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NOTES

OF

LECTURES ON THE CANON.

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LECTURE I.

1. By the word *canon*, and the equivalent phrases, "canon of scripture," "canonical writings," &c., is designed the collection of books, which christians acknowledge as sacred, and authoritative as to faith and duty.

2. The word canon is Greek, and in classical use signifies *a rule*. As applied to our scriptures, it has commonly been understood to indicate that these are *the rule* or *standard* of doctrine and practice. This reason for the adoption of the term, seems most probable.

The precise time when this appellation was first given to these writings, cannot be accurately fixed. Some have imagined that Paul gave this title to the scriptures, Gal. 6: 16, Phil. 3: 16, but without sufficient reason. It is not impossible, however, that Paul's use of the word $\kappa\alpha\nu\omega\nu$ in these instances, may have been the *occasion* of the name. It is certain at least that christians quite early so applied the term.*

Other opinions, however, as to the origin and design of the appellation have been advanced:—

As in ecclesiastical usage, the word $\kappa\alpha\nu\omega\nu$ came to signify a *catalogue*, Du Pin and others have supposed that our scriptures were called canonical, only because the catalogue of them was called *canon*. To this it has been answered, that the word in the sense of *catalogue*, (never oc-

*This word is employed to designate our sacred books, by Irenæus and Clemens Alexandrinus, towards the close of the 2d century.

curing in classic use,) is not found in christian writers till the 4th century; but before this period the word was certainly applied by them to the sacred volume.

Whiston is singular in his opinion that the terms canon and canonical, in reference to our scriptures, were intended to signify those books which were authorized by the last of the apostolical canons. But,

(1.) There is abundant reason to believe, as will hereafter be seen, that these apostolical canons are utterly spurious and of later date.

(2.) This could not have been the reason with the ancient christians for adopting the name,—for some of the books recited in that apostolical canon they rejected as uncanonical, and they received as canonical one book* at least not there named.

3. By our LORD and his apostles we find frequent allusions made to the sacred books of the Jews, and under various general appellations, as Scripture *γραφή*, 2 Tim. 3: 16, Rom. 4: 3. Scriptures, John 5: 39, Mat. 21: 42, 22: 29, &c. Holy scriptures or writings, *ἅγιοι γραφαί*, Rom. 1: 2; *ἅγια γραμματα*, 2 Tim. 3: 15. Word of God, Mark 7: 13, &c. Oracles of God, Romans 3: 2, &c.

4. We have apostolic example for applying similar names to the writings of the apostles:—Thus Peter (2 Ep. 3: 16) evidently places the epistles of Paul, at least, among the scriptures. The matter of their *preaching*, is repeatedly called the word of God, as 1 Thes. 2: 13, 1 Cor. 14: 36, &c. &c.

They claimed the same divine authority to their instructions, which was the ground of these appellations, 1 Cor. 15: 37, 1 John 4: 6, &c. &c.

5. Bible, (Gr. *τὰ βιβλία*, Lat. *Biblia*, the little books) was a name in early use among Christians, to signify the whole collection of writings received by them as sacred. The title was so employed (and as if in common use,) by Chrysostom, Jerome and Augustine, before the close of the 4th century. Some indeed have supposed, but without good reason, that Paul uses the word in this sense, 2 Timothy 4: 13.

*Revelation.

The name Bible, as well as scriptures, appears to have been given to the sacred canon by way of eminence, as above all other books or writings these deserve the name.*

6. The scriptures peculiar to themselves, Christians have denominated the New Testament:—Whilst those they have received from the Jews, they call the Old Testament.

7. This distinction was in early use among Christian writers,† and was probably derived from Paul himself. The apostle, in contrasting the Jewish and Christian dispensations, speaks of the latter under the name *καινη διαθηκη* the *new testament or covenant*, (2 Cor. 3: 6,) and soon after (v. 14) uses the terms *παλαια διαθηκη* to indicate the *written records* of the Jewish dispensation. This apostolic example would naturally lead Christians to apply the names *Old* and *New Testaments or covenants*, to the sacred books which were respectively connected with these dispensations.

8. The different dispensations seem more appropriately called *covenants* than *testaments of God*, who, ever living, makes grants of favor by *covenant* or *promise*, and not by *testament* or *will*. Nor is it easy to see how *διαθηκη* in the sense of *testament*, can be applied to the ancient dispensation. But regarding gospel blessings as resulting from the death of Christ, and as his legacy to believers, the new dispensation might appropriately be called the *testament of Christ*. Some have accordingly made this to be one point of distinction between the Mosaic and Christian economies, that the former has the nature of a covenant only, the latter both of a covenant and testament, appealing to Heb. 9: 11—21, as confirming this view.

* Analogous to this is "Alcoran" or "The Koran," the name given by the Mahometans to their Bible. It signifies "The reading," or rather "that which ought to be read." (Sale's Koran I. 74.) So the Jews call the collection of the sacred books *מִקְרָא* "reading," (probably from the use of the word, Neh. 8: 8.) So also Zend-Avesta the Bible of ancient Persians: Avesta signifies "The word," Zend indicating the language.

† As early as in the 2d century the Latin word *testamentum*, was so employed, but the earliest example of *καινη διαθηκη* to denote the *writings* of the New Testament is found in Origen. We cannot well doubt, however, that the Greek usage was as early as the Latin. See Michaelis' Int. (Marsh) I. 343.

But as a term to be applied alike to the books of either dispensation, covenant seems evidently the most appropriate.

9. The prevalence among Christians of the term Testament may be accounted for as follows :

(1.) Διαθηκη, although in classic usage it generally signifies testament or will, was uniformly employed by the LXX to translate the Hebrew word which signifies covenant or promise.* So the covenant made by God with Israel is called בְּרִית— and the written law or terms of this covenant סֵפֶר הַבְּרִית, the book of the covenant ; in the LXX, διαθηκη and βιβλίον διαθηκης (Exod. 24 : 7.)

(2.) The old latin version, following the more usual sense of the Greek word, adopted “testamentum” as the rendering of בְּרִית and διαθηκη, even where the sense most evidently called for “pactum” or “fœdus.”

(3.) From this version (i. e. O. L.) the title *testamentum* as referring to the sacred books was adopted by the early Latin fathers, and continued by subsequent ecclesiastical writers, and these have been followed in our English version, and in most of modern translations.†

LECTURE II.

1. The contents of the Pentateuch, both as to its historical details, and its civil and religious laws, were known and referred to, in every subsequent age, as the Law of Jehovah—the law, and the book of Moses. Nor is there any good ground to suspect that, in these titles, allusion was made to other history or code, oral or written, than that which is found in our present Pentateuch. This may therefore be safely regarded the original form of the record of the Jewish law.

* Συμβηκη is the more appropriate word in classic use to signify *covenant*.

† Instead of *testamentum*, Latin writers sometimes use the word *instrumentum*, (charter, record.) The term is repeatedly used in reference both to Jewish and Christian scriptures, by Tertullian, the most ancient Latin Christian writer still extant. (A. D. 200.)

P. S. The Pentateuch however, originally, it is believed, constituted but one book.

See Jahn's Introd. to O. T. pp. 185—189; Stuart in Bib. Repos. vol. II, 689; Graves on Pentateuch, Lect. I; Faber's *Horæ Mosaicæ*, sec. 2, ch. 4.

2. What measures were taken from the first for preserving the Mosaic writings, may be seen, Deut. 31: 24—26.

3. Beyond the knowledge which could be acquired by the public reading of the law to the assembled people on the feast of tabernacles every sabbatical year*,—the priests and Levites would find copies of the law indispensable for their direction in the many duties so minutely prescribed in the religious service;—all public officers would need them for guidance in their official conduct;—and every Jewish father, rightly disposed, could not but desire the best means of himself knowing those subjects which he was required diligently to teach to his children, Deut. 6: 7, 11: 19.—Besides, it is expressly provided, that when regal government should be established, the king, on coming to his throne, should write him a copy of the law in a book, out of that which is before the priests the levites (Deut. 17: 18),—and the reasons assigned are such as shew the expediency of every ruler's possessing a copy of the law.

4. Epiphanius, of the 4th century, (by birth a Jew,) bishop of Salamis, records a Jewish tradition that all their sacred books were put by the side of the ark. The thing seems in itself probable, and this probability is greatly increased by the following facts. After the solemn instructions given by Joshua to the people just before his death, it is declared, "Joshua wrote these words, in the book of the law of God," (Josh. 24: 26)—and it is recorded of Samuel, that he "told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD," (1 Sam. 10: 25.)

5. For what we are told of the temple copy in the time of Josiah, see 2 Kings 22: 28, &c.; 2 Chron. 34: 14, &c.

That the book found, was the autograph, is argued by Kennicott, from the peculiar phraseology, 2 Chron. 34: 14, "the book of the law of the LORD, *by the hand of Moses;*" †

*Deut. 31: 10—13.

† So expressed in Hebrew, though it does not appear in our version.

the law being elsewhere cited only as the book—or, the law—or, the book of the law of Moses—or, of the LORD.

No evidence appears from the record that the book was found in *the rubbish* of the temple. Graves* supposes it to have been found in its proper place. If it had been removed there is nothing to determine whether it had been done for its security or in contempt, by casualty or design.

6. We have no satisfactory evidence what became of the temple copy at the captivity, whether it was then destroyed; or preserved among the people; or taken with the sacred vessels of the temple, and with them returned at the restoration.

7. Daniel had a copy of the scriptures at Babylon, for he tells us that he “understood by books the number of the years whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish 70 years in the desolations of Jerusalem,” (Dan. 9: 2); and repeatedly speaks of what is written in the law of Moses, (9: 11—13.)

In the 6th chapter of Ezra it is said that on finishing the temple in the 6th year of Darius, the priests and Levites were set in their several divisions and courses “as it is written in the book of Moses,” and this was near 60 years before Ezra came to Jerusalem.

In Nch. 8, the assembled people asked Ezra “to bring the book of the law of Moses which the LORD had commanded Israel,” and he brought and read it to them.

From these and other passages that might be added, it is evident that the Jewish scriptures were not lost in the captivity; and that there is no good ground for the opinion, adopted by several of the christian fathers,† that Ezra was inspired to write them all anew—an opinion that appears to have no better authority than 2d Apocryphal Esdras, ch. 14.‡

8. It has been a common opinion that Ezra was largely concerned in settling the canon,§ and that in this service, he—

*Vol. I, p. 22.

†Irenæus, Tertullian, Clemens Al. Basil, Jerome, Austin, Chrysostom, Theodoret, &c. See Prideaux, Schmidt.

‡Prideaux Pt. 1, Book 5; Leland's View, vol. 2, 314—319; Faber's Hor. Mos. I, 307.

§A tradition found 2 Mac. 2: 13, ascribes it to Nehemiah.

1. Corrected the errors which had crept into copies.
2. Collected and arranged the books, and settled the canon for his time ;
3. Added throughout in his revision what was requisite for illustrating, connecting and completing them ;
4. Changed obsolete for modern names of many places ; and—
5. Adopted the Chaldee in place of the old Hebrew or Samaritan character.*

That Ezra with the cotemporary prophets, in his labors to restore the Jewish polity and worship, would pay particular attention to a due supply of their sacred scriptures, seems highly probable—but what he actually performed in this matter we have no evidence of a date and character to enable us with confidence to decide. As to the change of the character from the old Hebrew to the modern letters, recent critics are much divided both as to the time and the manner.

9. The Great Synagogue, the Jews tell us, was a convention consisting of 120 men, who lived all at the same time under the presidency of Ezra, aiding him to restore the due observance of the Jewish law, and to collect and publish a correct edition of the holy scriptures. Among the men of this synagogue they reckon Daniel and his three friends, Shadrach, Meshach and Abednego, as the first, adding Nehemiah and the prophets Haggai, Zechariah and Malachi, and finally Simon the Just.†

10. From the last notice given of Daniel in the scriptures, to the time of Simon the Just, was a period of 250 years. The men of whom they constitute the Great Synagogue could not therefore have been cotemporary.‡

So much of truth has however been usually ascribed to this account, as that Ezra and his distinguished and pious cotemporaries commenced the service attributed to the Great Synagogue, that it was continued by others who succeeded, and was finished by Simon the Just.

*See Calmet's Dict. "Esdras" Prideaux P. I. Book 5.

†See Prideaux Anno 426, Alex'r. on Can., Jahn's Intr. p. 45, Calmet's Dict.

‡Neither Josephus nor Philo make any mention of the Great Synagogue. It is first mentioned in the Talmud.

11. The two books of Chronicles, that of Ezra, and of Esther, have been commonly supposed to have proceeded from Ezra himself. The book of Nehemiah, and that of Malachi, (whom many Jews and Christians have regarded as Ezra himself,) may have been written while he yet lived. The only portions necessarily written subsequent to Ezra's time, seem to be the genealogy of the sons of Zerubbabel, in 3d ch. of 1 Chron., carried down to about the time of Alexander the Great; and in Neh. 12: 22, mention is supposed to be made of the same Jaddua, who was high priest in Alexander's time. These are regarded as subsequent interpolations.

Simon, for his piety, distinguished by the Jews with the surname of "the Just," became high priest B. C. 300 years* and lived in that office nine years.

LECTURE III.

1. That the canon of Jewish scriptures was fixed as early as the time of Simon the Just may be argued,

(1.) From the fact that none of its books bear marks of later date.

(2.) Some books, of somewhat later date, but sufficiently plausible, (e. g. Ecclesiasticus and Maccabees,) although much esteemed, were never admitted by the Jews to rank with their sacred writings.

(3.) The LXX version, which is believed on good grounds to have been made, as to the Pentateuch about 20 years after the death of Simon the Just, and which as to the whole of the books was not long after completed,†—appears to have comprised the very same books‡ as those which the Jews have uniformly acknowledged in later times.

*Prideaux Anno 300.

† The translator of Ecclesiasticus (who is thought by Prideaux to fix the date of his writing to B. C. 132) in his prologue speaks of the Greek translation of "the Law and the prophets and of the rest of the books," as of a thing then extant and well known to his readers. Jahn by a different explanation of the hints in the prologue, places its date between 246 and 221 B. C.

‡ On this point the testimony of Jerome is full. Schmid p. 230.—(Knapp's Theol. I. 83.) (Storr and Flatt I. 262.)

2. It has been a uniform opinion among the Jews that a standard copy of their sacred books was religiously kept by the high-priest, deposited in the temple.* The opinion, highly probable in itself, is corroborated by the fact, that when the temple was finally destroyed on the taking of Jerusalem by Titus, the Jewish law (or sacred volume) was among the spoils of the temple which were carried in procession at the triumph awarded to Titus and Vespasian. This circumstance is mentioned by Josephus who minutely describes the triumph, and his testimony is confirmed by the figures of the temple spoils found on the triumphal arch, a considerable part of which remains.

But the preservation of the Jewish scriptures by no means depended on that of a temple-copy. After the captivity there was no general defection of the people to idolatry, but in the midst of persecution there was evidenced a zeal for their national religion. Synagogues were maintained throughout the land where the scriptures were stately read every sabbath: and every synagogue whether Hebrew or Hellenistic must have possessed a copy. Lessons from the prophets as well as from the law were read in the time of our LORD and his apostles,† and doubtless long before.‡ The existence of scribes and of lawyers, of opposing Jewish sects and schools, all goes to exhibit the evidence and means of the preservation of their sacred books.

3. Our LORD and his apostles in all their reproofs never charge the Jews with corrupting the sacred text, but continually appeal to their acknowledged scriptures to sustain their own doctrines and claims, and explicitly admit the inspiration and authority of those writings.

4. Whilst our LORD and his apostles admit the divine authority of the Jewish scriptures as a whole, we also find them furnishing important testimony to the several parts.

Our LORD intimates a three-fold division of these sacred books, viz: the law of Moses, the prophets and the psalms, Luke 24: 44, a division which we shall presently see was common among the Jews. But further:

* Josephus Ant. V. 1.

† See Acts 13, 15, and compare Luke 4, 16—20 with Acts 15—21.

‡ The Jews say, from the persecution by Antiochus.

Direct quotations are made in the New Testament from every book of the Old Testament *as sacred scripture*, except from Judges, Ruth, 2 Kings, 1, 2 Chron., Ezra, Nehemiah, Esther, Ecclesiastes, song of Sol., Lament., Ezekiel, Dan., Obadiah, Jonah, Nahum and Zephaniah. And to *the contents* of all *these*, distinct reference is made except to Ruth, Ezra, song of Solomon, Obadiah and Zephaniah.

And if we should reckon the books after the manner then prevalent among the Jews (as will soon appear,) every book is quoted or referred to in the New Testament, except the song of Solomon.

Nor do we find such appeal to any writings as sacred, except to those now contained in the Old Testament scriptures.

The LXX, as has been already remarked, extended to all the books of the Jewish canon as now received, and comprised none beside. It was used by the writers of the New Testament.

The Targums of Onkelos on the law, and Jonathan on the prophets, by some placed before, by others after the time of our LORD, exhibit a Chaldee version of the Pentateuch,—of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jer. Ezekiel, and the 12 minor prophets.

The translator of Ecclesiasticus, written by his grandfather Jesus, alludes evidently in his prologue to a three-fold division of the Jewish scriptures, when he speaks of what had been delivered to them “by the law and the prophets, and by others who have followed their steps,”—and again refers to the sacred writings, as “the law, the prophets and the rest of the books;”—nor can any one, who reads chapters 45—49, avoid seeing that most of the books of the Old Testament were found in the author’s canon,—nor is there any trace that he received other than these.

Philo, who was cotemporary with our LORD, divides “the sacred writings” of the Jews into three classes,—“The laws,” “the oracles delivered by prophets,” “hymns, and so forth, by which knowledge and piety are promoted.”—And in his citations he adduces most of the books of the present canon, and none else.

Josephus, the historian, who closely followed the time of our LORD, explicitly quotes as sacred books of his nation, "The five books of Moses, Isaiah, Jeremiah, Ezekiel, Daniel, Jonah, Nahum, Haggai, Zechariah, Joshua, books of Kings, and the Psalms. He also cites without specifying their sacred character, Lamentations, Judges, Ruth, books of Samuel, Chronicles, Ezra, Nehemiah and Esther. He makes no mention of Job; nor of Proverbs, Ecclesiastes, or the song of Solomon:—he names Solomon, however, as a writer. He neither quotes or refers to any as sacred writings except what are in the present Jewish canon: nor does he exclude any there found.

But Josephus furnishes other important testimony: In his work against Apion (L. 1, §7, 8,) he says:—"The number of our books is only 22. To these 22 books, belong the five books of Moses, which describe the origin of the human family and their whole history until the death of Moses. The prophets after Moses have, in thirteen books, recorded the history of their own times from the death of Moses until the reign of Artaxerxes, the Persian monarch who succeeded Xerxes. The remaining four books contain hymns of praise to God, and practical precepts for the government of men."

Here, in addition to the three-fold division referred to by our LORD, and recognized by Siracides and by Philo; we find that Josephus comprises all the sacred books of his countrymen in the number of 22. He does not, however, specify the several books—but leaves us to other sources, which happily furnish us the requisite relief.

The modern Jews comprise the scriptures of their canon in 24 books, a number which they have retained ever since the publication of their Talmud. But we have the evidence of Origen in the beginning of the 3d century that all our books of the Old Testament were then reckoned as 22. Jerome in the beginning of the 5th century comprises them all under three classes in the same number, but informs us that some at that time, by counting Ruth and Lamentations as distinct books, made their sum 24. And Rufinus, cotemporary with Jerome, gives the same amount of books with Josephus, and seems to follow the same order and classification.

To shew at once in what manner our 39 books were reduced to 22, and the coincidence of Rufinus with the Jewish historian, the catalogue of the former is here exhibited in full.

Professing to give a precise enumeration of the sacred books delivered to the churches of Christ, as taught by the fathers, he says, "Of the O. T. first of all have been transmitted [1—5] five books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy: next to these [6] Joshua, [7] Judges with Ruth,* [8, 9]: next four books of Kings, which the Hebrews reckon two: [10] Chronicles, which is called the book of days: and [11] two books of Ezra,† which with them are reckoned but one: and [12] Esther. But of the prophets [13] Isaiah, [14] Jeremiah,‡ [15] Ezekiel, and [16] Daniel. Besides [17] one book of 12 prophets:§ [18] Job also, and [19] the Psalms of David are one book. But of Solomon three have been transmitted to the churches: [20] Proverbs, [21] Ecclesiastes, [22] the Song of Songs. In these they comprised the number of the books of the Old Testament."

On a review of the testimony produced above, there seems no ground for rational doubt; and we may safely conclude that the scriptures of the Jews in the time of our LORD contained precisely the same books which now compose the Old Testament, and that we have the unquestionable authority of Christ and his apostles to receive them as divine.||

5. The extensive spread of these books into distant countries, among Jews and christians, since the preaching of the gospel, the different versions into various languages which were made, rendered wilful important changes, without extensive concert, utterly impracticable; and the great

* Jerome also testifies that these two were counted one book.

† I. e. of Ezra and Nehemiah, which were anciently reckoned one; as they still are by the Jews.

‡ Lamentations, Jerome informs us, was united with the book of Jeremiah.

§ Still so reckoned by the Jews, and the practice seemed to have been as early as the composition of Ecclesiasticus, (see ch. 49: 10.)

|| On the process here pursued for settling the O. T. canon, see Jahn (Intro. § 27); Knapp (§ 4); Storr (Bib. Th. § 13); Eichorn (on the canon of O. T. in Bib. Diss.) &c. Its details may be found especially in the two last cited works.

diversities of views and mutual jealousies among those who received these scriptures, made such concert impossible.

The actual agreement, in all essentials, of the multiplied copies and versions throughout the world, gives conclusive evidence of the integrity of the O. T. canon.

LECTURE IV.

1. The word apocryphal, ἀποκρυφος, is commonly derived from ἀποκρυπτω "to hide," and thought to signify that writings so called were of concealed or uncertain origin; or that on account of their spurious and doubtful character they were hidden, or withheld from common use.

2. The word was employed by early christian writers to indicate the 3d or lowest class of writings offering claims to religious regard.

(1.) *Public, Apostolical, or Canonical* writings were those received as the divine standard of faith and practice.

(2.) *Private or Ecclesiastical*, might be read for instruction of catechumens and novices, but not employed by public teachers in proof of doctrine.

(3.) *Prohibited or Apocryphal*, were such as on account of their spurious or heretical origin were rejected as unfit for christian use.

These distinctions, however, were not uniformly observed.*

3. In modern use the name Apocryphal is given to writings for which claims have been made that they should be received as sacred, or which assume the guise of inspired books, but are excluded from the canon.

4. "The Apocrypha," as exhibited in our English family bibles, is composed of 14 books and fragments of books, arranged in the following order, viz: &c.

5. The Roman Catholic church, by the decision of the council of Trent, pronounces all of these books, except the books of Esdras and the prayer of Manasses, to be canonical and of equal authority with the books universally acknowledged, denouncing with anathema all that should not acquiesce in this decision.

* Schmid on Canon, 725.

The Anglican church, whilst it does not receive them as of authority to establish *any doctrine*, yet reads them *for example of life, and instruction of manners*, appointing portions of them for the public lessons and offices of its worship. Whilst

Other Protestant churches regard them as mere human compositions, for the most part of no extraordinary merit, and possessing no claims to religious respect.

6. Before a particular consideration of each book, it may be well to remark of them generally,

(1.) Their introduction among christians seems to have been in consequence of their being found connected with copies of the Greek version of the Jewish scriptures;*—but how or when this connexion originated we have no means of determining. That they had been approved by a Jewish Sanhedrim of Hellenistic Jews at Alexandria, has been imagined by some, but without evidence. Other books we know to have been connected with the LXX version, for which such reason could not be plead.

(2.) These books were written at times when Jews and christians have been agreed that prophecy and inspiration did not exist. Most of them it is admitted were written between the time of Malachi and that of our LORD: and the rest must be assigned to a period later than that of the apostles.

(3.) These books were never quoted or referred to by our LORD or the apostles.

(4.) The Jews from the first have rejected all the books of the apocrypha, and reproached christians for adding them to the scriptures.

(5.) Even those christians who receive them acknowledge special difficulties in reconciling them with themselves, with historic fact, or with the Jewish scriptures. And hence it is that the more intelligent Catholics contend that these books form a *deutero-canonical* class, for the full defence of which they do not hold themselves responsible.†

* Those, of course, excepted which are found only in Latin.

† Jahn's Int. § 216, 29.—(‡) Jahn, we are however told, fell under papal censure for his concessions. Nor can it well be seen how those who agree with him could escape the anathema of the Tridentine council.

(‡) See his statement of difficulties in his separate consideration of the several books.)

(6.) These books are not found in any of the numerous catalogues of sacred books furnished by Ecclesiastical writers of the first 4 centuries; nor were they read in any of the christian churches until the 4th century, when Jerone informs us some of them were read "for example of life and instruction of manners, but were not applied to establish any doctrine." And though subsequently received with increased respect, the same authority was never ascribed to them as to the Old and New Testament until the council of Trent,* needing their testimony against the doctrines of the reformation, placed them all, with the exceptions before noticed, on a level with the inspired scriptures.†

With how much reason this was done we can better judge after a particular examination of the several books.

7. I. ESDRAS.—The time and author of this book are unknown. Except the fabulous‡ story of the three competitors for the favor of Darius, the book is chiefly a compilation from 2 Chronicles (xxxv, xxxvi,) and from the books of Ezra and Nehemiah, but contradicts these|| in various particulars.

N. B. In the Latin vulgate, i. and ii. Esdras are called the iii. and iv. ;—the canonical books Ezra and Nehemiah being the i. and ii. But in some copies of the LXX the i. of Esdras (probably as recording prior events) preceded the canonical Ezra, and was called the i. book of the priest, or of Ezra; the authentic book being the ii.

8. II. ESDRAS.—Our oldest copies are in the Latin. The author personates Ezra, but speaks of Christ§ and his apostles** so plainly, and exhibits so many traces of New Testament language that he evidently wrote after all its

* A. D. 1546.

† Horne's Introd.

‡ It is fabulous, though found also in Josephus, because it assigns a reason for the Jews' final return from Babylon altogether different from that recorded in the scriptures; and, at the time assigned for the competition, Zorobabel was in Jerusalem, and not a youth, Ezra 2: 2.

|| Comp. Esd. 2: 15 with Ez. 2: 2, 2: 48 with Ez. 5: 13, 4: 43, 46 with 6: 1, 4: 44, 57, and 6: 18, 19 with 1: 7—11, 5: 40 with Neh. 8: 9—10, 5: 47, 48 with Ez. 1: 1—3, &c.

§ 2: 34—36, 42—48, 7: 28—29, 13: 1—38, 14: 9, 15: 6, &c.

** 2: 18—19. † See large citations in Gray's Key, p. 538, from Mat. to Rev.

books were published. The book abounds with rabbinical fables and conceits, with pretended visions and revelations most absurd, and expresses sentiments hostile to the scriptures.* Its allusions to Domitian† and preceding emperors also confirm its late origin. It is first noticed by Clement of Alexandria, and there is no evidence of its existence before the 2d century.‡

Neither of the books of Esdras was received by the council of Trent.||

9. TOBIT.—The evidence of the existence and history of Tobit and his family rests on this book alone. The narrative abounds with silly tales** seeming to indicate a rabbinic origin far later than the time assigned to Tobit. The angel Raphael is made guilty of gross falsehood (5: 12.) The chronology†† in several particulars is at least very obscure: nor is it probable that in the age to which the history belongs, father and son should have lived to 158 and 127 years, which is said of Tobit's father and himself.

The book seems to have commended itself to the council of Trent, by making angels intercessors before God (12: 12, 15.)

It was probably written in Chaldee, but the oldest and best copies extant are the Greek.‡‡

10. JUDITH.—No place can be found in the Jewish history for the events related in this book, several of which are at utter variance with authentic history of the Jews and surrounding nations. The places, times and most distinguished persons named, it is impossible to ascer-

* The fable of the loss of the scriptures, and of their restoration is one among many anti-scriptural absurdities (14: 21, &c.)

† (Ch. 12.) See Edin. Encyc. under Apocrypha: also Basnage in Jahn's Heb. Com. 579—81.

‡ Storr's opuscula I. 34.

|| Yet the Catholic Church have quoted from 2 Esd. in their most solemn services (in their mass for whitsunday;) and have made many martyrs on its authority, &c. Basnage, Jahn, 576.

** E. g. The demon in love with a girl, and driven away by the smoke of a fish's liver—the killing of the seven husbands of Raguel's daughter by an evil spirit,—the occasion and cure of Tobit's blindness,—an angel's attendance on a long journey, &c. &c.

†† See Jahn's Int. § 237.

‡‡ Jahn regards the Greek as the original.

P. S. The age of the book quite uncertain.

tain.* Various attempts to explain it as an allegory are unsatisfactory.† Judith, “a godly woman,” is guilty of repeated lies (10 : 11 : 12 :) and prays that God would “smite, by the deceit of her lips, the prince with the servant” (9 : 10.) She uses very impure language (9 : 2,) and highly indelicate conduct (12 : 15, 13 : 4,) and for all this is rather commended (13 : 18—20, 15 : 9—10.)

The morality of this book would indeed justify “*pious frauds,*” and the sentiment that *no faith is to be kept with infidels, that the goodness of the end will sanctify the vilest means.* But can such a book have proceeded from the God of truth and holiness ?

11. THE REST OF ESTHER.—There is no reason to think that this ever existed in Hebrew, the language in which was written the canonical book to which it is appended, and in several of its statements it is at variance with that book,‡ or with historic truth.||

12. WISDOM OF SOLOMON.—This book was highly praised by some of the ancients who styled it the treasury of all virtue, and some moderns have pronounced it worthy the title it bears. Its author did not hesitate to speak in the name of Solomon (9 : 7, 8,) but his book gives clear proof that he was not the wise king of Israel. He speaks of his nation as then held in subjection, which we know was not the case in Solomon’s days (15 : 14.) Evident references are made to subsequent scriptures, and quotations of prophets who lived long after Solomon.** He uses ex-

* Prideaux states and labors to solve these difficulties, Anno 655. See also Gill’s Com. vol. vi. Appendix. Gray’s Key. Jahn’s Int. § 244, who regards the difficulties inexplicable.

† See Prideaux and Gill ut supra.

P. S. The date of the book and its author unknown.

The “sons of the Titans,” mentioned 16 : 7, strongly savors of Heathen fable.

‡ Comp. 11 : 2, and 12 : 1 with Est. 1 : 3, and 2 : 16, 21, 11 : 3, and 12 : 5 with Est. 6 : 3, 12 : 6 with Est. 3 : 5, 1.

In 16 : 10, the king calls Aman a Macedonian, but in the true book he is called an Agagite i. e. an Amalekite.

|| Aman is charged 16 : 14, with designs of translating the kingdom of the Persians to the Macedonians, a people then scarcely known by name to the Persians, and of whom they could have had no fear.

** Com. 9 : 13, and 11 : 22 with Is. 40 : 13, 15, 5 : 17, 18, with Is. 59 : 16, 1 : 13 with Ezek. 18 : 32, 5 : 6 with Mal. 4 : 2, and Grotius thought Jesus Christ is intended 2 : 12—19,—also 7 : 26 compared with Heb. 1 : 3, Col. 1 : 15, &c, appears to savor of christian origin.

pressions exclusively heathen.* The opinion is taught which our Saviour condemned, that men are subjected to affliction in this life, for their misconduct in a previous state of being (8 : 20 compared with John 9 : 3.) He commends celibacy, making marriage sinful (3 : 13, 14 ;) and has other things inconsistent with scripture truth.† The original was evidently Greek ; the author and his time very uncertain.‡

13. ECCLESIASTICUS.—This book comes to us in the Greek as a translation by his grandson of a work in Hebrew by Jesus (or Joshua) son of Sirach. Ecclesiasticus is a title given it in the Latin church. In Greek copies it is called the wisdom of Sirach, or, of Jesus son of Sirach. The time of the translation is variously placed, as we have seen (Sec. 3,) in the 3d and 2d century before Christ. It is usually regarded by far the best of the books of the apocrypha : but it is offered by the translator as merely his best effort to exhibit in Greek a work entirely distinct from the Jewish scriptures ; the result of his grandfather's study. But with many excellent instructions much in the manner, and evidently in imitation of Solomon, there are mingled opinions that do not accord with gospel doctrine. E. g. Honoring of parents and almsgiving he makes an atonement for sins (3 : 3, 30 ;) he dissuades from relieving sinners (12 : 4, 5 ;) applies to Elijah, the ancient prophet, the prediction of Mal. 3 : 5, which was fulfilled in John Baptist (48 : 10,) &c.

14. BARUCH WITH EPISTLE OF JEREMIAH.—There is no room to doubt that the writer of this book meant, that by Baruch we should understand Jeremiah's scribe:—yet when, by this book, he writes from Babylon (1 : 1—3,) we have reason to think he was with Jeremiah in Egypt (Jer. 43 : 5, 6, 7.) His book was read to Jeconiah at the river Sud) : 14,) but Jeconiah was in prison, and no river Sud is elsewhere found. His names of kings and the high priest, ill accord with historic fact.§ There is no evidence of a Hebrew original.

* Such as "kingdom of Pluto or Hades," 1 : 14 'Ambrosia,' 19 : 21.

† 16 : 20—22 ;—the accounts of the plagues of Egypt (17 : 18 : 19 :) is full of silly fancies, &c. &c.

‡ Jahn thinks the probable date about a century before Christ.

§ Several expressions seem evidently derived from the book of Daniel,

The epistle of Jeremy which composes the 6th chapter, exhibits nothing of Jeremiah but the name. Though probably prompted by his letter in 29 chap. of his book, the thought and style detect the imposture.*

15. SONG OF THE THREE CHILDREN.—This is found in the Greek and Latin versions of Daniel between our 23 and 24 verses of the 3d chapter. Much of it is drawn from 148 psalm. It contains things idle and false.†

16. STORY OF SUSANNAH.—This is *prefixed*, in vulgate and LXX, to the book of Daniel; but while that to which it is thus made to form an introduction was originally composed in Hebrew, this was evidently composed *originally* in Greek.‡ It also contains much that is inconsistent with probability and the authentic book of Daniel.||

17. STORY OF BEL AND THE DRAGON.—This has been *appended* as a part of Daniel: but is a groundless tale, exhibiting strange ignorance of Persian affairs,** and inconsistent with the genuine book.††

18. PRAYER OF MANASSES.—That Manasseh prayed we are told 2 Chron. 33: 18, 19; but that the prayer here recorded was ever said or written by that king we have

which could not have existed till after Baruch was dead (1: 15, &c. &c.)

* The prophet had repeatedly fixed the period of captivity to 70 years; here he is made to rate it at 7 generations.

† It says (v. 15) that there was then no prophet,—but Ezekiel and Daniel, then exercised their prophetic ministry. The streaming of the flame 49 cubits above the furnace (24) seems idle; and the angel's smiting the flame out of the oven, and making a moist whistling wind in it (26, 27,) is both idle and opposed to Daniel 3: 25.

‡ When one of the accusers said he saw the adultery ὑποσχινον (under a mastich,) Daniel said, the angel of God has received sentence σχισσαι σε μεσον; when the other said it was done ὑποπρινον (under a holm) Daniel replies, 'the angel waiteth περισαι σε μεσον.

|| The wealth and splendor of Susanna's husband at Babylon while Daniel was a youth, or near the beginning of the captivity—Jewish Judges with power of life and death—Daniel's assumption of power and the conduct of the people, &c., are utterly incredible.

** Cyrus, the Persian would hardly have worshipped Bel of Babylon, and surely did not imagine that the idol ate and drank. The just conquered Babylonians could not have attempted, surely not succeeded by threats to oblige Cyrus to destroy Daniel.

†† The account of casting Daniel into the lion's den given here is full of absurdity, and does not suit the event as recorded in Daniel—nor is it credible that the transaction was repeated.

no evidence. It can be traced to no higher source than the vulgate Latin,—nor to a period earlier than the 4th century after Christ. The sinless purity which it ascribes to the patriarchs does not accord with their scripture history. It was not admitted by the council of Trent.

19. I. MACCABEES.—This book is a history of the Jews and especially of the exploits of Judas Maccabæus and brothers, from beginning of the reign of Antiochus Epiphanes (of Syria,) to the death of Simon, a period of 40 years (from 175 to 135 B. C.*) The author of the book is uncertain—there is reason to think that it had a Hebrew or Syro-chaldaic original. It seems an honest, and generally an accurate record—the best history of that period which remains. The author claims no inspiration, but intimates repeatedly that prophecy among the Jews had for some time ceased.† Several errors are found, especially in allusions to the history of other nations.‡

20. II. MACCABEES.—The first part of the book (to 2 : 18) is made up of two letters from the Jews of Judea to those of Egypt, urging them to observe the religious festival of the dedication of the temple of Jerusalem. Then follows a preface (2 : 19—32) to the subsequent portion, in which the author declares his design of giving an epitome of the 5 books of Jason. He then relates events introductory to the persecution by Antiochus Epiphanes (3 : 5 ;,) proceeds to the exploits of Judas Mac. and concludes with the defeat of Nicanor, of which we also have an account I. Mac. 7 :

The letters prefixed were perhaps no part of the original book. The account in the second letter of the death of Antiochus is utterly discrepant with that in chapter 9 ; and neither accords with the account given I. Mac. 6 : 1—17. The same letter contains statements inconsistent with our scriptures.§ The apparitions and prodigies which ap-

* The dates as given in this book and 2 Mac. appear to be reckoned from the era of contracts which is fixed 312 B. C.

† 4 : 46, 9 : 27, 14 : 41.

‡ As when it is said that Alexander the Great parted his kingdom among his officers while he was yet alive (1 : 6 ;)—that all his officers assumed royal dignity. So also in reference to Roman and Lacedæmonian affairs. Gill ut supra.

§ E. g. What he says of the deportation of the Jews, 1 : 19 ;—the

pear in the body of the work are not calculated to secure our regard.* Its author and age are uncertain, nor do we know any thing of the work of Jason of which it is a professed abridgment. But whoever was its author, he doubtless would feel much surprise at finding it in the Bible of christians, for in the conclusion of his work he tells us that his object in writing was the reputation of pleasing his readers.

Why, it may be asked, should such a book ever have been received by any as a portion of the canon?

We would only answer that in one passage (12: 43—45,) it favors the practice of praying for the dead, and the doctrine of Purgatory.

21. The books of the Apocrypha are not without their value, as they increase our stock of Hellenistic Greek, and thus cast occasional light on the phraseology of scripture: some of them also supply information on the history, manners, and opinions of the Jews and adjacent people: and wherever they exhibit pious and virtuous thought, or noble expression, we would give them, as to similar compositions of fallible men, the cheerful award of praise. Yet we cannot but reprobate the attempt at imposition, which characterize most of these writings; and when the object of our search is the divine, unerring rule of faith and duty,—a safe guide for “example of life and instruction of manners,”—without hesitation we may say,

“Non tali auxilio, nec defensoribus istis
Tempus eget.”

LECTURE V.

1. Besides the books of the Apocrypha there are other apocryphal writings in different ways related to the Jewish scriptures which seem to require some notice.

They may be arranged in three classes:

(1.) Such as are found in copies of the LXX.

consecrated fire, 1: 19—22, 2: 1, 4—8:—the tabernacle of Moses, &c. 2: 4—8.

* 3: 25. s. 33, 34, 5: 1—3, 10: 29 s. 11: 8—10, 15: 11, ss.

☞ Suicide is commended 14: 41.

Its original appears to have been Greek.

- (2.) Those elsewhere extant, and
 (3.) Such as have been noticed by early ecclesiastical writers, but not preserved.

2. The books or fragments found in the LXX, besides those already considered are the following :

III. Maccabees.

IV. Maccabees.

Additions to Job.

151. Psalm.

Preface to Lamentations.

3. III. MACCABEES.—This is a history of the persecution of the Jews in Egypt by Ptolemy Philopator. The events belong to a period before the name of Maccabees was known : but the Jews of after-times appear to have so called any who had suffered as martyrs to their religion. It was probably called the 3d, as less esteemed and perhaps later composed than the other two books. It abounds in silly fables. Prideaux and Grotius suppose it was written in Greek by an Alexandrine Jew not long after Siracides. It is in the most ancient MSS. of the LXX, but was never inserted into the vulgate. It is mentioned by no early Latin father, but was known to the Greeks, and is named by Athanasius and Nicephorus among the controverted books.*

4. IV. MACCABEES.—This book is supposed to be the same with that “on the empire of reason,” ascribed to Josephus by Philostratus, Eusebius and Jerome, and is commonly published in the works of Josephus, under the title of “The Martyrdom of the Maccabees.” Whether it is the same that was called IV. Maccabees by early christians, or was really written by Josephus, has been doubted. The author has enlarged and embellished the story of the aged Eleazar, and of the seven brothers who with their mother suffered martyrdom, as told 2 Mac. 6 : 7 ; but varies in several particulars from this account and from that of Josephus, in his history. Some fathers seem to adopt the account here given, but the book lacks evidence, both internal and external, to its truth.†

* See Prideaux, Calmet, Gray and Horne.

† See same authors as above. Lardner, also, “Inquiry into the truth of the history of the seven brethren, vol. 5, p. 467, 2d edition.

5. ADDITIONS TO BOOK OF JOB.—In the LXX we find the following notices after the account of Job's death, viz: "But it is written that he shall rise again along with those whom the LORD raiseth up.

"It is reported of him, from the Syriac copy, that dwelling in the land of Ausitis, in the borders of Idumæa and Arabia, he had at first the name Jobab; and marrying an Arabian woman, he had a son whose name was Ennon; but was himself a son of Zareth of the children of Esau, and his mother Bossora;* so that he was the fifth from Abraham.

"Now these are the kings that reigned in Edom, over which region he also ruled. First Balak, son of Beor, and the name of his city Dennaba; and after Balak, Jobab, who is called Job. But after him Assom, who governed the region of Thæmanitis; and after him Adad, the son of Barad, who smote Madiam in the plain of Moab, and the name of his city Gethaim.

"And the friends who came to him, Eliphaz, (son of Sophan,) of the children of Esau, king of the Thæmanites; Baldad, (son of Amnon, son of Chobar,) sovereign of the Sauchæans; Sophar, king of the Mineans."†

These additions are ancient, being noticed as early as the pseudo-Aristeas and Philo, but are evidently marginal notes, far later than the text. They are found in the Arabic version, but not in the present Syriac. There is no better ground for most that is here said, than the presumption that Job was the same with Jobab, in the succession of the kings of Edom, given Genesis 36: 31—39, of which any one may be satisfied by comparing the two accounts. The Jewish text and Targum furnish no trace of such subscription.

There is also in the LXX, a speech of the wife of Job, inserted between the parts of 9th verse of 2d chapter, for the admission of which we have no further authority, and whose matter and style mark it as spurious. This speech in its connexion is as follows:—

"And his wife said to him, how long wilt thou persevere, [saying, behold I will wait yet a little while, expect-

* Perhaps "a woman of Bosra."

† Some variety of readings is found in different copies, and the Alexandrine adds some lines which seem discordant with the rest.

ing the hope of my deliverance? For, lo! the memorial of thee is perished from the earth; thy sons and daughters, the pangs and labors of my womb, which in vain I have endured with sorrows. But thyself sittest in the rottenness of worms, passing the night in the open air; whilst I am a wanderer and a servant going about from place to place, and from house to house, longing for the setting sun, that I may rest from the toils and the besetting griefs that now press upon me]; Reproach the LORD, and die.”*

6. 151 PSALM.—In most copies of the LXX, and in the Syriac, Arabic and Æthiopic versions there is found an additional psalm, of the following title and contents:

“This Psalm, written by David himself, and not included in the canon, when he fought in single combat with Goliath.

I was little among my brethren,
 And youngest of my father's house;
 I fed my father's sheep.
 My hands made an organ,
 My fingers tuned a psaltery—
 And who shall tell my Lord?
 The Lord himself, he shall hear me.
 He sent forth his angel,
 And took me from my father's sheep;
 And anointed me with the oil of his anointing.
 But my brethren were fair and large,
 And the Lord did not delight in them.
 I went forth to meet the stranger,
 And he cursed me by his idols;
 †But I, drawing his own sword,
 Beheaded him,
 And removed reproach from the children of Israel.”

The style and matter of this piece, so different from those of the acknowledged compositions of David, leave no room for surprise that no Hebrew original can be found.‡

7. PREFACE TO LAMENTATIONS.—In the Greek, Arabic, and Vulgate versions there is a brief introduction to the

* See Horne, A. Clarke, Gray and Gill.

† Here the Arabic inserts, “and I struck him with three stones on his forehead, by the power of the Lord, and felled him.”

‡ Authors as before.

book of Lamentations, apparently innocent in itself,* but which is not found in the Hebrew, nor in the Chaldee, nor in Jerome's version who followed the Hebrew, and which therefore is probably spurious.

It is this,

“And it came to pass after Israel had been carried away captive, and Jerusalem was become desolate, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said,”†

LECTURE VI.

1. The apocryphal pieces, related to subjects of the Old Testament, which are still extant, but not found in the LXX, are the following :

1. The testaments of the 12 patriarchs.
2. The Psalter of Solomon.
3. The book or prophecy of Enoch.
4. The ascension and vision of Isaiah.

2. THE TESTAMENTS OF THE 12 PATRIARCHS.—This is a book in which the 12 sons of Jacob are severally introduced speaking their dying counsels, containing predictions and admonitions which are to be carefully preserved and transmitted by their families to their children. The author uses various artifices to give an air of genuineness to his work, quoting *expressly* only ‘the scripture of Enoch’—‘the scripture of our fathers’—‘the tables of heaven,’ &c; but while he carefully avoids naming any of the prophets, he plainly shews, by frequent allusions to what they had said, that he was no stranger to their writings. He makes the patriarchs relate or foretell whatever he pleases. In language evidently derived from the New Testament we find them speaking of the leading facts and peculiar doctrines of the gospel, the character and conduct, death and glory of Christ, of the unbelief of the Jews, the consequent

* It would go, however, to decide the time and occasion of writing the Lamentations, against the opinion of several critics, founded on 2 Chron. 35 : 25, (and Josephus, Ant. 5 : 1. See Eichhorn on Canon § 36.)

† Gray, Blayney, and Gill.

destruction of Jerusalem, calling of the gentiles, and numerous other particulars which we can ascribe only to a christian source.

It is once quoted by Origen as uncanonical, nor are there more than two or three other quotations of this work in all Christian writers for the space of 700 or 800 years. The author of this work and the precise time of its composition are unknown. Lardner and others suppose it was written by an Ebionite christian of the 2d century.*

There had been several editions of this work in Latin, when Grabe first published it in Greek, about the commencement of last century.

3. THE PSALTER OF SOLOMON.—This is probably an attempt to supply some of the 1005 songs of Solomon (1 Kings 4: 32.) It comprises 18 psalms, after the manner of David's, and in which the writer has accommodated to his purpose parts of Isaiah and Ezekiel. It seems to have been unknown to the Hebrews and Latins; and with the Greeks it enjoyed little reputation, and is never quoted as scripture. This psalter, however, was known among them in the early ages of the Christian church. It had a place in the Alexandrine MS. at the end of the New Testament, (as appears from the index prefixed,) although by some means it has been lost from that MS.

The learned agree in ascribing the composition to some Hellenistic Jew.†

A Greek copy was found in the library of Ausburg, and was published with a Latin translation by De la Cerda about the beginning of the 17th century.

4. BOOK OR PROPHECY OF ENOCH.—The earliest notice that we have of the book of Enoch is a quotation made from it by Irenæus towards the close of the 2d century. It was well known to Tertullian at the beginning of the 3d century; to Origen a little later; and to Anatolius, bishop of Laodicea in the middle of the same period. It was still extant in century 8, at the close of which, a long quotation was made from it by George, (surnamed Syncellus,) a monk of Constantinople. From that time it disappears,

* Lardner I. 456—465, III. 484, Calmet Schmid 314.

† Calmet, Gleig's Stackhouse II. 229, Breitinger's LXX, I. Proleg. ch. 1, § 2.

and all that was known of it at the close of last century is comprised in the fragments preserved in the *Chronographia* of Syncellus, and in the Jewish book *Zohar*.

A suspicion, however, was entertained early in the 17th century, that it still existed in Abyssinia, but ineffectual efforts had destroyed all hope of its recovery, when the English traveller, Bruce, actually discovered the book of Enoch in Abyssinia written in Ethiopic. He brought 3 copies to Europe in 1774; one was deposited in the royal library at Paris, another in the Bodleian library at Oxford, and the other, contained in a complete copy of the Ethiopic scriptures, in which it is placed between 2 Kings and Job, he reserved for himself. A translation from the Bodleian copy has been recently published (1821) by Richard Laurence L. L. D., &c., in an 8vo volume pp. xlvi. and 214; entitled "The book of Enoch the prophet," &c.

This book of Enoch is not a *single* treatise, but consists of several, (variously reckoned 7 or 9,) and in this agrees with the notices of it by Origen and others.* There is reason to think that this translation restores to us essentially the same book of which the Christian fathers spake. It exhibits the passage supposed by so many to be quoted by Jude, and in these words: "Behold, he cometh, with 10,000 of his saints, to execute judgment upon them, to destroy the wicked, and to reprove all the carnal for every thing which the sinful and ungodly have done, and committed against him." It also contains passages clearly parallel with others in 2 Peter, in Jude and Revelation. What then are we to think of the book of Enoch? If with Dr. Laurence and others we should admit as fact that the apostle Jude really quoted from this book of Enoch, it would seem difficult for us to escape the conclusion that the whole is both genuine and inspired. It is not a case similar to that of Paul's quoting a sentiment of the heathen poets, Aratus, Menander or Epimenides. This book claims to be a revelation from God of the highest order, and ascribes many prophecies and actions to Enoch,

* See a sketch of the divisions and their several subjects in *Relig. Mag.* iv. 396.

† Vs. 14—15.

—how then can we imagine that Jude should explicitly quote a portion of this record in confirmation of a fact without admitting its claims? But our difficulty is not confined to the employment of one insulated passage; other parts of the book of Enoch, we are assured, have clear marks of correspondence with passages of Jude, Peter and John. These other portions of the book would therefore make like claim to the testimony of these apostles, having been employed by them for religious instruction. It would seem necessary then either to admit the sacred character of the book of Enoch, or to reject the writings in which it is quoted. Tertullian and many in his day, the Abyssinian church, and, it would seem, some modern scholars, adopt the former alternative,—and from Jerome we learn that the evidently apocryphal character of the book of Enoch led many to reject the epistle of Jude on account of the supposed quotation. But we are not disposed to take either horn of the dilemma. The book of Enoch we regard as a daring forgery, of the most mischievous character, never seen or quoted by Jude, nor having an existence before the middle of the 2d century.

No evidence of any *book* of Enoch is found in Jude, nor in any ecclesiastical writer before the close of the 2d century. Still it may seem strange that Irenæus, Origen, &c., should have received recent forgeries as books of ancient date. Our surprise will probably cease when we find Origen reasoning thus: “It is certain that many examples were alleged by the apostles or evangelists and were inserted in the New Testament which we nowhere read in the books which we hold canonical, but which are found in the apocryphal (or secret) books, and since they are found only in the apocryphal books, *they are clearly proved* to have been taken from them.” The same sentiment repeatedly occurs in his writings. Add to this, that this species of writings was not only called, but was supposed to have been kept *αποκρυφα*, or secret, and this on the assumption that they contained hidden wisdom which it was not permitted their authors to impart to the profane or vulgar.* No wonder then, that the book of Enoch from its

* See 4 Esdras 12: 36—38, 14: 45, also the close of the vision of Isaiah, and 85th of apostolical canons.

first appearance should have been regarded as an ancient work.

Various statements and opinions which it contains, also furnish evidence of the late origin we ascribe to it.

Jerome complains that in his day, many apocryphal books had been composed on account of obscure allusions in the apostolic writings, and were employed for their elucidation. And this we regard as the real cause of the composition and reception of the book of Enoch.

This will seem increasingly probable when we find that the heterogenous subjects of which it treats may have had a common source from the epistle of Jude. A great portion of this apocryphal book is employed in dressing up a story suggested by the LXX version of Gen. 6 : 2, [But the angels* of God, seeing the daughters of men, &c.]. Now it would be natural that the author of the book should represent Enoch as learning from the angels, especially when we ascertain from Eupolemus that there was such a story of old about Enoch, and which might easily arise from the words of Gen. 5 : 22—24, "Enoch walked with אַנְגֵּלִים, (rendering this word, as in some other places, "angels.") But we might well wonder how the Alexandrine story about the intercourse of angels with women, which has nothing to do with the history of Enoch, should especially strike the mind of one about to compose the book of Enoch. Our wonder ceases, however, when in the very epistle of Jude, whose 14th verse had suggested the design of writing this book, we find another passage (v. 6, 7) which may be so construed as to lead to the thought of that fable,† and of introducing it into the proposed work.

In like manner the wicked angels are said, in this book, to have descended in the form of falling "stars," with manifest allusion it has been thought to the "wandering stars" of Jude, (v. 13.)

To conclude, we may not certainly know the sources of

* It so reads in the Alexandrine copy.

† In the expression "Τὸν ἡμίσιον ἡσίοις ἡγοπον," (v 7,) if ἡσίοις be made to refer to ἀγγέλους (v. 6,) Jude would say that Sodom and Gomorrah and other neighboring cities, committed fornication in the same manner as these angels, and thus would seem to admit and confirm the fable in question.—(Storr's Opusc III 405, Marsh's Mich. VI.)

that information in Jude, and those whom he addressed, which his language seems to imply, but our difficulties are only increased by supposing it derived from an apocryphal book of the character of this of Enoch. And we have little room to doubt, that the book of Enoch is a base and silly fabrication of an age subsequent to that of all our sacred books—and of an age which we know was distinguished by similar productions.*

5. THE ASCENSION AND THE VISION OF ISAIAH.—Apocryphal writings ascribed to the prophet Isaiah, are mentioned by Origen, Epiphanius and Jerome, under the titles of “the Apocryphal Isaiah,” “the anabaticon of Isaiah,” and “the ascension of Isaiah;” but after the 5th century we find little or no reference made to them. Cotelerius noticed a book under the title, *Ἡσάιᾱς Ὁρασίς* in the Parisian library, as also did Sixtus Sinensis a Latin version of it; and Theodore Petraus quotes an Ethiopic book, “The ascension of Isaiah,” a translation of the same.

The Ethiopic translation† of the ascension and of the vision has been lately discovered and published in England, by Dr. Laurence.

The ascension or anabaticon, and the vision are two pieces, furnished with appropriate inscriptions, though intimately related, and proceeding probably from the same pen. They were also comprised anciently, it would seem under the name anabaticon, and have likewise been regarded as one by the editor and translator. The contents of the anabaticon are as follows:

King Hezekiah, in the 26th year of his reign, sends for his son Manasseh, and in the presence of the prophet Isaiah delivers to him in writing all the instructions and prophecies concerning the Messiah, which he had received from

* The sources of information chiefly relied upon in this article are a Review in the Christian Observer, found also in Religious Magazine, vol. 4, 394—400, and Storr's Opuscula vol. 2, pp. 399—411. See also Horne's Introd.

† That this book though written in the western church, should be preserved in the Ethiopic, arises from the great predilection of Ethiopic christians for apocryphal writings, which they scarcely distinguish at all from canonical; glorying in the fulness and abundance of their sacred books. To this predilection we are also indebted, as we have seen, for the book of Enoch.

the prophet, [viz: those contained in the 2d treatise.] Then the prophet announced to him, that all this would be useless, because Beliar would establish his throne in Manasseh, he and many others would apostatize, and the prophet himself, by Manasseh's order, would be sawn asunder. Hezekiah, filled with grief, would hereupon have ordered his son to death, but was withheld by the prophet. (ch. I.)

As soon as Manasseh came to his throne, the rule of Beliar begins. Magic and idolatry were introduced, and the saints were banished: in which were especially aiding Belkira, Tobiah the Judge, John of Anathoth, &c. The prophet withdraws to Bethlehem, and thence to a mountain adjacent, and with him the prophets, Micah, Joel, Habakkuk, [anachronism], Joscheb, his son, and many saints, (who hoped that the righteous would ascend to heaven,) where they led for two years an ascetic life. (ch. II.)

Belkira, a false prophet, a Samaritan, now accused Isaiah and the pious prophets, because he had compared Jerusalem to Sodom and Gomorrha, and had pretended to see God; whereon the king had him seized. Then spake Isaiah this prophecy concerning Christ, III—IV : 14.

When the beloved (a name often here given to Christ) shall have been crucified and buried, on the third day the archangel Michael shall open his grave. He shall send forth his twelve apostles, and on the shoulders of seraphim shall be borne to the 7th heaven. Many shall then prophesy and do wonders; but many shall also apostatize; hatred, avarice, ambition, calumny, persecution shall prevail in society; and there will be fightings until his return. But then will Beliar, the king of this world, come down in the shape of an ungodly king, the murderer of his mother. The saints shall be given into his hands, and he shall do what he will. To him shall offerings be made, he shall be called God, his image shall be erected in all places, and his rule shall last three years, seven months and twenty-seven days. Then, after three hundred thirty-two days, will the LORD come with his angels from the 7th heaven, and cast Beliar into Gehenna; and then will follow the resurrection of the just, the destruction of the world, the last Judgment and the perdition of the ungodly.

Enraged by this prophecy, Manasseh, instigated by Beliar, put Isaiah to death by a martyrdom under the saw, which he suffered without shewing any sign of pain; filled with transport, and speaking by the Holy Ghost. Belkira, before the punishment, offered to save him, if he would say what he should dictate, but the prophet refused." (ch. V.)

The object of this piece, which seems the work of a Jewish christian, is evidently to encourage martyrdom.

Its date has been thought securely determined in the prophecy. The ungodly king who killed his mother, is doubtless, Nero. The specified time of three years, seven months and twenty-seven days, may be the period from the beginning of the Christian persecution, Nov. A. D. 64 (Mosheim,) to Nero's death, June, 68. Shortly after, but before the lapse of the three hundred thirty-two days, the work must have been composed. So argues Laurence.

But as the writing is *first* quoted by Origen, and as some of the representations here made, and in the accompanying vision, especially the explicit fulness on the doctrine of the trinity seem almost incredible for an age well nigh apostolical, another view may be preferable, which would allow its composition in a later persecution. Thus we may, by the ungodly king, understand Nero, indeed, but only that he, *as anti-christ*, shall return immediately before the advent of Christ. The three years, seven months and twenty-seven days, may be the time of his anti-christian reign, borrowed by our Chiliast from the one thousand three hundred and thirty-five days of Daniel, (12: 12,) and make exactly so many, if we reckon three years, three hundred sixty-five days each; and of the seven months, four at thirty and three at thirty-one days. This exposition has in its favor that the specified number is proposed as the period of the whole rule of the anti-christian tyrant. In this case, too, the book has a striking resemblance to that of Daniel. Here, as well as there, the leading idea is that the Messiah's reign would not begin until the death of the anti-christian king, (there, Antiochus; here, Nero;) and here, as well as there, is this put into the mouth of an ancient prophet as a prophecy, whose accompanying history is likewise suited to encourage to martyrdom.

The Jewish character of the piece is seen in the employ-

ment of a Talmudic story,—in making the false satanic accuser a Samaritan, &c.

This piece was called anabaticon, because the death of the righteous who come to God, is called in it an ascension (2: 9); or rather, perhaps, in view of the 2d piece which relates a real ascension: and thus gives a title for both.

This 2d piece has its appropriate inscription, “a vision which Isaiah the son of Amoz saw in the 20th year of the reign of Hezekiah, king of Judah.”

Its outline is as follows:

“In the 20th year of Hezekiah came Isaiah from Galilee to Jerusalem, where, in presence of the king, and of the other prophets, he immediately declared a revelation in which he experienced glorious views and scarcely seemed to live, and thereupon related the vision. An angel, of a glory before unseen, but who does not tell his name (7: 3), carried him through all the stages of the heavens up into the 7th and highest. First, they passed through the firmament, where they saw Sammael and all his hosts engaged in eternal war (7: 9—12).—In the 5 following heavens, which were as far from each other as heaven from earth, and were successively more and more bright, he uniformly saw angels on either hand, the last more bright than the first, gathered round one who sat upon a throne. In the 2d heaven he would have fallen down before *him*, but his guide prevented. In the 6th heaven he found a splendor (7: 13-37), compared with which, that of the other heavens seemed darkness: also here was no throne, and no distinction of angels. His guide here addressed him as his associate, and he saw that himself, as well as he, was an angel of this heaven. He wished never to return to this dark earth, but his guide admonished him that his time was not yet come, (8:)—He now ascends at last into the 7th heaven. There he found all the saints, Adam, Abel, Seth, Enoch, &c:—there is shown to him a book in which was written the history of Israel; and many robes, thrones and crowns, designed for those who should honor the cross.

Concerning the LORD, (Christ) the angel told him, that in the latter days he should descend to the earth, *there* should be crucified, should arise, and then after 545 days (9: 16), with many saints, should return into the 7th heaven.

He next saw also near the LORD, the Holy Ghost; and lastly the Father-LORD, GOD himself (9:). The latter gave decree that the LORD should descend to earth, and become flesh. And now Isaiah saw how he descended from heaven to heaven (10:), and then was born of the virgin Mary.

Of this the manner was as follows. When Mary was with child, and alone with Joseph in the house, she suddenly saw a little infant, and felt that she was with child no longer. Joseph, too, saw the miracle, but a voice forbid him to declare it, so that the people did not comprehend how she had brought forth; as no midwife had been present, nor cry of labor heard.

Isaiah afterwards saw him perform miracles, suffer crucifixion, rise and return into the 7th heaven."

Thus far the vision, which Isaiah, in concluding, begged should be communicated to none of the people.

The leading object of this piece evidently is to commend the reward and glory of saints and martyrs who here are represented as angels of the 6th heaven. Besides the descriptions, which serve as the groundwork, there are some strange things, e. g. the abode of Jesus 545 days on the earth, and the story of his birth. By the first it is not quite clear whether is meant the time of his ministry, or the time after his resurrection: in either case, it is one of the usual contradictory traditions. The latter account probably owes its origin to some apocryphal tale, which perhaps might be shown as probable as that the holy virgin brought forth 'utero clauso'; which, as is well known, several Christian sects have maintained. The ascension of the prophet may also be compared with that of Mahomet.

The above account is given, somewhat abridged, from Gesenius on Isaiah, 2 vol. Introd. §9.—See also Horne's Introd.

LECTURE VII.

1. It has been already intimated that various apocryphal pieces existed as early as the 2d and 3d centuries after Christ, which were regarded by some Christian writers as the sources of various allusions in the New Testament, to matters not found in the Jewish Scriptures.

Thus Origen mentions the 'assumption and ascension* of Moses' (whether one book, or two, does not seem clear) saying that Jude (v. 9) quoted 'the ascension.' He further states that the quotation 1 Cor. 2: 9 is only found in a secret book of the prophet Elijah;—that 2 Tim. 3: 8 is found in a secret book "Jannes and Jambres;" and suspects that Mat. 27: 9 was derived from some secret book of Jeremiah.

Jerome mentions "the little Genesis," "the apocalypse of Elijah," and informs us that he was shown an apocryphal Jeremiah in Hebrew by a Nazarene Jew, which contained Mat. 27: 9.

Jerome gives his opinion that a great part of such apocryphal pieces were the consequence rather than the occasion of the scripture passages to which they seemed related, and strongly reprobates their fabrication and use. Of most of the above we know little beyond the name.

2. On the subject of the temptation of our first parents Origen quotes the ascension of Moses thus: "and first, indeed, the serpent is described in Genesis as having seduced Eve; concerning which, in the ascension of Moses, which book the apostle Jude notices in his epistle, Michael the archangel, disputing with the devil about the body of Moses, says, that the serpent possessed by the devil was the cause of the sin of Adam and Eve." From these hints Michaelis forms this hypothesis. "The Jews imagined, the person of Moses was so holy, that God could find no reason for permitting him to die: and that nothing but the sin committed by Adam and Eve in paradise, which brought death into the world, was the cause why Moses did not live forever. The same notions they entertained of some other very holy persons, for instance of Isai, who they say was delivered to the angel of death merely on account of the sins of our first parents, though he himself did not deserve to die. Now in the dispute between Michael and the devil about Moses, the devil was the accuser and demanded the death of Moses. Michael therefore replied to him, that he himself was the cause of that sin which, alone, could occasion the death of Moses." Michaelis adds,

* *Αναληψις και Αναβασις τσ Μ.* generally considered different titles of the same book.

“Besides the account given by Origen, there is a passage in the works of Oecumenius [*] which likewise contains a part of the story related in the assumption of Moses, and which explains the reason of the dispute which St. Jude has mentioned concerning Moses’ body. According to this passage, Michael was employed in burying Moses; but the Devil endeavored to prevent it, by saying that he had murdered an Egyptian, and was therefore unworthy an honorable burial†.”

How Michaelis would reconcile this account, which he receives as a part of the apocryphal story, with his own hypothesis, he has not told us.

3. For reasons already assigned in the speaking of the book of Enoch, the opinion of Origen on this subject has no great force; and we have good cause to acquiesce in the assurances of Lardner, Storr, and others, who after full research accord in saying that no evidence appears of the existence of such a writing as he quotes before the 2d century. Our difficulties, in the interpretation of Jude, require other means of relief.

Here we close our discussion of the Apocryphal writings related to the Old Testament.

4. Several titles of writings are given in the Jewish canon, which are no longer found under such titles, such as

The book of Samuel the seer,	} 1 Chron 29: 29,30.
“ “ “ Nathan the prophet,	
“ “ “ Gad the seer.	
“ “ “ Jasher, Josh. 10: 13, 2 Sam. 1: 18.	
“ “ “ The wars of the LORD, Num. 21: 14.	

The prophecy of Ahijah the Shilonite, and the visions of Iddo the seer, 2 Chr. 9: 29.

The book of Shemaiah the prophet and of Iddo the seer concerning genealogies, 2d Chr. 12: 15.

“Chronicles” are often referred to, not extant.

3000 proverbs	} spoken by Solomon. 1Kings 4: 32-33.
1005 songs, &c.	

[*Placed by Lardner A. D. 950.]

† Marsh’s Michaelis vi. 379, 381. After fastening this quotation on the epistle of Jude, Michaelis thrusts it from the canon without ceremony.

N. B.—There is no reason to suppose that the genuine “Book of Jasher” is restored in that republished, 1829, in England, (See Horne’s Int., Appendix, p. 63, vol. II,) or in the one which has more recently appeared in this country.

5. The integrity of our canon by no means is dependant on the preservation of all, or of any of the books thus incidentally named or referred to by the sacred writers. See Alexander on Canon, p. 97—105, Horne’s Intr. I. 56, &c.

ORAL LAW AND TALMUD OF THE JEWS.

1. For the Jewish character of their “oral law,” their account of its origin and preservation, see Alexander, p. 106, Prideaux’s Con. Anno 446, Owen on Heb. 1:195, Allen’s Modern Judaism, and Enfield’s Hist. of Philosophy vol. II.

2. THE MISHNA—When and by whom composed, see as above.

3. As to the contents of the Mishna, the Jews tell us, they were derived from these five sources, viz :

- (1.) The Oral Law ;
- (2.) Oral constitutions of Moses himself, after he came down from the mount ;
- (3.) Constitutions and orders drawn by various ways of arguing from the written law ;
- (4.) Answers and decrees of the Sanhedrim and other wise men of old.
- (5.) Immemorial customs, of unknown origin, and therefore reputed divine. See Owen on Heb. I. vol.

4. As to the form of the Mishna, see Owen, ut supra ; Calmet’s and Buck’s Dict., Buxtorf on Heb. Abbrev., Allen’s Judaism.

5. As to the two Gemaras of the Jews, their origin, and comparative estimation, see Alexander, Prideaux, Owen, Allen, &c., as above.

6. As to the materials which constitute these Gemaras, they may be referred to five heads, viz :

(1.) They expound the text of the Mishna.

(2.) Decide questions of right and fact.

(3.) Report disputations, traditions and constitutions of the doctors that had lived after the Mishna.

(4.) Give strange allegorical expositions of scripture, and,

(5.) Report stories of a similar character. Owen on Heb. I. 97.

7. To distinguish what many writers continually confound, it is important to observe, that the *Oral Law* is interspersed through the Mishna;—the *Mishna* is the text, of which the Gemara is the comment and supplement;—the *Talmud* is the Mishna in connexion with a Gemara.

8. On the Jewish estimation of the Talmud in comparison with their scriptures, see the authors referred to in §5.

9. For refutation of Jewish pretensions in regard to the Oral Law and Talmud, consult Alexander, Allen, and “common sense.”

10. An abridgment of the Babylonian Talmud has been made by Rabbi Moses Ben Maimon, (Rambam,*) commonly called by Christians, Maimonides. His work is entitled, יד חזקה (strong hand,) it is written in pure Hebrew, and in an easy style, divested of the knotty questions and intricate disputes of the doctors, and of their legendary fables; containing nothing but the traditions of the Jews, their rites and customs, digested in the best order, and forming the best system extant of their canon and civil

* It is common with the Jews to give names to their principal rabbis, formed from the initial letters of their several appellations, inserting vowels to aid the pronunciation: E. g. Rabbi Levi ben Gershom, they call Balbag רלבג; Rabbi Solomon Jarchi, Raschi רשי; Rabbi David Kimchi, Radak רדק, &c. So רמבם, for Maimonides. This latter name arises from Christians' adopting the Latin patronymic termination, instead of the Hebrew prefix of the word *Ben*:—So Gersonides for “ben Gershom”—Isaacides for “ben Isaac,” &c. &c.

law. It is divided into four parts, fourteen books, and these again into sections. It has been published by Surenhusius, with a Latin version, 1 vol. folio, (Amsterdam, 1689.)* Maimonides lived from A. D. 1131 to 1205.

LECTURE VIII.

1. The Jews, we have seen, before the time of our LORD reckoned their sacred books in three classes; and in the first and subsequent centuries comprised them all in 22. This number, it has commonly been thought, was adopted in reference to the number of the letters of their alphabet. Subsequently we find, from their Talmud, and from other testimony, that, probably in the 4th century, they adopted the reckoning of 24 books, still maintaining 3 classes.—Several books originally of the 2d., appear however to have been transferred to the 3d class. The Massorettes, who followed, made no change in the contents of the several classes as exhibited in the Talmud, but altered the succession of Jeremiah, Ezekiel and Isaiah of the 2d, and adopted an entirely different arrangement of the books of the 3d class.

The modern Jews of different countries in Europe have also diversity in the succession of the books in the 2d and 3d classes, but the majority of Hebrew copies pursue the following order, viz :

I. The Law in 5 books which they call “the five fifths of the law.”

II. The prophets, which they divide into former prophets, and latter prophets. The first division comprehends Joshua, Judges, Samuel and Kings. The second, Isaiah, Jeremiah, Ezekiel, and the 12.† Reckoning the prophets, in all, 8 books.

III. The Hagiographa, which they call כתובים (the writings,) viz :—Psalms, Proverbs, Job, Solomon’s Song,

* See Alex. 110. Horne’s Int. II. Gill’s pref. to N. T. Allen’s Judaism. Buxtorf’s Rab. Biblioth, &c.

† These minor prophets in the same order as in our English bible.

Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah, Chronicles,—11 books.

The title usually given by the Jews to the whole collection of their sacred books is 'the 24.'

2. Solomon's Song, Ruth, Lamentations, Ecclesiastes and Esther, are together denominated חמשה מגילות 'the 5 rolls,' and have been so classed on account of their being read on particular festivals, viz: Canticles at the passover, Ruth at pentecost, Lamentations at the fast in July to commemorate the burning of the temple, Ecclesiastes at the feast of tabernacles, and Esther at the feast of Purim.—Esther is often called המגלה 'the roll,' by way of eminence.

In bibles for the use of Jews these *megilloth* are often inserted together, immediately after the Pentateuch.

3. The order in which the sacred books may be arranged is a matter of little moment in itself, but the Jewish doctors advance opinions in regard to the nature and degrees of the inspiration of their several classes which we cannot adopt.

To the writings of Moses they ascribe the highest degree of inspiration, because God himself placed him above all prophets, as one with whom he conversed face to face. The Chetubim or Hagiographa they distinguish from *the Pentateuch*, by their not having been orally given as was the law;—and from *the prophetic writings* by their authors' having had no public mission as prophets, and their not leading the prophetic life, and by their having received divine instruction by the immediate suggestions of the Holy Spirit, not by the intervention of dreams, visions, &c., as were the oracles of the prophets.

But it would be difficult to show that David and Daniel were no prophets, although they lived in courts;—or that they received divine instruction in a way different from other prophets. Nor is any reason apparent why the prophecies of Jeremiah should be in one class, and his Lamentations in another. Admitting the revelation to be from God, the mode of communication cannot affect the character of the thing revealed.

4. The Hebrew names of the several books of the Pentateuch are the first word or words, or some leading word

among the first of the book. Lamentations is also called by its first word. The Hebrew names of the other books generally indicate the writer or subject, as in our English Bibles.

5. The names given to the different books of Moses in our common version have been derived from the Septuagint.

6. The Jewish Pentateuch is divided into 54 sections, called פרשיות one of which is read in the synagogue every Sabbath. The reading of the law is thus completed in the course of the year, which by the Jewish computation varies from 55 to 50 weeks: as the case may require, they occasionally unite 2 sections for the lesson of one day, and repeat or divide a section that the whole law may always be completed within the year. This custom is ancient, and has usually been ascribed to Ezra.

7. Besides the section from the law the Jews in their synagogue service have, as a second lesson, a portion selected from the prophets, analogous in subject to that of the law. These portions from the prophets they call הפטורות (dismissions), because concluding the service.

1. The origin of our chapters and verses in the Old Testament is thus given.

Cardinal Hugo* (fl. about 1240) was the first who composed a Concordance of the Scriptures. It was for the Latin Vulgate Bible. He found it requisite to divide the several books into sections of convenient length, each marked in numerical order. These sections are our present chapters. But he adopted no subdivisions of chapters except the placing of the 7 first letters of the Roman alphabet along the margin. In long chapters all the 7 letters were used, in short ones not so many.

The advantages which Christians derived from this concordance were so apparent, that a learned Western Jew, Rabbi Isaac (or Mordecai) Nathan, undertook compiling a similar concordance of the Hebrew Bible for the use of the Jews, which he finished A. D. 1445. He adopted the

* Hugo de St. Caro, or according to his French name Hugues de St. Cher, was a native of Vienne in Dauphine, studied in Paris, became a Dominican friar in 1225 and died 1263. He is said to have employed 500 monks in the labor of composing his concordance.—Townly's Biblical anecdotes.

division of chapters as arranged by Hugo, but made a great improvement, by substituting the verses already in use among the Jews,* in place of the cardinal's distinction by letters. For these verses being now numbered, the finding of any word or passage was rendered far more easy. The increasing reputation and utility of this work rendered Jews and Christians alike desirous of possessing bibles arranged in a way to secure its benefits in their researches. Hence the subsequent introduction of those chapters and verses into the Old Testament Scriptures of every language.

9. The arrangement of the books adopted in our common bibles is in most respects perhaps as good as any that might be proposed, exhibiting 1st the Historical books in Chronological order, and next, the poetical and prophetic books; in the latter the 4 larger, being followed by the 12 minor prophets.

By some, however, it has been thought that it would be an improvement, if the prophets, at least the minor prophets, were arranged in succession according to their chronological order.

In accordance with such a view, the following classification and arrangement have been suggested.

From Jonah, commonly placed about 800 years B. C. to Malachi was a period of about 400 years.

The order of the intermediate prophets, with these, is given, as follows :

I. BEFORE THE BABYLONISH CAPTIVITY.—1. Jonah, 2. Amos, 3. Hosea, 4. Isaiah, 5. Joel, 6. Micah, 7. Nahum, 8. Zephaniah.†

II. NEAR, OR DURING, THE CAPTIVITY.—1. Jeremiah, 2. Habakkuk, 3. Daniel, 4. Obadiah, 5. Ezekiel.‡

III. AFTER THE RESTORATION,—1. Haggai, 2. Zechariah, 3. Malachi.

N. B. The end of the captivity (which lasted 70 years) is placed B. C. 536.

* That the present division of verses then existed among the Jews is evident from the fact that they are essentially connected with the vowel system; and this, all admit, had existed for some centuries.

† To assist the memory, place them in this technical form.—Jon-Am-Hos-Is; Jo-Mi-Na-Zeph.

‡ Memorial word, Jer-Hab-Dan-Ob-Ez.

The preceding scheme is furnished by Horne, in which he principally follows the tables of Blair and Newcome.

Jahn regards the age of Joel, Nahum, Habbakuk, Obadiah and of the book of Jonah as uncertain. Though it is generally agreed he says, that Joel, Nahum, and Habbakuk flourished from 720 to 612 B. C., in the reign of Hezekiah, Amon, Manasseh and Josiah, and that Obadiah lived a short time after.

END OF NOTES ON OLD TESTAMENT CANON.

LECTURE IX.

CANON OF THE NEW TESTAMENT.

The several pieces which compose the New Testament, are twenty-seven in number.

When these were first collected into one volume, is uncertain ; nor can we say how long the autographs were preserved. It does not appear that any council of the primitive Christians gave any decision what books should be received by the Church. The particular churches and individuals, to whom they were first addressed or delivered by the apostles, received them for their own instruction, and communicated them to others. In this way these writings were early spread among Christians throughout the world—and no other evidence than that of apostolic origin or approbation, which in general might be readily obtained, was deemed requisite to establish their divine authority, and secure religious regard.

We accordingly find it explicitly stated, among the early fathers, as a principle universally admitted, that none were empowered to write doctrinal epistles which should be authorative in the church, except the apostles : and no histories by apostolic men were received but those of Mark and Luke, nor these except on satisfactory evidence that they had been approved by apostles.

And we conceive that the only rational method of estimating, at the present day, the canonical authority of the New Testament, is by considering the evidence that they were received from the first as apostolical, by those who were most competent to know and judge of the fact.

On this subject we see no reason for bowing to the decisions of popes or councils, whilst the claims for their infallibility is opposed by their evident discrepancies among themselves.

Nor would we, with many protestants, go into the opposite extreme, pleading that "there are internal evidences in the scriptures, which, applied by the illumination or witnessing of the Holy Spirit, are the *only* true proofs of their being canonical or the word of God."

That there is in our scriptures an essential excellence, widely distinguishing them from merely human compositions—that there is in the real Christian a spiritual perception and relish of the truths there contained, imparting to him an assured persuasion that they are the truths of God, we fully believe. Yet it may well be doubted, whether any Christian merely by that spiritual light and taste which he enjoys in common with his brethren, would be competent to settle what are canonical books, separating them from all such as may have falsely claimed that character. His own conviction, thus obtained, could afford evidence only to himself. From what we know of the fantasies and errors of even good men, we may be assured that by this rule of judging, a wide door would be opened to enthusiasm, and the canon of the scripture rendered variable and uncertain. It is a rule on which the apostle Paul would not rely, for he wrote his salutation to the several churches with his own hand, that they might distinguish his genuine epistles from counterfeits.* It is also a rule which seems to exclude all but regenerate persons from any rational belief of the divinity of the scriptures, a belief, we are persuaded, thousands possess while they are still strangers to the saving power of the truth.

Hence in determining the canonical authority of our Christian books, we rely on such arguments as may satisfactorily shew that they were received from the first as apostolical by competent judges.

We proceed to consider the evidence respecting those books which form the received canon of the New Testament.

This subject is fully treated by Dr. Lardner, in his "Credibility of the Gospel History," and the result of his laborious researches is given with clearness and brevity by

* Comp. 2d Thess. 3 : 17, 1 Cor. 16 : 21, Col. 4 : 18, with 2 Thess. 2 : 2.

Dr. Paley in his Evidences of Christianity, (Part I. ch. 19). To these works we must refer for details of the arguments, which our limits allow us to give only in outline.

1. From the age of the apostles our canonical scriptures were cited by christian writers—and always with peculiar reverence as of sacred authority.

2. They were read and expounded in the religious assemblies of the early Christians.

3. Harmonies of the evangelists, and commentaries on our canonical books were early published.

4. The enemies of christianity, and its opposing sects, appeal to these scriptures as containing the history and doctrines on which it was founded.

5. The collection of christian scriptures was early made, and distinguished by titles of peculiar respect.

6. Early versions were made into other languages. Of these the Syriac which was made during or immediately after the age of the apostles, and the preservation of which was unknown in Europe till A. D. 1562, is an important witness. It contains the books of our present canon, excepting 2 Peter, 2 and 3 John, Jude and Revelation.

7. We have various catalogues of 3d and 4th centuries, giving testimony as to the books then generally received by the Christians.

AUTHORS OF CAT.	AGE.	COMPARED WITH OURS.
1. Origen, Al.	210	Omits James and Jude, but acknowledges them elsewhere.
2. Eusebius,	315	Same as ours—but says, James, 2 Pet., 2 and 3 John, though generally received, were doubted by some, as also Rev.
3. Athanas. Al.	315	Same as ours.
4. Cyril. Jer.	315	Same, except Rev. omitted.
5. Coun. of Laod.	340	Same, do. do.
6. Epiph. Sal.	364	Same with ours.
7. Greg. Naz.	370	Omits Rev.
8. Philastrius b'p. of Brixia, Ven.	375 380	Names but 13 Ep. of Paul, and omits Rev.
9. Jerome,	382	Same as ours, dubious of Heb., which elsewhere he acknowledges.
10. Rufinus.	390	Same as ours.
11. Augustine.	394	do.
12. 3d Coun. Carth.	394	do.
13. Pseud. Dionys.	390	do.

The above are all the catalogues which remain of christian canonical books as furnished by early writers, and

their general agreement goes far to establish the claims of all the books of our present canon. And we may well be discharged from further labor to establish the canonical character of those in whose favor all our authorities are united, viz : our historical books, 13 epistles of Paul, and the 1st of Peter and of John.

The books universally acknowledged by the early Christians, are often designated, after the example of Eusebius, the Ecclesiastical Historian, *γραφαι ὁμολογούμεναι*, whilst those which, for the time, were questioned by some, were distinguished as, *γραφαι ἀντιλεγόμεναι*.

THE ANTILEGOMENA, are these, viz : (1.) Epistle to the Hebrews. (2.) Epistle of James. (3.) 2d Epistle of Peter. (4.) 2d Epistle of John. (5.) 3d Epistle of John. (6.) Epistle of Jude. (7.) Revelation.

[The Lectures on the Antilegomena have been omitted.]

LECTURE XIII.

APOSTOLICAL FATHERS.—The name of “Apostolical Fathers” has been given to those early christian writers who conversed with the apostles, and whose writings are still extant. They are these five : Barnabas, Clemens Romanus, Hermas, Ignatius, and Polycarp. Their genuine writings must be valued by all christian scholars, especially as exhibiting the earliest testimony to the books and instructions derived from the apostles ; and some few, even in modern times, have seemed disposed to place them nearly, or quite, on a level with our canonical scriptures. They, therefore, call for our notice in the present inquiry.

1. EPISTLE OF BARNABAS.—The Barnabas to whom this epistle is ascribed, is the same who is also called Joses, a Levite of Cyprus, who laid the price of his land at the apostles’ feet, (Acts 4 : 36, 37,) of whom it is said, that “he was a good man and full of the Holy Ghost and of faith, (Acts 11 : 24) ; and who preached the gospel in various parts in company with Paul, from whom for a season he

was separated, but is afterwards honorably and affectionately mentioned by him, (1 Cor. 3 : 6.)

Barnabas is also, in several instances, styled an *apostle*, but rather as a *messenger* to execute a particular commission, than in the higher sense of the word, (Acts 14 : 4—14. compare 13 : 1—4, 14 : 26) : and as a faithful minister he might justly claim the same privileges of support as the apostles, with whom he seems therefore associated by Paul, (1 Cor. 3 : 5, 6, see also, Gal. 2 : 7—9). None has pretended that he was one of the original twelve, or the successor of Judas, but to these with Paul, it has been the universal practice of Christians to confine the appellation of apostle in the high and peculiar sense of one bearing the general commission of a messenger deputed immediately by our LORD himself.

The epistle ascribed to Barnabas was written in Greek. The first chapters are wanting in our Greek copies ; the defect, however, is supplied by an ancient Latin version. It consists of two parts : the first is an exhortation to constancy in the belief and profession of the christian doctrine, in its simplicity without the rites of the Jewish law :—the second part is composed of moral instructions. The epistle is not inscribed to any particular church ; and hence was sometimes called *catholic*.

The epistle says that the Jewish temple was then destroyed, and shows traces of having been written soon after that event. Its antiquity further appears from citations by early Christian Fathers, who also ascribe it to the Barnabas mentioned in our scriptures.

Clemens Alexandrinus often quotes the epistle of Barnabas, twice calling him an apostle, but, elsewhere, the apostolic Barnabas ; adding, “for he was one of the seventy, and a fellow-laborer with Paul ;” and, in another place describing him as “Barnabas who was a fellow-preacher with the apostle in his ministry of the word among the Gentiles.” From these passages we may judge in what sense Clemens regarded him as an apostle.

Clement, in a work not extant, (Eusebius says,) among short commentaries on all the books of Scripture, gave one on Barnabas. But in his works that remain we have evidence that he did not regard this book of sacred authority.

Having stated a symbolical explanation given by Barnabas of a Mosaic precept, he dissents from the explanation and largely disputes the alleged fact on which it rests.

Origen twice cites the epistle of Barnabas, and calls it a catholic epistle, but does not admit it in his catalogue of the canon.

Eusebius places this epistle among the spurious books—and among those controverted, seeming to imply a suspicion that it is not a genuine writing of Barnabas.

Jerome says of this epistle, that it was “written for the edification of the church,” ascribing it to “Barnabas of Cyprus, called also, Joseph, the Levite, ordained apostle of the Gentiles, together with Paul;” but adds, that it is read among the Apocryphal scriptures.

These are all the testimonies of the first four centuries.

This epistle was never inserted in any of the early catalogues: nor cited as Scripture, by any early writers: nor read as such in the churches.

The present epistle of Barnabas is evidently the same with that so called by the Fathers, but its acknowledged antiquity has not united modern scholars in its admission as a genuine production of Barnabas. Pearson, Cave, Du Pin, Wake, Lardner, &c., are disposed to receive it as the work of Barnabas, the companion of Paul; whilst Cotelierius, Basnage, Fell, Jones, &c. regard it as spurious. The last named author, in his work on the Canon of the New Testament exhibits in detail, arguments to prove it a spurious, apocryphal and silly piece. It certainly gives no high opinion of the judgment of its author. Milner, (Ch. Hist.) speaking of Barnabas, says, “It is a great injury to him to apprehend the epistle which goes by his name to be his.”

Be it genuine or not, there is no good reason for reversing the decision which in every age of the church, has excluded the epistle of Barnabas from the sacred canon.

2. EPISTLE OF CLEMENS ROM.—The epistle to the church at Corinth, which bears the name of Clement, ancient writers agree in ascribing to that Clement whom Paul mentions among his “fellow-laborers whose names are in the book of life,” (Phil. 4: 3). The epistle is in the name of the church of Rome. The style is clear and sim-

ple. It is called by the ancients an excellent, useful, great and admirable epistle ; nor does it seem unworthy of such commendations. We have but one ancient MS. of it, and some pages are lost. Lardner places its date A. D. 96.

Irenæus says of Clement that he was bishop of Rome, third in succession from the apostles, (Peter and Paul) ; that he had seen and conversed with them—had their preaching still sounding in his ears, and their traditions before his eyes : that on occasion of dissensions among the brethren at Corinth, the church at Rome in his time sent a most excellent epistle to the Corinthians, persuading them to peace, etc.

Eusebius agrees with this, and says, “of this Clement, there is one epistle acknowledged by all, a great and admirable epistle which as from the church at Rome he wrote to the Corinthians on occasion of a dissension there was then at Corinth. And we know that this epistle has been formerly, and is still, publicly read in many churches.” *Eusebius* also adduces an extract from a letter of *Dionysius*, of Corinth, (ab. 170,) testifying that the epistle of Clement was wont to be read in the church there, from ancient time.

The testimony of *Jerome*, who calls this a very useful epistle, perfectly agrees with that of *Eusebius*.

It does not, however, appear to have been received as canonical, by any among the ancients : it is found in none of their catalogues : it is found at the end of the New Testament in the celebrated Alexandrine manuscript : but so is also the 2d epistle of Clement, which the ancients generally regarded spurious ; and the Psalter of Solomon was once there which was probably never acknowledged by any church. This epistle is usually thought the only genuine remains of Clement.

3. THE SHEPHERD OF HERMAS.—This work is ascribed to *Hermas* whom Paul salutes, Rom. 16 : 14.

It consists of three books, the first containing four visions ; the second, twelve commands ; the third, ten similitudes.

It is called the Pastor or Shepherd, because the angel, represented as giving to *Hermas* the instructions of the two last books, appeared in the habit of a shepherd.

It was originally in Greek, though now extant only in Latin, and appears to have been written at or near Rome, in the time of Clement.

Its antiquity is proved by quotations in Irenæus, Clement of Alex., Origen, Tertullian, &c.

Irenæus cites the pastor of Hermas but once, and in this form, "Well therefore spake *the scripture* which says," &c.; from which some have inferred that he thought it inspired. But Irenæus probably meant no more by scripture, here, than "writing." So the word was frequently used by the ancients, and elsewhere by Irenæus himself. Besides, he makes many and long quotations from most of the books of the New Testament, and but a single short quotation of the book of Hermas, which is much longer than any of those books.

Clemens Alex. frequently quotes the Shepherd, and ascribes to Hermas a divine revelation.

Tertullian whilst connected with the church catholic, has been thought to cite this book as inspired, but does nothing more than, (like Irenæus,) to call it "*the scripture* of Hermas," and in a way plainly shewing that by the word he meant nothing more than "writing, book or treatise. He uses the same word in speaking of heathen authors; and after becoming a Montanist, he treats this book with the utmost contempt and abhorrence, and still speaks of it as "the Scripture of the Shepherd;" whilst he says that it was reckoned apocryphal and spurious by every assembly, even of those churches which opposed himself.

Origen thinks the Hermas saluted by Paul was the author of "the Shepherd," which Scripture (or writing) says he, "appears to me very useful, and, as I think, is divinely inspired;" elsewhere calling it "a book in which there is nothing at all that can be questioned." But he evidently quotes from it with great hesitation, acknowledging that, though used in the churches it was not accounted divine by all—that it was despised by some. By frequently citing it with the books of Maccabees, Tobit, &c., he seems to place it in the secondary rank. And this opinion is confirmed by the fact that they do not appear in his catalogue of canonical books.

Eusebius mentions Hermas, who was named by Paul, as

the reputed author of the Shepherd, which he says "is not to be placed among books of undoubted authority, though some regard it a most necessary book, especially for such as are to be instructed in the first elements of religion;" adding that it was publicly read in the churches, and used by some very ancient writers.

Jerome gives substantially the same testimony, except that he confines its public reading to some churches of Greece, adding that it was almost unknown among the Latins.

Athanasius regarded this book as of no authority.

From the testimony thus exhibited, it is apparent that there was a wide diversity among the ancients as to the value of this work. But the esteem felt by its warmest advocates never led any of them to rank it with the writings of the apostles: it is found in none of the early catalogues: and the high respect which for a season it enjoyed with many, was followed by comparative neglect—and very few at the present day on reading the Shepherd of Hermas would feel disposed to advocate its claims to *religious* regard.

4. EPISTLES OF IGNATIUS.—Ignatius was bishop of Antioch in Syria, the latter part of the 1st and beginning of the 2d century. He is said, by Chrysostom, to have conversed familiarly with the apostles, and to have been perfectly acquainted with their doctrine. His martyrdom may be placed A. D. 107. After he was condemned to the wild beasts, and while going a prisoner from Antioch to Rome, he wrote seven epistles, viz:—when at Smyrna, with Polycarp, one to the Ephesians; one to the Magnesians; the 3d to the Trallians, and the fourth to the Romans; after leaving Smyrna, he wrote to the Philadelphians, to the Smyrneans, and to Polycarp.

These seven epistles mentioned by Eusebius and Jerome, are probably the only genuine writings of Ignatius that were ever extant. Of these there have been two editions; one called the larger, is generally believed to have been greatly interpolated, but the smaller is thought by many learned men to be the genuine epistles as they were read and quoted by Eusebius and other early writers. They

were highly esteemed in the church; but do not appear ever to have been regarded as canonical.

5. THE EPISTLE OF POLYCARP.—Polycarp was bishop of Smyrna, and disciple of the apostle John. He suffered martyrdom by being burned at Smyrna, the year variously estimated 148, 167, 169. He wrote an epistle to the Philipians soon after the death of Ignatius, or about 108. This epistle is still extant, and is all that is known of his writings. Irenæus, who in his youth had heard Polycarp, highly commends his piety and holy instructions, but neither he nor other early writers, in mentioning this epistle, regard it canonical.

The greater part of this epistle is extant in Greek, and it is entire in a Latin version.

P. S.—This epistle of Polycarp consists chiefly of exhortation to perseverance and progress in christian faith and practice, very much in the manner and even language of Paul.

On a review of what has appeared in our inquiry, respecting the writings of the Apostolical Fathers, we seem justified in the conclusion, that although in reference to some of them, early christian writers expressed much higher regard than modern scholars would be ready to own; yet in relation to none of them does the most favorable advocate go farther than to place them in a secondary rank, below the *canonical* or *apostolical*, and among Ecclesiastical books, or such as may be read “for example of life and instruction of manners, but of no authority to establish any doctrine.”

We certainly find no ground to claim for them a higher rank.

REFERENCES—On the subject of the Apostolical Fathers and their writings, see Archbishop Wake. His translation may also be found in the Apocryphal New Testament.

In the preceding notes I have principally relied on Lardner’s *Credibility*. Vol. 1.

LECTURE XIV.

APOCRYPHAL BOOKS OF THE NEW TESTAMENT.—Christian writers of the first four centuries notice many spurious and apocryphal pieces, entitled Gospels, Epistles, Acts,

Revelations, &c., to which were affixed the names of Christ, his apostles, their companions and others. The practice of publishing such spurious works probably existed in the time of the apostles. (See Luke 1: 1, 2, Thes. 2: 2, 3: 17, Gal. 1: 6.)

A great proportion of these pieces are no longer extant, and of many of them we know nothing more than their titles. Jeremiah Jones, in his "New and full method of settling the canonical authority of the New Testament," has furnished an alphabetical catalogue of these lost apocryphal works, with references to the several passages where they are mentioned. The titles collected by him are 70; but the same book is noticed by different authors under various names, and general titles comprise separate works which are also comprehended in the list.

His list may also be found in "the Apocryphal New Testament."*

Jones proceeds to exhibit and discuss every citation made of these several pieces in the first 4 centuries. Our limits confine us to a few general remarks.

The writers who give us all the information we have concerning them, on noticing, seldom fail expressly to reject them as forgeries, and therefore as spurious and apocryphal: and if they do not reject at the time of citing them, they plainly shew elsewhere in their writings that they did not receive them as canonical, and in many instances specify the heretical sects or individuals to which they owed their origin.

As to the reasons why the fathers gave any attention to these spurious pieces we will let them speak for themselves. Origen says, "The church receives only four gospels; the heretics have many, such as that of the Egyptians, of Thomas, &c. These we read that we may not be esteemed ignorant; and by reason of those who imagine they know something extraordinary if they know the contents of these books." To the same purpose is the language of Ambrose, when after mentioning several apocryphal pieces he says, "We read these, that they may

* And, without the references to ancient authors, in "Alexander on the Canon."

not be read ; we read them that we may not seem ignorant ; we read them, not that we may receive but reject them, and may know what those things are of which they make such boasting.”

The writers of these pieces, to give them the show of probability, would doubtless avail themselves of such accredited traditions as might yet remain of the actions and discourses of Christ. This may account for the circumstance that one or two writers have cited without censure passages from books which they still regarded as spurious and apocryphal. Thus Jerome quotes the Hebrew gospel, though he condemns it as apocryphal.

These writings were evidently unknown to the great body of Christians ;—many of them had never been seen by the most distinguished Christian scholars, who mention them only from report ;—those which they had seen they condemn ;—none of them have been preserved :—by all these circumstances they are widely distinguished from our canonical books which have been known, esteemed, and religiously preserved by Christians of every age to the present day.

The apocryphal writings which claim connexion with the history or persons of the New Testament, and which are still extant, are the following, viz :

- An epistle of Jesus Christ to Abgarus,
- The Apostolical Constitutions,
- The Apostolical Canons,
- The Apostles' Creed,
- The Gospel of our Savior's infancy,
- The Gospel of the birth of Mary,
- The Protevangelion of James,
- The Gospel of Nicodemus,
- The Martyrdom of Thecla, or Acts of Paul,
- The Epistle of Paul to Laodiceans,
- The Six epistles of Paul to Seneca.*

* Besides these, Jones mentions “ The Epistle of Christ, which fell down from heaven at Jerusalem directed to the priest Leopas of the city Eris, and

Abdias' History of the 12 apostles ;” but gives no further account of them, and of the former I meet no information elsewhere. Archbishop Wake mentions “ The lives of the Apostles, ascribed to Abdias, bishop of Babylon, and supposed to have been written by him in the Hebrew

These, as well as the apocryphal pieces which are lost, derive their chief interest from the opportunity they have furnished to sceptics of modern times to attack the authority of our present canon. Toland in 1698 published his *Amyntor*, in which he had given a catalogue of books (amounting to 80) attributed in the primitive times to Jesus Christ, his apostles and other eminent persons, "together with remarks and observations relating to the canon of scripture." These books he has done what he could to place on a level with those of our canon. He makes the groundless representation that the latter lay concealed in the coffers of private persons till the times of Trajan or Adrian, and were unknown to the clergy or churches of those times, nor distinguished from the spurious works of heretics: and that the scriptures now rejected were indiscriminately cited and appealed to with those now received. Notwithstanding the insidious attack was apparent, yet he did not hesitate to maintain, in a later publication, that his design in his *Amyntor* was not to invalidate, but to illustrate and confirm the canon of the New Testament.

The able replies which were given to Toland* appear to have silenced, for a long period, this mode of assault, but it has been recently renewed in a manner calculated to deceive those who are strangers to the unanswerable arguments by which this adversary had been vanquished. Most of the pieces mentioned above as extant, together with those of the apostolical fathers, have been given to the public under this title: "The apocryphal New Testament, being all the gospels, epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his apostles and their companions, and not included in the New Testament by its compilers. Translated from the

tongue," among other apocryphal pieces all of which he declares too evidently spurious to find an advocate among the most credulous. [See also Murdoch's *Mosh.* I. n.]

To the list here given is now to be added "The acts of Thomas," which Jones had inserted among those apocryphal pieces which are lost, but which has been since discovered and was edited by Thilo at Leipsic, 1823. Bretschneider consulted it for illustration of New Testament Greek, in preparing the 2d edition of his *Lexicon*.

* The character of Toland's *Amyntor* and of the several replies may be found in Leland's view of Deistical writers, vol. I. pp. 49-52.

original tongues, and now collected into one volume, with prefaces and tables and various notes and references. London: 1820." Second edition, 1821, 8vo.* The title-page is surrounded with a broad black rule, such as marks the 8vo. editions of the New Testament in the last century; the different books are divided into chapters and verses, with tables of contents like those found in all editions of the English bible; the preface *seems* to favor the views of the opposers of revelation, but the editor has disclaimed any sinister design in publishing it, and we may charitably conclude that his sincerity is equal to that of Toland himself.

1. The epistle of Jesus Christ to Abgarus, king of Edessa.

The epistle of our LORD in answer to one of Abgarus is first noticed in the history of Eusebius, who, we are told, procured it from the archives of Edessa.

N. B. The epistle of Abgarus and of Christ in reply may be found in Wake's Introd. to his "Apostol. Fathers," Alexander on canon, Apocryphal New Testament.—Calmet's Dictionary, Jones on Canon, &c.

On reading these epistles and the relation of incidents connected with them, and considering the silence of previous writers, we shall readily agree with Jones that there is ground to pronounce them spurious for the following reasons, viz :

(1.) Nothing is said of them in the gospels, nor by any writer of first 3 centuries.

(2.) After Eusebius, the epistle seems to have been universally rejected.

(3.) In it there is cited as scripture a passage of John's gospel.†

* Several editions of this work have been published among us, and in some portions of our country have been industriously circulated.

The translation of the apostolical fathers is that of Archb. Wake, and it is so acknowledged; but not a hint is given of the compiler's obligations to Jones' work, whose translation of the apocryphal pieces he adopts without scruple. The honest mention of Jones might have furnished an antidote to the poison.

† The words are "Abgarus you are happy, for as much as you have believed on me whom you have not seen, for it is written concerning me, that those who have seen me should not believe on me, that they who have not seen might believe and live." Comp. John 20 : 29.

(4.) Christ strangely defers the healing of Abgarus.

(5.) He speaks of his ascension more plainly than to his own disciples.

(6.) The explicit acknowledgement of Christ's divinity made by a distant heathen prince seems incredible; but after doing so, more strangely still, he invites him for safety from the Jews to come to Edessa, and offers him half his kingdom.

The utter improbability of other circumstances of the accompanying history justifies suspicion that the whole account is a mere fable.

The genuineness of this portion of Eusebius, Jones regards as dubious. But admitting that it is from the pen of Eusebius, and even that such records were actually found at Edessa, abundant cause remains to believe that all originated in imposture.

Lardner admits the genuineness of the record, as found in Eusebius, but accords with Jones in the reasons for rejecting the extraordinary story; ascribes the letters to the pen of some Edessene Christian near the time of Eusebius, and thinks that this historian, receiving the account in the manner stated by himself, thought it worthy of insertion in his history.

2. The Apostolic [or Clementine] constitutions.

The work, now extant under this name, consists of 8 books, and professes to have been directed by the 12 apostles, in concurrence with their fellow apostle Paul and the rest of the elders and the 7 deacons, to all gentile believers; and although several of the ordinances are distinguished by the names of particular apostles, yet the whole of this work and all its constitutions are delivered in the name of all the Christian apostles and as from God himself.

The messengers by whom these constitutions claim to have been sent, are Clement, Barnabas, Timothy, and Mark, with whom they also recommend Titus, Luke, Jason, and Sosipater.

If this work is what it plainly claims to be, we doubtless ought to agree with Whiston, however singular he may be in his opinion, that "the Apostolical constitutions are the most sacred of the canonical books of the New Testament."

The first writer who cites any work by this title is Epiphanius (368), who says it was doubted of by some, but he seems to regard it as a good ecclesiastical or catholic writing, though not canonical. There is good reason, however, to conclude that the work cited by him was different from the apostolical constitutions as now extant.

The next who mentions a work of this title, and the first who alludes to its division into books, is the author of the "Imperfect work on Matthew" whom Lardner places after the end of the 5th century.

When we consider the silence of the early christian writers, and the diversity of opinions in the church of the first centuries, on points explicitly decided by these constitutions, we cannot doubt but that the work in question was then unknown. *The apostolical Constitutions* have no external evidence to support their claim.

Their *internal evidence* is, if possible, more adverse.

(1.) They quote books of the New Testament in a way unsuitable to apostles.*

(2.) They mention heretics later than the apostolic age, and bear other marks of after time.†

(3.) They maintain sentiments unworthy of apostles.‡

(4.) They exhibit inconsistencies.§

In fine, there is no room to doubt of the work's being an imposture. The author probably lived at the close of the 4th or beginning of the 5th century—seems to have been an Arian—fond of church power, and of pomp and ceremony in religious worship.

* In such forms as these "Christ says in the gospel [quoting Mat. 5 : 27] :—" In the same manner it is written also in the gospel" [Luke 6 : 28] &c. &c. Evident quotations are made in this way from *John's* gospel, which we have reason to think did not exist whilst *all* or even any good number of *these apostles*, &c. were alive.

† Particulars of a later date than the apostolical age, are specified by Lardner, to the number of about 30.

‡ E. g.—Admitting concubines to baptism, provided only they were faithful to their unbelieving keepers—the comparison of a bishop to God the Father, of Jesus Christ to a deacon, and of the Holy Spirit to a deaconess; appointing prayers for the dead and offering them the sacrament, &c. &c.

§ As the union of the twelve apostles with Paul and the seven deacons in forming these constitutions after the death of James and Stephen—ordaining that martyrs should be honored, especially James and Stephen, &c. &c.

N. B.—For what is said on this and the following piece, Lardner is the principal authority.

(3.) THE APOSTOLICAL CANONS.—These are eighty-five in number, and make similar claim to apostolical origin; but are destitute of evidence from writers of the early ages, and exhibit internal marks of a later origin. As they now appear they must have been composed subsequent to the apostolical constitutions.*

4. THE APOSTLES' CREED.—This is a piece familiar to all. The variety found in early summaries of christian doctrine in the form of short creeds or confessions of faith, satisfactorily proves that this symbol was not given by the apostles. After the 4th century, however, it was generally received as proceeding from them. It appears not to have been composed at once, but from small beginnings was gradually augmented to meet heretical errors as they rose. Its authority must rest only on the evidence of its exhibiting scriptural truth.

N. B.—Full information on the subject of this section, may be found in King's History of the Apostles' Creed.

LECTURE XV.

5. THE GOSPEL OF OUR SAVIOR'S INFANCY.—There were, in the early church, books of Christ's infancy which bore the names of Matthew and Peter, were received by the Gnostics in the 2d century, and several relations in which

* The 85th and last canon closes thus: "But our sacred books, that is of the New Testament, are the 4 gospels of Matthew, Mark, Luke and John, 14 epistles of Paul, 2 epistles of Peter, 3 of John, 1 of James, 1 of Jude, 2 epistles of Clement, and the Constitutions inscribed to you bishops by me, Clement, in 8 books, (which ought not to be divulged before all, because of the mystical things in them,) and the Acts of us the apostles."

If this canon from the time of the apostles had been known and received as theirs, there would not have been such diversities as existed in the first three centuries as to the reception of several books of our canon, nor would the epistles of Clement have been excluded.

The clause in parenthesis savors of an impostor, probably the same who composed the Constitutions, and who was anxious to provide a reason why all antiquity had been silent respecting them.

were credited by writers in the following ages, viz: Eusebius, Athanasius, Epiphanius, Chrysostom, Sozomen, &c.

A fragment of a "Gospel of our Savior's infancy," under the name of Thomas, was published in Greek, from a MS. in the French King's Library, by Cotelerius, in his Notes on the Constitutions of the Apostles.

A much larger work, of the same title, but without ascription of an author's name,* was published in Latin, by Henry Sike, at Utrecht, 1697. Both of these pieces were published with translations in the work of Jones, and his translations, with introductions garbled from him, and without acknowledgment, as usual, may be found in the apocryphal New Testament.

The professed object of both pieces, is, to give an account of things connected with the infancy and childhood of our LORD. They appear to have been originally the same, or to have been derived at least from one source.

Several incidents herein stated, are found in the Koran.

The Gospels of Christ's infancy, and these in particular, are apocryphal,

(1.) Because not acknowledged authentic by any of the ancient Christians.

(2.) Because they entirely depend on a known falsehood, viz: that Jesus wrought miracles before he began his public ministry. (See John 2: 11.)

(3.) They abound in idle and silly stories. [Jones collects 32. II. 247, &c.; specimens may be found by the following references to chapter and verse of apocryphal New Testament: larger gospel, 1: 3, 2: 2—4, 3: 2, 4—10, 4: 5, 13, 14—17, 5: 4, 6: 1—4, 5—7, 11—14, 17, 34, 7: 3, &c.; smaller, 1 ch. throughout, 2: 18, 3: throughout.]

(4.) They contain evident falsehoods. [Christ's birth in a cave, and before Mary could get to Bethlehem, 1: Zo-roaster's prophecy, 3: 1; Joseph's leaving Egypt for fear of Egyptians, 5: 1—3; miracle by Mary, 6: 3; the king of Jerusalem's sending for Joseph to make a throne, &c., 16: representing Jesus as revengeful and murderous,

* The writer at the outset professes to have taken his accounts from the book of Caiaphas the high priest.

with slight or no provocation, as in the several instances, 19: 21, 24, 20: 15 ; also, in smaller gospel, 2: 9.

(5.) They exhibit opinions and practices that did not exist until a later age. (1.) Particularly they exhibit throughout a superstitious reverence of the virgin mother, canonizing her by the titles, of "Diva Maria," "Diva Sancta Maria," making her work a miracle, and usually the medium of their being wrought. (2.) The specimens of sacred relics in the preservation of the foreskin or navel-string—and of the swaddling clothes, and of the water with which the child had been washed, and their miraculous effects.

Jones supposes that Leucius Charinus, (called also, Seleucus, and by various other names,) a notorious forger of apocryphal pieces at the close of the 3d century,* so far altered and interpolated a previous Gnostic gospel of Christ's infancy, as to be reputed its author, and that the one now extant is his, subsequently still farther interpolated.

6, 7. THE PROTEVANGELION OF JAMES—THE GOSPEL OF THE BIRTH OF MARY.—We place these pieces together because they both profess to give accounts of remarkable incidents of the nativity and early life of the virgin Mary ; and because from the Protevangelion, which is the fuller narrative, the gospel of the nativity of Mary was, it is probable, chiefly derived: though in several instances they contradict each other.

The Protevangelion is extant in Greek, and claims for its author the apostle James, the less. It is ancient, being mentioned by Epiphanius.

Postellus first brought it into Europe, from the Levant, and translated it into Latin ; it was published by Bibliander, A. D. 1552 ; who with Postellus exerted himself to maintain its merits.

The gospel of the birth of Mary is found in Latin in the works of Jerome, who translated it, as is stated, from the Hebrew.† There was certainly a gospel under this name

* Grabe, Mill, Beausobre, Cave and Lardner, unite in placing Leucius in the 2d century, but vary as to the precise time from 135 to 180 A. D.

† This translation, as the work of Jerome, and the letter of the bishops Chromatius and Heliodorus to Jerome, requesting him to translate it, and the letters of Jerome on the subject, as given in his works, are regarded by Lardner, &c. supposititious.

in the early ages which was received by several of the heretics ; although it appears to have differed in some particulars at least from this.

Several of the incidents related in these pieces appear to have been credited by catholic Christians of different nations ; but that neither of them has good claim to admission into the canon, is shewn by the following considerations :—

(1.) They are not found in any of the catalogues of sacred books, given by the early Christians, but are expressly rejected as trifling, spurious and apocryphal by the Christian writers who mention them in the first four centuries ; and they were never read in their religious assemblies.

(2.) They contain things contrary to known truth. In the Protevangelion, e. g., (1.) Reuben is said to be high priest about the time of Mary's birth. But no such name is found in the catalogue of high priests, and according to Josephus, Simon, son of Boethus Alexandrinus, was then high priest. (2.) Mary taken to the temple at 3 years of age and retained in the temple as a consecrated nun till marriageable, implies a custom of which we have no trace in the Scriptures, Josephus, or the Rabbins. (3.) The high priest who consulted God about disposing of Mary in marriage, is called Zacharias, and he is further said to be father of John Baptist ; but we know that *his* father was not high priest, and that another person, and of a different name, was high priest at the time supposed. (4.) The birth of our Savior in a cave, and desert place. (5.) The story of the death of Zacharias, made up of what is said of the Zechariah, 2 Chron. 24 : 20, and by Luke of the father of the Baptist. (6.) Simeon, evidently the same mentioned by Luke 2 : 25, is made successor to Zacharias as high priest.

The gospel of Mary is false, (1.) In making Issachar high priest about the time of Mary's birth ; in this, also, contradicting the statement, equally false, of the Protevangelion. (2.) In having Mary abide in cells of the temple from 3 years old until 14, and adding, that this was according to custom.

(3.) They abound in things trifling, silly and fabulous. E. g., in Protevangelion,—

The virgin walking nine steps at nine months of age ;
Her leaping and dancing by divine aid, on third step of
the altar ;

A dove flying out of Joseph's rod, and lighting on his
head ;

Ceasing of all sorts of motion at our Savior's birth, &c.

In the gospel of Mary,—the Virgin's familiarity with
angels, and their daily visits ;

The dove's descending from heaven, and settling on Jo-
seph's rod ;

The Virgin's knowing the countenance of the angels, &c.

(4.) The manner of the composition of these pieces in-
dicate forgery, as they mainly consist of numerous scriptur-
al incidents evidently stolen, and made to meet beyond all
belief in the persons of their own story.

This will be evident on the most cursory perusal.
(Particulars will be found in Jones, 2 vol. p. 153.)

(5.) The Protevangelion exhibits several contradictions.

Mary denies all knowledge of the matter, after the angel
had given her a particular account of the manner of her
conception.

After stating the birth of Jesus to have been in a desert
place and in a cave—the writer seems forgetfully to agree
with Matthew, that he was born at Bethlehem.

Jones supposes that the original composition of these
pieces was by some Jew or Hellenist, but that Leucius
Charinus may have so modified them as to have obtained
the reputation of being their author. But Lardner sees
no ground of doubting the ancient account that their com-
position is to be ascribed to Leucius, who is also called by
the various names, Lucanus, Lucius, Leicius, Lentitius, Le-
ontius, Lentius, Seleucus, Leucius-Charinus, Leonides and
Nexocharides.

Jones' translation of both the above pieces may be found
in "the Apocryphal New Testament."

8. THE GOSPEL OF NICODEMUS, OR THE ACTS OF PILATE.—
Justin Martyr in his address to the Roman Emperor Antoni-
nus Pius repeatedly appeals to "the Acts of Pontius Pilate,"
for the truth of our Savior's miracles and sufferings. Ter-
tullian also, in his apology for Christianity against the Hea-
then, makes similar appeals to records transmitted by Pi-

late to Tiberius Cæsar. His account is cited by Eusebius and by Jerome as genuine and authentic. And modern Christian apologists and critics have maintained the fact of the existence of such acts or records.

Eusebius repeatedly mentions a recent heathen forgery, styling it, "Memoirs of Pilate and our Savior," and which he says was filled with all blasphemy against Christ.

As the apocryphal piece we are now to consider can also be traced to the close of the 3d century,* Jones concludes it probable that, partly to oppose the heathen forgery, and partly to sustain the appeals made by former Christians to "the acts of Pilate," some Christian about this period published the work in question. The authorship by various internal arguments, he fixes on the noted Leucius.

The first notice of a book among Christians entitled "The acts of Pilate" is by Epiphanius, [died 403], who gives a passage (found in the present work) which was appealed to in the controversy about the time of observing Easter.

The work as now extant claims Pilate for its author, and states that he wrote down all the transactions of Jesus Christ among the Jews, and placed his book among other public writings in his palace. And at the close we are told that Theodosius the Great [Emp. 380] found it in Jerusalem in the palace of Pontius Pilate.†

When or by whom the title of "the gospel of Nicodemus" was given first to this work is uncertain, but the reason of it is found in the conspicuous part he bears in the events recorded.

No Greek original is extant, but our Latin copy gives indications of being a translation from the Greek.

The work is apocryphal because

1. It is found in none of the Christian catalogues of sacred books—nor cited in any old Christian writings, nor read in any of the churches.
2. It contains contradictions, e. g. (1.) on one occasion

* But see next note.

† If this concluding notice is from the hand of the author [and in it is found the passage referred to by Epiphanius] the composition evidently cannot be placed earlier than the close of the 4th century.

12 native Jews refuse an oath by the life of Cæsar tendered them by Pilate, alleging that by their law all swearing is prohibited; yet on another occasion the Elders, Scribes, Priests and Levites are brought in swearing by the life of Cæsar without any scruple: and again other Jews swear by the law: and again Pilate administers an oath to a whole assembly of the Scribes, chief priests, &c.

(2.) On one occasion Pilate gives in a speech a fair abstract of the Old Testament history; but afterwards is made to be perfectly ignorant of the Bible and of its contents, and only to have heard of the book by report.

3. It contains what is inconsistent with known truths.

E. g. The confinement of all the holy Patriarchs in hell till delivered on Christ's descent thither: the Jews' understanding our LORD to say he would destroy *Solomon's* temple: making Centurio the name of a man who came to Christ: ascribing the words of Paul, 1 Cor. 15: 55 (O death, &c.,) to Isaiah: making Simeon to be High priest, &c.*

4. It contains many silly things.

E. g. The standards bowing to Christ as he passed: his kissing Joseph and confining him to his house 40 days: all the accounts from hell—viz: the speeches of the prophets, Seth's going to the gates of paradise to get from God an ointment for Adam's headach; the dialogues of the devils; Christ giving the thief the sign of the cross as his passport to heaven: the identity of the independent writings of Lenthius and Charinus, &c. &c.

5. It contains what must have been later than its pretended origin.

E. g. The story of Christ going to hell to recover thence the patriarchs: the various employment of signing with the cross, &c.

6. It employs the records in our present gospels; and often uses the language by or concerning other persons and events in our scriptures in reference to those of its own narrative. See various instances in Jones, II. 349.

* The angel Michael is made to call Adam, father of the angels. The High priests (Annas and Caiaphas) are made to declare that by the measure of the ark they knew that Jesus Christ was to come in the flesh 5500 years from the creation; but their calculation of the periods falls short of the sum by 536 years.

9. THE MARTYRDOM OF THECLA, OR THE ACTS OF PAUL AND THECLA.—A female martyr by the name of Thecla is frequently named by early writers of the church, and many of their allusions accord with incidents recorded in this piece.

An apocryphal book under the title of “the acts of Thecla and Paul,” and claiming Paul for its author was early known in the Christian church, as appears from the testimony of Tertullian, (200,) Jerome and Gelasius. And Tertullian further testifies that “a certain presbyter of Asia, who forged the book and adorned his performance with the name of Paul, was convicted of the forgery, and confessed that he did it out of respect to Paul, and so left his place.”*

This original forgery probably forms the basis of the present work, which exhibits, however, decisive evidence of much later matter.

It is extant in Greek and was published by Grabe from a manuscript, in the Bodleian Library at Oxford.†

The work is proved spurious and apocryphal.

1. From the confession of the author.
2. By its uniform neglect or rejection, from the first.
3. Its exhibition of untruths, Ex. gr. (1) Paul’s prohibition of marriage. (2) His denying all knowledge of Thecla his friend and companion. (3) His commission to Thecla as a preacher.
4. Its idle fables—ex. gr. (1) The description of Paul’s person. (2) Paul’s preaching 3 days at once, &c. (3) Falconilla from the dead requesting Thecla’s prayers. (4) Dying of the fishes when Thecla was baptized.
5. Its exhibiting things later than the time of Paul, viz: Besides praying for the dead,—Thecla’s signing her body with the cross, &c.

10. THE EPISTLE OF PAUL TO THE LAODICEANS.—From Coloss. 4: 16, some in every age have supposed that Paul wrote an epistle to the Laodiceans; though the passage does not prove it. Some modern critics have contended that our present epistle to the Ephesians is the one refer-

* Lardner explains this last phrase of his *deposition from office*.

† The Greek copy is not perfect, but the defect is supplied by an old Latin version, and which Lardner supposes freer from interpolations than the Greek.

red to by Paul, but their arguments have not generally been deemed satisfactory.

In the beginning of the 2d century there was an epistle of Paul to the Laodiceans received by Marcion in part at least, and which Epiphanius distinguishes from that to the Ephesians, but which Tertullian says was the same, and that Marcion and his followers had falsified the title.

In either case the present piece is different from that of Marcion, and is a mere compilation from Paul's genuine epistles, especially from that to the Philippians: two MSS. are found, one in the Sorbonne library at Paris, the other at Padua; they are in the Latin,* and from the last mentioned, Sixtus Sinensis published his edition which has been often reprinted. Jones has given it, with a translation, side by side, of the passages from Paul's genuine epistles which form the compilation.† He regards it a forgery of no ancient date.

11. PAUL'S 6 EPISTLES TO SENECA, [IN REPLY TO 8 FROM HIM.]—Letters between Paul and Seneca as early as the 4th century were received and read by many, as is evident from the testimony of Jerome and Augustine. But what opinion these fathers entertained as to their being genuine cannot be so readily ascertained. We have no evidence that any other ancient Christian writer had seen or heard of these epistles.

The present epistles are probably the same with those referred to by Jerome.

They are regarded spurious, 1. Because their style is utterly unlike that of Paul's and Seneca's acknowledged writings.

2. The dating of letters by consulships is unexampled: the doing it by correspondents in the same city seems idle, and the dates by these consuls on examination prove false.

3. The trifling contents are alike unworthy of Seneca and of Paul.

* So at least one would judge from the copy furnished by Jones. But Pritius gives the Greek with a latin version of his own, in substance little varying from the text of Jones.

† His translation and the related passages may also be found in Horne's Introd. and his translation alone in Alexander on Canon, and in apocryphal New Testament.

4. The favor of Nero to Christianity, and the advice of Paul that Seneca should venture no more on the subject to Nero, seems hardly reconcilable : and each part is utterly at variance with the established character of Nero and of Paul.

The hint suggesting the forgery was probably taken from Phil. 1: 13, 4: 22, and the high moral reputation of Seneca, one of Cæsar's household.

LECTURE XVI.

ARRANGEMENT OF THE BOOKS OF THE NEW TESTAMENT—
HISTORY OF ITS TEXT, &c.—The 27 books or pieces comprised in the New Testament form three classes :

- 5 Historical books,
- 21 Epistles, chiefly doctrinal, and
- 1 Prophetical.

Ancient records exhibit a two-fold arrangement of the evangelists, viz : Matthew, John, Luke, Mark ; and Matthew, Mark, Luke, John : *the first* was probably made in reference to the rank of the writers, the apostles taking precedence of those who were only assistants of apostles ; and is found in the oldest Latin translations,—in some Latin writers,—and in the Gothic version—but in no Greek manuscript except that of Cambridge ;—whilst *the other* is observed in all the old translations of Asia and Africa, in all early catalogues, and in Greek manuscripts ; and, by the testimony of Origen and other early fathers, exhibits the order in which the evangelists wrote ; and is that which is now universally adopted.

It has been made a question whether “the Acts” was by the early Christians placed in the Evangelicon, (the division containing the gospels,) or in the Apostolicon, (that comprising the epistles) ; and if in the latter, whether it preceded or followed, the epistles of Paul. Its location appears not to have been uniform. It was often mentioned by ancient writers immediately after the gospels ; is so found in several catalogues and ancient manuscripts ; and seems appropriately to take that position.

The epistles exhibit fourteen, usually ascribed to Paul,

and seven, of other apostles ; the latter have been distinguished by the title of “the catholic epistles.”

Those of Paul have commonly, though not uniformly, preceded *the catholic* in early catalogues, &c., and no reason exists for displacing them from the rank which, by common consent, they now occupy.

The order of Paul’s epistles among themselves has generally been that which they now hold : some, however, placed “Hebrews” before “Timothy, Titus, and Philemon.” The arrangement is not chronological. The larger epistles are placed first,—and of these, that to the Romans took precedency, according to Theodoret and others, as exhibiting the completest view of Christian doctrine.* “Hebrews” was placed last on account of doubts which have existed whether Paul was its author.

The name “Catholic” was applied to the seven remaining epistles by Eusebius and by earlier writers. The reason of the name is variously assigned.

(1.) Whitby, Lardner and others, (after Œcumenius,) say they were called Catholic [universal, or general,] because not written to believers of some one city or country, or to individuals (as were Paul’s ;) but to Christians in general, or of several countries. This, they contend, is the case with five, and to these the two others were joined.

(2.) Others, (as Hammond, Macknight, &c.,) suppose that originally the 1st of Peter and 1st of John were called *Catholic*, to distinguish them from the five that for a time were doubted ; but that, the authority of these latter being at length generally admitted, they also obtained the name *Catholic*, i. e. *universally received*.

This view has in its favor that it suggests the best reason we can well devise why among the Latins, these epistles were also denominated “the seven *Canonical epistles*.”

(3.) Hug, in his Introduction to the New Testament, advances another opinion.† “Catholic epistles” he regards as a technical name appropriated to that class which com-

*Another opinion noticed by Theodoret, and adopted by many, is that the dignity of the cities and people determined the succession of the epistles addressed to them.

† It seems to have been first proposed by Calovius, and adopted by Jo. Henr. Maius. See Pritii Int. p. 63.

prised the didactic writings of the apostles collectively, except Paul.

He explains himself thus: "When the gospels and Acts of the apostles constituted one peculiar division, the works of Paul also another, there still remained writings of different authors, which might likewise form a collection by themselves, to which a name must be given. It might most aptly be called the *common collection* καθολικον συνταγμα of the apostles, and the treatises contained in it, κωναι and καθολικαι, which are commonly used by the Greeks as synonymous."*

The order of the Catholic epistles, as given by the ancients, is not uniform; but by far the greater number offer that which is found in our common copies, and the rest have no agreement among themselves.

The apocalypse, distinct from all the other writings of the New Testament by its prophetic character, seems properly to stand by itself, and to conclude the whole: a position which has been usually assigned it from of old.

MATERIALS, CHARACTERS, FORMS, &c. OF MANUSCRIPTS OF THE GREEK TEXT OF NEW TESTAMENT.

The oldest material employed for manuscripts of the New Testament was Papyrus or Egyptian paper. But certainly in the 4th century, copies designed for durability and especially those for public use, were written on parchment or the skins of animals. The rich prided themselves in copies distinguished by the thinness of the skin, beauty of the character, and richness of the ornaments. The general use of parchment was superseded in the 11th century by that of paper made of cotton or silk.

The earlier manuscripts are all in the large character, or what has been called *uncial* writing. This style of letter was maintained by the Calligraphists without material change till toward the 9th century, during which several letters of the alphabet gradually lost their forms and proportions, and towards its close the cursive-writing was formed, which in the 10th century was that in general use. The earliest cursive manuscript we meet with is of the year 890. As might be expected however, the uncial character was also still employed; and for manuscripts of the New Testament and especially for church-copies and those designed for splendor, was longer retained than for other

* But this would hardly account for calling a single epistle "catholic," nor for the employment of the term by those who acknowledged but two of the seven. Such a collection *might* aptly enough be called the *common collection*, but we want the evidence that it was actually so called.

purposes. Yet manuscripts of the 10th century are far most numerous in the cursive form.

The New Testament had originally no marks of punctuation, and remained so for a long period. The words, as also in works of profane literature, were not separated by intervals, but letters of a whole line stood as a single word. The reader was thus obliged to separate and combine the letters, in order to form the words, and discover the sense. Hence, in the fathers, in translations, and in manuscripts, we find instances of words singularly divided and combined.*

But although the difficulty and hazard of using such a text, and especially in its public reading, must have been great, no remedy seems to have been provided till after the middle of the 5th century. It was then that Euthalius, a deacon of Alexandria, conceived the idea of exhibiting the text in divisions *κατα σιχως*. His method was to set in one line or *σιχος*, just so many words as were to be read uninterruptedly, so as more clearly to disclose the sense of the author. At the close of each book the number of these stichoi was noted.†

The convenience of this arrangement secured its extensive adoption.

These stichoi are very short, often but a single word, and indicate suspensions in reading which frequently would not with us justify the insertion of a comma. They supplied no distinction of longer and shorter pauses.

To save the vacant space, copyists next indicated the division of stichoi by a point, and continued the line unbroken.

The way was thus prepared for those who felt the need of improvement, to employ their skill in devising adequate distinctions of the sense according to fixed rules. This by varied means was *gradually* effected. We cannot therefore ascribe its accomplishment to any particular person or precise time. That in the 10th century a regular punctuation was employed in the New Testament is certain:—that it is met with in books of the New Testament, belonging to the 9th century is equally true: and it seems also found in some books of the 8th century. The mention of the number of the Euthalian *σιχοι* was continued at the end of each book, even in those manuscripts which ceased to mark them in the text. The stichometrical edition of Euthalius was also furnished with *accents*,‡ nor is it certain that the books of the New Testament had been previously written with them. But transcribers after Euthalius, and even in stichometrical manuscripts, frequently omitted them.

There are found in early christian writers various names given to the sections into which their sacred books were divided.

Of these the earliest is *περιχοπαι*, a name given to the church-les-

* Specimens are given by Hug. Introd.

† It seems doubtful whether Euthalius completed his scheme as to the *gospels*. The *σημεια* of the gospels, the number of which is given by some manuscripts, must have been much the same as the *σιχοι*. See Hug's Int. I. 243.

‡ Euthalius states, in the preface to his edition of Acts and Catholic epistles, that he had written them *κατα προσωδιαν*, which as used by Greek grammarians would comprise the *breathings* and *accents*.

sons, or portions read in their weekly religious assemblies. These eventually were reduced to *extracts* from historical books and epistles.

Ammonius in the 3d century divided the gospels into sections, usually called κεφαλαια, or chapters.* They were also subsequently divided, but by whom is uncertain, into larger portions distinguished as τριτλοι or titles, probably because to each was prefixed a notice of its contents. There are very few manuscripts which do not exhibit them both.

The relative length of these different species of sections may be seen by the following statement.

Matthew had	68 τριτλοι	355 κεφ.
Mark	49	236
Luke	83	342
John	18	232

The edition of Euthalius already noticed, exhibited the Acts and epistles divided into *cephalaia* which had been previously adopted, and to which he prefixed summaries of contents. †

Dionysius of Alexandria in the 3d century speaks of the *Cephalaia* of the Apocalypse: and Andreas of Capadocia, distributes this book into twenty-four λογοι, and seventy-two *cephalaia*. ‡

The present division of the New Testament into chapters and verses is comparatively modern. The chapters, as is generally admitted, were introduced by Cardinal Hugo (1240,) to facilitate the formation and use of his concordance of the Latin Vulgate. The division into verses, is the work of Robert Stevens, and first appeared in the edition of the New Testament published by him in 1551. He placed the numbers of the verses on the margin § without breaking the connexion of the text. Beza in his editions set the example of *splitting* the Greek text into the verses of Stephens.

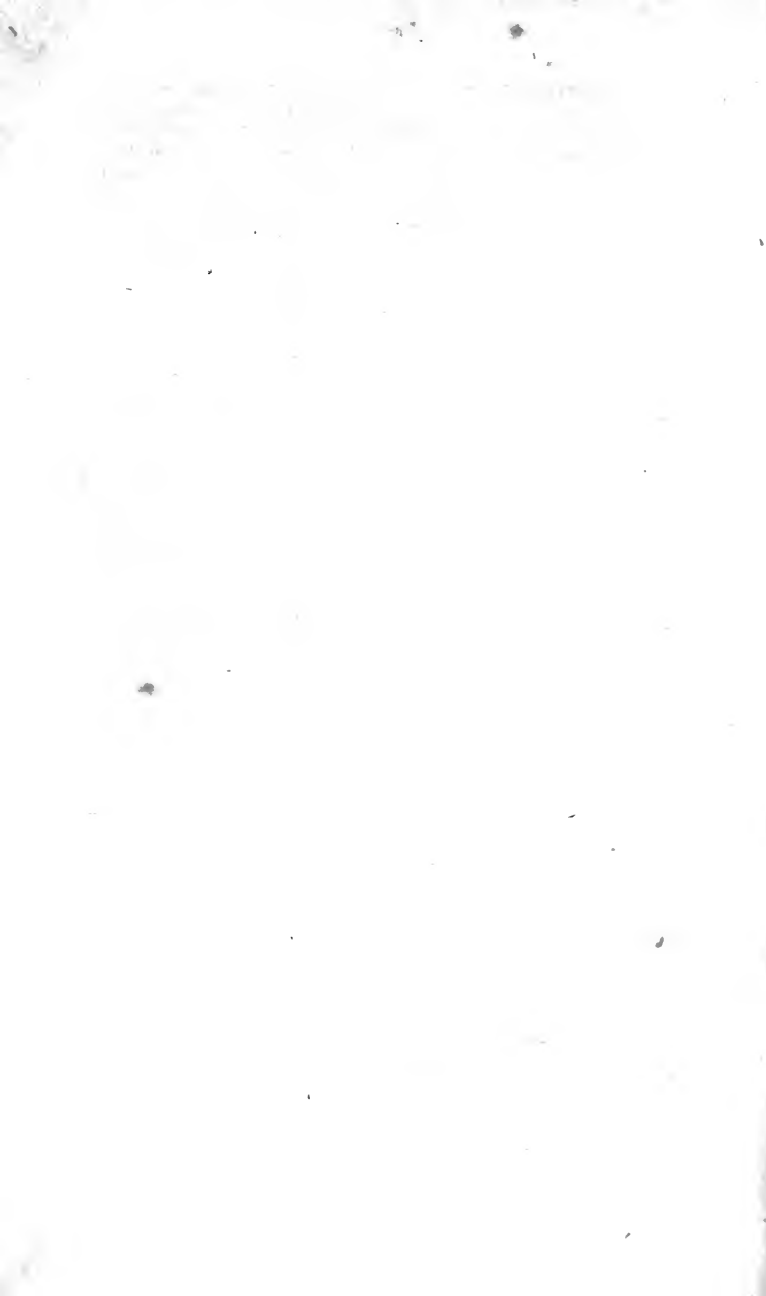
* From their brevity we should rather call them paragraphs or sections. The τριτλοι are sometimes also called κεφαλαια and περικοπαι.

† The subscriptions at the end of Paul's epistles in our printed editions and the common Greek manuscripts were written by Euthalius. Marsh's Mich. II. 904.

‡ The summaries or arguments of all the *titloi* of the gospels, and of the *cephalaia* of the other books may be found in the Introduction of Pritius, pp. 347-362.

Acts had 40 *cephalaia*, Romans, 19, 1 Corinthians, 9, 2 Corinthians, 11, Galatians, 12, Ephesians, 10, Philippians, 7, Colossians, 10, 1 Thessalonians, 7, 2 Thessalonians, 6, 1 Timothy, 18, 2 Timothy, 9, Titus, 6, Philemon, 2, Hebrews, 22, James, 6, 1 Peter, 8, 2 Peter, 4, 1 John, 7, 2 John, 1, 3 John, 1, Jude, 4, Revelations, 72.

§ Pritii. Intro. p. 406.













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