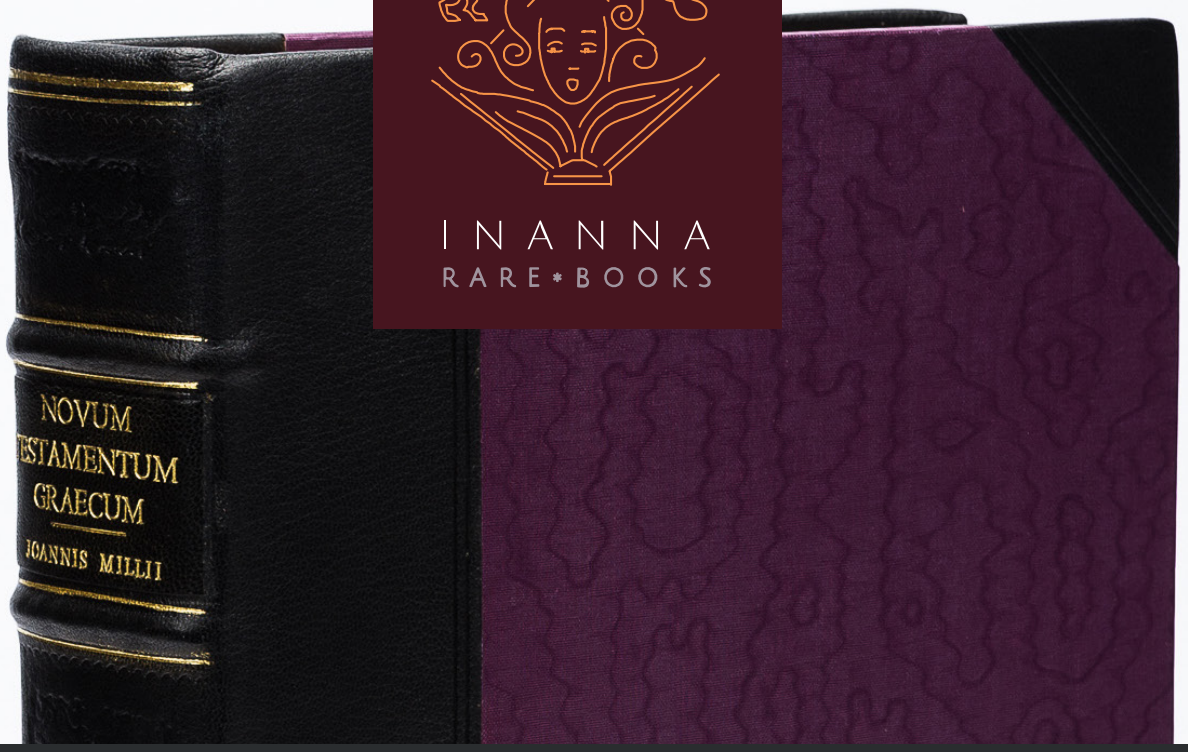
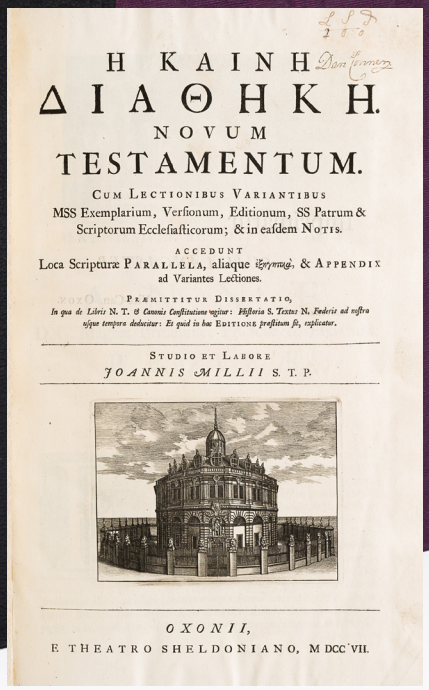
INANNA
RARE*BOOKS



RARE BOOKS AND THEIR STORY

NOVUM TESTAMENTUM GRÆCUM JOANNIS MILLI

First Edition, 1707



H KAINH
ΔΙΑΘΗΚΗ.
NOVUM
TESTAMENTUM.

CUM LECTIONIBUS VARIANTIBUS
MSS Exemplarium, Verſionum, Editionum, SS Patrum &
Scriptorum Eccleſiaſticorum; & in eaſdem NOTIS.

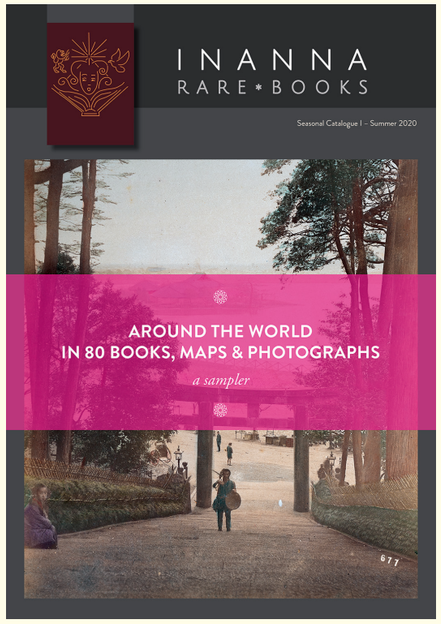
ACCEDUNT
Loca Scripturæ PARALLELA, aliaque ἱερογλυφικά, & APPENDIX
ad Variantes Lectiones.

PREMITTITUR DISSERTATIO,
In qua de Libris N. T. & Canonis Conſtitutione agitur: Hiſtoria S. Textus N. Fœderis ad noſtra uſque tempora deducitur: Et quid in hac EDITIONE præſtitum ſit, explicatur.

STUDIO ET LABORE
JOANNIS MILLII S. T. P.

OXONII,
E THEATRO SHELDONIANO, MDCCVII.

WWW.INANNARAREBOOKS.COM



INANNA
RARE•BOOKS

FOR CATALOGUES, PUBLICATIONS AND FULL LISTINGS VISIT

WWW.INANNARAREBOOKS.COM

The story of

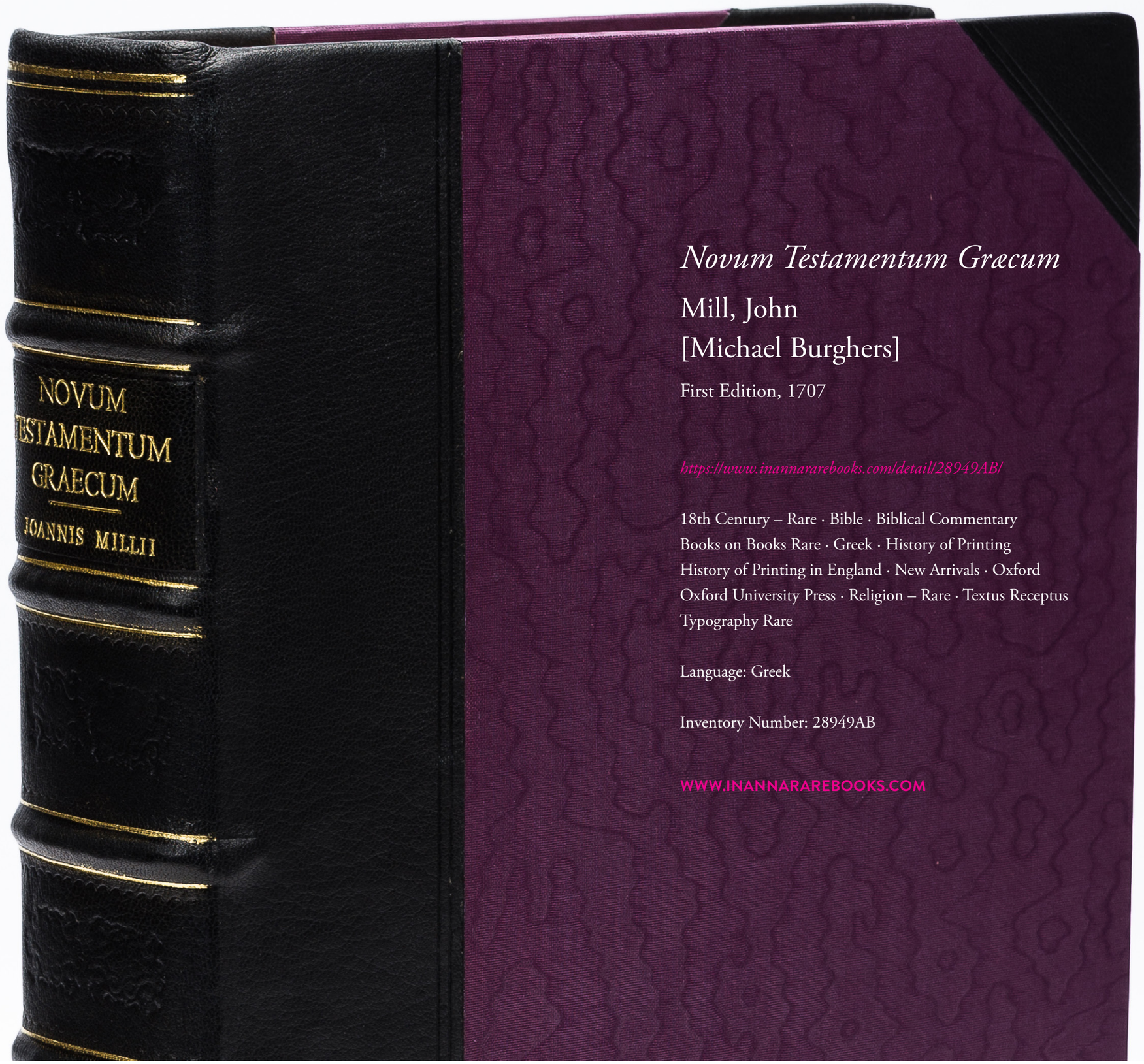
NOVUM TESTAMENTUM GRÆCUM

MILL, JOHN [MICHAEL BURGHERS]

The story behind this new testament translation from 1707, thirty years work by Oxford scholar John Mill

WWW.INANNARAREBOOKS.COM

https://www.inannararebooks.com/detail/28949AB/



INANNA
RARE • BOOKS

Novum Testamentum Græcum

Mill, John
[Michael Burghers]

First Edition, 1707

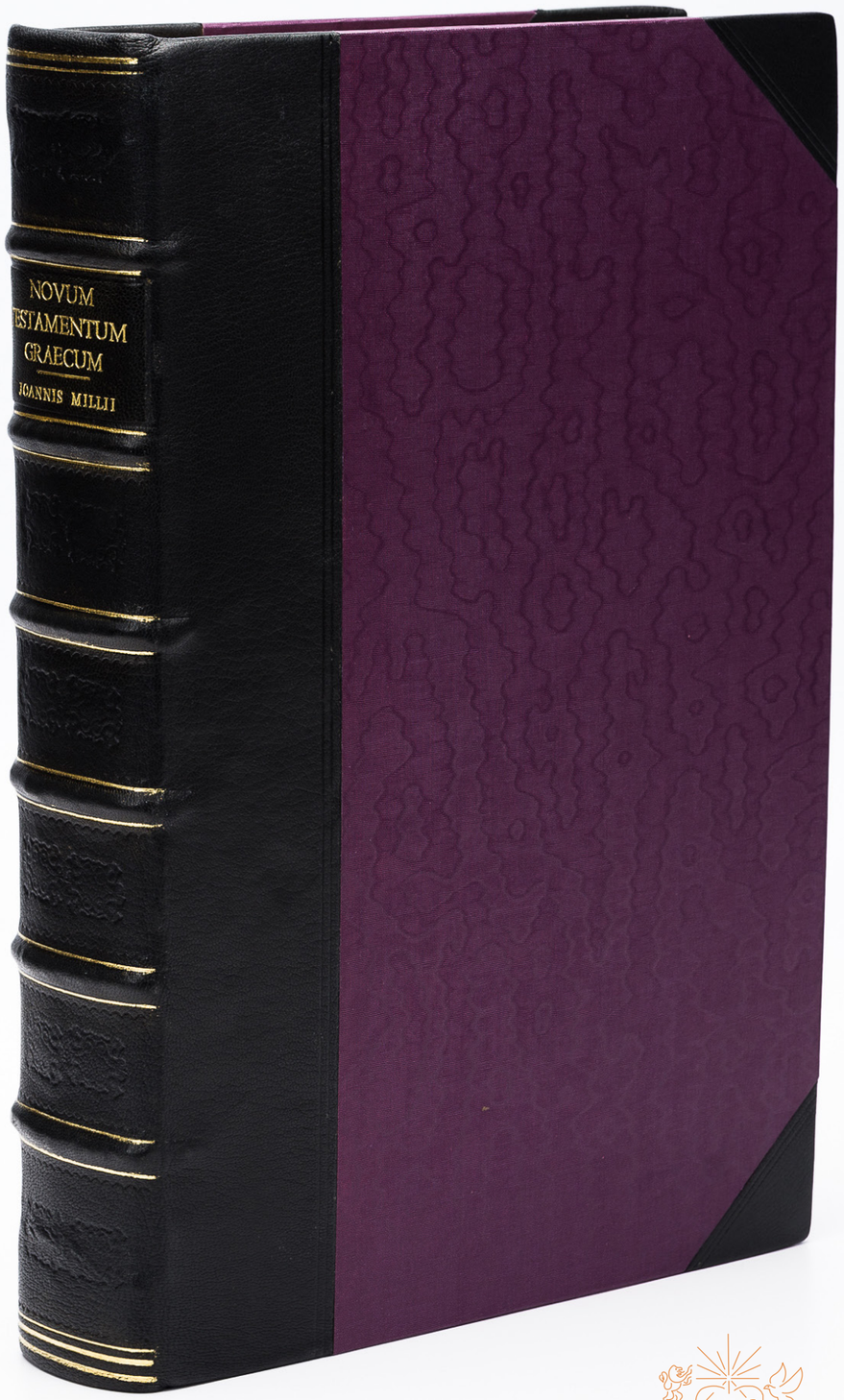
https://www.inannararebooks.com/detail/28949AB/

18th Century – Rare · Bible · Biblical Commentary
Books on Books Rare · Greek · History of Printing
History of Printing in England · New Arrivals · Oxford
Oxford University Press · Religion – Rare · Textus Receptus
Typography Rare

Language: Greek

Inventory Number: 28949AB

WWW.INANNARAREBOOKS.COM



Novum Testamentum Graecum
First Edition, 1707

INANNA
RARE • BOOKS

Novum Testamentum Græcum

MILL, JOHN
[MICHAEL BURGHERS]

H KAINH DIAQHKH. Novum Testamentum Græcum, cum lectionibus variantibus MSS. Exemplarium, Versionum, Editionum, SS. Patrum et Scriptorum Ecclesiasticorum, & in easdem Notis. Accedunt Loca Scripturae Parallela, aliaque [...] & Appendix ad Variantes Lectiones.

The Greek New Testament, with the various readings of Manuscript Copies, Versions, Editions, Holy Fathers and Writers of the Church, and in the notes of same]. Studio et labore Joannis Millii, S.T.P.

First Edition. Oxonii, E Theatro Sheldoniano, 1707. Folio (27 cm x 39.5 cm). Lacking the engraved Frontispiece but otherwise the collation is complete: Halftitle, Titlepage with Titlevignette of Oxford's Sheldonian Theatre, 4 unnumbered pages (Epistola), CLXVIII pages (Prolegomena), 14 unnumbered pages (Index), 809 pages of text, (1), 64 pages (Appendix Ad Notas Superiores).

Several, beautifully engraved headpieces and initials throughout the text, signed in the plate by dutch artist, illustrator and engraver Michael Burghers – [*MBurg. delin et sculp.*].

Modern Hardcover / Stunning, recent half – leather with gilt lettering on spine and cloth-covered boards in a stunning cardinal-purple fabric. From the library of Daniel Conner, with his bookplate to the pastedown and name on the titlepage. This extremely scarce publication is not only of great scholarly importance but it is also a typographical masterpiece. All vignettes in wonderful condition. Minor abrasion to halftitle. Otherwise in unusually excellent condition. The stunningly clean interior makes up for the lack of the frontispiece.

17500 €

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

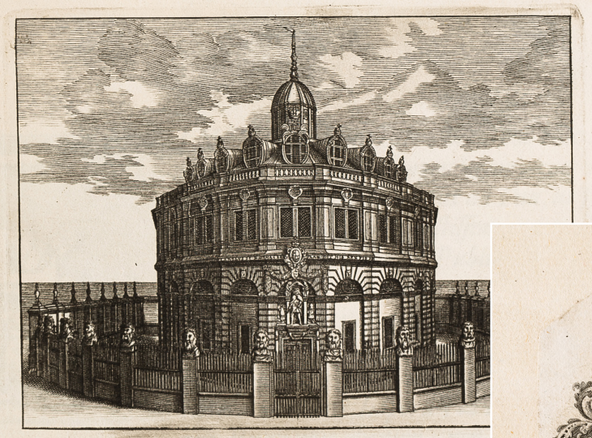
NOVUM TESTAMENTUM.

CUM LECTIONIBUS VARIANTIBUS
MSS Exemplarium, Verſionum, Editionum, SS Patrum & Scriptorum Eccleſiaſticorum; & in eaſdem NOTIS.

ACCEDUNT
Loca Scripturæ PARALLELA, aliaque ἐξηγητικά, & APPENDIX ad Variantes Lectiones.

PRÆMITTITUR DISSERTATIO,
In qua de Libris N. T. & Canonis Conſtitutione agitur: Hiſtoria S. Textus N. Fœderis ad noſtra uſque tempora deducitur: Et quid in hac EDITIONE *præſtitum ſit, explicatur.*

STUDIO ET LABORE
JOANNIS MILLII S. T. P.



OXONII,
E THEATRO SHELDONIANO,

From the library of Daniel Conner, with his bookplate to the pastedown (inset) and name on the titlepage.

SERENISSIMÆ AC POTENTISSIMÆ
PRINCIPI
ANNÆ,
D. G. Magnæ Britanniæ, Franciæ & Hiberniæ
REGINÆ.

FINITO demum Libro hoc, cui elucubrando plurimos jam annos impenderam, cum in votis mihi eſſet quam maxime, ut ad Tua, ut fit, tempora perductus, ſub Auguſtiſſimi quoque Nominis Tui auſpiciis prodiret in Publicum; opportune, DOMINA CLEMENTISSIMA, *ac plane ſupra votum feliciter accidit, ut a fautore Operis hujus uno, & altero, quibus plurimum tribuis, benignius paulo laudatum ipſum, ceu (ut cætera mittam) Imperii Tui Temporibus, Tuoque Patrocinio dignum, non modo ut Tibi inſcriberetur illico conceſſeris, ſed etiam impertito mihi mox in Eccleſia* Cantuarienſi *Canonicatu, in mandatis ſimul dederis, ut Librum meum, quam cito fieri poſſet, in lucem emitterem. Ex eo tempore ſane, in hoc parando totus fui:*

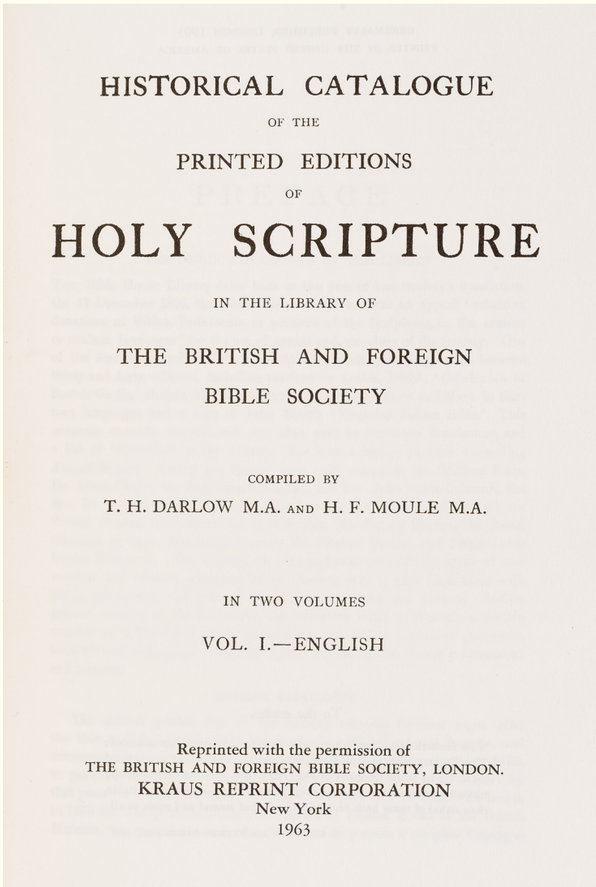
b *paratumque*

One of the beautiful headpieces, clearly signed by Dutch artist and illustrator Michael Burghers in the plate.

Novum Testamentum Græcum

'Edited by John Mill (1645–1707), who became principal of St.Edmund Hall, Oxford, in 1685. He spent about thirty years over his task, which was begun partly at the suggestion of Edward Bernard, Savilian Professor, and with the countenance of Bishop Fell [...] John Mill died a fortnight after its publication.'

[Darlow / Moule 4725 - Historical Catalogue of the Printed Editions of Holy Scripture: Volume II, pages 620 and 621].



HISTORICAL CATALOGUE

OF THE

PRINTED EDITIONS

OF

HOLY SCRIPTURE

IN THE LIBRARY OF

THE BRITISH AND FOREIGN BIBLE SOCIETY

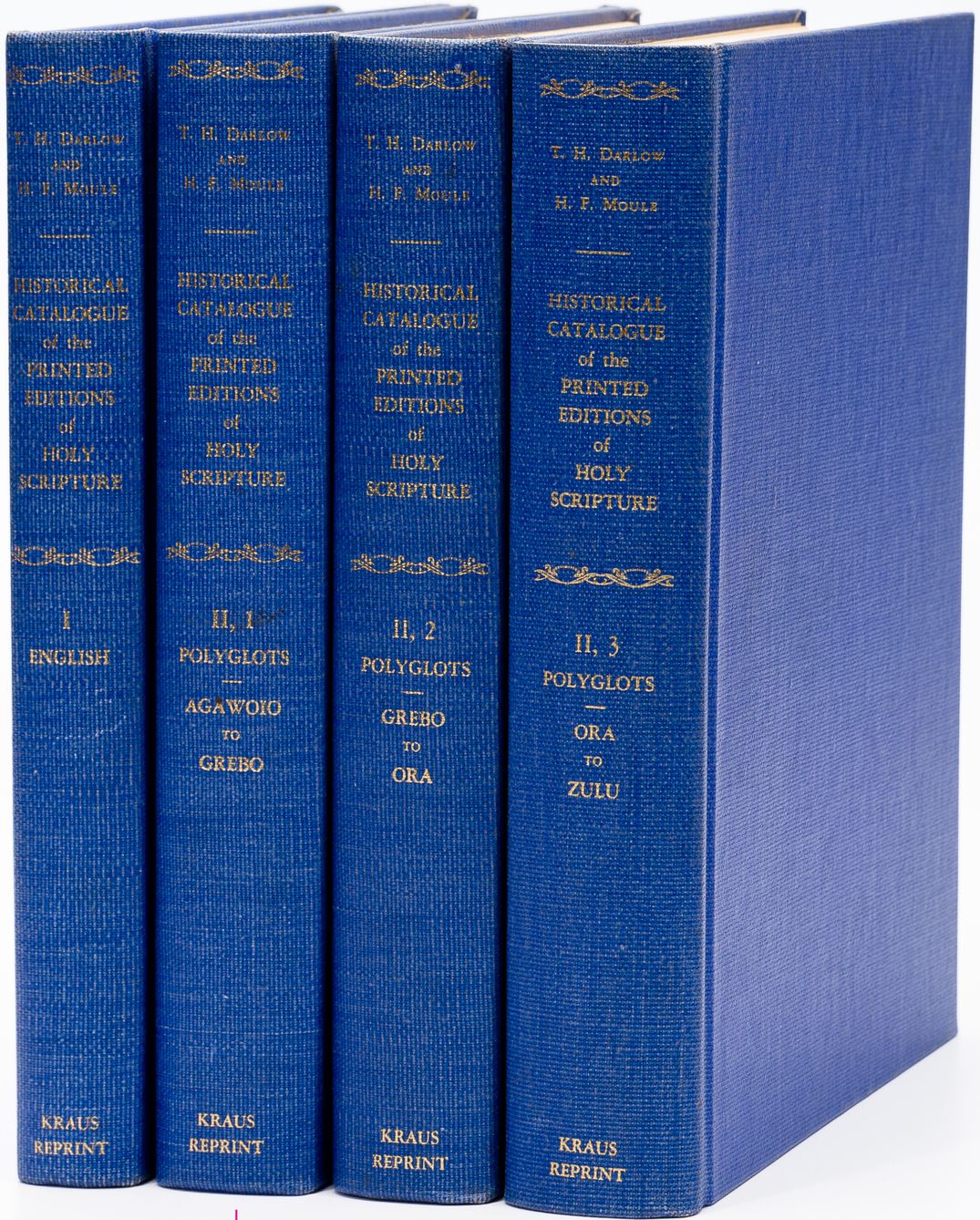
COMPILED BY

T. H. DARLOW M.A. AND H. F. MOULE M.A.

IN TWO VOLUMES

VOL. I.—ENGLISH

Reprinted with the permission of
THE BRITISH AND FOREIGN BIBLE SOCIETY, LONDON.
KRAUS REPRINT CORPORATION
New York
1963



[Darlow / Moule 4725
Historical Catalogue of the Printed Editions of Holy Scripture: Volume II, pages 620 and 621].

INANNA
RARE•BOOKS

MILL, JOHN (*c.* 1645-1707)

John Mill, English theologian, was born about 1645 at Shap in Westmorland, entered Queen's College, Oxford, as a servitor in 1661, and took his master's degree in 1669 in which year he spoke the "Oratio Panegyrica" at the opening of the Sheldonian Theatre. Soon afterwards he was chosen fellow and tutor of his college; in 1676 he became chaplain to the bishop of Oxford, and in 1681 he obtained the rectory of Bletchington, Oxfordshire, and was made chaplain to Charles II. From 1685 till his death he was principal of St Edmund's Hall; and in 1704 he was nominated by Queen Anne to a prebendal stall in Canterbury. He died on the 23rd of June 1707.

[Source: Encyclopaedia Britannica]

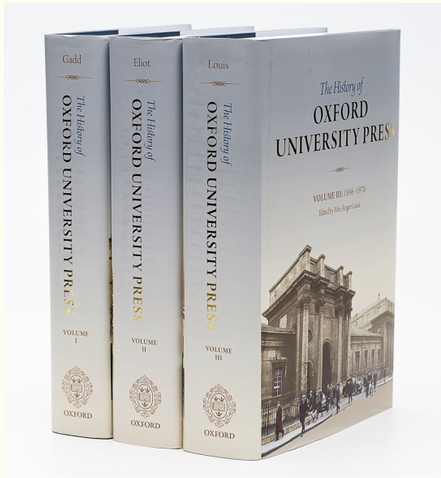
IAN GADD WRITES ABOUT THE EARLY DEVELOPMENTAL CIRCUMSTANCES OF JOHN MILL'S NEW TESTAMENT IN *THE HISTORY OF OXFORD UNIVERSITY PRESS* (VOLUME I: BEGINNINGS TO 1780):

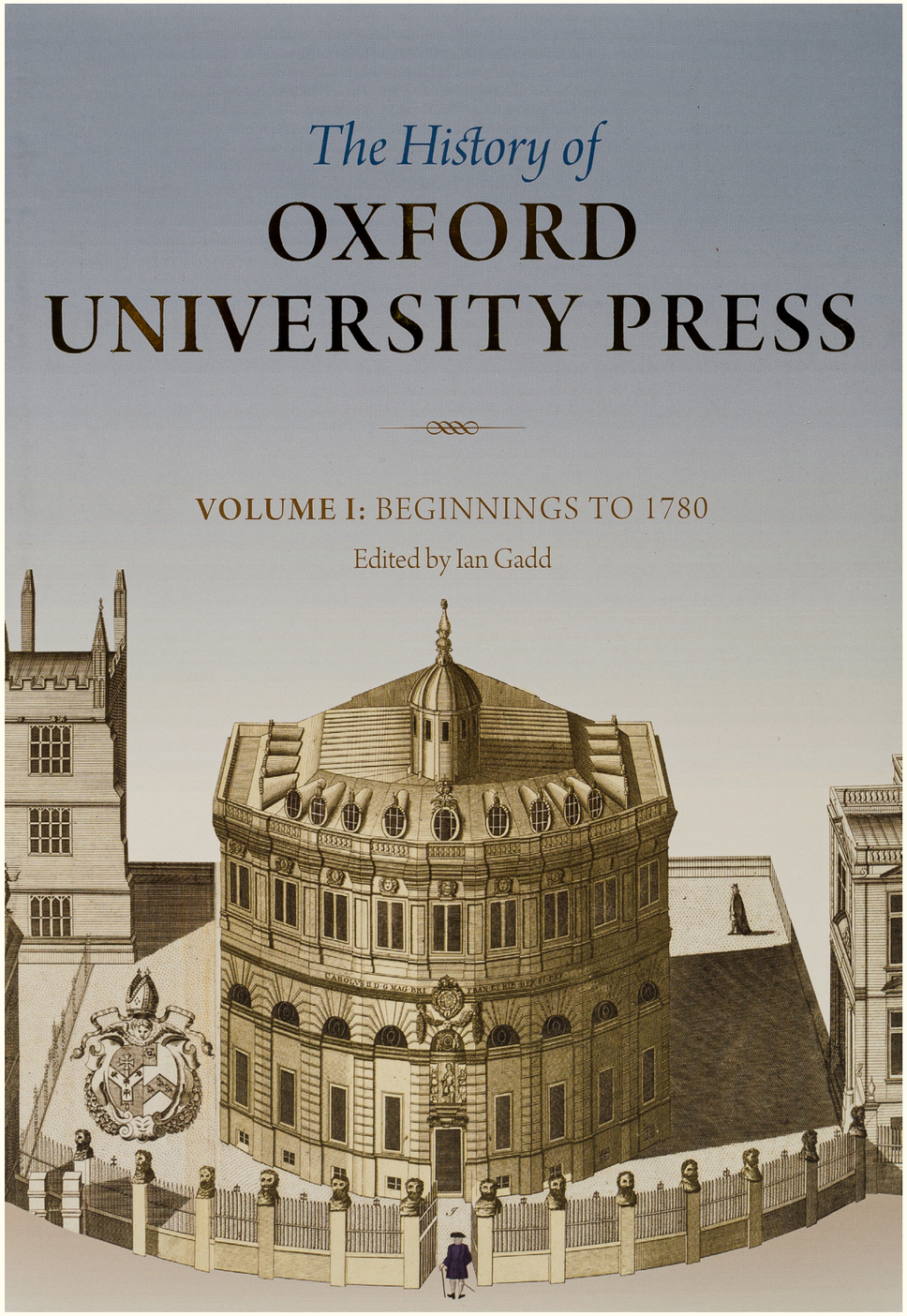
"The Licensing Act was allowed to lapse in 1695, but the University and the Company continued to share economic reasons for working together. War interrupted supply of paper from the continent, forcing all printers to be more dependable upon English manufacturers. Both parties continued to argue for the regulation of printing, leading members of the University (including Aldrich, Charlett, Halton and William Delaune..) petitioning its Chancellor, the duke of Ormond, to promote 'a due Regulation of the Press; for the prevention of wicked, scandalous & other Dangerous Books & Papers, such as are dayly spread abroad' in 1699. With the Delegates output curtailed, the way forward for the press was to rely on those who could fund their own works. John Mill had pointed the way as early as Fell's death in 1686, when he effectively bought his Greek New Testament back from the University by paying them for the fifteen sheets already printed by Fell, suggesting that he (Mill) trusted his own business skills better than any arrangement likely to emerge for the future management of Fell's press." (Vol.I. pages 120 and 121)

"The struggles, concentration and costs scholars had who were cooperating with the University Press were immense. Ian Gadd sheds some light on these struggles and continues in his important monograph about one contemporary of Mill, Ernst Grabe, who had been "awarded a pension by Queen Anne to edit the Codex Alexandrinus, a task that had broken many previous scholars."

"The work was attractively printed, with engravings by Vandergucht and Cole placed before each book, and approriately historiated initials. The venture almost broke Grabe: among his papers a draft letter speaks of his 'vast Labour & Trouble, greater Expenses then any one can easily imagine'. His complains commenced with 'the high Rate of printing at the Theater in Oxford, where I must pay for every sheet 2 # & 4 shill', to which was added 'the Dearness of ye Paper together with the cost of Drawing, Engraving & printing the Cutts before every Book of the Bible'. This was after Grabe had printed two of his projected volumes, and he lamented that he had been forced to pay off the university and recoup his losses himself. Grabe's Septuagint text, although reprinted in later generations, was a failure in its immediate context because of two reasons, practical and scholarly: it came out in instalments and its basis on a single manuscript conflicted with the contemporary preference for synoptic texts."

"If Grabe's Septuagint was only a mixed success, John Mill's 1707 variorum Greek Testament was a landmark of textual criticism, the culmination of labours commenced three decades earlier. Mill had initially been prompted to the task by Bernard and Fell in the light of Fell's own 1675 edition, and of course a work based on extensive manuscript collation was very much in line with Fell's programme."





[Ian Gadd, Editor,
The History of Oxford University Press
(Vol.I. pages 120-1 and 363-4)]

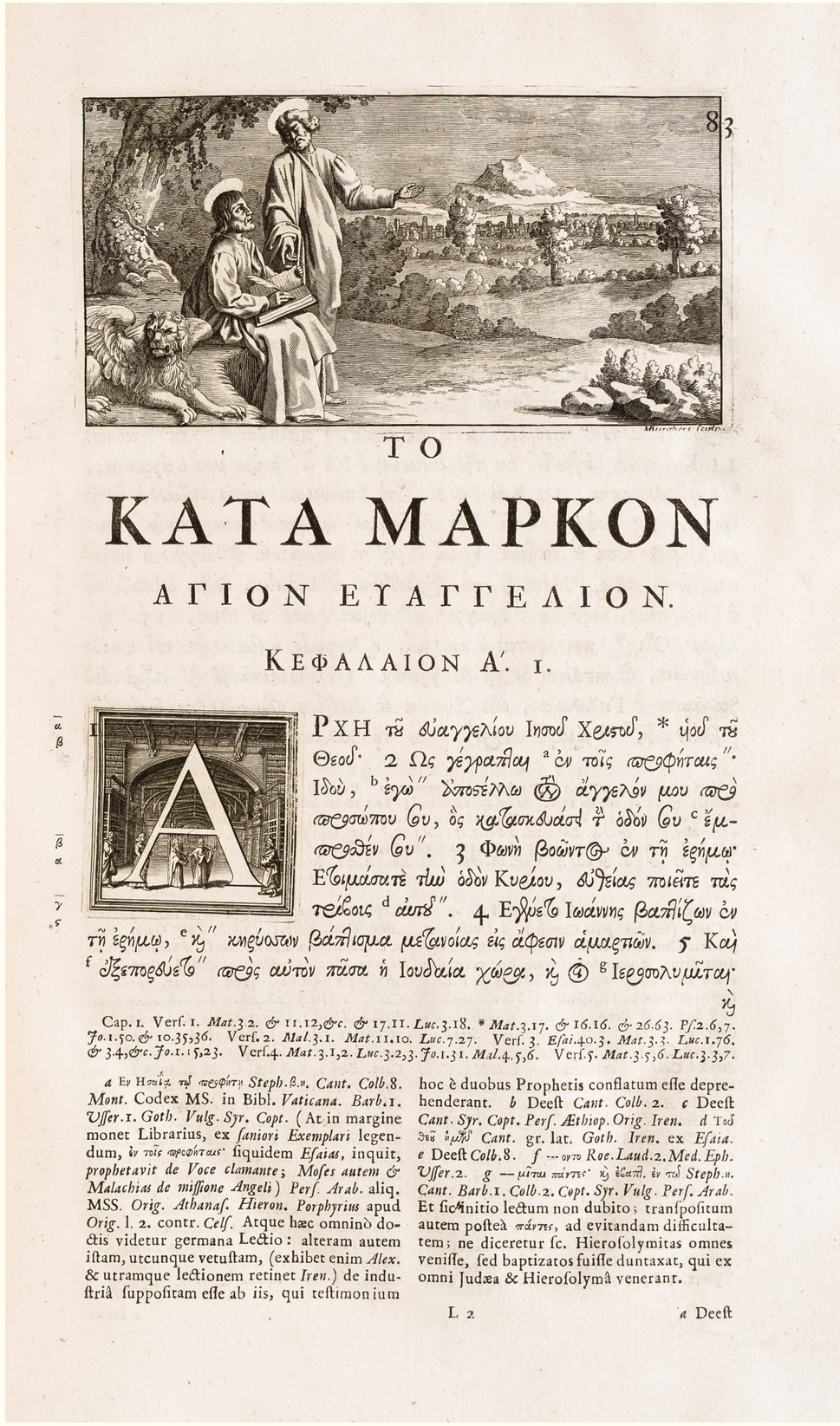
INANNA
RARE • BOOKS

WE LEARN ABOUT THE TYPOGRAPHY AND PRINTING-PROCESS OF THE EDITION:

"New Greek ligatures were cut specially for the edition."

[Ian Gadd, Editor *The History of Oxford University Press* (Vol.I. pages 120 and 121)]

INANNA
RARE•BOOKS



83

ΤΟ

ΚΑΤΑ ΜΑΡΚΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

ΚΕΦΑΛΑΙΟΝ Α'. 1.

ΑΡΧΗ τȣ̃ ȣ̓αγγελίου Ιησȣ̃ Χριστȣ̃, * ὐȣ̃ τȣ̃ Θεȣ̃· 2 Ως γέγραπται [a] ἐν τοῖς προφήταις·· Ιδȣ̀, [b] ἐγὼ·· ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου [c] ἔμπροσθέν σου·· 3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ετοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους [d] αὐτȣ̃··. 4 Εγένετο Ιωάννης βαπτίζων ἐν τῇ ἐρήμῳ, [e] καὶ·· κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 Καὶ [f] ἐξεπορεύετο·· πρὸς αὐτὸν πᾶσα ἡ Ιουδαία χώρα, καὶ [g] Ιεροσολυμῖται·

Cap. 1. Vers. 1. *Mat.* 3 2. & 11.12, &c. & 17.11. *Luc.* 3.18. * *Mat.* 3.17. & 16.16. & 26.63. *Ps.* 2.6, 7. *Jo.* 1.50. & 10.35, 36. Vers. 2. *Mal.* 3.1. *Mat.* 11.10. *Luc.* 7.27. Vers. 3. *Esai.* 40.3. *Mat.* 3.3. *Luc.* 1.76. & 3.4, &c. *Jo.* 1.15, 23. Vers. 4. *Mat.* 3.1, 2. *Luc.* 3.2, 3. *Jo.* 1.31. *Mal.* 4.5, 6. Vers. 5. *Mat.* 3.5, 6. *Luc.* 3.3, 7.

a Εν Ησαΐᾳ τȣ̃ προφήτȣ *Steph. 8.n. Cant. Colb.* 8. *Mont.* Codex MS. in Bibl. *Vaticana. Barb.* 1. *Usser.* 1. *Goth. Vulg. Syr. Copt.* (At in margine monet Librarius, ex *saniori Exemplari* legendum, ἐν τοῖς προφήταις· siquidem *Esaias*, inquit, *prophetavit de Voce clamante*; *Moses autem & Malachias de missione Angeli*) *Pers. Arab.* aliq. MSS. *Orig. Athanas. Hieron. Porphyrius* apud *Orig.* l. 2. contr. *Cels.* Atque hæc omninò doctis videtur germana Lectio: alteram autem istam, utcunque vetustam, (exhibet enim *Alex.* & utramque lectionem retinet *Iren.*) de industriâ suppositam esse ab iis, qui testimonium hoc è duobus Prophetis conflatum esse deprehenderant. *b* Deest *Cant. Colb.* 2. *c* Deest *Cant. Syr. Copt. Pers. Æthiop. Orig. Iren.* *d* Τȣ̃ θεȣ̃ ἡμῶν *Cant.* gr. lat. *Goth. Iren.* ex *Esaia.* *e* Deest *Colb.* 8. *f* --- ογτο *Roe. Laud.* 2. *Med. Eph. Usser.* 2. *g* --- μῖται πάντες· καὶ ἐβαπτ. ἐν τȣ̃ *Steph.* 8.n. *Cant. Barb.* 1. *Colb.* 2. *Copt. Syr. Vulg. Pers. Arab.* Et sic initio lectum non dubito; transpositum autem posteà πάντες, ad evitandam difficultatem; ne diceretur sc. Hierosolymitas omnes venisse, sed baptizatos fuisse duntaxat, qui ex omni Judæa & Hierosolymâ venerant.

L 2 *a* Deest

"Mill, however, bore the entire cost of the edition, and he sold it by subscription. The printing took just over two decades, and the appearance of Richard Simon's *Histoire critique du texte du Nouveau Testament* (Rotterdam 1689-93) in the middle of Mill's labour, opened his eyes to the importance of patristic citations of the New Testament. Although the text of the published testament was conservative, being largely a reprint of the Stephanus text of 1550, it was now accompanied by a textual apparatus on an unprecendented scale, with over 21000 notes and prefaced by Mill's prolegomena discussing the canon and transmission of the New Testament, and the rationale of his Edition. Yet an examination of several copies has revealed that not only were the first 88 pages of the text reset at some point with corrections, as were some pages beyond these, but that both states were used indifferently in making up the complete book: 'We cannot say that there are earlier copies and corrected copies'. Although this may be bibliographically commonplace, it is obviously theologically problematic."

[Ian Gadd - *The History of Oxford University Press* Volume I: Beginnings to 1780 - pages 363 and 364]

"Mill spent thirty years on this tome, seeing it through to publication just two weeks before his death. Using the third edition (1550) of Stephanus's Greek New Testament (in the tradition of Erasmus, which text, through many editions and minor changes, would become known as the Textus Receptus) as his base text, he produced an apparatus that gave the readings of 100 Greek manuscripts as well as those of several church fathers and versions. This apparatus revealed 30,000 variants among the witnesses, causing Roman Catholic scholars to decry the Textus Receptus as a 'paper pope' which was contradicted by the MSS of the New Testament. Some Protestants, too, attacked Mill's work because they saw it as a threat to the Reformation principle of sola scriptura."

[Source: The Center for the Study of New Testament Manuscripts]

ΑΠΟΚΑΛΥΨΙΣ

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

ΚΕΦΑΛΑΙΟΝ Α'. 1.

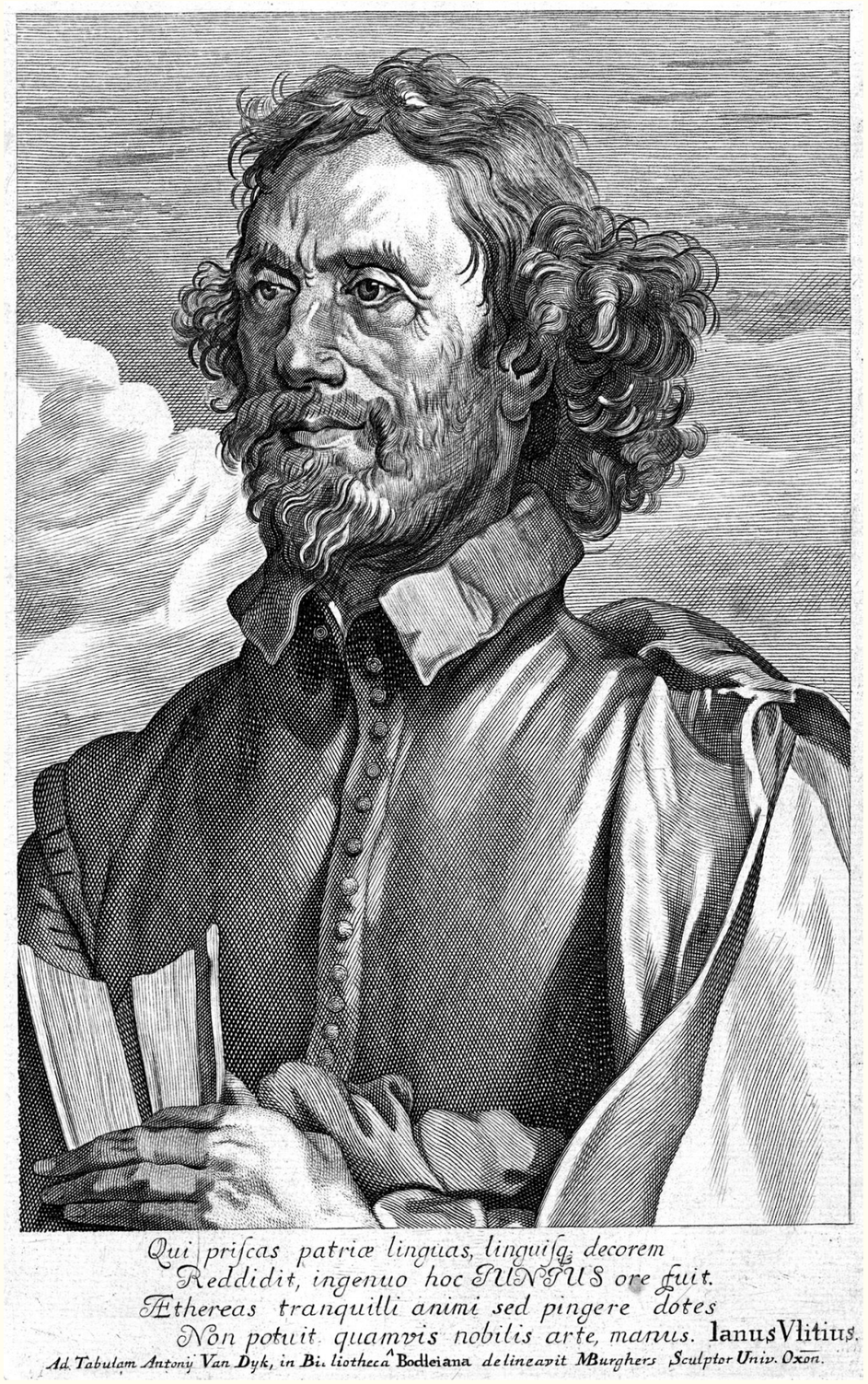
Α'

ΠΟΚΑΛΥΨΙΣ [b] Ιησου Χριστου, ὃν ἔδωκεν αὐτῷ ὁ Θεὸς, * δεῖξαι τοῖς δούλοις αὐτοῦ * [c] ἃ δεῖ γενέσθαι ἐν τάχει· καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ [d] τῷ δούλῳ αὐτοῦ Ιωάννῃ· 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ, καὶ * τὴν μαρτυρίαν [e] Ιησοῦ Χριστοῦ, ὅσα [f] τε [g] εἶδε. 3 [h] Μακάριος ὁ ἀναγινώσκων, καὶ [i] οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ [l] τηροῦντες [m] τὰ ἐν αὐτῇ γεγραμμένα· * ὁ γὰρ καιρὸς ἐγγύς. 4 Ιωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ασίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ [n] τοῦ * ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· [a] καὶ

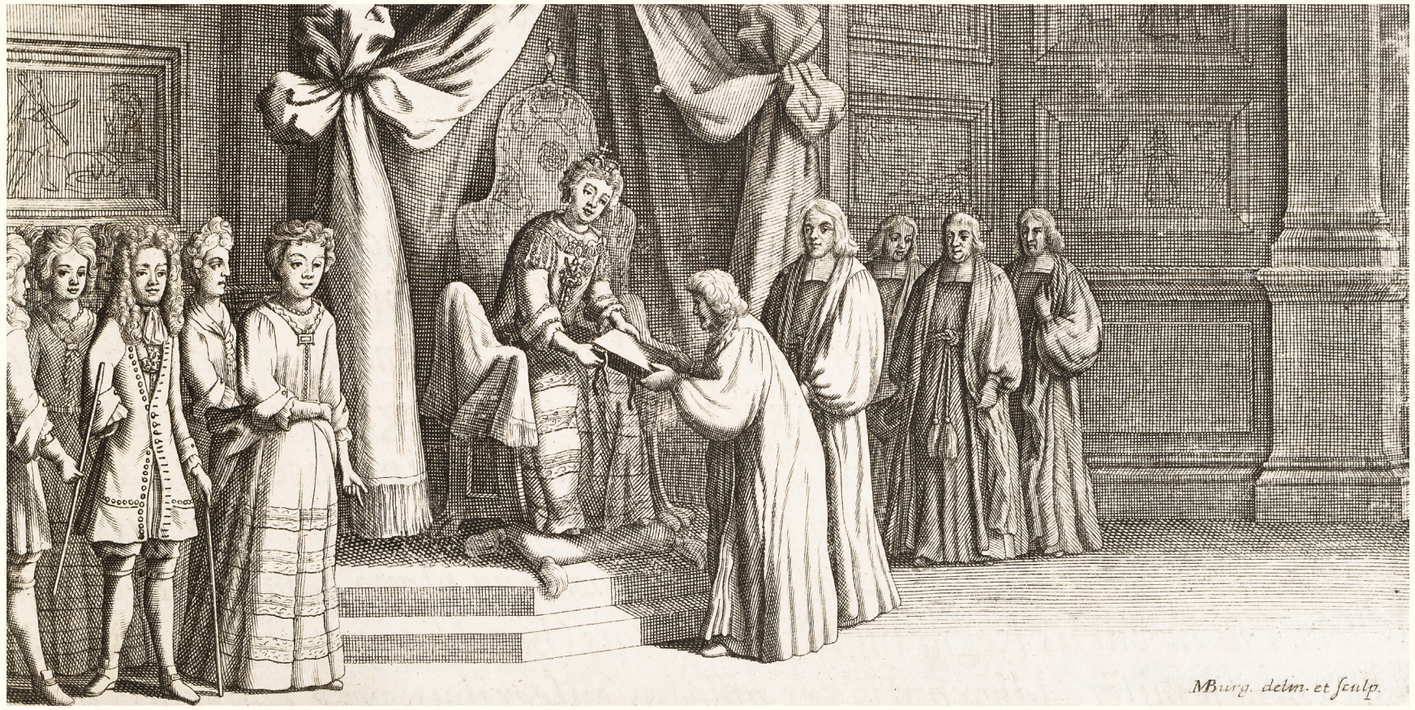
Cap. 1. Vers. 1. * *Infr.* 22.6,16. *Jo.* 3.32. & 8.26. & 12.49. * *Infr.* v. 3,19. Vers. 2. *Infr.* v. 9. * 1 *Cor.* 1.6. Vers. 3. *Infr.* 22.7. *Luc.* 11.28. * *Supr.* v. 1. *Vide infr.* 2.5,25. & 3.11. & 22.10,12,20. *Rom.* 13.11. *Jac.* 5.8. 1 *Pet.* 4.7. Vers. 4. *Infr.* v. 11. * LXX *Exod.* 3.14. *Infr.* v. 8. & 4.8. & 8.2. & 11.17. & 16.5.

a Θεολόγου καὶ Εὐαγγελιστοῦ *Pet.* 3. *Apostoli* (Vulg.) & *Evangelistæ* Arab. Titulus Libri in *Comp.* ita se habet: Αποκάλυψις τοῦ ἁγίου Αποστόλου καὶ Εὐαγγελιστοῦ Ιωάννου τοῦ Θεολόγου. *b* Τοῦ Κυρίου ἡμῶν Ιησοῦ *Pet.* 3. *c* Omittit *Dionysius Alexandrin.* apud Euseb. Hist. l. 7. c. 25. Expunctum suspicatur *Beza* ab aliquo, cui nimirum videretur ista cito facienda dici, quæ tam multo post tempore facta non fuerint. *d* Τοῦ δούλου *Alex.* ut referatur sc. ad Angelum. Vide Apoc. 19. 10. & 22. 9. *e* Ιησοῦ (omisso Χριστοῦ) *Pet.* 3. Αυτοῦ *Dionysius Alexandrin.* loco jam dicto. *f* Omittunt *Steph.* a. 15. *Alex. Baroc. Pet.* 2.3. *Hunt.* 1. *Cov.* 2. *Sin. M. Dionysius Alexandrin.* *g* Καὶ ἃ πνά εἰσι, καὶ ἃ χρὴ γενέσθαι μετὰ ταῦτα addunt *Steph.* a. *Pet.* 3. *M. Barb.* 1. *Cov.* 2. *Arab.* Καὶ ὅσα ἤκουσε, καὶ ἃ πνά εἰσι, καὶ ἃ πνα δεῖ γενέσθαι μετὰ ταῦτα addit Codex aliq. apud *Aretham*, Com. in locum. Irrepsisse ista ex v. 19. hujus Cap. suspicantur *Beza*, *Grot.* *h* Reddit in plurali *Arab.* *i* Ο ἀκούων *Barb.* 1. *Vulg. Æthiop.* *k* Προφητείας ταύτης *Cov.* 2. *Vulg. Syr. Arab.* Προφητείας τοῦ βιβλίου τούτου *Æthiop.* ex Cap. 20mi v. 7. *l* Ο τηρῶν *Vulg.* *m* Τὸ -- γεγραμμένον *Arab.* *n* Deest *Alex. Baroc. Pet.* 2.3. (sed *Pet.* 2. inter lineas habet Θεοῦ à recentiore manu) *Comp. Cov.* 2. *M.* Θεοῦ *Steph.* 15. *Hunt.* 1. *Sin. Victorinus.*

a Deest



One example of Michael Burgher's striking work as engraver: Franciscus Junius after Anthony van Dyck



The involvement of dutch illustrator and engraver Michael Burghers, is not mentioned in connection with John Mill's Magnum Opus. Even though the beautifully designed headpieces are clearly signed by Burghers in the plate, the scholarly reception of Mill's labour has overshadowed the additional beauty of the illustration.

Decorative opening letter by Dutch artist
and illustrator Michael Burghers, signed in the plate.

ΤΟ

ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

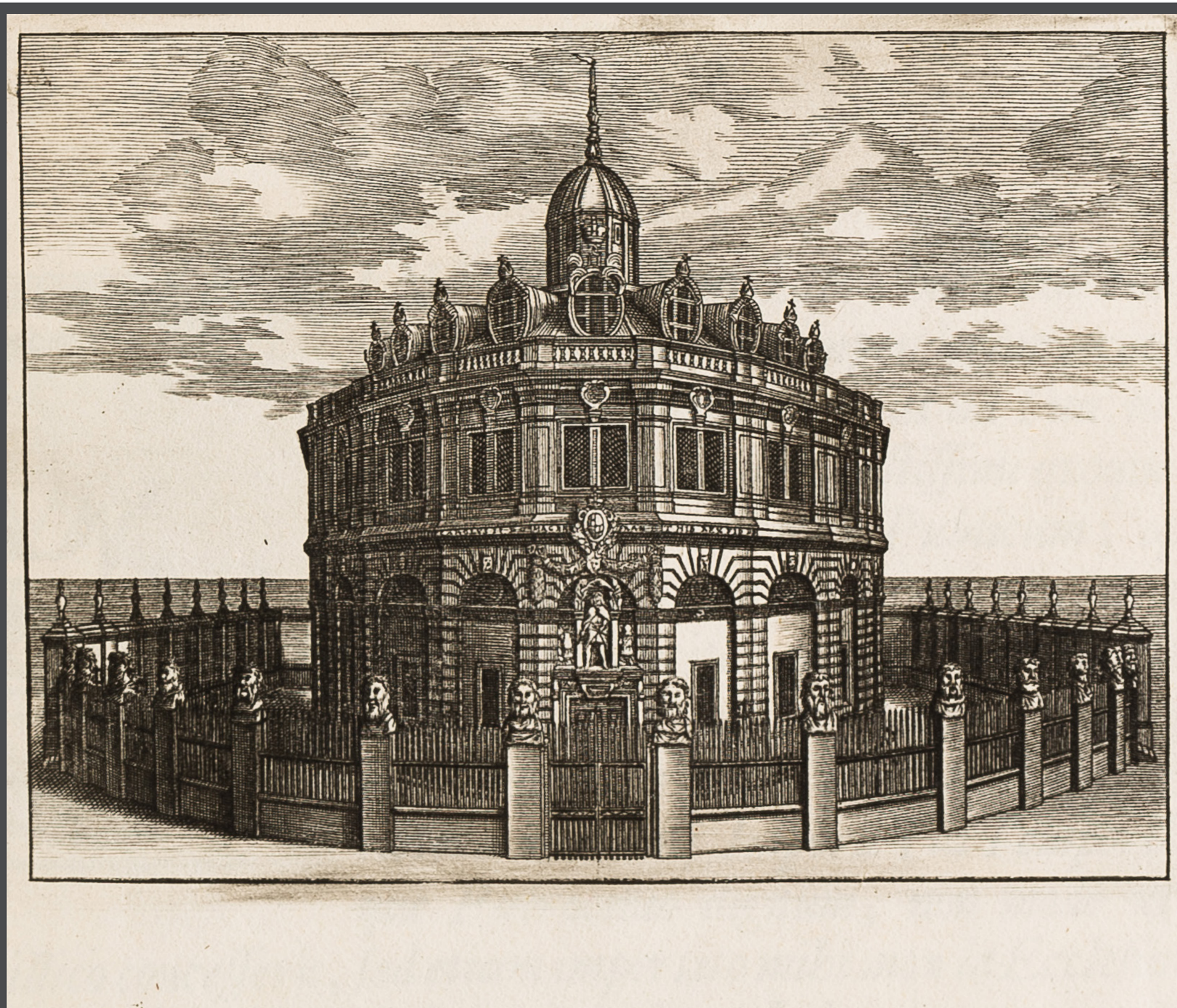
ΚΕΦΑΛΑΙΟΝ Α΄. 1.

α΄ 1 ΠΕΙΔΗΠΕΡ" πολλοὶ ἐπεχείρησαν σύνταξασθαι διήγησιν περὶ τῶν πεπληροφορημένων [b] ἐν" ἡμῖν πραγμάτων, 2 [c] καθὼς" [d] παρέδοσαν" ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου· 3 ἔδοξε [e] κἀμοὶ" παρηκολουθηκότι [f] ἄνωθεν" πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε· 4 ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. 5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως [g] τῆς Ἰουδαίας", ἱερεύς τις ὀνόματι Ζαχαρίας, [h] ἐξ ἐφημερίας" [i] Ἀβιά"· καὶ ἡ γυνὴ [k] αὐτοῦ" ἐκ τῶν θυγατέρων Ἀαρών, καὶ [l] τὸ ὄνομα αὐτῆς [m] Ἐλισάβετ". 6 Ἦσαν δὲ δίκαιοι ἀμφότεροι [n] ἐνώπιον" τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου

Cap.1. Verſ.1,2. *Jo.*1.14. *Act.*1.3. & 4.20. 2 *Pet.*1.16. 1 *Jo.*1.1. *Heb.*2.3. Verſ.3. *Act.*1.1. Verſ.5. 1 *Par.*24.10,19. *Neem.*12.4,17.

Duo prima Capita hujus Evangelii amputavit *Marcion.* *a* Επειδὴ Cod. MS. apud D. Victoris ad urbem, teſte *Budæo.* *b* Deeſt *Eph. Seld.*2. *c* Καθὰ *Cant.* *d* Παρέδωκαν *Colb.*3. *e* Κἀμοὶ καθεξῆς παρηκολουθηκότι ἄνωθεν τοῖς αὐτόπταις καὶ ὑπηρέταις τοῦ λόγου γεγενημένοις γράψαι *Epiphan.* Κἀμοὶ καὶ τοῦ πράγματος ἀρξάμενος *Goth.* ex Act.15.28. *f* Επάνωθεν *Euſeb.* *g* Deeſt *Colb.*2. *h* Εκ τῆς ἱερατείας *Epiphan.* *i* Ἀβιὰ *Hunt.*2. *k* Αὐτοῦ *Cant. Colb.* 8. Cod. vet. lat. in Bibl. *Bodleiana.* *l* Deeſt *Alex.* *m* —— Ἐλισάβετ *Cant.* ut & v. 7,13,36,40. *n* Εναντίον Autor *Reſp. ad Orthodoxos.*

a Αμεμπτοι]



The Sheldonian Theatre is not only the ceremonial hall of the University of Oxford, it was originally designed to accommodate the Oxford University Press.

νωσκόμθροι· * ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· * [a] ὡς παιδευόμθροι, καὶ
μὴ θανατούμθροι"· 10 ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες· * ὡς πτωχοὶ, πολ-
λοὺς δὲ πλουτίζοντες· * ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες. 11 Τὸ σό-
μα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίνθιοι, [b] ἡ" καρδία ἡμῶν πεπλάτυνται.
12 [c] Οὐ" στενοχωρεῖσθε ἐν ἡμῖν· στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν.
13 [d] Τὴν δὲ αὐτὴν ἀντιμισθίαν" * ὡς [e] τέκνοις" λέγω· * πλατύνθητε καὶ
ὑμεῖς. 14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις. * τίς γὰρ μετοχὴ [f] δικαιο-
σύνῃ καὶ ἀνομίᾳ"; [g] τίς δὲ" κοινωνία * [h] φωτὶ" πρὸς σκότος; 15 Τίς δὲ
συμφώνησις Χριστῷ πρὸς [i] Βελίαρ"; ἢ τίς * μερὶς πιστῷ [k] μετὰ ἀπίστου";
16 [l] Τίς δὲ" συγκατάθεσις ναῷ Θεοῦ μετ' [m] εἰδώλων"; * [n] ὑμεῖς γὰρ ναὸς
Θεοῦ ἐστε" ζῶντος· [o] καθὼς εἶπεν ὁ Θεός"· * Οτι ἐνοικήσω ἐν αὐτοῖς, καὶ
ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί [p] μοι" λαός.
17 Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος· καὶ * ἀκα-
θάρτου μὴ [q] ἅπτεσθε"· κἀγὼ εἰσδέξομαι ὑμᾶς· 18 καὶ ἔσομαι [r] ὑμῖν" εἰς πα-
τέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος [f] παντοκράτωρ.

ΚΕΦΑΛΑΙΟΝ Ζ'. 7.

1 ΤΑΥΤΑΣ οὖν ἔχοντες τὰς ἐπαγγελίας, [t] ἀγαπητοὶ", * καθαρί-
σωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ * σαρκὸς [u] καὶ πνεύματος",
Η' ἐπιτελοῦντες [x] ἁγιωσύνην" ἐν φόβῳ Θεοῦ. 2 Χωρήσατε [y] ἡμᾶς"· * οὐδένα
ἠδικήσαμεν,

* *Supr.*1.8,9,10. & 4.10,11. *Rom.*8.36. 1 *Cor.*15.31. Αποθνήσκοντες] Επιθυνατοι, καὶ καταδικοι, Chrysost. *Vide* 1 *Cor.*4. 9. *Gal.*4. 11. * *Ps.*118.18. Vers. 10. *Infr.*12.10. *Act.*5.41. *Mat.*5.12. *Luc.*6.23. *Hebr.*10.34. *Rom.*5.3. *Phil.*4.4. *Jac.*1.2. * *Infr.*8.9. 1 *Cor.*1.5. & 3.21. *Vide Tob.*4.21. *Prov.*13.7. * *Infr.*11.8,9. *Phil.*4. 11,18. *Mat.*6.32,33. *Mar.*10.29,30. *Luc.*18.29,30. *Vide* LXX *Prov.* 17. 6. Vers. 11. *Supr.*2.3 *Infr.*7.2,3, Vers. 12. *Infr.*12.15. Vers. 13. * 1 *Cor.*4.14. * *Vide* Clem. *Ep. ad Corinth.* §.2. Vers. 14. *Deut.*22.9,10. & 7.2,3. LXX *Levit.* 19. 19. *Ps.* 106. 35, 36. 1 *Cor.*5.9. & 7.39. & 10.14,20,21. *Infr.v.*17. *Eph.* 5. 7, 11. * 1 *Reg.*18.21. *Sirac.*13.17. *Prov.*29.27. * *Eph.*5.8. Vers. 15. * *Vide* LXX *Deut.* 14. 27. & 18. 1. *Jos.* 22. 25,27. *Act.*8.21. Vers. 16. 1 *Sam.*5.2,3. * 1 *Cor.*3.16,17. & 6.19. *Eph.*2.21. *Hebr.*3.6. 1 *Pet.* 2. 5. * LXX *Levit.*26.11,12. *Ezech.*11.20. & 36.28. & 37.26, &c. *Jer.*31.33. & 32.38. *Zach.*8.8. & 13.9. *Exod.* 6. 7. Vers. 17. *Exod.* 29. 45, 46. LXX *Esai.* 52. 11. *Jer.* 51. 6. *Apoc.* 18. 4. *Infr.* 7. 1. * *Vide* 1 *Cor.* 10. 20, 21. Vers. 18. *Jer.*31.1,9,33. *Apoc.*21.7. Cap. 7. Vers. 1. *Supr.*6.16,18. 1 *Tim.*4.8. * 1 *Jo.*3.3. * 1 *Cor.*6.20. Vers. 2. *Supr.*6.12,13. * Αποδεξαι τους ψευδαποστολους, Chrysost. *Vide supr.*2.17. & 4.2,5. *Infr.*11.13,20. *Rom.* 16.18. *Gal.*4.17. 1 *Tim.*6.5. 2 *Tim.*3.2, &c. *Tit.*1.10,11. 2 *Pet.*2.3,14. *Jud.v.*11,16. Ουδενα ηδικησαμεν &c.] *Act.* 20.33. *Supr.*1.12. *Infr.*11.7, &c. & 12.13,14,16,17. 1 *Cor.*9.12,18. & 10.33. 1 *Thess.*2.5, &c. 2 *Thess.*3.8.

a Omittit *N.*2. Παιδευόμθροι vertit *tentati* Ambros. Textu & Commentario. *b* Legit ἡ γὰρ *Barb.*1. *c* Καὶ οὐ *Theophylact.* *d Eandem habentes mercedis retributionem* Ambros. adnexis istis ad illa quæ præcedunt. *Eandem autem habentes remunerationem* Vulg. adjungens iis quæ sequuntur. *Habentes* posterioris cujusdam Librarii est, explicantis sententiam; nec extabat in genuinâ Versione *Vulg.* ut apparet ex Latinis *Clar.* & *Ger.* *e* Υμῖν addit *Genev.* *f* Δικαιοσύνης καὶ ἀδικίας *Clar. Ger.* *g* Legunt ἢ τίς *Clar.* gr.lat. *Ger.*gr.lat. *Lin. Barb.*1. *Cov.*2. *Vulg. Ambros. Scholiastes*, titulo Hieron. *h* Φωτὸς *Clar.* *i* Βελίαν *Clar.*gr. (sed lat. *Belial*) *Ger. Pet.*2. *Roe.*2. *Theodoret.* Hæret. Fab. l.5. c.29. & aliás. *Tertul.* non semel. Βελίαλ *Comp.* Editi al. *Orig.* πρὸς Εὐχῆς p. 80. *Clem. Alexandrin.* Strom.5.p.575. *k* Μετὰ ἀπίστων *Lin.* Πρὸς ἄπιστον *Ignat.* Ep. interpol. ad Ephes. *l* Legit ἢ τίς *Chrysost.* *m* Ειδωλεων *Syr.* Ναῷ εἰδώλων, Scholion *Photii* apud *Oecumen.* *n* Ημεῖς --- ἐσμὲν *Steph.* ε.ϑ.ια. *Clar.*gr.lat. *Ger.*lat. (puto & gr.) *Colb.*7. *Cov.*2. *Lin. Orig.* *o* Λέγει γὰρ ὁ Θεὸς *Clar.*gr.lat. *Ger.*gr.lat. Omittitur Θεὸς in Versione *Syr.* *p* Μοῦ *Colb.*7. *q* Απηδε *N.*2. *r* Deest *Laud.*2. *s* Non legit *Chrysost.* *t* Αδελφοὶ *Lin. Æthiop.* *u* Omittit *Ambros.* Textu & Commentario. *x* Δικαιοσύνην *N.*2. *Sanctitatem Spiritûs* Ambros. Textu & Com. vocabulo *Spiritus* sic accepto, ut jungatur sequentibus, & regatur à nomine *sanctitatem.* *y* Αδελφοὶ addit in Versione suâ *Syr.*

a Omittit

πανάγνῳ θεοτόκου μνησθῆναι ἕνεκα τεσσαρεσκαιδεκάτης πᾶσδας ἑπτὰ, τέσσαρας ἄρρενας, καὶ τρεῖς θηλείας, τὴν Μάρθαν, τὴν Εσθὴρ, τὴν Σαλώμην, ἧς λέγω δὴ τὴν Σαλώμης υἱὸς ὢν οὗτος ὁ Ιωάννης. εὐείσκελος τοίνυν ὁ Κύριος θεῖος αὐτοῦ ὤν· ἐπεὶ δὲ πατὴρ τοῦ Κυρίου ὁ Ιωσὴφ, τούτου δὲ τοῦ Ιωσὴφ θυγάτηρ ἡ Σαλώμη, ἀδελφὴ ἄρα τοῦ Κυρίου ἡ Σαλώμη λογίζεται. ὥστε καὶ ὁ τούτης υἱὸς Ιωάννης, ἀνεψιὸς τοῦ Κυρίου. οὐκ ἄτοπον δὲ ἴσως καὶ τὰ ὀνόματα τῆς τε μητρὸς αὐτοῦ, καὶ αὐτοῦ τοῦ Ευαγγελιστοῦ ἀναπτύξαι. ἡ μὲν δὴ μήτηρ Σαλώμη καλουμένη, ἑρμηνεύεται εἰρηνική· ὁ δὲ Ιωάννης, χάρις. γινωσκέτω οὖν πᾶσα ψυχὴ, ὡς ἡ εἰρήνη ἡ φέρουσα τε τοὺς ἀνθρώπους, καὶ ἡ χάρις ψυχὴν ἀπὸ τῶν παθῶν, μήτηρ γίνεται τῆς θείας χάριτος, καὶ γεννᾷ τοῦτον ἐν ἡμῖν. τὴν δὲ ταραττομένην ψυχὴν, καὶ ἐπὶ μάχας ἕλκουσαν πρός τε τοὺς ἄλλους ἀνθρώπους, καὶ πρὸς ἑαυτὴν, οὐκ εἰκὸς τῆς θείας ἀξιωθῆναι χάριτος. ἐπεσκεψάμεθα δὲ καὶ τι θαυμασιώτερον συμβὰν περὶ τοῦτον δὴ τὸν Ευαγγελιστὴν Ιωάννην. μόνος γὰρ οὗτος τρεῖς μητέρας ἀναφαίνεται ἔχων, τὴν φυσικὴν τὴν Σαλώμην, τὴν βροντὴν, (υἱὸς γὰρ βροντῆς διὰ τὴν τοῦ Ευαγγελίου μεγαλοφωνίαν) καὶ τὴν θεοτόκον. ἰδοὺ γάρ φησιν, ἡ μήτηρ σου. ἀλλ' ἐπεὶ τοῦτο ἡμῖν πρὸ τῆς ἐξηγήσεως εἴρηται, ἀρκτέον ἤδη καὶ τοῦ ῥητοῦ ἀναπτύξεως.

ΤΑ ΚΕΦΑΛΑΙΑ ΤΟΥ ΚΑΤΑ ΙΩΑΝΝΗΝ ΕΥΑΓΓΕΛΙΟΥ.

α'. περὶ τοῦ ἐν Κανᾷ γάμου.
β'. περὶ τῶν ἐκβληθέντων ἐκ τοῦ ἱεροῦ.
γ'. περὶ τοῦ Νικοδήμου καὶ Ιησοῦ.
δ'. περὶ καθαρισμοῦ ζήτησις.
ε'. περὶ τῆς Σαμαρείτιδος.
ς'. περὶ τοῦ υἱοῦ τοῦ βασιλικοῦ.
ζ'. περὶ τῶν τριάκοντα καὶ ὀκτὼ ἔτη ἔχοντος ἐν τῇ ἀσθενείᾳ.
η'. περὶ τῶν πέντε ἄρτων καὶ τῶν δύο ἰχθύων.
θ'. περὶ τοῦ ἐν σαββάτῳ περιπάτου.
ι'. περὶ τοῦ ἐκ γενετῆς τυφλοῦ.
ια'. περὶ τῆς ἐγέρσεως τοῦ Λαζάρου.
ιβ'. περὶ τῆς ἀλειψάσης τὸν Κύριον μύρῳ.
ιγ'. περὶ ὧν εἶπεν Ιούδας.
ιδ'. περὶ τοῦ ὄνου.
ιε'. περὶ τῶν προσελθόντων ἑλλήνων, καὶ ἐρωτώντων τὸν Φίλιππον.
ις'. περὶ τοῦ νιπτῆρος.
ιζ'. περὶ τῆς Μαγδαλήνης.
ιη'. περὶ τῆς αἰτήσεως τοῦ Κυριακοῦ σώματος.

ΤΟ

σκιά. Ο γὰρ Αβραὰμ (φησὶν) ἐκ τῆς περιτομῆς, ἀλλὰ πρὸ τῆς περιτομῆς δικαιωθεὶς, μετωνομάσθη μὲν Αβραὰμ, ὅτι πατὴρ πολλῶν ἐθνῶν ἔμελλεν εἶναι, καὶ τοῦτο διὰ τῆς ἀκροβυστίας πίστιν· ἔλαβε δὲ μὲν ὁ δικαιωθῆναι, καὶ τὴν περιτομὴν ἐν σαρκὶ, ἵνα σημεῖον ἢ τοῖς κατὰ σάρκα γεγεννημένοις ἐξ αὐτοῦ, παύσεσθαί ποτε τὴν περιτομὴν, ὅταν τὰ ἔθνη γένηται τέκνα τοῦ Αβραὰμ, ἀρξάμενα πολιτεύεσθαι καὶ τὴν πίστιν τοῦ Αβραὰμ, οὐ ἢ ἐδικαιώθη ὅτε ἦν ἐν ἀκροβυστίᾳ. Τούτων γὰρ χάριν καὶ μετωνομάσθη Αβραάμ. ἀνάγκη δὲ, ἐλθόντων τῶν σημαινομένων, παύσασθαι τὸ σημαῖνον. Εἰ μὲν οὖν τὰ ἔθνη ἀναγκάζουσι περιτέμνεσθαι, παυέτωσαν καὶ τὸ ὄνομα τοῦ Αβραὰμ, καὶ καλείσθω Αβράμ. Εἰ δὲ Αβραὰμ παρὰ Θεοῦ μετωνομάσθη, οὐ δεῖ περιτέμνεσθαι τὰ ἔθνη, ἀλλ' οὐδ' αὐτοὺς ἔτι τοὺς κατὰ σάρκα Ιουδαίους, ἵνα ᾖ τὸ ὄνομα βέβαιον, καὶ πατὴρ ἐθνῶν πολλῶν καλῆται. καὶ γὰρ οὐ χρείαν ἔχει πᾶς λοιπὸν περιτέμνεσθαι, ἀρκούμενος τῇ πίστει τοῦ Αβραὰμ, ὑπὲρ τὴν ἄλλης δὲ τὴν ἐν τῷ νόμῳ σκιᾶς. οὐ γὰρ ἐκ τούτων, ἀλλ' ἐκ πίστεως δικαιῶται τις, καθάπερ καὶ ὁ Αβραάμ. Ταῦτα οὖν κατασκευάσας, ἀποδείκνυσι πάλιν ὅτι ἄλλως οὐκ ἂν γένοιτο λύτρωσις καὶ χάρις τῷ Ισραὴλ καὶ τοῖς ἔθνεσιν, εἰ μὴ λυθείη ἡ ἀρχαία ἁμαρτία τοῦ Αδάμ, ἣ εἰς πάντας γεγονυῖα. διὰ ἄλλου δὲ μὴ δυνάσθαι αὐτὴν ἐξαλειφθῆναί φησιν, ἢ διὰ Χριστοῦ Ιησοῦ. καὶ γὰρ δυνατὸν ἦν ἄλλον λῦσαι τὸ παράπτωμα· διὰ αὐτοῦ γὰρ καὶ ἐξ ἀρχῆς ἡ κατάρα γέγονεν. εἶτα γράφει, ὅτι ἄλλως τοῦτο οὐ μὴ γένηται, εἰ μὴ σῶμα φορέσῃ ὁ υἱὸς τοῦ Θεοῦ, καὶ γένηται ἄνθρωπος, ἵνα τοῦτο προσενέγκας ὑπὲρ πάντων τοὺς πάντας ἐλευθερώσῃ τοῦ θανάτου, καὶ ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν, οὕτω καὶ δι' ἑνὸς ἀνθρώπου ἡ χάρις γένηται. καὶ λοιπὸν ὡς καλὸς οἰκονόμος, τοὺς μὲν Ιουδαίους παραμυθεῖται, ὅτι οὐ παραβάται γίνεσθε τοῦ νόμου, ἐὰν εἰς Χριστὸν πιστεύσητε· τοῖς δὲ ἀπὸ τῶν ἐθνῶν παρεγγυᾷ μὴ ἐπαίρεσθαι κατὰ τοῦ Ισραὴλ, ἀλλὰ γινώσκειν ὅτι ὡς κλάδοι ἐπὶ τὴν ῥίζαν, οὕτως ἐπ' ἐκείνους ἐνενεκεντρίσθησαν. μετὰ δὲ ταῦτα παραινετικοὺς λόγους εἰς τὰ ἤδη διδάξας, τελειοῖ τὸν ἀπόστολον.

ΚΕΦΑΛΑΙΑ ΤΗΣ ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗΣ,

ἔχοντά τινας μικρὰς ὑποδιαιρέσεις.

Εὐαγγελικὴ διδασκαλία περὶ τε τοῦ ἔξω χάριτος Χριστοῦ καὶ τοῦ ἐν χάριτι· καὶ περὶ ἐλπίδος, καὶ πολιτείας πνευματικῆς.

α' Πρῶτον μὲν τὸ προοίμιον, περὶ κρίσεως τῶν καὶ τῶν ἐθνῶν τοῦ ἐν φυλαττόντων τὰ φυσικά.

β' Περὶ κρίσεως τῶν καὶ Ισραὴλ τῶν μὴ φυλαττόντων τὰ νομικά.

γ' Περὶ ὑστεροχῆς Ισραὴλ τῶν συκρινόντων τὴν ἐπαγγελίας.

δ' Περὶ χάριτος δι' ἧς μόνον ἀνθρωποι δικαιοῦνται, οὐ καὶ γένος ἀμακεκριμένος, ἀλλὰ καὶ Θεοῦ δόσιν ἰσοτίμως, καὶ τὸν Αβραὰμ τύπον.

ε' Περὶ τῆς ὑποκειμένης ἐλπίδος.

ϛ' Περὶ εἰσαγωγῆς τῶν πρὸς σωτηρίαν ἡμῶν ἀνθρώπου Ιησοῦ Χριστοῦ, ἀντὶ τοῦ πεσόντος ἐξαρχῆς γηγενοῦς Αδάμ.

ζ' Περὶ τῆς ὀφειλομένης δὴ τῇ πίστει παρρησίας ἀγαθῆς.

η' Επαγάλληψις περὶ τῆς ἐν χάριτι ζωῆς.

θ' Περὶ τῆς ὑπὸ νόμον καταχρίσεως διὰ τὴν ἁμαρτίαν.

ι' Περὶ τῶν ἐν ἀνθρωπίνῃ φύσει παθῶν, ἀδυνάτων ποιούντων τὴν πρὸς νόμον συμφωνίαν.

ια' Περὶ τῆς ὑποδύσεως τῶν φυσικῶν παθημάτων διὰ τῆς πρὸς τὸ πνεῦμα συναφείας.

ιβ' Επαγάλληψις περὶ τῆς ὑποκειμένης τοῖς ἁγίοις δόξης.

ιγ' Περὶ τῆς ὀφειλομένης ἀγάπης Χριστῷ.

ιδ' Περὶ ἐκπτώσεως Ισραὴλ τῶν ὑποβληθέντος, καὶ κλήσεως τῶν ἀληθοῦς τῶν ἐκλεχθέντος μὲν τῶν ἐθνῶν.

ιε' Οτι καὶ ἀπιστίαν ἡ ἔκπτωσις διὰ τῆς εἰς ἄγνοιαν ἐγκαταλείψεως καὶ τῶν μὴ ἁρμόζοντος αὐτοῖς κηρύγματος.

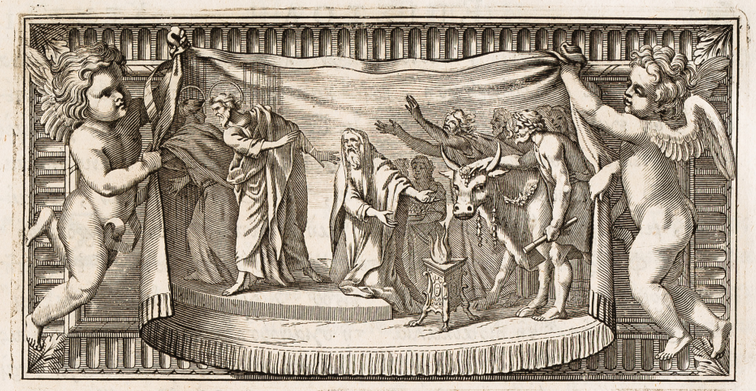
ιϛ' Περὶ τῆς σκοπῆς καθ' ὃν ἐξεβλήθη, ὥστε δεύτερον ἐπανελθεῖν, ζήλῳ τῶν προπηλακισθέντων ἐθνῶν συνταχθέντων τῷ πτῷ Ισραήλ.

ιζ' Παραίνεσις περὶ ἀρετῆς τῆς πρὸς Θεὸν καὶ ἀνθρώπους. Εν ᾧ, Περὶ τῆς εἰς ἀλλήλους ὁμονοίας. Περὶ τῆς πρὸς Θεὸν λατρείας. Περὶ τῆς πρὸς ἀντικειμένους ἀνεξικακίας. Περὶ τῆς πρὸς ἄρχοντας ὑποταγῆς. Περὶ σωφροσύνης καὶ πραότητος. Περὶ τῆς ἐν βρώσεσι καὶ ἡμέραις ἀμάχου διαγωγῆς.

ιη' Περὶ μιμήσεως τῆς Χριστοῦ ἀνεξικακίας.

ιθ' Περὶ τῆς λειτουργίας αὐτοῦ τῆς ἐν ἀγαπῇ καὶ δόσει.

ΠΑΥΛΟΥ



ΠΑΥΛΟΥ

ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

ΚΕΦΑΛΑΙΟΝ Α'. 1.

ΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ [a] Ἰησοῦ Χριστοῦ", κατὰ πίστιν ἐκλεκτῶν Θεοῦ, καὶ ἐπίγνωσιν ἀληθείας * τῆς κατ' εὐσέβειαν· 2 [b] ἐπ'" ἐλπίδι ζωῆς αἰωνίου, ἣν [c] ἐπηγγείλατο" * ὁ ἀψευδὴς Θεὸς * πρὸ χρόνων αἰωνίων, 3 ἐφανέρωσε [d] δὲ" * καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν κηρύγματι * ὃ ἐπιστεύθην ἐγὼ * κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ· 4 Τίτῳ [e] γνησίῳ" τέκνῳ * κατὰ κοινὴν πίστιν, [f] χάρις", [g] ἔλεος", εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ [h] Κυρίου" Ιησοῦ [i] Χριστοῦ"

Cap. 1. Verſ. 1. * *Vide* 1 *Tim.* 3.16. & 6.3. Verſ. 2. *Infr.* 3.7. *Rom.* 1.2. * *Num.* 23.19. 2 *Tim.* 2.13. 2 *Cor.* 1.20. Οὐδὲν ἀδυνάτωτον παρὰ τῷ Θεῷ, εἰ μὴ τὸ ψεύσασθαι, Clem. *Ep. ad Corinth.* §. 27. * *Rom.* 16.25. *Eph.* 1.4. & 3.9. *Col.* 1.26. 2 *Tim.* 1.9. 1 *Pet.* 1.20. Verſ. 3. *Rom.* 16.26. *Eph.* 1.9. & 2.7. & 3.5,8,9,10. *Col.* 1.26. 2 *Tim.* 1.10. 1 *Pet.* 1.20. * 1 *Tim.* 2.6. & 6.15. *Gal.* 4.4. *Eph.* 1.10. Ἰδίοις] Τυτίοι, τοῖς πιστοῖς, τοῖς ὀφειλομένοις, τοῖς ἁρμόζουσι, Chryſoſt. * *Act.* 20.24. 1 *Cor.* 9.16,17. *Gal.* 1.1,11,12. & 2.7,8. *Eph.* 3.2,3,7, & c. 1 *Theſſ.* 2.4. 1 *Tim.* 1.11,12. * 1 *Tim.* 1.1. Verſ. 4. 2 *Cor.* 2.12,13. & 7.14. & 8.6,16. *Gal.* 2.3. * 2 *Cor.* 4.13. *Fidem communem, Apoſtoli ſc. & Titi*, Hieron.

a Χριστοῦ Ιησοῦ *Alex. Ambroſ.* *b* Deeſt *Colb.* 7. *c* Προεπηγείλατο *Roe.* 2. *d* Omittit *Lin.* *Enim* Clar.lat.Ger.lat. *e Dilecto* Vulg. (& ex eo Latini.) Æthiop. quomodo & apud Timotheum 1 Ep.c.1.v.2.Gr. γνησίῳ interpretantur. *f* Τιμὴν addit *Colb.* 7. *g* Καὶ (omiſio ἔλεος) *Clar.* gr. lat. *Ger.* gr. lat. *Med. Colb.* 7. *Vulg. Syr. Æthiop. Chryſoſt. Ambroſ. Hieron. Scholiaſt.* tit. Hieron. Apparet additum ἔλεος apud Græcos, inquit *Eraſmus*, non tantum ob id quòd reclamat conſenſus Latinorum Codicum, verùm etiam quòd *Origenes* in Ep. ad Romanos, annotans ac diſtinguens formas Salutationum quibus Paulus uſus eſt in ſingulis Epiſtolis, loquitur hunc in modum: *Ad Timotheum prima & ſecunda*, Gratia, miſericordia & pax, &c. *ad Titum vero*, Gratia & pax à Deo patre. Certè cum nulla appareat cauſa cur omitteretur vox iſta, veriſimile eſt ex Epiſtolis ad Timotheum traductam huc à Librariis, & quidem haud ita longè poſt tempora Chryſoſtomi: habet enim Codex *Alexandrinus*. *h* Deeſt *Alex. Vulg. Clar.* lat. *Ger.* lat. *Ambroſ. Scholiaſt.* tit. Hieron. *Theodoret.* *i* Deeſt *Clar.*

a Ἀπέλιπον

ΙΑΚΩΒΟΥ

ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

ΚΕΦΑΛΑΙΟΝ Α΄. ι.

Α΄

ΑΚΩΒΟΣ * Θεοῦ καὶ [a] Κυρίου" Ιησοῦ Χρι-
στοῦ * δοῦλος, ταῖς δώδεκα φυλαῖς * ταῖς ἐν
τῇ [b] διασπορᾷ", * χαίρειν. 2 Πᾶσαν χαρὰν ἡγή-
σασθε, ἀδελφοί μου, ὅταν * πειρασμοῖς [c] περι-
πέσητε" [d] ποικίλοις". 3 γινώσκοντες ὅτι * τὸ
[e] δοκίμιον" ὑμῶν [f] τῆς πίστεως" κατεργάζεται
ὑπομονήν· 4 ἡ δὲ ὑπομονὴ ἔργον τέλειον [g] ἐχέ-
τω", ἵνα ἦτε τέλειοι & ὁλόκληροι, ἐν μηδενὶ λειπόμενοι. 5 Εἰ δέ τις [h] ὑμῶν"
λείπεται σοφίας, * αἰτείτω παρὰ τοῦ διδόντος Θεοῦ [i] πᾶσιν" * ἁπλῶς, καὶ
[a] μὴ",

Cap. 1. Vers. 1. * Θεοῦ & Κυρίου, Κυρίου & Θεοῦ, Oecumen. * *Gal.* 1.19. & 2.9. *Act.* 15.13. * *Vide* 1 *Pet.* 1.1. *Jo.* 7.35. *Act.* 2.5. & 6.9. * *Act.* 15.23. & 23.26. 2 *Jo.v.* 10. Vers. 2. *Mat.* 5.12. *Act.* 5.41. *Rom.* 5.3. *Phil.* 1.29. *Hebr.* 10.34. 1 *Pet.* 4.13, 16. *Infr.v.* 12. * *Deut.* 7.19. *Luc.* 8.13. & 22.28. *Act.* 20.19. 1 *Cor.* 10.13. *Hebr.* 4.15. 2 *Pet.* 2.9. Vers. 3. *Rom.* 5.3. 1 *Pet.* 1.6, * 7. *Infr.v.* 12. Vers. 5. *Prov.* 2.3. *Sap.* 6.12, 13. *Vide Infr.* 3.17. * 1 *Reg.* 3.9. 2 *Par.* 1.10. *Prov.* 2.6, 7. *Dan.* 2.20, 21, 23. *Sap.* 7.15, 25. & 8.21. *Infr.v.* 17. *Mat.* 7.7. & 21.22. *Mar.* 11.24. *Luc.* 11.9. *Jo.* 14.13. & 15.7. & 16.23. * *Rom.* 12.8. 2 *Cor.* 8.2. & 9.11, 13.

a Domini nostri Vulg. Syr. Arab. *b Dispersis inter gentes* (διασπορᾷ τῶν Ελλήνων) *Syrus*, Paraphrasten agens, ex Joan. 7.35. Omnino rectè. Neque enim de dispersione hîc loquitur Apostolus, quæ sub Stephano contigit, per regiones Judææ & Samariæ duntaxat; Act. 8. Sed alterâ illâ olim factâ, scilicet ex eo tempore quo Judæi in Assyriam, Babyloniam, Ægyptum, & alia longè latéque dissita loca seu abducti sive etiam sponte profugi discesserunt: eâdem διασπορᾷ, cujus meminit D. Petrus in Epistolæ prioris Exordio. *c* Περιπεσεῖτε *Cov.* 3. *d* Πολλοῖς καὶ ποικίλοις *Syr.* *e* Δόκιμον *Baroc.* *f* Deest *Barb.* 1. *g Habet* Vulg. Sed Codd. MSS lat. emendatiores, *habeat.* Οὐκ εἶπε τὸν ὑπομονὴν ἐστικῶς ὅτι ἔργον τέλειον ἔχει, ἀλλὰ προστακτικῶς, ἐχέτω, inquit *Oecumen.* *h* Omittit *Æthiop.* *i* Deest *N.* 2.

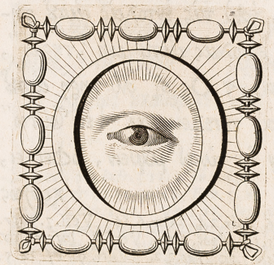
ΙΩΑΝΝΟΥ

ΤΟΥ ΑΠΟΣΤΟΛΟΥ

[a] ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

ΚΕΦΑΛΑΙΟΝ Α΄. ι.

Α΄



ΗΝ ἀπ' ἀρχῆς, * ὃ ἀκηκόαμεν, ὃ ἑωράκα-
μεν τοῖς ὀφθαλμοῖς [b] ἡμῶν", ὃ ἐθεασάμεθα,
* καὶ αἱ χεῖρες [c] ἡμῶν" ἐψηλάφησαν περὶ * τοῦ
λόγου τῆς ζωῆς· (2 καὶ ἡ ζωὴ * ἐφανερώθη· [d] καὶ
ἑωράκαμεν", * [e] καὶ" μαρτυροῦμεν, καὶ [f] ἀπαγγέλ-
λομεν" ὑμῖν τὴν ζωὴν τὴν αἰώνιον, * ἥτις ἦν
πρὸς τὸν πατέρα, καὶ ἐφανερώθη [g] ἡμῖν".)
3 ὃ ἑωράκαμεν & ἀκηκόαμεν, ἀπαγγέλλομεν [h] ὑμῖν", ἵνα & ὑμεῖς κοινω-
νίαν ἔχητε μεθ' ἡμῶν· * καὶ ἡ κοινωνία [i] δὲ" ἡ ἡμετέρα [k] μετὰ" τοῦ πατρὸς καὶ
μετὰ [l] τοῦ υἱοῦ αὐτοῦ Ιησοῦ Χριστοῦ. 4 Καὶ ταῦτα γράφομεν [l] ὑμῖν", [m] ἵνα ἡ
χαρὰ"

Cap. 1. Vers. 1. *Jo.* 1.1, 2. *Infr.* 2.13, 14. * *Infr.v.* 2, 3. & 4.14. *Mat.* 13.16. *Jo.* 1.14. *Act.* 4.20. 2 *Pet.* 1.16. * *Luc.* 24.39. *Jo.* 20.27. *Vide* Ignat. *Ep. ad Smyrn.* §. 3. Ταῦτα αὐτοψιακρίβεται (Ἀπόστολος) διατεπόρθμος, ὡς ὢν τοῖς ἔξωθεν ἐδήλωσε, πρὸς τοὺς ἐκ τῶν σαρκὶ φάσκοντας ἐληλυθέναι τὸν Κύριον, Dionysius Alexandrinus *apud Euseb. Hist. Eccl. l.* 7. *c.* 25. * *Apoc.* 19.13. Vers. 2. *Supr.v.* 1. *Infr.v.* 3. & 5.11, 12, 20. *Jo.* 1.4. & 11.25. & 14.6. * *Infr.* 3.5. 1 *Tim.* 3.16. * *Jo.* 1.7, 34. & 21.24. *Infr.* 4.14. *Act.* 2.32. & 3.15. & 5.32, 34, 20. & 10.41. * *Jo.* 1.1, 2, 14. & 3.13. Vers. 3. *Supr.v.* 1, 2. * *Jo.* 15.10, 14, 15. & 17.21. 1 *Cor.* 1.9. Vers. 4. 2 *Jo.v.* 12. *Jo.* 15.11. & 16.24.

a Epistola ad Parthos dicitur Augustino l. 2. Quæst. Evang. c. 39. Possidio in Indiculo Operum Augustini. Idacio Claro l. contra Varimadum. Ipsique etiam Athanasio, teste Beda Prologo in Epist. Canonicas. *b* Omittit *Dionys. Alexandrin.* *c* Υμῶν *Pet.* 3. *Comp.* incuriâ Scribarum. *d* Omittit *Æthiop.* *e* Deest *Dionys. Alexandrin.* Καὶ ἀκηκόαμεν, καὶ *Pet.* 3. *f* Απαγγέλλομεν *Comp.* Καταγγέλλομεν *Hunt.* 1. Cod. al. apud *Curcellæum.* *Col.* Απαγγέλλομεν δὲ *Colb.* 7. *g* Εν ἡμῖν *Steph.* 1. *h* Καὶ ὑμῖν *Steph.* 1. *Alex. Pet.* 3. *i* Deest *Barb.* 1. *Cov.* 4. *Genev. Vulg.* *k* Legit ἢ μετὰ *Cov.* 2. *l* Ημεῖς *Colb.* 7. *m Ut gaudeatis & gaudium* Vulg. (in hodiernis, sed MSS Codd. plurimi, Augustin. & Beda, non agnoscunt illud *gaudeatis.*)

ΠΕΡΙ ΕΠΙΣΤΟΛΗΣ ΙΟΥΔΑ

τȣ̃ Αποςόλου τȣ̃ καθολικῆς.[1]

Ω Ρ Ι Γ Ε Ν Η Σ.[2]

ΙΟΥΔΑΣ ἔγραψεν ἐπιςολὴν, ὀλιγόςιχον μὲν, πεπληρωμένην δὲ τȣ̃ τῆς ȣὐρανίȣ χάριτος ἐρρωμένων λόγων, ὅςις ἐν τῇ προσομιλίᾳ εἴρηκεν· Ιȣ́δας Ιησȣ̃ Χριςȣ̃ δȣ̃λος, κ. τ. λ.

Ε Π Ι Φ Α Ν Ι Ο Σ.[3]

ΚΑΙ περὶ τȣ́πων (τȣ̃ Γνωςικῶν) οἷμαι ἐκεινήθη τȣ̃ ἁγίȣ Πνεȣ̃μα ἐν τῷ Αποςόλῳ Ιȣ́δᾳ, λέγω δὴ ἐν τῇ ὑπ' αὐτȣ̃ γραφείσῃ καθολικῇ Επιςολῇ. Ιȣ́δας δέ ἐςιν ȣὗτος, ὁ ἀδελφὸς Ιακώβȣ καὶ Κυρίȣ λεγόμενος. ὑπέδειξε γὰρ αὐτȣ̀ς τȣ̀ ἅγιȣ Πνεȣ̃μα διὰ τȣ̃ φωνῆς τȣ̃ Ιȣ́δα, κατὰ τὸ κτήνη φθειρομένȣς, κ. τ. λ.

Σ Ω Φ Ρ Ο Ν Ι Ο Σ.[4]

ΙΟΥΔΑΣ ἀδελφὸς Ιακώβȣ, ἐλαχίςην, ἤ τις ὀκ τȣ̃ ἑπτὰ καθολικῶν ἐςὶν, ἐπιςολὴν καταλέλοιπεν. καὶ ἐπειπερ ἀπὸ τȣ̃ βίβλȣ Ενὼχ, τȣ̃ ἀποκρύφȣ τυγχανȣ́σης, περιαμβάνεται ἐν αὐτῇ μαρτυρίας, πολλαὶ ἐκβάλλεται· ἀλλ' ὅμως τῇ ἀρχαιότητι καὶ τῇ τῆς λέξεως αὐθεντίᾳ ἀξιȣ́ται ταῖς θείαις γραφαῖς συγκαταριθμεῖσθαι.

Ο Ι Κ Ο Υ Μ Ε Ν Ι Ο Σ.

ΤΑΥΤΗΝ τȣ̃ ἐπιςολὴν γράφει τοῖς ἤδη πιςεȣ́σασιν· ἡ δὲ περίφρασις αὐτῆ. παρεισελθόντων τινὰς καὶ διδασκόντων ἀδιάφορον εἶναι τὴν ἁμαρτίαν, καὶ ἀρνȣμένων Κȣ́ριον, ἀνάγκην ἔχε γράψαι καὶ ἀσφαλίσασθαι τȣ̀ς ἀδελφȣ́ς. καὶ πρȣ̃τον μὲν παρακαλεῖ αὐτȣ̀ς ἀγωνίζεσθαι καὶ ἐμμένειν τῇ παραδοθείσῃ αὐτοῖς πίςει· ἔπειτα ἀποκρύπτει τȣ̀ς ψευδείς ὡς πλάνους, καὶ παραγγέλλει μηδεμίαν αὐτȣ̀ς ἔχειν κοινωνίαν περὶ τȣ̀ς ψευδείς, εἰδότας ὅτι ȣ̀κ ἀρκεῖ ὁ κληθῆναι μόνον, ἐὰν μὴ καὶ ἀξίως περιπατήσωμεν τȣ̃ κλήσεως· καὶ δὴ καὶ τȣ̃ πρȣ́τερον λαȣ̀ν ἐξαγαγὼν ἐξ Αἰγύπτȣ ὁ Κȣ́ριος καὶ μὴ ἐμμείναντα τῇ πίςει, ἀπόλεσε· καὶ ἀγγέλων δὲ μὴ τηρησάντων τὴν ἰδίαν τάξιν, ȣὐκ ἐφείσατο. δεῖ ȣὖν ἀπὸ τȣ̃ ψευδείς ἀναχωρεῖν· καὶ δὴ Μιχαὴλ ὁ ἀρχάγγελος ȣὐχ ὑπένεγκε βλασφημίαν τȣ̃ διαβόλȣ. ἔςαδε γὰρ τȣ̃ ἀπώλειαν αὐτȣ̃ ὡς Σοδόμων, διδάσκει. εἶτα παραινεῖ εἰς τὰ ἤδη, καὶ ἐπευξάμενος αὐτοῖς βεβαιότατα τȣ̃ πίςεως παρὰ Κȣρίȣ, τελειȣῖ τὴν ἐπιςολήν.

1 *Judas qui Catholicam scripsit Epistolam, frater filiorum Joseph existans, valde religiosus; cum sciret propinquitatem Domini, non tamen dixit seipsum fratrem ejus esse; sed quid dixit? Judas servus Jesu Christi, utpote Domini; frater autem Jacobi,* Clem. Alexandrin. Adumbrat. in Latinis Cassiodori. 2 Com. in Matth. p. 223. *Pueri sunt Isaac, Matthæus, Marcus, Lucas, Joannes: pueri ejus sunt Petrus, Jacobus, Judas: puer ejus est & Apostolus Paulus: qui omnes N.Testamenti puteos fodiunt.* Hom. 13. in Genesin. *Sacerdotali tuba primus in Evangelio Matthæus increpuit. Marcus quoque, Lucas & Joannes, suis singulis tubis sacerdotalibus cecinerunt. Petrus etiam duabus Epistolarum suarum personat tubis. Jacobus quoque, & Judas.* Hom. 7. in Jos. Quanquam alibi ceu dubiæ auctoritatis Epistolam hanc citet, Com. in Mat. p. 488. 3. Hæresi 26. n. 11. 4 Vide Hieron. Ep. 103. ad Paulinum, prope finem.

Κ Ε Φ Α Λ Α Ι Α Τ Η Σ Ε Π Ι Σ Τ Ο Λ Η Σ.

α' Περὶ τȣ̃ σωτηρίȣ τȣ̃ εἰς Χριςὸν πίςεως διὰ τȣ̃ ἐπαναςάσιν τȣ̃ ἀσεβȣ̃ν καὶ ἀσελγȣ̃ν ἀνθρώπων. Εν ᾧ, Περὶ μελλȣ́σης αὐτȣ̃ κολάσεως κατ' ὁμοίωσιν τȣ̃ πάλαι ἁμαρτησάντων τε καὶ πονηρȣ̃.

β' Παλαιςμὸς αὐτȣ̃ κατὰ τὴν πάλην καὶ δυσκολίας καὶ ἀσελγείας καὶ βλασφημίας καὶ ὀλιγοπιςίας τȣ̃ εἰς ἀπόςολȣς θωροδοκίας.

γ' Περὶ ἀσφαλείας αὐτȣ̃ ἐν τῇ πίςει συμπαθείας τε καὶ φειδȣ̃ς εἰς τȣ̀ πλησίον, ὅτι σωτηρία καὶ ἁγιασμȣ̃.

δ' Εὐχὴ ὡσπερ αὐτȣ̃ εἰς ἁγιασμὸν καὶ πεῤῥησίαν καὶ θαῤῥȣ̃ν συν δȣξολογίᾳ Θεȣ̃.

ΙΟΥΔΑ

APPENDIX
AD
NOTAS SUPERIORES.

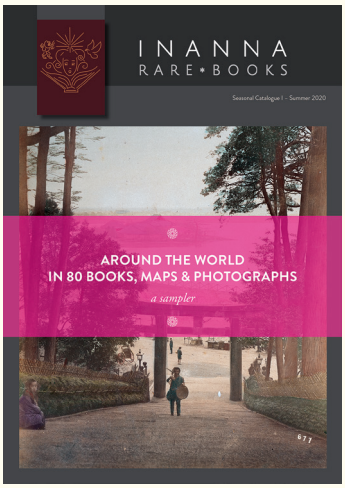
AD finem perducto Opere isto, cum haud aliud superesse videretur, quam ut menda seu Typothetarum seu nostra, unà cum Lectionum variantium tardius conquisitarum parte nondum excusa, nostrisque hinc inde sparsis ex occasione Notulis, in unam & alteram paginam ad calcem Libri conjicerem; ita plane res cecidit, ut necesse haberemus Editionem differre in diem paulo longiorem, Literisque quod augurabamur magis propitium. Unde factum certe ut, in alterum, tertium, & quidem quartum jam annum quod hoc Opus premo, in ingentem quem vides acervum sub manus nostras excresceret Lectionum variantium, Emendationum, Adnotationum seges. Dum recognoscerem scilicet, ac attentius examinarem singulas Ipsius partes, multa quotidie chartis illino, quibus, quum adhuc in integro res hæc tota sit, Lectorem fraudatum omnino nolim. In Editionis structura, cùm præcipuæ & ante omnia cum Exemplaribus manu exaratis res esset, Impressis admodum paucis contentos Nos fuisse comperimus. ecce jam reliquarum aliquot Editionum N.T. quarum, dum Opus sub prelo ferveret, exigua apud Nos ratio erat, Collationes dedimus. Exemplaribus quibusdam insignioribus MSS. quæ haud adeo accurate collata esse suspicio erat, cum Textu nostro denuo commissis, Variationum prius omissarum Spicilegium exhibuimus. Codicum aliquot, qui nuper in manus nostras devenere, Lectiones variantes collegimus. Accedunt, præter advectarum serius quas diximus partem nondum impressam, benigne Nobiscum communicatæ cùm Exemplarium nonnullorum, tum & Copticæ ac Armenæ Versionum Collationes. quibus etiam Observationes nostras, ex Patrum monumentis & Antiquitate intima fere petitas, passim prout occurrebant, immiscuimus. Quid, quod & inciderit fortè Amicus è paucis in Schedas Usserianas, ad quas excusum est immensum illud Lectionum variantium Corpus, quod ex Appendice *ad Biblia* Polyglotta *in Editionem nostram transfudimus; ex quarum fide plurima certe male habita restituere licuit & emendare. Correctiones, Lectiones, Adnotationes hasce, in Appendicem istam congestas, ad sua quasque loca referendas curavimus.*

PAG. 1. l. 1. Τȣ̀ κατὰ Ματθ. ἅγιον Εὐαγγέλιον] Εὐαγγέλιον Ιησȣ̃ Χριςȣ̃ κατ' Ματθ. habuit vetus Inscriptio, inquit *Grotius*; auctoritate nixus, ut opinor, Interpretationis *Vulgatæ*, in qua titulum sic habere dicit: *Sanctum Jesu Christi Evangelium secundum Matthæum.* Verum in Latinis, quæ hodieque extant in Codice *Cant.* legitur simpliciter, *Evangelium secundum Matthæum.* Voces *Jesu Christi* ex initio Marci insertas arbitror. Notandum porro (quod & monet *Chrysostomus*, Hom. 1. in Ep. ad Rom.) Inscriptiones, quæ huic cæterisque Evangeliis præfixæ sunt, non adpositas quidem fuisse ab ipsis Evangelistis, sed à Christianis primi vel secundi Seculi; quibus evidentissime constabat, Evangelia hæc ab iis quorum nomina præferunt, fuisse conscripta. l. 7. Τȣ̀ν Ιακȣ́β] *Esau & Jacob* Opus imperfectum in Matthæum. l. 10. Εζρὼμ] *Esron* Vulg. Armen. l. 13. Deest ἐκ τȣ̃ Ραχὰβ *Gon.* ex incuria Scribæ. Col. 1. l. 4. *Cap.* 25. Duo priora Capita hujus Evangelii, ex Matthæi Hebraico, seu Evangelio Nazaræorum, quod dicebatur, delebant Ebionitæ, teste *Epiphanio*, Hær. 30. n. 14. l. 5. Ζαρὰν *Bu.* Θάρα. l. 6. *Wheel.* 3. *M.* 1. 2. Col. 2. l. 3. *Laud.* 4. *Copt.* l. 5. *Theophylact.* Ναασσȣ́ν *Edit. duæ priores Froben.* l. 6. *Catena. Codd. lat. MSS al. & Excusi.* ib. *Barb.* 1. *Vien.* (*sic plurimi Codd. apud Lucam*) *Copt.* Οζὶὰ *Eustath. in Hexaemeron.* l. 7. *Pers. Auctor Operis imperf. in Matthæum, nomine Chrysostomi. Copt.*

Pag. 2. l. 15. Deest Ιησ. ὁ λεγόμενος *Em. Tertul. l. de Carne Christi*, c. 20. Col 1. l. 3. *Usser.* 1. 2. *M.* 1. 2. *Colb.* 8. *Go. Cypr. Gon. Per. Lin. N.* 1. *Mont. Em. Vien. Bu. Ald. Col. priores Edit. duæ Rob. Stephani.* l. 4. *Pers. Copt.* ib. *Usser.* 2. *Mont.* l. 5. Μαναασσῆν *Go. Gon. Vien. Lin.* l. 7. *Med. M.* 1. *Colb.* 8. *Per. Copt.* l. 8. *Seld.* 4. *M.* 1. ib. Dele Ιωακὰμ *Lin.* l. 10 *Steph. id.* (quod & in Excusis reposuit *Hen. Steph.*) ib. *Eph. Bu.* l. 14. *Bodl.* 6. 7. *Colb.* 8. *Per. Lin. Codd. al.* tempore *Hieronymi*; ut apparet ex lib. de Nom. Hebraicis. Col. 2. l. 11. *Per. Frob.* ib. *Laud.* 5. Εζρὼμ *M.* 2. l. 12. Pro *Colb.* 1. lege *Colb.* 1. 8. *Per. M.* 2. l. 14. Pro *Froben.* lege *Achin* Pers. Armen. Αχὶν *Ald. Froben.* l. 18. *Armen. Arab. Æthiop.* ex *Luc.* 1. 27. vel etiam v. 18. hujus Cap. *Ambros.* l. 21. Ista, *atque hoc Librariorum inscitia ex margine in textum admissum*, deleantur.

Pag 3. l. 2. Τȣ̃ μητρὸς αὐτȣ̃ omittit *Cant.* lat. l. 12. Εμμανȣὴλ *Cant.* (*Immanuel* lat.) Sequentia, ὅ ἐςι μεθερμηνευόμενον, μεθ' ἡμῶν ὁ Θεὸς omittit *Arab.* l. 16. Omittunt αὐτȣ̃ τȣ̀ν περιπάτον *Barb.* 1. *Copt.* l. 18. Omittit δὲ *Per.* l. 26. Pro 24. 7. sit 24. 17. Col. 1. l. 6. *Ecclesiasticæ.* Inchoabant hic Græci Lectionem εἰς ὅρθρον τȣ̃ Χριςȣ̃ γενέσεως. Certe *Irenæi* sæculo, qui circa annum à scripto hoc Evangelio 80mum floruit, Codices Græci habebant, Τȣ̃ δὲ Χριςȣ̃ ἡ γέννησις ȣ̃τως ἦν. *Poterat*, inquit, *dicere Matthæus*, Jesu vero generatio sic erat: *sed prævidens Spiritus Sanctus depravatores, & præmuniens contra fraudulentiam eorum, per Matthæum ait*, Christi autem generatio sic erat. Lib. 3. c. 18. l. 14. *Laud.* 5. *Chrysost.* in Commentario. Nec agnoscit Auctor Op. imperf. in *Mat.* l. 15. *Chrysost.* & in Op. imperf. in *Matth.* Adjectum videtur ex v. 24. ib. Dele *Seld.* 4. posterius. l. 16. Seq. Εφράιν τȣ̃ Ιωσὴφ *Seld* 4. l. 18. Καλέσεις alia manu.) Col. 2. l. 7. *Cant.* gr. lat. *Vel.* l. 10. Καλέσετε. quomodo & *Cyprian. Tertul. Novatian.*) l. 15. *al.* ad Latina Exemplaria castigati. l. 18. *Usser.* 1. *Cypr.* ib. *Seld.* 4. *Ald.* (& sic infra v. 8.) l. 19. *Brugensi.* Ed. 1ma *Erasmi. Ald.* ib *Cant.* gr. lat.

Pag. 4. l. 22. Λέγοντος omittunt *Copt. Sax.* Col. 1. l. 1. *Cant.* gr. lat. l. 2. Pro *Steph.* β. *Mont. Æthiop.* sit (*Mont. Æthiop.*) l. 3 *Steph.* β *Cant.* l. 14. *Hunt.* 2. *Cypr. Frob.* ib. *Brug.* Εκ σȣ̃μοι, *Erasmi* Ed. 1ma. *Ald.* l. 15. Pro ποιμάνη lege ποιμανȣ̃, vitio Scribæ pro ποιμανεῖ.) Col. 2. l. 2. lat. *Stetit super caput pueri.* Auctor Operis imperf. in *Matth.* l. 3. *Cant.* gr. lat. l. 5. *Med. M.* 1. 2. *Colb.* 8 *Em.* l. 6. Dele *Comp.* (ut & in sequentibus, quotiescunque in eadem variante Lectione ponitur *Comp.* post *Steph.* omn.) & ante *Col.* pone *Cypr. Vien. Bu. Lin. Copt.* l. 7. *Chrysost.* Auctor Op. imperf. in



FIND THE FULL CATALOGUE ENTRY AND MORE AT

WWW.INANNARAREBOOKS.COM

INANNA RARE BOOKS

The Old Creamery
Reenroe, Drimoleague, County Cork, P47 DY88
Ireland
Phone: ++353 - (0) 87 - 102 5412
E-Mail: info@inannararebooks.com
www.inannararebooks.com