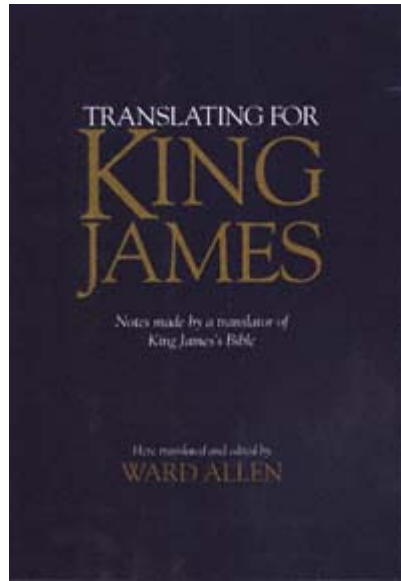


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# Translating for King James

Being *a true copy* of the only notes made  
by a translator

of

King James's Bible,

*the Authorized Version,*

as the Final Committee of Review revised the  
translation of

Romans through Revelation

at Stationers' Hall in London in 1610-1611:

taken by

THE REVEREND JOHN BOIS,

rector of Boxworth, Prebendary of Ely, sometime

Scholar and Fellow of

St. John's College in Cambridge, and there Chief

Lecturer

in Greek for some *ten years,*

these notes were for three centuries lost,

and only now are come to light, through a copy made by  
the hand

of

William Fulman,

Clergyman, Antiquarian, and Collector, who, *upon his  
death,*

in sixteen hundred eighty and eight, bequeathed

to Corpus Christi College, Oxford,

his papers, containing this copy of Fr. Bois's notes



Here translated and edited  
by WARD ALLEN

Vanderbilt University Press

*To Peggy McComas Allen*

The manuscript in which John Bois's notes appear is MS C.C.C. 312 of the Fulman Collection of Corpus Christi College Library, Oxford University. Pages 61<sub>r</sub>-80<sub>r</sub> of that manuscript, containing the Bois notes, are photographically reproduced in this volume with the permission of the President and Fellows of Corpus Christi College.

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## PREFACE TO THE PAPERBACK EDITION

John Bois, Andrew Downes, and their fellow translators are now my old companions. This acquaintance has made clear just what John Selden meant when he wrote that Andrew Downes was "most excellent" in Greek and just why Sir Henry Savile gave John Bois approbation for his notes on St. John Chrysostom's homilies. The translators of the Authorized Version had great learning and subtle minds. Scholars who have written about the Reverend John Bois's notes have shown the effects of this great learning and these subtle minds on the Authorized Version. The steady flow of ideas prompted by these notes gives hope that this new paperback edition will serve to swell the flow.

Since the original printing of *Translating For King James*, many studies of the notes have suggested their various uses. An important examination of Bois's record forms one chapter in Irena Doruta Backus's *The Reformed Roots of the English New Testament* (Pickwick Press, 1980). The section on Bois's notes in Muneharu Kitagaki's *Principles and Problems of Translation in Seventeenth-Century England* (Yamaguchi Shoten, 1981) has as subject the link between exactness and ambiguity in biblical translation. Olga S. Opfell's *The King James Bible Translators* (McFarland & Co., 1982), a detailed survey of the progress of the translation,

describes the work of the General Meeting. In *The Making of the English Bible* (Carcanet New Press, 1982; Philosophical Library, 1983) and in "English Translations of the Bible," in *The Literary Guide to the Bible*, edited by Robert Alter and Frank Kermode (Harvard University Press, 1987), Gerald Hammond points up by way of examples the translators' literary skills. Stephen Prickett brings the notes into clear focus in developing his challenging ideas in *Words and the Word* (Cambridge University Press, 1982), as does David Norton in his magisterial work, *A History of the Bible as Literature* (Cambridge University Press, 1993). Samuel Hornsby's essays on minute points of punctuation and diction unlock secrets of the notes. And in *The Bible and the Literary Critic* (Fortress Press, 1991), Amos N. Wilder's concise description of what the notes reveal also suggests their many uses.

My debts to readers are many. The Reverend John Harwell and Mrs. Marjorie Boensen King have spotted errors and sent notice of them. The Reverend Germain Marc'hadour has

been generous in opening to me the treasury of his learning. I have included an errata sheet for the correction of errors in the original printing. Finally, let me repeat from the original preface to this book my debt to Gustavus S. Paine, who made known in *The Learned Men* (1959) his discovery of John Bois's notes.

WARD ALLEN  
AUBURN, ALABAMA  
AUGUST 1993



## PREFACE

The story of the publication of John Bois's notes is a simple one. Some years ago, I learned through Dr. F. H. A. Scrivener's book, *The Authorized Edition of the English Bible (1661)* (Cambridge: the University Press, 1884), that John Bois, one of the translators of the Authorized Version, had made notes while the company of review, of which he was a member, prepared the final edition of their translation at Stationers' Hall during the years 1610-1611. Bois, and he only, had made notes as the company deliberated over the final version. From time out of memory the notes have been lost.

For one who had beguiled leisure hours in puzzling over the revisions that the translators of the Authorized Version had formed in their edition out of previous translations, the dream of recovering the lost notes floated as an unbodied joy. Dr. Scrivener nourished that dream with the conjecture that Some day the lost notes would perhaps turn up in a private collection.

Long after I had abandoned hope of glimpsing the notes ever, it happened that they fell my way, full-bodied. A photograph and some remarks on John Bois and his notes in Gustavus S. Paine's book, *The Learned Men* (New York: Thomas Y. Crowell, 1959), gave me hope that a true copy of the notes rested in the Bodleian Library. Mr. T. H. Aston, the librarian of Corpus Christi

College, Oxford, was kind enough to furnish me with a photographic copy of the manuscript which Mr. Paine had described. A close study has convinced me that MS. C.C.C. 312 exhibits substantially a section, at least, of the notes which John Bois made at Stationers' Hall. The notes appear on thirty-nine manuscript pages, 61r-80r, and are concerned with problems of translating biblical passages from Romans through Revelation, with addenda covering First Corinthians through Revelation.

I published a preliminary description of these notes in the *Renaissance News*, Winter 1966, with the hope that if any scholars doubted the authenticity of the notes, they would make their doubts known. Several scholars, biblical, literary, and classical, were kind enough to write to me expressing their conviction that the notes which I had described and argued for were, indeed, a good copy of the lost notes. The introduction to this book adds to the evidence in that article an elaborate study which has as its single

end to demonstrate that the notes which are reproduced in this book are a good copy of those notes which John Bois made at Stationers' Hall.

This book has been designed for both scholar and general reader. For the scholar, the manuscript is reproduced photographically, in full. For the general reader, an edition of the notes appears on facing pages to the manuscript: there is printed a translation of the Latin portion of the manuscript, a transliteration of the Renaissance Greek characters into contemporary symbols, with the errors of the Greek in the notes silently corrected, and a transcription in italics of the English portions of the manuscript. The translation is close, and the punctuation reproduces the punctuation of the notes as nearly as possible, so that a reader may work easily from translation to manuscript. A translation for each Greek word or phrase follows in brackets after the Greek. Though awkward in appearance, this will permit the reader wishing to find a word in his Greek dictionary, but unfamiliar with Renaissance Greek abbreviations, to locate the word: at the same time, it will afford a continuous flow of text for the reader who has no Greek.

Though final accents on single Greek words and the final words of phrases and clauses in the notes appear almost invariably to be grave, these accents have been changed to acute in the transcription. The neuter article *τὸ* sometimes modifies the word with which it stands but

frequently represents, instead, "the word," "the phrase," or "the clause." For example, the phrase *vim*<sub>τοῦ</sub> *καυματίζειν* under *Apocalypse, Cap. 16.8*, fol. 80r, means "the force of the word *καυματίζειν* [to burn]."

William Fulman's notes occur in the margin. Some marginal notes are corrections. Where the force of the correction is obvious, the correction has been incorporated into the text of the translation. Some marginal notes are single letters, capital and lower case. These letters refer the reader to the addenda, ff. 78r-80r. For example, the *A* which follows the note on I Cor. 4.9 and precedes the note on 7.2, fol. 63r, directs the reader to the addenda where notes *A* occur on I Cor. 4.12, 4.15, 5.3, 5-4, and 6.4. Since this particular reference contains several notes, there is a lower case *a* which directs the reader back to the text and a lower case *a* in the text at the point where the reader will take up.

There are two appendices to this work. The first identifies references in the notes. An asterisk will precede any verse, on the pages which face the manuscript, to which there is a reference in Appendix A. The references in Appendix A represent the character of the original texts, except for cursive *s* and for the Greek. The variety and difficulty of Renaissance Greek characters makes impractical any attempt to reproduce, except by photography, the exact printing of any Greek text from Renaissance books, beautiful as those Greek texts are. The second appendix reprints a life of John Bois, written by his friend and contemporary, Anthony Walker. This work has, in the



past, furnished almost all that has been known about the experiences of a single translator of the Authorized Version. The account reproduced in Appendix B may be found in Francis Peck's *Desiderata Curiosa* (London: Printed for Thomas Evans, 1779). An independent manuscript account of Walker's life may be found in the British Museum, Harleian MS. 7053. This manuscript, written by an 18th-century hand, is essentially the account which Peck prints.

For the antiquarian, these notes of John Bois will supply the pleasure of calling to mind past days, antique places, and noble men now long dead. For the reader of Holy Scripture, they will supply the pleasure of discovering fresh ways of apprehending the sense of Scripture. For the philologist, they will supply the pleasure which one finds in tracing words through their byways. For the theologian, they will provide the pleasure of discovering, by way of sources, the connotations which certain words and ideas brought to the translators' minds. For all, they will supply the pleasure of the sense of the miraculous. Out of mere human beings who worked and even quarreled in company came the miraculous perfection of the Authorized Version.

It remains for me to acknowledge my thanks to those who have given me many a helping hand with this work. The President and Fellows of Corpus Christi College, Oxford, have generously given me permission to publish MS. C.C.C. 312. Mr. T. H. Aston, the librarian of

Corpus Christi College, has been generous in arranging for details of reproducing the manuscript. The thirty-nine bromide prints for the facsimile reproductions of Bois's notes were made under the direction of Mr. K. E. Butler, for the Printer to the University, Oxford University. For permission to print most of the references in Appendix A of this work, I am indebted to the Trustees of the British Museum, which owns the copies of most of the sixteenth- and seventeenth-century works that I have used. Mr. Alan Day of London has run down references in the British Museum, as have unknown benefactors in the Reading Room of the Museum. The Auburn University Research Council has supported me in the purchase of photographs and microfilm. The Harvard University Library very kindly lent me Peck's *Desiderata* and Coxe's *Catalogus Codicum MSS. qui in Collegiis Aulisque Oxoniensibus* (Oxonii: E. Typographo Academico, 1852). Dr. Elizabeth Story Donno was kind enough to offer the space in *Renaissance News* which afforded me the opportunity to make an initial description of the notes. Thomas Nelson & Sons have granted permission to quote from the text of the *New Testament Octapla*. I have applied to many men for advice on certain points and have received generous responses. Among those to whom I am particularly indebted are Dr. Franklin B. Williams, whose advice on one matter saved me from certain disaster; Dr. Revilo P. Oliver; the Very Rev. Francis Dvornik; and Mr. Charles M. Ford, Jr. Miss Martha





I. Strayhorn of Vanderbilt University Press has been most patient in her thought and advice as to how to pull together such a diverse book as this is. I am obligated also to Miss Betty McKee, who so carefully prepared the typescript for Appendix B.

AUBURN, ALABAMA  
WARD ALLEN  
SEPTEMBER 1968

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## INTRODUCTION: JOHN BOIS, HIS NOTES

In the year of our Lord God. 1643. and in the Reign of our Sovereign Lord the King, King Charles, the 1<sup>st</sup>," John Bois, Senior, "Prebendarie of the Cathedrall Church of Ely, & Rectr of the Parish Church of Boxworth," set his hand and seal to his last will and testament. First, he gave and bequeathed his soul "unto the hands of almighty God, from whom I first receivd It, nothing doubting but that He will restore It unto Me again at the Generall Resurrection." And he desired for his body decent interment according to the custom in the Church of England. Secondly, he distributed land, money, furniture, silver spoons, and a trunk full of fine linen to a son, a daughter, a daughter-in-law, two grandchildren, and a servant; money to the poor of the Parish of Box-worth, to the Church of Boxworth for reparation, to the poor sort living in the City of Ely, and to those who did service in the choir at Ely<sup>1</sup>

In the midst of his settlements of all manner of things for all manner of persons, Bois was most elaborate and most specific in guarding the dispersal of his books and papers, for books and papers "may easily catch Harm." Two books he gave in thankful remembrance to "St. Johns College in the University of Cambridge." He listed the books in his library that were borrowed, and he begged that they might be restored to their right owners. Two books were to be returned to the "Right Reverend Father in God Ralph now Bishop of Exeter, who I hope will pardon my Boldness, in filling the

Margents of one of His Books, with such Notes as came then into My Mind." The bulk of his books and papers Bois left to his daughter, Anne Bois. However, to the end that they might be "skilfully regarded & duely looked unto," he intreated his "very Good Friend Master John Killingworth, now dwelling at Boxworth, and Supplying My place there, to be ayding & help-full to My Daughter in the disposing the Foresaid Books & Papers, to Her best Use and Commodity."

Among those papers were the notes which Fr. Bois had kept when he served with the company of review which supervised the printing of the Authorized Version of the English Bible. Dr. F. H. A. Scrivener, biblical critic and reviser and editor of

1. Harleian MS. 7053, foil. 125-129. "The Harleian manuscript is written by the hand which records a list of Degrees conferred by George II. at Cambridge, April 25, 1728. . . ." F. H. A. Scrivener, *The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives* (Cambridge: at the University Press, 1884), p. 12.

English Bibles, has written, "Could these notes be recovered, they would solve . . . many . . . questions of great interest."<sup>2</sup> He has added wistfully in a footnote to that statement, "They were no doubt sold, and may yet be found in some private collection." Prof. Alfred W. Pollard, bibliographer and scholar, has speculated, "If the notes which Dr. Boys treasured so carefully to the end of his life had been preserved, it might be possible to trace, if only for a single section, the work done at the different stages of the revision."<sup>3</sup>

The span of time from the first public suggestion by Dr. John Reynolds, President of Corpus Christi College, Oxford, for a revision of the English Bible to the printing of the Authorized Version was some seven years, 1604-1611. The revision was first proposed at a Conference at Hampton Court which King James I had called in an effort to ameliorate growing friction between the Puritan and Anglican wings of the church. On Saturday, January 14, 1604, King James assembled his Lords, Bishops, and other of his Clergy in the Privy Chamber of Hampton Court to discuss principal matters which reduced themselves under three heads:

First concerning the *Booke of Common Prayer*, & diuine seruice vsed in this Church. Second, *Excommunication* in the Ecclesiasticall Courtes. Third, the *Prouiding of fitte and able Ministers for Ireland*.<sup>4</sup>

At the second day's meeting, Monday, January 16, Dr. Reynolds reduced all matters disliked or questioned



under the first heading of Saturday's list to four:

1. *That the Doctrine of the Church might be preserued in purity, according to Gods word.*
2. *That good Pastors might be planted in all Churches, to preach the same.*
3. *That the Church gouernment, might be sincerely administred according to Gods word.*
4. *That the Booke of Common Prayer, might be fitted to more increase of pietie.*<sup>5</sup>

During the discussion of the catechism, a matter which fell under the first heading, Dr. Reynolds moved that there might be made a new translation of the Bible. Tiffs motion pleased the King:

Whereupon his Highnesse wished, that some especiall pains should be taken in that behalf for one vniforme translation (professing that he could neuer, yet, see a Bible well translated in English; but the worst of all, his Maiestie thought the *Geneua* to be) and this to be done by the best learned in both the Vniuersities, after them to be reuiewed by the Bishops, and the chiefe learned of the Church; from them to be presented to the Priuy Councell; and lastly to bee ratified by his Royall authority; . . .<sup>6</sup>

On the third and last day of the conference, Wednesday, January 18, all matters having been settled, "His

2. Scrivener, *op. cit.*, p. 13.
3. Alfred W. Pollard, *Records of the English Bible* (London: Oxford University Press, 1911), p. 60.
4. William Barlow, *The Summe and Substance of the Conference, which, it pleased his Excellent Maiestie to haue with the Lords, Bishops, and other of his Clergie, (at which the most of the Lordes of the Councell were present) in his Majesties Priuy-Chamber, at Hampton Court. Ianuary 14, 1603.* (London: Printed by Iohn Windet;

for Mathew Law, and are to be sold at his shop in Powles Churchyard, neare S. Austens Gate, 1604), [S.T.C. 1456], pp. 6-7.

5. *Ibid.*, p. 2:5.

6. *Ibid.*, p. 46.

Malestie departed into the inner Chamber, all the Lordes presently went to the Councell Chamber, to appoint Commissioners, for the seuerall matters before referred."7

By June 30, 1604, the translators had been appointed. There were, at the least, forty-seven translators, at the most, fifty-four. They were divided into six companies, two of which would work at each place where the translators gathered: Westminster, Cambridge, and Oxford.

John Bois, a forty-four-year-old priest, rector of Boxworth, near Cambridge, a former scholar and fellow of St. John's College, Cambridge, and for ten years chief lecturer there in Greek, was one of the men selected for the second Cambridge company. Bois had entered St. John's College as a student at the age of fifteen and had established there a brilliant record in both Greek and Latin. From his earliest days as a student, Bois had attracted the attention of his tutor, Andrew Downes, then king's professor and chief lecturer in Greek at St. John's. Now, both Downes and Bois were to serve as translators with the company at Cambridge which would prepare the Apocrypha.

Bois's contemporary biographer, Dr. Anthony Walker, records that there was some grumbling among the Cambridge clergy about Bois's selection; they complained that they needed no help from the country.

Bois's skill as a linguist, however, was of such value that he not only served as an official member of the second Cambridge company of translators, but also worked unofficially with another company and was subsequently chosen as one of the final committee of review charged with delivering the single master copy of the finished translation to the printers.

According to their instructions, the translators were to base their work upon the Bishops' Bible; and to this end, Robert Barker, his Majesty's printer, furnished them forty large Church Bibles to use as working copies. The translators were charged to consult also Tyndale's Bible, Matthew's Bible, Coverdale's Bible, and Whitchurch's Bible.

Work on the translation progressed in three stages. Each company prepared its preliminary translation. From these preliminary translations, the committee of review prepared a final version at Stationers' Hall in London. Thomas Bilson, Bishop of Winchester, and Dr. Miles Smith, a learned Orientalist, prebendary of Hereford and Exeter Cathedrals and later Bishop of

7. *Ibid.*, p. 103 [sig. o 41, page 101 being misnumbered as 105].  
And see "The Translators to the Reader," (Scrivener, *op. cit.*, p. 288): "For the very historical truth is, that upon the importunate petitions of the Puritans at his Majesty's coming to this crown, the conference at *Hampton Court* having been appointed for hearing their complaints, when by force of reason they were put from all other grounds, they had recourse at the last to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation. And although this was

judged to be but a very poor and empty shift, yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee. Thus much to satisfy our scrupulous brethren."

Gloucester, supplied the finishing touches.

At Westminster, the company assigned to the Old Testament translated the "*Penteteuchon*. The Story from *Joshua* to the first Book of *Chronicles*, exclusive."8 In that company were "Mr. Dean of *Westminster* [Lancelot Andrewes], Mr. Dean of *Paul's* [John Overall], Mr. Doctor *Saravia*, Mr. Doctor *Clark*, Mr. Doctor *Leifield*, Mr. Doctor *Teigh*, Mr. *Burleigh*, Mr. *King*, Mr. *Thompson*, Mr. *Beadwell*." The second company at Westminster, assigned to the New Testament, translated "The Epistles of St. *Paul*. The Canonical Epistles." In that company were "Dean of *Chester* [William Barlow], Dr. *Hutchinson*, Dr. *Spencer*, Mr. *Fenton*, Mr. *Rabbett*, Mr. *Sanderson*, Mr. *Dakins*."

At Cambridge, the company assigned to the Old Testament translated "From the First of the *Chronicles*, with the rest of the Story, and the *Hagiographi*, viz. *Job*, *Psalms*, *Proverbs*, *Canticles*, *Ecclesiastes*." In that company were "Mr. *Lively*, Mr. *Richardson*, Mr. *Chatterton*, Mr. *Dillingham*, Mr. *Harrison*, Mr. *Andrews*, Mr. *Spalding*, Mr. *Binge*." The second company at Cambridge, assigned to the Apocrypha, translated "The Prayer of *Manasses* and the rest of the *Apocrypha*." In that company were "Doctor *Dewport*, Dr. *Branthwait*, Dr. *Radcliffe*, Mr. *Warde*, Eman., Mr. *Downs*, Mr. *Boyes*, Mr. *Warde*, Reg."

At Oxford, the company assigned to the Old Testament

translated "The four, or greater Prophets, with the *Lamentations*, and the twelve lesser Prophets." In that company were "Doctor *Harding*, Dr. *Reynolds*, Dr. *Holland*, Dr. *Kilbye*, Mr. *Smith*, Mr. *Brett*, Mr. *Fairclough*." The second company at Oxford, assigned to the New Testament, translated "The four Gospels. *Acts of the Apostles. Apocalypes*." In that company were "Mr. Dean of *Christchurch* [Thomas Ravis], Mr. Dean of *Winchester* [George Abbott], Mr. Dean of *Worcester* [Richard Edes], Mr. Dean of *Windsor* [Giles Thompson], Mr. *Savile*, Dr. *Perne*, Dr. *Ravens*, Mr. *Harmer*."

No record survives that divides the periods of time which the translators spent in accomplishing specific tasks during the seven years. But there is evidence enough to save speculation about the matter from being merely idle. In November 1604, Lancelot Andrewes mentioned, in a letter, that he was translating with a company. The translators were probably working in earnest, then, by 1605. The Bible was printed in 1611. The committee of review worked during 1610-1611, preparing a final draft for the printer.

Bois, according to Anthony Walker, spent four years on this translation, in addition to the nine months during which he served on the committee of review. Bois translated, then, during the years 1605-1608, though it is possible to

8. This list is from Pollard, *op. cit.*, pp. 49-53. And see Gustavus S. Paine, *The Learned Men* (New York: Thomas Y. Crowell, 1959), p. 21. Paine argues, on evidence of a document in the Public Records

Office, that the name of William Thorne should be added to the list of translators.



understand some few months in addition to the round number of four years.

It is wrong to assume that each company completed its work at the same time. Indeed, Bois's company at Cambridge finished its translation of the Apocrypha so early that Bois was able to assist another company in its work. One group may have been done by 1608; another, by 1609; another, at the last minute, in 1610. Such a division is clear and orderly and accounts for the work, year by year.

A difficulty arises in this calculation of time from a statement in the preface to the A.V., "The Translators to the Reader": ". . . the work hath not been huddled up in seventy two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days, and more."<sup>9</sup> Such a figure makes a total of some two years and nine months, a span far short of Bois's four years. But Walker makes clear that Bois discharged his cure on Sundays. Subtract Sundays from the total, and the 1008 working days come to three years and two months. The preface acknowledges a greater time span than that, in adding the word, "more." The number *seventy-two* appears in the preface because the translators of the Septuagint are reputed to have finished their work in seventy-two days. "Twice seven times seventy two days" is deliberate, of course, echoing St. Matthew 1822, and signifying, by the echo, unending patience. *Thrice* seven times would have given a figure

of working days of four years and eight months, a span of time which is, no doubt, too long, for in addition to the elimination of Sundays from the working days, it is necessary to eliminate some time for administrative duties and exchanges among the translators. Thus, the approximation of time which the allusion requires and the statement of time in actual working days in "The Translator to the Reader" account for any discrepancy of facts as we know them about the work of the companies of translators. That work took from four to five years.

Though it seems an incredibly short span of time for such a task, a company of twelve scholars in nine months then made a final review of the translation and prepared for the printer the text of the Authorized Version, with only the finishing touch from Bishop Bilson and Dr. Smith to follow.<sup>10</sup> In the company of twelve scholars were the brilliant and capable Bois and his old Greek teacher, sensitive, crusty, admirable Andrew Downes, representing the company from Cambridge which had translated the Apocrypha.  
Anthony

Walker writes, of Bois:

Four years he spent in this service [translating], at the end whereof (the whole

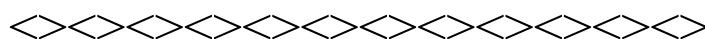
9. Scrivener, *op. cit.*, pp. 297-298.

10. Pollard, *op. cit.*, pp. 336-339. And see Appendix B of this work, Anthony Walker's "Life of John Bois." Anthony Walker sets the number of men as six who served in the company of review. The report presented to the Synod of Dort states that twelve delegates served in this company. Dr. Walker states that two were chosen out of

each company to be members of the company of review. There were six companies. However, Dr. Walker multiplied the two by the number of places rather than by the number of companies. The report presented to the Synod of Dort is probably correct. Dr. Walker is probably in error.

work being finished, and three copys of the whole Bible being sent to London, one from Cambridge, a second from Oxford, and a third from Westminster) a new choyce was to be made of six in all, two out of each company to review the whole work, and extract one out of all three, to be committed to the press. For the dispatch of this business Mr. Downs & he, out of Cambridge company, were sent for up to London, where meeting their four fellow labourers they went daily to Stationers Hall, and in three quarters of a year fulfilled their task. All which time they received dully 30sh. each of them by the week, from the Company of Stationers, tho' before they had no thing. Whilst they were conversant in this last business, he, & he only tooke notes of their proceedings, which he diligently kept to his dying day.<sup>11</sup>

The fine linen mentioned in John Bois's will has vanished; the silver is gone; for three centuries, the notes which Scrivener hoped to see recovered and Pollard despaired of were believed lost. Had it not been for the care of another clergyman, a skilled antiquarian and collector, so they might be, still.



In 1643, when Bois was testifying to his will, William Fulman, born in a place famous as the home of Sir Philip Sidney Penshurst, in Kent was ten years old.<sup>12</sup> He was the son of a carpenter. According to his contemporary and friend, Anthony à Wood, Fulman came to the notice of Dr. Hammond, the local parson, who procured him a chorister's place in Magdalene College, Oxford, where the lad was well grounded in school learning. He became a scholar at Corpus Christi

College. Being a zealous son of the Church of England, he was ejected "by the parliamentarian, visitors," but was eventually restored upon the King's Restoration. He was created master of arts and made fellow of his house. Finally, Fulman was presented "to the rectory of MeyseyHampton, where he finished his course."<sup>13</sup>

"He was a most excellent theologian," Anthony à Wood writes, "admirably well vers'd in ecclesiastical and profane history and chronology, and had a great insight in English history and antiquities: but being totally averse from making himself known, and that choice worth treasured up in, his great learning did in a manner dye with, him."<sup>14</sup>

But his learning did in a manner live, also: for after his death, "early in the morning of the 28th of June in sixteen hundred eighty and eight," William Fulman left behind him "a great heap of collections, neatly written with his own hand, but nothing of them perfect."<sup>15</sup>

These he bequeathed

11. Harleian MS. 7053. The manuscript, but not autograph, copy of Walker's life of Bois differs in wording frequently from the printed account which is represented in Appendix B. I have not attempted to reproduce the erratic capitalization of words in the manuscript.

12. Anthony à Wood, *Athenae Oxonienses*, edited by Philip Bliss (Oxford: For the Ecclesiastical History Society, 1848), IV, 239-244. I am summarizing Anthony à Wood's account of William Fulman's life.

13. *Ibid.*, p. 240.

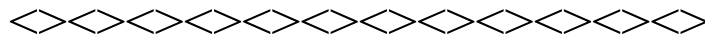
14. *Ibid.*

15. *Ibid.*, p. 242. Wood, who added the "à" to his name, himself, lived his whole life in the same house in Oxford, and spent his time gathering and publishing notes about the people he knew. On one

occasion, he labelled Andrew Downes "old Andrew Dowries, that walking library." After an exceptionally serious illness, Wood was finally convinced by his doctor that death was imminent, so he arose from his bed and supervised the digging of his grave, being quite fastidious about its location and shape.

to Corpus Christi College, Oxford. Among the papers are chronicles, antiquities, genealogies, calendars, lives of churchmen, memorials of learned and famous men and of poets; a collection, in all, of twenty-two volumes.<sup>16</sup>

Among the papers are thirty-nine pages of notes "taken by John Bois one of the Translators of the Kings Bible."<sup>17</sup>



Anthony Walker states that the company of revisers went daily to Stationers' Hall and finished their task in three-quarters of a year. This statement struck Scrivener, as it must any man who considers it, as dubious. "At all events," Scrivener writes, "it is clear, unless we reject his evidence altogether, that the printing, so far as the Translators superintended it at all, must have been begun and ended within the short period of nine months, which seems wholly inadequate for the accomplishing of all they had in hand."<sup>18</sup> When matters of doubt are confirmed, the dubiety itself strengthens both the witness to the matter of doubt and the confirmation of the matter. Should Fulman's copy of Bois's notes confirm what Walker says, such confirmation would strengthen the veracity of Walker's witness and offer a first step in confirming the authenticity of Fulman's copy.

And Fulman's copy does, in a remarkable way, confirm Walker's assertion. Throughout the Fulman manuscript of the notes there are references to St. John Chrysostom, patriarch of Constantinople [398-404] and one of the Fathers of the Greek Church. Some of these references include pagination; some do not. Of those which do include pagination, all save one refer to the 1610 volume of Sir Henry Savile's edition of St. John Chrysostom's works, an edition to which both John Bois and Andrew Downes contributed their labors. All of the references to St. John Chrysostom which do not show pagination refer to material printed in the volumes which appeared between the years 1611-1613. The one reference which has pagination but which does not refer to the 1610 volume occurs in the Epistle to Titus 3.14, "Chrysostom in Romans 16, Homily 30, p. 312." This homily is printed in Sir Henry Savile's 1611 volume, but the pagination cited in Bois's note is not a reference to that volume: it refers, instead, to a volume printed in Heidelberg in 1596. This argues two points: Bois made the notes after the printing of Sir Henry Savile's 1610 volume but before the printing of the 1611 volume; and a later hand did not insert the pagination of the references to the 1610 edition. Had such an editing occurred, it seems likely that all the references to St. John Chrysostom would have been in-

16. A summary calendar of this collection is printed in Bliss, *Athenae Oxonienses*, pp. 242-244. A descriptive calendar of the collection is printed in Henricus Octavius Coxe, *Catalogus Codicum MSS. qui in Collegiis Aulisque Oxoniensibus* (Oxonii: E Typographo Academico, 1852), II.



17. All quotations from Bois's notes have been reproduced from MS. C.C.C. 312 with the permission of the President and Fellows of Corpus Christi College, Oxford. Coxe describes the general character of MS. 312 as follows: "Codex chartaceus, in 4to minori, ff. 233, sec. xvii. exeuntis; manu praecipue Gul. Fulman scriptus" (II, 1511). Bois's notes cover fol. 61r-80r in this manuscript.

18. Scrivener, *op. cit.*, p. 13.

serted to fit volumes in Sir Henry Savile's edition. Thus, the pagination offers a reliable witness, and that witness furnishes for the notes which Fulman copied a *terminus a quo* of 1610 and a *terminus ad quem* of 1611. The space of nine months which Walker records for this work is, then, most likely correct. Furthermore, the falling out of these nine months between 1610 and 1611 makes likely that the company of revisers must, to all intents and purposes, have been solely responsible for the composition of the final version of the Authorized Version, for this computation leaves almost no time for Bishop Bilson and Dr. Smith's finishing touch. It is possible that the finishing touch may have been no more than the assembling of the prefaces.

Professor Pollard's suggestion that these notes might make it possible to trace the work done at different stages of revision bears, at this point. The time taken to complete the final reviewing would have depended upon the amount of revision required for the completed translation. If Fulman's copy of the notes be typical of the whole task, it seems quite certain that the reviewing took no more than nine months. In certain places, whole chapters have remained untouched; and, generally, the revisers re-worked, at the most, only a few verses in any chapter.

Important as the dating is to the reliability of this manuscript, a confirmation by dates alone will not establish its authenticity. Attesting to the authenticity of

the manuscript are notes scattered throughout its pages which patently are explications that unfold the intent of the translators of the Authorized Version. And, in the unfolding, the explications frequently reveal purposes of composition that have generally been hidden or obscure to latter-day readers. At Rom. 12.3, Bois reveals that the odd wording of the Authorized Version is intended to introduce ambiguity. At II Cor. 8.4, he reveals that the nature of a Greek word has called for a doubling of English verbs. At II Cor. 2.6, he explains that the translators had searched an old text for a meaning which St. Paul was suggesting. At Col. 2.18, he explains that the translators were relying upon the example of the Rheims Bible. At Heb. 10.12, he explains that the context of the passage led the translators to reject all previous English translations. At Heb. 11.19, he explains that the translators were resting upon the authority of a Church Father.

Further evidence of the authenticity of the notes comes from scattered jottings of names and initials of translators. Most frequently mentioned is A.D. A note at the end of the manuscript identifies these initials as those of Andrew Downes. Until the discovery of these notes, Bois and Downes were the only two translators known to have sat with the company of review. In addition to the initials of A. D. and the personal references to Bois in the notes, the following notations appear: C. (Rom. 4.11), H. (Rom. 9.5), D. H. (I Tim. 1.16, Heb. 2.7-9), D: Hutch. and Hutch. (Heb. 2.15,

Apoc. 13.8, and "Addenda," I Cor. 6.4), B. (Heb. 12.23),  
and D. Harmer (I

Pet. 2.24, Apoc. 13.5). D. Harmer is Dr. Harmer of the Oxford company which translated the Gospels, the Acts, and the Apocalypse. Dr. Hutchinson is not Dr. Ralph Hutchinson of the Westminster company which translated the Epistles of St. Paul and the Canonical Epistles, for if records be accurate, Ralph Hutchinson had died some four years before the company of review assembled. From the wording of the note to the "addenda," "D. Hutch. *quaerebat*," it seems unlikely that the comments represent notes which Dr. Hutchinson left upon his death. Most likely another "Hutch." had been appointed to the body of translators. It is impossible to ascertain from the single initials which of the translators may have been designated, for more than one translator bore each of the single initials cited. The three known translators of the Authorized Version conferring as these notes were assembled were John Bois, Andrew Downes, and John Harmer.

But dates, brilliant illuminations of difficult points, and jotted references to translators of the Authorized Version will not alone prove the authenticity of the manuscript. To do that, it is necessary to study a continuous portion of the notes themselves, to discover note by note that each segment confirms itself as the note from a company working to produce the final manuscript of the Authorized Version.

## II

The purpose of the following exercise is to demonstrate that the most likely object of Fulman's copy of Bois's notes is the translation of the Authorized Version of the Bible. To that end, an examination of the notes for one book is preferable to an examination of scattered notes organized upon some principle of logical classification. Arbitrarily, I have chosen for this examination the First Epistle General of Peter. The part of each verse in I Peter about which Bois recorded some discussion by the reviewers is quoted, and the final A.V. translation of that section is given, along with earlier translations of the same section, for comparison. To concentrate most intently on those fragments which the reviewers considered as special problems in translation, I have not quoted these verses in full but have listed only the segments dealt with in Bois's notes, which appear in this exercise in translation. Interesting as other questions of translation in any verse may be, they are proscribed from discussion unless they bear directly on the question which the note raises. For instance, in the first verse considered, the reading "of gold" in the A.V. is a unique reading among English translations. The only bearing, however, which that reading has on the note at hand is to bolster the evidence that this verse required the precise attention of the translators. That bearing is too general for the purpose of this exercise.

The translators of the Authorized Version did not consider exactness of words to be trifling. What they considered trifling in treating of words was niceness; or,

rather, as Dr. Miles Smith is reputed to have written, in  
"The Translators to the

Reader," "Add hereunto, that niceness in words was always counted the next step to trifling . . ."19 By niceness, Dr. Smith means the domination of thought by words, rather than the domination of words by thought, or exactness.

To call the converse of niceness "exactness" is, as a matter of fact, inexact. Dr. Smith thought of the converse as commodity. "For is the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? use one precisely, when we may use another no less fit as commodiously?"20 What appears to us, then, as niceness may appear so because we are not viewing the question from the point of commodity. And it is from that point that the reader of these notes should consider questions of elocution. Many of the questions, of course, are interesting from any point of view.

## I Peter

1.7

*Tyndale*: ... that youre fayth ... myghtbe founde unto lawde, glory, and honoure, at the apperynge of Jesus Christ ....21

*Geneva Bible*: That the triall of your faith . . . might be founde unto (your) praise, and honour and glorie at the appearing of Jesus Christ.

*Bishops' Bible*: That the triall of your faith . . . might be found *to be unto you* unto laud, honor, and glory, at the appearing of Jesus Christ ....

*A.V.*:... that the trial of your faith... might be found unto praise and



honour and glory at the appearing of Jesus Christ ....

*Bois's note:* that is to say, praise of God or your praise. We have not thought that the indefinite sense ought to be defined.

It is natural that the question of defining the subject of praise should rise at this point. The translators of the Bishops' Bible had defined the subject, and our translators had been commissioned to follow that Bible "as little altered as the Truth of the original will permit."<sup>22</sup> Further, the translators of the Geneva Bible had defined the subject, and the Geneva Bible was one of the other five translations to which the attention of our translators was directed.<sup>23</sup>

But it is important to bear in mind that Bois's notes are not the notes made by the company which originally translated the books. Otherwise, one will be constantly puzzled by the selection of the matters under discussion. For example, why does Bois make a point of this departure from the Bishops' Bible and yet fail to mention the phrase "of gold"? The answer is that the immediate subject of these notes is a manuscript which Bois's company was correcting. The final object of the correction was the Authorized Version of the Bible. But between the revision which this company made and the final version lay the finishing touch from the hands of the very Reverend the Bishop of Winchester, Bilson, together with Dr. Miles

19. Scrivener, *op. cit.*, p. 302.

20. *Ibid.*, p. 301.

21. All English quotations from the New Testament are from *The New Testament Octapla*, edited by Luther A. Weigle (New York:

Thomas Nelson & Sons, n.d.), unless otherwise noted.

22. Pollard, *op. cit.*, p. 53.

23. Article 14 of the rules to be observed by the translators. The other four translations were: "Tindoll's. Matthews. Coverdale's. Whit-church's?" *Ibid.*, p. 54.

Smith.<sup>24</sup> It is incumbent, therefore, to imagine the occasion for each of Bois's notes. The firm facts from which each imaginative circumstance rises will generally be found through the relationship of Bois's notes to past translations, on the one hand, and to the Authorized Version, on the other hand.

In this case, the most likely occasion of the note is that the translators of this epistle had sent to Stationers' Hall a manuscript which included the very definition of the subject of *praise* that the Geneva and Bishops' Bibles had made. The note, then, represents a dissent from the manuscript which lay before the revisers. First, the note quotes the Greek for the passage under discussion. That this is not merely for the purpose of identification is clear from the fact that many notes do not carry a Greek citation for the passage under discussion. Here, there is a good reason for quoting the Greek. The small company of revisers was challenging the authority of a company of translators from Westminster and the authority of the two most recent translations from among those which they had been directed to consult. It was imperative, then, to demonstrate that the Greek text gave no authority for the definition of the subject of *praise*. Next, the notes show what the alternative subjects of praise are. The statement of the alternatives makes clear that the company of translators had excluded a possible meaning and had not simply clarified an obscure statement. Next, the note states a

proposition, a move which facing up to massive opposition would justify: "The indefinite sense ought not to be defined."

That the revisers should have been careful of this proposition is no surprise, since the translators of the Rheims Bible had charged Protestant translators with mollification of hard places, whereas they themselves "religiously keepe them word for word, and point for point, for feare of missing, or restraining the sense of the holy Ghost to our phantasie .... "25 Let it be granted that the Holy Ghost utters ambiguities, and ambiguity becomes in Holy Scripture a crucial matter, sometimes indeed a matter of life and death. An example of the revisers' introducing an ambiguity from the Greek into the A.V. where earlier English translations had mollified a hard place is Bois's note at Romans 12:3 and the brilliantly rendered ambiguity carried over from the Greek into the A.V.: "These words condemn both arrogance and inquisitiveness: inquisitiveness truly both in inquiring into subtle things, and in pursuing those things which do not pertain to us and to our office." An example of the resolution of an ambiguity by appeal to the consensus of tradition is Bois's note at Apocalypse 13:8:26 "A. D. and

24. *Ibid.*, pp. 3:58-339.

25. *Ibid.*, p. 308. The translators of the Rheims Bible furnish a remarkable example of their skill from I Peter 2: "*As infants even now borne, reasonable, milke without guile desire ye*, We do so place *reasonable*, of purpose, that it may be indifferent both to infants going before, as in our Latin text: or to milke that foloweth after, as in other Latin copies and in the Greeke. . . ."

26. For a use of the resolution suggested by Andrew Dowries and Dr. Hutchinson see R.V., R.S.V., and N.E.B

Hutch. asserted that the phrase ἀπὸ καταβολῆς κόσμου [from the foundation of the world] ought rather to be joined with γέγραπται [are written] than with ἐσφαγμένου [slain]: Arethas manifestly favors this opinion of theirs, if only I understand him rightly. see c. 17. 8. But since all translators, as far as I know, and a good portion of the commentators, both ancient and modern, regard this passage as pertaining to the eternity of the sacrifice of Christ, I do not deem it prudent καινοτομεῖν [to institute anew] anything in a matter so commonplace and spread abroad."

1.11

*Tyndale*: . . searchynge when or at what tyme of the sprete of Christ which was in them, shuld signifie, which sprete testified before, the passions that shuld come unto Christ, and the glory that shuld folowe after ....

*Geneva Bible*: . . Searching when or what time the Spirit which testified before of Christ which was in them, shulde declare the surfrings (that shulde come) unto Christ, and the glorie that shulde followe.

*Bishops' Bible*: . . Searching when or what time the spirit of Christ, which was in them, should signifie, *which spirit* testified before the passions that shuld happen unto Christ, and the glory that should follow after.

*Rheims Bible*: . . searching unto which or what maner of time the Spirit of Christ in them did signifie: foretelling those passions that are in Christ and the glories folowing ....

*A. V.*: . . . searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

*Bois's note*: unto what or what manner etc. the Spirit etc. had reference and the great glorie.

This note is significant for two reasons: it occurs at a verse which makes one of the clearest statements in the New Testament of the divine inspiration of Holy Scripture; but despite the clarity of the general tendency of the verse, the exact meaning is disputed among English translations. Indeed, the particular meaning is still disputed. e.g., "what *time* or what manner of time the Spirit . . . did point unto" (R.V.); "what person or time was indicated by the Spirit" (R.S.V.); "what was the time [Or, who was the person] and what the circumstances, to which the spirit . . . pointed" (N.E.B.). So the significance of the verse and the necessity of making some sort of particular meaning out of it explain the attention which it required of the revisers.

Nor is this note a trifle. It rejects the direct phrase of those translations to which the translators had been directed, "what time," and supplies in its place a suggestive phrase from the Rheims Bible, "what manner of time." Evidently with an eye still toward the Rheims Bible, the note rejects the redundant "when" of past translations for "unto what," a modification of "unto which" in the Rheims Bible. The note, then, sets up a distinct reading of a significant verse. And the distinction of the reading rests in the substitution of "what" for the "which" of the Rheims Bible and in the introduction of the predicate, "had reference." It is obligatory that the "which" of the Rheims Bible have "time" as its referent. Hence, the Rheims Bible describes two aspects of time: one, the mere time *when*; the other,

time as it appears in its cultural significations, though  
the latter interpretation



stretches the force of the Greek matter of no concern to the translators of Rheims, who were translating the Latin phrase, *quale tempus*. The reading suggested by Bois's note offers wider possibilities than the translation of Rheims. The word *what* may have reference to time, as does *which* in the Rheims; but unlike *which*, it may carry its own referencee.g., what circumstances, what persons. Since the word *reference* in the note carries the sense of relationship, the interpretation in which *what* carries its own referent rather than a reference to time becomes the obvious reading. Thus, the reading in Bois's note is a significant reading in the translation of this verse, since it introduces meanings which no previous English translation had made.

But the question at hand is how this note relates to the translation of this verse in the A.V. It would be useful to know whether the note suggests an alternative reading to that which the translators had sent to the revisers as represented by the text of the A.V., or whether the note represents the work of the translators, and the text of the A.V. the work of the revisers. Though to know this is impossible, it is obvious that finally the printed text of the A.V. was considered preferable to the reading of the note. Why it was preferable is open to speculation. Certainly, the text offers the same possibility of extension of meaning that the note offers, but the text is less overt. Indeed, so hidden is the possibility of the second reading that even good readers have missed it.<sup>27</sup>

A hesitation at radical departure from the old consensus may have determined the adoption of the reading in the text; or a sense that the old interpretation ought to be left open to those who preferred it may have made the revisers sensitive about insisting on a new and rigid meaning. Or hesitation at limiting the ambiguities of the Holy Ghost to their own phantasy may have deterred the revisers. The point is that the reading in the text is the occasion for the note and that the occasion is significant enough to have commanded the attention of the revisers.

The second suggestion for translation in the note, "and the great glorie," has a simple explanation. The Greek word for glory is plural in this verse. Several translators, both recent and past, have preferred to comprehend the glories collectively. Our translators evidently did. Someone among the revisers no doubt suggested that the force of the plural might be felt through the addition of the adjective *great*. The suggestion failed to gain approval.

1.12

*A. V.*: . . . that not unto themselves, but unto us they did minister the things, . . . with the Holy Ghost ....

*Bois's note*: that not for them selves but for us they took paines about those things etc. through the holy Ghost. Others. not for them selves, but unto us etc. so that there is transposition, "that not" [in the Greek text] for "not only" Andrew Downes.

27. E.g., see *Commentary on the Whole Bible*. edited by Charles John Ellicott (Grand Rapids: Zondervan, 1959), VIII, 392. "What, or what manner of time. If this be right, it must mean, 'what exact or approximate date.' But the simplest translation would be, *to whom, or what period, the Spirit of Christ in them was pointing*. This would give new significance to the sentence."



The changes in the text of the A.V. from earlier Protestant translations are slight. Where they read "should minister," this translation reads "did minister." Where they read "by the Holy Ghost," this translation reads "with the Holy Ghost." The direction which Bois's note intends in relation to the text is not clear. From the signification of the Greek words in the note, it seems likely that "only" has been dropped from the suggestion of "others" so that this reading should be "not only for themselves, but unto us." Then, the chief bent of the note would be to contrast two possible readings for the conjunction. Further, the note proposes slight alterations of the diction. It seems natural, for instance, that the preposition *with*, in the text of the A.V., should have struck the eye of a reviser, since only this translation among the English versions which the translators were authorized to consult uses that preposition here and since this use introduces ambiguities which the other translations do not permit. However, the translators of the A.V. were tolerant of ambiguity. Indeed, ambiguity may have furnished the strongest support in recommending finally the reading of the preposition *with* in this text.

The Protestant translations had uniformly translated the phrase as a phrase of means: those who have preached these things in the Gospels have preached by means of the Holy Ghost. The Greek dative here may express means, and in this Greek construction persons may be

regarded as comitative or instrumental. Latin grammar distinguishes the instrument, the agent, and the person through whom an action is accomplished. In the verse at hand, the Vulgate fails to commit the phrase to any one of the three Latin possibilities. Since the Greek has constructions of agent, it would be bold to express Greek instrument by Latin agent. Certainly it would be wrong in Latin to treat the Holy Ghost, a person, as an instrument. The Vulgate settles this difficulty by translating the instrumental as an ablative absolute, and the Rheims version follows this construction with a nominative absolute, "the holy Ghost being sent from heaven," which may express time, agency, or accompaniment.

The revisers, feeling perhaps at this point the force of Latinate distinctions, rejected mere instrument, *by*, outright. The remaining choice was one between person through whom i.e., the *through* of Bois's note or the more ambiguous *with*, which, when it modifies the predicate, may signify agency or accompaniment. The preposition *with* introduces a third possibility by modification of the noun *gospel* as an accompaniment i.e., they preached the Gospel and the Holy Ghost. The revisers finally settled upon the most ambiguous of the possibilities, *with*. The choice has failed to influence later translators: R.V., *by*; R.S.V., *through*; Phillips, *by*; N.E.B., *through*.

It may be well at this point to review the reason that these notes speak on small matters, such as this preposition, and yet remain silent on large matters, such

as the proper translation of *hypostasis* in the Epistle to the Hebrews, 1.3.

The fanciful selection empha-

sizes that these are the notes of the revisers, and not of the translators; and it points to yet another consideration: no doubt the company of revisers were unanimous in their agreement with the company of the translators that, at Hebrews 1.3, *person* rather than *substance* is the proper translation for *hypostasis*. At many points in the text of the A.V., it is fruitful to consider the meaning of the revisers' silence.

1.13

*Bois's note:* for the grace, or the joy.

1.13

*Tyndale:* . . . and trust perfectly on the grace that is brought unto you, by the declarynge of Jesus Christ . . . .

*Geneva Bible:* . . . and trust perfectly on the grace that is broght unto you, by the revelacion of Jesus Christ . . . .

*A. V.:* . . . and hope to the end for the grace that is *to be* brought unto you at the revelation of Jesus Christ . . . .

*Bois's note:* "Perfectly," i.e. "to the end." "Is brought," i.e.

*deferendam* [is to be brought]. as "of things which are hoped for,"

*sperandarum* [of things to be hoped for]: Heb. 11.1.

It seems certain that the text of this clause in the A.V. is the work of the revisers and that the note offers the evidence which supports the revision. The revision affects two parts of the sentence. The first change, the substitution of "to the end" for "perfectly," must have occasioned some disagreement, for the reading "perfectly," appears in the margin of the A.V. The note offers, in explanation of the rejection of "perfectly" as the translation for the Greek participle in the text, a prepositional phrase in Greek which means "to the end."

The note defines the Greek adverb by this prepositional phrase, and indeed the prepositional phrase may stand in place of the adverb. e.g., see Polybius 1. 20. 7., *εις τέλος ἀβλαβῆ*, "unharméd to the end" or "perfectly unharméd."

The second revision of this clause depends upon the first. Previous translators had given the clause a present object, present grace which may be had through perfect trust in the revelation of Jesus Christ; our revisers have given the clause a future object, the grace that is to be brought unto the Christian at the revelation of Jesus Christ, either at the Second Coming or at the Christian's death. This explains why at least one reviser suggested that "joy" be substituted for "grace": the Christian does not have to wait until the end for grace.<sup>28</sup> The bold shift of the participle into a future sense the note explains by analogy. At Hebrews 11.1, a Greek participle, in form like the participle in this verse, is rendered in the Vulgate by *sperandarum*, "to be hoped for." On the strength of this analogy, the revisers have supplied a Latin word in the text of St. Peter's clause, *deferendam*, "to be brought," though the Vulgate reads at this point *quae offertur*, a reading which required the revisers to search out an analogue.

The changes in this translation from earlier translations are, then, radical and alter the general bent of the meaning which all earlier translations had held.

1.20

*Tyndale*: . . . which was ordeyned before

28. For the difficulty which this idea has given commentators, see Ellicott, *op. cit.*, p. 394. "Not exactly 'hope *for* the grace,' . . . Here,



therefore, it is, 'confidently hope (for salvation, glory, &c.) on the strength of the grace.'"

the worlde was made: but was declared in the last tymes for youre sakes . . . .

*Great Bible:* . . . which was ordeyned before hande, even before the worlde was made: but was declared in the last tymes for your sakes . . . .

*Geneva Bible:* Which was ordeined before the fundacion of the worlde, but was declared in the last tymes for your sakes . . . .

*Bishops' Bible:* Which was ordeined beforehand, even before the world was made, but was declared in the last time for your sakes . .

..

*Rheims Bible:* foreknowen in deede before the constitution of the world, but manifested in the last tymes for you . . . .

*A. V.:* . . . who verily was foreordained before the foundation of the world, but was manifest in *these* last tymes for you . . . .

*Bois's note:* *praesciti* [to learn beforehand, to ordain beforehand], Beza, from *scisco* [to accept, assent to, ordain], not from *scio* [to know]. Ausonius, *Faelicem scivi* [I have counted him happy]. . . .

In the course of its translation, this verse has been much revised. Indeed, its appearance in the A.V. is like no earlier version. The A.V. shows most markedly here the influence of the Rheims Bible, from which it adopts the verb in composition, the reference of the adverbial modifier to the predicate, the verb *manifest*, and the prepositional phrase *for you*. From this heavy borrowing and from the note, it seems likely that the translators had borrowed also from the Rheims Bible the word *foreknow*. If that be not the case, then one of the revisers wanted to substitute *foreknow* in place of *foreordain*. Whatever the exact circumstances, there was occasion to discuss the merits of each word for this text. The note records the case against *foreknow* which the revisers

rejected in favor of *foreordain*. The arguments against *foreknow* rest on Beza's authority.<sup>29</sup> While Beza had adopted, in his Latin version, the reading from the Vulgate, *praecogniti*, he had dissented from the mere sense of *foreknow* in a learned gloss. Among the arguments of Beza's gloss is the argument from etymology which Bois's note points out. In the course of this argument, Beza refers to Romans 8.29, where the Vulgate translates the very Greek word which occurs in this verse by *praescivit*. Some one of the revisers recalled a passage from Ausonius where the use supported Beza's view of the Latin root. Upon this evidence, the revisers adopted *foreordained*, the reading which Beza had held, *praeordinati*. The crux remains a crux e.g., *foreknown* (R.V.), *destined* (R.S.V.), *predestined* (N.E.B.).

1.23

*Tyndale*: . . . by the worde of God which lyveth and lasteth for ever.

*Geneva Bible*: . . . by the worde of God, who liveth and endureth for ever.

*Rheims Bible*: . . . by the word of God who liveth and remaineth for ever.

*A. V.*: . . . by the word of God, which liveth and abideth for ever.

*Bois's note*: The participles "living" and "abiding" seem to be referred rather to "word" than to "God," because of that which follows in the last verse.

The Greek has an ambiguity in this verse which requires a resolution. The preposition which governs "word" asks here the genitive case, and the word *God* is in the genitive case. Therefore, the two participles in the genitive case may modify ei-

29. Theodore Beza, *Iesu Christi Domini Nostri Novum Testamentum* ... ([Geneva], sumptibus Haered. E. Vignon, 1598).

ther noun. The Vulgate, the Geneva, and the Rheims Bible refer the participles to "God." Tyndale, the Great, and the Bishops' Bibles refer the participles to "word." Either the translators or some reviser had thrust the question upon the company of review, which resolved the ambiguity by argument from the context.

## 2.2

*Tyndale*: . . . which is with out corrupcion . . .

*Great Bible*: . . . which is without disceate . . .

*Geneva Bible*: . . . the syncere milke . . .

*Bishops' Bible*: . . . which is without deceit . . .

*Rheims Bible*: . . . without guile . . .

*A.V.*: . . . the sincere milk . . .

*Bois's note*: "Pure" i.e. "not having been adulterated," not Sophisticated.

One of the problems which faces a translator at this verse is that "without guile" translates the same Greek word, but with the addition of alpha privative, that "guile" translates in the first verse. The translators of the Rheims Bible marked the echo, but their qualification is, to say the least, odd, when one ponders "guile" as a quality of milk. "Deceit" is equally odd, and "corruption" is inexact. Our revisers chose to translate, with the Geneva Bible, "sincere," and they have intended a meaning for that word which is now archaic: "unadulterated." But this meaning needs support. The word for "guile" in the Greek had originally meant a bait for fish. To oppose bait to "unadulterated" requires a fanciful leap. Therefore, the revisers listed a Greek verb

which is on the same root as the noun and defined the Greek word accurately by "not sophisticated," which, though a rare usage now, means "not adulterated." It is important to observe that "not sophisticated" is a translation of the Greek phrase in the notes, not a proposal for the translation of the word in the text. Dainty as it may be, the revisers sacrificed the echo of the Greek, but they troubled themselves to point out that their interpretation is accurate.

2.3.

*Tyndale*: Yf so be that ye have tasted how pleasaunt the lorde is . .

.

*Great Bible*: If so be that ye have tasted, how gracious the Lorde is

...

*Geneva Bible*: If so be that ye have tasted how bountifull the Lord (is.)

*Bishops' Bible*: If so be that ye have tasted how gracious the Lord is . . .

*Rheims Bible*: if yet you have tasted that our Lord is sweete.

*A. V.*: . . . if so be ye have tasted that the Lord *is* gracious.

*Bois's note*: or, how gratious the Lord is A.D.

This note marks a preference expressed by Andrew Downes, a man who had a reputation for wide and deep learning. He had, as well, the rare and priceless virtue of conviction of mind, as Bois reveals in the note at I Cor. 10.11, describing Andrew Downes's exerting himself beyond measure "sharply and violently" for the interpretation of Augustine.

It is remarkable that the question Downes raised at this point should have been a question of syntax. The obvious problem is the translation of the Greek word for "useful, good, merciful, bountiful, kind," by *gracious*.

Certainly the Geneva Bible had come closest of all previous texts to the strict sense of

the word. Indeed, the translators of the A.V. had corrected the matter in translating Psalm 34.8, the verse which St. Peter echoes here. The Psalter in The Book of Common Prayer reads, "O taste and see how gracious the Lord is";<sup>30</sup> in the A.V., the Psalm reads, "O taste and see that the Lord *is* good."<sup>31</sup> But the revisers appear to have been unanimous in agreeing that the word *gracious* is, in this text, both fit and commodious.

The syntax to which Andrew Downes took exception is natural and is closer to the Greek than the syntax which he supported. Two reasons suggest themselves for his support: either the clause seemed more euphonious to his ear, more commodious to his mind than that which his colleagues supported; or the clause, he reasoned, was fixed in the parishioner's ear by way of the Psalter and would remind the reader that St. Peter was quoting from the Psalms.

## 2.5.

*Tyndale*: . . . and ye as lyvyng stones, are made a spretuall housse

. . .

*Geneva Bible*: And ye as livelie stones, be made a spirituall house .

..

*Bishops' Bible*: And ye as lively stones, be you made a spirituall house . . .

*Rheims Bible*: . . . be ye also your selves superedified as it were living stones . . .

*A. V.*: . . . ye also, as lively stones, are built *up* a spiritual house . . .

*Bois's note*: "Be built up, or, ye are built up"; Beza and Andrew Downes accept it "imperatively"; others, "finitely."

The ambiguity here is grammatical. The form of the



Greek verb requires a choice of either one of two moods for the verb. The choice must be made, and it is a choice which no amount of learning will completely edify. Some scholars have worked toward establishing a certainty in scholarly wayse.g., by an examination of the general tone of the epistle. In the note, the notation *others* seems to refer to other members of the company of review and seems to set them apart from Andrew Downes, who dissented from their choice. Bois records that Beza in the annotations to his textthe notes leave no doubt that Beza's 1598 edition of the Greek New Testament lay before the revisersholds to the position which Andrew Downes had supported. The text of the A.V. follows the opinion of the majority of the revisers. The alternate reading appears in the margin.

## 2.6

*Tyndale*: . . . shall not be a shamed.

*Great Bible*: . . . shall not be confounded.

*Geneva Bible*: . . . shal not be ashamed.

*Bishops' Bible*: . . . shall in no wise be confounded.

*Rhéims Bible*: . . . shal not be confounded.

*A. V.*: . . . shall not be confounded.

*Bois's note*: shall not be put to shame, shall not be disappointed.

The margin of the text of the A.V. cites Isaiah 28.16, the verse which St. Peter quotes here. At this point, perhaps the restatement of an old fact may be timely: these notes describe the transactions of the revisers. While the margin of the text shows the scriptural citation, the note does not mention it. On the other hand, the margin of the A.V., at 3.14, cites Isaiah 8:12, 13; and Bois's note reads, at that verse,

30. *The Book of Common Prayer* (London: B. Norton and J. Bill, 1627), sig. E 7v.

31. *The Holy Bible* (London: Robert Barker, 1612), sig. L1 3v.

"Vide Esai. 8.12." In the first case, no doubt, the company of translators had made the citation in the margin of their manuscript. In the second case, the company of revisers were adding a citation at a point where the translators had made no citation.

"Ashamed" and "confounded" translate the phrase which appears in Isaiah as "shall not make haste," a phrase which itself probably echoes the "hasty fruit" (Isaiah 28.4). The verse in Isaiah contrasts a foundation of stone with a fleeing army. The idea of haste adds the image of violence to the image of flight. The revisers chose for the text *confounded*, a word which suggests a rout, violence, and flight, connotations which neither "shamed" nor "ashamed" necessarily bear. By a leap of fancy, *confounded* may suggest "spoil" and, hence, the "hasty fruit." Though "ashamed" and "confounded" are distincte.g., see Isa. 1.29"confounded" carries, in addition to its meaning of utterly routing and destroying, the more abstract meaning of putting to shame.

The question before the revisers was which of two, or possibly three, words to adopt. Bois's note may offer two alternate suggestions which had strong support amongst the revisers; or it may offer an explanation of "confounded," pointing out that, in effect, "confounded" carries the meanings of "put to shame" and "disappointed," in addition to its meaning of "routed," for the Greek does support the sense of "to put to shame" rather than the sense of "to rout." To be sure,

"shall not be put to shame" is such a natural translation at this point that it has had wide approbation among modern translations: R.V., R.S.V., N.E.B., Phillips.

2.7

*Tyndale*: . . . he is precious . . .

*Geneva Bible*: . . . it is precious . . .

*Rheims Bible*: . . . honour . . .

*A. V.*: . . . he is precious . . .

*Margin of the A. V.*: Or, he is an honour.

*Bois's note*: or, he is of price. "Honour, worth, price," *pretium*.

"price." A. D.

The Greek of this phrase is elliptic enough to permit as referent the stone, our Lord, or the believers. Hence, at this phrase, a translator must use his wits. In addition to the difficulty of reference, the Greek word which St. Peter uses here may mean either *honor* accorded to persons or *price* of things; and an adjective built on this stem may mean *honored* of men and *prized* of things. The revisers were unanimous in rejecting the proposition that the noun be made to refer to the stone only. By choosing *precious* and inserting the pronoun *he*, the revisers joined two of the referents i.e., "He is precious as a chief corner stone." They agreed, and most likely with the translators, that both senses of the word required recognition and, therefore, displayed the alternate reading, which has only our Lord as referent, in the margin. Even though *precious* is a derivative of *pretium*, the Latin word which Andrew Downes offered as a translation for the Greek word of the text, Downes also offered an alternate. There are at least two possible grounds for his objection. In verses 4 and 6, the stone is

described as precious. While the Greek word of those verses is akin to the Greek

word of this verse, it is a different word and a different part of speech. Perhaps Andrew Downes felt that a like word to these words in such close proximity might be misleading. And he may have thought that the proximity of *precious* in verses 4 and 6 would confuse and limit the reference. Or it is remotely possible that he considered that the pejorative sense of the word, "fastidious," might be damaging. His objection failed.

2.9

*Tyndale*: . . . that ye shuld shewe the vertues of him . . .

*Bishops' Bible*: . . . that yee should shew foorth the vertues of him .

..

*Rheims Bible*: . . . that you may declare his vertues . . .

*A. V.*: . . . that ye should shew forth the praises. .

*Margin of the A. V.*: Or, vertues.

*Bois's note*: "Virtues," *laudes*, "praises," A. D. from Pindar.

The text of the A.V. was the first text among those which follow Tyndale to depart in this verse from the word *virtues*. Indeed, the history of its use stretches into the past beyond Tyndale, for Wyclif had used that word. But once the A.V. had shattered the unanimity, translators ever afterward proved restless over the translation: "excellencies" (R.V.), "wonderful deeds" (R.S.V.), "triumphs" (N.E.B.); "goodness" (Phillips). Andrew Downes's proposal remains formidable for two reasons: the first is that *praises* fits with the Greek verb which governs it, since that verb suggests letting something out which one has within oneself, as a secret; the second is that *praises* echoes the verse to which this

verse refers, Isaiah 43.21: "This people have I formed for my selfe, they shall shew forth my praise."<sup>32</sup> For the defense of this sound reading, Downes, the brilliant Greek scholar from Cambridge, turned to his knowledge of the Greek poets. It is revealing that the revisers should have required strong evidence for the rejection of a unanimous tradition and that, when confronted with the evidence, they should have adopted such a propitious reading.

2.13

*Tyndale*: . . . unto the kynge as unto the chefe heed . . .

*Geneva Bible*: . . . unto the King, as unto the superiour . . .

*Bishops' Bible*: . . . unto the king, as having the preeminence.

*Rheims Bible*: . . . to the king, as excelling . . .

*A. V.*: . . . to the king, as supreme . . .

*Bois's note*: as to the highest, to the soveraigne. Soveraigne, i.e. the French word for *summus*, *supremus*.

This note exhibits the revisers' uncertainty of mind over the translation of a word which had occasioned disagreement amongst earlier translators and had found our translators making a fresh try. The disagreement is strange in that this very Greek word occurs at Romans 13.1, and there translators had rendered it, singularly, as "higher." The reference there is plural and general. The reference here is singular and particular. It is to the Roman emperor. The note offers alternatives to "supreme," which may have appeared to some reviser as open to confusion with the powers which that word sig-

32. *Ibid.*, sig. Ss 7v.

nified in association with the English sovereign, powers both temporal and spiritual. St. Peter refers only to temporal powers. But the association may offer the very reason that the translators and revisers adopted this reading rather than the alternative readings which the note offers. The emperor is called a king in the translation, not an emperor. It seems natural, then, that the revisers should have chosen a word which suggests the powers of the English sovereign as an approximation, not a strict analogue, of the powers of the Roman emperor. Sovereign, of course, refers to the person rather than to the powers of the king.

This text offers a contrast with verse 9 in exhibiting the type of limits which the translators set on placing alternate readings in the margins. There, the Greek word has clearly diverse significations; here, the Greek word is single in its signification, whereas the translators are of diverse minds as to which is the proper English word for rendering the Greek word in this context. There, the alternate meaning appears in the margin. Here, the margin is silent.

2.24

*Tyndale*: . . . which his awne selfe bare oure synnes in his body on the tree, that we shulde be delyvered from synne and shuld live in ryghtwesnes. By whose stripes ye were healed.

*A. V.*: . . . who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

*Bois's note*: caried up our sins to the tree. D. Harmer, and A. D.



"by the bruise," i.e. *verberibus*, "by stripes." what precedes is understood, in fact, from what follows.

Earlier translations had viewed with unanimity the three points which the revisers raised. The marginal note, "Or, to," in the *A. V.* at the phrase "on the tree" is the first major dissent to any part of the text in the course of Protestant translations from Tyndale. The first two points raised by Andrew Downes and Dr. Harmer, Warden of St. Mary's College and sometime Regius Professor Of Greek at New College, are points which make exact the rendering of the Greek, for "caried up our sins to the tree" is exact, whereas "bare our sins on the tree" takes a liberal view of the Greek. No doubt, to any of their colleagues who objected that "bare" established the proper echo to Isaiah 53, these scholars would have pointed out the phrase "carried our sorrows," which is side by side with "borne our griefs." But there is the emphatic "he bare the sin of many." Certainly, the majority of the revisers rejected the emendation on the grounds of this echo and of the unanimity of the earlier translations. Bois has revealed his respect for unanimity of interpretation in his note on Apocalypse 13.8: "I do not believe it prudent to institute anew something in a matter so commonplace and spread abroad." The second point of Greek being indisputable, the revisers could but yield to a marginal reading. The third point appears to have found the revisers agreed but compelled to explain their agreement. A Greek singular, "bruise," is rendered by an English plural, "stripes." The

word echoes its analogue at Isaiah 53.5. The explanation is that what precedes the bruise is indeed under-

stood from the bruise, just as, in fact, the word *stripe* is understood as a lash of a whip, from the discolored stripe which follows the blow. Most likely, the occasion of the note comes from the translators' substitution of some such word as *wounds*, which the translators of the R.S.V. and N.E.B. have preferred, and the revisers' restoration of *stripes* with an explanation of that restoration.

## 3.4

*Tyndale*: . . . but let the hyd man of the herte be uncorrupt, with a meke and quyet sprete . . .

*Great Bible*: . . . but let the hyd man which is in the herte, be without all corrupcion, so that the sprete be at rest and quyete . . .

*Geneva Bible*: But let the hid man of the heart be uncorrupt, with a meke and quiet spirit . . .

*Bishops' Bible*: . . . But let the hid man, *which is* in the heart, be without all corruption, of a meeke and quiet spirit . . .

*Rheims Bible*: . . . but the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modest spirit . . .

*A. V.*: . . . but *let it be* the hidden man of the heart, in *that which is* not corruptible, *even the ornament* of a meek and quiet spirit . . .

*Bois's note*: or, in the purity of a meek and quiet spirit, or, decked with the incorruptible ornaments of a meek.

The variety of attempts at translating this verse into English shows the difficulty of fitting the cryptic Greek of this passage into agreeable English words. The influence of the interpretation in the text of the A.V. on subsequent English translations testifies to the merit of that solution. Whether the wording be the work of the translators or the revisers, it is impossible to know; but from Bois's note, it is clear that the revisers busied

themselves with the verse. The verse of the text may be the work of the translators, and the alternate readings of the note may represent certain disagreements of particular revisers with that text. Or the text itself may be the work of a majority of the revisers. At any rate, the note has as subject the text of the A.V., and it cannot have as subject any past translations of the verse.

### 3.6

*Tyndale*: . . . whose doughters ye are as longe as ye do well, not beyng afraid of every shadowe.

*Great Bible*: . . . whose daughters ye are, as longe as ye do well, and are not afraid for anye terrour.

*Geneva Bible*: . . . whose daughters ye are, while ye do wel, not being afraid of anie terrour[.]

*Bishops' Bible*: . . . whose daughters ye are as long as ye do well, and are not afraid for any terror.

*Rheims Bible*: . . . whose daughters you are, doing wel, and not fearing any perturbation.

*A. V.*: . . . whose daughters ye are, as long as ye do well, and are not afraid *with* any amazement.

*Bois's note*: "not being afraid" etc. i.e. as long as you are not hindered with terror from unfaithful husbands or from another source, that you do not continue in well-doing.

Others. as long as you are not stupefied by those feminine ornaments, which are commonly held precious. A. D. as long as struck with terror you are not amazed.

The translation of this verse in the A.V. follows no earlier English translation, and no subsequent English translation has been influenced by it. The text is undoubtedly the work of the revisers, for Bois's note traces out the genesis of the reading. The Greek leaves unclear what is the

source of the daughters' fear. Actually, the Greek word which had been rendered by "terror" means any "vehement emotion or excitement." Most likely, the translators had, in their text, repeated "terror" or some synonym of it from earlier translations. But the revisers, as have most commentators, worried over the object of the terror. Some of the committee looked forward and found the object of terror to be unbelieving husbands. Some found it to be a source occasioned by the daughters themselves. Others looked backward and found the object to be the feminine ornaments which are commonly held precious. If the latter be the object, *terror* is the wrong word. The trick for the revisers was to find a single word of which any one of the three sources might be the object. Andrew Downes supplied that word in *amazement*. The translation is ingenious.

## 3.7

*Tyndale*: . . . gevinge honoure unto the wyfe . . . that youre prayers be not let.

*Great Bible*: . . . that youre prayers be not hyndred.

*Geneva Bible*: . . . giving honour unto the woman . . . that your prayers be not interrupted.

*Rheims Bible*: . . . as unto the weaker feminine vessel . . . that your praiers be not hindered.

*A. V.*: . . . giving honour unto the wife . . . that your prayers be not hindered.

*Bois's note*: "of or belonging to women," supply "class" or "sex." hindred, or, interrupted. [Then follow two Greek words which are alike save for one letter; one means "interrupted," the other, "hindered."]

The revisers dealt here with two disputed points of this text. The first offers room for dispute because there is in the Greek text an adjective without a substantive for it to modify. The Rheims Bible reached back with the adjective to the neuter substantive, *vessel*. The note supplies two possible substantives for the adjective, and offers an objection to the word of the text of the A.V., *wife*. The translation in the Geneva Bible, *woman*, satisfies the suggestion of the note, and it is possible that Bois's note is made in support of that reading. Later translators have had difficulty with rendering the verse, as had our translators. The committees who produced the R.V. and the R.S.V., for example, settled the matter by supplying "your wives" in a prior part of the verse where our translators had supplied "them," and by reading "woman" where ours had read "wife."

The second point offers room for dispute because there is a crux in the text. Bois's note is cryptic. There is no way to judge upon what authority the revisers chose the reading which has since been established as the better reading. However, the note does confirm the revisers' interest in the problems of the Greek text.

3.9

*Tyndale*: . . . rebuke for rebuke . . .

*Rheims Bible*: . . . curse for curse . . .

*A. V.*: . . . railing for railing . . .

*Bois's note*: "railing," or taunt for taunt.

With the word *railing*, the text of the A.V. rejects "rebuke," which had been the rendering in every text which the translators of the A.V. had been

commissioned to follow. Since the translation of the word is a radical departure, the revisers have left a

record of the grounds for the rejection. The note begins with the Greek word under discussion. From this, one may surmise that the rejection rested upon the definition of the Greek word, which, as a matter of fact, may mean "rebuke." But its general signification is "railing," and with that signification, later translators of this text have agreed: "reviling" (R.V. and R.S.V.), "abuse" (N.E.B.), "insult" (Phillips). The note confirms the unanimity of the revisers as to St. Peter's intention of the general aspect of the Greek word in this text.

3.14

*Tyndale:* Ye and feare not though they seme terrible to you, nether be troubled . . .

*Great Bible:* Be not ye afrayed for anye terroure of them, nether be ye troubled . . .

*Geneva Bible:* Yea, feare not their feare, nether be troubled.

*Bishops' Bible:* . . . be not ye afrayd for any terror of them, neither be ye troubled . . .

*Rheims Bible:* And the feare of them feare ye not, and be not troubled.

*A. V.:* . . . and be not afraid of their terror, neither be troubled . . .

*Bois's note:* or, and feare not their feare, nor be troubled.

*Others.* and be not afraid for their feare etc. See, Isaiah 8.12.

Translators have disputed the meaning of this text, and even those who have agreed on the meaning have found themselves in disagreement as to the proper way of putting that meaning. Indeed, Bois's note reveals at least two of the revisers with two proposals which they have preferred above the text of the A.V. Both alternatives offer the same construction as to the meaning of the



text: "Do not fear with the type of fear which has led certain Christians to abandon their faith." And this construction is the most natural way of reading the text of the A.V.<sup>33</sup> The other interpretation exhibits itself clearly in Tyndale's translation: "Do not fear persecutors."

No doubt, behind the general disagreement over the words of the text lie such rhetorical considerations as the proper collocation of sounds or the proper subordination of this idea to the idea of sanctification which begins the next verse. However, the reference to Isaiah 8.12, in the note, discloses a reason for the objection on the part of certain revisers to the text of the A.V. Their readings echo the verse from Isaiah which reads, "... neither feare ye their feare, nor be afraid."<sup>34</sup> Not only do the general proposals of the alternatives show that the objectors had in mind that the translation should echo Isaiah in this verse: there is a detail which betrays the purpose of the objectors. Where past translations and the A.V. read "neither be troubled," these revisers, with an eye to Isaiah's phrase, "nor be afraid," have proposed "nor be troubled." The Greek itself sheds no light on the question at hand, and therefore the note does not give the Greek for the passage.

3.18

*Tyndale*: . . . and was kylled, as pertayninge to the flesshe: but was quyckened in the sprete.

*Geneva Bible*: . . . and was put to death

33. See Ellicott, *op. cit.*, p. 418.

34. *The Holy Bible*, sig. Rr 2r.

concerning the flesh, but was quickened in the spirit.

*Rheims Bible*: . . . mortified certes in flesh, but quickened in spirit.

*A. V.*: . . . being put to death in the flesh, but quickened by the Spirit . . .

*Bois's note*: or, who was indeed put to death according to the flesh, but quickned according to the spirit.

The translators of the A.V. made two alterations in their wording from the interpretation which they had received from earlier versions. In introducing the preposition *by*, and in capitalizing *Spirit*, the translators of the A.V. referred the phrase to the Resurrection. They may have worded their solution in this way to avoid a popular but heretical view of the day which held that the flesh referred to Christ's human nature and the spirit to Christ's divine nature. The text of the A.V. precludes the possibility of one's falling into this error. The note suggests that certain revisers objected to such a severe limitation of the meaning. The alternative permits an ambiguous reading of the text: "according to" extends the reference, so that one reads, "to the degree that the transformation of the flesh and spirit at death is effected." Such a reading maintains the balanced structure of the Greek but prevents the heretical interpretation of the flesh as Christ's human nature and the spirit as Christ's divine nature.

3.21

*Tyndale*: . . . but in that a good conscience consenteth to God . . .

*Geneva Bible*: . . . but in that a good conscience maketh request to God . . .

*Rheims Bible*: . . . but the examination of a good conscience

toward God . . .

*A. V.*: . . . but the answer of a good conscience toward God . . .

*Bois's note*: The soul is not sanctified in the washing, but in the vow. Tertullian, *eperôtêma*, *sponsio*, "a solemn promise," *responsio*, "an answer," *homologia*, "an agreement, assent." see the interpretation of Erasmus.

In Ellicott's *Commentary on the Whole Bible*, the Rev. A. J. Mason calls this passage

An expression which has caused almost as much difficulty as any in the New Testament. The difficulty lay especially in two points: first, that the context was so involved as to give little indication what to *expect*; secondly, that the Greek word (*eperôtêma*) which is here rendered "answer" is so seldom found, and might easily take such various shades of meaning.... we may at once reject the translation "answer," for it could only mean an "answer" in that sense in which "question" and "answer" are identical, both of them being "the thing asked," the subject matter of both being the same; but so cumbersome a sense is not in keeping here.<sup>35</sup>

The difficulty of the thought in the passage is reflected in the latitude with which English translators have rendered it. The text of the A.V. is not alone in offering a unique translation most likely the work of the revisers, the note supplying a sensible explanation for an interpretation which has puzzled shrewd commentators. The revisers had intended that the reader understand, by the answer, the baptismal vow; and certainly the meaning is clear, once it has been pointed out. The subject of the verse is baptism, which "doth also now save us." The soul is not saved by "the putting away of the filth of the

35. Ellicott, *op. cit.*, p. 422.

flesh." *Answer*, then, is obliged to refer to the baptismal VOW.

These notes frequently warn the reader that obscure passages may be clarified by one's reading with theological precision. At II Cor. 9.13, there occurs a note which explains, upon the very grounds that this note from St. Peter's Epistle rests on, the enigmatic translation in the A.V., "for your professed subjection unto the gospel of Christ." Tyndale had translated, "the obedience of youre professinge"; the Great Bible, "the obedience of youre consentynge"; the Geneva Bible, "your voluntarie submission"; the Rheims Bible, "the obedience of your confession." Andrew Downes had warned his colleagues, writes Bois, that the Greek word which they rendered as *professed* could be accepted here as the vow in baptism. The very Rev. E. H. Plumptre, writing on this verse in Ellicott's *Commentary*, charges that "the English version makes the not unfrequent mistake of merging the genitive in a somewhat weak adjective" (VII, 396). The charge is just. However, once the reader comprehends the exact signification of the rendering, the translation of the A.V. is seen to be strong and brilliant, rather than weakindeed, the strongest of the translations exhibited here.

#### 4.1

*Tyndale*: . . . with the same mynde: for he which suffereth in the flesshe, ceasith from synne. . . .

*Geneva Bible*: . . . with the same minde, (which is) that he which hath suffred in the flesh, hath ceased from sinne. . . .

*Rheims Bible*: . . . with the same cogitation. because he that hath suffered in the flesh, hath ceased from sinnes. . . .

*A. V.*: . . . with the same mind: for he that hath suffered in the flesh hath ceased from sin. . . .

*Bois's note*: the same mind, [to wit,] that he that hath suffered etc.

The question in translation at this point is whether the conjunction introduces a causal clause or an indirect quotation. And the view which one takes of the grammar depends upon whether *mind* is taken as a general intent, which will call for a causal clause, or a specific thought, which will call for an indirect quotation. Of the earlier translations, only the Geneva Bible had interpreted the clause as an indirect quotation. The text of the A.V. translates the clause as causal; the note translates the clause as an indirect quotation. Either the revisers removed the clause which the translators had placed in the text and made record of the removed clause in the note, or a minority of the revisers offered this interpretation as an alternative to that of the translators and, feeling that the alternative had merit, made record of it in the notes.

One detail of this note is particularly useful to strengthen the argument that the text of the A.V. is the object of Bois's notes: Tyndale, the Great Bible, the Geneva Bible, and the Bishops' Bible all agree in reading *which* for the relative pronoun that introduces the clause which the Rheims Bible and the A.V. read by "that hath suffered." Bois's note reads, "that hath suffered." Since the object of these notes is not the

Rheims Bible, the evidence is strong that this note concerns at this point the translation of the text of the A.V.

## 4.3

*Tyndale*: For it is sufficient for us that we have spent the tyme that is past of the lyfe . . .

*Rheims Bible*: For the time past sufficeth . . .

*A. V.*: For the time past of *our* life may suffice us . . .

*Bois's note*: Others. For it is sufficient for us, that in the time.

The Greek text for this clause has two cruces; the Greek which is translated in the text of the A.V. by "*our* life" and "us" is missing in the best manuscripts. However, the Greek does occur in Beza's text of 1598, and the revisers accepted that text as sound at this point. The alternative reading in Bois's note is not, then, based upon discrepancies of texts; nor does it appear to rest upon differences of theological interpretation. The chief point of contention seems to be which way is better for stating the idea. It is obvious that either the translators or the revisers gave close attention to this clause, for the texts of Tyndale, the Great Bible, the Geneva Bible, and the Bishops' Bible had been uniform in rendering the clause. The rejection of such unanimity supplies a natural explanation for the proposal of an alternative reading. The alternative reading frames itself on past translations, but it takes a minor turn away from past readings. This minor turn is useful in establishing the identity of the abbreviation "Al.," which is frequent in the notes. The abbreviation may refer to other

translations or to others who are present. Here it cannot refer to other translations. It must, therefore, refer to other revisers who are present. From this, it is possible to infer that this text of the A.V. is either the work of the translators or the work of a majority of the revisers.

#### 4.4

*Tyndale*: And it semeth to them a straunge thinge . . .

*Great Bible*: And it semeth to them an inconvenient thyng . . .

*Geneva Bible*: Wherein it semeth to them strange . . .

*Rheims Bible*: Wherein they marvel . . .

*A. V.*: . . . wherein they think it strange . . .

Bois's note: "They are astonished, puzzled," i.e. "they feel strange." Greek Scholia, "they wonder, marvel," correctly. see verse 12.

Here again, the reworking of the style of a clause reveals that either the translators or the revisers gave particular attention to this text. And Bois's note defends the subtle shift which the text of the A.V. has given to the interpretation of the clause a shift transferring the emphasis of the strangeness from the act itself, the Christian's withdrawal from the excess of riot, to the mind of the observer. The translators of the Rheims Bible had interpreted the clause in such a manner. The Greek verb under question works to its meaning of feeling strange from the idea of receiving a guest, a stranger to the household. In the latter sense, the strangeness does adhere to the object, not to the mind of the host. The note exhibits three reasons that the emphasis in this text should rest



in the mind of the observer. First, Bois has equated the word with another Greek word which limits the strangeness to the feeling of the sufferer. Second, he has noted that the gloss on this word in the Greek Scholia is a word which interprets the idea subjectively. This interpretation, Bois has certified, is correct. Third, he has pointed to verse 12 of this chapter where the same word occurs and where Tyndale, the Great Bible, the Geneva Bible, and the Bishops' Bible all had rendered the word with a subjective emphasis.

4.9

*Tyndale:* Be ye herberours one to another, and that with out grudginge.

*Rheims Bible:* Using hospitalitie one toward an other without murmuring.

*A. V.:* Use hospitality one to another without grudging.

*Bois's note:* or, be friendly in enterteining one another.

This translation in the A.V. joins the first part of the sentence from the Rheims Bible to the final phrase of the Protestant translations. The note offers an alternate rendering of the sentence.

There is no point of Greek or of theology at stake. The preference may be one of style, only; or those who supported the translation of the text may have sought out an echo to Romans 12.13, I Timothy 3.2, and Titus 1.8, where the word *hospitality* translates the Greek idea of this verse. Those who supported the alternate rendering may have sought an echo to Heb. 13.2; or they may simply have devised a convenient sentence which

held to the form from the earlier translations but dropped the archaic word *harborers*.

Whatever the ground for disagreement, the translation of this verse in the A.V. rejects a translation which had had the unanimous approval of the Protestant translations. It is clear, then, that the verse engaged the attention of the translators or of the revisers and that the alternate rendering has as its application the proper translation of this verse.

4. 15

*Tyndale*: . . . as a busybody in other mens matters.

*Rheims Bible*: . . . a coveter of other mens things.

*A. V.*: . . . as a busybody in other men's matters.

*Bois's note*: "as a busybody in other men's matters" i.e. "he who meddles with things belonging to others." A. D. as an adulterer.

This note catches the revisers at work. Andrew Downes had proposed that the passage be rendered by "as an adulterer," a rendering which is possible and ingenious and which probably reflects the clause, *sed ne furta, ne latrocinia, ne adulteria committerent*, from Pliny's letter to Trajan [X. 96] which describes Christian ritual. His alarm over *busybody* is understandable: is not one of the Christian's duties to do unto others? The translators of the Rheims Bible had probably suffered alarm when they limited the passage to covetousness. Our modern age, which prizes involvement, has suffered a similar alarm: "mischief-maker" (R.S.V.), "infringing the rights of others" (N.E.B.), "a spy" (Phillips). The body of the revisers, however, rejected Andrew Downes's translation.



The reason holds in the Greek. In the note, there is first written the Greek from the text, and then there follows a common Greek phrase equivalent to the word of the text and indubitably meaning "meddlers in other men's affairs." The translation which this note supports had been the translation of all the earlier Protestant Bibles.

## 5.2

*Tyndale*: . . . takinge the oversight of them . . .

*Geneva Bible*: . . . caring for it . . .

*Rheims Bible*: . . . providing . . .

*A. V.*: . . . taking the oversight *thereof* . . .

*Bois's note*: "taking the oversight," looking to it.

A slight divergence from the rendering of Tyndale, the Great Bible, and the Bishops' Bible betrays that this verse had caught the attention of the translators. There is in the note a Greek word, and its definition makes certain that the general basis of the revisers' concern was the exact meaning of that word. The English of the note is a literal rendering of the term and probably not an alternate reading. One strong conjecture is that the translators had placed in their text the idea from the Geneva or Rheims Bibles of "caring for" or "providing for" the flock, a natural and pleasant image. The revisers restored the word *oversight* to the text and, to support the restoration, pointed out that the word means, literally, "looking to it."

## 5.5

*Tyndale*: . . . knet youre selves to gether in lowlinges of mynde.

*Geneva Bible*: . . . decke your selves in-wardely in lowlines of

minde . . .

*Bishops' Bible*: . . . decke your selves inwardly in lowlinesse of mind . . .

*Rheims Bible*: . . . insinuate humilitie . . .

*A. V.*: . . . and be clothed with humility . . .

*Bois's note*: "to gird oneself," Pollux, Book 4, Chapter 18. "but a white garment is placed over the tunic of slaves, which is called the frock or mantle."

Here, it seems likely that the translators had furnished a text like that of the Geneva and Bishops' Bibles, counseling the Christian to deck himself inwardly in lowliness of mind. The revisers objected to this, apparently, on account of the Greek word. Therefore, they placed the Greek word from the text in the notes. In explication, they copied a Greek quotation from Pollux, in which the substantive, *frock*, is the cognate of the verb in the text. This frock was an outer garment which identified the wearer as a slave. Thus, humility is a garment to be worn outwardly, not inwardly, not insinuated. Under such circumstances, the formal word *deck* would be wrong. Therefore, the revisers supplied the homely word *clothe*.

Thus the notes on the First Epistle General of Peter end. And there is not one note which does not yield to some explanation of the thesis that the final object of the notes is the Authorized Version of the Bible. Though the thesis has been sustained on a simple and literal level, the demonstration of the thesis rests finally upon a series of imaginative circumstances. There remains one step, therefore, in the demonstration: to show that there is

nothing in the notes which runs contrary to the instructions under which the transla-

tors worked. Such a demonstration will at least confirm the imaginative circumstances through setting limits upon the imagination.

In 1655, there was published, posthumously, a collection of Bois's notes on the four Gospels and the Acts of the Apostles.<sup>36</sup> The last page for each book bears the date on which Bois completed his commentary: the Gospel according to St. Matthew, August 13, 1619; St. Mark, September 30, 1619; St. Luke, August 24, 1621; St. John, October 13, 1621; the Acts of the Apostles, April 9, 1625. Indeed, the volume might put Fulman's manuscript under suspicion: could it be that Fulman's copy comprises the rough notes for a completion of a commentary on the whole New Testament, which Bois finished for the first five books only? Sir Henry Savile's edition of Chrysostom rescues Fulman's manuscript from such a suspicion. Were the manuscript a series of rough notes for a commentary of the whole New Testament, it would be necessary to conclude that Bois did not work at his notes on the Epistles and the Apocalypse after 1610 and that he mysteriously dropped the whole project in 1625, some eighteen years before his death. Further, it would be necessary to conclude that he was working on the project of his whole commentary during the year 1610-1611, when he was, at the same time, steadily at work with the company of review at Stationers' Hall. The first and third points are beyond reason. And Anthony Walker certifies that in

this project Bois "entered but a little way into the epistle to the Romans."

There are many differences between Bois's published work on the Gospels and Fulman's manuscript. The notes to St. Peter in that manuscript may be contrasted to the printed notes to St. Matthew. In the Fulman manuscript, the notes to St. Peter cover barely two pages, but the notes in the book to St. Matthew cover one hundred printed pages, with approximately 180 words to the page. In all those pages, there are only four references to English words; and of these four references, only one can be made to apply to a quarrel of translation. The book does not once mention a company at work or the name of a translator of the Authorized Version or, for that matter, the name of anyone other than the myriad references to authors of old books, commentaries, and dictionaries. The chief subjects of the printed notes are validity of texts, interpretation by commentators, meanings of words in dictionaries, and an occasional acknowledgment of an ambiguity. And there is not one place in the book though there are several in Fulman's manuscript where the English words search for rhetorical majesty, such as Andrew Downes's phrase at Heb. 13.8, "yesterday, and to day the same, and for ever." The printed book and Fulman's manuscript have different objects.

But the book is useful and interesting. It confirms that Bois treas-

36. John Bois, *Veteris Interpretis cum Beza aliisq; Recentioribus Collatio in Quatuor Evangeliiis, & Apostolorum Actis* (Londini: T.



Roycroft, R. Littlebury, 1655).

ured and worked from the very works' which the manuscript finds him citing.g., the lexicon of Hesychius. And it confirms that he treasured certain works which one may only surmise from the manuscript notes that he used.g., H. Stephanus's Greek lexicon.<sup>37</sup> And the printed book is useful for this question: How seriously do imaginative circumstances weaken the confirmation of the thesis that the object of the manuscript notes is the Authorized Version of the Bible?

To try the thesis, it is appropriate to look at a note from the book, St. Matthew 21.9. This note adapts itself easily to the imaginative situation which Fulman's manuscript satisfies.

*Bois's note: ὡσαννά ἐν τοῖς ὑψίστοις ] Vetus, Hosanna in altissimis: Rectè, nec desidero ampliùs. Quòd si quae addenda videbuntur explicationis et perspicuitatis causâ, ea locum sibi quaerant oportet in margine, aut annotationibus majoribus, non autem in ipso contextu.*

As is frequent in the notes of Fulman's manuscript, the Greek phrase under consideration here is given. Indeed, the question under discussion does bear on the Greek: the word for "highest," a singular, being, in the Greek, plural. Bois quotes the Latin which certifies the Greek, and he states that he asks for nothing further. But, he adds, if it seems that anything ought to be added for the sake of explanation or clarity, such things should be investigated in the margin or in the extensive annotationsnot, however, in the context itself.

The Authorized Version translates the phrase under question "Hosanna in the highest," as had Tyndale, the Great Bible, the Bishops' Bible, and the Rheims Bible. The translators of the Geneva Bible had amplified the text: "Hosanna (thou which art) in the hiest (heavens)." And so there is the customary type of situation which asks for imagination. The translators of the Authorized Version had adopted the reading of the Geneva text; and the revisers, in rejecting the reading, had made their reasons. But there are specific facts which limit the scope of this imaginative situation. This note cannot, after all, apply to the text of the Authorized Version. The marginal note in the Geneva text explains the reason for the expansion of the Greek phrase: "For God which is in heaven must onely save."<sup>38</sup> Just such notes as this in the Geneva Bible had occasioned a strict prohibition on the translators of the Authorized Version, which they strictly observed: "No Marginal Notes at all to be affixed, but only for the Explanation of the *Hebrew* or *Greek* Words, which cannot without some circumlocution, so briefly and fitly be express'd in the Text."<sup>39</sup> Therefore, Bois's comment in this place cannot apply to the Authorized Version. It applies, rather, to a type of text then not uncommon, such as Beza's 1598 edition

37. E.g., see the garbled note at Hebrews 9.12. A reference in Stephanus's lexicon offers a clue which clears the mystery of the note. See Appendix A of this work, Hebrews 9:12.

38. *The New Testament of our Lord and Saviour Jesus Christ, a Fac-Simile Reprint of the Celebrated Genevan Testament* (London: Samuel Bagster and Sons, n.d.).

39. Pollard, *op. cit.*, p. 54.



of the Greek text, where the margin carries extensive comment and the major portion of the page may be devoted to elaborate annotations. If Bois's remark about the margin excludes the Authorized Version as the object of these notes, even more does his remark about the annotations, scholarly aids which had no place in the Authorized Version. Indeed, the object of this note, as seems generally true of the notes on St. Matthew in the book, appears to be a Latin text where the margin will carry Latin variants and the annotations, lengthy Latin dissertations.<sup>40</sup> Imagination, then, does have its concrete limits.

In Bois's notes on St. Peter in the Fulman manuscript, there is no single impediment to deny the facts, as we know them, which adhere to the translating, revising, and printing of the Authorized Version. Nor, so far as I have found, is there any impediment in the whole manuscript.

The notes of Fulman's manuscript, then, coincide with the time for the work of the company of review; they make sense, seen in the light of translations of the Bible prescribed for examination to the companies who translated the Authorized Version; and they do not disclose minor discrepancies which would cast doubt on their having the Authorized Version of the Bible as their object.

That the notes are found is a matter of rejoicing. It was

characteristic of Fr. Bois to complete a particularly hard piece of labor with the phrase,

DEO SIT LAUS.

40. For examples of this type of exercise, see excerpts from Beza's annotations in Appendix A of this work.

## TRANSLATING FOR KING JAMES

2.

## In Epist. ad Roman.

- Cap. 3. v. 25. 26. Εἰς ἰνδειξιν τῆς δικαιοσύνης αὐτοῦ ] Auipio de punitate justitia, et v. 26. ita verbo, to declare his justice. [also] at this present time to the end he might be just, and (yet) justify etc.
- Cap. 4. 17. χαλινῶν δ' ἐπίσσοι ] i. e. ὁμοίως. Chrysof. Sic Apoc. 13. 12. τὸ ἐνώπιον exponitur ab Aretia per ἀχολύθους etc. \* ἀχολύθους
- Cap. 1. 9. ἐν τῷ πνεύματι μὴ ] i. e. ἀδύως, ἀνοποκρίτως, Nam si τὸ πνεῦμα hic opponeretur ceremoniis, non adderetur μὴ.
- Ibid. v. 12. Est hic compendium sermonis sic explicandum, συμπαράκλησιν ἐμὴ ἐν ὑμῶν. καὶ ὑμεῖς ἐν ἐμοί.
- Ibid. (v. 20.) ἀπὸ πίστεως χρόνος ] videretur hic ponere in significatione temporis, et idem esse quod pro ἀπὸ χαλινῶν χρόνος. Chrysof. sic ubique accipit Hom. 6. in Gen. p. 37. lin. 2.
- Ibid. v. 28. εἰς ἀδόκιμον νοῦν ] i. e. μὴ δυνάμενον διακρίνειν τὰ διαφειρόμενα; and as they judged it not the best way to receive God in knowledge, or, to have God in acknowledgment, God delivered them into a mind void of judgment. Ἀπανάκλασις ἰδοκίμων, i. e. ἔκριναν. Hebr. Abu. they judged it not good. want θεῶν τῆς φύσεως, et aliarum rerum cognitionem studiose sibi comparabant, sed τῷ θεωροῦσθαι negligebant.
- Cap. 2. 15. μετὰ τὸ ἀμύλων ] i. e. ut supico, vicissim, alternatim. ἐναλλάξ. ἀνὰ μέρος ἐν μέρος. otherwhites. Plecuit praecipuis i collegis meis ut τὸ ἀμύλων ἀ χῆτρησῶτων videretur, quod mihi nullo modo probari potest. saltem melius non edocto; χῆτρησῶτων, scilicet αὐτοῖς
- Cap. 3. 5. σωίστοι ] established, confirmed. vide Constantini Lexicon in σωίστοι.
- Ibid. v. 9.

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## In the Epistle to the Romans

f. 61r

Cap. 3. v. 25.26. *Εἰς ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ* [to declare his righteousness] I accept this as concerning punitive justice, and v. 26 I translate thus, *to declare his justice: [also] at this present time to the end he might be just, and (yet) justify etc.*

\*Cap. 4. 17. *κατέναντι οὗ ἐπίστευσε* [before him whom he believed] i.e. *ὁμοίως* [in like manner with] Chrysost. Thus Apoc. 13.12. *τὸ ἐνώπιον* is explained by Arethas as *ἀκολούθως* [in accordance with] etc.

Cap. 1. 9. *ἐν τῷ πνεύματί μου* [with my spirit] i.e. *ἀδόλως* [guilelessly, without fraud], *ἀνυποκρίτως* [without dissimulation]. For if *τὸ πνεῦμα* [the word, spirit] were here opposed to ceremonies, *φον* [my] would not be added.

Ibid. v. 12. Here the abridgment of the diction ought to be explicated thus: *συμπαρακληθῆναι ἐμέ ἐν ὑμῖν, καὶ ὑμᾶς ἐν ἐμοί* [that I may be comforted together with you and you with me].

\*Ibid. v. 20. *ἀπὸ κτίσεως κόσμου* [from, by, or through the creation of the world]. This phrase would seem to be asserted here in the sense of time, and to be the same as that phrase *πρὸ* [or] *ἀπὸ καταβολῆς κόσμου* [before or from the foundation of the world]. Chrysost. has accepted it thus in every place Hom. 6. in Gen. p. 37. line 2.

Ibid. v. 28. εἰς ἀδόκιμον νοῦν] [to a reprobate mind] i.e. μὴ δυνάμενον δοκιμάζειν τὰ διαφέροντα [not having the power to assay points of difference]: *and as they judged it not the best way to retain God in knowledge; or, to have God in acknowledgment, God delivered them into a mind void of judgment.* Ἀντανάκλασις [Antanaklasis, *contraria significatio*, a type of the figure, *tradio*, the use of a word in one function and then in another. Here the reference is to reflection, ἐδοκίμασαν reflecting ἐδοκίμασαν] ἐδοκίμασαν [they assayed], i.e. ἔκριναν [they judged]. Hebr. Abu [they consented]. *they judged it not good.* They were θηραταὶ τῆς φύσεως [searchers of nature], and they zealously got for themselves knowledge of many other things, but they disregarded τὴν θεογνωσίαν [knowledge of God].

Cap. 2. 15. μεταξύ ἀλλήλων] [among themselves, or, meanwhile . . . one another] i.e. as I conjecture, in turn, by turns. ἐναλλάξ [alternately] ἀνὰ μέρος [by turns, in turn] ἐν μέρει [in turn]. *Otherwhiles.* It has been agreed by the chief of my colleagues that τὸ ἀλλήλων [the word, one another] was governed by κατηγορούντων [accusing], which to my mind can in no way be established. At least better than what is not clearly demonstrated: κατηγορούντων of course αὐτούς [them].

\*Cap. 3. 5. συνίστησι] *established, confirmed.* See the Lexicon. of Constantinus under συνίστημι.

\* Superior hæc sequi  
ad v. 25. 26. referenda.

Ibid. v. 9.  $\pi\epsilon\gamma\chi\omicron\mu\epsilon\delta\alpha$ ] Postquam multa dixisset de Judæorum infidelitate et iniquitate, interrogare possent Judæi,  $\tau\iota \delta\epsilon \pi\epsilon\gamma\chi\omicron\mu\epsilon\delta\alpha$ ; antecellimus, speramus, scilicet a Græcis. Aliter in persona Judæorum (nam ad Judæos hoc referendum esse, ex sequentibus liquet) What then? Are we safe, and out of danger? are we preferred? are we Gods darlings? \* Ostendit, ni fallor, Apostolus, in justificatione peccatoris sic misericordiam cum justitia temperari, ut neutra alteri sit impedimento: justitia est, quod peccata nostra punivit; misericordia, quod in aliis, non in nobis.  $\text{Προποσίτις}$ ,  $\text{Δία}$ , hic valet, quod attinet ad, in respect of. Deinde  $\text{Αντίθεός}$  est inter  $\pi\epsilon\gamma\chi\omicron\mu\epsilon\delta\alpha$  et  $\epsilon\iota \epsilon\iota \tau\alpha\varsigma \nu\acute{\upsilon}\mu \chi\alpha\rho\epsilon\upsilon\varsigma$ , ut sensus sit, justitiam Dei integram stare, sive peccata remissa, sive etiam remittenda, et quæ nunc remittuntur, respicimus. Vix alius reperitur locus ad hoc aptior, ut quam bene justitia Dei cum misericordia ejus conveniat, ostendatur. Est  $\text{δικαίος}$ , i. e. simul justus; et tamen  $\text{δικαιοσύνη}$ , i. e. justificat peccatorem, i. e. est summæ misericors.

Cap. 4. n. the signe of Circumcision [to be] a seale of the righteousness etc. C.

Cap. 5. 7.  $\nu\acute{\iota}\nu\epsilon\varsigma \tau\omicron\upsilon \acute{\alpha}\gamma\alpha\theta\omicron\varsigma$ ] i. e.  $\acute{\alpha}\gamma\alpha\theta\omicron\sigma\tau\omicron\upsilon\varsigma$ . A. D. Strigelius Louis Theol. pro justo, i. e. pro re justa; pro bono, i. e. pro bona et levi re.

Ibid. v. 8.  $\Sigma\omega\iota\sigma\tau\omicron\varsigma$ ] Vide supr. Cap. 3. v. 5.

Ibid. v. 12. in quo, i. e. ut Beza, Adamo, quod durum est, nec necessarium.

Cap. 6. 4.  $\text{Δία τῆς δόξης τῆς πατρὸς}$ ] i. e.  $\text{Δία τῆς οὐκείας τῆς θεοῦ τῆς$ .

$\text{φρόνημα}$ ] ἢ  $\text{φρόνησις}$ , est  $\epsilon\iota \tau\alpha\varsigma \text{διανοήσεις}$ , τὸ  $\text{φρόνημα}$   $\epsilon\iota \tau\alpha\varsigma \text{διανοήσεις}$  secundum Aristotelem.  $\text{φρόνημα}$ , care, studium, affection. A. D. That which the flesh mindeth, or affecteth, to be carnally minded, τὸ  $\text{φρονοῦν τὰ τῆς σαρκὸς}$ .

v. 22. and that all the whole world, or, that every creature.

Cap. 9.

f. 61v

Ibid. v. 9. προεχόμεθα] [are we better] After he had said many things concerning the infidelity and iniquity of the Jews, the Jews might be able to ask, τί οὖν προεχόμεθα; [what then? are we bettered] are we surpassed, are we excelled, plainly by the Greeks. Otherwise in the person of the Jews (for that this must be referred to the Jews is clear from what follows) *What then? Are we safe, and out of danger? are we preferred? are we Gods darlings?*

[Ibid. v. 25. 26.] The Apostle shows, unless I am mistaken, in the justification of the sinner in this way that mercy is tempered with justice, so that neither may be an impediment to the other: there is justice because He has punished our sins; mercy, because in another, not in us. The preposition, διὰ, means here, as far as it pertains to, *in respect of*. Then there is Ἀντιθεσις [Antithesis] between προγεγονότων [that are past] and ἐν τῷ νῦν καιρῷ [at this time], so that the sense is, that the justice of God stands whole, whether we contemplate sins having been pardoned, or indeed to be pardoned, and which now are pardoned. Scarcely another place is to be found more apt to this point, so that there is exhibited how well the justice of God joins with His mercy: He is δίκαιος [righteous], i.e. at the same time just; and nevertheless δικαιόει [He justifies], i.e. He justifies the sinner, i.e. He is merciful in the highest degree.

Cap. 4. 11. *the signe of Circumcision [to be] a seale of the righteousesse etc. C.*

\*Cap. 5. 7. ὑπὲρ τοῦ ἀγαθοῦ] [for a good *man*] i.e. ἀγαθοποιῶν [beneficent] A. D. Strigelius *Locis Theol.* for just, i.e. for a just thing; for good, i.e. for a good and agreeable thing.

Ibid. v. 8. Συνίστησι] See above Chapter 3 verse 5.

\*Ibid. v. 12. *in quo*, i.e. according to Beza, in Adam. which is difficult, nor is it necessary.

Cap. 6. 4. διὰ τῆς δόξης τοῦ πατρὸς] [by the glory of the Father] i.e. διὰ τῆς οἰκείας τῆςθεότητος [through the kinship of the Godhead].

\*[Cap. 8. 6.] φρόνημα] [τὸ φρόνημα τῆς σαρκός, the mind of the flesh, carnal mind] ἡ φρόνησις [intention, prudence] is ἐν τῷ διανοητικῷ [in the intellectual soul], τὸ φρόνημα [spirit, thought, will] ἐν τῷ θυμικῷ [in the passionate soul] according to Aristotle. φρόνημα *care, studie, affection.* A. D. *that which the flesh mindeth, or affecteth, to be carnally minded,* τὸ φρονεῖν τὰ τῆς σαρκός [to mind the things of the flesh].

v.22. *and that all the whole world, or, that every creature.*

- Cap. 9. 6. οὐχ<sup>2</sup> οἶον δε ] i. e. οὐχ<sup>2</sup> ὡς δε<sup>2</sup> ὅτι, non quod  
 vetus. λῦσις ἀντικρίτου. Solutio tante objectionis.  
 A. D. negavit usquam apud Paulum, οἶον, aut οἶόντε  
 ἀπὸ τῶ δωατέον repetiri posse.
- Cap. 10. 20. A. D. But Esaias speaketh plainly and sayth,  
 goeth yet farther, speaketh yet more plainly and  
 sayth. vide Chrylost. in Esai. p. 1016. lin. 18.
- Cap. 11. 1. ἀπώθητο ] thrust away. A. D.  
 Ibid. v. 2. ἐν ἡλίῳ ] of Elias, or. in the storie of Elias.  
 Ibid. v. 26. The deliverer.  
 Ibid. v. 29. ἀμεταμέλητα ] ἢ παλινάστῃτα, irrevocable.  
 Camerar. 2. Cor. 7. ἀμεταμέλητον est immutabile,  
 καὶ ἀκινήτων.
- Ibid. v. 31. Theophylactus post ἠπειθήσας interpungit,  
 cum vulgò post ἑλέει interpungatur. A. D. commu-  
 nam distinctionem retinendam putat; quia aliqui  
 trajectio erit valde dura, et altera illa distinctio  
 nullorum exemplarium nititur autoritate: et ut  
 sensus sit commodus, intelligit est ante τῶ ἠπει-  
 τήσῃ ἑλέει. Theophylacti distinctionem sequitur  
 Beza et vulgares omnes versiones.
- Cap. 12. 3. καὶ ὑπερφροσῶν ] hec verba damnant vel arro-  
 gantiam vel curiositatem: curiositatem verò vel in-  
 scrutandis rebus subtilibus, vel in iis rebus agendis  
 quæ ad nos nostrumque munus non attinent.
- Ibid. λέγω ] i. e. παραίνω. Gr. Scholia. I advise. I charge  
 every one. ἢ οἴκοις εἶναι ἰπποκρίδισος ἀμαθία. A.  
 D. ἐ Πлатωνα.
- Ibid. v. 6. κατὰ τὴν ἀναλογίαν etc.] secundum normam  
 et regulam fidei, vel pro proportione et mensura fidei  
 quam habemus.
- Ibid. v. 8. ἐν ἀπλότῃ ] with a good heart, or, liberally.  
 Photius. δεῖ δίδοναι μετὰ ἀπλότῃ καὶ χαρῆς, οὐχ<sup>2</sup>  
 ὡς χρηματίζοντι, ἀλλὰ μᾶλλον κερδαινόντα.  
 Ibid. ὁ προστάτης ] he that ruleth. he that protecteth.

Ibid.

f. 62r

Cap. 9. 6. Οὐχ' οἷον δέ] [but not as, or but not such as] i.e. οὐχ' ὡς δὲ ὅτι [but not as that; by ellipsis, but I do not speak as that] *non quod* in old Latin versions. λύσις ἀντιπίπτοντος [refutation of an objection]. The solution of such an objection. A. D. has denied that at any place in the writings of Paul there can be found οἷον [such a thing as this] or οἷον τε ἀντὶ τοῦ δυνατόν [such a thing which may be compared with this].

\*Cap. 10. 20. A. D. *But Esaias speaketh plainely and sayth, goeth yet farther, speaketh yet more plainely and saith.* See Chrysost. in Esai. p. 1016. lin. 18.

Cap. 11. [2] ἀπόσατο] [cast away, rejected] *thrust away.* A. D.

Ibid. v. 2. ἐν Ἠλίᾳ] *of Elias, or, in the storie of Elias.*

Ibid. v. 26. *The deliverer.*

\*Ibid. v. 29. ἀμεταμέλητα] [not to be repented of] οὐ παλινάγρετα *irrevocableirrevocable.* Camerar. 2. Cor. 7. ἀμεταμέλητον is immutable καὶ ἀκίνητον [and immovable, steadfast].

\*Ibid. v. 31. Theophylact places a comma after ἠπίεθσαν [not believed] although commonly the comma is placed after ἐλεεί [mercy]. A. D. thinks that the common punctuation ought to be retained; because otherwise the transposition will be extremely harsh, and that other punctuation rests upon the authority of no

transcripts: and in order that the sense may be complete, he understands ἐπι [in reference to] before τῷ ὑμετέρῳ ἐλέει [your mercy]. It [the translation] adopts the punctuation of Theophylact and all the usual editions of Beza.

\*Cap. 12. 3. μὴ ὑπερφρονεῖν] [not to think more highly] These words condemn both arrogance and inquisitiveness: inquisitiveness truly both in inquiring into subtle things, and in pursuing those things which do not pertain to us and to our office.

Ibid. λέγω] [I say] i.e. παραινῶ [I exhort, advise] Gr. Scholia. *I advise, I charge every one.*

ἡ οἴησις ἔστιν ἐπονείδιστος ἀμαθία [Self conceit is shameful ignorance]. A. D. from Plato.

Ibid. v. 6. κατὰ τὴν ἀναλογίαν etc.] [according to the proportion] according to the standard and rule of faith, or according to the proportion and measure of faith which we have.

\*Ibid. v. 8. ἐν ἀπλότητι] [in simplicity, in liberality] *with a good heart, or, liberally.* Photius,

δεῖ διδόναι μετὰ ἀπλότητος καὶ χαρᾶς, οὐχ' ὡς ζημιούμενον τι, ἀλλὰ μᾶλλον κερδαίνοντα [It is necessary to give with liberality and joy, not as one gives something assessed as a fine, but rather as one gives things which derive a profit.]

Ibid. ὁ προῖστάμενος] [he who stands before] *he that ruleth, he that protecteth.*



Ibid. v. 10. in giving honor, going one before another] i.e. certet unusquisque vestrum in honore deferendo alio vincere. A.D. ex collatione hujus loci cum Phil. 2.3. suspicatur hæc verba ita explicanda ac si scriptum esset, τῷ τιμῆ ἀλλήλους πρὸς ἑαυτὸν ἡξίμους, i.e. πρὸς τιμῆς ἀλλήλους: sed ἡξίμους, tametsi significat existimo, tamen, quod sciam, non retinet hanc significationem quando cum præpositione componitur. A.D. monuit me de 2. Mac. c. 10. v. 12. ubi πρὸς ἡξίμους pro πρὸς ἡξίμους ponitur, sed πρὸς ἡξίμους et πρὸς τιμῆς differunt.

Cap. 13. 1. τὴν λαμπρίαν] πρὸς Scholia. Beza, ordinata. i.e. per gradus disposita et distributa. Versionem probo, explicationem et glossema non probo. A.D. the "abuliments of light".

Cap. 14. 5. ἴ. ε. Unusquisque certam sibi sententiam paret ex verbo Dei, ut sine dubitatione intelligat quæ sit voluntas Dei.  
Ibid. v. 17. is not eating and drinking. A.D.

Cap. 15. 31. That my service to the saints may be acceptable etc. τῷ θεῷ, vel πρὸς τὸν θεόν. A.D. et Gr. Scholia. negat proprie ὡς προσέδοκτον aliquid dici debere, nisi quod Deo acceptum sit. Gr. Scholia insuper addunt, καὶ ἵνα αὐτοὶ μετὰ πρὸςθευίας καὶ εὐχαριστίας διξόντες τὰ πρὸς εἶπας.

### 1. Corinth.

Cap. 1. 2. our Lord, both theirs, and ours.

Ibid. v. 22. Whereas, or, for as much as both Jews.

Cap. 2. v. 4. ἐν πειθοῖς] i.e. πειθαρῶς, persuasibile. of the Spirit and power, vide 1. Thess. 1.5.

Ibid. v. 13. Ab accipiendis, συζητούντες, pro συζητούντες preparing spiritual things for them that are spiritual. aliqui τὸ πνευματικῶς est neutrius generis.

Cap. 4.

f. 62<sub>v</sub>

Ibid. v. 10. *in giving honor, going one before another*] i.e. let each one of you strive to prevail in giving honor to another. A. D., from a collation of this place with Phil. 2.3, believes these words ought to be explained thus as if it had been written,

τῇ τιμῇ ἀλλήλους πρὸ ἑαυτῶν ἡγούμενοι [in honor esteeming others before themselves], i.e. προτιμῶντες ἀλλήλους [to prefer one another in esteem]: but ἡγοῦμαι, although it signifies to value, to esteem, however, for aught I know, does not hold this signification when it is in composition with a preposition. A. D. advised me of 2 Macc.c.10, v.12, where προηγούμενος is placed for προαιρούμενος [having preferred], but προηγούμενος and προτιμῶν [preferring in honor] differ.

\*Cap. 13. 1. τεταγμέναι] [ordained] γεγεν[ημέναι] [having been produced] Scholia. Beza, ordered, i.e. having been set in order and distributed by degrees. I approve the translation; I do not approve the explanation and gloss. A. D. *the abuiliments of light*.

Cap. 14. 5- I.e. Let each one acquire for himself true knowledge from the word of God, so that without doubt he may perceive what the will of God is.

Ibid. v. 17. *is not eating and drinking*. A. D.

Cap. 15. 31. *That my service to the Saints may be acceptable etc.* τῷ θεῷ [to God], or παρὰ τῷ θεῷ [in the opinion of God, before God] A. D. and Gr. Scholia. He denies

that *εὐπρόσδεκτον* [acceptable] in its proper sense should be said at all save for what is acceptable to God. In addition the Gr. Scholia add, *καί᾿να αὐτοὶ μετὰ προθυμίας καὶ εὐχαριστίας δέξονται τὰ παρὰ ἐμοῦ* [and that they with readiness and gratitude will receive these things from me].

## 1. Corinthians

Cap. 1. 2. *our Lord, both theirs; and ours.*

Ibid. v. 22. *Whereas, or, In as much as both Jewes.*

Cap. 2. v. 4. *ἐν πειθοῖς* [*πιθανός*, persuasive] i.e. *πειθανοῖς* *persuasible. of the Spirit and power*, see 1. Thess. 1.5.

Ibid. v. 13. By interpreting *συγκρίνοντες* [comparing] instead of *συγκρινῶντες* [preparing] *preparing spiritual things for them that are spiritual* Otherwise the word *πνευματικοῖς* [spiritual things, or them that are spiritual] is of the neuter gender.

Cap. 4. 6. ὑπὲρ δ' ὑπερβύτας ] i. e. supra, initio hujus Capituli, et fine præcedentis. remittit Corinthios non ad id quod ab alijs, sed quod a semetipso Paulo scriptum fuit. ὑπερβύτας, sub ὑπ' ἐμοῦ, ἵνα μὴ etc. that for some one ye be not puffed up, i. e. κατὰ τὴν ὑπὲρ διδασχίαν, or who maketh plea to excell above others & loquitur ad eos qui Doctorum officio fungebantur, et doctrina excellabant.

"For v. 7.

Ibid. v. 9. ἐξήτους ἀπέδειξεν ὡς ἐπιδαυατίς ] Jos. Scalig. in Spher. Barbar. Manilii, p. 417. quos Greci ἐπίδαυος, Latini in ludo Gladiatorio sequutores vocant. Veteres Glossæ ἐπίδαυον etiam Tertianum vertunt, quod nimirum altero interfecto tertius sufficeretur, sequitur ergo et suppositivus, idem Apost. 1. Cor. 4. 9. Δοκῶ γὰρ ὅτι etc. et non dicit τὴν ἀποστόλῃς ἐξήτους, neque enim Linguae Graecæ Canon id patitur, sed ἀπέδειξεν ἐξήτους ἡμῶν τῶν ἀποστόλῃς. nos qui Apostoli sumus tanquam suppositivus quosdam bestiarios posuit. ἐξήτους enim hic est ἐπίδαυος, et locus est elegans. Tamen Scaliger Notis in Ἀποκλειστηρίῳ Manilii, p. 316. 317. Sed pecorum membris] intelligit, bestiarios, non utique qui ad bestias damnati erant, quos ἐπιδαυατίς Apostolus vocat, 1. Cor. 4. sed eos qui auctoritati faciebant, atque spectaculo meridiano operam locabant, vel, ut Manilianè loquar, qui luxurie caedem parabant: ii propter desperatam audaciam dicebantur κατὰ βολὰς, inde verbum elegans Apostoli κατὰ βολὰς, quod alii in vertunt, Philip. 2. (30.)

"ut

Vide Add. A.

Cap. 7. 2. ἐχέτω ] habeat, i. e. inquit A. D. rem habeat cum etc. a.  
Ibid. v. 22. ἀπελευθερώσῃς fit, ἐλευθερώσῃς nascitur.  
Ibid. v. 26. ἀνάγκη ] i. e. θλίψιν, διοχρῆν, Phokius, διὰ τῶν ἐνεργῶν τῶν περισσοῦν φορῶν.  
Ibid. v. 29. ὅτι δ' χεῖρς ] i. e. iam instant et impendent calamitates, A. D. ὅτι δ' χεῖρς ἐστὶ δύσχελος  
xj

f. 63r

Cap. 4.6. *ὑπὲρ δὲ γέγραπται*] [above *that* which is written, which is above written] i.e. Above, at the beginning of this chapter, and at the end of the preceding chapter. He returns the Corinthian people not to that which was written by others but by Paul himself. *γέγραπται*, supply *ὑπ' ἑμοῦ*, *ἵνα μὴ* etc etc. [by me that... not etc.] *that for some one ye be not puffed up*, i.e. *μαθητῆς ὑπὲρ διδασκάλου* [a pupil above a teacher], or [for?] *Who maketh thee to excell above others?* He speaks to those who were performing the work of Doctors, and were eminent in learning.

\*Ibid. v. 9. *ἔσχατους ἀπέδειξεν ὡς ἐπιθανατίους*] [hath set forth . . . last, as it were appointed to death] Jos. Scalig. in *Sphaer. Barbar.* of Manilius, p. 417. Those whom the Greeks call *ἑφέδρους* [a third combatant who sits by to fight the conqueror], the Latins, in the gladiatorial game, call *sequutores* [pursuers]. Old glosses render *ἑφέδρον* also as *Tertiarium* [the third], because no doubt one having been killed a third was chosen; he follows therefore as a substitute. Likewise the Apostle 1 Cor. 4.9. *Δοκῶ γὰρ ὅτι* etc etc. [for I think that], and he does not say *τοὺς ἀποστόλους ἔσχατους* [the last apostles], nor indeed does the canon of the Greek tongue permit that; but *ἀπέδειξεν ἔσχατους ἡμᾶς τοὺς Ἀποστόλους* [he set forth us last, the Apostles]. He has posted us who are Apostles, so to speak, as certain substitute fighters with beasts. *ἔσχατος* [last] indeed is here *ἑφέδρος*. And the context is fitting. However Scaliger in his notes on the *Ἀποτελεσματικά* of

Manilius p. 316. 317. But concerning the parts of animals] [He] understands *bestiarios* not certainly as those who had been doomed to the beasts, whom the Apostle calls *ἐπιθανατίους* [appointed to death], 1 Cot. 4- but those who having been hired did this, and hired out their service for the mid-day spectacle, or, that I may speak as Manilius, who furnished the carnage for the riotous excess: these on account of their desperate boldness were called *παράβολοι* [venturesome persons]. Hence the fitting word of the Apostle *παραβολεύεσθαι* [to risk one's life]: which others translate by [*παραβολευσάμενος*] [risking his life], Philip. 2. (30.)

Cap. 7. 2. *ἔχέτω*] *habeat* [let' him have], i.e. A. D. says he may have relations with, etc.

Ibid. v. 22. *ἀπελείθερος* [a freedman] is made, *ελεύθερος* [free] is born.

\*Ibid. v. 26. *ἀνάγκην*] [distress, necessity] i.e. *θλίψιν* [pressure, affliction, oppression], *διωγμόν* [pursuit, persecution] Photius, *διὰ τὴν ἐνεστῶσαν τῶν πειρασμῶν φορὰν* [through the present burden of trials].

Ibid. v. 29. *ὅτι ὁ καιρὸς*] [that the time] h.e. now calamities draw nigh and threaten. A. D. *ὅτι ὁ καιρὸς ἐστὶ δύσκολος*

- κῆ ἀνδρώων ἀνάγκης. cui non assentior. lege Gr. Scholia.
- Ibid. v. 35. but that you may decently and without distraction wait upon the Lord.
- B. Cap. 9. 5. Vetus. mulierem sororem. inverso ordine: nam priori loco poni debet quod generalius est, posteriori quod specialius; ut ἀνδρας ἀδελφος. A.D. 44. Ἀδελφῶν γυναῖκα, a Christiana woman, a faithfull woman, ut ἀδελφῶν epitheti loco ponatur.
- Ibid. v. 8. after the manner of men. Bederch bene Adam. A.D.
- Ibid. v. 18. That I streine not to the utmost my power in the Gospel, or, that I rack not, or, stretched not etc. κατὰ χεῖρας τῆ ἐξουσίᾳ est κατ' ἐξουσίαν, potestatem rigide extendere, vide 1. Theff. 2. 6. δυνάμεις ἐν βίαις εἶναι.
- C. Ibid. v. 27. vide Chrysost. Hom. 22. in Gen. p. 165. Ἀδόκιμος] i. e. ἀχρηστος, unferriueable, unprofitable.
- c. Cap. 11. 11. Ut ἑνὸς εἶδος sit, sic lege, ὡς τύπος ἡμῶν οὐρανῶν ἐκείνους. A.D. acriter et vehementer ὑπεροδικήσασθε pro Augustini interpretatione, hoc est, ut τύπος de typis et figuris veteris populi intelligerentur: sed scopus loci hanc interpretationem admittere non videtur.
- Ibid. v. 17. one bread, one body, οἱ πολλοί] sub. οἷτες. Beza exprobitio nobis omnibus displicuit nam ad illius sensum scribi debebat, ὅτι εἷς ὁ ἄρτος. A.D.
- Ibid. v. 20. A.D. and I would not have you partakers with the Devils, i. e. una cum illis participes esse rerum illis oblatarum.
- Ibid. v. 30. and if I by thanksgiving] Hanc interpretationem rejecta a Beza A.D. suo patrociniis dignatus est.
- Cap. 11. 10. ἐξουσίαν] κάλυμμα, velamen (sicut nonnulli veteris interp. codices in contextu habent) ἵνα φαίνεται ὑπὸ ἐξουσίαν τυγχάνειν. τὸ γὰρ κάλυμμα κατανύειν κῆ κεκρυφίνας ποιεῖ. ὅπως συμβολὸν εἶσι κῆ δευτέρων τῶ ἀρχαῶν αὐτῶν.
- Ibid.

f. 63<sub>v</sub>

καὶ κινδύνων ἀνάμεστος

[that the time is troublesome and filled full of dangers].

To which I do not assent. Read the Gr. Scholia.

*Ibid.* v. 35. *but that you may decently and without distraction wait upon the Lord.*

Cap. 9. 5. Old Latin. a woman a sister. in inverted order: for in the prior place ought to be placed what is more general, in the latter what is more specific; as ἄνδρες ἀδελφοί [men, brothers]. A. D. H. ἀδελφὴν γυναῖκα *Christian woman, a faithful/woman*, so that ἀδελφὴν [sister] is put in place of an epithet.

*Ibid.* v. 8. *after the manner of men.* Bederech bene Adam [in the manner of the sons of men] A. D.

*Ibid.* v. 18. *That I streine not to the utmost my power in the Gospel, or, that I rack not or, stretch not etc.*

καταχρησθαι τῇ ἐξουσίᾳ [to abuse the power] is κατεξουσιάζειν [to exercise lordship over], to increase power inflexibly. See 1. Thess. 2.6. δυνάμενοι ἐν βάρει εἶναι [when we might have been burdensome, when we might have been in authority].

\**Ibid.* v. 27. See Chrysost. Hom. 22. in Gen. p. 163. ἄδοκιμος] [spurious, rejected, reprobate] i.e. ἀχρηστος, *unserviceable, unprofitable.*



\*Cap. 10. 11. *Ut* ἐντελής λόγος *sit* [that the thought may be complete] read thus, ὡς τύποι ἡμῶν συνέβαινον ἐκείνοις [*these things* as our examples happened to them]. A. D. sharply and violently ὑπερδιετείετο [exerted himself beyond measure] for the interpretation of Augustine, that is, that τύποι [the examples] were understood as concerning the types and figures of the people of old: but the scope of the passage does not seem to admit this interpretation.

\*Ibid. v. 17. *one bread, one body, οἱ πολλοί* [the many] supply ὄντες [being]. The exposition of Beza displeased us all, for according to the sense of that exposition it ought to be written, ὅτι εἷς ὁ ἄρτος [because there is one bread]. A. D.

Ibid. v. 20. A. D. *and I would not have you partakers with the Derills*, i.e. to be partakers together with those of things having been offered to them.

\*Ibid. v. 30. *and if I by thanksgiving*] This interpretation, rejected by Beza, A. D. deemed worthy of his advocacy.

\*Cap. 11. 10. ἐξουσίαν] [power] κάλυμμα [veil], *velamen* [veil] (just as some codices of the old Interpreters have in the context) ἵνα φαίνεται ὑπὸ ἐξουσίαν τυγχάνειν [so that she is seen to be subject to power]. τὸ γὰρ κάλυμμα καταρῖνει καὶ κρυφέναι ποιεῖ [for the veil serves to cover and to conceal]. ὅπερ σύμβολόν ἐστι καὶ δεικτικόν τοῦ ἄρχεσθαι αὐτήν [the very symbol is even able to show of whom she is governed].

*Ibid.* v. 17. Now in this that I am to tell you of, that I  
 am to say unto you, etc.  
*Ibid.* v. 26. Piscator. Annunciate. sed sic orationis contextus  
 non tam liberè fluct; et quæri potest an particula γὰρ  
 verbum προσετιθέσθαι rectè sequatur.  
 Cap. 12. 17. and members for the part, or, in particular.  
 conjunction ἢ, ἢ ἰσχυρῶς μέλη.  
*Ibid.* v. 29. Δωδέκῃς ] Abstractum pro concreto; et sic  
 fortè in ἀντιλήψεσιν, verſu precedenti.  
 Cap. 13. 5. non imputat malum. non μνησθησάμενος. A. D. vi-  
 de Zachar. 7. 10.  
*Ibid.* v. 11. I understood, I cared as a child, I had a child's  
 mind, I imagined as a child, I was affected as a child. D.  
 Cap. 14. 20. τῆ ἁμαρτίας ] i. e. πανουργία. A. D.  
 Cap. 15. 2. τινὶ λόγῳ ] i. e. ποίῳ τρόπῳ ἢ ἀνάστασις ἐλέγχει  
 γενεῶν. al. with what words, or, with what manner  
 of doctrine. E.  
*Ibid.* v. 8. τὸ ἐξῆμεν ] i. e. ἐξῆμεν. h. e. ei qui  
 inexpectatè vocatus fuit ad lucem Apostolatus, cum  
 nudus esset et informis. F.  
*Ibid.* v. 33. good manners, or, good natures, good dispo-  
 sitions. A. D. fortè ἡγεῖα τὰ ἐνδεχόμενα.  
 Cap. 16. 2. ὅσοῦν ] whatsoever God shall send, and he  
 may well spare. Verbum ἰ. verbo, whatsoever he may  
 well spare through the blessing of God.  
*Ibid.* v. 3. τὴν χάριν ὑμῶν ] your good will.  
*Ibid.* v. 17. they supplied the want of your presence. ἰσ-  
 γνη hic opponitur τῆ παύσει.  
 2. Corinth.  
 Cap. 1. 12. περισσώτερος δὲ ] but especially  
*Ibid.* v. Al. now that is true [knoweth] etc.  
 Cap. 2.  
 64

f. 64r

Ibid. v. 17. *Now in this that I am to tell you of, that I am to say unto you, etc.*

\*Ibid. v. 26. Piscator, *Annunciate*. But thus the context of the discourse will not flow so freely; and it can be asked whether the particle γάρ may rightly accompany a word which is προστατικόν [imperative].

Cap. 12. 17. *and members for the part, or, in particular.* jointly σῶμα [body], separately μέλη [limbs].

Ibid. v. 29. δυνάμεις] [powers, authorities] Abstract for the concrete; and, thus perhaps in ἀντιλήψεις [helps], in the preceding verse.

Cap. 13. 5. he does not impute evil. *non* μνησικακέϊ [does not remember past wrongs]. A. D. See Zachar. 7. 10.

Ibid. v. 11. *I understood, I cared as a child, ! had a child's mind, I imagined as a child, I was affected as a child.*

Cap. 14. 20. τῇ κακίᾳ] [in malice] i.e. πανουργία [knavery, roguery] A. D.

Cap. 15. 2. τίνι λόγῳ] [after what manner, what] i.e. ποιῶ τρόπῳ ἢ ἀνάστασις ἐλέχθηγενέσθαι [in what manner the Resurrection was said to be]. Others. *with what words, or, with what manner of doctrine.*

Ibid. v. 8. τῷ ἐκτρώματι] [to a child untimely born, to an abortion] i.e. ἐξαμβλώματι [to an abortion]. h.e. to him who

was called unexpectedly to the light of the Apostleship, when he was rough and unformed.

Ibid. v. 33. *good manners, or, good natures, good dispositions.* A. D. perhaps *χρηστά τὰ ἐνεξαπάτητα* [good manners, that is, beguiled].

Cap. 16. 2. *εὐδοῶται* [hath prospered] *whatsoever God shall send, and he may well spare.* Literally, *whatsoever he may well spare through the blessing of God.*

Ibid. v. 3. *τὴν χάριν ὑμῶν* [your liberality] *your good will.*

Ibid. v. 17. *they supplied the want of your presence.* *ὕστρημα* [deficiency, need, want] is here opposed to *τῇ παρουσίᾳ* [presence, coming].

## 2 Corinthians

Cap. 1. 12. *περισσότερως δέ* [and more abundantly] *but especially.*

Ibid. v. [13]. Others. *now that is true* [*knoweth*] *etc.*

B. Cap. 2. 6. ἡ ἰσότης] multa. vide Sapient. 3. 10. Hermogenes  
 ἐν τῷ περὶ Στρατιῶν cap. ult. ἑαυτῆς meretrix fit, at  
 propriam et voluntariam habet hujus propositi penam, ἰσότη-  
 τισιν] quod se palam in quaestru meretricio collocavit, ab  
 honestis mulieribus segregata.

Hid. v. 10. in the person, or in the fight, or in the name  
 of christ.

Hid. v. 17. καταλύοντες] i.e. νοθεύοντες. καρπὸς dicitur  
 ἀπὸ τοῦ χαλῶσαι τὸν πικρὸν a corrupendo et adul-  
 terando vinum.

Cap. 3. 16. ἰσοπέδη] sub. χροδία

C. Hid. v. 18. τῷ αὐτῷ ἰσότητα] i. e. εἰς τῷ etc.

Cap. 5. 3. It to be that we shall be found clothed, and not  
 naked, or, we shall be, ut sit ἑπερωμεθα pro ἰσομεθα.

Hid. v. 7. by fight, or, eye-fight.

Hid. v. 19. That god in christ reconciled the world.

Cap. 7. 1. perfecting holynesse, living holily to the end.

Hid. v. 2. Receive us, or, Let us have place with you, We  
 have made a gayne of no man.

Cap. 8. 4. A. D. that we should receive the gift, [and take  
 upon us] the fellowship of the ministering to the saints.

Dixerat duo hic significat, χριστέωσιν, ἢ ἀναδύεσθαι.

Hid. v. 5. premium seipso dederunt, et tum deinde sua.  
 Nam hoc intelligitur.

Cap. 9. 4. Vide supra cap. 8. 10. and the emulation which came  
 from you, or, your zeale, or, forwardnesse.

Hid. v. 5. as a bounty, and not as a thing extorted. Qua-  
 ritur an idem sit subjectum ἰδολογίας et πλεονεξίας.  
 Ego puto utrumque vocabulum ad Corinthios referendum  
 esse, non autem τὸ ἰδολογίας ad Corinthios, et τὸ πλε-  
 ονεξίας ad Apostolos, ut major pars Collegarum meorum,  
 ἰδολογίας ὑμῶν, πλεονεξίας ἡμῶν.

Hid. v. 8. περιωσώ, ut βασιλεύω, μεταβατικῶς sumitur,  
 tametsi saepius ἀμεταβάτως.

Hid. v. 13.

f. 64<sub>v</sub>

\*Cap. 2.6. ἡ ἐπιτιμία] [the penalty] *mulcta* [penalty, a money penalty] See Sapient. 3.10. Hermogenes in his book *περὶ Στάσεων* the last chapter. Even if she should be a prostitute, nevertheless she has the proper and voluntary punishment, [ἐπιτιμίαν] of this course of life, because she has placed herself openly in a meretricious trade, having been segregated from honorable women.

Ibid. v. 10. *in the person, or in the sight, or in the name of Christ.*

Ibid. v. 17. *καπηλείοντες*] [being a retail dealer, playing tricks, corrupting] i.e. *νοθεύοντες* [adulterating]. *κάπηλος* is derived *ἀπὸ τοῦ καλλύνειν τὸν πηλόν* [from glossing over lees] by corrupting and adulterating wine.

Cap. 3. 16. *ἐπιστρέψῃ* [shall turn] supply *καρδία* [the heart]

Ibid. v. 18. *τὴν αὐτὴν εἰκόνα*] [the same image] i.e. *εἰς τὴν* etc. [into the same image].

Cap. 5.3. *If so be that we shall be found clothed, and not naked, or, we shall be,* so that *εὐρεθησόμεθα* [we shall be found] is written for *εἰσόμεθα* [we shall be].

Ibid. v. 7. *by sight, or, eyesight.*

Ibid. v. 19. *That God in Christ reconciled the world.*

Cap. 7. 1. *perfecting holyhess, living holily to the end.*

Ibid. v. 2. *Receive us, or Let us have place with you;*

*We have made a gayne of no man.*

Cap. 8.4. A. D. *that we should receive the gift, [and take upon us] the fellowship of the ministring to the Saints.*

*Δέχεσθαι* [to receive] here signifies *δύο* [two things], *κομίζεσθαι* [to return, to recover], *καὶ ἀναδέχεσθαι* [and to take upon oneself].

Ibid. v. 5. first they gave themselves, and then next their own possessions. For this is understood.

Cap. 9.4. See above chapter 8. 10. *and the emulation which came from you, or, your zele, or forwardnesse.*

Ibid. v. 5. *as a bounty, and not as a thing extorted.* It is asked whether the subject [of] *εὐλογίας* [of bounty] and *πλεονεξίας* [of covetousness] be the same: I think that both designations ought to be referred to the Corinthians; not, on the contrary, the word *εὐλογίαν* [bounty] to the Corinthians, and the word *πλεονεξίαν* [covetousness] to the Apostles, as the majority of my colleagues, *εὐλογίαν ὑμῶν* [your bounty], *πλεονεξίαν ἡμῶν* [our covetousness].

Ibid. v. 8. *περισσεύω* [to be over and above, to abound], as *βασιλεύω* [to rule], is used *μεταβατικῶς* [transitively], notwithstanding more often *ἀμεταβάτως* [intransitively].

Ibid. v. 13. A. D. monobat, ὀμολογίαν hic accipi posse de spon-  
sione in baptismo.

Cap. 10. 7. of himself, of his own accord. non admonitus.

Ibid. v. 12. Vel ἄνευθέου μεζυγῆτες etc. they wot not  
what they measure: vel ἄφρονες ἔσιν ἐν τῷ με-  
τρῆν etc.

D.

Ibid. v. 16. εἰς τὰ ἔτοιμα] Vide Joh. 4. 38. Thucydides.  
διὰ τὸ μὴ δυνάσασθαι ταλαίπορον εἰς τὰ ἔτοιμα  
τρῆκόντων. loquitur de his historiographis qui igna-  
via quadam et mollitie animi, laborem quadrendi ve-  
rum veritatem detrectantes, ex alienis scriptis  
historias suas concinnabant.

Ibid. ante hoc. rula, or, line, division, portion. Κάτων  
est spatium inter Βάτρακα et Ἰοχάρμη Pollux.  
Βάτρακ the rest; Ἰοχάρμη terra de fossa et exalta  
in quam pedes salinarum ferebantur.

Cap. 11. 3. corrupted [and drawn]

Ibid. v. 7. τὸ ὅτι sumo ego εἰδώς, ut Collega mei  
αιτιολογικώς.

Ibid. v. 8. χῆτινάρχη] A. Const. χῆτινάρχη apud  
Paulum est τῆς ναυτικῆς ἐπιβόλλειν, torporem in-  
jicere; hoc est, crebra petitione atque exactione  
torpidos reddere. Alii exponunt, his otio et tor-  
pore molestum esse et onerosum: quod Constantino  
videtur: idem etiam A. Downao nostro qui verbo-  
rum est perfitator subtilissimus.

E.

Ibid. v. 21. or. I speak of their vile usage of you.

Ibid. v. 28. or. my daily incumbence.

Cap. 12. 2. or. rapt up.

Ibid. v. 16. but being crafty I took you with guile.

ὅτι ἔλαβον παρ' ὑμῶν. ὅμη' ἔλαβον ὑμῶν.

Ibid. v. 21. ταπεινώση] ταπεινώσει αὐτὸ τῆς παρα-  
νομίας ἐκείνων ἐπίλησι. βεβαίων ἀπερ' ἦδη περ-  
εἶρηκε.



f. 65r

Ibid. v. 13. A. D. pointed out that *ὁμολογίαν* may be taken in this place as the solemn promise in baptism.

Cap. 10. 7. *of him self, of his own accord*, not having been urged.

Ibid. v. 12. Either *λανθάνουσι μετροῦντες* etc. *they wot not what they measure*: or *ἄφρονές εἰσιν ἐν τῷ μετρεῖν* etc. [they are foolish in measuring].

\*Ibid. v. 16. *εἰς τὰ ἔτοιμα*] [of things made ready to our hand] See Joh. 4. 38. Thucydides.

*διὰ τὸ μὴ δύνασθαι ταλαιπωρεῖν εἰς τὰ ἔτοιμα τρέπονται* [through not being able to endure hardship they turned themselves to what was at hand] This is said concerning those historians who through a certain laziness and weakness of mind, shirking the labor of seeking the truth of things, produced their own histories from others' writings.

\*Ibid. before this. *rule, or, line, division, portion*. *Κανῶν* is the space between the *βατήρ* [place from which one jumps] and the *σκάμμα* [pit] Pollux. *βατήρ* *the rest*: *τὰ ἐσκαμμένα* [the pit], the earth having been dug up and removed, into which the feet of those jumping were directed.

Cap. 11. 3. *corrupted [and drawn]*

Ibid. v. 7. The word *ὅτι* I take *εἰδικῶς* [specifically], as my colleagues *αἰτιολογικῶς* [causally].

\*Ibid. v.[9]. *κατενάρκησα*] R. Const. *καταναρκᾶν* [to press heavily

upon] in the writings of Paul is τὴν νάρκην ἐμβάλλειν [to inflict numbness], to cause numbness; that is, with frequent solicitation and collecting to make them to be torpid. Others expound, by his own idleness and torpor to be troublesome and burdensome: which it appears to Constantinus: the same also to our Andrew Downes who is a most subtle weigher of words.

Ibid. v. 21. *or, I speak of their vile usage of you.*

Ibid. v. 28. *or, my daily incumbrance.*

Cap. 12. 2. *or, rapt up.*

Ibid. v. 16. *but being crafty I took you with guile.*

οὐκ ἔλαβον παρ' ὑμῶν, ἀλλ' ἔλαβον ὑμᾶς [I did not take from you, but I took you].

Ibid. v. 21. ταπεινώσῃ] [will humble]

ταπεινώσειν ἑαυτοῦ τὴν παρανομίαν ἐκείνων ἐκάλεσε: βεβαιῶν ἅπερ ἤδη προείρηκε:

\* c. v. 29.

ἔρανος: Τίς ἀδυναί, καὶ ἐκ ἀδυναίας Τίς σκανδαλίσεις,  
καὶ ἐκ ἐγὼ πυνθησῶ;

Cap. 13. 2. περιστρέφα καὶ περιέγω] vide Galat. 5. 21.

F. Ibid. v. 7. Howbeit I pray unto God that ye may doe  
no will [as desiring not that we may seem of credit,  
sc. by your punishment.

Ibid. v. 8. ἀδυναίας] i. e. ἁσικβείας.

Ibid. v. 10. ἁσικβείας] sub. ἵκησθ.

### In Epist. ad Galat.

Cap. 1. 7. εἰ μὴ] unless, or. If there be not some.

Ibid. v. 16. in me] M. by me, to me.

A. Cap. 2. 2. τοῖς δοκῶσι] i. e. τοῖς χρυσαίοις.

Ibid. v. 4. And that because of. Et al. No not because etc.  
et sic hunc versum cum precedente connectunt G.  
Schol. quæ collectio cum proposito Apostoli non male  
convenire videtur. A. D. putat hic esse ἀναστατότων,  
ut et v. 6. Camer. ἑλλειπτικῶς dictum, repetendum  
autem ἐκ ἰσχυράτου δι' περιφραστικῶν διὰ τῆς παρ.

Ibid. v. 6. Ἄνο δὲ τῶν δοκῶσι εἶναι τῶ] Ego affectior  
A. D. qui ἀναστατότων hic esse putat potius quam  
ἑλλειπτικῶν: incipit enim a genitivo, et propter interjec-  
tam parenthesis, novum initium facit, et genitivum  
in nominativum mutat, δοκῶσι in δοκῶτες, hujus-  
modi ἀναστατότων crebra exempla occurrunt apud  
Homer. et alios. Anglica. but of them that seem to be  
somewhat, whatsoever they were, or. what they were in  
times past it maketh no matter to me (God accepteth  
not mans person) for they that seemed to be some-  
what, or. for they. that are of reputation communicated  
nothing with me.

ὁποῖα ῥῶτε] Portus, Ποτε,  
cum tonum suum habet, significationem habet temporis:  
et cum dictio est enclitica, solet jungi cum interroga-  
tivis

f. 65<sub>v</sub>

Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; Τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; [He called their transgression of the law his own humiliation: confirming the very things which he has already said beforehand: Who is weak, and I am not weak? Who is offended, and I burn not ?]

Cap. 13. 2. προείρηκα καὶ προλέγω] [I told you before and foretell you]. See Galat. 5.21.

Ibid. v. 7. *Howbeit I pray unto God that ye may doe no evill [as desiring not that we may seem of credit, sc. by your punishment.*

Ibid. v. 8. ἀληθείας] [truth] i.e. εὐσεβείας [piety].

Ibid. v. 10. χρήσωμαι] [I should use] supply ὑμῖν [to you].

In the Epistle to the Galatians

Cap. 1. 7. εἰ μὴ] *unlesse, or, If there be not some.*

Ibid. v. 16. *in me]* Others. *by me, to me.*

Cap. 2. 2. τοῖς δοκοῦσι] [to them which were of reputation] i.e. τοῖς κορυφαίοις [to the leaders].

\*Ibid. v. 4. *And that because of.* And others. *No not because etc.* And thus the Gr. Scholia connect this verse with the preceding, which linking seems to agree not unsuccessfully with the intention of the Apostle. A. D. thinks this to be ἀνανταπόδοτον [without

apodosis] as in v. 6. Camer. ἑλλειπτικῶς [elliptically] spoken, there should be repeated however οὐκ ἤναγκάσθη δὲ περιτμηθῆναι διὰ τοὺς παρ[εισάκτους].

\*Ibid. v. 6. Ἐπὶ δὲ τῶν δοκούντων εἶναι τι [but of those who seemed to be somewhat] I agree with A. D. who thinks there is ἀναπτόδοτον [without apodosis] in this place rather than ἑλλειψιν [ellipsis]: for it begins from the genitive, and by reason of an interjected parenthesis, it makes a new beginning, and it changes the genitive into the nominative, δοκούντων into δοκούντες. Of this sort [of] ἀναπτόδοτων [of suppressed response] numerous examples appear in the writings of Homer and others. English. *but of them that Seem to be somewhat, whatsoever they were, or, what they. were in times past it maketh no matter to me (God accepteth not roans person) for they that seemed to be somewhat, or, for they that are of reputation communicated nothing with me. ὁποῖοί ποτε]* Portus, ποτε, when it has its own accent has the signification of time: but when the utterance is enclitic, it is usually joined

huius nominibus et relativis; et tum valet, nam et  
 cūque: verte igitur hic, et qualescunque.

Cap. 3. 1. pictured, pourtraid, painted.

Ibid. v. 8. Now the Scripture, or, And, or, For.

Ibid. v. 11. Now that no man etc.

Ibid. v. 24. Leader, Pettymaster, or, Scholmaster.

Cap. 4. 6. Now because ye are Sons. A.D.

Ibid. v. 9. πάλιν ἀνωθεν ] again in παρὰλλήλῃς. In  
 hoc enim ethnicis cum superstitionis Iudeis conveni-  
 abat, quod dies et tempora superstitionis observa-  
 bant: simul ergo miscet utrorumque superstitionem  
 Apostolus.

Ibid. v. 11. I am afraid. Sic reddende sunt hæc verba  
 ac si tantum legeretur φοβούμενος. est enim Αθικισμός.

Ibid. v. 13. i. e. πῆλ' ἀδελφίας Κοινωνίᾳς.

Ibid. v. 15. What is become then of the happiness that  
 was ascribed unto you, of your magnifying of your  
 selves, or thinking yourselves happy for my sake, your  
 happiness that is talked or spoken of. ὁ μακάριος  
 ἕμῶν ] sc. quo alii vos prædicabant felices, vel vos  
 vosmet ipsos, propter receptum evangelium; vel quo  
 vos me beatum prædicabatis. " or, your

Ibid. v. 17. ἐν ἁλώσει ἕμῶν ] quid si intelligatur τῆς  
 ἐμῆς διδασκῆς, vel ἕμῶν.

Ibid. v. 18. Now it is good to be had in admiration,  
 or, to be imitated for, or, in that which is good  
 allwaies.

Ibid. v. 24. Which things have this allegorical use.

Ibid. v. 25. For Sinai, [being by Allegorie] Agar, is a  
 mountaine in Arabia.

Cap. 5. 7. or, what beat you back

Cap. 6. 1. overtaken, caught. οὐκ ἔμελλε. If a man through  
 oversight fall into a fault, if by occasion he fall.

Ephē!

66

f. 66r

with interrogative and relative pronouns: and then it has the force of *nam* and *cunque*: translate therefore here, *et qualescunque* [and of whatever kind].

Cap. 3. 1. *pictured, pourtraid, painted.*

Ibid. v. 8. *Now the Scripture, or, And, or, For.*

Ibid. v. 11. *Now that no man etc.*

Ibid. v. 24. *Leader, Petty master, or Scholemaster.*

Cap. 4. 6. *Now because ye are sons. A. D.*

Ibid. v. 9. *πάλιν ἀνωθεν* [again, anew] *again* ἐκ παραλλήλου [parallelwise]. In this indeed he has coupled the Gentiles with the superstitious Jews, because they superstitiously observed days and times: at the same time therefore the Apostle mingles the superstition of both.

Ibid. v. 11. *I am afraid.* Thus these words ought to be rendered as if only *φοβοῦμαι* were read. It is indeed in the Attic style.

Ibid. v. 13. i.e. *μετὰ ἀσθενείας σαρκικῆς* [with infirmity of the flesh].

Ibid. v. 15. *What is become then of the hapynesse that was ascribed unto you, of [or] your magnifying of your selves, or thinking your selves hapy for my sake, your hapynesse that is talked or spoken of.* ὁ μακαρισμὸς ὑμῶν

[your blessing] that is to say, by which others openly declared you happy, or you yourselves, on account of the gospel having been received; or, by which you openly declared me happy.

Ibid. v. 17. ἐκκλείσαι ὑμᾶς [to exclude you] which it is if it should be understood τῆς ἐμῆς διδαχῆς or ὑμῶν or ὑμῶν*i.e.* ὑμᾶς [of my teaching or of you].

Ibid. v. 18. *Now it is good to be had in admiration, or, to be imitated for, or, in that which is good all waies.*

Ibid. v. 24. *Which things have this allegorical use.*

Ibid. v. 25. *For Sinai, [being by Allegorie] Agar, is a mountaine in Arabia.*

Cap. 5. 7. *or, what beat you back.*

Cap. 6. 1. *overtaken, caught, συναρπαγῆ [in haste], [but, perhaps, understand συναρπασθῆ, be seized and carried clean away]. If a man through oversight fall into a fault, if by occasion he fall.*



## Ephes.

Cap. 1. 5. At. unto himself, or, for himself.

Ibid. v. 6. A.D. enriched us with grace. χαρίτος, gratiosum officio, cumulo gratiis et donis.

init. vers.  
seq.

Ibid. v. 10. κεφαλαιώ fit non a κεφαλή, sed a κεφάλαιον A.D. ἐν αὐτῷ in fine versus, recte omitti possunt in translatione, ut quæ ex Hebræorum idiotismo redundant.

v. 14.

Ibid. v. 13. In whom also ye, Supple. vel ἀληθίζετε cum θεοῦ, vel ἐκληρώθετε ἐ versu.

Ibid. v. 14. or, unto the redemption purchased, al. untill the purchased redemption, al. untill we be fully delivered. εἰς ἀπολύτρωσιν, i.e. εἰς ἀπολυβώσεως. ἀπολύτρωσις περιποιήσεως, i.e. plena et perfecta liberatio.

Ibid. v. 18. τὸ ὄφθαλμῶν, vel ponitur absolute, vel regitur a verbo δῶν. fortasse enim desideratur copula καί.

Cap. 2. 14. Hypallage, pro τὸν φραγμὴν τῆ μεσοτοιχῆς. Sic fortasse supra c. 1. 14. εἰς ἀπολύτρωσιν περιποιήσεως pro τῆ περιποιήσιν τῆς ἀπολυτρώσεως. the partition of the midwall, vel, pulling down the midwall that stopped the one from the other.

Cap. 3. 1. ὁ δούλος ] Fortasse Hyperbaton extendi debet usque ad principium capitis sequentis. A.D. vel est Hyperbatum usque ad v. 13. aut 14. vel supplendum aliquid est, nimirum προσβολῶν aut κειμήλιον. nam articulus ante δούλος non patitur ut δούλος per additionem verbi ὑπαρτικῆς predicati locum obtineat. For, this cause of Paul the prisoner etc. or, am a minister for you, etc.

Ibid. v. 10. ἀλλυποικίλος ] the great and manifold, or, the exceeding manifold.

Ibid. v. 13. Διὸ αὐτῶν ] si. Ego Paulus ὁ δούλος, repetitis verbis e versu primo, cum quo versus iste conjungendus est per epianalepsin, ut nonnullis placet.

Cap. 4.

Ephesians

f. 66v

Cap. 1. 5. Others. *unto him self, or, for him self.*

Ibid. v. 6. A. D. *enriched us with grace.* Χαριτώ [I show grace], I bring about grace, I overwhelm with favors and gifts.

Ibid. v. 10. Κεφαλαιώω [to bring under heads, to sum up] does not derive from κεφαλή [the head], but from κεφάλαιον [the chief of main point, the chief person]. A. D. ἐν αὐτῷ [in him] at the end of the verse [margin: the beginning of the following verse] can rightly be omitted in translation, as they are redundant from the manner of expression of the Hebrews.

\*Ibid. v. 13. *In whom also ye.* Supply either ἠλπικατε [you have trusted] with Beza, or ἐκληρώθητε [you were appointed by lot] from verse [11].

Ibid. v. 14. *or, unto the redemption purchased, others. untill the purchased redemption, others. untill we be fully delivered.* εἰς ἀπολύτρωσιν [unto the redemption], i.e. ἕως ἀπολυτρώσεως [until the redemption]. ἀπολύτρωσιν περιποιήσεως [a redemption of the possession], i.e. full and perfect release.

Ibid. v. 18. τὸ ὀφθαλμοῦς [the word, eyes] either is placed absolutely, or it is governed by the word δῶη [may give,

v. 17]. The copula *καί* [and] is indeed probably missing.  
Cap. 2. 14. Hypallage, for *τὸν φραγμὸν τοῦ μεσοτοίχου* [the partition of the middle wall]. Thus probably above c.1.14.  
*εἰς ἀπολύτρωσιν περιποιήσεως* for *τὴν περιποίησιν τῆς ἀπολυτρώσεως* [until the redemption of the purchased possession (for) the purchased possession of redemption]. *the partition of the mid wall, or, pulling down the mid wall that stopped the one from the other.*

Cap. 3. 1. *ὁ δέσμιος*] Perhaps the Hyperbaton ought to be extended as far as the beginning of the following chapter. A. D. Either it is Hyperbaton as far as verse 13 or 14, or something must be supplied, doubtless *πρεσβεύω* [I am the elder, take precedence, go as an ambassador] or *κεκαύχημαι* [I have boasted myself]. For the article before *δέσμιος* does not permit that *δέσμιος* through the addition of a *ὑπαρκτικοῦ* [substantive] word hold the place of a predicate [i.e. *Παῦλος ὁ δέσμιος* illustrates the third attributive position]. *For this cause I Paul the prisoner etc. or, am a minister for you, etc.*

Ibid. v. 10. *πολυποίκιλος*] [manifold] *the great and Manifold, or, the exceeding manifold.*

Ibid. v. 13. *Διὸ αἰτοῦμαι*] [wherefore I desire] that is to say, I Paul *ὁ δέσμιος* [the prisoner], the words being repeated from the first verse, with which this verse must be joined through epanalepsis, as seems right to several.

- Cap. 4. 19. *senfelle*, past feeling, past flame. A.D. *dammodo*  
*doleat aliquid, doleat quod lubet. Cic. i veteris*  
*aliquo Poeta.* A.
- Ibid.* v. 22. *ἀποθιάσας ὑμῶν* ] *Sub. λέγω καὶ ἠρωτιέσθαι*  
*nam hic versus cum 17. conjungendus videtur, ita ut*  
*verba omnia quae interjiciuntur parenthetice notis*  
*includi debent* b.
- Cap. 5. 4. *ὀργαστεία* ] i.e. *Βορρολογία, ferocity.*  
*Ibid.* v. 15. *καὶ ὅτι* forte pro *ὅπως*. A.D.  
*Ibid.* v. 26. *after he had cleansed it, having cleansed*  
*it, or, by cleansing it.* c.
- Cap. 6. 4. *use not your children cruelly. Ex consequente*  
*intelligitur antecedens: nam nimia austeritate fit*  
*ut liberi irascantur parentibus suis, et auctoritatem*  
*eorum agere et impatienter ferant.*

## Ad Philipp.

- Cap. 1. 9. *ἀνδιόσας* ] *understanding. A.D. vide Prov. 1. 14.* " 4.  
*Ibid.* v. 10. *approve better things, vide Rom. v. 10.*  
*Ibid.* v. 19. *and the bounty of the Spirit.*  
*Ibid.* v. 21. *For Life unto me is Christ, and death an*  
*advantage.* A.  
*Ibid.* v. 26. *Videndum annon subaudiendum sit verbum*  
*aliquod ante ἴνα, nimirum ὑποταξάτω, aut ὁπάτω:*  
*nam haec verba non videntur pendere a preceden-*  
*tibus.*
- Cap. 2. 20. *no man like minded, ἰσοφύρον vide Gal. 5. 14.*  
*who will truly be carefull of your matters, or, care-*  
*full from the heart. Ἄ. So deare unto me, whom*  
*I love as mine own soule. A.D. ἴσον ἐμῆ κεφαλῆ.*
- Cap. 3. 1. *to me it is not irksome*  
*Ibid.* v. 9. *relying, grounded upon faith, ad. for faith,*  
*or, in faith. v. 10. to know him etc. Ibid.*

f. 67r

\*Cap. 4. 19. *senselesse, past feeling, past shame*. A. D. dum modo doleat allquid, doleat quod lubet. Cic. from some old poet.

Ibid. v. 22. ἀποθέσθαι ὑμᾶς] [that ye put off] Supply λέγω καὶ μαρτύρομαι [I say and testify]. For it seems proper that this verse be joined with 17, so that all the words which intervene ought to be enclosed in parenthetical marks.

Cap. 5. 4. εὐτραπέλια] [jesting] i.e. βωμολοχία [ribaldry] *scurrility*.

Ibid. v. 15. πῶς [how] perhaps for ὅπως [how or that] A. D. [πῶς is used in direct questions, ὅπως in indirect.]

Ibid. v. 26. *after he had cleansed it, having cleansed it, or, by cleansing it.*

Cap. 6. 4. *use not your children cruelly*. From the consequence the antecedent is understood: for it falls out from too great austerity that children are angry with their parents, and bear their authority reluctantly and impatiently.

To the Philippians

Cap. 1. 9. αἰσθήσει] [judgment] *understanding*. A. D. See Prov. 1. 4.

Ibid. v. 10. *approve better things*, see Rom. [2.] v. 18.

Ibid. v. 19. *and the bounty of the Spirit.*

Ibid. v. 21. *For Life unto me is Christ, and death an advantage.*

Ibid. v. 26. Consideration must be given to the question of whether or not some word should be supplied before *ἵνα* [that], without doubt *προσέχετε* [you take heed], or *ὁρᾶτε* [you see]: for these words do not appear to depend on the preceding words.

Cap. 2. 20. *no man like minded, ἰσόψυχον* [of like soul or mind] see Psal. 55. 14. *who will truly be carefull of your matters, or, carefull from the heart. Others. so deare unto me, whom I love as mine own soule. A. D. ἴσον ἐμῇ κεφαλῇ* [like myself].

Cap. 3. 1. *to me it is not irksome*

Ibid. v. 9. *relying, grounded upon faith. others. for faith, or, in faith.*

[Ibid.] v. 10. *to know him etc.*

Ibid. v. 14. I follow directly to the price of the high calling,  
 al. I follow toward the mark for the price. <sup>ο</sup>Εν Φι.  
 Sub. φρονησω, μελετω, δια μεριμνα.

Ibid. v. 17. οχρειται ] vide Rom. 16. 17.

Ibid. v. 20. το πολιτισμα ] our city in heaven, or heaven  
 for our city. Rob. Const. in verb. πολιτισμα, civitatem  
 calum habemus. Cic. de Catone l. 2. de Legib. ita cum  
 ortu Tusculanus esset, civitatem Romanam habuit. i.e. πο-  
 λιτισμα αυτη εν Ρωμη υψηρξεν. Πολιτειαν δωωω,  
 civitate donare; πολιτισματος μετιξεν, civitate  
 donari.

Cap. 4. 1. So [as ye have begun] stand fast in the Lord.

v. 10. Ibid. v. 10. A.D. but wanted ability; alii, but wanted  
 opportunity.

Ibid. v. 18. Now I have all things. A.D. I have enough of  
 all things, - the things you sent me, or, your liberality.

#### Ad Coloffen.

Cap. 1. 10. απειροχτιας ] pleasing service.

Ibid. v. 18. ἀγαπη ] i.e. ἀπαρρη

Cap. 2. 1. ἀγωνα ] A.D. what great care, conflict. vide Phil. 1. 30.  
 vide Chrysoft. in Genes. p. 258. lin. 4. et 11. et p. 263.  
 lin. 42. etc.

Ibid. v. 2. being knit together in love, [and instructed]  
 in all riches etc. το ονμβιβαζω utrumque signifi-  
 cat, et compingo, et instruo, five doceo: non abhorret  
 itaque à vero, Apostolum utriusque significationis  
 rationem habuisse.

Ibid. v. 5. rejoicing for that I behold. εν δια δυοιν.

1. Ibid. v. 14. and he took it quite away.

Ibid. v. 18. thementes, willing in humilthy, et in margine,  
 that is, willfull, or selfwilled in voluntary religion: for  
 this is διλιον εν θρησκια, whereof cometh the word  
 following εθελουθροχτια in vers. 23. Cap. 3.

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Ibid. v. 14. *I follow directly to the price of the high calling, others. I follow toward the mark for the price.*

[Ibid. v. 13] "Εν Εν δέ [but this one thing] Supply φροντίζω [I give heed to], μελετῶ [I care for, practise, exercise], διὰ μεριμνῶ [I care for thoroughly].

Ibid. v. 17. σκοπεῖτε [mark] see Rom. 16. 17.

\*Ibid. v. 20. Τὸ πολίτευμα [the business of government, the government] *our city in heaven, or heaven for our city.* Rob. Const. on the word πολίτευμα, we have a heavenly citizenship. Cic. concerning Cato 1[iber] 2, *de Legibus* thus since he was by birth a Tusculan, he had a Roman citizenship. i.e. πολίτευμα αὐτοῦ ἐν Ῥώμῃ ὑπῆρξεν [his citizenship belonged to Rome]. Πολιτείαν, δοῦναι [to give the rights of citizenship], to endow with citizenship: πολιτεύματος μετέχειν [to partake of citizenship], to be given citizenship.

Cap. 4. 1. *So [as ye have begun] stand fast in the Lord.*

Ibid. v. 10. A. D. *but wanted ability: others, but wanted opportunity.*

Ibid. v. 18. *Now I have all things. A. D. I have enough of all things: the things you sent me, or, your liberality.*

To the Colossians



Cap. 1. 10. ἀρέσκειαν] [the character of pleasing or cringing] *pleasing service*.

Ibid. v. 18. ἀρχή] [beginning] i.e. ἀπαρχή [the firstlings for sacrifice, the first-fruits].

\*Cap. 2. 1. ἀγῶνα] [the contest for a prize; any struggle, trial, danger] A. D. *what great care, conflict*. see Phil 1.30. see Chrysost. in Genes. p. 258. lin. 4. and 11. and p. 263. lin. 42. etc.

Ibid. v. 2. *being knit together in love, [and instructed] in all riches etc.* the word συμβιβάζω [knit together, compare] signifies both at once, join together, and instruct, or teach: it is not inconsistent with the truth therefore, that the Apostle took account of both meanings.

Ibid. v. 5. *rejoicing for that I behold.* ἐν δια δύοῖν [one part of speech for another, here a participle for a finite verb, χαίρων καὶ βλέπων].

Ibid. v. 14. *and he took it quite away.*

\*Ibid. v. 18. Rheims, *willing in humility*, and in the margin, that is, *willfull, or self willed in voluntary religion: for this is θέλων ἐν θρησκείᾳ, whereof cometh the word following* ἐθέλωθρησκείᾳ [will worship] in verse 23.

Cap. 3. 5. τὰδος ] effeminatoneffe . A. D. D.

1. Theſſal.

Cap. 2. 7. as a nurce ] hæc verba conjungi poſſunt vel cum ἄπιος, gentle as a nurce etc. vel cum ἕτας, ut novum fiat initium, As a nurce—ſo we being deſirous of you. A.

Cap. 5. 23. A. D. vult τὸ ὀλίανος sequi verbum τὰρθεῖν hæc ordine, that your ſpirit may be kept perfect. ὀλίανος et ἀνάπρος opponuntur.

2. Theſſal.

Cap. 1. 9. puniſhed and ſeparated from etc.

Ibid. v. 10. magnified, with admiration beheld, admired in them that believe. Sap. 5. 2. καὶ ἐκράβηται ἐπὶ τὰς παραδόξων τὰς οὐρανίας.

Cap. 2. 2. turned from your mind, or cauſed to alter your mind

Ibid. v. 6. τὸ χεῖρον ] τὸ χεῖρον, vel χεῖρον ἢ ἐμποδίζων. Al. what beareth rule.

Cap. 3. 11. who meddle not with any work, but are meddlers where they have nothing to do.

Ibid. v. 12. or, that working they eat their own bread with quietneſſe.

1. Timoth.

Cap. 1. 2. mine own true, my kind, my very ſon.

Ibid. v. 5. mandati hujus, non autem Legis in genere, ſicut non rectè in hunc locum annotavit Beza.

Ibid. v. 6. which ſome not aiming at, not regarding, leaving. ſic infra v. 19. ἀπὸ βίβλου. τὸ ἀσχεῖν hic

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Cap. 3. 5. πάθος] [passion, emotion] *effeminate*. A. D.

## 1. Thessalonians

Cap. 2. 7. *as a nurse*] these words may be joined either with ἡπιου [gentle], *gentle as a nurse etc.* or with οὕτως [so], so that a new beginning is made *As a nurse so we being desirous of you.*

Cap. 5. 23. A. D. wants the word ὁλόκληρον [complete, perfect, whole] to follow the word τηρηθείη [may be kept] in this order, *that your spirit may be kept perfect.* ὁλόκληρος [complete in all parts] and ἀνάπηρος are opposites.

## 2. Thessalonians

Cap. 1. 9. *punished and separated from etc.*

Ibid. v. 10. *magnified, with admiration beheld, admired in them that believe.* Sap. 5. 2.

καὶ ἐκστήσονται ἐπὶ τῷ παραδόξῳ τῆς σωτηρίας [and shall be amazed at the strangeness of his salvation].

Cap. 2. 2. *turned from your mind, or caused to alter your mind*

Ibid. v. 6. τὸ κατέχον] [what withholdeth] τὸ κρατοῦν [what holds sway], or κολούων καὶ ἐμποδιζῶν [curtails and impedes].  
Others. *what beareth rule.*

Cap. 3. 11. *who meddle not with any work, but are meddlers where they have nothing to doe.*

*Ibid.* v. 12. *or, that working they eat their own bread with quietnesse.*

## 1. Timothy

Cap. 1. 2. *mine own true, my kind, my very son.*

\**Ibid.* v. 5. of this charge, not however of the Law in general, as Beza has annotated incorrectly in this place.

\**Ibid.* v. 6. *which some not aiming at, not regarding, leaving.* As below v. 19. ἀπωσάμενοι [having expelled, thrust away]. The word, ἀστοχεῖν [to miss the mark]

hic opponitur τῷ σαχάρει, non autem τῷ ἰσοχρῆν  
A.D. Polyb. Ῥωμαίων ἀγορεῖν, Romanorum non habere  
rationem, quod Herodoto est ἀγορεῖν. A.D. vide Si-  
rac. 20. 2. 11.

ἴbid. 10. 11. κατὰ τὸ διαγγέλιον] Sub. τῷ. τῆ ὑγιαίνουσ  
διδασκαλία τῆ κατὰ. Καταφρόνους, ὕβρις, ἐπαρ-  
ασχῆς tres species ἀλιζωρίας. A.D.

A.  
"πρῶτον  
"change

ἴbid. v. 16. πρῶτος] D.H. in me the chief [sinner] Al.  
that in me chiefly this charge etc.

ἴbid. v. 18. [namely] that according to the prophecies etc.

ἴbid. v. 20. or, may be scholed not to blaspheme.

Cap. 2. 1. Ego malim conjungere πρῶτον πάντων cum παρα-  
χάλα, quam cum ποιείσθαι. et tamca ἐπιχῶ.

ἴbid. v. 6. who also gave the testimonio in time convenient.  
videtur ὁ δὲς repetendum ἀπὸ τοῦ χσινδ.

ἴbid. v. 14. was the cause of transgressions.

ἴbid. v. 15. τενορονοθε, ut Casaub. haec verba exponit in  
Sueton. Lib. 1. p. 8. εἰν μείνωσιν] if she continue.

Cap. 3. 2. ναφάλιον] δογματικόν. χόρμιον] of decent  
carriage.

ἴbid. v. 3. πάργινον] petulant, outrageous, ready to abuse  
others, drinklike in behaviour.

ἴbid. v. 6. νεοχάλαζατον

ἴbid. v. 13. a good degree. or, dignitie.

Cap. 4. 2. A.D. querebat an non potest ἐν ὑποχρίσει cum  
ἀποσπῆσθαι. superiori verfu conjungi, quidam deficient  
a fide non hypocriti ψευδοδόξων.

ἴbid. v. 6. ἐμυθίσας illos. Erasmus.

Cap. 5. 1. or, an antient man. exhort him as a father.

ἴbid. v. 5. and desolate] hath no kindred or friends to  
help her.

ἴbid. v. 11. when through wantonnesse they neglect christ.

ἴbid. v. 12. ἔχεται χσικε] having to answer. ἴbid. v. 21.

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here is the opposite of the word *στοχάζεσθαι* [to aim at, endeavor after], not however of the word *εὐστοχεῖν* [to aim well, to hit the mark, to succeed] A. D. Polyb.

*Ρωμαίων ἀστοχεῖν* not to take account of the Romans, which to Herodotus is *ἀλογεῖν* [to pay no regard to a thing]. A. D. see Sirac. 20. 8. 11.

Ibid. 10. 11. *κατὰ τὸ εὐαγγέλιον* [according to the gospel] Supply *τῇ. τῇ ὑγιαίνουσῃ διδασκαλίᾳ τῇ κατὰ* [to sound doctrine which is according to the gospel] *καταφρόνησις* [contempt, disdain], *ὑβρις* [wantonness, insolence, an outrage on the person], *ἐπηρεασμός* [despiteful treatment] three species [of] *ὀλιγῳρίας* [of contempt, negligence]. A. D.

Ibid. v. 16. *πρώτῳ* [first] D. H. *in me the chief [sinner] Others. that in me chiefly this charge [change] etc.*

Ibid. v. 18. [*namely*] *that according to the prophecies etc.*

Ibid. v. 20. *or, may be scholed not to blaspheme.*

Cap. 2. 1. I should prefer to join *πρῶτον πάντων* [first of all] with *παρακαλῶ* [I exhort], rather than with *ποιεῖσθαι* [be made]. And nevertheless *ἐπέχω* [I suspend judgment].

Ibid. v. 6. *who also gave the testimonia in time convenient.* it seems that *δοῦς* [who gave] ought to be repeated *ἀπὸ τοῦ κοινού* [as common to both clauses].

Ibid. v. 14. *was the cause of transgressions.*

\*Ibid. v. 15. τεκνογονούσα, as Casaub. explains these words in Sueton. Lib. 1. p. 6. ἐὰν μείνωσιν [if they continue] *if she continue.*

Cap. 3. 2. νηφάλιον] [unmixed with wine] δραστικόν [vigorous, active]. κόσμιον] [of good behavior] *of decent carriage.*

Ibid. v. 3. πάροιον] [given to wine] *petulant, outrageous, ready to abuse others, drinklike in behaviour.*

Ibid. v. 6. νεοκατηχητόν [newly instructed in the elements of religion]

Ibid. v. 13. *a good degree, or, dignitie.*

Cap. 4. 2. A. D. asked whether ἐν ὑποκρίσει [in hypocrisy] could be joined with ἀποστήσονται [shall depart] in the preceding verse; certain ones will depart from the faith having been moved by the hypocrisy [of] ψευδολόγων [of liars].

\*Ibid. v. 6. nourishing them, Erasm.

Cap. 5. 1. *or, an antient man. exhort him as a father.*

Ibid. v. 5. *and desolate] hath no kinred or friends to help her.*

Ibid. v. 11. *when through wantonnesse they neglect Christ.*

Ibid. v. 12. ἔχουσαι κρίμα] [having damnation] *having to answer.*

Ibid. v. 21. χωρίς προσημίματος] without hasty judgment, prejudice.

Cap. 6. 2. per δαρεσείας intelligo beneficium illud quod a servis ad dominos manat, h. e. servorum ministerium. because they that have benefit by them are faithfull. A. because they that challenge benefit from them, or, challenge their service etc. A. D. tres hic sunt ἀπορίαι: 1. Utrum haec verba, οἱ τὰς δαρεσείας ἀντιλαμβάνομενος, conjungenda sunt cum δολοεἶτως per traiectionem, ita ut illis describantur servi non domini: an potius periphrasis sit dominorum? 2. Quid intelligendum sit per δαρεσείας, si de dominis haec verba accipiantur? 3. An οἱ ἀντιλαμβάνομενος Subjuncti locum habere debeat, an attributi, seu rationis cur servi teneantur dominos suos colere et obsequare? Chrysoft. haec verba ad dominos refert, et per δαρεσείας intelligit curam dominorum erga servos.

Ibid. v. 3. προέρχεται] i. e. προχωροῦν, προεἰδέναι, joyneth not himself, yieldeth not.

Ibid. v. 4. He is a fool, or, a proud fool. Τελύφωτος, i. e. ληροῦν, delirat, he dothell. A. D. amens est. νοσοῦν] troubling himself.

Ibid. v. 5. Παροδίατριβας] al. Διαπαροδίατριβας. quam lectionem praefert A. D. Διαπαροδίατριβας, i. e. αἱ ἐν τῇ Διαλέξει παροδίατριβας. attritus, offensiones, gallings, intertrigenas. A. D. hanc lectionem secutus est Chrysoft. et G. Schol. et Cyrus, et fortasse etiam vetus Interp. qui habet, conflictationes. Ego puto Διαπαροδίατριβας significare hic affiduos attritus, sive affiduas conflictationes, continual janglings, or, brablings. A. D. negat τὸ παροδίατριβας locum hic habere debere, quia aliter legit Chrysoft. et quia λοζομαχίας et παροδίατριβας idem sunt. Hesych. Διαπαροδίατριβας ἐνδελιχοῦσι.

Ibid.



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Ibid. v. 21. *χωρίς προκρίματος* [without preferring one before another] *without hasty judgment, prejudice.*

\*Cap. 6. 2. by *εὐεργεσίαν* [benefit] I understand that benefit which proceeds from servants to masters, h.e. the service of servants. *because they that have benefit by them are faithfull. Others. because they that challenge benefit from them, or, challenge their service etc.* A. D. there are here three *ἀπορίαι* [difficulties]: 1. Whether these words, *οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι* [partakers of the benefit] ought to be joined with *δουλεύεωσαν* [do them service] by transposition, so that by them are described the servants, not the masters: or whether the periphrasis is rather of the masters? 2. What must be understood by *εὐεργεσίας* [of the benefit], if these words be accepted as concerning masters? 3. Or ought *οἱ ἀντιλαμβανόμενοι* [partakers] to have the place of subject or of attribute, or of the reason why servants are held to cherish and observe their own masters? Chrysost. refers these words to the masters, and by *εὐεργεσίας* understands the care of the masters towards the servants.

Ibid. v. 3. *προσέρχεται* [to come to, to go to, to visit, to come forward to speak] i.e. *προσχωρεῖ* [to approach, hence, to agree with], *προστίθεται* [to associate one's opinion to another, hence, to agree with, to assent], *joyneth not him self, yieldeth not.*

Ibid. v. 4. *He is a foole, or, a proud foole.* *Τετύφωται*, [τυφώω,

to wrap in smoke, pf. pass. *τετίφωμαι* to be in the clouds, to be crazed, demented] i.e. *ληρέϊ* [he is foolish] he is crazy, *he doteth*. A. D. he is out of his senses. *νοσῶν*] [*νοσέω* to be sick, to be in an unsound state] *troubling him self*.

\*Ibid. v. 5. *Παραδιατριβαί*] [*παρατριβαί*, frictions] others. *διαπαρατριβαί* [violent contentions]. which reading A. D. prefers. *διαπαρατριβαί* i.e. *αἱ ἐν τῷδιαλέγεσθαι παρατριβαί* [the frictions in argument]. frictions, vexations, *gallings*, excoriations. A. D. this reading Chrysost. has followed and Gr. Schol. and Cyrus, and perhaps even the old Interp. which has, *conflictationes*. I think *διαπαρατριβαί* signifies here unremitting frictions, or assiduous quarrelings, *continual janglings, or, brablings*. A. D. denies that the word *παραδιατριβαί* ought to have a place here, because Chrysost. reads otherwise. and because *λογομαχίαι* [strifes of words] and *παραδιατριβαί* are the same. Hesych. *διαπαρατριβαί, ἐνδελεχισμοί* [persistence].

- c.
- Ibid. v. 8. we will therewith be contented.  
 Ibid. v. 12. and [for the which] thou hast made a good confession.  
 Ibid. v. 15. whom at the time appointed, or, at convenient time he will shew etc.  
 Ibid. v. 17. to enjoy; or, for pleasure. A. D.  
 Ibid. v. 18. κοινωνικός ] to be sociable, of sociable and comparable conversation.  
 Ibid. v. 19. ἀποδοχαριστίας ] vide Tobit. 4.9. Σεμέλιον ] vide Prov. 10. 25.

## 2. Timothy.

- Cap. 1. 3. ὡς ἀδιάλειπτον ἔχω ] i. e. ἔχων ἀδιάλειπτον etc.  
 Camer. nam si verba ut primo auditu sonant accipiuntur, non bene conveniunt huic clausula cum precedente; Ego itaque sic orationis duritiam emollis. I give God thanks whom I serve from mine Ancestors with a pure conscience; tum verba sequentia usque ad initium versus quinti notis parentheticis includo.
- A.
- Ibid. v. 8. or, suffer with me for the Gospel. vide cap. 2. 3.
- Cap. 2. 5. And though a man labour for the best gayne, try masteries etc. unlesse he strive and labour lustily, νομίμως i. e. ἰσχυρῶς, σφόδρα, ἐπιτόμως. A. D. vide Scholiast. Thucydidi's.
- Ibid. v. 15. or, a faithfull labourer, a constant labourer, a labourer not ashamed of his work.
- Ibid. v. 19. Nevertheless the sure foundation of God standeth etc. ἔγνω κύριος etc. vide Numer. 16. 5. secundum LXX.
- Cap. 3. 8. man corrupted in mind, of no judgment as touching the faith.
- Cap. 4. 8. τὸ τέλος ] finally, to conclude, as for the rest, Now therefore there is. Ibid.

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Ibid. v. 8. *we will therewith be contented.*

Ibid. v. 12. *and [for the which] thou hast made a good confession.*

Ibid. v. 15. *whom at the time appointed, or, at convenient time he will shew etc.*

Ibid. v. 17. *to enjoy, or, for pleasure. A. D.*

Ibid. v. 18. *κοινωνικούς*] [held in common, giving or sharing] *to be sociable, of sociable and companable conversation.*

Ibid. v. 19. *ἀποθησαυρίζοντας*] [store, hoard up] See Tobit. 4. 9. *θεμέλιον*] [foundation] See Prov. 10. 25.

## 2. Timothy

\*Cap. 1. 3. *ὡς ἀδιάλειπτον ἔχω*] [without ceasing I have] i.e. *ἔχων ἀδιάλειπτον* etc. [without ceasing having] Camer. for if the words are accepted as they sound at first hearing, it will make an ill joint for this clause with the preceding. I therefore thus soften the harshness of the speech, *I give God thanks whom I serve from mine Ancestors with a pure conscience*, then the following words all the way to the beginning of verse five I enclose in parenthetical marks.

Ibid. v. 8. *or, suffer with me for the Gospel. See cap. 2.*

3.

\*Cap. 2. 5. *And though a man labour for the best gayne, try masteries etc. unlesse he strive and labour lustily, νομίμως [rightfully, conformably to custom] i.e. ισχυρῶς [strongly, vigorously], σφόδρα [exceedingly, violently], εὐτόνως [vigorously]. A. D. See Scholiast of Thucydides.*

*Ibid. v. 15. or, a faithfull labourer, a constant labourer, a labourer not ashamed of his work.*

*Ibid. v. 19. Neverthesse the sure foundation of God standeth etc. "Εγγω κύριος etc. See Numer. 16. 5. according to the Septuagint.*

*Cap. 3. 8. men corrupted in mind, of no judgment as touching the faith.*

*Cap. 4. 8. τὸ λοιπὸν [the word, further] finally, to conclude, as for the rest, Now therefore there is.*

ibid. v. 16. A.D. or, none spoke for me, assisted me,  
stood with me

ibid. v. 17. πληροφωρηθῆς ] A.D. ἵνα πληρωθῆ καὶ εἰς  
πίστεως ἰλθῆ.

Ad Titum.

Cap. 1. 1. for the faith ] διὰ πίστεως ] i. e. πρὸς τὸ πισθεῖν.  
ὅτι τοῖς ἐκλεκτοῖς δι' ἑμὲ καὶ ἐπιζητοῦναι etc.  
κατὰ πίστιν ] i. e. ἐνεκα πίστεως, ut κατὰ θεω-  
ρίαν, κατὰ φιλοφιλίαν.

ibid. v. 3. κατεργῆς ἰδίοις ] i. e. μερομήνητος

ibid. v. 9. which by doctrine he hath received etc. ]  
both to exhort [some] and to convince the gain-  
sayers.

ibid. v. 14. or, that forsake, or, that cannot away  
with the truth, cannot abide, detest, abhorre.

Cap. 2. 4. That they may teach the young women to etc.  
que sequuntur pendere videntur a verbo σωφρο-  
νισμῶν simpliciter posita pro διδασκαλίᾳ; Alii re-  
ferunt φιλόφρονες εἶναι etc. ad πρεσβυτέρας, ac  
si pergerat Apostolus in recensendis animum officiis.  
Ego ἄλλοψρον esse puto, ut integra oratio sit. τὰς  
δε νέας (sub. παρκαλίαι) φιλόφρονες εἶναι etc.

ibid. v. 10. no filchery

ibid. v. 15. or, with all vehemency, μετὰ πάντος σφο-  
δριότητος.

Cap. 3. 1. παιδαγεῖν ] to be obedient. ἡσθη, to be obedi-  
ent to Magistrates.

ibid. v. 8. be carefull to exercise themselves in honest  
trades

ibid. v. 11. is quite turned out of the way, is perverted,  
eversus est, i. e. ἐντετραπῆται.

ibid.

f. 70r

Ibid. v. 16. A. D. *or, none spoke for me, assisted me, stood with me*

Ibid. v. 17. πληροφωρηθῆ] [be brought to full measure] A. D. *ἵνα πληρωθῆ καὶ εἰσπέρας ἐλθῆ* [in order that it might be completed and come to an end].

To Titus

Cap. 1. 1. *for the faith*] διὰ πίστιν] [through, because of, for the faith] i.e. πρὸς τὸ πιστεῦσαι τοὺς ἐκλεκτοὺς δι' ἐμοῦ καὶ ἐπιγνῶναι etc. [for making faithful the elect through my efforts and acknowledging etc.] κατὰ πίστιν] [according to the faith] i.e. ἕνεκα πίστεως [on account of, as far as regards the faith], for example κατὰ θεωρίαν [according to speculation], κατὰ φιλοσοφίαν [according to philosophy].

Ibid. v. 3. καιροῖς ἰδίοις] [in due times] i.e. προσήκουσι [at the proper times].

Ibid. v. 9. *which by doctrine he hath received etc.] both to exhort [some,] and to convince the gainsayers.*

Ibid. v. 14. *or, that forsake, or, that cannot away with the truth, cannot abide, detest, abhorre.*

Cap. 2. 4. *That they may teach the young women to etc.* those things which follow appear to depend on the word σωφρονίζωσι [correct, chasten, moderate simply placed for διδάσκωσι [teach, train]: Others refer φιλάνδρους εἶναι etc. [to love

their husbands] to *πρεσβύτιδας* [the aged women], as if the Apostle were proceeding in enumerating the duties of aged women. I think it is *ἔλλειψιν* [ellipsis], so that the complete passage is, *τὰς δὲ νέας* (supply *παρακάλει*) *φιλάνδρους εἶναι* etc. [exhort the young women to love their husbands].

Ibid. v. 10. *no filchers*

Ibid. v. 15. *or, with all vehemency*, *μετὰ πάσης σφοδρότητος* [with all vehemence, violence].

Cap. 3. 1. *πειθαρχεῖν* [obey, obey one in authority] *to be obedient*. Ours, *to be obedient to Magistrates*.

Ibid. v. 8. *be carefull to exercise them selves in honest trades*.

Ibid. v. 11. *is quite turned out of the way, is perverted, is turned out*, i.e. *ἐκτέτραπται* [turned out].



Ibid. v. 14. A.D. to professe, to practice honest trades.  
 dicitur aliquis περιεργαζόμενος τέχνης quam colit et ex-  
 ercet. ἔργων] i. e. ἐπιτηδεύματων. Chrysost. in Rom.  
 16. Hom. 30. p. 312.

## Ad Philem.

- v. 5. τῷ ἀγαθῷ καὶ τῷ κατὰ ἴσιν etc. χάρις χάριτος.  
 vide Casaub. Not. in Mat. 12. 22.  
 v. 7. χάρις] i. e. χάρις. vide Pindarum.  
 v. 17. or, if thou thinkest all things common between us,  
 if mine be thine, and thine mine.  
 v. 18. put it on my score, reckon it to me.  
 v. 20. I pray thee brother let me have this pleasure  
 from thee.  
 v. 21. Having confidence that thou wilt be ruled by me.

## Ad Hebraeos.

- Cap. 1. 3. brightnesse, or, forthshining  
 Ibid. v. 12. Hebraice est, mutabis. tametsi Græci vertunt  
 ἐλίξεις, respicientes forte ad locum Isa. c. 34. 4.  
 Cap. 2. 1. Prov. 3. 21. οὐ μὴ παραβῆναι. Son be not forget-  
 full. vide Chrysost. Hesych. μὴ ἐκείνης, ἐκ μετα-  
 φορῆς τῶν ὕδατων.  
 Ibid. v. 4. Πωρίσθαι hic non male intelliguntur de po-  
 tentia illa qua Apostoli divinitus præditi fuerunt.  
 Ibid. v. 5. A.D. τῷ οὐκ ἐπιβίβω τῷ μὲλλοντι. intelligit de  
 diabolo Messia. jeme Hamaschia, et comparat hunc  
 locum cum Esaie c. 9. 6.  
 Ibid. v. 7. 9. ἐλάττωσις hic idem est cum κείνωσι Philip. 2. 7.  
 D. H. who was made a little lower than the Angels, that he  
 might taste death etc. by the suffering of death crow-  
 ned etc. Dubium est, utrum passio mortis ponenda sit  
 ut argumentum humilitatis Christi, an ut causa glorie:  
 pro

f. 70<sub>v</sub>

\*Ibid. v. 14. A. D. *to professe, to practice honest trades*. a person is said *προϊστασθαι τέχνης* [to maintain a craft] which he cultivates and practises. *ἔργων* [works] i.e. *ἐπιτηδευμάτων* [pursuits, businesses, practices]. Chrysost. in Rom. 16. Hom. 30. p. 312.

To Philemon

\*v. 5. *τὴν ἀγάπην καὶ τὴν πίστιν* etc. [love and faith] *σχῆμα χιαστόν* [the diagonal figure, chiasmus]. see Casaub. Not. in Matt. 12. 22.

\*v. 7. *χάρις*] [grace] i.e. *χαράν* [joy]. see Pindar.

v. 17. *or, if thou thinkest all things common between us. if mine be thine, and thine mine.*

v. 18. *put it on my score, reckon it to me.*

v. 20. *I pray thee brother let me have this pleasure from thee.*

v. 21. *Having confidence that thou wilt be ruled by me.*

To the Hebrews

Cap. 1. 3. *brightnesse, or, forthshining*

Ibid. v. 12. In Hebrew it is, you will change, notwithstanding the Greeks have translated it *ἐλίξεις* [you

will roll round, fold up], looking back perchance to the place Isa. c. 34. 4.

\*Cap. 2. 1. Prov. 3. 21. *υιὲ μὴ παραβῆης*, *Son be not forgetfull.*  
see Chrysost. Hesych. *μὴ ἐκπέσης* [let it not spill out],  
*ἐκ μεταφορᾶς τῶν ὑδάτων* [from the metaphor of water].

Ibid. v. 4. *δυνάμεις* [miracles, powers] are not incorrectly understood here as concerning that power with which the Apostles were furnished from heaven.

Ibid. v. 5. A. D. understands *τὴν οἰκουμένην τὴν μέλλουσαν* [the world to come] as concerning the Messianic age, *jeme Hamaschiah* [of the Messianic age], and compares this place with Esaiæ c. 9. 6.

Ibid. v. 7. 9. *ἐλάττωσις* [a making smaller or less] here is the same as with *κένωσις* [an emptying] Philip. 2. 7. D. H. *who was made a litle lower than the Angels, that he might tast death etc. by the suffering of death crowned etc.* It is uncertain whether the suffering of death should be considered as an argument of the humility of Christ, or as a cause of glory:

pro posteriori sensu facit v. g. c. 2. ad philipp. qui τὸ  
 διὰ accipiunt in significatione causae finalis, ut mori  
 posset, non idem dicunt quod nos.

Ibid. v. 15. D. Huet. per trajectionem conjungit δελεία  
 cum ἀπαλλυξί, et ἐνοχοί cum φόβῳ θανάτου. sed  
 isthaec trajectio non est opus.

Ibid. v. 16. for he in no sort took hold in the Angels.  
 ἐπιλαμβάνεσθαι est apprehendere et retinere ad  
 salutem, ut illi qui hominem cadentem prehenso  
 pallio retinent. Vide Grec. Schol.

Cap. 3. 1. A. D. confessionis, i. e. fidei quam confitemur.

Ibid. v. 2. τῶν ποιούντων αὐτοῖς, vide 1. Sam. 12. 6.

Ibid. v. 12. βλίστε, μίστε etc.] vide Coloss. 2. 8.

Ibid. v. 14. the beginning of our constant faith, or, con-  
 stant hope: A. D. the beginning of our constancie.  
 ὑπόστασις "Chyism. Sunt qui accipiunt hic ἀρχὴν pro  
 capite vel summa: sed tum peribit oppositio inter  
 ἀρχὴν et τέλος.

Cap. 4. 1. A. D. contra Bezaem negat χυλαειομαθῶν, ἐπαρ-  
 χίας recte verti posse, forsaking the promise: cui nos  
 omnes assensimus.

Ibid. v. 2. μὴ συζευξαμεθῶν, quae lectio multo com-  
 diorem gignit sensum, et a Photio et Grec. interp.  
 approbatur, for that they were not united by faith  
 with them that heard it, i. e. with them that believed  
 it. Xenoph. Κυρ. Παιδ. l. 1. p. 13. τῆ ταχὺ μὲν ταῖς  
 ἡλικιώταις συνεκένεχτο ὥστε οἰκείως διακεῖσθαι.

Ibid. v. 13. τετραχάλισμα] si nihil istorum est, aulam  
 resurinat amici. Juvethal.

Ibid. v. 15. πεπειραμεθῶν] quae lectio magis probatur  
 A. D. such an one as had had experience of all things.  
 Mihi prior lectio magis placet, quia post πεπει-  
 ραμεθῶν debuisset sequi πάντων, quam χυτά πάντα.

Cap. 5. 2. Hesych. μετασοπαθῶν, ὁ συζητιώσκων ἐπισικαῖς.

Ibid. v. 7. Verba reddite difficilima: nam et quid ἐυλά-  
 βεια

f. 71r

v. 9. c. 2. to the Philipp. makes for the latter sense. those who accept the word *διὰ* [through, for, for the sake of] in the signification of the final cause, so that he was able to die, do not say the same thing which we say.

Ibid. v. 15. D: Hutch. through transposition of words joins *δουλείας* [bondage] with *ἀπαλλάξῃ* [deliver] and *ἐνοχοι* [subject to] with *φόβῳ θανάτου* [fear of death]. but there is no necessity for a transposition in such wise.

Ibid. v. 16. *for he in no sort took hold in [on] the Angels.* *ἐπιλαμβάνεσθαι* [to lay hold of] is to take hold of and to hold back to deliverance, as those who grasp a falling man by seizing his cloak. See Graec. Schol.

Cap. 3. 1. A. D. of our confession, i.e. of the faith which we confess.

Ibid. v. 2. *τῷ ποιήσαντι αὐτόν* [to him that appointed him], See 1. Sam. 12. 6.

Ibid. v. 12. *βλέπετε, μήποτε,* etc.] [take heed, lest] See Coloss. 2. 8.

Ibid. v. 14. *the beginning of our constant faith, or, constant hope. A. D. the beginning of our constancie.* *ὑπόστασις* [foundation] Chyum \* [?]. There are those who accept here *ἀρχήν* [beginning] as head or chief: but then the contrast between *ἀρχήν* and *τέλους* [end] will disappear.

\*Cap. 4. 1. A. D. against Beza denies that *καταλειπομένης ἐπαγγελίας* [a promise being left] can be rightly *translated*, *forsaking the promise*; to which we have all agreed.

\*Ibid. v. 2. *μὴ συγκεκραμένους* [not being united], which reading bears a more commodious sense by far, and it is assented to by Photius and the Graec. Interp., *for that they were not united by faith with them that heard it, i.e. with them that believed it*. Xenoph. *κυρ. παιδ.*

1[iber]1. p. 13. *καὶ ταχὺ μὴν τοῖσ'ἡλικιώταις συνεκέρατο ὥστε οἰκείως διακείσθαι*. [and quickly indeed he joined himself to his fellows so that he was familiarly settled].

\*Ibid. v. 13. *τετραχλισμένα*] [having been opened, having had one's neck bent back so that the throat gapes when cut] *Si nihil istorum est, aulam resupinat amici*. Juvenal.

Ibid. v. 15. *πεπειραμένον*] [to try, to make proof or trial of] this reading is more esteemed by A. D. *such an one as had had experience of all things*. To me the prior reading is more pleasing, because after *πεπειραμένον* the word *πάντων* [all things, as genitive object governed by *πειράω*] should have followed rather than *κατὰ πάντα* [in all points].

\*Cap. 5. 2. Hesych. *μετριοπαθής* [moderating one's passion], 6 *ὁ συγγινώσκων ἐπιεικῶς* [he who agrees reasonably].

Ibid. v. 7. Words most difficult to render: for exactly what *εὐλάβεια*

δὲνα hoc loco significat, difficile statueret; nec in propositione ἀπὸ multo minus est difficultatis. ἐνλάβειαν alii interpretantur reverentiam, alii metam, alii pietatem: ἀπὸ alii accipiunt pro, pro, pro, vel propter, alii pro ex, post, etc. ἀπὸ, a, post, ut ἀπὸ δείπνου, a cena, post cenam. porro non mihi displiceret si hoc verba legantur in principio versus 8. Heb. 11. 34. ἐνδωκὴν ἀπὸ ἀδυναμίας. ἀπὸ, because, Jos. 2. 24. ἀφ' ἡμῶν. because of us.

Ibid. v. 9. οὐ, And after he was dead, he became etc. vide: Sap. 4. 13.

Ibid. v. 12. τίνα τὰ σοιχοῖα ] τὸ τίνα est neutr. gen. plur. num. Caf. [nom.] What are the first elements etc.

Ibid. v. 14. Δὶδ' τὴν εἴην ] vide posteriorem Prolog. Sirach.

Cap. 6. 1. the elementary doctrine

Ibid. v. 6. οὐ, cause him to be had in derision, or traduce him. παραδοξολογῆσαι, ἐκχομεῖν, A. D.

Ibid. v. 9. οὐ, and near, and next to salvation.

Ibid. v. 17. Ἐν ἰδ' ] Whereupon, wherefore, ἰνδ' ἰδ'.

or, he gave security with an oath for a pledge, as a means to confirm his word by.

Ibid. v. 20. who was made an high priest for ever.

περὶ εὐχῆς ἐπέβη i. e. πάρε ἐπέβη, prius ingressus est.

Cap. 7. 1. οὗτος γὰρ ὁ Μελχιοδεξ ] que per congeriem interponuntur ab his usque verbis ad ista in fine versus 3. μὲν ἱεροῦ etc. suppositum a suo verbo derivant.

Ibid. v. 14. of which tribe ] sic accipitur praepos. ἐν Eph. 5. 32.

Ibid. v. 19. ἐν ] i. e. ὅτι, vide Act. 26. 23. Poni videtur ἀντιδοξολογῆσαι potius quam ἐδοξολογῆσαι.

Ibid. v. 19. but the farther bringing in of a better hope [did make perfect] hoc est, Evangelium, sive Christi sacerdotium, non enim dicitur ἐισαγωγή, sed ἐκείραγωγή, nam ut lex sit ἐισαγωγή, non est tamen ἐκείραγωγή.

Ibid. v. 22. κατὰ τοσούτων] etc. Ἐπιφώνημα.

Ibid. v. 23. And among them were many priests. M.

Ibid.

f. 71<sub>v</sub>

signifies in this place is difficult to establish [discretion, caution, reverence, piety, Godly fear]; nor in the preposition *ἀπό* [from] is there much lessening of the difficulty. *εὐλάβειαν* some interpret reverence, some fear, some piety: *ἀπό* some accept for in behalf of, because of, or for; others for from, after, etc. *ἀπό*, from, after, as *ἀπό δείπνου* [after dinner], *a coena, post coenam* [after dinner]. moreover I would be pleased if these words were read with the beginning of verse 8. Heb. 11. 34. *ἐνεδυναμώθησαν ἀπὸ ἀσθενείας* [out of weakness were made strong]. *ἀπὸ because*, Jos. 2. 24. *ἀφ' ἡμῶν, because of us*.

Ibid. v. 9. *or, And after he was dead, he became etc.*  
See Sap. 4. 13.

Ibid. v. 12. *τίνα τὰ στοιχεῖα* [which be the ... principles] the word *τίνα* is neuter gender, plural number, [nominative] case. *What are the first elements etc.*

Ibid. v. 14. *διὰ τὴν ἔξιν* [by reason of use, through habit]  
See latter Prolog. Sirach.

Cap. 6. 1. *the elementary doctrine*

Ibid. v. 6. *or, cause him to be had in derision, or traduce him.* *παραδειγματίζειν* [to make an example of one], *ἐκπομπεύειν* [to strut], A. D.

Ibid. v. 9. *or, and neere, and next to salvation.*

Ibid. v. 17. *ἐν ᾧ* [while] *Whereupon, wherefore,* *ἀνθ' ὧν*



[wherefore, because]. *or, he gave security with an oath for a pledge, as a means to confirm his word by.*

Ibid. v. 20. *who was made an high priest for ever.*  
πρόδρομος εἰσῆλθε [the forerunner is entered] i.e. πάλαι εἰσῆλθεν [long ago he entered], previously he entered.

Cap. 7. 1. Οὗτος γὰρ ὁ Μελχισεδέκ ] [for this Melchisedec] The things which are inserted chaotically from these words as far as to those in the end of verse 3. μένει ἱερεὺς etc. [abideth a priest] separate the subject from its verb.

Ibid. v. 14. *of which tribe]* Thus the preposition εἰς [into] is taken, Ephes. 5. 32.

Ibid. v. 15. εἰ ] [if] i.e. ὅτι [because, for that], See Act. 26. 23. αἰτιολογικῶς [the state of causality] seems to be proposed rather than εἰδικῶς [the state of formality, specification].

Ibid. v. 19. *but the farther bringing in of a better hope [did make perfect]* that is, the Gospel, or the Priesthood of Christ; εἰσαγωγή [a bringing in] is indeed not written, but ἐπεισᾶγωγή [a bringing in besides]: for although the law be εἰσαγωγή, it is not, however, ἐπεισᾶγωγή.

Ibid. v. 22. κατὰ τοσοῦτον ] etc. [by so much] Ἐπιφώνημα [A phrase added by way of ornament, or as a finishing touch, epiphonema].

Ibid. v. 23. *And among them were many priests.*  
Others.

Ibid. v. 25. εἰς τὸ πᾶν τὸν κόσμον ] ἵνα ἴδωμεν ἅπαντες, " A.  
 ἡμῶν καὶ ἡμῶν.  
 Cap. 9. 1. who set himself, A. D.  
 Ibid. v. 2. Sanctuarii, quod magis placet propter se-  
 quantia.  
 Ibid. v. 4. he should not so much as be a priest, so long B.  
 as the priests that offer gifts etc. remaine.  
 Ibid. v. 7. complete, absolute, without defect.  
 Ibid. v. 8. or, when f will make a new Covenant.  
 οὐκ ἐπιτελεῖται διαθήκη, i. e. διατίθεσθαι διαθήκη, vide  
 Jer. 31. 31. vel ποιεῖν διαθήκη, infra v. 9.  
 Ibid. v. 13. or, Now that which is made old, or, decli-  
 ned for age.  
 Cap. 9. 1. or, And the outer Sanctuary.  
 Ibid. v. 6. thus ordained, or framed, or set in order.  
 Ibid. v. 12. ἔργον, est, ἀρδ' εἰς ἑδωκεν τὸν λαόν.  
 ἤπιον, ἔκρου A. D. having purchased.  
 Ibid. v. 15. Mediator of a new Testament.  
 Ibid. they that were called.  
 Ibid. v. 18. Wherefore not so much as the first  
 Ibid. v. 20. enjoined, or commanded, vide Gal. iii. 9.  
 Cap. 10. 12. Non liquet de eis τὸ διλωκεῖν, fitne con-  
 jundum cum προεβίβηκεν, εἰσοίας, and cum ἐπι-  
 θέσει: prior modus optime convenit cum reliqua  
 disputatione; sed Codicum omnium distinctio repug-  
 nat, et major etiam pars interpretum.  
 Ibid. v. 14. that are in sanctifying, that are to be  
 sanctified.  
 Ibid. v. 26. ἐκείνους ] of set purpose.  
 Ibid. v. 27. fiery indignation, vehement wrath.  
 Ibid. v. 32. ye endured much wrestling with afflictions.  
 Ibid. v. 30. ὑποσείδηται ] if any man shrink back, or,  
 withdraw himself for feare, vide Sap. 6. 7.  
 Cap. 4. 1. is a most sure warrant of things, is a being of  
 things hoped for, a discovery, a demonstration of  
 things that are not seen. Ibid.

f. 72r

Ibid. v. 25. εἰς τὸ παντελές] [to the uttermost] οὐκ ἐν πάντα μόνον,  
ἀλλὰ καὶ ἐκεῖ [not only in the end, but even here].

Cap. 8. 1. *who set him self, A. D.*

Ibid. v. 2. Of the Sanctuary, which is more acceptable on account of the things which follow.

Ibid. v. 4. *he should not so much as be a Priest, so long as the priests that offer gifts etc. remaine.*

Ibid. v. 7. *complete, absolute, without defect.*

Ibid. v. 8. *or, when I will make a new Covenant.*

συντελεῖν διαθήκην [to complete a covenant], i.e. διατίθεσθαι διαθήκην [to arrange mutually, to make a covenant], see Jer. 31. 31. or ποιεῖν διαθήκην [to make a covenant], below v. 9.

Ibid. v. 13. *or, Now that which is made old, or, declined for age.*

Cap. 9. 1. *or, And the outer Sanctuarie.*

Ibid. v. 6. *thus ordeined, or framed, or set in order.*

\*Ibid. v. 12. εὐρέσθαι [to obtain], is ἀνθ' ὧν ἔδωκε τις λαβεῖν [to receive in the place of those things which a person gave]. Ulpian ἔκου A. D. *having purchased.*

Ibid. v. 15. *Mediator of a new Testament.*

ibid. *they that were called.*

Ibid. v. 18. *Wherefore not so much as the first*

Ibid. v. 20. *enjoyed, or commanded.* see Psal. 111. 9.  
Cap. 10. 12. It is not clear concerning εἰς τὸ διηνεκές [for ever], whether it ought not to be joined with προσερέγκας θυσίαν [had offered a sacrifice], [or?] with ἐκάθισεν [sat down]: the prior construction fits best with the remaining argument; but the punctuation of every codex contends against it, and indeed the major number of the translators.

Ibid. v. 14. *that are in sanctifying, that are to be sanctified.*

Ibid. v. 26. ἐκουσίως] [wilfully] *of set purpose.*

Ibid. v. 27. *fyry indignation, vehement wrath.*

Ibid. v. 32. *ye endured much wrestling with afflictions.*

Ibid. v. 38. ὑποστείληται] [draw back] *if any man shrink back, or, withdraw him self for feare,* see Sap. 6. 7.

Cap. 11. 1. *is a most sure warrant of things, is a being of things hoped for, a discovery, a demonstration of things that are not seen.*

- Ibid. v. 3. were made of things that were not extant.  
 Regula. Verba passiva. quae carent media voce,  
 in Passiva Verbi medi habent significationem.
- Ibid. v. 19. ἐν παρρησίᾳ ] i. e. ἐν τύτῳ. Vide Chrylost.  
 Hom. 49. in Gen. p. 394. lin. ult. et p. 395. lin. 1. et 2.
- Ibid. v. 21. leaning upon the top etc. Vide Mercer. Annot.  
 in Sanctis Thesaur. in dictione Mittah. Col. 1597.
- Ibid. v. 26. for he looked at the reward to be rendered.
- Ibid. v. 27. or, as if he had seen
- Ibid. v. 28. τὴν μετὰ τοῦ ] affusionem, χροῖν ] of the post  
 of the dove] and with blood.
- Ibid. v. 35. ἑτοιμασμένοι ] τοῦτο εἶναι εἴς τινος  
 dam cruciatus genere cruciari. vide 2. Macchab. 6. 19.
- Ibid. v. 36. ἐπαιγεῖσθαι ] of cruel mockings, vide 2. Mac. 7. 7.
- Ibid. v. 38. Chrylost. such men as the world was not worthy of.
- Cap. 12. 2. the leader and finisher of our faith.
- Ibid. v. 7. Ἀνιδεῖα εἶναι ] inter ἡδονὰς ὑποψίασθε ἡσ  
 verfu, et ἡσπὶ ἐν ἡδοναῖς. verfu sequ. ἡδοναῖς  
 ὑποψίασθε ] i. e. μετὰ, et ex opposito nasibro liquet,  
 μετὰ ἐν τῷ ἡδοναῖς; non enim intelligenda haec  
 sunt de patiente toleratione castigationis, sed de to-  
 leratione simpliciter. ἡδοναῖς ὑποψίασθε dicitur ut  
 ἡδοναῖς ὑποψίασθε, non fortiter ferre, sed ferre. ἡ-  
 δοναῖς, et est periphrasis τῷ ἡδοναῖς, sive τῷ ἡδοναῖς  
 εἶναι. Vide Chrylost. Hom. 64. in Gen. p. 491. lin. 12.
- Ibid. v. 12. lift up your slack hands, and feeble, or sha-  
 king knees.
- Ibid. v. 13. or, made worse, turned awry, but rather hea-  
 led. καὶ ἡσπὶ ἀσθενῶν ] haec verba  
 ita nonnulli accipiunt, ac si hortarentur ad vite pru-  
 bitatem et sanctimoniam, et ad cursum vite eo modo  
 dirigendum, nequid inde scandali nasceretur: sed  
 mihi videtur Apostolus in eodem adhuc argumento  
 pergere, hoc est, hortari ad constantiam et fortitu-  
 dinem in ferendis rebus adversis, ut rectas orbitas  
 facere sit nihil aliud, quam quod prius alius verbis  
 dixit,

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Ibid. v. 3. *were made of things that were not extant.*

[Ibid. v. 4.] Rule: passive verbs, which are lacking the middle voice, have a signification of the middle verb in the passive. [ἐμάρτυρήθη]

\*Ibid. v. 19. ἐν παραβολῇ] [in a comparison] i.e. ἐν τύπῳ [in a figure]. See Chrysost. Hom. 49. in Gen. p. 394. last line and p. 395. lin. 1. and 2.

\*Ibid. v. 21. *Leaning upon the top etc.* See Mercer. Annot. in Santis. Thesaur. under the entry Mittah. Col. 1597.

Ibid. v. 26. *for he looked at the reward to be rendered.*

Ibid. v. 27. *or, as if he had seen*

Ibid. v. 28. τὴν πρόσχυσιν] [the sprinkling] a pouring, χρίσιν [smearing] [of the post of the dore] *with bloud.*

Ibid. v. 35. ἐτυπανίσθησαν] [they were tortured] τυμπανιζεσθαι [to be tortured] is, in fact, to be tortured by a certain kind of torture: see 2. Macchab. 6. 19.

Ibid. v. 36. ἐμπαυγμῶν] [of mockeries] *of cruel mockings,* see 2. Mac. 7. 7.

\*Ibid. v. 38. Chrysost. *such men as the world was not worthy of.*

Cap. 12. 2. *the leader and finisher of our faith.*

\*Ibid. v. 7. Ἀντίθεσις [the antithesis] is between παιδείαν ὑπομένετε [ye endure chastening] in this verse, and χωρίς ἔστε παιδείας [ye be without chastisement] in the following verse. παιδείαν ὑπομένετε] i.e. μέτοχοι [sharing, partaking, partakers], as it is manifest from the opposing clause, μέτοχοι ἔστε τῆς παιδείας [you are partakers of chastisement]; nor indeed must these words be understood as concerning a patient endurance of correction, but as concerning endurance simply. παιδείαν ὑπομένειν is said for δουλείαν ὑπομένειν [to endure servitude], not to bear it valiantly, but to bear it ἀπλῶς [simply]. And it is a periphrasis τοῦ δουλεύειν [of service], or τοῦ δοῦλον εἶναι [of being a servant]. See Chrysost. Hom. 64. in Gen. p. 491. lin. 12.

Ibid. v. 12. *lift up your slack hands, and feeble, or shaking knees.*

Ibid. v. 13. *or, made worse, turned awry, but rather healed.* καὶ τροχιὰς ὀρθᾶς ποιήσατε] [and make straight paths] some interpret these words as if they exhorted to probity and holiness of life, and to laying out a course of life in this manner, that not anything of scandal might arise from it: but to me the Apostle seems to continue in this same argument up to this point, that is, to exhort to constancy and fortitude in enduring adverse circumstances, so that to make straight paths is nothing other, than what previously he said in other words,

dixit, surrigere genua soluta, et manus remissas, hoc est, non despondere animum, nec cedere malis, sed fortiter et animose resistere: Si haec ita sint, per τὸ χυλόν non oportebit intelligere infirmum aliquem fratrem, qui vitæ alterius pravitate offendatur, sed id quod in uniuscujusque animo debile est atque mancum, ut τὸ χυλόν et τοῖς ποοῖς, non ad diversos homines, sed ad unum eundemque referantur, ne quod claudum est ἐκτετατό ] i. e. ne debilitas animi vestri et ignavia alatur et augetur.

Ibid. v. 15. ἐπιπροσβύτες ] videntur haec dici ad eos peculiariter, quibus inspicendi aliorum mores et vitam cura commissa sit. That none through negligence be deprived of, etc. or, that none absent themselves from the grace of God. per χυλόν τὸ θεῶν, intelligo praedicationem evangelii.

Ibid. v. 16. for a portion, or, a little pittance of meat.

Ibid. v. 17. Hoc est, non potuit Patris sui animum flectere, aut persuadere illi, ut benedictionem, qua Jacobo benedixerat, mutata sententia revocaret et rescinderet.

Ibid. v. 18. to a mountaine, and to a fyre kindled, or, a burning fyre, et. and that burned with fyre, vide Apoc. v. 6.

Ibid. v. 23. Solemnis Assembly, joyfull Assembly. B. A. D. laetus conventus eorum qui in eundem locum conflant, ut gaudium commune celebretur. ἀποχρησμεύων ] forte, ἀποθανόντων, departed this life; nam mors fidelium non est ἀφανισμός, sed τελευτώσις, quia cum capite, Christo, perfectius et plenius eos conjungit.

Ibid. v. 24. than that of Abel ] i. e. than that blood sprinkled of Abel, παρὲν τοῦ ἐπισημοῦ τῷ Ἀβελ.

Ibid. v. 25. that ye reject not him etc.

πολλὸν ἥλθον ] much lesse. sic aliquoties his verbis utitur Chrysost. A. D.

Ibid. v. 27. the changing of unstable things etc.

Ibid. v. 28. or, that cannot be shaken.

ἐχρησμεύων



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to lift up the feeble knees, and the hands which hang down, that is, that the soul neither be despondent nor yield to evil things, but bravely and spiritedly resist: If these matters be thus, by τὸ χωλόν [that which is lame] it will not be proper to understand some sick brother, who stumbles by the depravity of another life but that which in the soul of each one is infirm and maimed, so that τὸ χωλόν and τοῖς ποσίν [for your feet], should not be referred to different men, but to one and the same, lest what is crippled ἐκτραπή] [be turned out of the way] i.e. lest the debility of your mind be nourished and augmented by sloth.

Ibid. v. 15. ἐπισκοποῦντες] [looking diligently] These words seem to be said to those specifically, to whom the care has been assigned of examining the habits and life of others. *that none through negligence be deprived of, etc. or, that none absent them selves from the grace of God.* by χάριτος τοῦ θεοῦ [the grace of God], I understand the public proclamation of the Gospel.

Ibid. v. 16. *for a portion, or, a litle pitance of meat.*

Ibid. v. 17. *Hoc est,* he could not bend the mind of his father, or persuade him, so that having altered his determination he would recall and rescind the blessing with which he had blessed Jacob.

Ibid. v. 18. *to a mountaine, and to a fyre kindled, or, a*

*burning fyre, others. and that burned with fyre, see Apoc. 8. 8.*

Ibid. v. 23. *solemne Assembly, joyfull Assembly.* B. A. D. a joyful assembly of those who are gathered in the same place, so that a common joy may be celebrated. ἀπογεγραμμένων [which are written] perhaps ἀποθανόντων [who are departed this life] *departed this life*; for the death of the faithful is not ἀφανισμός [extermination], but τελείωσις [fulfilment], because it joins them more perfectly and more fully with the head, Christ.

Ibid. v. 24. *than that of Abel*] i.e. *than that bloud sprinkled of Abel*, παρά τὸν ῥαντισμὸν τοῦ Ἄβελ [by means of the sprinkling of Abel].

Ibid. v. 25. *that ye reject not him etc.* πολλῶ μᾶλλον] [much more] *much lesse*. Thus several times Chrysost. uses these words. A. D.

Ibid. v. 27. *the changing of unstable things etc.*

\*Ibid. v. 28. *or, that cannot be shaken.*

ἔχωμεν χάριν ] Gr. Schol. Let us give thanks, ἐχαρισάμεθα. πρὸ λατρείᾳ ἡμῶν, λαγυντ λατρείᾳ ἡμῶν.  
 Cap. 13. 3. as being yourselves also subject to adversity ] A. D. ὡς καὶ αὐτοὶ ἀνδραποδοί, ὅντις Α. D. ὡς καὶ αὐτοὶ συνηκουσθησόμενοι.  
 ad verbum, as being yourselves also in a body.  
 Ibid. v. 5. with things present.  
 Ibid. v. 8. yesterday, and to day the same, and forever ] A. D. Si hoc modo verba collocauerit, οὐκ ὀρθῶς εἰπὼν ὁ λόγος. A. D.  
 Ibid. v. 12. the fruit [or, sacrifice. A. D.] of our lips etc.  
 Ibid. v. 18. to behave ourselves as is meet.  
 Ibid. v. 21. or, disposing of you, or, working with you as it pleaseth him.

In Epistolam Jacobi.

Cap. 1. 1. ἐν τῇ διασπορῇ ] i. e. διασπαρῆσις. διασπαρῆσις.  
 Deut. 28. 25. καὶ ἐν διασπορῇ ] vel, ἐν διασπορῇ ] ἐν ταῖς ταῖς βασιλείαις τῆς γῆς. Greeting, or, witheth prosperity.  
 Ibid. v. 3. τὸ δοκίμιον τῆς πίστεως ] i. e. ἡ πίστις, ὁ κριτήριος. Quid intersit autem inter δοκίμιον et δοκίμιον, quere apud Beza in Rom. 5. 4. et in hunc locum, ubi docet δοκίμιον esse causam τῆς πίστεως.  
 Ibid. v. 4. or, failing in nothing.  
 Ibid. v. 5. or, without twitting, or hitting in the teeth.  
 Ibid. v. 8. or, A wavering minded man.  
 Ibid. v. 11. or, the goodlyness, lightyngness of the appearance.  
 Ibid. v. 15. Suggestio, Delictatio, Confessus, Actus, quatuor gradus peccati.  
 Ibid. v. 17. παρελλογιῶν ] i. e. καὶ minima quidem variatio aut mutatio. παρελλογιῶν enim significat, aliquantulum discrepare, et inquit Budens, κατὰ τὴν ἑβραϊκά, κατὰ τὴν ἑβραϊκά, κατὰ τὴν ἑβραϊκά.  
 Cap. 2. 2. your Synagogue. quia ἡ συναγωγή non solet in sacris literis nisi de sacris catibus et conventibus intelligi.  
 Ibid. v. 4.

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ἔχωμεν χάριν] [let us have grace] Gr. Schol. *Let us give thanks*, εὐχαριστῶμεν. For λατρεύωμεν [we may serve], they read λατρεύομεν [we serve].

Cap. 13. 3. *as being your selves also subject to adversity*] A. D. ὡς καὶ αὐτοὶ ἄνθρωποι ὄντες [as being even men yourselves]. Others. ὡς καὶ αὐτοὶ συγκακουχούμενοι [as even yourselves enduring adversity with them]. literally, *as being your selves also in a body*.

Ibid. v. 5. *with things present*.

Ibid. v. 8. *yesterday, and to day the same, and for ever*] A. D. If the words be arranged in this manner, ὁ λόγος [the statement] will be σεμνότερος [more majestic]. A. D.

Ibid. v. 15. *the fruit [or, sacrifice, A. D.] of our lips etc*.

Ibid. v. 18. *to behave our selves as is meet*.

Ibid. v. 21. *or, disposing of you, or, working with you as it pleaseth him*.

In the Epistle of James

Cap. 1. 1. ἐν τῇ διασπορᾷ] [in the dispersion] i.e. διασπαρείσας [who have been scattered abroad], διασπαρμέναις [who are scattered abroad]. Deut. 28. 25. καὶ ἔσῃ διασπορά [or, ἐν διασπορᾷ ]

ἐν πάσαις ταῖς βασιλείαις τῆς γῆς [and shalt be removed into all the kingdoms of the earth]. *Greeting, or, wisheth prosperity.*

\*Ibid. v. 3. τὸ δοκίμιον τῆς πίστεως] [the testing of your faith] i.e. ἡ θλίψις [oppression, affliction], ὁ πειρασμός [trial, temptation]. For what the difference is, however, between δοκίμιον and δοκιμήν, look in the writings of Beza at Romans 5. 4. and at this place, where he shows that δοκίμιον [testing] is the cause [of] τῆς δοκιμῆς [of proof].

Ibid. v. 4. *or, failing in nothing.*

Ibid. v. 5. *or, without twitting, or hitting in the teeth.*

Ibid. v. 8. *or, A wavering minded man.*

Ibid. v. 11. *or, the goodlynesse, sightlyhesse of the appearance.*

Ibid. v. 15. Suggestion, Delight, Agreement, Act, the four steps of sin.

\*Ibid. v. 17. παραλλαγή] [change, variableness] i.e. assuredly not the least variation or change. παραλλάττειν [to change, transpose] indeed signifies, to vary a trifle, as Budaeus says, κατὰ τι μὲν ὁμοιοῦσθαι, κατὰ τι δὲ διαφέρειν [on the one hand according to the circumstance, to be made like; on the other according to the circumstance, to be different].

Cap. 2. 2. *your Synagogue.* because ἡ συναγωγή is not wont to be understood in holy scriptures except concerning sacred gatherings and meetings.

ἔχωμεν χάριν ] Gr. Schol. Let us give thanks, ἐν χάριτι.  
 μὴ πρὸ λατρείᾳ μὴ, laqueus λατρείᾳ.  
 Cap. 13. 3. as being yourselves also subject to adversity ] A. D. ὡς  
 καὶ αὐτοὶ ἀνδραποδοί, ὅντις A. D. ὡς καὶ αὐτοὶ συνηκουσθησόμενοι.  
 ad verbum, as being yourselves also in a body.  
 Ibid. v. 5. with things present.  
 Ibid. v. 8. yesterday, and to day the same, and forever ] A. D.  
 si hoc modo verba collocantur, οὐκ ὀρθῶς εἰσι δ' ἄλλοις A. D.  
 Ibid. v. 12. the fruit [or, sacrifice, A. D.] of our lips etc.  
 Ibid. v. 18. to behave ourselves as is meet.  
 Ibid. v. 21. or, disposing of you, or, working with you as  
 it pleaseth him.

In Epistolam Jacobi.

Cap. 1. 1. ἐν τῇ διασπορῇ ] i. e. διασπαρείβας, διασπαρῆσθαι.  
 Deut. 28. 25. καὶ ἐν διασπορῇ ] vel, ἐν διασπορῇ ] ἐν ἐπι-  
 ταις ταῖς βασιλείαις τῆς γῆς. Greeting, or, witheth  
 prosperity.  
 Ibid. v. 3. τὸ δοκίμιον τῆς πίστεως ] i. e. ἡ πίστις, ὁ πει-  
 ρασμὸς. Quid intersit autem inter δοκίμιον et δοκι-  
 μῆν, quere apud Beza in Rom. 5. 4. et in hunc lo-  
 cum, ubi docet δοκίμιον esse causam τῆς δοκιμῆς.  
 Ibid. v. 4. or, failing in nothing.  
 Ibid. v. 5. or, without twitting, or hitting in the teeth.  
 Ibid. v. 8. or, A wavering minded man.  
 Ibid. v. 11. or, the goodlyness, lightynesse of the appearance.  
 Ibid. v. 15. Suggestio, Delictatio, Confessus, Actus, quatuor  
 gradus peccati.  
 Ibid. v. 17. παρελλογιῶν ] i. e. καὶ minima quidem variatio  
 aut mutatio. παρελλογιῶν enim significat, aliquantulu-  
 lum discrepare, et inquit Budens, κατὰ τὴν μὴ ὁμοι-  
 ὄτα, κατὰ τὴν δὲ διαφορῶν.  
 Cap. 2. 2. your Synagogue. quia ἡ συναγωγή non solet in sacris  
 literis nisi de sacris catibus et conventibus intelligi.  
 Ibid. v. 4.

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Ibid. v. 4. i.e. *πονηρῶς διαλογιζόμενοι* [*διαλογισμῶν πονηρῶν*, judges of evil thoughts], *fudges that reason after an evill manner.*

Ibid. v. 10. *and shall trip in one.*

Ibid. v. 13. *or, contemneth judgment.*

Ibid. v. 14. *or, shall that faith save him?*

Ibid. v. 16. *or, warme your selves, and fill your bellyes, etc. or, what are they the better for it?*

\*Ibid. v. 17. In the writings of Demosth. *ὁ καθ' ἑαυτὸν* is a bachelor or widower, *a lone man, a single man.*

\*Ibid. v. 22. Beza, and Gr. Codices read these words interrogatively: but then it ought rather to have been written, *οὐ βλέπεις* etc. thus we read below also v. 24. without interrogation.

Cap. 3. 4. *or, whithersoever the sway of the governor listeth.*

Ibid. v. 6. *setteth on fyre the wheele of generation*

Ibid. v. 14. *bitter envying, and rancor. Be not boasters and lyers against the truth.*

Ibid. v. 17. A. D. *without wrangling, not contentious.*

*Διακρίνομαι* [to get it decided, to contend] I contend, see Act. 11. 12. Psal. 97. 11. Light is sown for the righteous, and gladness for the upright in heart.

Cap. 4. 4. *that the love of the World is the hatred of God.*  
καθίσταται] [is made, maketh] i.e. ἔστι [is] A. D.

Ibid. v. 6. *or, it giveth, it sayth,* without doubt γραφή [the  
Scripture]. see Ephes. 5. 14.

Ibid. v. 10. *or, cast down your selves, or take  
knowledge of your miserie, or, behave your selves as  
men in miserie.*

Ibid. v. 13. ποιήσομεν] [we shall continue] i.e. διατρίβομεν [we  
shall tarry], *will tarry.*

Ibid. v. 14. Prov. 27. 1.

Ibid. v. 16. *But now ye boast in your vanities, in your  
pride.*

Cap. 5. 7. See Joel. 2. 23.

Ibid. v. 14. *over him, or, for him.*

Ibid. v. 16. ενεργουμένη] [operating, being in action] i.e. ενεργής  
[active, effective].

In 1. Peter

Cap. 1. 7. εἰς ἔπαινον] [unto praise] that is to say, praise of  
God, or your praise. We have not thought that the  
indefinite sense ought to be defined.



Ibid. v. 11. unto what or what manner etc. the Spirit etc.  
 had reference — and the great gloria.  
 Ibid. v. 12. that not for themselves but for us they took pains  
 about these things etc. through the holy Ghost. Al. not  
 for themselves, but unto us etc. ut sit transitio, ὅτι ἕχ'  
 pro ἕχ' ἑῶν. A.D. for the grace, or the joy  
 Ibid. v. 13. τελείως ] i.e. eis τέλος. Φερόμενοι ] i.e. defen-  
 dendam. ut ἐλπιζομένων ] sperandarum, Heb. 11.1.  
 Ibid. v. 20. προσήλθι, Beza, a sciso, non a scio. Aufonius, fo-  
 licem scivi [i.e. ἐγνωσα. Statui] non qui quod vellet ha-  
 beret. Sed qui per fatum non data, non cuperet.  
 Ibid. v. 23. Participia ἁγιώτος et πνεύματος, referenda potius  
 videntur ad λόγον quam ad θεόν, propter id quod se-  
 quitur vers. ult.  
 Cap. 2. 2. ἄδολον ] i.e. μὴ δολιχόφρον, not sophisticated.  
 Ibid. v. 3. or, how gracious the Lord is. A.D.  
 Ibid. v. 5. οὐκ ἐδοκίμασθε ] Beza et A.D. παρατίθεσθε accipi-  
 unt; alii ὀπίστευσθε.  
 Ibid. v. 6. shall not be put to shame, shall not be disappointed.  
 Ibid. v. 7. or, he is of price. τιμὴν, pretium. A.D.  
 Ibid. v. 9. ἀγέλης ] laudes, A.D. ἐ Πινδαρο.  
 Ibid. v. 13. as to the highest, to the sovereign. Sovereigns,  
 i.e. summus, supremus, vox Gallica.  
 Ibid. v. 24. carried up our sins to the tree. D. Harmer, et A.D.  
 τῶν πᾶνων ] i.e. verberibus. ex consequente enim intel-  
 ligitur antecedens.  
 Cap. 3. 4. or, in the purity of a meek and quiet spirit, or, decked  
 with the incorruptible ornaments of a meek.  
 Ibid. v. 6. μὴ φοβησθε etc.] i.e. quamdiu nullo terrore a ma-  
 nibus infidelibus aut aliunde vobis illato impedimini, quo-  
 minus in benefaciendo pergatis. Al. quamdiu non obsti-  
 pesitis ad ornamenta ista mulierum, quae vulgo in pretio  
 habentur. A.D. quamdiu attonite non admiramini.  
 Ibid. v. 7. ζωαρκίῳ ] sub. φύλο five γένος.  
 kindred, or, interrupted. ἐκχωρηταί. al. ἐκχωρηταί. Ibid.

[Cicilyll. 2.  
Epist. in  
Patr.]

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Ibid. v. 11. *unto what or what manner etc. the Spirit etc. had reference and the great glorie.*

Ibid. v. 12. *that not for them selves but for us they took paines about those things etc. through the holy Ghost. Others. not for them selves, but unto us etc. so that there is transposition, ὅτι οὐχ [that not], for οὐχ ὅτι [not only]. A. D.*

[Ibid. v. 13.] *for the grace, or the joy*

Ibid. v. 13. τελείως ] [perfectly, fully, completely] i.e. εἰς τέλος [to the end]. φερομένην ] [is brought] i.e. *deferendam* [is to be brought]. as ἐλπίζομένων [of things which are hoped for] *sperandarum* [of things to be hoped for]; Heb. 11. 1.

\*Ibid. v. 20. *praesciti* [To learn beforehand, to ordain beforehand], Beza, from *scisco* [to accept, assent to, ordain], not from *scio* [to know]. Ausonius, I have counted him happy [i.e. ἔγνωκα, I have judged, determined; *statui*, I have determined, decided] not who has had what he has wished, but who has not desired whatever has not been given by fate.

Ibid. v. 23. The participles ζῶντος [living] and μένοντος [abiding] it seems ought to be referred rather to λόγου [word], than to θεοῦ [God], because of that which follows in the last verse.

Cap. 2. 2. ἄδολον ] [guileless, pure, without fraud] i.e.

μη δολούμενον [not having been disguised], *not Sophisticated*.

Ibid. v. 3. *or, how gracious the Lord is*. A. D.

\*Ibid. v. 5. οἰκοδομῆσθε] [οἰκοδομέω to build, to found] Beza and A. D. accept it προστακτικῶς [imperatively] [i.e. present imperative, 2nd person, plural]; others ὀριστικῶς [in the indicative mood] [i.e. middle and passive, present, indicative, 2nd person, plural].

Ibid. v. 6. *shall not be put to shame, shall not be disappointed*.

Ibid. v. 7. *or, he is of price*. τιμή [worship, value, price], *pretium* [price]. A. D.

\*Ibid. v. 9. ἀρετάς] [virtues] *laudes* [praises], A. D. from Pindar.

Ibid. v. 13. *as to the highest, to the sovereigne*. *Sovereigne*, i.e. the French word for highest, supreme.

Ibid. v. 24. *caried up our sins to the tree*. D. Harmer, and A. D. τῷ μώλωπι] [μώλωψ, a bruise, blood clot] i.e. *verberibus* [by stripes, lashes]. what precedes is understood, in fact, from what follows.

Cap. 3. 4. *or, in the purity of a meek and quiet spirit, or, decked with the incorruptible ornaments of a meek*.

Ibid. v. 6. μη φοβούμεναι etc.] [not being afraid] i.e. as long as you are not prevented from continuing in well-doing by terror imposed on you by unfaithful husbands or from other sources. Others. as long as you are not stupefied by those feminine ornaments,

which are commonly held precious. A. D. as long as struck with terror you are not amazed.

Ibid. v. 7. *γυναικείω* [of or belonging to women] supply *φύλω* [race, tribe, class] or *γένει* [sex]. *hindred, or, interrupted, ἐκκόπτεσθαι* [to cut off, make an end of]. others. *ἐγκόπτεσθαι* [to be hindered, thwarted].

- Ibid. v. 9. ἁγιοδοκίας etc.] or, taunt for taunt.  
 Ibid. v. 14. or, and feare not their feare, nor be troubled.  
 Al. and be not afraid for their feare etc. Vide  
 Efa. 8. 12.  
 Ibid. v. 18. or, who was indeed put to death according to  
 the flesh, but quickned according to the Spirit.  
 Ibid. v. 21. Anima non lavatione, sed responsione sanc-  
 tior. Tertull. ἐπερωτήματα, spongio, responsio, ἁγιο-  
 λογία. vide Erasmus interpretationem.  
 Cap. 4. 1. the same mind, [to wit.] that he, that hath suffered etc.  
 Ibid. v. 3. Al. For it is sufficient for us, that in the time.  
 Ibid. v. 4. ξενίζονται ] i. e. ξενουαυδοί. Gr. Schol. θαυμά-  
 ζοσι, rectè. vide vers. 12.  
 Ibid. v. 9. or, be friendly in entreteining one another.  
 Ibid. v. 15. ὡς ἀνομιήτης ἀδελφός ] i. e. ὅτι ἀνόμια περι-  
 εργασόμενος. A. D. as an adulterer.

- Cap. 5. 2. ὀφθαλμοκρίτες ] looking to it.  
 Ibid. v. 5. ἐχρήματιζατε ] Pollux Lib. 4. c. 18. τῆ δὲ τῶν  
 δόλων ἐξώμει κί ἰματίδιον τι, περισκεῖται λαχόν,  
 ὁ ἐχρήματιζα λαχόν ἢ ἐπιβλημα.

Inc. 2. Petri.

- Cap. 1. 1. or, of like faith with us, of equal faith with us.  
 A. D. ἰσότημον, i. e. ἰσότημον, parrem, equalam.  
 Ibid. v. 3. Al. whose divine power hath given unto us all-  
 things etc.  
 Ibid. v. 4. θείας φύσεως ] i. e. celestis regenerationis. Zanchius.  
 Ibid. v. 5. And for this very purpose use all diligence.  
 Ibid. v. 10. you shall never offend, or, stumble, or, do amiss.  
 Ibid. v. 19. And [hereby] we have the word etc. Al. And  
 hereby the speeches of the Prophets are more confirmed  
 unto us, are made of greater credit unto us. Al. a  
 more firme speech etc. βεβαιώτερον, scil. τῶν προ-  
 φησιμῶν μύθων. [v. 16.]  
 Cap. 2. 1. privity, or, craftily. or, pernicious heresies.  
 Ibid. v. 2.

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Ibid. v. 9. *λοιδορίαν* etc.] [railing, abuse] *or, taunt for taunt.*

Ibid. v. 14. *or, and feare not their feare, nor be troubled. Others. and be not afraid for their feare etc.*  
See Esai. 8. 12.

Ibid. v. 18. *or, who was indeed put to death according to the flesh, but quickned according to the Spirit.*

\*Ibid. v. 21. The soul is not sanctified in the washing, but in the vow. Tertull. *ἐπερώτημα* [a question], *sponsio* [a solemn promise], *responsio* [an answer], *ὁμολογία* [an agreement, assent]. see the interpretation of Erasmus.

Cap. 4. 1. *the same mind, [to wit,] that he that hath suffered etc.*

Ibid. v. 3. Others. *For it is sufficient for us, that in the time.*

Ibid. v. 4. *ξενίζονται*] [they are astonished, puzzled] i.e. *ξενοπαθοῦσι* [they feel strange]. Gr. Schol. *θαυμάζουσι* [they wonder, marvel], correctly. see verse 12.

Ibid. v. 9. *or, be friendly in enterteining one another.*

Ibid. v. 15. *ὡς ἀλλοτριοεπίσκοπος*] [as a busybody in other men's matters] i.e. *ὁ τὰ ἀλλότρια περιεργαζόμενος* [he who wastes his labor on things belonging to others]. A. D. *as an adulterer.*

Cap. 5. 2. *ἐπισκοποῦντες*] [taking the oversight] *looking to it.*

\*Ibid. v. 5. *ἐγκομβώσασθε*] [bind a thing on oneself, gird

oneself] Pollux Lib. 4. C. 18.

τῇ δὲ τῶν δούλων ἐξωμίδι καὶ ἱματιδίων τι πρόσκειται λευκόν, ὃ ἐγκόμβωμα λέγεται ἐπίβλημα [but a white garment is placed over the tunic of slaves, which is called the ἐγκόμβωμα [frock] or ἐπίβλημα [that which is thrown over, tapestry].

In 2. Peter

Cap. 1. 1. *or, of like faith with us, of equal faith with us.*

A. D. ἰσότιμον [held in equal honor] i.e. ὁμότιμον [held in equal honor], well-matched, equal.

Ibid. v. 3. Others. *whose divine power hath given unto us all-things etc.*

\*Ibid. v. 4. *Θείας φύσεως* [of the divine nature] i.e. of heavenly regeneration. Zanchius.

Ibid. v. 5. *And for this very purpose use all diligence.*

Ibid. v. 10. *you shall never offend, or, stumble, or, doe amisse.*

Ibid. v. 19. *And [hereby] we have the word etc.*

Others. *And hereby the speeches of the Prophets are more confirmed unto us, are made of greater credit*

*unto us. Others. a more firme speech etc.* βεβαιότερον [more firm], doubtless τῶν σεσοφισμένων μύθων [than the cunningly devised fables]. [v. 16.]

Cap. 2. 1. *privily, or, craftily. or, pernicious haeresies.*

- Ibid. v. 2. ἀνωλείας, al. ἀσελγείας. ἀνωλείας, pernicious  
 vices; ἀσελγείας, lascivious vices, impure vices, fla-  
 gitious facts. flagitium, peccatum flagris dignum.
- Ibid. v. 3. with forged words, whose judgment of old Lingreth  
 not, neither doth their destruction flumber.
- Ibid. v. 6. κατὰ σφῆς κατ' ἐξίτησιν ] i. e. ut puto, punished them  
 with overthrow.
- Ibid. v. 8. Day by day tormented his righteous souls, in sea-  
 ing and hearing their unlawfull works.
- Ibid. v. 10. dominion, or, sovereignty. A. D. bold persons, self-  
 pleasers, dignities, of them that are in dignity.
- Ibid. v. 11. doe not smile at them, nor accuse them. Al. sequen-  
 de illum Codicem qui pro αὐτοῖς legit εἰαυτοῖς, doe not  
 smile at, nor accuse one another. Al. doe not bring  
 smiling accusation against them, i. e. κατὰ τὸν ἑαυτοῦ.  
 vel, against themselves, i. e. boni Angeli aduersus ma-  
 los. Gud. 9.
- Ibid. v. 12. brute beasts led by nature, made to be caught,  
 caught etc.
- Ibid. v. 14. that never cease from sin, alluring unstable souls.
- Ibid. v. 16. παροργισίας, detrage, foolishness.
- Ibid. v. 18. they allure, through the lust of the flesh, through  
 wanton deeds. ὄντως, i. e. ἀνωλεῖς. Gr. Schol. Complut.  
 edit. legit ὀδίζον, alii ὀδίζον, i. e. a little, for a while,  
 well nigh.
- Ibid. v. 22. ὅτι τὸ ἴδιον ἐξέγαγε ] Prov. 26. 2. ὅτι τὸν  
 εἰαυτοῦ ἐπιτόν.
- Cap. 3. 1. in both which I shine up and admonish etc.
- Ibid. v. 5. that by the word of God etc. Sic Plato dicit  
 mundum habere precariam aternitatem, ἐπινοησασθῆναι  
 ἀδυναμίαν. and the earth which out of the water  
 and in the water standeth.
- Ibid. v. 6. δι' ἑνός ] i. e. ut suspicor, δι' ἑ, sul. 2078.
- Ibid. v. 9. τῆς ἐπαγγελίας ] sub. ἐνεργ.
- Ibid. v. 12. expecting with diligence, or, care, μετὰ σπουδῆς  
 πρὸς-



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Ibid. v. 2. ἀπωλείαις, others ἀσελγείαις. ἀπωλείαις, *pernicious waies*; ἀσελγείαις, *lascivious waies, impure waies, flagitious facts*. an outrage, a sin worthy of lashes.

Ibid. v. 3. *with forged words. whose judgment of old lingreth not, neither doth their destruction slumber.*

Ibid. v. 6. καταστροφή κατέκρινεν ] [condemned them with an overthrow] i.e. as I think, *punished them with overthrow.*

Ibid. v. 8. *Day by day tormented his righteous soule, in seeing and hearing their unlawfull works.*

Ibid. v. 10. *dominion, or, sovereignty. A. D. bold persons, self-pleasers, dignities, of them that are in dignity.*

Ibid. v. 11. *doe not raile at them, nor accuse them.* Others. by following that codex which for αὐτῶν [them] reads ἐαυτῶν [themselves], *doe not raile at, nor accuse one another.* Others. *doe not bring railing accusation against them*, i.e. κατὰ τῶν δοξῶν [against the dignities]. or, *against them selves*, i.e. the good Angels against the evil ones. Jud. 9.

Ibid. v. 12. *brute beasts led by nature, made to be caught, caught etc.*

Ibid. v. 14. *that never cease from sin, alluring unstable soules.*

Ibid. v. 16. παραφρονίαν [madness], dotage, foolishness.

\*Ibid. v. 18. *they allure, through the lust of the flesh, through wanton deeds.* ὄντως [really, verily], i.e. ἀληθῶς [truly]. Gr. Schol. The Complut. edit. reads ὀλίγον [a little], others ὀλίγως [for a while], i.e. *a litle, for a while, well nigh.*

Ibid. v. 22. ἐπὶ τὸ ἴδιον ἐξέραμα] [to his own vomit] Prov. 26. 11. ἐπὶ τὸν ἑαυτοῦ ἔμετον [to his vomit].

Cap. 3. 1. *in both which I stirre up and admonish etc.*

\*Ibid. v. 5. *that by the word of God etc.* Thus Plato says that the world has an eternity obtained by entreaty, ἐπισκευαστὴν ἀθανασίαν [a restored eternity]. *and the earth which out of the water and in the water standeth.*

Ibid. v. 6. δι' ὧν] [whereby] i.e. as I suspect, δι' οὗ [through which], doubtless λόγου [word].

Ibid. v. 9. τῆς ἐπαγγελίας] [of the promises] supply ἕνεκα [as far as regards].

Ibid. v. 12. *expecting with diligence, or, care*

μετὰ σπουδῆς προσδοκῶντας

δοξάζετε. ἢ δια δούτε. Al. expecting, or making  
your selves ready for the coming.  
Ibid. v. 16. ἢ ] vide supra c. 1. 3. ἢ ἢ, al. ἢ αἰς.

In 1. Joh. Epist.

Cap. 2. 6. ὀφείλει ] is bound, must.

Ibid. v. 10. i.e. fortasse. ἢ ἦται, ἢ ἡγορηται. Alia ita  
hoc intelligent, ac si diceret Joh. vitam eius non esse  
offendibilem aliis: sed ex comparatione huius versus cum  
sequenti colligi potest de inoffenso cursu eius qui in  
hac manet hac accipienda.

Ibid. v. 22. he that denyeth the Father, denyeth the Son  
also. A.

Cap. 3. 2. albeit it doe not yet appear, or, be not yet made  
manifest.

Ibid. v. 4. or, swerveth also from the Law, for sin is  
a swerving from the Law, a want of conformity, a  
disconformitie with the Law, a repugnancy to the Law,  
an incongruity.

Ibid. v. 11. ἀγαπῶ ] i.e. ἀγαπῶμαι, ἐπιτολῆ. A.D.

Ibid. v. 18. Τετρία μὲ ] my deare children, A.D.

Ibid. v. 19. we shall secure our hearts

Cap. 4. v. 17. for this, or, to this purpose etc. ἢ τῆτο, i.e.  
ἐπι τῆτω, quia mox sequitur ἢα, ad hoc, A.D. be-  
cause as he is, are we also in this world, or, that  
are in this world. h.e. sicut ille nos diligit, ita et  
nos illum diligimus.

Cap. 5. 15. we know we shall receive the requests which  
we requested of him.

In Epist. 2. Joh.

v. 3. ἢα. i.e. ἢω. porro non est male conjectura, haec  
verba ἢ superiore versu huc translata fuisse, ut ge-  
nuina lectio sit, χαίρει, ἢδεο etc. omittis his verbis  
ἢα μὲ ἢμῶν.

v. 8.

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[expecting with diligence]. ἐν διὰ δυοῖν [one part of speech for another, προσδοκῶνταςκαὶ σπεύδοντας]. Others. *expecting, or making your selves ready for the coming.*

Ibid. v. 16. ὧσ] [as] see above c. 1. 3. ἐν οἷς [among which things], others. ἐν αἷς [in which letters].

In the 1. Epistle of John

Cap. 2. 6. ὀφείλει] [ought] *is bound, must.*

Ibid. v. 10. i.e. perhaps, οὐ πταίει [he does not stumble], οὐ προσκόπτει [he does not stumble, he does not take offence]. Some understand this thus, as if John were saying that his life is not a means of offense to others: but from a comparison of this verse with the following it is possible to infer that these words ought to be taken as concerning the placid course of him who remains in the light.

Ibid. v. 22. *he that denyeth the Father, denyeth the Son also.*

Cap. 3. 2. *albeit it doe not yet appeare, or, be not yet made manifest.*

Ibid. v. 4. *or, swerveth also from the Law, for sin is a swerving from the Law, a want of conformity, a disconformitie with the Law, a repugnancy to the Law, an incongruity.*

Ibid. v. 11. ἀγγελία] [message, tidings] i.e. παραγγελία [command, order, charge], ἐντολή [injunction, order, command, behest]. A. D.

Ibid. v. 18. Τεκνία μου] [my little children] *my deare children*, A. D.

Ibid. v. 19. *we shall secure our hearts*

Cap. 4. v. 17. *for this, or, to this purpose etc.* ἐν τούτῳ [herein], i.e. ἐπὶ τούτῳ [for this] because ἵνα [that] soon follows, to this, A. D. *because as he is, are we also in this world, or, that are in this world.* h.e. just as he loves us, so even we love him.

Cap. 5. 15. *we know we shall receive the requests which we requested of him.*

In the 2. Epistle of John

v. 3. ἔσται [it will be], i.e. ἔστω [be]. moreover it is not a bad guess, that these words have been carried over to this place from the verse above; so that the true reading is, χάρις [grace], ἔλεος [mercy] etc. these words having been omitted ἔσται μεθ' ὑμῶν [will be with you].

v. 8. ἐξῆλεσθαι, hoc est, quantum facere, comparare, A.D.  
 Al. that which we have laboured for.

In Epist. 3. Johan.

v. 2. above all things, Al. in all things.  
 v. 3. and testified of thy integrity, xαρις, how, now.  
 v. 6. ἀξίος τῷ θεῷ ] as is meet for the honor of God.

In Epist. Jude.

v. 1. and referred for Jesus Christ.  
 v. 10. whatsoever things they know not.  
 v. 12. these are, when they banquet with you, spots, or rocks  
 in your Love feasts.  
 διδρα φαεινοσπορίδι] without sap, sapless, trees fading  
 away, naked, allmost naked.  
 v. 16. murmurers, complainers of their estate.  
 v. 23. by using terror, catching them out of the fyre.

In Apocal. Johan.

A.

Cap. 1. 7. with the clouds, or, in the clouds.  
 ἐξελθὺν [αὐ] ] flew, vide 2. Maccab. 12. 6.  
 Ibid. v. 15. οὐρανῶν, voyed, vide Psal. 100. 7. et infra  
 c. 3. 12.

B.

Cap. 2. 3. and thou hast borne [a burthen] or, thou hast borne  
 a burthen  
 Ibid. v. 15. of the Nicolaites.  
 Cap. 3. 1. Nonnulli Codices non habent ἵστα.  
 Ibid. v. 14. h. e. causa et principium creaturarum, non au-  
 tem primus et precipuus inter creaturas.  
 Cap. 5. 5. that is of the Tribe of Judah. ἐβραῖος ] hath pre-  
 vailed, or, obtained.  
 Cap. 6. 6. φθῆγίξ, for a testar, A.D.  
 Ibid. v. 14. and the heaven parted as a scrol etc. Esa. 34. 4.

Cap. 7.

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v. 8. ἐργάζεσθαι [to work], *hoc est*, to make a gain, to obtain,  
A. D. Others. *that which we have laboured for.*

In the 3. Epistle of John

v. 2. *above all things*, Others. *in all things.*

v. 3. *and testified of thy integrity*, καθώς [in classical Greek, according as, just as; in N.T. Greek, how] *how*, unaccustomed.

v. 6. ἀξίως τοῦ θεοῦ] [after a godly sort] *as is meet for the honor of God.*

In the Epistle of Jude

v. 1. *and reserved for fesus Christ.*

v. 10. *whatsoever things they know not.*

v. 12. *these are, when they banquet with you, spots, or, rockes in your Love feasts.* δένδρα φθινοπωρινά] [trees of late autumn] *without sap, saplesse, trees fading away, naked, all most naked.*

v. 16. *murmurers, complainers of their estate.*

v. 23. *by using terror, catching them out of the fyre.*

In the Apocalypse of John

Cap. 1. 7. *with the clouds, or, in the clouds.* ἐξεκέντησαν [prick out, pierce, massacre] *slew*, see 2. Maccab. 12. 6.

Ibid. v. 15. πεπυρωμένοι [having been burned, proved or tested by fire]. *tryed*, see Psal. [11(12). 7(6)]. and below c. 3. 18.

Cap. 2. 3. *and thou hast born [a burthen] or, thou hast born a burthen.*

Ibid. v. 15. *of the Nicolaites.*

Cap. 3. 1. Some codices do not have ἑπτὰ [seven].

Ibid. v. 14. h.e. the cause and beginning of the creatures, not however the first and chief among the creatures.

Cap. 5. 5. *that is of the Tribe of fudah.* ἐνίκησεν] [νικάω, to conquer, prevail, vanquish] *hath prevailed, or, obtained.*

Cap. 6. 6. δηναρίου [for a penny], *for a testar*, A. D.

Ibid. v. 14. *and the heaven parted as a scrol etc.* Esa. 34. 4.



- Cap. 7. 15. He shall pitch his tent over them. he shall protect them, he shall dwell with them, he shall rest upon them, shall rule over them. οκρυπάζει αὐτοῖς, umbraculo proteget eos vide 2. Cor. 12. 9. rest upon me. c.  
 Arethas interprete, ἐνοικίους καὶ ἠμωσμένους αὐτοῖς. i.e. vide infra c. 12. 12. c. 21. 3. et c. 13. 6.
- Cap. 8. 13. by reason of the rest etc. vide e.g. 2. in τῷ χάριστι.
- Cap. 10. 9. and it shall offend thy belly.
- Cap. 11. 10. shall feast, shall make merry, A. D.  
 δῶρον, i.e. ἀποσολαί.
- Ibid. v. 17. and hath saved thy kingdom.
- Ibid. v. 18. destroy them that destroy, or, corrupt. Antinacclafis. vide 1. Cor. 3. 17.
- Cap. 12. 4. οὐρα, pro ἔουρα.  
 ἵνα ὅταν τῆς, that as soon as she was delivered.
- Ibid. v. 9. ἐβλῖδα, i.e. ἐξβλῖδα
- Ibid. v. 10. ἐξίητο ] i.e. forto, παρεξίητο.
- Ibid. v. 11. for the blood, because of the blood.
- Cap. 13. 3. ἐσφαρμύλω etc. sauciatum, πληγῶν, improprie.
- Ibid. v. 5. to continue, i.e. διαρρηξῶν, or, to make warre, ποιεῖν πόλεμον. A. in Manuscripto, πολεμήσει. D. Harmer.
- Ibid. v. 8. A. D. et Hutch. contendebant τὸ ἀπὸ χάταβολῆς χάριτος conjugendum esse potius cum ζήσαντας quam cum ἐσφαρμύλω: quorum sententiae aperte fauet Arethas, si modo recte eum intelligo, vide c. 17. 8. Ceterum cum omnes quod sciam interpretes, et bona pars Expositorum tam veterum quam recentium hunc locum intelligunt de aeternitate sacrificii christi, non arbitror tutum in re tam trita et perulgata aliquid χαινόμεν.
- Ibid. v. 10. into Captivity etc. vide Mat. 26. 52.
- Ibid. v. 12. ἰώπιον αὐτοῦ ] like unto him, A. D. Arethas, ἰώπιον δὲ οἰονοῖ, ἀελλῶς αὐτοῦ, κατ' ἰδίαν παραλάστον τῆς παροσίας τῆ πρώτης Γετανῆ.

Ibid.

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\*Cap. 7. 15. *He shall pitch his tent over them, he shall pretect them, he shall dwell with them, he shall rest upon them, shall rule over them.* σκεπάσει αὐτοῖς [he will shelter them], he will cover them with a bower. see 2 Cor. 12. 9. *rest upon me.* i.e. Arethas having interpreted, ἐνοικήσει καὶ ἐμπεριπατήσει αὐτοῖς [he will dwell and walk about among them]. see below c. 12. 12. c. 21. 3. and c. 13. 6.

Cap. 8. 13. *by reason of the rest etc.* see c. 9. 2. ἐκ τοῦ καπνοῦ [by reason of the smoke].

Cap. 10. 9. *and it shall offend thy belly.*

Cap. 11. 10. *shall feast, shall make merry,* A. D. δῶρα [gifts], i.e. ἀποστολάς [parting gifts].

Ibid. v. 17. *and hast entred thy kingdome.*

Ibid. v. 18. *destroy them that destroy, or, corrupt.*  
Antanaclasis. see 1. Cor. 3. 17.

Cap. 12. 4. σῦρει [draws], for ἔσυρε [drew]. ἵνα ὅταν τέκη [as soon as it was born], *that as soon as she was delivered.*

Ibid. v. 9. ἐβλήθη [he was cast], i.e. ἐξεβλήθη [he was cast out]

Ibid. v. 10. ἐγένετο] [is come, is made] i.e. perhaps, παρεγένετο [is come to one's side, is arrived, is come to hand].

Ibid. v. 11. *for the bloud, because of the bloud.*

Cap. 13. 3. ἐσφαγμένην [slain] etc. having been wounded, πληγείσαν [smitten, struck], inaccurately.

Ibid. v. 5. *to continue*, i.e. διατρῖψαι [to pass the time]. *or, to make warre*, ποιῆσαιπόλεμον [to make war]. In another manuscript, πολεμήσει [he will make war]. D. Harmer.

\*Ibid. v. 8. A. D. and Hutch. asserted that the phrase ἀπὸ καταβολῆς κόσμου [from the foundation of the world] ought rather to be joined with γέγραπται [are written] than with ἐσφαγμένον [slain]: Arethas manifestly favors this opinion of theirs, if only I understand him rightly. see c. 17. 8. But since all translators, as far as I know, and a good portion of the commentators, both ancient and modern, regard this passage as pertaining to the eternity of the sacrifice of Christ, I do not deem it prudent καινοτομεῖν [to institute anew] anything in a matter so commonplace and spread abroad.

Ibid. v. 10. *into captivity etc.* see Mat. 26. 52.

\*Ibid. v. 12. ἐνώπιον αὐτοῦ] [before him] *like unto him*, A. D. Arethas, ἐνώπιον ὁμοίονει, ἀκολουθῶς αὐτῷ, κατ' οὐδὲν παραλλάττων τῆς παρουσίας τοῦ πρώτου σατανᾶ [but like, as if in accordance with him, not differing from the presence of the first satan.]

Ibid. v. 13. ἵνα, i. e. ὥστε, adeo ut. ἀποσταλῆναι, ut fieri solet  
 ab hujus Libri Autore.  
 Cap. 14. 4. ἠγοράσθησαν i. e. ἐξήγοράσθησαν, were redeemed vi-  
 da supra c. 5. 9.  
 Ibid. v. 8. of the venomous wine, A. D. ὄφις, venom, poison.  
 Ibid. v. 15. is more than ripe, [A. D.] or, withered, parched.  
 Cap. 15. 8. which came from the glorie of God.  
 Cap. 16. 2. an will and a fore batch.  
 Ibid. v. 19. or, so that he gave her. δῶναι, sub. ὥστε.  
 Cap. 17. 1. I will shew thee that great, damnable harlot.  
 Ibid. v. 4. and all layd over with gold, all bespangled with  
 gold.  
 Ibid. v. 17. or, to doe with one consent.  
 Ibid. v. 18. that hath sovereignty, or, rule.  
 Cap. 18. 3. or, by the wealth, [abundance.] of her bravery.  
 Ibid. v. 5. ἐξολόβησαν] Al. ἐκχολόβησαν, Heb. Higginū, regit.  
 Ibid. v. 11. τοὺς ὄφεις, ad verbum, their lading.  
 Ibid. v. 13. καὶ σαχίτιον, sub. ὄφιν, quod intelligi debet  
 ante reliquos genitivos.  
 Ibid. v. 15. shall stand farre from her.  
 Ibid. v. 17. καὶ ἐπὶ τοῦ πλοίου ὁ ὄφις] i. e. πάντες ἰσθῆλαι.  
 Ibid. v. 19. γῆ, earth, A. D.  
 Ibid. v. 21. ὁρμήσει,] at once, uno impetu, ἐξ ἑπιδῆ, at  
 one puff. A. D.  
 Cap. 19. 9. Al. These true sayings are of God.  
 Cap. 20. 13. ὁ ἄδης, the grave, A. D. Ego malo, Hell, propter  
 verbum sequentem.  
 Cap. 21. 27. and that doth abominably and falfely. Al. and that  
 maketh an idol, and ly, A. D. vide ἐπι. 44. 19.  
 Cap. 22. 14. ἵνα ἴσῃ] Similis est constructio. 1. Cor. 1. 4. 6.  
 ἵνα μὴ φθορέσῃ.  
 Ibid. v. 15. that loveth and committeth falshood.  
 Ibid. v. 18. contestor, I protest, I give warning.

f. 77<sub>v</sub>

Ibid. v. 13. *ἵνα* [final conjunction, that, in order that] i.e. *ὥστε* [result, so that], *adeo ut* [so that]. *ἀποστατικῶς* [*ἀπόστασις* employment of detached phrases; *ἀποστατικός*; belonging to *ἀπόστασις*], as it is wont to be done by the Author of this book.

Cap. 14. 4. *ἠγοράσθησαν* [they were purchased] i.e. *ἐξηγοράσθησαν* [they were redeemed], *were redeemed*. see above c. 5. 9.

Ibid. v. 8. *of the venemous wine*, A. D. *θυμός* [anger, wrath], *venome*, *poyson*.

Ibid. v. 15. *is more than ripe*, [A. D.] *or, withered, parched*.

Cap. 15. 8. *which came from the glorie of God*.

Cap. 16. 2. *an evill and a sore botch*.

Ibid. v. 19. *or, so that he gave her*. *δοῦναι* [to give], supply *ὥστε* [which with the infinitive expresses result].

Cap. 17. 1. *I will shew thee that great, damnable harlot*.

Ibid. v. 4. *and all layd over with gold, all bespangled with gold*.

Ibid. v. 17. *or, to doe with one consent*.

Ibid. v. 18. *that hath sovereignty, or, rule*.

Cap. 18 .3. *or, by the wealth, [abundance,] of her bravery*.

Ibid. v. 5. ἠκολούθησαν] [they were followed, were gone after] Others. ἐκολλήθησαν [they were joined together, built, heaped], Heb. Higginu \*, *regit* [he leads, guides].

Ibid. v. 11. τὸν γόμον [a ship's freight, burden, tonnage], literally, *their lading*.

Ibid. v. 13. καὶ σωμάτων [and of slaves], supply γόμον [lading], which ought to be understood before the remaining genitives.

Ibid. v. 15. *shall stand farre from her*.

Ibid. v. 17. πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος] [and all the company in the ships] i.e. πάντες ἐπιβάται [all who mounted the ship].

Ibid. v. 19. χούν [dust], *earth*, A. D.

Ibid. v. 21. ὀρμήματι] [with violence] *at once, uno impetu* [μὴ ὀρμῇ, at the first stir] ἐξ ἐφόδου [from the onset], *at one push*, A. D.

Cap. 19. 9. Others. *These true sayings are of God*.

Cap. 20. 13. ὁ ᾗδης [hell], *the grave*, A. D. I prefer, *Hell*, on account of the following verse.

Cap. 21. 27. *and that doth abominably and falsely*.

Others. *and that maketh an Idol, and ly*, A. D. see Esai. 44. 19.

Cap. 22. 14. ἵνα ἴσται [literally, that it will be] the construction is similar to 1. Cor. 4.6. ἵνα μὴ φυσιοῦσθε [that no one of you be puffed up].

Ibid. v. 15. *that loveth and committeth falsehood*.

Ibid. v. 18. *contestor, I protest, I give warning.*

## Addenda Notis in 1. ad Corinth.

- Cap. 4. 12. when we are persecuted we take it patiently. A.  
 Ibid. v. 15. for though you have many to braine you up  
 in christ.
- C. 5. ~~Ibid.~~ v. 13. I have determined, or given sentence. \*1.3.  
 Ibid. v. 4. Al. When as in the name of our Lord Jesus  
 Christ you and my Spirit shall be gathered together  
 with the power of our Lord Jesus Christ.
- Cap. 6. 4. D. Huteh. querebat, annon christiana pro dixos  
 et isidas et philonicias accipi hic possit: sic enim  
 sensus optime consultum iri.
- Cap. 7. 26. ~~con~~ ~~thi~~ ~~paradison~~, towards his virgin. i.e. ~~con~~ ~~thi~~  
~~thi~~ ~~paradison~~, concerning his virgin. ~~con~~ ~~thi~~ ~~paradison~~  
~~con~~ ~~thi~~ ~~paradison~~.
- Cap. 9. 27. ~~υποπαίσω~~. Al. ~~υποπαίσω~~ ~~υποπαίσω~~, ~~υποπαίσω~~ quam  
 lectionem praefert A.D. ~~υποπαίσω~~, ~~υποπαίσω~~: ~~υποπαίσω~~  
~~υποπαίσω~~, ~~υποπαίσω~~. Etymologus, ~~υποπαίσω~~ ~~υποπαίσω~~ ~~υποπαίσω~~  
~~υποπαίσω~~ ~~υποπαίσω~~ ~~υποπαίσω~~ ~~υποπαίσω~~ ~~υποπαίσω~~ ~~υποπαίσω~~ ~~υποπαίσω~~  
~~υποπαίσω~~, I take; ~~υποπαίσω~~, I  
 take down. Al. ~~υποπαίσω~~, ~~υποπαίσω~~. ~~υποπαίσω~~. I keep  
 under, ~~υποπαίσω~~, domo, subigo, ita domo ac si  
 contunderem plagis.
- Cap. 14. 10. ~~αφρονον~~ ] i.e. ~~αφρονον~~, ~~αφρονον~~.
- Cap. 15. 1. I bring again to your knowledge - the Gospel  
 or glad tidings.
- Ibid. v. 2. ~~τινι~~ ~~λογος~~ ] i.e. ~~τινι~~ ~~λογος~~, sine, ~~τι~~. A.D.
- Ibid. v. 19. ~~for~~ D. Huteh. ~~for~~ for this life, concerning his  
 life, in respect of this life, in this life, i.e. ~~quoniam~~  
 diu vivimus. Certum est autem nos sperare in hac  
 vita, tametsi obiectum spei sit vita eterna. Illi  
 igitur soli miseri sunt, quorum spes ultra pre-  
 sentem vitam non extenditur.

Ad-



Addenda to the Notes in the 1. to the Corinthians

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Cap. 4. 12. *when we are persecuted we take it patiently.*

Ibid. v. 15. *for though you have many to traine you up in Christ.*

Cap. 5. v.[3.] *I have determind, or given sentence.*

Ibid. v. 4. Others. *When as in the name of our Lord Jesus Christ you and my spirit shall be gathered together with the power of our Lord Jesus Christ.*

Cap. 6. 4. D. Hutch. asked whether κριτήρια may be taken here in place of δίκας και ἔριδας καὶ φιλονεικίας [of judgments and strifes and rivalries]: for thus better consideration will be had for the sense.

Cap. 7. 36. ἐπὶ τὴν παρθένον, *towards his virgin.* i.e. περὶ τὴν παρθένον, *concerning his virgin.* ἐπὶ [towards] in the place of the word περὶ [concerning].

Cap. 9. 27. ὑποπιάζω [to strike one under the eye, bruise, mortify]. Others ὑποπιέζω which reading A. D. prefers. ὑποπιάζω, ὑποπιέζω: πιέζω [to press, oppress], θλίβω [to press, squeeze, pinch, oppress]. Etymologically the word πιάζω [to take] is more suitable than the word πιέζω [to press]. πιάζω, *I take*; ὑποπιάζω, *I take down*. Others. ὑποπιέζω, πιέζω, θλίβω, *I keep under*, ὑποπιάζω, *I tame, I subjugate*, thus I tame as if I were beating with blows.

Cap. 14. 10. ἄφωνον] [voiceless, speechless, dumb] i.e. ἄσημον [unintelligible, without sign], ἀδιάγνωστον [hard to distinguish].

Cap. 15. 1. *I bring again to your knowledgethe Gospel or glad tidings*

Ibid. v. 2. τίνι λόγῳ] [after what manner, by what speech] i.e. τίνα λόγον [what word], or, τί [what]. A. D.

Ibid. v. 19. D. Hutch. *If for this life, concerning this life, in respect of this life, in this life*, i.e. as long as we live. It is certain, however, that we hope in this life; notwithstanding eternal life is the object of hope: They only therefore are miserable, whose hope is not extended beyond the present life.

## Addend. Not. in 2. Ep. ad Cor.

- A. Cap. 1. 8. were burthened.
- B. Cap. 2. 5. Hoc est. Si quisquam tristitiam mihi attulit, ut certe in castus ille attulit, non nisi aliquatenus et quadam ex parte mihi attulit. Nam eo quod peccavit, tristitia me affecit: eo autem quod signa dedit penitentiae, me valde exhilaravit. Hoc autem dico, ut vos omnes, quemadmodum tristitia meae participes fuistis, ita etiam letitiae faciam participes: nec adhuc propter tristitiam meam angamini, et tristes esse perseverabitis. At. none hath grieved me but he alone, that I burthen not you all.
- C. Cap. 4. 17. For the momentary lightness of our affliction causeth unto us in marvelous exceeding great measure an eternal weight of glory.
- D. Cap. 10. 12. ἐξυψώσας, i. e. ἐξυψώσατε, rank our selves.  
ἐξυψώσας est allegare in senatura.  
Quod si me Lyricis vatibus inferis,  
Sublimi feriam sidera vertice. inferis, i. e. ἐξυψώσας.
- E. Cap. 11. 16. And if not so, yet as a fool admit me.  
Ibid. v. 21. A. D. suspicatur hunc esse sensum, Vos putatis me infirmum esse, sed jam apparet ex contumeliis quibus vos pseudoapostoli tam imperiose affecerunt [sive ex eo quod pseudoapostolorum injurias et contumelias tam patienter, seu potius serviliter tulistis] non me sed vos infirmos esse.
- F. Cap. 13. 7. ὡς ἀδόκιμοι] and we might be as men disallowed.

## Addend. Not. ad Galat.

- A. Cap. 1. 10. to approve my self to men, or to God - For doe I labour to satisfie men, or God.

Ad.

Addenda to the Notes in 2. Epistle to the Corinthians  
f. 78v

Cap. 1. 8. *we were burthened.*

Cap. 2. 5. *Hoc est*, if anyone has brought me grief, as certainly he who is sinful has brought, he has not brought it to me except to a certain degree and in a certain extent. For to the extent that he has sinned, he has afflicted me with grief; to the extent, however, that he has given signs of penance, he has cheered me exceedingly. I say this, however, so that you all, just as you have been comrades of my sorrow, thus likewise I make comrades of my joy: that you be not still vexed on account of my grief, and continue to be sorrowful.

*Others. none hath grieved me but he alone, that I burthen not you all.*

Cap. 4. 17. *For the momentany lightnesse of our affliction causeth unto us in marvelous exceeding great measure an eternal weight of glory.*

\*Cap. 10. 12. ἐγκρίναι [to reckon], i.e. ἐγκαταλέγειν [to count among, to enlist soldiers], *rank our selves.* ἐγκρίνειν is to elect into the senate. Quod si me Lyricis vatibus inferis [inseriris], Sublimi feriam sydera vertice. *inseriris*, i.e. ἐγκρίνεις

Cap. 11. 16. *And if not so, yet as a foole admitt me.*

Ibid. v. 21. A. D. surmises that this is the sense; You think me to be weak: but now it appears from the reproaches with which false apostles have used you to such a tyrannical degree [or rather, from the fact that you have borne the injuries and reproaches of the false apostles so patiently, or even slavishly] that not I but you are weak.

Cap. 13.7. ὡς ἀδόκιμοι] [as spurious, rejected] *and we might be as men disallowed.*

Addendum to the Notes to the Galatians

Cap. 1. 10. *to approve my self to men, or to God? For doe I labour to satisfie men, or God?*

Addend. Not. in Ephes.

- Cap. 4. 14. A. D. conjungit πρὸς μεθοδεῖαν cum participio  
 πρὸς φερόμενος. πρὸς φερόμενος; quomodo πρὸς με-  
 θεδεῖαν πλάνας: i. e. saguendo eos qui callide et  
 infidiose decipiunt. πρὸς: hic valet ἔλθῃ, ad, ut  
 cum dicimus, navigare ad Cynopuram "ut ventus  
 est in alto ex in velum vertitur i. e. ad ven-  
 tum cursus dirigitur. πλάνα sumitur active,  
 ἀντὶ τῆς ἀπάτης, et ἀπάτη ἀντὶ τῶν ἀπατίων-  
 τῶν.
- Ibid. v. 19. ἀνανδαχότις. past shame, past grace, A. D. b.
- Ibid. v. 23. A. D. to be renewed with the Spirit of your  
 mind, by the Spirit etc. Sed magis adhorta-  
 tionis argumentum pertinet docere quia in re  
 illos velit meliores esse, quam unde "proficiantur  
 ut meliores sint ostendere. c.

Ad. Not. in Philipp.

- Cap. 1. 22. χεῖρος ἰλλειμῆτος, qui sic supplendus vide-  
 tur; Ἐἰ δὲ τὸ ἔτι ἐν χάρις συμβαίῃ μοι. τὸ  
 το μοι etc. But if it so fall out that I live -  
 this will not be amiss for me, in regard of the  
 fruit that may come of my labour. Ad verbum,  
 this shall be to me a work of fruit. \* ἔργον, hy-  
 pallage, pro ἔργον χεῖρῶν, i. e. καρπῶδες, sine  
 καρποφοροῦν. \* καρπός

Ad. in Coloss.

- Cap. 2. 14. τοῖς νόμοις ] sub. οὖν. blotting out with the  
 ordinances the handwriting etc. A.
- Cap. 3. 15. beare rule, or. brave it, triumph. B.

Add.

## Addenda to the Notes on Ephesians

f. 79r

Cap. 4. 14. A. D. joins *πρὸς μεθοδεΐαν* [to the craft, wiliness] with the participle *περιφερόμενοι* [carried about]. *περιφερόμενοι*; in what way? *πρὸς μεθοδεΐαν πλάνης* [by the craftiness of error]: i.e. by following those who shrewdly and insidiously deceive. *πρὸς* here has the force of *κατά* [by, according to], *ad*, as when we say, to sail by the little bear whenever the wind is on the deep; then the sail is hung, i.e. the course is arranged according to the wind. *πλάνη* [a wandering, digression, error] is taken actively, in place of the word *ἀπάτης* [of deceit, fraud] and *ἀπάτη* in place of *ἀπατώντων* [of those who deceive].

Ibid. v. 19. *ἀπηλλογκότες* [being without care], *past shame, past grace*, A. D.

Ibid. v. 23. A. D. *to be renewed with the spirit of your mind, by the spirit etc.* But it pertains with better reason to the argument of the exhortation to specify in what respect he wishes them to be better, than to show whence they may proceed so that they may be better.

## Addendum to the Notes on Philippians

Cap. 1. 22. *λόγος ἑλλειπτικός* [an elliptic statement], which it appears ought to be completed thus; *Εἰ δὲ τὸ ζῆν ἐν σαρκὶ συμβαίη μοι,*

τοῦτό μοι etc. *But if it so fall out that I live this will not be amiss for me, in regard of the fruit that may come of my labour.* Literally, *this shall be to me a work of fruit* [καρπὸς] ἔργου [fruit of the work], hypallage, for ἔργον καρποῦ [a work of fruit], i.e. καρπῶδες [fruitful], or καρποφοροῦν [bearing fruit].

### Addenda on the Colossians

Cap. 2. 14. τοῖς δόγμασιν] [in ordinances] supply σύν [with, by means of]. *blotting out with the ordinances the handwriting etc.*

Cap. 3. 15. *beare rule, or brave it, triumph.*



Add. in 1. Thess.

- A. Cap. 5. 1. that any thing be written unto you.

Add. in 1. Tim.

- A. Cap. 1. 13. ὑβριστῶν] a man ready to abuse others, a contumacious person, a spitefull dealer.

- B. Cap. 6. 5. who suppose that Godlynesse is gayne, or, a trade to gayne by.

- C. Job. v. 6. or, is great gayne in that it bringeth contentment.

Add. in 2. ad Tim.

- A. Cap. 1. 6. ἀνασωρευεῖν] Flatibus et crebris sopitum suscitabat ignem. suscitabat, i. e. ἀναγίγισται. ἀνασωρευεῖν.

Add. in Hebr.

- A. Cap. 7. 28. τετελειωμένον] τελειώματα interdum significat mortuum esse: Chrylost. ἢ πολλοὶ τὴν ἐπιστῆν ὅτι ὀδύνην τετελειώταιεν. ἢ ὅτι τετελειώται.

- B. Cap. 8. 4. he could not be a priest, being there are priests etc. h. e. si Christi sacerdotium terrenum fuisset, non poterat aliter fieri quin colliderentur inter se duo terrena sacerdotia, Leviticum, et Christi: erant enim hæc duo ἀούσια.

Add. in 1. Epist. Johan.

- A. Cap. 2. 22. Al. this is Antichrist. [this is he] that denyeth the Father and the Son.

Add.

Addendum on 1. Thessalonians

f. 79<sub>v</sub>

Cap. 5. 1. *that any thing be written unto you.*

Addenda on 1. Timothy

Cap. 1. 13. ὑβριστήν] [a violent, overbearing person] *a man ready to abuse others, a contumelious person, a spightfull dealer.*

Cap. 6. 5. *who suppose that Godlynesse is gayne, or, a trade to gayne by.*

Ibid. v. 6. *or, is great gayne in that it bringeth contentment.*

Addendum on 2. to Timothy

Cap. 1. 6. ἀναζωπυρεῖν] [to rekindle, to gain fresh life and courage] By repeated blasts of breath he blows up a sleeping fire. *suscitat*, i.e. ἀναρριπίζει [he rekindles], ἀναζωπυρεῖ [he gains fresh life].

Addenda on Hebrews

\*Cap. 7. 28. τετελειωμένον] [perfected, consecrated] τελειοῦσθαι [to make perfect] sometimes signifies to be dead: Chrysost.

οὐ τολμᾷ τις εἰπεῖν ὅτι ὁ θεῖνα τετελεύτηκεν, ἀλλ' ὅτι τετελείωται [who does not dare to say that such a one has died but that he has been made perfect?]

Cap. 8. 4. *he could not be a priest, seing there are priests etc.* h.e. if the priesthood of Christ had been earthly, it could not have fallen out otherwise but that the two earthly priesthods, of the Levites, and of Christ, would have been crushed between themselves: these two were indeed ἀσύστατα [incoherent, inconsistent].

Addendum on 1. Epistle to John

Cap. 2. 22. Others. *this is Antichrist, [this is he] that denyeth the Father and the Son.*

## Add. in Apoc.

- Cap. 1. 5. τῶ ἀναπαύσει ] Hæc rectius conjunguntur cum  
αὐτῶ ἔ δόξα etc. v. 6. quam cum præcedentibus con-  
tinuantur vide infra c. 5. 13. A.
- Cap. 2. 6. Ἄλλο τὸ ἔχει ] sub. ἰσχυρὸν ἄξιον. B.
- Cap. 7. 15. σκηνώσῃ ἐπ' αὐτῶ ] shall stretch his pavilion  
over them. Italica versio. malim, shall dwell with  
them, or, rest upon them vide infra c. 21. 3. C.
- Cap. 16. 8. καυχήσῃ ] to burn. at vers. seq. were bur-  
ned. Al. to scorch: sed hoc levius est quam ut vim  
τῶ καυχήσῃ exprimat; nam, to scorch, est  
tantum summam cutem flamma perstringere, sine  
cute tenui torrere. D.

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unskillfull hand, very confused, and faulty,  
especially in the Greek.

These Notes were taken by John Bois  
one of the Translators of the Kings  
Bible.

A. D. so often occurring, signifies  
Andrew Down, Greek Professor in Cambr.

## Addenda on the Apocalypse

f. 80r

Cap. 1. 5. τῷ ἀγαπήσαντι] [unto him that loved us] These words are more correctly joined with αὐτῷ ἢ δόξα etc. [to him be glory] v. 6. than made continuous with those preceding. See below c. 5. 13.

Cap. 2. 6. Ἀλλὰ τοῦτο ἔχεις] [but this thou hast] supply ἐπαίνου ἄξιον [worthy of praise].

Cap. 7. 15. σκηνώσει ἐπ' αὐτούς] [shall dwell among them] *shall stretch his pavilion over them*. Italian version. I would prefer, *shall dwell with them, or, rest upon them*. see below c. 21. 3.

Cap. 16. 8. καυματίσαι] [to burn, scorch up] *to burn*. and in the following verse *were burned*. Others. *to scorch*: but this is too mild to express the force of the word καυματίσειν [to burn]: for, *to scorch*, is to wound with a flame only so far as the surface of the skin, or to burn as far as the skin.

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## REFERENCES CITED IN JOHN BOIS'S NOTES

In Epist. ad Roman.

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4.17. Unless otherwise noted, all references to St. John Chrysostom are to *Τον ἐν ἁγίοις Πατροσ ἡμῶν Ἰωαννου . . .*

*του Χρυσοστομου τα εὑρισκομενα . . .* (Etonae, J. Norton, 1610-1613).

*τὸ γὰρ κατέναντι, ὁμοίως ἐστι* (Homily 8 in the Epistle to the Romans, III, 59, ll. 27-28).

4.17. *Ἐξηγησεις παλαιαι και λιαν ὠφελιμοι. . . Expositiones antiquae . . . ex diversis sanctorum patrum commentariis ab Oecumenio & Aretha collectae in hosce novi testamenti tractatus* (Veronae, apud Stephanum & fratres Sabios, 1532).

*ἐνώπιον δέ, οἶονεὶ ἀκολουθῶς ἐκείνω, κατ' οὐδέν παραλλάττων τῆς παρουσίας τοῦ πρώτου Σατανᾶ* (p. 954).

1.20. Chrysostom, 1610.

*Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται;* (Homily 6 in Genesis, I, 37, l. 2).

3.5. *Lexicon Graeco Latinum. Ex R. Constantini aliorumque scriptis . . . collectum, etc.* ([Geneva], apud 10. Crispinum, 1568).

*Συνίστημι . . . Item Actiuè, cōstituo, constabilio, confirmo, astruo, Rom. 3 . . . si autem iniustitia nostra, Dei iustitiam constabilit & astruit, i. confirmat.*

Fol. 61<sub>v</sub>

5.7. Ἰπομνηματα *in omnes libros Novi Testamenti . . . Edita a Victorino Strigelio* (Lipsiae, in officina Ernesti Voegelini, 1565).

PRO IVSTO, ὑπὲρ δίκαιου] Id est, etiam cure debemus mori, tamen inuiti oppetimus mortem, vt latro inuitus moritur, etiamsi debet mortem legibus. PRO BONO, ὑπὲρ τοῦ ἀγαθοῦ] Id est, pro rebus charis aut vtilibus, vt vir fortis animose se obijcit morti pro chara cōiuge, pro liberis, aut pro gloria. Summa autem huius amplificationis, breui syllogismo comprahendi potest: Necesse est, eum magna vi amoris moueri, qui alteri cum dolore benefacit, cū nihil ei debeat, & quidem sine spe vtilitatis. Christus autem cum nihil nobis deberet ciuili obligatione, nec vllam à nobis vtilitatem expectare posset, pro nobis mortuus est. Necesse est igitur in Christo esse ardentem & sincerum amorem erga Ecclesiam, & singulos pios.

5.12. All quotations from Beza in these notes are from *Iesu Christi Domini Nostri Novum Testamentum*,... ([Geneva], sumptibus Haered. E. Vignon, 1598), Second Part.

In quo [homine] ἐφ' ᾧ .i. ἐν ᾧ videlicet vno illo homine vt humani generis stirpe. Fuit enim omnino afferenda ratio cur ab vno homine peccatum & mors in omnes homines peruaserit: nec alia afferri potest, quod tamen perspicuitatis causa exprimere non dubitavi. Nouum autem non est, quamuis repugnante Erasmo, vt ἐπι pro ἐν accipiatur, vt Mar. 2.4.



8.6. For the prior part of this distinction, Bois had in mind, no doubt, the discussion of *φρόνησις* in the *Ethica Nicomachea*, 1139a-1143b. Nowhere in Aristotle do

I find the latter distinction stated explicitly. However, one may infer the distinction from Aristotle's use of φρόνημα in the *Politica*, 1313b 2, 1314a 3, 1264a 34.

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10.20. Chrysostom, 1610.

ΤΟΥ προφήτου τούτου τὸ ἐξαιρετον, μάλισταμην καὶ αὐτόθεν ἐστὶν ἰδεῖν (In the Prophet Esaia, I, 1016, l. 18).

11.29. *Notatio figurarum orationis et mutatae simplicis elocutionis in Apostolicis Scriptis . . . nunc primum elaboratae studio Joachimi Camerarii* (Lipsiae, procurante E. Voegelino, 1572).

Mutant enim certe sentetiam animi, quos facti poenitet. Ea est μετάνοια καὶ μεταμέλεια. ἀμεταμέλητον autem est immutabile καὶ ἀκίνητον. In libris Latinis est: stabilem (p. 72).

11.31. Beza, 1598.

Οὕτω καὶ οὗτοι νῦν ἠπειθήσαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

Beza, in his note to this verse, confirms

Bois's observation:

Nepe \* vnus (ni fallor) Theophylactus hîc vidit [quod] res est. Omnino . . . sublata distinctione quae post ἐλέει adscribi solet: . . . ." However, I have not located an edition of Theophylact which places the comma after ἠπειθήσαν.

12.3. These notes cite a scholia at Rom. 12.3, 13.1, 15.31; I Cor. 7.29; Gal. 2.4; Heb. 2.16, 12.28; I Pet. 4.4;

II Pet. 2.18. I have not located the scholia which Bois used. However, I have located certain of the citations in scattered places. At I Cor. 7-29, Beza, like Bois, cites the Greek scholia. At Heb. 12.28, Cramer's *Catena* follows the reading, λατρεύομεν, which Bois cites from the scholia. The reading which Bois cites at I Pet. 4.4, θαυμάζουσι, may be found in *Scholia Hellenistica in Novum Testamentum*, edited by Edward William Grinfield (Londini, Gulielmus Pickering, 1848), where it is attributed to Oecumen.

### 12.3. *Apologia*, 29<sup>b</sup>.

12.8. This quotation does not occur in Migne's edition of Photius. Photius quotes and discusses the phrase, μεταδιδούς ἐν ἀπλότητι, in *Ad Amphiloichium*, Quaestio XCIII [J.-P. Migne, *Patrologiae*, Series Graeca (Parisiis, apud Garnier Fratres, Editores et J.-P. Migne, Successores, 1900) CI, Cols. 601-602]. There are many verbal echoes to this sentence in Photius's writings.

Fol. 62<sup>v</sup>

### 13.1. Beza, 1598.

. . . sunt à Deo ordinatae.

*From the note to this passage:*

Existimo igitur Apostolum primùm quidem testari in genere ius ipsum & potestatem magistratus à Deo esse: deinde verò, quia varij sunt magistratuum gradus, & dixerat oportere omnes non vni alicui potestati, sed potestatibus subiici huius etiam potestatis distributionem & ἀνταξίαν eidem Deo vindicare,

vt infimis etiam órdinibus parendum esse sciamus.  
Sunt autem haec duo connexa, id est, magistratus  
dignitas, & eius dignitatis distributio: . . . .

1. Corinth.

Fol. 63<sub>r</sub>

4.9. *M. Manilii Astronomicon a Josepho Scaligero. . .*  
(Lugd. Batavorum, ex officina Plantiniana, apud  
Christophorum Raphelengium, 1599-1600).

v. 12 *Major & armatis hostis subsederat.*] Eleganter  
traduxit a gladiatoribus, aut a bestiariis, qui victis  
sufficiebantur. Graeci hos ἐφέδρους, Latini subditios vocant,  
Martialis etiam suppositios. Vnde verbum ἐφεδρεύειν, quod  
hic est subsidere. Proprie autem ἐφέδρουσ Latini in ludo  
gladiatorio secutores vocant. Nam, nisi fallor, non bene  
exponunt Grammatici. Admodum venuste transtulit  
Apuleius Milesia quarta: *Non diu cruciatus vitam euasit,*  
*quem, prioris exemplo, sepulturae traditum bonum*  
*secutorem Lamacho dedimus.* Secutorem dicit τὸν

ἔφεδρον. Veteres Glossae τὸν ἔφεδρον etiam tertiarium vertunt: quod nimirum altero interfecto tertius sufficeretur. Secutor igitur, supposititius, idem.

Apostolus priore ad Corinthios, cap. iiii: δοκῶ γὰρ, ὅτι ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγγυήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. Non dicit τοὺς ἀποστόλους ἐσχάτους. neque enim linguae Graecae Canon id patitur: sed ἀπέδειξεν ἐσχάτους ἡμᾶς τοὺς ἀποστόλους. nos, qui apostoli sumus, tanquam supposititios quosdam bestiarios posuit. ἐσχατος enim hic ἔφεδρος. & locus est elegans (p. 417). *Sed pecorum membris*] Intelligit bestiarios, non vtique qui ad bestias damnati erant, quos ἐπιθανατίους vocat Apostolus 1 ad Cor. IV: sed eos, qui auctorati hoc faciebant, ac spectaculo meridiano operam locabant, vel vt Maniliane loquar, qui luxuriae caedem parabant: . . . Ij propter desperatam audaciam dicebantur παράβολοι . . . . Inde verbum elegans Apostolo παραβουλεύεσθαι; quod alij in παραβουλεύεσθαι mutant, Philipp. II (pp. 315-317).

7.26. *Catena Graecorum Patrum in Novum Testamentum, Edidit John Anthony Cramer* (Hildesheim, Georg Olms Verlagsbuchhandlung, 1967).

τὸν διωγμὸν οἶμαι λέγειν αὐτὸν ἐνταῦθα, . . . καλὸν, φησὶν, ἡ παρθενία, καὶ διὰ τὴν ἐνεστῶσαν τῶν πειρασμῶν συμφορὰν (V, 148).

Fol. 63v

9.27. Chrysostom, 1610.

. . . μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι (Homily 22 in Genesis, I, 163, Lines 16-17).

10.11. *De Trinitate*, III. 11. 22.

10.17. Beza, 1598.

Quidnam significat Panis? Corpus Christi. Quid autem fiunt qui accipiunt? Corpus Christi, non multa, sed vnum corpus. Nam quemadmodum panis ex multis granis vnitur, vt minimè grana appareant, sed tamen grana sint, verùm incerta discretione coniuncta: sic & inuicem Christo coniungimur. Non enim ex altero corpore tu, ex altero ille educatur, sed ex eodem omnes. Ex quo etiam intelligitur quam absurda sit & ab his mysteriis prorsus aliena eorum sententia, qui sicut substantiam illius sacri panis, sic etiam ipsius Christi, substantiam volut \* ore ab accedentibus, & quidem quibusuis sumi. Nam sic oporteret vt causa effecto, & effectum causae responderet: & sicut in nostram substantiam conuertitur panis, sic vel nos in ipsummet Christi corpus reale, vel reale Christi corpus in nos re ipsa transmutari: nec mysticam & merè spiritualem, sed corporalem esse & naturale\* nostri cum Christo coalitionem: quid? nostri, id est Ecclesiae? imò quorumuis etiam indignissimorum, modo illo pane vescantur, si illo modo istud Pauli argumentum intelligatur.

10.30. Beza, 1598.

*Per gratiam*, *χαριτι*. Id est, si ex beneficio Dei hoc vel illo cibo vti mihi licet cur committam vt mea culpa hoc Dei beneficium mihi vitio vertatur? Sic enim (meo iudicio) rectè omnino explicat doctissimus interpres. Nam si haec est obiectio in persona Corinthiorum, vbi responsio? aut cur illam prorsus omitteret Apostolus?

quomodo etiam sequens conclusio cohaerebit? Vulg. & Erasmus, *Cum gratia*, id est cum gratiarum actione, quod nimis est coactum. Ambrosius, *Si gratiae particeps sum*. Verùm (vt rectè annotauit Erasmus) *μετέχω* cum tertio casu iungi non solet, nisi ad socium communionis referatur, non ad rem cuius sis particeps, vt si dicas *μετέχω σοι τούτου* vel *τούτο*.

11.10. E.g., see Nestle, *Novum Testamentum Graece*, 23. Auflage (New York, for the American Bible Society, 1957).

Fol. 64r

11.26. *Analysis Logica Epistolarum Pauli. Una cum scholiis & observationibus locorum doctrinae. Autore M. Iohan Pisca-*

*tore, sacrarum literarum in illustri schola Herbornensi Professore* (Londini, impensis Georg. Bishop, 1590).

*Annunciate.* καταγγέλλετε. Sic malo quam Annunciatis. quasi dicat, annunciare debetis. nam exponit illa verba, Hoc facite ad mei recordationem. Quod si reddas, *Annunciatis*: erit ratiocinatio, cuius vis nulla apparet. nempe, vos Corinthii celebrantes coenam, annunciatis mortem Domini: Ergo Christus praecepit ut hoc faceretis. Quin & determinatio illa temporis videtur imperatium postulare, Annunciate donec venerit. i.e. non solum vos, sed etiam vos secuturi credentes usque ad finem mundi debent in celebranda sacra coena mortem Domini annunciare (pp. 222-223).

## 2. Corinth.

Fol. 64v

2.6. Οἰέντη ῥητορικῆ τεχνῆ κορυφαῖοι, Ἄφθονιος, Ἑρμογενῆς, Δ. Λογγίνος. *Aphthonius, Hermogenes, & Dionisius Longinus . . . F. Porti . . . opera industriae . . . illustrati atque expoliti* ([Geneva], anchora Ioannis Crispini, 1569).

. . . εἰ καὶ ἑταῖρα, ἀλλ' ἰδίαν ἔχουσά γε τῆς προαιρέσεως ταύτης ἐπιτιμίαν, . . . (p. 99).

Fol. 65r.

10.16. *Thucydides*, I. 20.

10.16. Ἰουλίῳ Πολυδεύκῳ ὀνομαστικῶν . . . *Gum praefatione S. Grynaei* (Basileae, 1536).



καὶ ὄθεν ἄλλεται, βατήρ. ἀφ' οὗ καὶ τὸν  
βατήρα κέκρουκε. τὸ δὲ μέτρον τοῦ πη-  
δήματος, κανῶν. ὃ δὲ ὄρος, τὰ ἔσκαμμένα (Col. 189).

(*N.B.* This edition is printed so that τὰ ἔσκαμ falls on one line, μένα on the next line.)

11.[9]. *Lexicon Graecolatinum Rob. Constantini*  
([Geneva], Haeredes Eustathii Vignon & Jacobus Stoer,  
1592).

καταναρκάω, . . . Hoc verbo μεταφορικῶς vsus est saepius  
Apostolus, vt in secunda epistola ad Corinth. capite  
vndecimo, οὐδενὸς κατενάρκησα: & capite duodecimo,  
οὐ κατενάρκησα ἡμῶν. Ibidem, καὶ οὐ καταναρκήσω ἡμῶν. vbi Καταναρκᾶν est  
τὴν ναρκὴν ἐμβάλλειν, torporem iniicere, nimirum crebra petitione  
atque exactione torpidos reddere: alij exponunt suo otio  
& torpore molestum esse & onerosum: . . . (II, 46-47).

In Epist. ad Galat.

Fol. 65<sub>v</sub>

2.4. Camerarius, 1572.

διὰ δὲ τοὺς παρεισ.] ἑλλειπτικῶς. Repetendum autem, οὐκ ἠναγκάσθη δὲ  
περιτμηθῆναι διὰ τοὺς παρεισάκτ. (p. 86).

2.6. E.g., see *Ilias*, A. 135.

2.6. Constantinus, 1592. (Secunda hac editione, partim  
ipsius authoris, partim Francisci Porti, & aliorum  
additionibus plurimùm auctum. . . .)

De hac voce sic annotavit Portus, ποτέ, haec particula  
quum habet suum tonu \* temporis adverbium est, hoc  
triturum & vulgatum est: sed quu\* est enclitica incertum  
& indefinitum aliquid significat, & propterea gaudet

iungi nominibus interrogativis, & merito: nam interrogativa nomina prae se ferunt ignorationem eius rei de qua quaeritur. exemplum, ut τίποτε, ποῖοποτε: quisnam, qualisnam. Interdum tamen iungitur etiam nominibus relativis, ut apud Thucydid. αἱ τινές ποτε εἰσὶ quaecunque tandem sint: valet igitur idem quod apud Latinos, nam & cuque\* (II, 509).

Ephes.

Fol. 66<sub>v</sub>

1.13. Beza, 1598.

In quo & vos spem posuistis . . . (p. 264). *And from the notes: In quo & vos, ἐν ᾧ καὶ ὑμεῖς*, Nunc igitur Gentes Iudaeis exaequat, vt vtrique in Christo coalescentes non habeant de quo conquerantur, sed de quo pariter gratias agant.

Fol. 67<sub>r</sub>

4.19. *Tusculanae Disputationes*, IV. 20. 45.

Ad Philipp.

Fol. 67<sub>r</sub>

3.20. Constantinus, 1592.

Πολίτευμα etiam translātè sumitur, vt apud Apostolum 3. ad Philippens. ἡμῶν τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, id est, civitatem coelum habemus: vt Cicero dixit de Catone 2. de Leg. Ita quum ortu Tusculanus esset, ciuitatem Roman habuit (II, 494).

Ad Colossen.

2.1. Chrysostom, 1610.

. . . ἐναγώνιος γέγονεν ὁ δίκαιος, . . .  
(Homily 32 in Genesis, I, 258, l.4).  
Εἶδες ἐκ τῶν ῥημάτων εἰς ὅσον ἀγῶνα καὶ  
δειλίαν ὁ δίκαιος κατέστη (*Ibid.*, l.11).  
εἶδες κάθοδον ἀγῶνος καὶ δέους πεπληρω-  
μένην, καὶ περὶ αὐτοῦ τοῦ θανάτου τὸν  
φόβον ἔχουσαν ἐπικείμενον (*Ibid.*, 263,  
ll.42-43).

2.18. *The New Testament of Iesus Christ, translated faithfully into English out of the authentical Latin . . . In the English College of Rhemes.* [By W. Allen, R. Bristow, G. Martin and T. Worthington.] (Rhemes, Iohn Fogny, 1582).

The text: "Let no man seduce you, willing in the humilitie and religion of Angels, . . ."

The margin: "That is, wilful or selfwilled in voluntarie religiō for that is *θέλων ἐν θρησκείᾳ*, whereof cometh the word folowing *ἑθελοθρησκεία*, *Superstitiō*. v. 23. See *Annot.* v. 21."

From *Annot.* v. 21: "Which sort as Christ in the Gospel, so here S. Paul calleth the precepts and doctrines of men, and superstition, and (as the Greeke word signifieth) voluntarie worship, that is inuented by Heretikes of their owne head without the warrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawful authoritie of such whom Christ commaundeth vs to obey."

1. Timoth.

Fol. 68r

1.5. Beza, 1598.

Id est, Legis scopus, & cuius causa Lex data est piis.

Sed quorsum hoc? Vult nimirum Paulus homines ab illis vanissimis studiis abductos ad verum pietatis studium reuocare.

Fol. 68<sub>v</sub>

1.6. *Fragmenta*, XXIX. 24.1 [29.9.1]. And see *Thesaurus Graecae Linguae ab Henrico Stephano constructus* (Graz. Akademische Druck-U. Verlagsanstalt, 1954).

*Ῥωμαίων ἀστοχεῖν*, Romanorum non habere rationem ("... utitur Polybius, de quo Schweigh." II, Col. 2254). For an example of the usage cited in Herodotus, see 3. 125.

2.15. *C. S. T. de xii. Caesaribus libri viii. I. Casaubonus recensuit et animadversionem libros adjecit. . .* ([Lyons?],

excudebat Stephanus Gamonetus, 1605).

. . . vt apud Paulum Apostolum διὰ τεκνογονίας, hoc est, τεκνογονούσα (Lib. I, p. 6).

4.6. All copies of Erasmus's Latin New Testament which I have examined show ". . . enutritus in sermonibus fidei, . . ." But see Erasmus's note to this verse, *Novum Instrumentu \* omne, diligenter ab Erasmo Roterodamo recognitum & emendatum*. . . (Basileae, in aedibus I. Frobenij, Mense Februario, 1516).

Enutritus verbis.] Potest & active legi educans illos verbi fidei, nã participiu\* est mediu\*, praesentis temporis ἐντρεφόμενος, atque ad id facit, quod mox sequitur, quã assecutus es, hoc est trade aliis quod a nobis didicisti (Part 2, p. 568).

Fol. 69r

6.2. Chrysostom, 1612.

ὅτι μείζονα παρά τῶν δεσποτῶν εἰσφέρεται τοῖς δούλοις, ἢ παρά τῶν οἰκετῶν τοῖς δεσπόταις  
(Homily 16, in the 1st Epistle to Timothy, IV, 318, ll.18-19).

6.5. Chrysostom, 1612.

"Διαπαρατριβαί" (Homily 17, in the 1st Epistle to Timothy, IV, 320, in the quotation of the verse. For a discussion of the word, see p. 321, line 6 "Διαπαρατριβαί· τουτέστι, σχολή, ἡ Διατριβή").

6.5. *Beati Theodoretī Episcopi Gyrensis, Theologi Vetustitissimi. Opera Omnia* . . . (Parisiis, apud Michaelē Sonnum, via Jacoboea sub scuto Basiliensi,

1608).

Ex quibus oriuntur inuidiae, contentiones, blasphemiae, suspensiones malae, conflictationes hominum mente corruptorum, & qui veritate priuati sunt, existimantium quaestum esse pietatem (Tomus secundus, 811).

6.5. And see Beza, 1598:

*Peruersae exercitationes*, παραδιατριβαί. Vetusti nostri codices scripture habent διαπαρατριβαί id est, *assidui attritus*. vt legit etiam Syrus interpres. Mutuò enim sese atterunt sophistae, & sua scabie alii alios inficiunt, vt Graecus Scholiastes explicat. Sed mihi potius probatur recepta lectio. Porro διατριβάς vocant Graeci quas Quintilianus scholarum exercitationes appellat. Itaque significat Paulus, istis inanibus quaestionibus homines quasi in ludo quodam impudetiae\* & improbitatis exerceri. quod designat praepositio παρά, vt sinister prorsus istarum exercitationum vsus declaretur. Sunt enim verae διατριβαί ad acuendum ingenium, confirmandum iudicium, veritatis denique inuestigationem comparatae. in istis verb obtunditur animus, peruertitur iudicium, veritatis denique lux omnis extinguitur. Exemplum quaeris? Propone tibi scholasticae theologiae facultates, quas vocant & viua istius inanissimae vanitatis exemplaria contemplaberis. Hîc tamen nascuntur quos solos doctores & magistros nostros vocant: nempe vt ipsis etiam nominibus Pharisaeos referant. Vulgata, *Conflictationes*, non expressa praepositione. Erasmus, *Superuacaneae conflictationes*, quum pestiferas potius dicere debuerit.

6.5. Ἡσυχίου Λεξικόν. Hesychii Dictionarium (Venetiis, in aedibus Aldi & Andreae Soceri, 1514).

Διαπατριβαί, ἐνδελεχισμοί ἐνδελεχειαί.

2. Timoth.

Fol. 69<sub>v</sub>

1.3. Camerarius, 1572.

Sed χάριν ἔχω, gratiam habeo, aut ἐβραΐζει τῇ φράσει, ut affirmatio significetur, quasi dicatur tale quiddam, Scit Deus me non obliuisci tui. Vel simpliciter secundum proprietatem sermonis Graeci, Gratiam habeo Deo, cum non obliuiscor tui (p. 147).

But see Iesu Christi . . . Novum Testamentum . . . (1587):

"Gratiam habeo Deo, . . . ut assiduam tui memoriam teneo in precibus meis nocte ac die" (p. 339).

2.5. This set of synonyms does not appear in the *Scholia Graeca Thucydidis* (Venetiis, in Aldi Neacademia, mense octobri 1503). There is a way, far-fetched



though it may be, by which Andrew Downes may have associated these words in his mind. The scholia explains a passage at IV.lx, by these words: ὡς διὰ

συγγένειαν νομίμως αὐτοῖς ξυμμαχοῦντες (sig. g ii<sub>v</sub>). At V.lxx, there occurs in the text the following passage: καὶ οἰζύμμαχοι ἐντόνως καὶ ὀργῇ χωροῦντες

. The scholia reads at this passage: Ἐντόνως καὶ ὀργῇ χωροῦντες.

ἰσχυρῶς καὶ σὺν ὀργῇ (sig. t iii<sub>r</sub>). At VIII.xxix, the scholia reads:

ἤγουν οὐκ ἐντόνως οὐδὲ σφοδρῶς ἀπήτει (sig. iii<sub>r</sub>).

Andrew Downes may have associated in his mind νομίμως and ἐντόνως by way of the first two passages cited. The second and third passages supply the synonyms which Bois's note cites.

Ad Titum.

Fol. 70<sub>v</sub>

3.14. Του ἐν ἁγίοις ὄντος πατρος ἡμῶν Ἰωαννου του Χρυσοστομου . . . Ἑρμηνεια

εἰς τας του ἁγίου Παυλου ἐπιστολας *S. Joannis Chrysostomi . . . Expositio in Divi Pauli Epistolas, &c.* ([Heidelberg], apud H.

Commelinum, 1696).

ἰδοὺ οὖν καὶ οὗτοι ἐν γάμῳ ἦσαν, καὶ σφόδρα  
ἔλαμψαν, καὶ τοι γε οὐδὲ τὸ ἐπιτήδευμα  
αὐτῶν λαμπρὸν ἦν (I, 312).

Ad Philem.

5. *Novi Testamenti libri omnes recens nunc editi, etc.*

*Isaaci Casauboni in Novi Test. libros notae* (Geneva, E. Vignon, 1587).

ὥστε τὸν τυφλὸν καὶ κωφόν, καὶ λαλεῖν καὶ βλέπειν) Chiasmus est, pro καὶ βλέπειν καὶ λαλεῖν. Sic in epistola ad Philemonem, 5.

ἀκούων σου τὴν ἀγάπην, καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους (p. 377).

7. E. g., see *Isthmian Odes*, I. 2. 19.

Ad Hebraeos.

2.1. Chrysostom, 1612.

διὰ τί τοίνυν δεῖ περισσοτέρως ἡμᾶς προσ-  
έχειν, εἰπέ. Μήποτέ, φησι, παραβρῦωμεν.  
Τουτέστι, μὴ ἀπολώμεθα, μὴ ἐκπέσωμεν

(Homily 3 in the Epistle to the Hebrews, IV, 444, ll.37-39).

ἔλαβε δὲ τὴν λέξιν ἀπὸ τῶν παροιμιῶν.  
Τι γάρ, φησι, μὴ παραβρῦσης (*Ibid.*,  
ll.40-41).

2.1. Hesychius, 1514.

Παραρῦης, μετέωρισθῆς παραπέσης.

Παραβρῦωμεν, ἐξωλισθῶμεν.

Fol. 71r

4.1. Beza, 1598.

Metuamus igitur nequando derelicta promissione introeundi in requiem eius, videatur aliquis ex vobis illa fuisse per tarditatem exclusus.

4.2. Cramer, 1967.

Ἄλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς  
ἐκείνους μὴ συγκεκραμμένους τῇ πίστει  
τοῖς ἀκούσασιν (VII, 450).

And see *Novum testamentum grece & latine in academia complutensi noviter impressum. . .* (In

Academia Complutensi [Alcala de Henares], industria Arnaldi Guilielmi de Brocario, 1514).

And see Beza, 1598:

Graecus scholiastes legit *συγκεκριμένους*, assentiente Photio, & Theophylacto, quos etiam Complutensis editio sequitur, & quinque ex vetustis nostris codicibus.

4.2. *Xenophontis Cyri Paedioe libri quatuor priores, in usum Scholarum seorsim excusi* (Argentorati, excudebat Theodosius Rihelius, [1561]).

The passage cited, l[iber] 1, p[age] 13, occurs in this edition at fol. 13<sub>r</sub>, ll.4-6.

4.13. *Satires*, III. 112.

5.2. Hesychius, 1514.

Μετριοπαθής, μικρά πάσχων,  
ἢ συγγινώσκων ἐπιεικῶς

Fol. 72<sub>r</sub>

9.12. Stephanus, 1967.

Adispiscor, Nanciscor, Pro labore meo aliquid consequor, Ulp. in Dem. C. Timocr., (IV col. 2417).

Εὐρέσθαι, inquit Bud. Comm. p. 301, proprie est

λαβεῖν ἀνθ' ὧν τις ἔδωκεν ἢ εὐρηγέτησεν ἢ ἐπόνησε, Mereri: exempla autem inde petes (IV, col. 2419).

The quotation from Budaeus may be found on p. 301 of the *Commentarii linguae Graecae, Gulielmo Budaeo*.. (Parisiis, 1548).

Fol. 72<sub>v</sub>

11.19. Chrysostom, 1610.

εἶτα ἵνα μάθωμεν ἀκριβῶς πῶς πιστεῖταιῖτα πάντα διεπράττετο . . . ἔθεν αὐτὸν

καὶ ἐν παραβολῇ ἑκομίσατο (Homily 49 in Genesis, I, 394-395, 1. ultimate and ll.1 and 2).

11.21. *Ioannes Mercerus. Thesaurus Linguae Sanctae: sive, Lexicon Hebraicum*. (Lugdini, apud

Bartholomaeum Vincentium, 1577).

*Ex vicinitate huius nominis cure sequenti הַמִּזְבֵּחַ, factum est vt Septuaginta Genesis 47. in fine pro lecto legerint virgam, quos author Epist. ad Hebraeos cap. 11. est sequutus. Perperam ergo faciunt qui eum putant perperã vertisse, quum & saepe aliàs Apostoli editionem Septuaginta interpretum tunc temporis receptissimam citarint: etsi interim aliud haberet veritas Hebraica. Eadem ergo opera & caetera quae in novo Testamento ex illorum editione citantur, damnent.* M Require in מִזְבֵּחַ. Hinc est & הַמִּזְבֵּחַ Virga, Baculus: quòd homo illi Innitatur, & super illam aut illum Requiescat, seu, sese Inclinet: vel etiam quod Extendatur ad aliquid indicandum. Virga verti solet. M (Col. 1597).

11.38. Chrysostom, 1612.

Ὁ οὐκ ἦν ἄξιος ὁ κόσμος [οὕτως] (IV, 570, in the quotation of the verse; and see IV, 570-571).

12.7. Chrysostom, 1610.

. . . παρὰ τοῖς βαρβάροις δουλείαν ὑπομένειν (Homily 64 in Genesis, I, 491, ll.11-12).

Fol. 73<sub>v</sub>

12.28. Cramer, 1967.

Ὁ μακάριος Ἰωάννης φησιν· τουτέστιν, εὐχαριστῶμεν τῷ Θεῷ (VII, 270).  
Δι' ἧς λατρεύομεν εὐαρέστως τῷ Θεῷ (VII, 270).

And see Beza, 1598:

*Retineamus, ἔχομεν. Vulg. Habemus, ἔχομεν, quod in duobus codicibus scriptum inuenimus. Sed praeterquam quod in plerisque codicibus legitur ἔχομεν,*

vt etiam vertit Syrus interpres, longè melius conuenit proximus versiculus si haec legas hortandi modo. . . .

In Epistolam Jacobi.

1.3. Beza, 1598.

*Experimentum*, τὸ δοκίμιον. i. illud quod consequitur multiplice \* illam exploratione\*. Ita enim accipitur πειρασμῶν nomen hoc in loco, & infrà, v. 12. Distingue igitur τὴν δοκιμὴν & τὸ δοκίμιον, vt causam ab effectu sicut diximus Rom.

5.4.

1.17. *Lexicon graecolatinum . . . nimiru\* Gulielmi Budaei. Erasmi Roterodami. Laurentii Vallae. Harmolai Barbari. Angeli Politiani. Luodouici Coelii...*

(Parisijs, imprimi curabat Gerardus Morrhius apud Collegium Sorbonae, 1530).

*παραλλάττω. . . . Item κατά τι μὲν ὁμοιοῦμαι, κατά τι δὲ διαφέρω.*

Fol. 74<sub>r</sub>

2.17. *Adversus Leocharem*, 10 [1083].

2.22. Beza, 1598.

*Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη;*

In 1. Petri

Fol. 74<sub>v</sub>

1.20. Beza, 1598.

Praecogniti, *προεγνωσμένου*. Id est, praeordinati: non à verbo Scio, sed à verbo Scisco, . . .

1.20. *Epicedion in Patrem*, (III. iv).

2.5. Beza, 1598.

Aedificati fiatis domus, *οἰκοδομεῖσθε οἶκος*. Sic intelligeda \* est haec loquendi formula, quadam appositionis specie, vt rectè exposuit Syrus interpres. Vulgata legit *ὑπεροικοδομεῖσθε superaedificamini*.

2.9. E.g., see *Nemean Odes*, x. 2-3.

Fol. 75<sub>r</sub>

3.21. *Q. Septimii Florentis Tertulliani . . . Opera . . . omnia*, . . . (Parisiis, 1608).

Anima enim non lauacione, sed responsione sancitur (Tomus Tertius, De resurrectione carnis, p. 586).

3.21. *Novum Testamentum graece et latine, studio et industria Des. Erasmi Roterodami. . .* (Lipsiae, imprimebat M. Lantzenberger, 1599).

... cui figurae nuc\* respondes\* Baptismus nos quoq; salvos reddit, nõ carnis sordes abijciendo, sed vt bona conscientia bene respondeat apud Deum, per resurrectionem Iesu Christi, . . . (p. 703).

And see *Novum Instrumentu\* omne, diligenter ab Erasmo Roterodamo recognitum & emendatum. . .* (Basileae, in aedibus I. Frobenij, Mense Februario, 1516).

Graeca plus habent lucis ὁ ἀντίτυπος ὦν καὶ ὑμᾶς σώζει βάπτισμα. ἰ. cui nunc simile, sive respondens baptisma, vos quoque salvos facit. Est enim σώζει praesentis temporis salvat. Caeterum ἰ dure respondet, sive ad aquam referas, sive ad baptisma. Fortasse scriptum fuit ᾧ cui (Part 2, p. 612).

5.5. Pollux, 1536.

Τῇ δὲ τῶν δούλων ἐξωμίδι, καὶ ἱματίδιόν τι πρόσκειται λευκόν, ὃ ἐγκόβωμα λέγεται, ἢ ἐπίβλημα

(Book 4, Chapter 18, Col. 226).

In 2. Petri

1.4. *Operum Theologorum D. Hieronymi Zanchii* ([Heidelberg], excudebat Stephanus Gamonetus, 1613).

Ita nomine divinae naturae, pro donis & effectis Dei in nobis: ut apud Petrum, consortes effici divinae naturae dicuntur fideles, hoc est, donorum Dei: ut est



regeneratio, & naturae renovatio (Tomus Secundus, p. 22).

Summa: haec vita, est nova natura, quam per regenerationem assequimur. Ideo hanc vitam, Petrus nomine divinae naturae expressit: 2 Pet. 1.4 (Tomus Secundus, p. 86).

Fol. 75<sub>v</sub>

2.18. See *Novum testamentum grece & latine in academia complutensi noviter impressum. ..* (In Academia Complutensi [Alcala de Henares], industria Arnaldi Giulielmi de Brocario, 1514), Vol. 5.

And see Beza, 1598:

*Verè, ὅντως.* Id est re ipsa, non autem simulate, vt illi. Complutensis editio legit ὀλίγον, & in duobus aliis codicibus scriptum legitur ὀλίγως. id est, penè, & propemodum. Vetus quoque interpres legit ὀλίγον, *paululum.*

3.5. *Politicus*, 270a.

In Apocal. Johan.

Fol. 77<sub>r</sub>

7.15. Arethas, 1532.

. . . οἷς ἐνοικήσειν καὶ ἐμπεριπατήσειν  
ἐπήγγελται (p.927).

13.8. Arethas, 1532.

ἐπεὶ ὧν γέγραπται, ἀπὸ καταβολῆς  
κόσμου γέγραπται (p. 953).

13.12. Arethas, 1532.

ἐνώπιον δὲ, οἷον εἰ ἀκολουθῶς ἐκείνω, κατ'  
οὐδὲν παραλλάττων τῆς παρουσίας τοῦ  
πρώτου Σατανᾶ (p. 954).

Addend. Not. in 2. Ep. ad Cor.

Fol. 78<sub>v</sub>

10.12. Horace, *Odes*, I. i. 35-36.

Add. in Hebr.

Fol. 79<sub>v</sub>

7.28. Chrysostom, 1612.

See Homily 13 in the Epistle to the Hebrews, pp.  
504-506; esp. p. 505, ll. 8-14.

ANTHONY WALKER'S LIFE OF JOHN BOIS

The biographical sketch beginning here is of John Bois, written by his contemporary, Anthony Walker. It is reproduced from pp. 325-342 of Francis Peck's *Desiderata Curiosa* (London: Printed for Thomas Evans, 1779). This is not a facsimile reproduction of those early printed pages. Both editor and publisher feel that, for the present-day reader, the most significant aspect of this material is the trenchant word-portrait given of John Bois and his era, rather than the visual impact of an antique typeface and archaic page makeup. For the reader's convenience, therefore, this reprinting of Walker's "Life of Bois" appears in a twentieth-century typeface. The text, however, with an occasional misnumbering for some sections, is exactly the same as that of the eighteenth-century account; the earlier eccentricities of spelling and punctuation are preserved here throughout, with only two exceptions: double quotation marks instead of single ones are used to enclose quoted material, appearing only at the beginning and the end of each quotation, instead of preceding each line of it, as in the original; and the footnotes are numbered consecutively from first page to last, instead of beginning with "1" on each page, as was the earlier practice. Errors in Greek remain uncorrected. In only one instance, where the error may mislead the reader, has the editor placed the correct Greek word in brackets following the erroneous reading.

*The Life of that famous Grecian Mr. John Bois, S. T. B. one of the translators of the Bible, temp. Jac. I. and senior prebendary of Ely; who died 14. Jan. 1643.*

*By Anthony Walker, M. A. of S. John's college, Cambridge, (afterwards S. T. P. and rector of Fyfield in Essex. )*

*From a 4<sup>o</sup> MS. in the hands of the publisher. The gift of the reverend Mr. Thomas Baker.*

*The whole divided into chapters, and illustrated with contents and notes, by the publisher.*

[Authoris dedicatio.]

*Amplissime praesul,*

1. Quanguam hoc me opus aggressurum, non minus difficultas defunctum debito honore prosequendi, quam dominationis vestrae (cujus inprimis gratis illud suscipiebam) censurae gravitas deterruit; tamen anteacti laboris experimentum, et ignara\* *mortis* in avum pietas, adeo haesitanti calcar addigit, ut hanc Spartam subirem lubens, et dominationi vestrae, hasce quales quales chartas audax porrigerem. Praesertim cum dominationem vestram, tale quippiam optasse, et allum qui hoc munere pari fide. fungeretur, deesse cogitavi.

2. Memini legisse me (autore Seneca) "crucifixum servum, quod venenum domino petenti denegaverat." Si itaq; is in crucem actus, quod noxium detinuit; quam merito in rein malam mihi esset abeundum, si volenti tibi officium hoc, molestum licet, non praestitisssem?

3. Tenues ergo conatus hosce benigne accipiat

dominatio vestra; nec pretiosos ejus cineres, ob urnae vilitatem, reprobet. Ut inde discam, favorem vestrum (qui, ut immortalis sit, supplex obtestor) funeri ipsius, cui et ortum debet progressum, superstitem fuisse.

*Amplitudini vestrae omni obsequio divinctissimus,*

Antonius Walker.<sup>1</sup>

\*Sic, sed forte, *mentis*

1. Neither the exact time when Mr. Walker wrote this life, nor yet again the prelate to whom this dedication is addressed, appears by the MS. Concerning the first however Mr. Baker writes "If it were wrote soon after Mr. Bois's death, he [Mr. Walker] was yet loyal. For we have a mandat from the king, dated Oxford, 11 Dec. 1643. to admit Anthony Walker, B.D. into the next fellowship, that should become void in S. John's college, Cambridge."

As as to the second "For the same reason,

*(Footnote continued on next page)*

Chap. i.

1. *Mr. John Bois, his grandfather, a lay-man, of Halifax.*  
 2. *His father born there, 3. sent to Michael house, 4. instructed by Mr. Seton of S. John's, in logic; 5. and Martin Bucer, in divinity: but withdraws into Suffolk; 6. probably to enjoy the company of Dr. Rouland Taylor, minister of Hadley; where he marries Mrs. Mirable Pooley. 7. Her character. His father dies. 8. His father's great care of this his son's education. 9. His father first rector of Elmeset, then of West-Stow.*

Obiit J. B. Jan. 14. 164 3/4. 19. C.I.

1. The grandfather of Mr. John Bois (beyond whom I never heard him mention any of his progenitors) was a lay-man; as is partly evident from the single lives of clergymen (one foot of S. Peter's chair standing then in England) but more certain from his own mouth. An inhabitant of Hallifax in Yorkshire, I think a clothier.
2. In which town his father, William Bois was born, and brought up at school; and, according to the custom of the time and place, instructed in musick and singing; wherein he afterward attained to great proficiency.
3. From Hallifax he was transplanted to a more fruitful nursery of learning, Cambridge; and ingrafted into Michael house; which together with King's house and Phiswick hostel, was swallowed up by King Henry the

VIII. and, by him, digested into the most famous college of the undivided Trinity.

*(Footnote continued from previous page)*

it might be dedicated to Bishop Wren; if not, to Bishop Brownrigg. Tho' the title of *amplitudo* agrees better with the former, who was as great, as the other was humble." *T. B.*

Dr. Ralph Brownrigg, it may be observed, "was born at Ipswich in Suffolk; prebendary of Ely; and made bp. of Exeter in 1641. (upon the translation of Mr. Joseph Hall to Norwich.) But the episcopal function being soon after silenced, he became (after some years spent in the family of Thomas Rich esq; afterwards a baronet) preacher to the Temples, and died 7. Dec. 1659." *Fasti Oxon.* Vol. I. col. 245.

And now, as to our author Mr. Anthony Walker, it may be added, that, besides the following life, he hath also published,

"j. A sermon on a Chron. xxij. 11. Printed MDCLX. 4°.

"ij. Planctus unigeniti, et spes resuscitandi; or the bitter sorrows for a first born, *etc.* Funeral sermon on Luke vii. 12. Lond.

M,DC,LXIV. 4°.

"iij. Leez lachrymans, sive comitis Warwici justa. Sermon at the funeral of Charles earl of Warwick, baron Rich of Leez; on Samuel iij. 28. M,DC,LXXIII. 4°.

"iv. The virtuous woman found; her loss bewailed; and character. Sermon at the funeral of Mary countess dowager of Warwick, 30 April, M,DC,LXXVIII. Lond. 1678. 8° with so large additions as may be stiled her life.

"v. Say on; or a seasonable plea for a full hearing between man and man; an assize sermon at Chelmsford. Lond. M,DC,LXXVIII.

"vi. The holy life of Mrs. Elizabeth Walker, late wife of him [Ant. Walker, D.D.] giving a modest and short account of her exemplary piety and charity. Lond. M,DC,LXXX. 8°.

"vij. Sermon before the company of apothecaries, viii. Sep. M,DC,LXXXI. Lond. 4°.

"viij. The great evil of procrastination, or the sinfulness and danger of deferring repentance; in several discourses. Lond.

M,DC,LXXXI. 12°

"ix. The true interest of nations impartially stated, an assize



sermon at Chelmsford, 2 March. M,DC,XC. Lond. 1691. 4°.  
"And other things which I have not seen." *Fasti Oxon.* Vol. II. col.  
119.

4. Here he continued a student; but went to lectures to S. John's, where he was an auditor of Mr. [John] Seton.<sup>2</sup> The other two houses (it's not unlike) drank of the same spring. If so, we may probably guesse (by the vast buildings of the one, and the exceeding flourishing estate of the other, soon after) that, at their demolishment, they left to Trinity their stones, but S. John's (from whence they had it) heir of their learning.

5. After divers years study in the university (so that he was not now a graduate only, but, I think, invested in holy orders also) the dislike of popery growing with the more perfect knowledge of it; which to their shame, verifies the Romish maxime [ignorance is the mother of devotion] and being, by Mr. [Martin] Bucer, who was then divinity professor, instructed in a more perfect way; he pull'd his neck from under his holinesses yoke. Which that he might do with some safety, he withdrew himselfe into High Suffolk (for doubtlesse the fire which burn'd, at Cardinal Pool's visitation, Bucer's and Paulus Phagijs's dead bones, would have scorched the living flesh of their adherents, had they stayed within the heat of it.)

6. Indeed what moved him to make choise of that place, rather than any other, I never heard. But a conjectural reason, and that none of the least, is, that it was [for] the love of Doctor [Rouland] Taylour<sup>3</sup> of Hadly, or else of the place. For, as Mr. [John] Fox in his acts and monuments doth testify, "that town was one of the first

which received the purity of the gossell."4 For at Nettlestead near Hadly, he took a farm and lived as a lay-man; and married a gentle-woman, of a family very antient and worshipful; yet herself more virtuous, but most of all religious; as appears, though by a filial, yet (I doubt not) an impartial testimony, written in the beginning of a Common Prayer book, in these words.

7. "This was my mother's book; my good mother's book. Hir name was first Mirable Poolye; and then afterwards Mirable Bois; being so called by the name of her husband, my father, William Bois: who lived in the ministry divers years, and was buried at a village, not above four miles from S. Edmund's-Bury, called West-Stow, where he had been pas-tour, and remained so 'till the time of his death. My mother over-lived my father about ten years. For, being much alike in years when they married, my father died *anno aetatis suae* lxxviii<sup>o</sup>. and my mother lxxviii<sup>o</sup>. *plus minus*. She had read the Bible over twelve times, and the Book of Martyrs twice; besides other bookes, not a few."

8. By this wife he had more children, but none who lived any con-

2. "*Anno* 1554. John Seton or Seaton, [probably the person] D. D. of S. John's college Camb. and prebendary of Winchester, was incorporated D. D. of Oxon. He was then famous in Cambridge, for the brief and methodical book of logick which he had composed for the use of junior scholars." *Fasti Oxon.* Vol. I. col. 81.

3. See the whole story of Dr. Rouland Taylour's life and martyrdom in Fox, *sub anno* MDLV. Vol. III. Lond. MDLXXVI. p. 1445.

4. "The whole towne seemed rather an university of the learned, than a town of cloth-making or labouring people." *Id. ib.*

siderable time, but Mr. John Bois. (So that though of the fates, in spinning the thread of his life, we may say with Seneca,

*Plus solito nevêre manus:*

yet we may rather judge them to have ek't it out with what was allotted to some fraternal twist, than to have exceeded their accustomed bounty) which made his parents exceeding careful of him in his education; as appears in that he had read the Bible over by that time he was five years old: and that in such a print as might almost pose one who had lived as many decads.

9. But to speak a word or two more of his father. When the days of refreshing came, in the days of Queen Elizabeth, his wife would urge him to the function of the ministry, telling him "he was in the wrong way whilst he forbore." Whereat he took upon him to serve the cure of Elmesett near Hadly. And, after the death of the incumbent, he was presented by the lord keeper to the rectory. And, not long after, to West-Stow above-named; at the vacancy thereof, by his brother, Mr. Pooly.

Chap. ii.

*A general survey of Mr. John Bois his life.*

	Years.
1. Mr. John Bois was born January the iij. MDLX. [iij. Eliz.] at Nettlestead in Suffolk; where, and at Elmsett, he lived with his father	14

[Afterwards] at Cambridge in S. John's	22
[Then] at Boxworth, where he married	32
[Lastly] at Ely, where he died	15
	83
He lived	
Before he married,	36
In matrimony,	45
After marriage, [that is, a widower.]	2
	83
[Again]	
Before he entered into holy orders,	27
In holy orders,	56
	83
He was	
Schollar of S. John's,	5
Fellow of S. John's,	17
Rector of Boxworth,	47
Prebendary of Ely,	28

Chap. iii.

*1. His father taught him Hebrew, 2. but sends him to Hadleyschool, 3, 4. and Cambridge, 5. at fourteen, 6. to S. John's college, under Mr. Henry Coppinger; 7. Dr. John Still, rector of Hadley, being then master. 8. Distribution of the rest of this work.*

1. His father Mr. William Bois was a great scollar, being learned in the Hebrew and Greek excellently well. Which, considering the manners (that I say not the rudeness) of the times of his education, was almost a miracle. Yet did his modesty so withhold him from seeking after eminency, that it's hard to say, whether the copy of learning or virtue, were better sett by the father, or followed by the son; in whom, as he was careful to lay the grounds of religion betimes; so he was not backward in laying a foundation of learning. For he hath shewed me Hebrew which his father had taught him to write very young (unless my memory fails me) by six years old. And that in a character not only legible, but [which] deserves consideration, had he been as old in the university as he was in nature.

2. But, notwithstanding his father's ability and care in teaching him, he sent him to Hadley to schoole, two miles from Elmsett where he lived: so that he went four miles a day. Which, being iterated for divers years, if we consider to how much it amounts; his learning may

seem, as well for the way 'twas fetcht, as for the purity of it, to have come from Athens. In which way, he had, to fasten in him the grounds of religion, Dr. Taylor's stake, for a morning and an evening meditation. At this schoole was bred his acquaintance with his much honoured friend Dr. [John] Overall, dean of S. Paul's; and afterward lord bishop of Norwich.

3. When he had served a little apprenticeship in that shop of the muses, he was sent by his parents to the university, to be made free of the liberal sciences; or, take it in a better expression, from his own pen.

4. "Feb. xxvij. (ante, annos lx.) missus sum a parentibus meis Cantabrigiam, bonarum literarum seminarium; ut inde discederem (deo conatibus meis favente) aliqua praeditus praedicandi evangelium facultate; id quod accidit post annos, plus minus, xxij." This was noted in MDXXXV.

5. With him was admitted one Smith, the one and twentieth child of his father, who had served Erasmus. Both, at their coming, wonder'd at. But he was, though the lesse man, the greater miracle; being but fourteen years old. For that was, then, counted very early summer fruit, Which was ripe for the university before one or two and twenty years growth.

6. The first of March, MDLXXV. he was admitted into S. John's college, under the tuition of Mr. Henry Coppinger; who was "vir illustri familia natus, et bonis literis, bonisq; moribus praeditus." For this





short testimony of his tutor have I seen written with his own hand.

7. The principal, if not sole, reason of his coming to S. John's was because Dr. [John] Still, rector of Hadley, was master there. This is he who procured the alteration of the college statutes; before which few masters continued seven years. Which gave occasion to the then common merry saying, *viz.* "That the college was a good horse, but that he would kick, 'till *Still* went to court and got new girls."5

8. The remainder of my poor indeavours for the historical part of his life, I shall distribute into three parts, according to the three chief places of his abode and habitation, Cambridge, Boxworth, and Ely. Which we may call his academic, rural, and city life.

Chap. iv.

1. *Dr. Still removed to Trinity, and Mr. Bois left at S. John's.* 2. *Three Greek lectures there.* 3. *Mr. Andrew Downes then Greek lecturer there; who greatly affects and instructs him.* 4. *Mr. Bois chosen scholar of the house.* 5. *His tutor Coppinger chose master of Magdalen college; takes Mr. Bois with him.* 6. *Mr. Coppinger resigns his mastership, for fear of a certain great man; and so loses all; master and fellowship.* 7. *Mr. Bois returns to S. John's, and recovers his scholarship: is elected fellow, when sick of the smallpox,*

*and carried in blankets to be admitted: 8. Studies hard. 9. Inclines to physic, but alters his mind. 10. Goes into holy orders. 11. Whittacre chose master of S. John's. 12, 13, 14. His character by Mr. Bois; 15. who makes a speech at his death: 16. Whereby he obtains much credit, 17. and is importuned to print it; but refuses. 18. The flourishing estate of S. John's college in point of learning, when Whittacre was master. 19. Mr. Bois made Greek lecturer: 20. his many hearers. 21. His great diligence in common placing. 21. He begins the custom of moderating after declamations. 22. Succeeds his father, at West-Stow; but soon resigns it. 23. One of the E. of Shrewsburie's chaplains. 24. Succeeds Mr. Holt, rector of Boxworth, and marries his daughter, 25. being first twice asked at church.*

1. Not long after his admission Dr. Still was removed to be master of Trinity college.<sup>6</sup> And then was he left friendless at S. John's. But his father had well instructed him in the Greek tongue before his coming; which caused him to be taken notice of in the college. For, besides himselfe, there was but one in the college [who] could write Greek. Which I speak, not to the discovery of my

5. John Still (son of Will. Still of Grantham in Lincolnshire) *Ath. Oxon.* Vol. I. col. 710. was admitted master of S. John's xxi July, MDLXXIV. *Le Neve*. Much might be here said of this worthy person, (afterwards lord bishop of Bath and Wells) but I chuse rather to refer the reader to Dr. Still's own pupil (Sir John Hatington) for an account of him. *Brief View of the State of the Church.* Lond. 8°. 1653. p. 118.

6. Dr. Still, master of S. John's, was translated to Trinity, xxx May,

MDLXXVII. *Le Neve.*

mother's nakedness, but to the commendation of her industry, who, in so short [a] time afterwards (like old Euridice, though her age had equalled both her years and ignorance) obtained that general perfection in that language, which must needs have made the Grecians blush, not to have exempted her from the common imputation of Barbarisme.

2. There was then in S. John's three Greek lectures read. In the first grammar was taught, as is commonly now in schooles. In the second, an easy author was explained in the grammatical way. In the third was used somewhat which might seem fit for their capacities who had passed over the other two. From the first of these to the second, he was called the first week. From that, to the third, in a month more. Notwithstanding a year was usually spent in the first; and two, in the second.

3. Mr. Andrew Downes was then chief lecturer in the Greek;<sup>7</sup> who took such singular delight in him, for the knowledge he had in the Greek tongue, that he used him with special familiarity, even while he was a fresh-man. And (besides his lecture, which he did read five times a week, with great diligence) he took him to his chamber and plied him exceedingly. For he read to him twelve of the hardest, and, for dialect and phrase, both in verse and prose, most difficult Greek authors he could devise.

4. By this meanes he came to that perfection, that he wrote epistles in Greek, at the election of schollars, to

the master and seniors; and was chosen scholler, when he was but halfe a year old in the college. In which state he remained three years.

5. About which time the mastership of Magdalen college being vacant, his tutor [Henry] Coppinger was, by the queen, thereto commended. Whereupon he left his fellowship, and went to Magdalen, and took his pupil Bois along with him.

6. Not above a month after the lord keeper (I think) or some other nobleman (whose ward the earl of Suffolk then was, and, in whose right, the disposing of that mastership appertained to him) sent a menacing letter to Mr. Coppinger, importing, "That indeed it was in his power now to keep the place by him possessed; but, if he did, it should be with his displeasure, *etc.*" Wherefore he (thinking it safer, at first to wade to the shore, than a while to strive against the stream, and at last be overwhelmed) layd down his mastership; for which he had newly lost his fellowship [and] to which there was no returning.

7. But with his pupil the college dealt more favourably, and received him again into his forfeited schollership. In which he continued 'till he was senior batchelour; and then was elected fellow, lying sick of the small-pox. But Mr. Downes and his tutor were so careful of his seniority, that he was carryed in his sick bed, wrapt up in blankets to be admitted. Which overmuch care had almost made him keep his fellowship less time than his tutor Coppinger kept his mastership at Magdalen.

7. Andrew Downes was the king's Greek professor in Cambridge, and fellow of S. John's, *id.*

8. After recovery he continued very studious. For I have heard him say, that it was common with him, in summer-time, to go to the university library (the college stock being then but poor in books) at four of the clock in the morning, and continue there till eight at night without any intermission.

9. He once proposed to have imployed his studies in physick; to which end he purchased many books in that faculty. 'Till, in reading of them, he was conceited, that whatsoever disease he read of, he was troubled with the same himself. By which sicknesse of his brain it pleased God to cure the church of the want of so good a member as he afterwards proved. For,

10. At thirteen years standing (when he could no longer keep his fellowship without so doing) he entred into holy orders; and by Edmond [Freake] then lord bishop of Norwich, on Friday xxi. of June, he was ordained deacon; and, the day following (by dispensation) minister, anno MDLXXXIII.

11. About which time was that most worthy man and pillar of our church, Dr. [William] Whittaker, upon S. Matthias day, chosen master of S. John's.<sup>8</sup> I have seen this note, in an almanack for MDCXXXIV.

12. "Dies semper mihi memorabills, propter Dominum Whittakerum, virum egregium, sive doctrinam, sire insignem modestiam, caeterasq; virtutes, spectes. Qui, in festo Matthiae, ante xlvij. plus minus annos, per regium



mandatum, necnon suffragia bonae partis eorum qui jus elegendi habent, ad praefecturam collegii illius, quod apud Cantabrigienses D. Johannis nomine gaudet, assumptus est."

13. At this election of Dr. Whittaker's, I have heard him, with a kind of grief, confesse, that he gave his voice against him. But, when he came to a more perfect knowledge of his worth, he expiated that fault with an unexpressible estimation of him. And indeed two much honour could not be bestowed upon an object which deserved it so well, and was so ready to reflect curtesie to all, and familiaritie where he found desert.

14. I have heard him say, he would ordinarily come to his chamber on Friday nights, to hear his pupils declaim. I know not, whether more to encourage young students, or to manifest the respect he had to him. But, doubtlesse, a singular testimony it was of both.

15. At his death, which hapned December the fourth, in (I think) MDXCV.<sup>9</sup> he went to the vice-chancellor, desiring him, "that the funeral might be performed with [a] solemnity in some sort befitting the great desert of the person deceased." Who thereupon gave order, that one speech should be made in S. Marie's by [Anthony Wingfield M.A. fellow of Trinity college] the university orator; and another in the college; which [last] talk he imposed upon him. In the performance whereof 'twas hard to judge, whether his speech or silence, whether his tongue

8. "William Whittaker S.T.P. was admitted master, xxv. Feb.

MDLXXXVI." *Le Neve*.

9. "He died December iv. and was buried the x. of the same month, in the. college chapel." *Id*.

or eyes (grief now and then interrupting him) were the more affectionate orators.

16. For the making of this speech he had but four days. Yet was it, if not the raiser, yet at least a great upholder, of that fame he got in the time of his being philosophy lecturer. For, in that one year, he read so diligently, that he explained almost all Plato's *Timaeus*, and with that content to his hearers, that the vicechancellor oft frequented his lectures, and the schooles were, not seldome, crouded.

15. For a copy of this speech, to publish with Dr. Whittaker's life,<sup>10</sup> he was earnestly importuned. But, modesty, or the losse of it; virtue, or necessity; gave the requester a negative answer. I could instance in some honour which was shewed him by an honourable personage for this speech, above fifty years after: but I forebear. So that, doubtlesse, there was somewhat more in it than four days could have brought forth, had not exceeding love made him more than ordinarily eloquent.

18. But this was not, as we commonly call things of that nature, his last duty [read, respect.] For he would never slip an opportunitie of doing his memory honour. Take one note more. "Sub illo prefecto (scilicet, Whittakero) floruerunt bonae literae in illo collegio, si unquam antea. At post illum morte ereptum (quod accidit intra novem annos post initam praefecturam) novimus collegium illud crevisse in aedificiis, et decrevisse in literis." In his

time there were xxxviiij. fellow commoners at once in S. John's; if not (which I rather thinke) admitted in one year.<sup>11</sup>

10. "Whittaker's works are printed in Latin, in two volumes in folio, at Geneva, MDCX." *Fasti Oxon.* p. 118. The publisher of those volumes I presume was the person who requested the copy of Mr. Bois his speech. If not he, Hugh Holland, author of *Herwologia Anglica. Fol. Arnheim.* 1620. (wherein the picture and life of Whittaker and a catalogue of his works) was probably the man.

11. "This famous divine for learning and life [Dr. William Whittaker] was born at Holme in the parish of Burndley in Lancashire; initiated there in grammar; taken thence by his uncle Alexander Nowel, dean of Paul's; and by him, maintained in his house, and put to the free-school there. At eighteen he was sent to Trinity college in Cambridge, and the first thing that made him known for his excellency in the Greek tongue, was, the turning his uncle's catechism into that language. Afterwards, being famous for theology, he was made the king's professor in that faculty; and stood up in defence of the protestant religion and the church of England, against Edmund Campian, Nicholas Saunders, William Rainolds, Thomas Stapleton, etc." *Fasti Oxon.* Vol. I. col. 118.

*"Nee contentus cum supra nominatis pseudocatholicis Anglo-papistis dimicasse, in certamen descendit cum illo Philistaeorum Goliatho, Bellarmino; cujus argumenta et objectiones tam succincte solideq; refellit, ut, nemo supra, attestantibus omnibus evangelicis Europaeis. Et nisi (proh dolor!) immatura et nobis luctuosa mors eum praeventisset, ad singulas controversias et singulos tomos Bellarminianos exquisite respondisset. Nihilominus ab ipsis quibusdam Anglis in Italiam profectis cum fide audivi relatum, ipsum Bellarminum hujus viri effigiem ex Anglia procurasse, et in ipsius musaeo servasse: propter insignem enim eruditionem clam admiratus est. Et cure forte ab aliquo socio suo ex Jesuitis vel amico rogareter, cure haeretici illius plecturans habuit, solitus est respondere, quod quamvis haeticus esset et adversarius, esset tamen doctus adversarius."* H. Holland, p. 213.

"At length having much impoverished his weak body by continual

study, even at that time when the question was so rife among the divines, whether a true and justifying faith may be lost? he was freed from this body of flesh, and lost his life, aged forty seven; having left behind him the desire and love of

*(Footnote continued on next page)*

But I have digressed too much: to returne to Mr. Bois.

19. He was chief Greek lecturer in the college ten years together; all which time he read most diligently every day. And not only so, but, for divers years, he did voluntarily read a Greek lecture, at four a clock in the morning, in his own chamber; which was frequented by many fellows.<sup>12</sup>

20. And this, it may be, gave occasion to that observation, that "there used to be as many candles light in S. John's as the bell, which then rang, gave tolls, at four of the clock in the morning."

21. All the time he was senior dean there, he missed not one common place in the chapel. For he did a while perform that exercise for all who missed. Till his fellow-dean, in emulation of him (the college being then divided) performed it for all of his own faction. So that, if his modesty would have given him leave, he might have said of him, as truly as Ulysses did of Achilles, *Ergo opera illius mea sunt.*

22. When he was head lecturer (which was not 'till he was senior fellow) he performed all things belonging to that office in his own person; and was the first beginner of that laudable custom (which in some places continues to this day) of moderating after declamations.

23. At the death of his father (his mother thereto by request commanding him, that it might be continued to

her for a place of abode) he asked Mr. Pooly for the living which had been his father's, viz. West-Stow; who most willingly condescended to his request. But when Mr. Pooly was pleased to take his mother home to his own house, he presently gave over his living: contenting himself with his fellowship only, though he might have held them both together.

24. Not the least testimony of his deserts was, that the earle of Shrewsbury (who used to make choice of four of the most eminent men in the university for his chaplains; who were, by course, one quarter with him, and three at the university) chose him for one. Yet (whether he could not spare that time from his book? Or, whether he was hindred by marriage? I cannot

*(Footnote continued from previous page)*

the present times and the envy of posterity that cannot bring forth his paralell." *Fasti Oxon, ubi supra.*

His epitaph, in the ante-chapel at St. John's.

*Hic situs est Doctor Whitakerus, regius olim*

*Scripturae interpres. Quem ornabant gratia linguae,*

*Judicii; acies, et lucidus ordo, memorq;*

*Pectus, et invictus labor, et sanctissima vita.*

*Una sed enituit virtus rarissima, tantas Ingenii inter opes  
submitio candida mentis.*

*Hujus gymnasii super annos octo magister Providus; et recti  
defensor, et ultor iniqui.*

12. Whereof Mr. Gataker was one. See Fuller's Worthies in Suffolk. *Manu. Cl. Bakeri.* "Mr. Thomas Gataker was born of an antient family in Shropshire, educated in S. John's, and elected fellow of Sydney college while it was building; where he became remarkable for his skill in the Greek and Hebrew tongues. He was afterwards rector of Redrith in Surrey, and the most celebrated among the

assembly of divines; being highly esteemed by Salmasius and other foreigners. And it is hard to say which is most remarkable, his exemplary piety and charity, his polite literature, or his humility and modesty in refusing preferments. He died in 1654." *Echard*. p. 713. b.



tell) he remained but one quarter with him. For,

25. When he was about thirty six years old, Mr. Holt, rector of Boxworth dying, left the advowson of that living, in part of a portion to one of his daughters; requesting of some of his friends, that, "if it might be by them procured, Mr. Bois of S. John's might become his successor, by the marriage of his daughter." Whereof, when he was advertised, he went ouer to see her, and, soon after (they taking [a] liking each of other) he was presented to the parsonage; and instituted by [John Whitgift] my lord's grace of Canterbury (it being then the great vacation with the see of Ely<sup>13</sup>) the instrument of his institution bearing date the xiiij. of October, MDXCVI.

26. Before he was married (that he might be as well clear of the suspition as the fault, of having a wife and a fellowship at once) he desired three fellows of his own college, "to publish the banns of matrimony on three Sundays in his own parish church." And then was married 7. Febr. as appears by a short note upon that day, *anno* MDCXXXIII. "Ο Γάμος μου προ ἐτῶν λε." [*Nuptiae meae ante annos XXXV.*] The college, at his departure, gave him an hundred pounds. Though, I must confesse, that was then custom more than curtesie.

Chap. v.

1. *Mr. Bois rides every week from Boxworth to*

*Cambridge to hear and converse with Mr. Downes, Mr. Lively, and others. His way of studying on horseback. His Quaerenda Cantabrigiae. 2. He runs into debt, and is forced to sell his fine library; 3. grows discontented at his wife's management, and resolves to travel; but is prevented by a reconciliation. 4. He agrees with the clergy in his neighbourhood, to have a weekly meeting; 5. keeps a schoolmaster and boarders in his house. 6. Chose to be one of the translators of the Bible, 7. and performs the part of two persons. 8. Chose one of the committee*

13. After the death of Richard Cox, bishop of Ely, that' see was vacant xviiij. years and an half. Cox died in July, 1581, and was buried in his own cathedral. There is in the hands of my honoured friend the learned Dr. Samuel Knight, now one of the prebendaries of Ely, a large double drawing, representing the procession of other funeral solemnities at the burial of this bishop. It is a great curiosity; the fullest of figures, and therefore the richest piece of this sort I ever saw. As to the long vacation of the see afterwards, hear Sir John Hatington.

"I was, among others, at Bishop Cox his funeral; but some years after, we thought it would have proved the funeral of bishoprick, as well as of the bishop, Something there was that had distasted the queen concerning Bishop. Cox in his life-time; either his much retirednesse, or small hospitality, or the *spoyl* he was said to make of woods and parks, feeding his family with powdred venison; all which (I know not how truly) was suggested to her against him in his life-time, and remembred after his deathAs for his church of Eely, it seemed, he had no great love there, to have his monument defaced within xx. yearsBut, to let him rest, I must confesse, that it was held for one of the blemishes of Queen Elizabeth's reigne, first to keep this see of Eely vacant so long after Bishop Cox's death, and, after, to take away so large a portion from it, as is generally spoken. The profits thereof [in the vacation] were employed to

relieve the poore distressed king of Portugall, who was called, by some scollers, bp. of Eely." *Brief View, etc.* p. 76.

*of six, to revise the whole; 9. and sent for up to London, to correct the press. 10. Becomes acquainted with Sir Henry Seville, and with Mr. Downes, and others, assists him in his new edition of Chrysostom; 11. who approving? his notes better than Mr. Downes's, Mr. Downes envies him: 12. his character of Mr. Downes. 13. All Mr. Bois his reward from Sir Henry, but a copy of his Chrysostom. 13. The great expence. of that edition. Sir Henry so close a student, that it angers his lady, who wishes herself a book. 14. And afterwards threatens to burn Chrysostom. Discourse between her and Mr. Bois on that head. 15. 16. 17. 18. 19. 20. 21. 22. Mr. Bois his children. 23. He is made prebendary of Ely, by Bp. Andrews. The bishop's words on that occasion.*

1. He went not from the universitie when he left Cambridge, only he made his way a little longer to the schooles. For he used constantly to come and hear Mr. Downes and Mr. Lively<sup>14</sup> (those two worthy professors of the Greek and Hebrew tongues) as also divinity acts and lectures. And though he may seem to have lost much time hereby, in riding to and fro so often; yet might he justly stop the mouth of such objectors, with that piece of Erasmus, "ne totum tempus quo equo fuit insidendum ἀμύβοις et illiteratis fabulis tereretur, malui mecum aliquoties de communibus studiis aliquid agitare, etc." For he used, by the way, to meditate on doubts, wherein he might (pro-pounding them) require satisfaction of his learned friends in Cambridge; witness

his *Quaerenda Cantabrigiae*, so frequent in his then pocket-paper-book. And, in his return, to chew the cud, and lay up his new encrease of knowledge in his safe cabinet, his memory.

2. But, as by this means the scale of his learning was sunk dayly lower by the greatnesse of the weight; so that of his estate was, by the emptynesse, become a very unequell counterpoise. For (he minding nothing but his book; and his wife, through want of age and experience, not being able sufficiently to manage other things aright) he was, ere he was aware, fallen into debt. The weight whereof (though it were not great) when he began to feel, he, forthwith, parted with his darling (I mean, his library) which he sold (considering what it cost him) I believe, to nigh as much losse as the debt amounted to, for the discharge whereof he sold it. I have heard him say, that "when he left the college, he knew of but few Greek authors, great or small, extant, which he had not in his own private library."

3. Either upon this, or some other occasion, there grew some discontent betwixt him and his wife; insomuch that I have heard. (but never from himself) that he did once intend to travaile beyond the seas. But religion and conscience soon gave those thoughts the check; and made it be with him and his wife, as chirurgeons say, it's with a broken bone; if once well sett, the stronger for a fracture.

4. When he began to be acquainted in the country with his

14. "Edward Liveday, fellow of Trinity college, the king's Hebrew professor." *Le Neve*.

neighbour-ministers, he agreed with, I think, twelve of them, to meet every Friday at one of their houses at dinner, by course; and there to give an account of their studys; and, by joynt help, to discusse and resolve doubts and questions propounded by any one of them, to the publique benefit of them all.

5. He usually kept some young scholler in his house, as well for the instruction of his own children and the poorer sort of the town; as also because many knights and gentlemen of quality did importune him to take their children to board with him, and to take some care in their education, as well for learning as manners.

6. When it pleased God to move King James to that excellent work, the translation of the Bible; when the translators were to be chosen for Cambridge, he was sent for thither by those therein employed, and was chosen one; some university men thereat repining (it may be not more able, yet more ambitious to have born [a] share in that service) disdainning, that it should be thought, they needed any help from the country. Forgetting that Tully was the same man at Tusculan[um] as he was at Rome. Sure I am, that part of the Apocrypha was allotted to him (for he hath shewed me the very copy he translated by) but, to my grief, I know not which part.

7. All the time he was about his own part, his commons were given him at S. John's; where he abode all the

week, till Saturday night; and then went home to discharge his cure: returning thence on Monday morning. When he had finished his own part, at the earnest request of him to whom it was assigned, he undertook a second; and then he was in commons in another college: but I forbear to name both the person and the house.

8. Four years were spent in this first service; at the end whereof the whole work being finished, and three copies of the whole Bible sent from Cambridge, Oxford and Westminster, to London;<sup>15</sup> a new choice was

15. The translation was divided into six parts among six companies of learned men: thus.

I. The Pentateuch, Joshua, Judges, Ruth, 1, 2. Samuel, 1, 2. Kings, to be translated by ten persons at Westminster, viz. 1. Lancelot Andrews, D.D. dean of Westminster. 2. John Overal, D.D. dean of Paul's. 3. [Hadrianus a] Saravia, D.D. [of Leyden.] 4. ... Clarke, fellow of Christ's coll. Camb. preacher in Canterbury. 5. [John] Laifield, fellow of Trinity coll. Camb. rector of S. Clement Danes. 6. ... Leigh, rector of Allhallows Barking. 7. [Francis] Burgley. 8. ... King. 9. ... Thompson. 10. [William] Bedwell, vicar of Tottenham [High Cross.]

II. 1, 2. Chronicles, Ezra, Nehemiah, Ester, Job, Psalms, Proverbs, Ecclesiastes, Canticles; to be translated by eight persons at Cambridge, viz. 1.\*Lively. 2. [John] Richardson, fellow of Emanuel. 3. [Laurence] Chaderton, master of Emanuel. 4. ... Dillingham, fellow of Christ's coll. 5. [Roger] Andrews, [afterwards] master of Jesus. 6. ... Harrison vice-master of Trinity. 7. [Robert] Spalding, [fellow of S. John's, Hebrew professor.] 8. [Andrew] Byng, fellow of Peterhouse, and Hebrew professor [before Spalding.]

\**Sic, Quaere* if it should not be Liveday

III. The four greater, twelve lesser, Prophets, and Lamentation, to be translated by seven persons at Oxford; viz. [John] Harding, president



of Magdalen. 2. [John] Reynolds, president of Corpus Christi. 3. [Thomas] Holland, rector of Exeter college. 4. [Richard] Kilby, rector of Lincoln college. 5. [Miles] Smith, afterwards bp. of Gloucester. He made the preface to the translation. 6. [Richard] Bret, beneficed at Quainton in Bucks. 7. ... Fairclough.

IV. The Apocrypha by seven at Cambridge; viz. John Duport, master of Jesus. 2. [William] Branthwait, master of Gonville and Caius college. 3. ... Radclyffe, one of the senior

*(Footnote continued on next page)*

to be made of six in all, two out of every company, to review the whole work; and extract one [copy] out of all three, to be committed to the presse.

9. For the dispatch of which businesse Mr. Downes and Mr. Bois were sent for up to London. Where meeting (though Mr. Downes would not go 'till he was either fetcht or threatned with a pursivant) their four fellow-labourers, they went dayly to Stationers Hall, and in three quarters of a year, finished their task.

*(Footnote continued from previous page)*

fellows of Trinity-coll. 4. [Samuel] Ward, fellow of Emanuel, after master of Sidney. 5-[Andrew] Downes. 6. [John] Boyse, rector of Boxworth in Cambridgeshire. 7. ... Ward, [fellow] of Queen's, and after prebend of Chichester.

V. The four Gospels, Acts, and Apocalyps, by eight at Oxford, viz. 1. [Thomas] Ravis, dean of Christ church. 2. [George] Abbot, master of university college, afterward archbishop of Canterbury. 3. ... Eedes. 4. ... Thompson. 5. [Mr. Henry] Savill. 6. ... Peryn. 7. ... Ravens. 8. ... Harmer.

VI. The Epistles, by seven at Westminster, viz. [William] Barlow, dean of Chester, afterwards bp. of [Rochester and] Lincoln. 2. ... Hutchenson. 3. ... Spencer. 4. ... Fenton. 5. ... Rabbet. 6. ... Sanderson. 7. ... Dakins.

"For the better ordering of their proceedings, his majestic recommended the following rules.

"i. The ordinary Bible read in the church, commonly called the Bishops Bible, to be followed, and as little altered as the original will permit.

"ij. The names of the prophets and the holy writers, with the other names in the text to be retained as near as may be, accordingly as they are vulgarly used.

"iij. The old ecclesiastical words to be kept, *viz.* the word *Church*, not to be translated *Congregation*, etc.

"iv. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith.

"v. The division of the chapters to be altered either not all, or as little as may be, if necessity so require.

"vi. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

"vij. Such quotations of places to be marginally set down, as shall serve for the fit reference of one scripture to another.

"viii. Every particular man of each company to take the same chapter or chapters; and (having translated or amended them severally by himself, where he thinks good) all to meet together, confer what they have done, and agree, for their part, what shall stand.

"ix. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously. For his majestic is very careful in this point.

"x. If any company, upon review of the book so sent, shall doubt or differ upon any places, to send them word thereof, note the places, and therewithall send their reasons. To which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

"xi. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned man in the land for his judgment in such a place.

"xij. Letters to be sent from every bishop to the rest of his clergie, admonishing them of this translation in hand; and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.

"xiii. The directors in each company to be, the deans of Westminster, and Chester, for Westminster. And the king's professors in the Hebrew and Greek, in each universitie.

"xiv. These translations to be used when they agree better with the

text than the Bishops Bible, viz. Tindal's, Matthew's, Coverdale's, Whitchurch, Geneva.

"Besides these directions, three or four of the most antient and grave divines in either of the universities (not employed in translating) to be assigned by the vice-chancellor upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth role above specified." *Fuller's Church Hist.* Lib. X. p. 45, etc.

All which time they had from the company of Stationers XXXs. [each] *per* week, duly paid them; tho' they had nothing before but, the self-rewarding, ingenious industry. Whilst they were employed in this last businesse, he, and he only, took notes of their proceedings: which notes he kept till his dying day.

10. Not long after he came to the knowledge of that lay bishop Sir Henry Savil; who when he had (with, I know not, whether more pains or cost, both travailing himself, and employing agents to copy them out) gathered together the chiefe manuscripts of Chrysostom which could be found in the best libraries of Christendom; requested his assistance in correcting them. In which buisness he was so diligent, that I have heard him say "he did read over the greatest part of that voluminous father in the MSS. besides the supervising of both Sir Henry and Mr. Downes his notes."

11. At the end of the work, Sir Henry was pleased to manifest a little more approbation of his notes than of Mr. Downes's; who (mistaking the object of his anger, or, it may be, giving place to envy, when he despaired of revenge) was so displeas'd with him, that he never was reconcil'd 'till his death. The time whereof, having so fitt an occasion, I will here set downe.

12. "Σήμερον πρό ἐτῶν δέκα ἐτελεύτησεν βίον Ἀνδρείας ὁ Δουναῖος τῶν Ἑλληνικῶν

Γραμμάτων παρὰ τοῖς ΚανταβρυγιαῖσιΔιδάσκαλος ἐνδοξότατος. [Hodie ante annos decem vitam ad finem perduxit Andreas Downes,

literature Graecarum apud Cantabrigienses magister nobilissimus.]" This was noted Feb. ij. MDCXXXVIII. But [Mr. Downes] his undeserved displeasure did not make him [Mr. Bois] to forgett his duty. For he honoured his memory, and would often acknowledge, "that he was much bound to blesse God for him."

13. For all his labour in that service, he never had any thing but a Chrysostome; which was sent when they came forth. Though the death of that worthy knight, rather than any unmindfullnesse of his desert, robb'd him of his reward. For he thought it was Sir Henry Savile's intent, to have made him fellow of Eaton; as he gathered from these words "He knew no reason why they two should not live together."

14. I shall take here leave to set down one word or two more, concerning Sir Henry Savil's cost and pains. For the first, it may be gathered from, the foot of this Herculean labour, the paper; whereon he bestowed two thousand pounds; notwithstanding only one thousand copies were printed. For the second, he was so sedulous at his study, that his lady thereby thought herself neglected; and coming to him one day, as he was in his study, saluted him thus. "Sir Henry I would I were a book too, and then you would a little more respect me." Whereto one, standing by, replied, "Madam, you must then be an almanack, that he might change every year." Whereat she was not a little displeas'd. The same his lady, a little before Chrysostome was finished (when Sir Henry lay sick) said "if Sir Harry died, she would burn Chrysostome, for killing her hus-



band." Which Mr. Bois hearing [he] answered, "That so to do were great pity." To whom she replied "Why? Who was Chrysostome?" To which he answer'd, "One of the sweetest preachers since the apostles times." Wherewith she was so satisfied, "that, she said, she would not do it for all the world."<sup>16</sup>

15. I will speak next of his children; because, they being all born at Boxworth, and some of them dying there, fall under this part of my division: though otherwise, they might have had a place more convenient elsewhere. He had in all seven children, four sons and three daughters.

16. The eldest son died an infant.

17. The youngest of the other [three] lived at least fifteen years. [This] his youngest son (and him only) he sent to the university; finding him, I beleeve, best fitting to be so disposed of. He was, by report, a son worthy of such a father. He died, when he was about three years standing in S. John's, of the small-pox, the xij. of June, MDCXXIII. "Post vicesimum septimum Mail destiti scribere ad filium meum Robertum. Quare? Quia ille paulo post destitit vivere."

18. The same year, about a month before, he lost another child. "Nulla unquam nox mihi acerbior fuit, quam illa, in qua Mirabella mea moriebatur."

19. He second son and eldest daughter, he saw married.

20. His third son he buried at Ely.<sup>17</sup>



21. His eldest daughter died eight years since in her husband's house in Suffolk.
22. His second son, and youngest daughter [this last] (yet unmarried) he left [alive] at his death.
23. At the vacancy of the pre-bend, which in his life he did enjoy, he was sent for to London by Lancelot Andrews, then lord bishop of Ely, who bestowed it upon him unasked for. When he had given him, as we

16. Sir Henry Savil's edition bears this title. "S. Johannis Chrysostomi Opera, Graece, octo voluminibus. Printed in Eaton college MDCXIII. fol. On several parts of which he put learned notes, besides what the profound John Boys, Andrew Downes, [of Cambridge; and] Thomas Allen, John Hales, and Jonas Mountague, all of Merton college, had done. The whole charge of which edition, and for the payment of certain scholars beyond the seas for the obtaining of the best exemplars of that author, cost him more than 8000*l*. But the copy, as soon as it was finished, coming into the hands of a learned French Jesuit, named Fronto Ducaeus of Bourdeaux, he mostly translated it into Latin. Which, being so done, he printed in Greek and Latin, at Paris, in V. vols. at the charges of the bishops and clergy of France, anno. MDCXXI. The sixth vol. was put out by him in MDCXXIV. And the other volumes, (four in number) came out before, at different times, at Heidelberg, by other hands, as it seems Sir Henry Savile, after he lived beyond the age of man, departed this life in Eaton college, on the xix. of Feb. MDCXXI. and was buried there, leaving behind him one only daughter named Elizabeth (by Margaret his wife, daughter of George Dacres of Cheshunt in Hertfordshire) who was married to Sir John Sedley of Kent, baronet." *Ath. Oxon.* Vol. I. col. 466, 467. Where see a great deal more of him.

17. On the north side against one of the pillars in the cathedral at Ely, "Hic situs est Gulielmus Boisius, filius Johannis Boish, unius ex ecclesie hujus canonicis; quam annos vixisset plus minus triginta. Tabe consumptus placide animam Deo reddidit, Novemb. xiiij. anno

MDCXXXVII. posteroq; die sepultus est, multis ex omnibus ordinibus funus peramice prosequentibus." *Le Neve's Monum. Ang.* Vol. IV, p. 173.

commonly say, joy of it (which was his first salutation at his coming to him) he told him, "That he did bestow it freely on him, without any one moving him thereto; though, said he, some pick-thanks will be saying, they stood your friends herein." Which prediction proved very true. The instrument, whereby he held it, bore date Aug. xxv. MDCXV.<sup>18</sup>

### Chap. vi.

*1. Mr. Bois removes to Ely; 2. a frequent preacher there: 3. yet visits his parish at Boxworth twice a year. 4. The case of a woman there, baptized at twenty nine. 5. Mr. Bois goes twice, often thrice a day, to church at Ely; and outlives the Book of Common Prayer, five days. 6. He buries his wife. 7. His own design at first to be buried in the churchyard. 8. His own and his wife's name, Bois and Holt, both the same.*

1. Anno MDCXXVIII. he removed from Boxworth to Ely, there to rest his down-wrought old age; I mean, not by idleness, but by more moderate pains. Which we may compare with a walk a man takes to cool himselfe, after some more difficult labour hath boyled him in his own sweat. For,

2. Besides the preaching of his own course duly, he was always ready to performe any office of love, at the entreaty of his friends, or, in their absence, unrequested;

yea often at an hour's warning. Funeral sermons also he preached not a few.

3. Moreover, besides the pains he took at home (although he were very carefull to provide a painfull, able curate) he went twice every year at the least to his living, to administer the sacrament and preach to his parishioners. Add the reliefe of the poor.

4. One thing is not to be forgotten, because it is no small testimony of the care he had of [the] souls committed to his charge. There was (if we compute from this year) about thirty two years since, a child left in his parish by some stragling people, of growth and age greater than infants commonly are before they are baptized, yet too little to give testimony of its own Christianity. There being therefore probability on both sides, and certainty on neither, whether it were baptized or not? This cause, *being too hard for him*, he did not lett it passe, but *brought it to Moses*; I mean, he acquainted his diocesan [Nicholas Felton] with it. With whom when he had dealt both by letter and word, and could extort no satisfaction; he surceased to his death. And then dealt with his successour [John Buckeridge] speeding with him as before, he rested till [Francis White] a third succeeded. Neither gave he over at his neglect of it; but attempted it again of Matthew [Wren,] now lord bishop of Ely. From whom when he had received order for the baptising her, he went over purposely to performe

18. Mr. Bois was also nominated one of the fellows of the new college at Chelsea, of the foundation of K. James the first. But that

college soon came to nothing, and with it Mr. Bois his fellowship.  
See *Fuller's Church History*, Lib. X. p. 52.

that, which, he said, he had so long desired; and accordingly fulfilled it, baptizing her when she was about xxix. years old. Before which time he would never admitt her to the sacrament of the Lord's supper; but had taken care that she should be instructed in the principles of religion.

5. He went here duly to church twice a day, sometimes thrice, 'till his very death. For he outlived the Common-Prayer book, but five days. Whereof what esteem he made is sufficiently witnessed by those notes he wrote in the margin of that [book] which had sometime been his mother's, abovementioned.

6. Here, much, I dare say, against his own expectation, he buried his wife; whom to have survived was the farthest off his thoughts. "Mail, xvj<sup>o</sup>. circa horam sextam matutinam, placide migravit ex hac vita, ad gaudia coelestia, uxor mea charissima; quacum, in conjuglo inculpato, vixeram annos ipse quinq; supra quadraginta, ac plus eo. Ego ibam ad illam, illa non redibit ad me." This was noted in MDCXLII.

7. I will mention one thing in this place, because it both died, and was buried, with his wife. In her lifetime, he had exacted a promise of her, that, at his death, she should cause him to be interred in the churchyard, and not in the church (as most men of quality there are; there being so much church-room at Ely.) But, after her death, I never heard him so much as once speak of it.

8. His own name and his wife's (before she married) were both, by interpretation, one; *Bois*, in French, and *Holt*, in Dutch, signifying Wood. And, as he was here a pillar in God's house, a great plank in his arke; so, I trust, they are both now timber for the building of that house, not made with hands, eternall in the heavens.

Chap. vij.

1, 2. *Mr. Bois a stout walker; 3. always reading as he walked, when he met with disagreeable company, 4. He studies eight hours a day in his old age; 5, 6. then reading chiefly antient writers and Greek MSS. 7, 8. The wearisomeness of these last. 9. The great pains he took with a certain Greek MS. to assist Bp. Linzie. 10. He spent five years in the affair of translating the Bible; and much time on Chrysostome: 11. yet left an abundance of other MS. works behind him. 12. Of what sort. 13. An exact grammarian. His esteem for Linacre, Apollonius, Sylburgius and Buxtorf. 14. He kept a sort of a diary. 15. A passage from it. 16. His way of life, 17. and character, as to his person. 18. His posture in studying. Dr. Whitacre's three rules for a man's posture in studying.*

1. Before I speak of his death, there is somewhat remaynes, which, being common to all his life, could not be inserted into any one part of his life, rather than another. And to begin with his worser part.

2. He had an able, active body for walking, riding, and (in his youth) for swimming; which he then





much used. I have heard say, that he hath often walkt out of the college in the morning, to dinner to his mother's house in Suffolke; which was above twenty miles.

3. In the way his course was (if he fell into any company which he liked not) to take out a book and read. (For he could imitate Pliny, in studying in his journeys; though his ability came not more short of his horse litter-state, than his ambition.) And that would presently set him free. While the cords of frivolous discourse, not felt of the other, tyed him to a tedious durance. Like the chain amongst the Romans, which, upon the prisoners right hand, was an heavy burden; the keeper glorying therein, though it weighed no less upon his left.

4. Another testimony of the strong constitution of his body is, the assiduity of his studying. For much reading, which, to others, is a wearinesse of the flesh; custom, that other nature, had made so facil to him, that, to study in the day seemed as natural as to sleep in the night. For, even in his extream old age, he would study eight hours in the day.

5. And, because, after so much ploughing and sowing, either a plentiful crop or barren ground must be expected, I think this place most convenient to speak something, as to the manner of his studies. Though my knowledge thereof be but small; and my abilitie to judge thereof far lesse.

6. He was the most delighted with the reading of antient writers; neglecting in a manner, in respect of them, most neotericks. One reason whereof might be, because much of his study consisted in the Greek tongue (wherein few now a days do write, except such as weeded and clenched the field of authentick authors, in which study he imployed much time himselfe; as also in correcting old Greek manuscripts; as of Athanasius, and others.)

7. I would not here, could I, enter dispute of the respective difficulty and facility (*quoad exercitium*) of those parts of learning. Whereof the one consists, chiefly in invention; the other more principally in judgment. Yet surely it will be easily granted, that a man of a pregnant fancy and ready invention, may, sooner, and with more ease, write a leaf of his own, than he can examine a line, it may be, a word, of a decayed, crabbed author, or a dark manuscript, which perchance cannot be done without perusing twenty more. I say therefore,

8. I. It's no marvalie if the depth of his studies were some let to their speed. Who knows not, that the slowest waters have the deepest course?

9. II. He did often, at the request of divers of his worthy friends, peruse bookes by them sent to him; not only noting them in the margent, but writing larger notes upon them: which he used to send back as soon as he had finished them, keeping no copy of the notes himselfe. I will instance in one. At the request of Dr. [Augustine] Linzie, lord bishop of Hereford, he took great pains with a Greek manuscript, entitled *Βαρλαάμκαὶ Ἰωασάφ*

; which should have soon after come in print, with the  
bishop's and his joynt labours upon it. But the

bishop, being so prevented by death, that he could neither see it printed himselfe, nor take order for the restoring of it (for he was found dead in his study, in MDCXXXIV. in November, [the vi. day of the month, at his palace in Hereford<sup>19</sup>] where he died.) [And thus] there were three whole years labours lost and buried, unlesse it had pleased my Lord's Grace of Canterbury [Archbishop Laud] (who had the supervising of his bookes) to keep them from imminent danger of utter perishing.

10. III. For what the world hath seen. i. Five years were spent in the translation [of the Bible;] which makes no noyse, because it carries no name. ii. The pains he took upon Chrysostome; though it be not quite forgotten, yet it fares with that (going along with Savil's, to whom the glory of the work is due) much like as it doth with the planet Mercury "perraro cernitur, ob exiguum intervallum quo a sole elongatur."

11. If therefore the bottom of our natural life [were rightly weighed] (not only by taking off these longer threds, we sleep away; but by winding off those looser ends we spend, in taking and digesting food, and performance of other duties due to nature; that I speak nothing of the leprosy of idlenesse, a vice of that extent, that it hath given κακόν its proper word, title to all *not good*) doubtlesse (notwithstanding, to him *studere, vivere fuit*) yet the cutting off so large shreds, must needs make the web of his labours come short of

measure to their expectation, who rob [it] of so just and reasonable allowance. Yet all this notwithstanding, the leaves of the manuscripts he left at his end, may seem to outvie the days of his many years.

12. To passe by the rest, he had written notes upon the four evangelists, and the Acts of the apostles, which bear this title; "Collatio veteris interpretis cum quibusdam aliis recentioribus." In these his scope and drift was, "ut haberet mater ecclesia propriam loquendi formulam." He intended to have gone through all the New Testament. But, when the Bishop of Winchester died (who was his encourager therein) like King Henry the VI. his builders (of whose work suddenly ended with his life, the halfe-sawn stone in King's college chapel yard, according to tradition, remaynes a monument) he desisted, having entered but a little way into the epistle to the Romans. Nor is it a marvel, that the clock should leave striking, whose weights were taken off.

13. He was a most exact grammarian, having read near sixty grammars, Latin, Greek, Hebrew, Syriack; with some other few. He esteemed Thomas Linacre above all

19. "Augustin Lindsell, M.A. and fellow of Clare-Hall in Cambridge, was born at Bumsted in Essex; bred scholar and fellow in the said hall, where he became well studied in Greek, Hebrew, and all antiquity. He was prebendary of Durham, and, by the favor of the lord treasurer Portland, dean of Litchfield in MDCXXVIII. bishop of Peterborough in MDCXXXII. and of Hereford in MDCXXXIII. He died, as above; and was buried in his own cathedral. He was a man of very great learning, of which he gave sufficient evidence to the church, by setting forth that excellent

edition of Theophylact upon S. Paul's epistles." *Fasti Oxon.* Vol. I.  
col. 198.

other Latin grammarians;<sup>20</sup> and would often with a kind of learned indignation, expresse how much English men were to blame, so to neglect their so well deserving country-man. In the Greek (wherein he obtained most absolute perfection) he seemed to set an high estimate upon Apollonius; after him, on Sylburgius. In Hebrew, his good opinion of Buxtorfius might easily be read in his much use of him in his latter days.

14. He used to slip by few occurrents, as the deaths of noblemen, his friends and neighbours, without taking some note of them; which for the \* most part he set down in his almanack. By which means few things could be enquired of, as concerning the time they hapned, but he would give satisfaction; reducing them, by some circumstance, to something whereof he had taken a particular note. Neither did he set them barely down, but with the addition of somewhat, which might make them well worth reading. So that it might be truly said of his almanacks, they were never out of date.

15. I will mention one note, because it is the last he ever wrote in this kind. "x<sup>o</sup>. Decembris, sive dominica secunda adventus (ἐσχάτην προφήν [*i.e.*, πνοήν]) extremum halitum emisit A. J. vicinu's meus; idq; non Eliae (ubi habitabats) sed Cantabrigiae, quo ante paucos dies prorectus fuerat, quaerendae medicinae causa. Sed, medicinam quaerens, mortem invenit. Incertum est, inquit Seneca, quote mors loco expectat; tu itaq; illam omni loco expecta."

16. After shewing how strong Nature built the tabernacle of his body, it's not amisse to set down his care of keeping it in reparation; which consisted chiefly in temperance and constancy of diet. For he made but two meals, dinner and supper; betwixt which he never so much as drank, unlesse, upon trouble of wind, some small quantitie of *aqua-vitae* and sugar. After meat, he was careful, almost to curiosity, in picking and rubbing his teeth; esteeming that a special preservative of health. By which means he carryed to his grave almost an Hebrew alphabet of teeth. When that was done, he used to sitt or walk, an hour or more, to digest his meat; before he would go to his study. He used fasting also, as he found occasion; sometimes twice in one week; otherwhiles, not once in three weeks. He never would study at all, of later years, betwixt supper and

20. "Thomas Linacre was great with, and highly admired by Sir Thomas More (whom formerly he had taught Greek) Erasmus, Grocyn, Latimer, Tonstall, and who not. He was one of the first Englishmen that brought polite learning into our nation. [His grammar is entitled]

"The Rudiments of Grammar. London. in aedibus Pynsonianis. Turned into Latin by George Buchanan a Scot, Paris, MDL. and MDLIII. in 8°. Which book hath ever since been the Cynosura, for many of our best grammarians." *Ath. Oxon.* Vol. I. col. 20.

"The original is very scarce: yet from the translation by Buchanan [Sebast. Gryphius excudebat Lugduni, anno MDXLI. 8°.] it appears to be little more than the present Accidence taught in schools, and still retaining that title of the Rudiments of Grammar. For it begins with the eight parts of speech; makes five declensions, and gives the same examples to four of them; and so the four conjugations are specified in *amo, doceo, lego, audio*, as



in *Colet's Rudiments.*" *Life of John Colet, dean of S. Paul's*, by  
Sam. Knight, D. D. p. 137.

bed. Which time, two hours at the least, he would spend with his friends in discourse; hearing, and telling, harmlesse, delightfull stories; whereof he was exceeding full.

17. He would sometimes repeat out of Tully this sentence. "Intem-perans et libinosa adolescentia effaetum corpus tradidit senectuti." Which he used to interpret, "A miss-spent youth leaves a spent body to old age." I believe modestly notifying, in what legible characters Nature wrote his testimonials of his well-spent younger years, in the un-wrinkled parchment of his aged skin. For his sight was, quick; his hearing, acute; his countenance, fresh; his head, not bald; in a word, his health was, good; and his body, sound: excepting a rupture, which he had for many years. Concerning which he would often remember the words of one who professed himself, to have great skill in curing that disease; who, many years since, came to him, telling him, "that he heard how it was with him; and, that if he did not make use of his helpe, he could not live half a year longer." Hoping thereby to make him pay dear for the renewing of the lease of his life, if he could make him believe it was so neer expired. Which when he perceived, he would have nothing to do with him. And yet [he] lived [afterwards] not only one half year, but twenty whole ones.

18. The posture of his body in studying was always standing; except, when he eased himself upon his knees.

For these three rules he learned for his health of Dr. Whittaker. i. Always to study standing. ij. Never to study in a window. iij. Never to go to bed with cold feet: which he most constantly observed. Thus much for the solitary part of his life, or his manners as they reflected upon himselfe.

Chap. viij.

*1. His loyalty, 2. and civility. 3. His charity, 4. as to alms, of substance; 5. counsel; 6. and learning. 7, 8. His modesty, and other virtues. 9. His character, as a master, 10. father, 11. and husband. 12. His religious behaviour in private, 13. and in public.*

1. For his behaviour, as it had relation to others, I will begin with his and our dread sovereign, to whom he was most loyal; as may appear by this subscription since these troublesome times (the occasion whereof I forbear) "Με τοῖς Ἀντιβασιλεῦσι vel dicto vel facto favisse unquam, tam falsum est quam quod falsissimum.

Sic testor ego Johannes Boisius,  
Senex et Φιλοβασιλεὺς

2. Of all his superiours he was very respective; to his equals, loving; and familiar with those who indeed were much his inferiours: though humility made him think not many below himself.

3. His charity was very exemplary, both in giving and forgiving, almes, offences. Those we may reduce

to three heads. I. Almes, of his substance. ij. Of counsel and reproofe. iij. Of his learning.

4. For the first. He seldom went to church, to beg a blessing of God, but he gave a blessing to some poor body before he came home; besides the daily reliefe they had at his door. Moreover to some he gave some money quarterly; which he would give them leave, lest he should forget it, to demand as a debt. The very poorest servant in the church he caused to come to his own table, divers years together, every Sunday, to releeve his poor old age. Often would he send, and sometimes carry, mony to the prisoners. This he did at Ely, where he lived. But his charity was not confined to the place of his habitation: for he sent duly xls. to the poor of his parish at Christmas; besides the relief he gave them at his going to them.

5. For the second. Together with the almes of his substance he would give another of his good counsel, as he saw occasion. And severely would he chide those idle ones who begged; not because they could not, but because they would not, work; knowing that Charitie's eyes must be open as well as her hands, lest, whilst she seemed to releeve Necessity, she should foster Sloth. He accounted it no trouble, neither would he spare any labour, to apply the salve of spiritual comfort to any of his neighbours, if at any time they required his help. Neither did he want courage to reprove or advise, even

the best and greatest of his friends and acquaintance, when he thought they stood in need of admonition.

6. For the third, his learning. He was none of those envious ones who hide that talent so close (least any other should be better'd by it) that (as they deserve) they lost it quite themselves, by forgetting where they laid it; but was willing to communicate it to any; not respecting meerly the relation he had to them whom he did instruct; but being willing to help towards the enabling any one to do God future service, either in church or commonwealth. And therefore, with little entreaty, he would find time to read to young students Of the university (when at home with their friends) or to youths of the schoole, who thirsted to drink of that fountain.

7. His modesty was such, that, indeed I have heard of somewhat which he did refuse; but never of any thing which, of his own accord, he sought or askt for; notwithstanding he had many friends, of highest degree both in church and state, so near and intimate (some of them having been his pupils) that it's very unlike any reasonable request of his could have suffered a repulse.

8. He was to strangers, very hospitable; to his friends, very real. A just keeper of his promises; grateful for courtesies received. In a word (to sum up all his virtues, in that which the philosopher makes the chain of the rest) he was very prudent; as might be seen in many more [instances] so especially in [his] refrayning to meddle with other mens matters: yea, one of Amos his

prudent ones; who keep silence in the time of evil.  
Witnesse these words, in a letter, since the beginning of

these distractions. "Plane sum Harpocrtes."<sup>21</sup>

9. For his carriage to them who had a nearer relation to him, he was no hard master, but one, in whose actions, might be read his continual meditation of that place, Eph. vi. 9. *knowing that your master also is in heaven.*

10. To his children he was a most careful, affectionate father. With whom if he were displeased, his custom was to deny them his blessing, when, at usual times of morning and evening, they did in ordinary manner, request it. Not that he forbore to pray (No! he had too much of Samuel's spirit to do so) but he was pleased to forbear the vocal pronunciation thereof, sometimes for one, sometimes for two days; for reasons best known to himselfe: to hard for me to dive into.

11. To his wife, he was a most loving husband: to whom he committed the whole government of his house, never intrenching upon the woman's part, in oeconomick discipline.

12. To come now to his last and neerest relation betwixt his God and himselfe. He was as truly humble in all actions of piety, as he was pious in actions of civility. In his prayers with his family, he always kneeled upon the bare bricks. In his private devotions, he often, of late, prayed walking. He had many Timothies, of whom he used to make mention by name in his prayers. He seldome began any thing, though of but small

consequence, without some short invoking of divine assistance; accounting that but heathenish theologie,

"Non vacat exiguis rebus adesse Jori."

And indeed he did, by his practice, approve, rather very frequent than very long prayers. In his latter days he did often meditate, as of many more places, so especially of these two. Psa. xc. 10. *The days of our age are threescore years and ten*, etc. 2 Sam. xix. 35. *I am this day fourscore years old, and can I discern between good and evil?* He was a very reverent esteemer of the holy scriptures, using, as well in hearing as in reading them, to uncover his head. He was so perfect in the Greek Testament, that he could have, in little time, turned to any, not sentence only, but word also, in the Greek Testament.

13. Thus much of his private, for his publick, performances of piety; he frequented the church very much; and was a most diligent, attentive hearer of sermons; at the end whereof he used to set down the day of the month, the text, and the preacher's name (for at Ely there is usually a sundry man every Sunday) and as much of the sermon as he thought fit, or his memory would give him leave. He never loved to censure any man himself; neither could endure to hear any man's pains (though but mean) slighted; unlesse he knew he had been grosly negligent in providing himselfe for so great a work.

21. The Egyptians drew the figure of Harpocrates, as a man pointing with his finger to his mouth, and thereby made him the god of Silence. Tho' he was in truth no more than a philosopher,



the main drift of whose discourse and writings was all to shew the advantages of holding one's peace.

When he preached himselfe (which was not seldome) he endeavoured nothing more than to be rightly understood, even of his meanest auditors; using to compare those of weak capacity with the young and tender in Jacob's flock, Gen. xxxij. 13. and preaching beyond their understanding, to over-driving them: a course more like to slay, than feed their souls. A true disciple of S. Paul's: who, though he spake with tongues more than they all; yet, in the church, had rather speak five words with his, to their, understanding (that, by his voyce, he might teach others). than ten thousand words in an unknown tongue. He would frequently, yea sometimes in publick, desire of God, that he might live no longer than he was able to preach and doe him and his people service, in the execution of his ministeriall function. Which request doubtlesse, he both heard and granted. For he preached within three weeks of his sicknesse; and had his memory so perfect, that he, neither then nor before, carryed any book into the pulpitt, but his Bible. He never slipt of late any opportunities of receiving the blessed sacrament. And, as he was diligent therein himselfe, so was he very carefull in examining and preparing others, who belonged unto him, for the worthy approaching thereto.

Chap. ix.

*His last sickness, death, and funeral. The sermon, by Mr.*

*Thurstan, commended.*

1. Now to speak of his end: of which if I had no more to say, I would conclude with what himself once wrote of another. "Christiana me charitas credere jubet bene et pie viventi mortem quae tali vitae responderet contigisse."

2. I have read and heard of friends who have been long acquainted by intercourse of epistles and mutual sending of painted tables (those pictures of the soul, these of the body) yet have never seen each other face to face. Instance we in Sturmius and Ascham; Sir Thomas More and Erasmus. Of the latter whereof there goes this story.

3. When Erasmus came first into England, [he] (being willing to see Sir Thomas in publick before he went to take acquaintance of him) presented himself before him (then lord chancellor) in a throng. Whom when Sir Thomas espied among the rout, [he] brake forth in these words (poynting at him) "Aut Erasmus est aut daemon." And presently received him with great rejoycing.

4. Thus, being by many meditations of him (those epistles written to him in his *rasa tabula*, his soul; than which nothing was more frequent; as appears by this sentence, written not many years since "Nul-lus fuit dies per hos multos annos, in quo non semel de morte mea cogitavi") come to very familiar knowledge of him; when death began to look him in the face, he met him, not as an enemy, with fear; but as a long expected friend and old acquaintance, with exceeding joy.



5. When his pain began to encrease, he spake to his children and others who attended on him, "that, if at any time, he expressed any thing which favoured of impatience, they should tell him of it." But he, in the very extremity of itt never forgott God, or himselfe, so much, as to stand in need of their remembrance.

6. All the time he lay sick, but especially the last week, "he desired to be private. Charging, that those friends who came to visit him, might be entreated to forbear coming to him." His cygnean song was a still, groaning forth these words, "O my torment I my torment I my torment!" The burden whereof was, "O wretched man that I am! who shall deliver me from the body of this death?" But I miscall them. This was his heavenly anthem; his pain, the burden. And doubtlesse, a very heavy one; else could it never have prest out so dolefull a complaint.

7. The day before he died, he would by all means be removed into the place where his wife departed. In which room (after he had lyen as many hours, as in all his sickness days) he went, though in a troublesome time, yet on the day of rest, unto his rest; from amongst men of war, a man of peace, unto the God of Peace: upon the first Sunday after he and others (the doors being shut) were prohibited to prayse God in the quire of men; *to prayse him in that quire, the gates whereof shall not be shut.* Apoc. xxi. 15. as if God would not suffer such a saint one Sabbath day to be excluded the

heavenly Jerusalem, or, the type of it on earth, the church. In a word, after he had been tried as many days in the furnace, as there are gates in that city whereof he is now free denizen; being found as pure mettall as the streets thereof; the xiv. of January, MDCXLIII. he ended his life, being eighty three years and eleven days old; when yet good men thought him worthy of a longer, if God had not known him worthy of a better life.

8. His funerals were celebrated February the sixth; if we respect his humility, with pompe; if his worth, with decency. Mr. Thurston of S. John's preaching upon these words I Cor. xv. 26. *The last enemy that shall be destroyed is death.* Which he performed no lesse to his own praise, than to the honour of the deceased, and the delightfull satisfaction of his auditors.

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