrines, and Laws which were therein contain'd. Nay indeed, we find so little Footsteps in all the West of these Constitutions since the Fourth Century,

*Humbert.  
Respons.  
ad Nicet.  
ibid.*

tury, that one may suspect the Roman Copy, which was the only one in the West, was lost or destroy'd when the *Goths* sack'd *Rome*, in the Fifth Century; and that this Antichristian Church never troubled her self about it any farther; till upon her Debates with the Eastern Church afterwards she could not but be reminded of the same Constitutions.

LII. The next Witness shall be *Cedrenus*, About the known Author of the *Abridgment of* A. D. 1060. *Antient History*, who quotes these Constitutions as directly and particularly as any one, and that as Apostolical also. Περὶ ἕ ἐν ταῖς Compend. Histor. Edit. Xyland. p. 173 Edit. Reg. Tom. I, p. 211, Constitut. L. vi, c. 7, &c. p. 334, &c. ἀποστολικῆς διατάξεσιν ὁ μέγας ἀπόστολος. ἕτερος ἕτω φάσκει· Ἡ δὲ κριταρχὴ τῆς νέων αἰρέσεων γέγονεν ἀπὸ σίμωνος. τῆς μάγης, ὅς κ' ἐν σειρά πολλὰ δια- παραξάμνητος. ἀποπα, κ' ἐν ῥώμῃ γενόμενος. πολὺ πρὸ ἐκκλησιᾶν ἠσχυλε, διαμαγείας, κ' διαβολικῆς ἐπιεργείας, κ' ἐμπειρίας, ἐν μὲν γὰρ κησουργεία τῆς ἐργασιῶν. ἐμοὶ πᾶσι συντυχόν ἐπειράτα δια- ἐρέφειν τὸν λόγον τῷ Θεῷ, Συμπαροίτων μοι τῆς ἱερῶν πύκνων, ζαχαρεὺς τὸ ποτε τελώνης, κ' βαρ- νάβα κ' ἀκύλα ἀδελφεὶ κλήμησι. τῶ ῥωμαίου, μαθητῶσιν. Ἡ δὲ παύλω τῷ Συναποστόλω ἡμῶν κ' Συεργῶ ἐν ταῖς ἐναγγελίω· κ' τίτον ἐπ' αὐτῶν διαλαθεῖς αὐτῶ ἐκ τῆς δια τῆς περοφητῶν λό- γων, κ' πρὸ Θεῷ μοναρχίας, ἠτίησα ἅσιν διωάμῃ τῶ κρείς ἡμῶν Ἰησοῦ Χριστοῦ, κ' εἰς ἀφωνίαν κα- τέβδον, φυγάδα τε αὐτὸν εἰς ἰταλίαν κατέστησε. γηρόμνητος δὲ, ὡς ἐφύω, ἐν ῥώμῃ πολὺ τ' ἐκκλησιᾶν ἐτάραξε, πολλὰ ἀναστρέπων κ' ἑαυτῶ περιπέσο- μνητος.

μῦθος, τὰ δὲ ἔθνη ὄξισάνων μαγικῇ τέχνῃ καὶ δαιμόνων ἐνεργεία. ὅς καὶ ποτε μεσσησις ἡμέρας προελθὼν εἰς τὸ δεῦρον, ἐπιηγείλατο δι' ἀέρος ἀναπῆσαι, πάντων σαυμαζόντων ὑπὲρ τῆς τοῦ. ἐγὼ δὲ πέτερος καὶ ἐαυτὸν ἠυχόμενος. καὶ δὴ μετεωροδαίς ὑπὸ δαιμόνων ἵπτατο μετὰ ραίον. εἰς τὸν ἀέρα λέγων εἰς τὰς θρανὲς ἀνιέναι, κακείδεν τοῖς λαοῖς τὰ ἀγαθὰ ὅπως χρηρηθῆσιν. τῶν δὲ δαιμόνων ἐπιδουμήτων αὐτὸν ὡς Θεὸν, ἐκτείνας ἐγὼ τὰς χεῖρας εἰς ἔψοι, ἰκέτολόν τὸν Θεόν, κατὰ ῥάραψα τὸ λυμεῶνα. ἀπενίσας ἔν ἐπον τῶν Σιμωνι· εἰ ἀπόστολος Ἰησοῦ Χριστοῦ εἰμὶ ἐγὼ, καὶ ἐχὼ πλάνθω ὡς περ σὺ Σίμων, προεσάσω τὸ πονηραῖς διωάμεσιν, ἀφείναι σε τὸ κατήσας· καὶ ταῦτα εἰπόντῃ με, κατὰ ἑτέραν μετ' ἡχου πολλῶν, καὶ Σιμετείβη· καὶ τῶν ὄχλου βωήσαντῃ, εἰς Θεὸς ὃν πύρεθ. κατὰ ἑτέραν, ἔπως ἢ προῦτι κατελύθη τῶν Σιμωνιανῶν αἵρεσις ἐν ῥώμῃ, καὶ τέλεον ἀπέσει.

Nay in another place he speaks more expressly of their Divine Authority. Περὶ ὧν μέντοι καὶ τῶν ἀποστολικῶν ἀναγέξεσι φησιν ὁ δεῦρον λόγος, and in a third place has other Passages put together under the same sacred Title.

p. 137  
228

Constitut.

L. ii, c. 5.  
8c. p. 215,  
8c.

Καὶ ἐν τῶν ἀποστολικῶν ἀναγέξεσιν ὁ δεῦρον λόγος. ἔπως φησιν· ἔγω δὲ ὁ κρείττος ἀποροσωπόληπθ. μήτε πλέσιον ἐν τρεπόμθ. ἢ κηλακόνων ὡς τὸ προσηγον, μήτε πένθθ. φειδόμεθ. ἐ λήψη γάρ φησι προόσωπον διωάσθ, καὶ πένθθ. ὅσα ἐλεήσεις ἐν κρείσθ, ὅτι τῶ Θεῷ ἢ κρείσθ, δικαίως τὸ δίκαιον διώξεθ, καὶ ὅσα ἀρέσθ τῶν δικαίω ἐθὲν ἀδικον. ὅθεν ἐδεῖ πρὸς εἶν ὡς ἔτυχε τοῖς κατηγορῶσιν ἀκρίτως καὶ ἀβασανίστως. ἐγκωρεῖ γάρ τινες καὶ ἀναζήθον ἢ φησθ-



νον κατὰ πινθ. ἀδελφεὶ ἐνεσησάτω ψυδνηροίαν, ὡς οἱ δύο παρὰ ἐπιπέρι καὶ σωσάννης, καὶ ἡ αἰγυπτία ἐπι τῷ ἰωσήφ. οὐ ἐν ὡς Θεὸς ἀνθρώπου, τὰ πιαῦτα μὴ παρὰ χείρας παρὰ δέχου, καὶ μὴ ἀνέλθῃ τὸν αἰδῶον, καὶ μὴ ἀποκτείνῃ τὸ δίκαιον, ἐστὲν λήθη δῶρα ψυχῶν παρὰ ξῆσαι. τὰ γὰρ δῶρα ἐκτυφλοῦσαν ἐφθάλμιος σφῶν, καὶ λυμζήνοντα ῥήματα δίκαια. εἰ ἐν ἀπρωσωπολήπῳ κείνετε, ἐπιγνώσατε τὸ κατηρηθῆντα καὶ τὸ πλήσιον αὐτῷ μαρτυρίαν ψυδῆ. καὶ ἀποδείξαι τὸ ἐκ τὸν Συκοφάντῳ, ποιήσατε αὐτῷ καθ' ἐν τρέπον ἐπινηρόσατο ποιήσαι τῷ παλῆσιον, καὶ ἐξαρεῖτε τὸν πονηρὸν ἐκ μέσεσ ὑμῶν. ὅσον γὰρ ἐπ' αὐτῷ, ἐφόνόσε τὸ ἀδελφόν, παρὰ καταλαβῶν τὰ ὦτα τῷ κερτῆ. γέγραπται γὰρ, ὁ ἐκχέων αἷμα ἀνθρώπου, ἀντὶ τῷ αἵματι ἐκείνου ἐκχυθῆσεται τὸ αἷμα αὐτοῦ, ἀλλὰ μὴδὲ εἰς παρὰ δέχου μαρτυρῶν κατὰ πινθ. καὶ ἂν λίαν ἡ ἀξιόπιστος. ἐπι σωματι καὶ δύο ἢ τριῶν μαρτύρων πᾶν ῥῆμα βεβαιωθῆσεται, εἶπεν ὁ κύριος.

LIII. The next Witnesses shall be *Nicetas* About A.D. 1080. *Serronius*, Archbishop of *Heraclea*, who not only himself refers to these Eight Books of Constitutions, but thinks that *Gregory Nazianzen* took an expression or two of his from the Liturgy therein contained. *Εἰληπται δὲ τὸ ἐνδυμα τὸ ἀφθαρσίας ἀπὸ τῆς οὐκατι-* N cet. ad Nazianz. Orat. 40, 42 Constitut. L. viii. 66. p 393. *ελευ τῆς διὰ κλημυτι.* ἵνα γάρ, φησι, κατὰ ξιῶση αὐτῆς τὸ λευκῆ τῆς παλιγγυεσίας, τὸ εἰδυμῆ τῆς ἀφθαρσίας. and elsewhere ἀφθαρσίας δὲ ἐνδυμα καὶ τὰς ἀποστολικαῖς διατάξεις. which expression is exactly in our present Copies at this day.

LIV. Lastly,

About  
A.D. 1090

LIV. Lastly, The concluding Witness that I shall bring for these Constitutions shall be *Nicholaus Methonensis*, who before the end of this Century gives us a particular account of the Liturgick part of these Constitutions, as really Apostolical, and as written by *Clement* himself; nay, and quotes the most sacred Branch of the whole at large, I mean that part of the Eucharistical Prayer which contains the Consecration of the sacred Elements, and that in an exact agreement with our present Copies; and so the Quotation is upon all accounts most highly valuable. The Words are these.

Ap. Biblio-  
thec. Patr.  
Gr. Lat.  
Par. 1624  
Vol. 2, P.  
274, 275

Τοιοῦτον οἷς αὐτὸς ὁ πατριάρχης ἡμῶν καὶ μέγας ἀρχιερός  
καὶ δούτος καὶ σύμμετος τοῖς οἰκείοις μυσταῖς παρέδωκεν  
αὐτοῖς τε πάλιν οἱ ἀπ' ἀρχῆς αὐτοῦσαι ἔχοντες καὶ  
ἐπιπέμπει, τῇ ἡρασιολικῇ ἐκκλησίᾳ τῇ ἀπὸ περαίων  
ἕως περαίων τῆς οἰκουμένης, παρέδου· πάντες μὲν  
τῇ ἐν ἱεροσολύμοις, ὅπου καὶ ὁ θεῖος ἰωάννης ὁ ἕ  
πατριάρχης καὶ μέγας ἀρχιερέως ἀδελφός, καὶ διάδοχος  
τῆς μυστικῆς καὶ ἀναίμακτου λειτουργίας ἐξέδου· Πέ-  
τρος δὲ καὶ Παύλος, τῇ ἐν ἀντιοχείᾳ· παύλος  
τε ἰδίως, ἐπὶ πάσῃ τῇ οἰκουμένῃ· μαρκὸς δὲ, τῇ ἐν  
ἀλεξάνδρῃ· ἰωάννης ὁ ἀνδρέας, τῇ ἐν ἀσίᾳ τε  
καὶ ἐπιπέμπει καὶ πάντες τῇ πᾶσι καὶ ἐκκλησίᾳ διὰ  
τῆς συγγραφείσης τῶ ἱερῶ κλήρου λειτουργίας  
παρέδωκεσαν. ἐν ἧ ταῦτα ἔπω ῥητῶς κεῖται· μεμ-  
νημένοι ἔν ὧν δι' ἡμᾶς ἐπέμεινε, ἐνχαριστήτως σοι  
θεῷ πᾶσι καὶ πάντοτε, ἐχ' ὅσον ὀφείλουμεν, ἀλλ' ὅσον  
δυναμέμεθα, καὶ τῷ διατάξιν αὐτῷ πληρέμεθα· ἐν ἧ  
καὶ ἡμεῖς παρέδιδου, λαβὼν ἄρτον τοῖς ἀγίοις καὶ  
ἀμώμοις

Constitut.  
L. viii,  
c. 12, p.  
402, 403

αἰσώμοις αὐτῆ χειρὶ, καὶ ἀναβλέψας πρὸς σε τὸν Θεὸν αὐτῆ καὶ πατέρα, καὶ κλάσας, ἔδωκεν ἡμῖν, εἰπὼν· λάβετε ἐξ αὐτῆ, φάγετε, τῆτο ἔστι τὸ σῶμα μου τὸ περὶ πολλῶν, θρυπτόμενον εἰς ἄφεσιν ἁμαρτιῶν. ὡσαύτως καὶ τὸ ποτήριον κεράσις ἐξ οἴνου καὶ ὕδατος, καὶ ἁγιάσις, ἔδωκεν ἡμῖν λέγων, πῖετε ἐξ αὐτῆ πάντες, τῆτο ἔστι τὸ αἷμα μου τὸ περὶ πολλῶν ἐκχυρόμενον εἰς ἄφεσιν ἁμαρτιῶν, τῆτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. μεμνημένοι πίνετε τῆ πάθος αὐτῆ καὶ τῆ θανάτου, καὶ τῆς ἀναστάσεως, καὶ τῆς εἰς ἕραντος ἐπαγοδου, καὶ τῆς μελλούσης αὐτῆ δευτέρας παρουσίας, ὃν ἡ ἔρχεται κερῖνα ζῶντας καὶ νεκρῶς, καὶ ἀποδοῦναι ἐκαστῷ κατὰ τὰ ἔργα αὐτῆ, προσφέρουσιν ταῖ βασιλείαι καὶ Θεῷ κατὰ τὴν αὐτῆ διατάξιν, τὸ ἄρτον τῆτον, καὶ τὸ ποτήριον τῆτο, ὡς χειρῶντες σοι δι' αὐτῆ, ἐφ' οἷς κατηξίωσαι ἡμῶς ἐξῆσαι ἐνώπιόν σου καὶ ἱερατοῦν σοι· καὶ ἀξιῶν σοι, ὡς ἐκαστῶς ἐπιβλέψοις ἐπὶ τὰ περὶ κερῖνα δώρα ταῦτα ἐνώπιόν σου σὺ ὁ ἀνευδὴς Θεός, καὶ ἐνδοκίμοις ἐπ' αὐτοῖς εἰς πᾶσι τῆ Χειρῆ σου, καὶ καταπέμψοις τὸ ἅγιόν σου πνεῦμα ἐπὶ τὴ δύσιν πάντων, τὸ μάρτυρα τῆ παθημάτων ἔκκλησις Ἰησοῦ, ὅπως ἀποφῆνοι τὸ ἄρτον τῆτον, ζῶμα τῆ Χειρῆ σου, [καὶ] τὸ ποτήριον τῆτο, αἷμα τῆ Χειρῆ σου.

N. B. After this we find little more concerning these Constitutions among even the Greeks themselves, than the frequent mention of them, as, in general, *Apostolical*; but as rejected by the Council in *Trullo*, on Account of *Heretical Interpolations*, in the  
 Passage.

Passage already set down ; which now, and not till now ; *i. e.* not till about Four Hundred Years after that Council, begins to be quoted among them. Here therefore I shall end my Fourth Chapter of *Antient Testimonies*.

*N. B.* In my former Papers or rude Draught of this Essay, I had a particular Chapter to Enquire who was the *Writer* or *Collector* of these most Saered Constitutions of the Apostles ; and by whose means they were transmitted to the several Churches ; or to shew that *Clemens Romanus*, and no other was that Person. But because upon farther Reflection I perceive that I have all along prevented my self in this Enquiry, and that frequently the same Arguments and Testimonies which demonstrate that these Constitutions are originally and properly Apostolical, do also demonstrate that *Clement* was the Writer or Collector of them, was herein only the *Amanuensis of the Apostles* ; or at least that by his means they were *sent* to the several Apostolical Churches, I shall omit the needless Repetition of these Arguments and Testimonies in this Case ; especially when we have seen all the way that there is generally no other Pretender in all Antiquity ; but that *Clements Title* is still Clear, Evident, and *Unquestionable*.

C H A P. V.

*The Correction of the Present  
Copies of the Constitutions.*

**H**AVING now, I think, fully demonstrated both by *Internal Characters*, as well *General as Chronological*; and by *External Testimonies* that the Constitutions before us are most Sacred and Divine; the very Doctrines, Rules, Laws, and Liturgies, which our Blessed Saviour himself deliver'd to his Church, by his Holy Apostles, to be their certain Guide and Standard both as to Faith and Practice till his Second coming: I now proceed to what I propos'd in the next Place, *viz.* To enquire into the *present Copies*, and the *State of the Text* as to any latter Additions, Alterations, or Interpolations thereto belonging. Not that this is so large a Subject of it self as to deserve any great Pains in this Place; but because such ado has of late been made about these Interpolations; and because those that are not able to deny the Apostolical Authority of the Original Constitutions themselves, are yet commonly so unwilling to embrace part of that Faith and Practice, which is therein contain'd, that they are driven upon this last poor *Evasion* and *Subterfuge*, that the

present Copies are miserably *Interpolated*, especially by the *Arians*, and so cannot be depended on in such Matters. Nor do the Promoters of this Opinion, which pretends to depend on the Testimony of the Sixth general Council it self, which is suppos'd to have rejected them on this very Account, consider what a fatal Blow they hereby give to the Purity of the Copies of the known Scriptures, by such a vain and groundless Supposition. For if so early as, *A. D.* 680. that is little more than Two Centuries after the proper Publication of these Sacred Constitutions, all those Copies which a General Council knew of were so Corrupted and Interpolated, even while they were own'd Apostolical, and part of Canonical Scripture, that the Book was of necessity to be thereupon rejected, how can we depend on the Purity of the other Sacred Books of the New Testament, after they have been Publish'd more than 1600 Years? Indeed such general Corruption is imagin'd without all Authority in both Cases; nor can I easily believe that the Council could be so weak as to assert it; or if it were does it deserve any regard in such a Case.

Now tho' I have occasionally treated of this Subject all along, in the Series of the foregoing Propositions and Testimonies, and shew'd how vain and groundless such Pre-  
tences are, yet will it be expected that I say  
some-

somewhat here distinctly to it. Before I come therefore to give my short *Catalogue of Interpolations*, really appearing to be such, by the Antient Quotations and Passages in Antiquity, I shall briefly explain my Thoughts concerning this Matter in General under the following Observations. (1) I observe that the pretence of *Arian* Interpolations, both as to the Books of the New Testament, charg'd upon that Sect by the Antient Orthodox; and as to these Apostolical Constitutions, charg'd upon them by the Moderns of the same Opinion, is perfectly Groundless and Unjust; nay without one single Instance that was ever yet prov'd upon them. Dr. *Mills* has Examined the Charge as to the Books of the New Testament, and has clear'd them from the same in every Instance that came before him. And as for the Constitutions there is not Evidence enough to bring any Charge at all as to any one particular Text; and so there is no Occasion for the least Vindication. Nay the most plainly *Arian* Passages are directly cited from thence by *Ignatius*, or alluded to by the Author of the *Recognitions*, even in the Second Century; and so secure us that there is not the least reason for Suspicion in this Case. (2) I observe that this Charge of Interpolations is on the other Side most justly to be laid against the Orthodox; who to serve their turn have

most wickedly corrupted, alter'd, and interpolated the Scriptures, these Constitutions, and a great part of the Original Books of our Religion. I Instance in the first Epistle of *John*, the Original Liturgies, and Doxologies, *Hermas*, *Ignatius*, *Melito*, the Recognitions, *Origen*, and *Novatian*. And I name *Atkanasius*, *Basil*, *Hilary*, *Ferom*, *Rufinus*, *Chrysoftom*, *Socrates*, *Gelasius*, *Cyzicenus*, in particular, as concern'd therein. If any be dissatisfy'd with this general Charge I can soon be ready to give a sad List of the particular Interpolations, and to prove the Facts beyond dispute on every one of the foremention'd; nay do believe that if that Matter were more nicely Examin'd, the *Orthodox Interpolations* would appear *vastly Numerous*; and the *Orthodox* themselves, both Antient and Modern therein concern'd, *vastly Numerous* also. Not that I believe all the *Orthodox Villains*, nor all the *Arians Saints* as to such Matters. But the *Arians* had the Antient Authors so clearly on their Side, that they were under no Temptation to corrupt them; and the *Orthodox* had them so clearly against them, that they had no other way to support themselves but by such Corruptions, which with them were commonly own'd, as *pious Frauds*, or proper Methods to secure Men from that *Hetical Pravity*, of which the Antientest Writers appear'd so full. No doubt they thought they



they were doing the *Church good Service*; as the *Jews* when they Slew the Apostles of our Lord, thought they were *doing God good Service* also. (3) I observe that in General the Charge of Interpolations is False and Groundless; *i. e.* These Constitutions are in General (abating Three particulars alter'd on purpose, to be named presently) as free from them as any other Books of the same Antiquity; nay much freer than the known Books of the New Testament. The Reasons are plain; because these have been seldom Transcrib'd in Comparison of the generality of the Books of the New Testament; nay seem to have been never Transcrib'd at all till the Fourth Century; and the Originals themselves, all equally Authentick, were no fewer than Nineteen; from whence the several Copies were afterward deriv'd. Nay indeed these Constitutions seem to me almost wholly free, even at this Day, from any other Alterations than what were made on purpose by some of the Church-governors, and those generally taken from Alterations in the Affairs of the Church made before the middle of the Fourth Century, the time of their first proper Publication. (4) I observe that several Expressions which, on a sudden perusal, would seem Interpolation, on farther Consideration will appear not to be such. Thus when the College of Apostles are sometimes called here

of *Wisdom*, the *Twelve*, the *Seventy Disciples* still *Seventy*, and the *Seven Deacons* still *Seven*. After the Death of *James* the Brother of *John*, and *Stephen*, and perhaps of some others, one would be readily to suspect Interpolation. Yet is the Apostolical College stil'd by the same Name of the *Twelve* by *John* and *Paul* in the New Testament, in the very same Case, when at the most they were but *Eleven* in exact Number. And how long it was ere that Solemn known and original Name of *the Twelve* was alter'd upon the Death of any of them I cannot certainly tell; I mean in such publick Assemblies where all that surviv'd were together, and acted in the same common Name of the College of the Apostles of our Lord, and the Case is the same as to the *Seventy Disciples*, and *Seven Deacons* also. Nay indeed 'tis not at all certain either that these Numbers were not for some time fill'd up by the Survivers, as it was the Case of *Matthias* when he was Elected into the Place of *Judas*; and might easily be in the Case of his Partner *Joses*, who was surnamed *Barsabas* also; and of *Philip* the Deacon, who is stil'd a fellow Apostle in the Constitutions, or indeed that the first *Stamina* of these Constitutions were not drawn up in some very early Council of the Apostles, soon after the Ascension, while the Numbers, the True Original Numbers of these several Bodies of

Men

Jo. 20, 24  
1 Cor. 15,  
5

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Men were undiminish'd; altho' the same Constitutions were confirm'd, and the Citations added to them afterward in one or more later Councils of the same Apostles.

Thus when *Philip* the Deacon is call'd L. vi, c. 7, here in one Place  $\delta\ \sigma\upsilon\nu\alpha\ \pi\acute{\rho}\sigma\lambda\omicron\ \Theta\ \eta\ \mu\acute{\omega}\nu$ . The P. 334 *Fellow Apostle* of the rest, as has been just now observ'd, one might suspect Interpolation in Case the former Hypothesis be not admitted; yet are so many of such *Apostolical Men* as he, both in Scripture and the Earliest Writers call'd in a lower Sense *Apostles*, that a considering Person will rather, with *Cotelerius*, allow and excuse the Expression, than venture to call it *Interpolation*. Thus when we so often meet with  $\epsilon\gamma\omega\ \pi\acute{\epsilon}\lambda\epsilon\theta\acute{\omicron}\varsigma$ ,  $\epsilon\mu\theta\acute{\upsilon}\ \iota\omega\acute{\alpha}\nu\eta\varsigma$ , and the like particular Expressions, at the first Reading we are so little appriz'd of the Nature and Exactness of this Book, that we readily suspect Interpolations; when in reality there is no manner of Occasion for such a Suspicion; those and the like Words never being set down, but where the Person to whom they belong appears to have been really present, and who therefore was most justly to be mention'd in that peculiar manner. I must own that, at the first, I my self suspected several more Interpolations in this Book, than, upon a better knowledge of them, and farther Examination I find reason now to believe. (5) I observe that almost all the considerable Alterations

or Interpolations, which by Antient Evidence appear to be such, are reducible to these *Three Heads*, the Enumeration of the *Names of the Apostles* in the Sixth and Eighth Books, the Alteration of several *Doxologies* in the Liturgy of the Eighth Book; and the Alteration or Addition of some *Festivals*, and of some few Rules which the Church agreed upon afterwards also in the Fifth and Eighth Books. So that here is so very little Reason for Suspicion of *Arian Interpolations* in any case, that in every Instance where such Interpolations can be suspected, the Alterations were made by the *Church*, and by the *Orthodox* themselves; nay commonly on purpose *against the Arians*, as we have elsewhere observ'd. (6) I observe that almost every Instance of such Interpolation or Addition originally came from the Church of *Rome*. I mean that the first Change in those Rules or Practices, which appear not to be Original, is generally found to have begun at *Rome*, at *Orthodox*, or *Antichristian Rome*; and from thence to have spread to *Alexandria*, *Jerusalem*, *Cæsarea*, and the rest of the Apostolical Churches; and last of all to *Antioch*; which Church or Patriarchate I look upon as having preserv'd the Original Faith and Practice of Christians unpoluted the latest of all other. (7) I observe that when Synods had made any Alteration in the *Practices* and *Rules* of the Church,

they

they seem generally to have ventur'd to add them, or to Interpolate the Constitutions thereto relating ; (tho' they never durst do it so directly as to the *Faith* therein contain'd, nor durst probably omit the True Rule till the Days of *Athanasius* ;) as if they suppos'd our Saviour had given them Power enough to supersede at Pleasure the Sacred Rules of the Gospel, contain'd in these Books ; and so far to alter the Books themselves accordingly ; that so Posterity might afterwards suppose these later Rules to have been themselves, tho' later than the other, yet really Apostolical also. This was an Antichristian Fraud, and Wicked Forgery with a Witness, especially when the Original Rule was omitted. And had not Providence preserv'd the Church of *Antioch*, and some others free from all such Corruptions till the Fourth Age ; and permitted the Publication of these Books at that very Time, and probably from that very uncorrupt Copy ; and that before very many Alterations had crept into the rest of the Copies also ; and thereby prevented all possibility of such a future Corruption of them ; they would by this Time in probability have been almost one quarter Interpolation ; and we could not have separated the real Apostolical Parts, from the Antichristian Corruptions thereof ; and the original Reading could alone have been depended on, as to points of Dispute and Difficulty,

ficulty, so far as the Antient Citations from it could have guided us, and no farther. So that the Publication of these Original Constitutions, at the very time when the grand Corruptions of Antichrist *began* to spread over the Church, seems to have been very Providential, and the very means of preserving the True Copies down to us in these last Ages. As to the Origin of our modern Additions and Interpolations, I have already taken Notice of it; and shall here add no more on that Head, but as to the particular Interpolations themselves; the principal I mean and such as occasion Difficulties and Objections to those who peruse these Constitutions. I must here go over them particularly; I am not aware of any of this Nature in the Four first Books, nor the former part of the Fifth; (as indeed the indisputable Truth and Equity of the Rules so far prevented all such Interpolations or Thoughts of attempting them;) but the principal Interpolation in the whole Constitutions is that New Rule for the Observation of *Easter*; not as the Apostles had at first both appointed and

L. v, c. 17,  
 p. 320

Practic'd, on the Fourteenth Day of the Jewish Lunar first Month, upon what Day of the Week soever it fell; but on the Lords-day following. This is a plain Interpolations with a Witness; as appears by the following Arguments. (1) *Epiphanius* gives us the  
 Origin-

Original Rule it self, as it was in the *Audians* and his own Copies ; which is quite contrary to this : And yet he and they cite it from the same Apostolical Constitutions, without the least Hint that the Apostles themselves made any other. (2) The Apostles Practice and Settlements where-ever they came, even here in *Britain* it self, were ever not according to the Rule in our present Copies, but according to that contrary one in the genuine and uncorrupt one of *Epiphanius*. (3) The Rule in the present Copies has Two plain References to the other, as an Antienter Rule, when it tells us we must *μὴκέτι* no longer observe this Festival with the Jews ; but *νῦν* now have no more to do with them ; as it seems had been the Practice before the making of this Rule. (4) We know very well the Origin of this later Practice, that it began with Pope *Xystus*, soon after the beginning of the Second Century, and spread from *Rome* so fast, that long before the End of that Century *Jerusalem*, *Cæsarea*, and the greatest part of the Christian World held Councils about it, submitted to it, and probably then fix'd this very Rule we now have ; nay and inserted it, either as additional, or in the room of the Apostolical Rule it self in the Constitutions. Which will appear more probable. (5) By a notable Astronomical Character still in this Rule ; *viz.* that the Equinox

Equinox was there on the Twenty Second of *Dystrus*, or *March*, which from the Calculations of Antient Times agrees exactly to the Conclusion of the Second Century, and the time of the meeting of these Synods about this Matter. Nay farther (6) both *Epiphanius* and *Eusebius* speak of both these Rules; only *Epiphanius* speaks of the Antientest as alone Apostolical, as being alone in his Copy of the Constitutions, and of the later as only obtaining in the Church in his Days, and *Eusebius* speaks of both as Apostolical; but of the one as *Antienter* than the other. As if the later Rule stood in the *Cæsarean* Copy of the Constitutions in his days, either instead of, or together with that more Antient one, which was really Apostolical. And this is the more probable, because *Cæsarea* was the very place, where some of the Councils were held in the Second Century about this matter; and where that later Rule was agreed on. Accordingly, we find that Rule long obtaining in *Alexandria* and most other Churches, while *Antioch*, and the Asiatics retain'd their Original Rule and Practice till the very Council of *Nice* it self; which finally and universally establish'd the later Rule. A very bad Sign of Infallibility; to oblige Christians to observe a Rule most plainly contrary not only to the Practice, but to the Appointment of the Holy Apostles



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titles of our Lord, and that when acting in his Name, and delivering unchangeable Laws by his Authority. This Alteration we see came originally from the Church of *Rome*; and seems to me the first smaller Instance of Antichristianism, that she was guilty of; and which she ventur'd upon, probably because she look'd upon her self on the Decay or Destruction of the real Mother Church of the Jewish Christians at *Jerusalem*, as now in effect the Mother Church of the Gentile Christians, to which all others ought to pay the greatest Regard and Submission in these Matters; especially where the pretence of Opposition to the odious Jews, on one side, and of the Convenience of Easter Day's falling on the Lord's Day on the other, made this Change so easy and plausible among Christians. The next Interpolations which I shall observe shall be those in the Thirteenth Chapter of the Fifth Book, which appoint the Observation of *Christmas* Day, or the Feast of the Nativity *December 25*, and of the Epiphany *Jan. 6*. Now that these are both Interpolations is plain. For (1) *Anastasius* in citing this Passage, omits the *naming* of any particular Days, as not being probably in his Copy. (2) The Epiphany *Jan. 6*. which is the more Antient and Authentick of these Festivals, and by some at first kept in Memory of the Birth of Christ, as well

p. 312

as of his Baptism by others ; nay by some I think, in Memory of them both; this Festival I say, is plainly deriv'd from some of the old Basilidian Hereticks ; as an unquestionable Author, *Clemens of Alexandria*

*Strom. 1,*  
p. 249,

assures us. His Words are these : Οἱ ὃ ἀπό βασιλείδου καὶ τῶ βαπτίσματος αὐτῆ ἢ ἡμέραν εορταζούσι, προσελθόντες κερδύοντες ἀναγνώσει· φασί, ὃ ἢ τῷ πεντηκονταετησίῳ ἐτος πνευματικῶν, ἢ πεντηκονταετησίῳ τῷ τῷ μνημό. [*Jan. 10.*] πνεύμα ὃ αὐτῷ ἐνδεδείχθη τῷ αὐτῷ μνημό. [*Jan. 6.*]

*Heres. L. i,*  
§ 29. p. 455  
§. 16,  
p. 439

(3) Tho' we know from *Epiphanius* that this Day was Festival in his time, yet was it not for the *Baptism* of Christ, as in our Copies of the Constitutions, but for his Nativity. Nor does *Epiphanius* plead any Rule from the Constitutions. Nay himself thought our Saviour's Baptism to have been not *Jan. 6.* but *Novemb. 8.* (4) The first Three Centuries afford no Sign of any Festival *Decemb. 25.* for the Nativity excepting *Rome* and the West, which had it earlier ; and whence it by degrees obtain'd over the rest of the Church. (5) *Clemens Alexandrinus* plainly implies that the Christians of his Age knew nothing of this day, as of the Day of our Saviour's Nativity. His Words are these, εἰσι ὃ οἱ ὡς εὐαγγελιστῶν τῆ γενήσεως τῷ σωτήρος ἡμῶν ἢ μνημόν τῷ ἐτος ἀλλὰ καὶ ἢ ἡμέραν εορταζόντες, ὡς φασί· ἐτος κῆ αὐγέσθ, ὅν πέμπτην πάσων καὶ εἰσάδει.— καὶ μὴ πνεύμα αὐτῷ φασί φασί φασί γεννήσεως, καὶ ἢ κῆ. Observe also that

*ubi prius.*

one

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one of these Days which the *over-curious*, especially among the Hereticks, fix'd the Nativity to, was the 25th Day of *Pachon*; which was the 25th Day of the Ninth Month in the Alexandrian Year. This agrees with the Words of the present Rule, which appoints it *ἐν τῇ πέμπτῃ τῷ ἐνάτῳ μηνός*; on the 25th Day of the Ninth Month, which is understood in the Julian Year, from April. This Exactness of Coincidence makes it very probable that this Interpolation came originally from these over-curious Enquirers, or Hereticks, mentioned by *Clement*. (6) 'Tis unquestionable that this Festival for the Nativity Decemb. 25. came not to *Antioch* or *Constantinople* and the Eastern Parts thereto belonging, till the Conclusion of the Fourth Century it self, in the Days of *Chrysoptom*; and that then it came to them from *Rome* and the West only; not from any Appointment in their own Copies of the Apostolical Constitutions. The next probable Interpolations which I shall mention, shall be the Rule for a Festival Week after *Pentecost*, in the last Chapter of the same Fifth Book; which seems contrary to *Epiphanius's* Copy, and contrary to the Practice of the Church of *Alexandria* in the Days of *Athanasius*; since he observes, that in this very Week the usual Fasting was there observ'd; yet was this Feast in *Anastasius's* Copy, 'tis attested to by the *Chronicon Paschal*. So

that

*Chrysof.*  
*Homl. in*  
*Natal. Op.*  
*Edit.*  
*Savil. Tom.*  
*v. p. 512,*  
*Vid. Ep̄r.*  
*Syr. Op.*  
*Tom. 1, p 15.*

*See p. 169,*  
*prius.*

*Athanas.*  
*Apolog. De*  
*Fug. §. 6,*  
*p. 323,*  
*Chron.*  
*Paschal.*  
*Ad A. D.*  
*630.*

that can determine nothing about it. Perhaps it was not so solemn a Festival, but that the usual *Wednesday* and *Friday* Fasts were observ'd also. The Fasting the Week after this, may possibly be in like manner Interpolation. But because the Omission of the Word *μιαρ*, which is wanting in Two of the Antient Citations, will bring this Rule to no more than the Churches returning to her usual weekly Fasts after *Pentecost* was over, which is certainly right, I see no necessity of supposing any Interpolation here ; but 'tis a bare Error in the Copiers. Some perhaps would reckon as Interpolation, that Passage in the Constitutions, which affirms that Christ was *first* led to *Caiaphas* before he was led to *Annas* ; contrary to what we find in the present Copies of *John's* Gospel. But I must own my self of another mind ; because not only *Matthew*, *Mark* and *Luke*, but *John* himself also plainly imply that what seems now to belong to *Annas* House in *John*, did really happen in that of *Caiaphas* ; as the Constitutions affirm. So that instead of correcting the Constitutions by *John's* Gospel, we ought certainly to correct the present Copies of *John* by the Constitutions ; which is also I think to be done in those few other Cases, wherein there appears some small Variety between these Constitutions and the Gospel Histories. And the reason

L. vi. c. 14,  
p. 317

Joh. 18. 13

is plain, that the Gospels by being so very often transcrib'd, have been subject to very many more Mistakes and Disorders than the Constitutions ; which have been so seldom copied in comparison ; nay not at all, so far as appears, till the middle of the Fourth Century ; when yet no small part of the Mistakes in our present Copies of the Scriptures were already therein. The next seeming Interpolation is the applying that famous Passage in the Proverbs, *ὡρμηθὲς ἐκπέσει ἀρχὴν ὁδῶν αὐτῶν, εἰς ἔργα αὐτῶν*, to our Saviour. For *Epiphanius*, when he saw how that Text favour'd the Arians, says thus of it : Οὐ πάντως *ως ἐβεβαίωσε γραφή*, ὅτι ἐμνήσθητι τις τῶν ἀποστόλων τὴν λέξιν ταύτην, ἵνα ᾤσεται ἀπὸ τοῦ ὀνόματος χριστοῦ. But certainly this is either an Instance of *Epiphanius's Forgetfulness*, or *Prejudice* for his Party ; unless he only means that none of the Books of *Scripture*, written by the *Apostles themselves* so expounded it : For otherwise no Text was more universally cited in this Sense by the Antients, nor more universally allow'd to be rightly cited by *Athanasius* and the Orthodox, than this before us ; which Application seems plainly deriv'd from the like Application of it in these Constitutions. The next probable Interpolation is in a point and place of the greatest consequence, the famous Exposition of the *Preaching of the Apostles*, *ἵνα Θεὸν, ἐνὸς ἡῦ πατέρα ἔ πλείονων· ἐνὸς*

*L. vi, c. 20, p. 325*

*Herof. 62, §. 20, p. 743*

*L. vi, c. 11, p. 340*

παρακλήτε δια Χειρῶ τῶν ἄλλων ταγμάτων ποι-  
 ητὴν· ἕνα δημιουργόν. In the noblest *Vienna*  
*Manuscript*, after Χειρῶ is added παραβολέα  
 the *Producer*, and ποιητῶ afterward omit-  
 ted; this Period seems plainly disordered and  
 corrupted; yet still noted for heretical in  
 one of the old Mfs. *Cotelerius* was aware  
 of some Defect, at least, if not Corruption;  
 but durst not set about its Correction. I  
 think it ought to be read thus, ἕνα Θεόν,  
 ἑνὸς ὑἱὸς πατέρα, ἢ πλειόνων· ἑνὸς παρακλήτε  
 δια Χειρῶ ποιητῶ ἕνα· τῶν ἄλλων ταγμάτων δη-  
 μουργόν, as the Author of the *Recognitions*  
 seems to have read it. And the Corruption of  
 this Place cannot be ascrib'd to any but the  
 Orthodox, whose Notions about the Holy  
 Spirit it utterly destroy'd. And hence must  
 the *Recognitions*, *Origen*, and *Eusebius* have  
 taken their known Doctrine in this matter.  
 Only we may note, that *Origen* thought  
 this place did not sufficiently declare whe-  
 ther the Holy Ghost might be stil'd ἁγνητός  
 or not, as the Son was. *In hoc non jam ma-  
 nifestè discernitur utrum [Spiritus Sanctus]  
 natus sit, an innatus.* For that he could  
 mean no more seems plain by his own ex-  
 press Doctrine elsewhere according to this  
 corrected Reading, that the Holy Ghost was  
*made by the Son.* Altho' if the ordinary  
 Reading be preserv'd, the Sense is much  
 the same; it being rather *obscur'd* than quite  
*eras'd*

*Recogn:*  
*L. iii, c. 69,*  
*p. 503,*  
*Orig in*  
*Joh. Tom.*  
*2. p. 56,*  
*&c Euseb.*  
*De Eccl.*  
*Theolog.*  
*L. iii, c 6,*  
*p. 174, 175.*  
*Vid. p. 126.*  
*prius.*

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eras'd even in our present Copies. The next Interpolation is plain and evident, both from the needless Repetition in the present Text, and the express Testimony of *Origen* concerning it. At present it runs thus,

ψυχῶ ἀσώματον ἐν ἡμῖν καὶ ἀθάνατον ὁμοιωθῆ-  
μεν· ἀλλ' ἐσθαρτῖν, ὡς τὰ Σώματα, ἀλλ' ἀθά-  
νατον, ὡς λογικῶ καὶ ἀντεξέσιον. Here the Soul

is directly affirm'd to be ἀσώματ. *incorporeal*; whereas *Origen* says this place did not affirm the Soul *incorporeal*, but only *free*

and *rational*. So that here some Orthodox Philosopher has been tampering for the Support of his Philosophical Opinion. The

Πῶς ἀφ-  
χῶν  
ἔρασ.

Words I suppose should run thus; ψυχῶ ἐν  
ἡμῖν ἀθάνατον ὁμοιωθῆμεν, ὡς λογικῶ καὶ ἀντε-  
ξέσιον, or to the like purpose. The next

Interpolation is a notorious one, in the very beginning of the Catholick Doctrine it self.

Where the Apostles present at the second Council of *Jerusalem* are enumerated; and

L. vi, c. 14,  
p. 343.

among them are reckon'd *James* the Brother of *John*, who was slain by *Herod* 20 Years before; and *Paul*, who as, we learn from the Testimony of *Varadatus*, from his uncorrupt Copy in the Fifth Century,

P. 118,  
pr: 41.

and from the Constitutions themselves in many other Places, was not then among them. And indeed both the Order of the Names of the Apostles, exactly according to that in *Matthew*, and that in the Eighth

p. 390

Book afterwards; the needless Repetition of the Words ἐπι τὸ αὐτὸ γενόμενοι, *before and after* this Enumeration; and the Consideration how the like Addition of distinct Names of the Apostles appears in the Recognition, in the Apostles Creed, and in the Ethiopick Extracts, as well as in the Eighth Book of the same Constitutions, without any Support from one single Antient Citation, or just pretence of genuine Truth, in any of them, do plainly discover the Interpolation in the present Case. The next *Mistake of the Copier*, rather than *Interpolation*, is a very small one, and easily corrected; yet, as it stands, gives occasion to a ridiculous Opinion, as if these Constitutions were not written till after the Days of *Constantine*; contrary to the whole Current of the rest of the Book, nay to the direct Import of this very Chapter before us. The Words now stand thus, speaking of the Romans ἐ γὰρ καὶ ἔσται πιστεύσαντες ἐπὶ τὸ κώριον καὶ πολυθείας ἀπέστρεψεν καὶ ἀδικίας. Which should plainly be read thus, without altering any one Letter, ἐ ποίησεν for ἔσται. So gross an Error in an Heathen Author would long ago have been espyed and corrected. But how few Criticks trouble themselves about Emendations in these Apostolical Constitutions.

L. vi, c. 24,  
p. 353L. vii, c. 27,  
p. 356

The next Interpolation some might esteem these Words, ἀντὶ ἀρχαγγέλων διάβολος αἰρετησάμενος



ἄγγελος. ¶ Because *Origen* says, *de Diabolo & Angelis ejus contrariisque virtutibus Ecclesiastica Prædicatio docuit quoniam sunt quidem, sed quid sint, aut quomodo sint, non satis clarè exposuit.* Apud plurimos tamen ista habetur opinio quod *Angelus fuerit iste Diabolus*; & *Apostata effectus quamplurimos Angelorum secum declinare persuaserit*: qui & nunc usque *Angeli ipsius nuncupantur.*

But then not to say that *Origen* affirms only, that the *Apostolick Preaching, or Constitutions of Christ* by the *Apostles*, does not say the *Devil* was ever an *Angel*, as indeed this *Place* does rather say he was an *Archangel*, which is an higher Order; and that 'tis only in his *Latin Works*, and so we are not so sure of his very Words as we are in the *Greek*; I dare not reckon this for an *Interpolation*, because this *Appendix to the Sixth Book*, wherein these Words are, do not pretend to be direct *Constitutions or Doctrines from Christ*, as we have already observ'd but barely *Apostolical Exhortations and Directions*; and so seem to be esteem'd by *Origen* of not much greater Authority than the *Second of Peter* and *Jude*; 2 Pet. 2, 4, Jude. v. 6 which tho' they have the *Doctrine* he here seems to doubt about, yet not by him esteem'd of equal indisputable Authority with the *Original Doctrine and Constitutions of the Apostles*, deliver'd from *Christ himself* in the

other Branches of this Book. So that I cannot own this to be any Interpolation at all. The next Interpolation, and that a most gross and scandalous one, and made by a true Antichristian Corrupter of Books, is in the Original Baptifmal Creed it self, γεννηθέντα ἔκ τῆς ὑλης. *Begotten, not created.* This Bishop Bull triumphs in, as decretory against the Arians. Yet does *Cotelerius* own that it seems to have crept out of the Margin into the Text. And indeed it is so plainly Interpolation, that *Bovius* and *Turrianus* are highly to blame in putting ἔκ τῆς ὑλης into the Text at all, and much more to blame in not putting a various Reading into the Margin: Whereas in the Notes they do not pretend that it was in more than one Manuscript, that from *Calabria*; and directly own that those Words were not in the much more valuable from *Crete*, by which they printed their Copy almost every-where else; and of the Two *Vienna* Manuscripts they are not in that inestimable one, which is scarce inferior to the *Crete* Copy, but only in that Copy which is very much interpolated by the Orthodox. But that these Words are Interpolation none can doubt, who consider that not one of the Antient Creeds, how much soever alter'd or disguis'd, has the least Sign of such Words; that the most Antient Christians do frequently say, that

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L. vii,  
c. 41, p. 380  
Defens.  
Eid. Nic.  
cæn. Sect. 2,  
§. 6, p. 51,  
Not. In loc.  
Vid. Edit.  
Turr. Lat.  
Explan.  
p. 207

our Saviour was *created*; and that but a very few Pages before the same Constitutions even in all the Manuscripts affirm that he *was created*; when in a solemn Prayer put up to God the Father, the Suppliant is directed to say of Christ *ὡπως εἰς μνήμην ἐρχόμεθα* [*ἐρχόμεθα*] *τὴν ἐκ Κε κλιθεῖσης Ζωφίας* ὡς δὲ ἡμεῖς ἄρμεν ὑπέστη, τὴν διὰ γυναικός. This is an Interpolation which I suppose will not be charg'd upon the Arians. And indeed how the Orthodox will get off the Charge; or how they can justify the like pernicious Addition to the Doctrine of Christianity, *Begotten not Made*, in the present Nicene Creed, I cannot tell. But am well assur'd, that they are utterly contrary to the Christian Revelation in this Matter; and accordingly ought to be omitted by every one who more regards the Authority of Christ and his Apostles, than that of Councils and Synods in these Matters. *Ἐάν τις ἐπιθῆ ὡρὸς* *Αποκ. 22,*  
*ζυῖται, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς* *18, 19*  
*γεγραμμένας ἐν βιβλίῳ τέτρω. καὶ εἰάν τις ἀφαιρῆ*  
*ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ζυῖται, ἀφαιρήσει*  
*ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βιβλίου τῆς ζωῆς, καὶ ἐκ*  
*τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βι-*  
*βλίῳ τέτρω.* But to proceed: Whether the Two short Prayers or Hymns, together with the Grace at Meals, now standing at the end of the Seventh Book be additional or original, I have nothing farther to add *P. 385*

to what has been already said upon that occasion. However, the Third final Chapter of the Eighth Book which is added, by way of Connection of the Apostolical Tradition *ᾠδὴ χειρημάτων* to the like Traditions or Constitutions *ᾠδὴ χειροτονιῶν*, and is wanting in some separate Manuscripts, and as it seems in the Ethiopick Extracts, may perhaps be Interpolation. If so, it may be the Addition of *Hippolytus*, who had certainly some Concern about this Eighth Book in a peculiar manner; tho' it be now hard to determine what it was, or of the *Athanasians* long afterward. However, the Repetition of the distinct Names of the Apostles here, and that in so odd and aukward a manner, and as ascribing so many distinct Constitutions to distinct Apostles, seems to be most plain and gross Interpolation. 'Tis in the same Order of the Names that is in *Matthew*, and in the Sixth Book before. *James* the Brother of *John* is made the Author of the chief part of the Liturgy, which plainly belongs to *James* Bishop of *Jerusalem*, or to *Clement* himself, by the Antient Testimonies; particularly by the express Affirmation of the Sixth General Council; of which before, and this at a time when in all probability he had been above 20 Years dead. Nay, neither the *Oxford* nor *Vienna* distinct Manuscript of this Book commonly acknowledge these Names in the

Text,

See p. 233,  
prius.

P. 390

See p. 531,  
prius

See p. 235,  
236, prius.

Text, but only in the Titles of the Chapters: Whence probably they crept into our present Text; as is usual in such Cases. So that I need use no more Arguments to shew that all this is Interpolation. The next Interpolation, and that a pernicious one also, is that in the Original Doxology of the Church; from *in* the Holy Ghost, as was the Apostolical Direction, and the Churches Antient Practice every-where; to *and* the Holy Ghost. Altho' it is observable that neither the first Seven Books of these Constitutions, nor the former part of the Eighth in the best Copies have any other particle than *in*; and that in that latter part of the Eighth Book, where *and* is now frequently inserted, yet is the Antient Form *in* frequently retain'd also, even in our present Copies. But of this I have more largely discours'd elsewhere, upon another occasion. Whither I refer the Reader. I need here say no more of the Feasts of the Nativity and the Epiphany in the Constitutions of *Peter* and *Paul*, since they will easily be own'd Interpolations here as well as in the Fifth Book foregoing; as will also the *Days of the Apostles* and of *Stephen*, the last of which is omitted in *Anastasius's* Citation. Since there does not, that i know of, appear any Testimonies truly primitive for such their Observation. Perhaps each Church at first celebrated the Day when any Apostle

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to the 4th  
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L. viii.  
c. 33, p. 415

or Martyr was put to Death among them, and afterwards the Church of *Rome* or *Alexandria*, or some such Patriarchal Church introduc'd their more general Observation. However these Days are now so plac'd as not to agree to the times of any of the Apostles Martyrdom, so far as we can determin. So that still this matter is very obscure, and there is the greatest Reason to believe it Interpolation. The next Interpolation, which I strongly suspect to be such, is the reckoning *Cock-crowing* for an *Hour of Prayer*; which better agrees, to the Ascetic or Monkish Rules, than as a General Hour for all Christians; especially when the Times of Prayer elsewhere in these Constitutions are only Morning and Evening, for publick Worship; and Three others, the Third, Sixth, and Ninth Hours for private Devotion. Nor does the New Testament give Intimation of any other. Not to say that the Reasons here given for the several Hours mentioned are very just for the other Five Times; but scarcely so for that of *Cock-crowing*; as the Reader will easily see upon the Comparison. I suppose these Interpolations came in after Monkery began in *Egypt* from *Anthony* and *Atbanasius*. The next Interpolation I esteem to be in the Fourteenth Apostolical Canon; where after the Forbidding the Translation of a Bishop,

c. 34, p. 415

L. ii, c 57,

p. 267, 268

L. vii c. 24,

p. 370

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Bishop, καὶ ἂν ὑπὸ πλειόνων ἀναγκάζηται, even tho' he were almost compell'd to it by the Majority, comes in this strange and spurious Addition, that still a Bishop may be translated if there be ἑυλογος αἰτία τῷτο βιαζομένη αὐτὸν ποιῆσαι, κ. τ. λ. i. e. if greater good will arise to the Church thereby, if he be be very much importun'd by many other Bishops. Which Pretences directly Evade and Superfede the foregoing Canon; nay are expressly opposite thereto. Accordingly we find that when *Eusebius* the Head of the *Arians* was translated from *Berytus* to *Nicomedia*, (perhaps under the pretence of this spurious Clause, crept then into some Copies,) *Atbanasius* charges it upon him as a Breach of the Canons; and when the great *Eusebius* of *Cæsarea* refus'd to be translated thence to *Antioch*, he did it out of regard to this very Canon; nay in that very Case where the later Clause, had it been in his Copy, would have exactly Justify'd him in doing it; because he was earnestly desir'd, and much wanted, nay much Esteem'd by the Emperor; and almost the whole Christian World thought him fit for the Place; where therefore he was likely to have done much more good by removing. Yet would he not break this Canon; and his exact Observance of it was afterwards highly applauded even by the Emperor himself; as we know from his

own

p. 509,

priv.

De Vit.

Constantin.

L. iii, c. 59,

&c. p. 515,

&c.

CAN. 21

See p. 182,  
183, *præus*.

own Letters hereto relating, preserv'd by the same *Eusebius*. And when the Council of *Antioch* confirm it, they suppose no such Clause therein. The next Interpolation is a plain one in the Twenty Third Canon; where if a Lay-man makes himself an Eunuch he is to be separated from Communion for *Three Years*. This cannot belong to the Apostolical Times, when no such long Penances were in Practice; which came in during the Second and Third Centuries afterwards. Accordingly both *Morinus* and *Cotelerius* suspect Interpolation. Neither does the first Canon of the Council of *Nice*, nor the Eighth of that at *Constantinople* call'd the *First* and *Second* hereto relating, say a Syllable of this *Three Years Separation*; which seems therefore to be no very Antient Corruption. Whether the Word *ἑποδιαύγουσι* be not wanting in the Twenty Seventh Canon, among those permitted to Marry after they are admitted into the Number of the Clergy, as well as in one or Two Places of the Constitutions themselves; or whether that Word be not it self Superfluous in some Places; one of which must be allow'd; I shall not positively determin. Only I am of Opinion that 'tis rather now *wanting* here, and elsewhere, than *Superfluous* any where. Since 'tis plain the Subdeacons are an original Order, and that the later Practice of  
the



the Church, in discouraging more and more the Marriage of the Clergy, makes it reasonable in this and the like Places rather to allow of the original *Omission* of them in such Places, than of their *Addition* in the rest. 'Επ' ἐμῷ Πέτρῳ in the Thirtieth Canon was not in the Copy of *Dionysius Exiguus* in the Fifth Century, but only ἰσὺς Πέτρῳ. Nay all Three Words were wanting in *Tarasius's* Copy in the Eighth Century. So that there is just Suspicion of Interpolation. The last part of the Fiftieth Canon is also wanting in the Old Latin Version, and so may possibly be Additional; but 'tis of no Consequence, nor at all certain that it is so. The Eighty Fifth Canon seems a little corrupted in the common Copies, but not in that of *Joannes Antiochenus*. These seem to me to be the principal Interpolations which do really appear in our present Copies of the Constitutions and Canons before us; which all arose plainly from the *Church*, and from the *Orthodox*; nay without the least sign of one single Heretical or Arian Interpolation; and which may very easily be corrected at this Day, and that generally from direct Evidence, and Antient Testimonies. I say nothing of one or Two seeming differences in the History of our Saviours Sufferings here from that in the Gospels, since this Account seems to me rather more Authentick than the other,

as drawn up at publick Councils of the Apostles, and since it will better guide us to understand, the Gospels themselves, or Correct their Interpolations in this matter than any or all the other Antient remains of Antiquity beside. To conclude this Head; when I find so many of these *Interpolations* or *Alterations* of the original Constitutions of Christ by his Apostles, as well as the intire *laying them all aside* at last to be deriv'd from the *West*, and from *Rome* its Metropolis; when I also observe how true Christianity, and the genuine Doctrines and Practices thereof have still spread from the *East*, or *Jerusalem*, to the *West*, or *Rome*; and how Antichristianism and the Corrupt Practices thereof, on the contrary, have spread from the *West*, or *Rome*, to the *East*, or *Jerusalem*, I cannot but reflect on the Antient Custom in the Church of turning to the *West*, when the Persons to be Baptiz'd *Renounc'd the Devil and all his Works*; and of turning to the *East*, when they *Dedicated themselves to Christ and his Service*. As also on a notable Passage in one of *Hermas's* Visions, concerning the coming of Antichrist; where he saw first Four Angels come and remove the *Seat of the True Church* from the *West* into the *East*; and soon after Two more to remove the *Church her self* from the *West* into the *East* also; and where *Hermas* himself,

either

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either in Vision, or in Reality remov'd after them; (for we find him in *Italy* at first, then going to *Campania*, and then in *Arcadia* still more Eastward.) That he might, as it were, Accompany the True Church, with her Guardian Angels, and might thereby escape that Terrible Antichristian Beast which otherwise, in the West, was ready to devour him. Which Vision seems design'd on purpose for a warning to the Roman and Western Christians concerning the approach of that sad State, and that they might be upon their Guard against its very beginnings. However, I shall conclude this Chapter with the Remarkable Words of *Firmilian*, Bishop of *Cæsarea* in *Cappadocia*, about the middle of the Third Century, with relation to the Unfaithfulness of the Church of *Rome*, even so early, as to the *Apostolical Traditions* committed to her. *Eos autem, says he, qui Romæ sunt non ea in omnibus observare quæ sunt ab origine tradita, & frustra Apostolorum auctoritatem prætere, scire quis etiam inde potest, quod circa celebrandos dies Paschæ, & circa multa alia divinæ rei Sacramenta, videat esse apud illos aliquas diversitates; nec Observari illic omnia æqualiter quæ Hierosolymis Observantur.*

*Vis. iv. §. 1, p. 82, Simil. 9, §. 1, p. 113,*

*Epist. ad Cyprian ap. Op. Cyp. Ep. 75, p. 220.*

## C H A P. VI.

*Inferences from the whole.*

I. **H**ence we gain a new, a great, an invaluable Confirmation of the certain Truth of the Christian Religion, and of the Divine Inspiration of the Holy Scriptures; and fill up, as it were, that most concerning interval of Christian Antiquity, which immediately succeeded the Acts of the Apostles; of which our Accounts have in these later Ages been so very imperfect.

II. Hence we are exceedingly confirm'd in the general Truth and Purity of the present Greek Copies, both of the Books of the Old and New Testament; and have a New Foundation of correcting some false Readings in both by the best Authority possible.

*Constit. L.*  
*v. c. 14,*  
 2.318 III. Hence we Learn that our Lords *Sentence*, or *Order for Execution*, was deliver'd to the Soldiers by *Pilate* at the *Third Hour*; that he was Nail'd to the Cross at the *Sixth Hour*, and that he gave up the Ghost at the *Ninth Hour*.

IV. Hence

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IV. Hence we Learn that Christian People ought not to spend their time in Heathen Authors; but in the frequent and serious perusal of the Sacred Scriptures.

*L. i. c. 56, p. 204, L. ii, c. 5, p. 215, 216, c. 61, p. 270, L. v, c. 10, p. 310*

V. Hence we Learn that the Government of some of the greatest Churches was originally by a Bishop, with his College of Presbyters, and subordinate Deacons; that most of the lesser Churches were at first Govern'd under the Apostles, by a College of Presbyters, with their subordinate Deacons only; and that the Apostles plac'd Bishops over many of those in their own Life-time, and appointed that the rest should have Bishops plac'd over them also in due time afterwards; and all this according to Christs own Direction and Appointment.

*Vid. p. 222, &c. pr. u.*

VI. Hence we Learn the manner of the Election and Ordination of Bishops originally appointed by the Apostles, *viz.* By the common Vote of the Clergy, and People; and the laying on of the Hands of some Apostle or Bishop; after a very exact and solicitous enquiry into their Characters and Behaviour: That Presbyters were Chosen by the Votes of the intire Clergy; and the Deacons were appointed by the Bishop himself, but both with the Approbation of People.

*L. ii, c. 3, p. 214, 215, L. viii, c. 4, p. 390, 391, c. 16, p. 407, c. 17, 18, p. 407*

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*L. ii, c. 26,* VII. Hence we Learn the manner of the  
*p. 239, c.* Exercise of Primitive Discipline and Juris-  
*28, p. 241,* diction; *viz.* By the Bishop, as the Supreme  
*c. 47, p.* Judge, with the Votes of the Clergy, and  
*254, Vid.* Consent of the Laity, in their Publick As-  
*Ep. i, § 44,* semblies.  
*p. 172*

*L. ii, c. 6,* VIII. Hence we Learn the Obligation of  
*p. 216,* Clergy-men not to intermeddle with Worldly  
*Can 4, &* Affairs and Imployments; but to look upon  
*16, & 44,* themselves as intirely set apart and Consec-  
*& 81* rated to the Service of God, and Edification  
 of Christian People.

*Passim,* IX. Hence we Learn the Obligation upon  
*Vid ad cal-* all Christians to a most Dutiful Obedience  
*cen. hujus* to their Kings and Temporal Governors,  
*Capit. ii.* for the good of their Bodies, and the com-  
 mon Peace and Welfare of the World; and  
 the still greater Obligation upon them to  
 a like Dutiful Obedience to their Bishops,  
 and Spiritual Governors, in the Faithful  
 Discharge of their Sacred Authority, for  
 the Welfare and Salvation of their Souls.

*L. ii, c. 25,* X. Hence we Learn the certain Duty  
*p. 236. c.* of Christians to Offer their Tyths, First  
*35, p. 245,* Fruits, and Free-will-offerings for the com-  
*246, l. vii,* fortable Maintenance of the Clergy, the  
*c. 29, p. 372,* Widows, the Orphans, and the Poor; to  
*L. viii, c.* be distributed and dispos'd of at the Discre-  
*30, p. 411* tion of the Bishop.

XI. Hence

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XI. Hence we Learn the Intire Confinement of Sacred Offices, Ministrations, and Authority properly Ecclesiastical to the Clergy; and that none of the Laity, much less Women, have any Power to Exercise the least Part thereof. L. ii, c. 27, p. 240, L. iii, c. 9, 282, 284 c. 10, p. 284

XII. Hence we Learn the proper distinction and Boundaries of Sacred Offices; particularly that Presbyters have no Power to Ordain; at least in Episcopal Churches; that Deacons have no Power either to Consecrate the Eucharist, or to Baptize; but are only to assist the Bishop or Presbyter in those Solemn Ministrations. L. iii, c. 11, p. 284, c. 20, p. 291, L. viii, c. 28, p. 410, c. 46, p. 421, 422, 423

XIII. Hence we Learn the Number of the several Ranks, Orders, and Degrees of Men and Women in the Church, by the Apostles Appointment, *viz.* (1) Bishops. (2) Presbyters, or Priests. (3) Deacons, or Ministers. (4) Subdeacons, or Attendants to the Deacons. (5) Deaconesses. (6) Readers. (7) Singers. (8) Porters. (9) Virgins. (10) Widows. Besides the Orphans, and the Body of the Laity. L. ii, c. 25, p. 238, c. 57, p. 260, &c. L. vii, c. 12, p. 403

XIV. Hence we Learn the Exact Order and Parts of the Christian Publick Worship on the Lords-day, as it has been already describ'd; and how exactly the Place and

Circumstances are appointed and describ'd by the Apostles ; and that, together with the Observation of the Lord's-day. Christians are not quite to forget the Sabbath neither.

C. 36, p.  
246

L. ii, c. 57,  
p. 261, 262  
Can. 85

XV. Hence we Learn the True and Apostolical *Canon of Scripture*, viz. much the same as we have now from the Jews for the *Old Testament*; and much the same we now receive for the *New*. Only *Baruch*, with the Epistle of *Jeremy*, and perhaps the Wisdom of *Solomon*, if not also *Ecclesiasticus*, may be admitted under the *Old Testament*. And the Apostolical Constitutions with *Clements* Epistles are part of the *New*. Only *Hermas* and the *Apocalypse* are certainly, and *Barnabas*, *Esdras*, *Ignatius*, and *Polycarp* probably to be added to them, tho' written afterward.

L. ii, c. 45,  
46, p. 253,  
254, c. 53,  
54, p. 257,  
258, 259

XVI. Hence we learn the great Obligations of Christians to agree their Disputes and Differences without going to Law ; especially before Temporal and Pagan Judicatures.

L. ii, c. 57,  
p. 265  
L. vi, c. 28,  
p. 353  
L. viii, c. 12  
p. 398, —  
404

XVII. Hence we learn that the Eucharist is properly an *Oblation*, or *unbloody Sacrifice of Commemoration* ; as those Antiently were *bloody Sacrifices of Prefiguration* ;



tion ; but both owing their proper Influence to the *one Sacrifice of Christ on the Cross* ; and that this *Commemorative Sacrifice* is to be offer'd for the Faithful, both quick and dead, in the Christian Church.

XVIII. Hence we learn that Prayers L. vi, c. 30, for the Faithful departed, especially at P. 358 the Eucharist, and in the Commemorations L. viii, c. 12 of them, is an Original Institution of the P. 403 Gospel ; as Prayers to them was afterward C. 41, an Institution of Antichrist. P. 418

XIX. Hence we learn that Baptism is L. ii, c. 32, to be celebrated not by a *single sprinkling*, P. 244 but by a *trine Immersion* ; that the Per- L. iii, c. 16, son to be baptiz'd, is to be anointed with 17, p. 288 consecrated Oil before ; and sealed with L. vi, c. 15, consecrated Ointment after it ; in order to P. 344, its Completion ; and the later as the *Con-* L. vii, c. 22, P. 368 c. 42 *firmation* of the baptized Persons also. 43, 44, P. 380, 381

XX. Hence we learn that the Eucharist L. viii, is to be celebrated with *Bread*, and a Mix- c. 12, p. 402 ture of *Wine* and *Water*, according to our 403, v. p. Saviour's own Example and Appointment ; 368. p. 115. and to be consecrated by the Invocation of the Father for the Descent of the Holy Spirit upon the Oblations, to make them the Body and Blood of Christ to the Communicants.

L. ii, c 47, XXI. Hence we learn the genuine ori-  
 P. 254, ginal Festivals and Fasts for Christians, ap-  
 c. 59, p 267 pointed by the Apostles. viz. Besides the  
 L. v c 13, Lord's Day, and in a lesser degree the Sab-  
 — 20, P. bath Day, the Festivals were *Easter*, *Pen-*  
 312—328 *tecost* between *Easter* and *Whitsonide*, and  
 L. vii, particularly the Ascension, and Descent of  
 c. 23, p 369 the Holy Ghost ; besides the occasional  
 c. 30, p 372 Commemorations of the Martyrs. The  
 c. 36, p 176 Fasts were, the lesser of *Quadragesima*, or  
 L. viii, Fast of Five Days before *Passion Week* in  
 c. 33, p 414 Memory of the Forty Days for our Sa-  
 415 viour's Conversation with his Apostles, and  
 delivering the Christian Law to them after  
 his Resurrection ; and of *Wednesdays* and  
*Fridays* throughout the Year, excepting the  
 Time of *Pentecost* ; and the great and solemn  
 Fast of *Passion Week* ; especially of the  
 Day and Night of our Saviour's lying in  
 the Grave, even though it happen'd on  
 the Sabbath Day. But that otherwise no  
 Christian ought to fast either on the Lord's  
 Day or the Sabbath.

L. vi, c 1, XXII. Hence we learn the Hainousness,  
 2, 3, 4, p. Danger, and Mischief of the Sin of Schism,  
 330, 331, both in Opinion and Practice ; and how  
 332, careful all Church-governors ought to be  
 of giving the least Occasion for it ; and  
 the People of suffering themselves to be  
 drawn

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drawn into it under any unwarrantable Pretences whatsoever.

XXIII. Hence we learn the Hainoufness, C. 7, 8, 9,  
Danger, and Mischief of *Heresy*, or of fet- 10, p 334,  
ting up human Inferences, Determinations, 339  
and Hypotheses, as Doctrines or Articles of C. 18, p.  
Christian Faith, without or against the 348, 349  
Declarations and Revelations in these Apo- C. 26, p.  
stolical Constitutions, and in the inspired 354, 355  
Books of the New Testament.

XXIV. Hence we learn, and that from L. vi, c 11,  
Divine Revelation, the Freedom of human p. 340  
Actions, the Immortality of human Souls,  
their Joy or Torment in the intermediate  
State after Death, and the Certainty of  
the Resurrection of the Body, of the future L. v, c. 7,  
Judgment, and of the glorious Rewards and p. 308, 309  
terrible Punishments of the other World, as  
undoubted Principles of the Christian Re-  
ligion.

XXV. Hence we learn the Law of the L. ii, c 2,  
Gospel as to the *Marriage of the Clergy*; p. 214  
that it was freely permitted before Ordi- L. vi, c. 17,  
nation, but not afterward; and that those p 347  
twice married, were incapable of being  
chosen into the Clergy.

Z z 4

XXVI. Hence

L. iii, c. 2,  
P. 275

XXVI. Hence we also learn the Law of the Gospel as to the *Marriage of the Laity*; *Once* being of the best Reputation; *Twice* unblameable; the *Third* Time of ill Reputation; and the *Fourth* plain Incontinence.

L. iii, per  
Tot.  
L. ii, c. 14,  
p. 299  
L. vi, c. 17,  
p. 348

XXVII. Hence we learn the Laws of the Gospel as to Virgins, and Widows. Virginitie was in great Esteem, as also was lawful Marriage. None were to be press'd to vow Virginitie; but those who had vow'd were oblig'd strictly to observe their Vow. Those *once* married were alone capable of being chosen into the Number of Sacred Widows, maintain'd by the Church.

L. vi, c. 27,  
p. 357

XXVIII. Hence we learn the strictest Rules of Chastity, not only in a single, but also in a marry'd Estate; highly agreeable with the Design and Purity of the Christian Religion.

L. iii, c. 18,  
p. 289  
L. vii, c. 24  
— 45, p.  
370—382  
L. viii, c. 5,  
— 22, p.  
391—409  
C. 36—41,  
p. 416, —  
419

XXIX. Hence we learn the Original Composition and Appointment of a stated Liturgy; and that the Apostles own Liturgy is here preserv'd; that the Lord's Prayer was only us'd at Baptism, and in private Devotions; that the Apostles own Creed is here also preserv'd, and was only us'd in Baptism.

XXX. Hence

## Cap. VI. *Apostolical Constitutions.* 713

XXX. Hence we learn that sacred and peculiar Vestments were originally us'd in holy Ministrations; and that significant Signs were us'd in Divine Worship; as particularly the Cross both in Baptism and the Lord's Supper. But all still as appointed only from our Saviour himself, by his Holy Apostles; and not any by bare human Invention and Appointment.

*L.ii, c.16,  
17, p. 288  
L.vii, c.42,  
43-44. p.  
380, 381  
L. viii,  
c.12, p. 399*

XXXI. Hence we learn how very careful the Apostles were of Catechizing, or of preparing the *Catechumens* for Baptism or Confirmation; no less than Three Years being ordinarily allotted for that purpose.

*L.vii, c.39  
40, p.378,  
379  
L. viii,  
c.32, p.414*

XXXII. Hence we learn how exactly the Apostles distinguish'd between the Duties and Privileges of the several Members, the *Catechumens*, the *Competentes*, the *Penitents*, and the *Faithful*; and how carefully they conceal'd the mystical Parts of our Religion from all but the *Faithful*.

*L.ii, c.57,  
p. 264  
L.vii, c.25,  
p. 370  
L.viii, c.9,  
p. 396.  
c.12, p.398*

XXXIII. Hence we learn the strict Obligations all Christians are under to abstain from Blood, and from things strangled; as plain Duties of Christianity.

*L.vi, c.12,  
p. 342,  
L.vii c.20,  
p. 368,  
Can. 63*

XXXIV. Hence we learn, that swearing, when we are lawfully requir'd, is not absolutely

*L.ii, c.36,  
p. 246, L.v,  
c.12, p. 311  
L.vi, c.23,*

p 352, 353, lutely unlawful among Christians. But still  
 L. vii. c. 3, that it ought to be avoided as much as  
 p 364 possible.

*Passim.*

XXXV. Hence we learn in general, the great Purity and Strictness required of Christians ; and the great necessity and advantage of a strict Discipline in the Church.

N. B. Besides these few short Inferences or Hints from these Sacred Constitutions, I shall take leave to enlarge upon one point of great Difficulty in it self, and much debated at present, I mean the Measures of Submission to Supreme Governors ; and whether the Subjects may in no case rise up against them, and depose them, for intolerable Misgovernment or Tyranny. I shall afford what Light I can to the Christian Enquirer, by setting down all the principal Passages relating to this matter in these Books, whether they relate to Temporal or to Spiritual Governors ; and they are such as well deserve a serious Consideration in this Controversy.

L. vi. c. 19, Διὸ φδοκίον ἀπὸ τῶν φδορέων ποιμνίων. — ἢ  
 p 227 μάλιστα ποιμνία ἢ ἀγαθὸν ὁ λαὸς πηγάτω, ἀγα-  
 c. 20. p πιάτω, φοβείατω. κ. τ. λ.  
 227

C. 33, 34, Spiritual Fathers to be more honoured  
 p 244, 245 than temporal Fathers, or Princes ; and the  
 Priesthood,

Priesthood, in its own Sphere, more honorable than the Royal Authority.

Οὐ μᾶλλον λειτουργεῖς σε τὸν ὀπίσσωπον, ὅσον *L. ii, c. 35.*  
 ἡρατηρήσεις τῷ οἰκονομίαν ἀπὲ· πῶς ὀπιτελεῖ, *p. 246*  
 ἢ ποτε, ἢ πῶς, ἢ πῶς, ἢ εἰ καλῶς, ἢ φαύλως,  
 ἢ δεινῶς· ἔχῃ γὰρ λειτουργίαν κῆρυγμα τὸν Θεόν, τὸν  
 ἐγκρατῆσαντα εἰς τὰς χεῖρας αὐτῆς τὴν οἰκονομίαν  
 ταύτην, καὶ κατεξῆσαντα αὐτὸν τὴν ἱερωσύνης τῆς μι-  
 λικῆς ποτε.

Πᾶση βασιλείᾳ καὶ ἀρχῇ ὑποτάγητε, ὡς οἷς *L. iv, c. 13*  
 ἀρέσκῃ Θεῷ, ὡς Θεῷ δουλῶν, καὶ τῆς ἀσεβῶν *p. 299*  
 πτωχῶν. πάντα φόβον τὸν ὀφειλόμενον αὐταῖς  
 ἀποπληρώσατε· πᾶσι εἰσφορᾶν, πᾶν τέλος, πᾶ-  
 σαν πμῶν, δόσαν, κῆρυγμα· Θεῷ γὰρ τῆς διατάγ-  
 μα μηδενί πρῶσσειν, εἰ μὴ τὸ τῆς φιλίας Συμβο-  
 λον, ὃ ὁ Θεὸς διετέλεσεν διὰ Χριστοῦ.

Προσέχωμεν ἔν, ἀγαπητοί, τί τὸ κλέσθαι τῆς *L. vi, c. 2,*  
 σασιασάντων, καὶ ποταπῆ ἢ ἀποφασίς αὐτῆς; εἰ γὰρ *p. 330*  
 ὁ βασιλεὺς ἐπεγερόμενος καλῶς ἀξιῶν, καὶ  
 ἕως ἢ, καὶ φίλος, πῶς μᾶλλον ὁ ἱερεὺς ἐπι-  
 νιστάμενος; ὅσω γὰρ ἱερωσύνη βασιλείας ἀμείνων,  
 ὡς ψυχῆς ἔχουσα τὸν ἀγῶνα, ποσῶν καὶ βαρυτε-  
 ραν ἔχῃ τὴν πτωρίαν ὁ ταύτην πολμύσας ἀντομ-  
 ματεῖν, ἢ ὡς ὅτι [ὁ τῆς] βασιλείας· κῆρυγμα ὅσον  
 εἰς ἀπώρητον. κ. τ. λ.

Τοῖς διὰ φιλαργίαν ἀπορίσασιν ὄργυρῆς Θεός *C 4, p 332*  
 ἐπίγαγε τὴν πτωρίαν. κ. τ. λ.

Οὐ ποιήσεις γήματα πρὸς τὸς ἀγίους, μνηθεῖς *L. vi. c. 10,*  
 τῆς κρητῆς. *p. 366*

Τὸν βασιλέα φοβηθήσῃ, εἰδὼς ὅτι τῆς κρείσ *c. 16, p.*  
 ἔστιν ἡ χειροτονία. τὸς ἀρχιερεῖς αὐτῆς πμῆσεις, *367*

ὡς λειτουργὸς Θεῷ· ἐκδικεῖ γάρ εἰσι πάσης ἀδικίας· οἷς ἀπίπτετε τέλει, φόρον, καὶ πᾶσι εἰσφορὰν ἐγνωμόνας.

Οὕτε δὲ βασιλεὺς δυναστεὺς ἐπι βασιλεὺς ὑπάρχει, ἀλλὰ τύραννος. ἔτε ἐπίσκοπος ἀγνοία ἢ κακῆ ἀγνοία πεπενημένον ἐπίσκοπος ἔστιν, ἀλλὰ ψυδώνυμος, ἢ ὡσαύτως Θεῷ, ἀλλὰ ὡσαύτως ἀνθρώπων ὡροβληθεὺς. — καὶ οἱ βασιλεῖς τῷ Ἰσραὴλ καὶ τῷ Ἰούδα ἀσεβήσαντες παντοίας τιμωρίας ἐπέχθησαν ὡς καὶ οἱ ψυδώνυμοι ἐπίσκοποι καὶ ὡροβλήτοι ἐστὶν ἐκφύξονται τὴν ὡσαύτως Θεῷ δίκην. *Vid. Cap. IX.*

Cap. 29 Εἴπε ἐπίσκοπος, ἢ ὡροβλήτος, ἢ διάκονος κακῶς διακονεὶς δικαίως ἐπι ἐγκλήμασι φανεροῖς, πολυμήτην ἐφάψατο τῆς ποτὲ ἐγκληματικῆς ἀπὸ λειτουργίας, ὡσαύτως πᾶσι ἐκκλησίαις τῆς ἐκκλησίας.

Cap. 30 Εἴπε ἐπίσκοπος διὰ χρημάτων τῆς ἀξίας ταύτης ἐγκρατὸς γέννη, ἢ ὡροβλήτος, ἢ διάκονος, κακῶς διακονεὶς, καὶ αὐτὸς, καὶ ὁ χειροτονήσας, καὶ ἐκκλησιάζων πᾶσι καὶ τῆς κληρονομίας.

Cap. 31 Εἴπε ἐπίσκοπος κοσμητικῶς ἀρχεὶς χρησιμὸς δι' αὐτῶν ἐγκρατὸς ἐκκλησίας γέννηται, κακῶς διακονεὶς, καὶ ἀφορρίζων, καὶ οἱ κληρονομοὶ αὐτῶν πάντες.

Cap. 32 Εἴπε ὡροβλήτος κακῶς φρονήσας τῷ ἴδιον ἐπισκόπῳ χρεὶς ἑμπαροῦ, καὶ δυσιαστέον ἔπερι πείρη, μηδὲν κατεγνωκῶς τῷ ἐπισκόπῳ ἐν ἐκκλησίᾳ καὶ δικαιοσύνη, κακῶς διακονεὶς, ὡς φίλος γὰρ ἐστὶν γὰρ ἔστιν. κ. τ. λ.



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Εἴ τις κληρικὸς ὑβρίσῃ ἢ ἐπίσῳπον ἀδίκως, κα- Cap. 55  
 θαυρείτω. ἄρχοντα γὰρ, φησὶ, τὸ λαεῖ σε σοὶ ἐρεῖς  
 κακῶς.

Ἐπίσῳπον κατηγορηθέντα ὅτι πνι ὑπὸ ἀξιο- Cap. 74  
 πίων κῆ πσιῶν πορώτων καλεῖσθαι αὐτὸν ἀναγκά-  
 κῳν ὑπὸ τῶν ἐπισκόπων, καὶν μὴ ἀπατήσι  
 κῆ ἀπολογισίτω, ἐλεγξέτω αὐτὸ, ὀριζέτω τὸ  
 ἐπιτήμιον· εἰ δὲ καλέμεται μὴ ὑπακούσι, κα-  
 λείτω κῆ δούτερον, δύο ἐπισκόπων ἀποσαλέντων  
 πορὸς αὐτὸν· εἰ δὲ κῆ ἔτω μὴ ὑπακούσι, κα-  
 λείτω κῆ τρίτον, δύο πάλιν ἐπισκόπων ἀποσα-  
 λείτων πορὸς αὐτὸν· εἰ δὲ κῆ ἔτω καταφρονήσι μὴ  
 ἀπατήσι, ἢ ζωόδοι ἀποφαιέτω κατ' αὐτὸ πὰ  
 δοκῆντα· ὅπως μὴ δόξη κερδαίνειν φυροδιῶν.

Ὅσις ὑβρίσῃ βασιλέα ἢ ἄρχοντα, πορὸς τὸ δί- Cap. 84  
 κῳν, πμωρίαν πινύτω· κῆ εἰ μὴ κληρικὸς, καθαυ-  
 ρείτω, εἰ δὲ λαικὸς, ἀφοριζέτω.

Here we see faithful Obedience requir'd  
 of all Subjects, and careful Protection and  
 Justice of all Governors. We see Bishops  
 themselves, if very bad, are to be Depos'd;  
 tho' not by their own People, but by the  
 neighbouring Bishops.

We see that those very Church-gover-  
 nors which were not at all to be call'd to  
 account by the Laity for the Distribution  
 of the Revenues of the Church, might  
 yet be call'd to an account by the neigh-  
 bouring Bishops, and expell'd also for great  
 Offences; and were not to be supported  
 by their People in such their Offences. We  
 see a Wicked King called no King but a

Tyrant

Tyrant; and an Ignorant or Wicked Bishop call'd no Bishop of God's appointment at all.

We see Duty owing chiefly to good Governors, and neither Disobedience in Subjects, nor Absolute Power and Tyranny in Governors in the least encourag'd.

I conclude the whole with that short, but admirable *Collect* in the Seventh Book of these Apostolical Constitutions, for the use of those that are newly Baptiz'd.

Ο Θεός ὁ παντοκράτωρ, ὁ πατήρ τῶ Χριστοῦ  
 C. 45, p. 381, 382 σου, ᾧ μνησθέντες ἡμεῖς σε, δὸς μοι ἑσώμα ἀπειλῶν,  
 καρδίῳ καθαρεύσῃ, νέον γρήγορον, γνώσιν ἀπλανῆ,  
 πνύματι ἁγίῳ ἐπιφοίτησιν, πρὸς κτήσιν καὶ πλη-  
 ροφοσίαν τῆς ἀληθείας· διὰ τῶ Χριστοῦ σε· δι-  
 ᾧ σοι δόξα, ἐν ἁγίῳ πνύματι, εἰς τὲς αἰῶνας.  
 Ἀμήν.

W. W.

Nov. 1. 1711.

FINIS.

## ADDENDA & CORRIGENDA.

**P**Age 30. line 3. read then, or at the next Council sent ;  
 p. 33. l. 5, 6. set the marginal Reference higher, against  
 the end of the second Head ; p. 37. l. 15, 16, r. written  
 to the Corinthians, l. 30. add, Now that this Epistle of  
 Clement was written to the *Corinthians*, was read in that  
 Church together with the other, and was written before  
 that other which was in the Name of the Church of *Rome*  
 it self, and not in his own Name, we are abundantly as-  
 sur'd by an unexceptionable Testimony, even that of *Dio-  
 nyssus* of *Corinth* in the second Century ; whose Words  
 were not rightly understood by *Eusebius* himself : and I  
 confess that I owe this Hint and Exposition to a learn'd  
 Friend, since I wrote this Proposition ; altho' it be,  
 as I now find, in Bishop *Beveridge* alio. *Cod.  
 Can. Illust. L. II. c. 9. §. 10. p. 118, 119.* The Words  
 are these, in *Dionysius's* Letter to *Soter*, or to the  
 Church of *Rome*, of which he was Bishop ; and they  
 seem very plain. *Τὴν Γραμμὴν ἐν κλειστικῷ ἀμικρῶν ἡμεῶν  
 διαγράμμεν ἐν ἡ ἀνεγνωσάμεν ὑμῶν τὴν ἐπιστολὴν ἢ ἔβουεν  
 αἱς ποτε ἀναγνώσκοντες νεδετεῖσθαι ὡς καὶ τὴν ἀρετέρον ἡμῶν  
 διὰ κλήμεντος γερσεῖσαν.* p. 41. l. 12. r. this Oppor-  
 tunity ; p. 73. l. 12. r. *Apocalypse*, and *Preaching*, and *Gospe.*,  
 and *Acts of Peter* ; p. 79. l. 12, 16. r. Preface to ; p. 83. l. 3, 4.  
 r. with that other, l. 29, 30. r. the Antient Testimonies ;  
 p. 92. l. 5. r. Antientest Fathers, the Companions of the  
 Apostles ; p. 94. l. ult. & p. 95. l. 1. r. and of some in  
*Photius* ; p. 102. l. 12. place the marginal Citation 4 Lines  
 higher ; p. 113. l. 5. r. after ; p. 118. l. 22. r. perhaps en-  
 larg'd ; p. 119. l. 3. r. then or at the next Council added,  
 delete l. 12, 13, l. 26. r. *Episcopus*, l. 29. r. *fecimus*, l. 30.  
 r. in *Ecclesia* ; p. 120. l. 2, 3, r. Preface will be hereafter  
 set down more exactly ; p. 121. l. 1. r. at least plainly en-  
 ded before it came to the same ; p. 122. l. 15. r. but believe  
 it rather was the foregoing Council ; p. 123. l. 3. r. natu-  
 rally suppos'd ; p. 126. l. 6. r. *χρῆ* ; p. 145-150. delete the  
 3d Argument ; p. 155. l. penult. r. Sixth ; p. 156. l. 19.  
 marg. r. 141, 142 ; p. 158. l. 22. set the marginal Reference  
 Two Lines higher, l. penult. r. and the Ethiopick and  
 Arabick Didascalies, r. e. corrupt Copies and Abridgments  
 of the Catholick Didascaly ; p. 159. l. 4. r. if farther se-  
 cur'd ;

cur'd ; p. 173. l. 24. set the marginal Reference 4 Lines higher ; p. 205. l. penult. r. which yet I see no necessity to suppose; but rather think the Name of *James* the Bishop added at the next Council *A. D.* 71. that so the first and last Christian Martyrs might be the Instances propos'd, as was very proper ; p. 211. l. ult. r. wrote, or the surviving Apostles finish'd, was for the main ; p. 212. l. 11. r. 'tis probable ; p. 227. l. 29. marg. r. 96 ; p. 289. l. 15. marg. dele, l. 24. r. and the Truth hereafter, in the Place refer'd to in the Margin ; p. 293. l. 73. r. Preface to the ; p. 311. and elsewhere, Note that *Wanslebius* says the *Ethiopic* and *Coptick* *Didascaly* has 39 Canons, as has the *Arabick* to many Chapters, tho' he enumerates but 38, which last is the Number of the Canons of *Hippolytus* also. p. 312. l. 9. r. *Ethiopic* *Didascaly*, which has the Preface to the true Doctrine of the Apostles, and aims to imitate it, and dele almost ; p. 434. l. 24, 25. marg. add *L. II. c. 59. p. 268. p. 551. l. 10. r.* as the Equinox on the 21<sup>st</sup> of *March* does particularly imply here also ; p. 558. l. 6. add, *Salutem tibi Clemens, Pater noster Os Spiritus nostri, ut per Doctrinam tuam Fidem semper proferamus scripto Apostoli reliquerunt nobis, dicentes ; cum Clemente Epistolam misimus vobis.* See p. 524. *prius* ; p. 560. l. 16. add, Nay one of the *Ethiopic* Accounts seems plainly to suppose this *Doctrime* so small as to be included in an *Epistle* to the Churches, in the Words just now set down from p. 524. which cannot well be said of this *Catholick* *Didascaly* whereto it is prefix'd. p. 674. l. 11. r. 681 ; p. 681. l. 10. 10 add to if not to alter ; p. 682. l. 10. 11. marg ; p. 555. 556. *prius*. l. 28, marg. r. 322 ; p. 684. l. 1. r. then ; p. 687. l. 26. marg. r. 593 ; p. 690. l. 25. marg. r. 407 ; p. 691. l. 10. marg. add. *vid* ; p. 409. *prius*. and for says. r. implies ; p. 691. l. 19. dele beginning of the ; p. 693. l. 3. 4. 5. marg. r. See ; p. 409. 410. *prius* l. 23. marg. r. Page 123. *prius* ; p. 700. l. 5. marg. set the Note Two Lines higher. Note also that the last part of the 25<sup>th</sup>. Canon should have been noted as interpolation, in the Fifth Chapter of this Book, that in this Edition of the Constitutions ; p. 390. l. 3. 4. the Words  $\omega\pi\omega\tau\omicron\varsigma$   $\epsilon\upsilon$   $\epsilon\gamma\omega$   $\epsilon\pi\omicron\upsilon$   $\pi\epsilon\tau\tau\omicron$   $\text{\textcircled{C}}$ , are to be in double Brackets ; and the English that Answers it, *In the first Place therefore I Peter say*, to be omitted, as most certainly Interpolation. The Numbers of the Books also have been here forgotten on the running Title, till the Seventh Book. Such Omissions and Mistakes having been partly owing to that haste I was obliged to in this Edition.

