

Of the Resurrection of Jesus Christ, according to BEZA's double Copy of the four Gospels and Acts of the Apostles.

IN order to state this most important Fact, which has very lately been called in Question, and that after the most authentick Manner I am able, I shall first set down the intire Accounts given us by all the four Evangelists, out of this most ancient MS in parallel Columns, with Passages out of Acts I. the 1 Corinth. xv. and the Apostolical Constitutions, L. V. VIII. Only minding the Reader beforehand, *That* the Order of the Gospels in this MS, is according to the original Order in the Apostles first Directions for reading them in publick: Constitution II. 57. Matthew. John. Luke. Mark. *That* Matthew wrote his Gospel in Greek, about A. D. 53. *That* Mark was the Son of Peter, and abridged Matthew's Gospel, as far as Chap. xvi. 8. (where the original Copy ended;) about A. D. 58. and *that* the following 12 Verses are additional, and written most probably by his Father Peter himself, sometime afterwards. *That* Luke wrote his Gospel about A. D. 54, and so before Mark wrote his, and had never seen so much as Matthew's, much less Mark's Gospel, when he wrote his own. *That* John saw the other three Gospels before he wrote his, and wrote the former 20th Chapters about A. D. 63. and added the 21st Chapter a little before he died, or about A. D. 99. *That* the Jews interpolated the Copies of the Old Testament, soon after the Beginning of the second Century, when they changed the Characters from the old Hebrew, the Samaritan, to the present Chaldee, upon their setting up their spurious Messiah or Barchocab, in Opposition to their true One, Jesus of Nazareth. And *That* the Old Hereticks, the followers of Simon Magus, frequently interpolated the Copies of the Books of the New Testament; which they put into the Hands of the Catholick Christians, in order to confound them. And *that*, by Consequence, Beza's double Copy, which is far more ancient than any of the rest, and I think, written at the latest within 30 Years of the Death of John the Apostle, must be much more uncorrupt and free from such Interpolations than the later Copies can be supposed to be. All which Assertions that are not already proved, will be fully proved in my large Work now in the Press.

<i>Matthew</i> XXVII.	<i>John</i> XIX.	<i>Luke</i> XXIII.	<i>Mark</i> XV.
55. And many women were there beholding afar off, which followed Jesus from Galilee, ministring unto him.	38. And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, besought Pilate that he might take away the body	49. And al- his acquaint- ance, and the women that followed him from Galilee; stood afar off, beholding these things. 50. And be- hold	40. There were women looking on afar off: among whom was Mary Magdalen, and Mary the Mother of James the less, and of Joseph,

<i>Matthew</i> XXVII.	<i>John</i> XIX.	<i>Luke</i> XXIII.	<i>Mark.</i> XIV.
ry Magdalen, and Mary the mother of James and Joseph, and the mother of Zebedee's children.	body of Jesus: and Pilate gave him leave: and he came and took the body of Jesus.	hold one named Joseph, a counsellor, a good man and a just.	Joseph, and Salome:
57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus's disciple.	39 And there came also Nicodemus, who at the first came to Jesus by Night, and brought a mixture of myrrh and aloes, about an hundred litrae.	51. He had not consented to the counsel and deed of them. He was of Arimathea, a city of the Jews, who waited for the kingdom of God.	41. Who also when he was in Galilee followed him: and many other women who came up with him: unto Jerusalem.
58. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered.	40. Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury.	52. He went unto Pilate, and begged the body of Jesus.	42. And now when the even was come, because it was the preparation, that is, the day before the sabbath.
59. And when Joseph had taken the body, he wrapped it in a clean linen cloth.	41. Now in the place where he was crucified there was a garden: and in the garden a new sepulchre, wherein was man never yet laid.	53. And he took down and wrapped the body of Jesus in linen; and laid him in a sepulchre that was hewen in stone, wherein never any one before was laid. And when he had laid him, he put to the sepulchre a stone, which twenty men could hardly roll.	43. Joseph of Arimathea, an honourable counsellor who also waited for the kingdom of God, came, and went boldly unto Pilate, and craved the Body of Jesus.
60. And laid it in his own new tomb, which he had hewen out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.	42. There laid they Jesus therefore, because of the Jews preparation: for the sepulchre wasnigh at hand.	54. And it was the day before the sabbath.	44. And Pilate marvelled if he were already dead. And calling unto him the Centurion, he asked him, Whether he were already dead.
61. And there was Mary Magdalen, and the other Mary, sitting over against the Sepulchre.	XX. 1. The first day of the week cometh Mary Magdalen early.	55. And two women also followed from Galilee, and beheld his sepulchre.	45. And when he knew it of the Centurion, he gave the body to Joseph.
62. Now the next day that followed	while it was yet dark, unto the sepulchre; and secti	56. And they returned and prepared spices and ointments, and rested	46. Now Joseph had bought fine linen, and he took him, and wrapped

<i>Matthew</i> XXVII.	<i>John</i> XX.	<i>Luke</i> XXIII.	<i>Mark</i> XV.
followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate,	seeth the stone taken away from the sepulchre.	rested the sabbath day.	wrapped him in the linen, and laid him in a sepulchre which was hewen in a rock, and rolled a stone unto the door of the sepulchre, and departed.
63. Saying, Sir, We remember that that deceiver said while he was yet alive, that after three days I will rise again.	2. Then she runneth and cometh to Simon Peter, and to the other Disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.	XXIV. 1. But upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing what they had prepared, and certain with them.	47. And Mary Magdalen, & Mary the mother of James, beheld the place where he was laid.
64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come and steal him away, and say unto the people, He is risen from the dead. So the last error will be worse than the first.	3. Peter therefore went forth, and that other disciple, & came to the sepulchre.	2. But they reasoned among themselves, who now shall roll away the stone? but they found the stone rolled away from the sepulchre.	XVI. 1. And they went and bought sweet spices, that they might anoint him.
65. Pilate saith unto them, Ye have a watch; go your way; make it as sure as you can.	4. So they ran both together: and the other disciple ouran Peter, and came first to the sepulchre.	3. And they entered in, and found not the body.	2. And early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the Sun.
66. So they went and made the sepulchre sure; sealing the stone, and setting a watch.	5. And he stooping down saw the linen clothes lying; yet went he not in.	4. And it came to pass as they were perplexed about it, behold two men stood by them in a shining garment.	3. And they said among themselves, Who shall roll us away the stone from the sepulchre? for it was very great.
XXVIII.	6. Then cometh Simon Peter also following, and went into the sepulchre, and seeth the linen clothes lie;	5. And they were afraid, and bowed down <i>their</i> faces to the earth. But they said unto them, Why seek ye him that is alive among the dead?	4. And when they looked, they come and find the stone rolled away.
1. In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalen	7. And the napkin that was about his head, not lying with the linen clothes, but	6. Remember how many things he spake unto you,	5. And entering into the sepulchre, they saw a young man sitting on the right side,

<i>Matthe w</i> XXVIII.	<i>John</i> XX.	<i>Luke</i> XXIV.	<i>Mark</i> XVI.
dalen, and the other Mary to see the sepulchre.	but wrapped together in a place by itself.	you, when he was with you in Galilee.	side, clothed in a long white garment, and they were affrighted.
2. And behold there was a great earthquake: for an Angel of the Lord descended from Heaven, and came, and rolled back the stone, and sat upon it.	3. Then went in that other disciple first to the sepulchre, and he saw, and believed not.	7. The son of man must be delivered into the hands of Men, and be crucified, and the third day rise again.	6. And the Angel saith unto them, Be not affrighted: ye seek Jesus of Nazareth, who was crucified. He is risen; he is not here: behold the place where they laid him.
3. His countenance was like lightening; and his raiment white as snow.	9. For as yet they knew not the scripture, that he must rise again from the dead.	8. And they remembered his words.	7. But go your way, and tell his disciples, and Peter, that I go before you into Galilee; there shall ye see me, as I said unto you.
4. And for fear of him the keepers did shake, and became as dead men.	10. Then the disciples went away again unto their own homes.	9. And returned, and told all these things unto the eleven, and to all the rest.	8. And they went out, and fled from the sepulchre; for they feared and were amazed: neither said they any thing to any man, for they were afraid.
5. And the Angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus who was crucified.	11. But Mary stood without at the sepulchre weeping; and as she wept, she stooped down unto the sepulchre.	10. Mary Magdalen, and Joanna, and Mary the mother of James, and other women with them, told these things unto the Apostles.	9. Now when he was risen early the first day of the week, he made himself known first to Mary Magdalen, out of whom he had cast seven Demons.
6. He is not here, for he is risen, as he said; come, see the Place where the Lord lay.	12. And seeth two Angels, the one at the head, and the other at the feet where the body of Jesus had lain.	11. And these words seemed to them as idletales, and they believed them not.	10. She went and told them that
7. And go quickly and tell his disciples, that he is risen; and behold he goeth before you into Galilee, there shall ye see him. I have told you.	13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord; and I know not where they have laid him.	12. But there were two of them who went that same day to a Village, whose name was Oulamaus, which was from Jerusalem threescore furlongs.	11. And they talked together of all these things which had happened.
8. And	14. When she had	13. And it	12. And it
		came	came

<i>Matthew</i> XXVIII.	<i>John</i> XX.	<i>Luke</i> XXIV.	<i>Mark</i> XVI.
8. And they departed quickly from the sepulchre, with fear and great joy: and ran to bring his disciples word.	had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus.	came to pass, that while they communed and reasoned, Jesus drew near, and went with them.	that had been with him, as they mourned & wept.
9. And behold Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him.	15. Jesus saith unto her, Woman, why weepest thou? Shewest thou? She supposed him to be the gardener, saith unto him, Sir, If thou hast taken him away, tell me where thou hast laid him, and I will take him away.	16. But their eyes were holden that they should not know him: 17. And he said unto them, what manner of communications are these that ye have among yourselves, as ye walk sad.	11. And they, when they had heard that he was alive, and had been seen of her, they did not believe him also. 12. And after that he appeared in another form unto two of them, as they walked and went into the country.
10. Then said Jesus unto them, Be not afraid: Go tell my brethren that they go into Galilee, and there shall ye see me.	16. Jesus saith unto her, Mary. But she turned herself back, and saith unto him, Rabboni; which is to say, Lord, Master.	18. And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things that are come to pass there in these days?	13. And they went and told it unto the residue. Neither believed they them. 14. But afterwards he appeared unto the eleven, as they sat at meat; and upbraided them with their unbelief, and hardness of heart; because they believed not them who had seen him after he was risen.
11. Now when they were going, behold some of the watch came into the city, and related unto the chief priests all the things that were done.	17. Jesus saith unto her, Touch me not; for I am not yet ascended to the Father. Go therefore to the Brethren, and say unto them, I ascend unto my Father, and your Father, and your God, and your God.	19. But he said unto him, What things? concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God, and all the People:	15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.
12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,	18. Mary Magdalen came, and told his disciples that she had seen the Lord, and declared to them what	20. How the chief priests and our Rulers delivered this man unto the judgment of death, and have crucified him.	16. For he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.
13. Saying, Say ye, His disciples came by night, and stole him away, while we slept.	14. And if this come to the governor's		

Matthew
XXVIII

John
XX.

Luke
XXIV.

Mark
XVI.

vernor's earr, we will persuade him, and secure you.

15. So they took the money, and did as they were taught. And this saying is commonly reported among the Jews until this day.

16. Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them.

17. And when they saw him they worshiped. But some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and on earth.

19. Go ye now and make disciples in all Nations. Baptizing them unto the name of the Father, and of the Son, and of the Holy Ghost.

20. Teaching them to observe all things what soever I have commanded you. And lo I am with you alway, even

what he had said to her.

19. Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had so said, he shewed his hands and his side to them. Then were the disciples glad when they saw the Lord.

21. Then said he to them again; Peace be unto you. As the Father hath sent me, even so send I you.

22. When he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost.

23. Whose soever sins ye remit, they are remitted unto them; whose soever ye shall retain, they are retained.

24. But Thomas, one of the twelve, called Didymus,

21. But we trusted that it was he who was to redeem Israel: and withall to day is the third day since these things were done.

22. Yea, and certain women also made us astonish'd, who were also early at the sepulchre:

23. And when they found not his body, they came saying, that they had seen a vision of Angels, who said that he was alive.

24. And certain of them who were with us went to the sepulchre, & found as the women said. But him we have not seen.

25. But he said unto them, O fools and slow of heart, as to all that the prophets have spoken!

26. That Christ ought to have suffered these things, and to have entered in to his glory!

27. And he began from Moses, and all the prophets, to expound unto them in the scriptures the things

lieth not, shall be condemned.

17. And these signs shall follow them that believe. In my name shall they cast out Demons. They shall speak with new tongues.

18. And they shall take up serpents in their hands; And if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick, and they shall recover.

19. So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God.

20. And they went forth and preached every where; the Lord working with them, and confirming the word with signs following. Amen.

Constitutions

V. 14.

Christ was buried before sunset, in a new sepulchre. But when the first day of the week dawn'd, he arose from

<i>Matthew</i> XXVIII.	<i>John</i> XX.	<i>Luke</i> XXIV.	<i>Constitutions</i> V.
even unto the end of the age.	Didymus, was not with them when Jesus came.	things concerning himself.	from the dead, and fulfilled those things which before his passion he foretold to us,
<i>Acts</i> I.	25. The other disciples therefore	28. And they drew nigh unto the village whither they went:	saying, The son of man must continue in the heart of the earth three days and three nights.
1. The former Treatise have I made, O Theophilus, of all that Jesus began both to do and teach :	said unto him, that We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails; and thrust my hands into his side, and put my finger into the print of the nails, I will not believe.	and he made as though he would have gone farther. 29. But they constrained him, saying, Abide with us; for it is towards evening, and the day far spent; and he went in to tarry with them.	And when he was risen from the dead, he was made manifest first to Mary Magdalen, and Mary the mother of James; then to Cleopas in the way; and after that to us his disciples, who had fled away for fear of the Jews; but privately were very inquisitive about him. But these things are also written in the Gospel.
2. Until the day in which he was taken up, after that he, thro' the Holy Ghost, had given Commandments unto the Apostles whom he had chosen to preach the Gospel.	26. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.	30. And it came to pass as he sat at meat he took bread, and blessed, and gave to them. 31. And when they had received the bread from him, their eyes were opened, and they knew him, and he vanished out of their sight.	VIII. 35. I James, the Brother of Christ according to the flesh, but his Servant as the only begotten God. & one appointed Bishop of Jerusalem by the Lord himself, and the Apostles, &c.
3. To whom also he shewed himself alive after his Passion, by many infallible proofs; being seen of them forty days [See the same Chap. x. 41] and speaking of the things pertaining to the Kingdom of God	27. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.	32. But they said among themselves, was not our Heart hidden within us, as he talk'd with us by the way, as he opened to us the scriptures? 33. And they rose up the same hour sorrowful, and returned to Jerusalem; and found the eleven gathered together	
4. And being assembled together with them he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard by my mouth	28. Thomas answered and said unto him, My Lord & my God	29. Jesus said unto him, Because thou hast seen me	
5. For John truly		thou	A 4 g there

Acts

1.

truly baptized with water; but ye shall be baptized with the Holy Ghost, which also you will receive not these many days hence, until Pentecost.

6. When they therefore were come together, they asked of him saying, Lord, Dost thou at this time restore again the Kingdom to Israel?

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own Power.

8. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things, a cloud received him, and he was taken out of their sight.

10. And while they looked stedfastly towards heaven, as he went up, behold two men stood by them in white apparel.

11. And they said, Ye men of Galilee, why stand ye gazing? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven

John
XX.

thou hast believed: blessed are they that have not seen and yet have believed.

Paul

1 Cor. XV.

3. I delivered unto you first of all that which I also received, How that Christ died for our sins according to the Scriptures.

4. And that he was buried, and that he rose again the third day, according to the Scriptures.

5. And that he was seen of Cephas, and after those things of the eleven.

6. Afterwards he was seen of above 500 brethren at once, of whom the greater part remain unto this present: but some are fallen asleep.

7. After that he was seen of James, then of all the Apostles:

8. And last of all he was seen of me also, as of one born out of due time.

9. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God.

Luke
XXVI.

gathered together, and them that were with them.

34. Who said, The Lord is risen indeed, and hath appeared unto Simon.

35. And they told what things were done in the way, and that he was known of them in breaking of bread.

36. And as they thus spake, he himself stood in the midst of the disciples.

37. But they were terrified and affrighted, and supposed that they had seen a spirit.

38. But he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39. Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not bones and flesh as ye see me have.

41. And while they yet believed not for joy, and wondered, he said, Have ye here any meat?

42. And they gave him a piece of a broiled fish.

43. And he took it, and did eat before them.

44. And he said unto them, These were my words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and the Prophets, and the Psalms concerning me.

45. Then

45. Then opened he their mind, that they might understand the scriptures.

46 And said unto them, Thus it is written, that Christ should suffer, and rise the third day.

47 And that repentance and remission of sins should be preached in his name, as far as all Nations ; beginning at Jerusalem.

48 And ye are also witnesses of these things.

49 And behold I send the promise upon you ; but tarry ye in the City until ye be endued with Power from on high.

50 And he led them out to Bethany, and he lift up his hands, and blessed them.

51 And it came to pass while he blessed them, he was parted from them.

52 And they returned to Jerusalem with great joy.

53 And were continually in the temple praising God.

N. B. That the Messias or Christ was to die, and to be buried, and rise again from the dead, was frequently foretold both in the Old and New Testament. See Psalm XXII. and Isa. LIII. per tot. Dan. IX. 26. Psa. LXXXI. 8. XI. 6. XL. 2. with Constit. V. 14. 19. Jonah. I. 17. with Matt. XII. 39, 40. XVI. 4. Luke XI. 29, 30. Matt. XVI. 21. XX. 17, 18, 19. Luk. IX. 22. Mar. VIII. 31. 1 Cor. XV. 3, 4. Ignat. Ad. Trall. §. 10.

The Observations which naturally arise from all these Accounts together are these,

I. That almost all the difficulties started in later ages about our Lord's Resurrection, are owing to the corruptions of our modern Copies : which ought therefore to be corrected before we pretend throughly to clear this matter ; which I shall do under the following heads.

(1.) Our Copies of Matthew XXVII. 64. say, that the Jewish Chief Priests and Pharisees only supposed the disciples of Jesus might come *by night*, and steal away Christ's body : as if they were able to do it only at that time. Whereas the smallest guard of Soldiers, supported by authority, would then be more than sufficient to terrify and beat off eleven such fearful and dispirited men, as the Apostles then were, *by day* as well as *by night*. Accordingly that word is wanting in Beza's Copy, both Greek and Latin ; in the Alexandrian MS. and a great many more ; and freely given up by Dr. Mills, as an interpolation.

(2.) In Matt. XXVIII. 9. our ordinary copies have this clause, *And as the women went to tell his disciples, behold Jesus met them, &c.* This was indeed true of the whole number of these women, about two hours afterward, when they went from the sepulchre ; but not of the two Maries, with whom alone Matthew is now concerned ; and contradicts the rest of this history, not only in Matthew, but in Luke, and Mark, and the Constitutions also. Accordingly this clause is wanting in Beza's copy. both Greek and Latin, and in many others, and so may well be rejected as spurious.

(3.) In John XX. 8. All our other copies, even Beza's Latin, have this clause, that *The other disciple* (John himself) *went into the sepulchre, and saw the grave-clothes and believed ;* whereas the Greek says, *he*

he did *not* believe the resurrection. These other copies do not only contradict all the other evidence, which fully assures us, that none of the Apostles did yet believe the resurrection, Matt. XXVIII. 17. John XX. 24, 25. Mark XVI. 11, 13, 14. but the verse immediately following it in all copies: *For as yet they knew not the scripture, that he must rise from the dead.*

(4.) In Luke XXIII. 53. Beza's copy, both Greek and Latin, and no others, has this remarkable clause, *And when Joseph of Arimathea had laid Jesus in the sepulchre, he put to the sepulchre a stone which twenty men could hardly roll.* Such cylindrical stones, which were at last to be raised over sepulchres, and of such vast largeness, intirely agree with the Old Testament, Gen. XXXV. 20. 2 Sam. XVIII. 18. and Mr. Maundrell's descriptions and measures of several of them, in the neighbourhood of Judæa, pag. 21, 22, 23. I suppose this account has been omitted of late in our copies, from the ignorance of the transcribers; who thought this largeness plainly incredible.

(5.) Luke XXIII. 55. Beza's copy, both Greek and Latin, mentions only the *two* forenamed Women, of those many that followed our Saviour from Galilee, and saw him upon the Cross, (and this confirmed by Mark XV. 47. and the Constitutions V. 14.) who saw the sepulchre in Joseph of Arimathea's garden: While the other copies omit the number *two*. Now the confusion of the journey of those *two* so early, with the others journey so much later, has been the chief occasion of the perplexity in this whole history.

(6.) Luke XXIV. 12. We have this verse inserted into all our modern copies: *But Peter arose and ran to the sepulchre; and stooping down he beheld the linen clothes laid by themselves, and departed; wondering in himself at that which had come to pass.* Which text, at this point of time, confounds the whole narration also. Peter being evidently unacquainted with these matters, till he ran to the sepulchre with John afterward, John XX. 1—10. Nay Luke's own account, XXIV. 24. plainly contradicts this relation, which our modern copies make him to give us here, of Peter's running *alone* at this time to the sepulchre. For there the two disciples going to *Oulammaus* (a Village so called in the Septuagint, as the old name of Bethel, Gen. XXVIII. 19. but not to *Emmaus*, as in our modern copies) say they were not *one* in the singular, but *certain persons* in the plural, who confirmed the testimony of the two Women, concerning our Saviour's body being removed or gone out of the sepulchre: as Joh. XX. 2. But this verse is wanting both in the Greek and Latin of Beza's copy.

(7.) Mark XVI. 1. We have in our other Copies this verse: *And when the Sabbath was past, Mary Magdalen, Mary the mother of James, (both rightly named in the verse foregoing, xv. 47. as beholding the place where the body of Jesus was laid.) And Salome had bought sweet spices, that they might come and anoint it.* This addition of *Salome* also confounds the history of the two former Maries, which was much earlier, with that of the rest of the Women, which was much later: whereas Beza's copy, both Greek and Latin, justly omits the first part of verse 1st, and rightly connects the other narration with the last verse of the foregoing chapter, thus: *And Mary Magdalen, and Mary*
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the mother of James beheld the Place where he was laid; And they went and bought sweet spices, that they might anoint him.

(8.) In Mark xvi. 2. Our usual Copies most absurdly assure us that *very early* in the morning, was the same point of time with that *when the Sun was risen*. But then Beza's copy, both Greek and Latin, omits the word *very early*, perhaps as inconsistent with the other. However, I strongly suspect the omission here of a few words in all our copies, between *very early*, and *sunrising*, not only because of the inconsistency of those two characters of time, but because, somewhat later in John, the more ambiguous expression *very early*, is explained by this other *while it was yet dark*: which we all know is utterly inconsistent with *sunrising*.

(9.) Luke xxiv. 40. Our common copies give thus this verse, that *When Jesus had thus spoken, He shewed the two Women his hands and his feet*; as if these two Women now actually took the same satisfaction as to the resurrection that the Apostles did afterwards; which no way agrees with the prodigious concern they were now in, when, in Mark's words, xvi. 8. *They went out, and fled from the sepulchre; for they feared, and were amazed; neither said they any thing to any man, for they were afraid*. But Beza's copy, both Greek and Latin, has no such verse.

(10.) Acts x. 41. Our usual copies omit a most material passage, which is in Beza's copy, both Greek and Latin, and confirm'd by Ignatius's double citation of it. Ad. Trail. §. 9. and Ad. Smyrn. §. 3. as well as by several other ancient copies. It is in Peter's speech to Cornelius, that *Jesus of Nazareth did eat and drink and converse with the Apostles 40 days after he rose from the dead*. Nor ought I to forget here that extraordinary confirmation of those 40 Days, which the original institution of Lent, before Passion Week, in memory of them, affords us. For thus speak the Apostles themselves, Constitut. V. 13. *The fast of or for forty days, is to be observed by you; as containing a memorial of our Lord's Conversation and Legislature*.

II. I observe, That the descriptions of the first single Angel that rolled away the stone, and affrighted away the keepers of the sepulchre, and appeared to the two Maries, and of the two or four teen afterwards, are so very different, that Expositors are to blame not to take notice of them. The former is thus described, that *An Angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men*. Matt. xxviii. 2, 3, 4. And when a little afterward this Angel removed the stone, and sat on the right side of the sepulchre, *He was clothed in a long white Garment, and the Women were affrighted. And they went out and fled from the sepulchre; they feared and were amazed; neither said they any thing to any man, for they were afraid*. Mar. xvi. 5—8. Of two of the latter it is only said, *Mary Magdalen seeth two Angels, the one at the head, and the other at the feet, where the body of Jesus had lain*. And when they spake to her, she appeared no way affrighted: which is almost the same case with that of the two Angels, that appeared to the rest of the Women two hours afterward. I observe, III. That

III. That we have other evidence, that in some of these appearances to the Women there were *several Angels* seen, and perhaps five in all. This we are fully informed of by Cleopas, and his companion. Luke xxiv. 23. that the Women had seen *a vision of Angels*. As it is equally plain, that two such Angels stood by the xi. at our Saviour's Ascension. Act. i. 11. I Observe,

IV. That the vast largeness of the sepulchre stone, that could hardly be rolled by 20 Men, demonstrates the absurdity of that plea of the Jews, that the xi. *disciples came by night and stole the body away*, while the soldiers were asleep. Since this could not possibly be done, even had they been all fast asleep, without making such a noise as must infallibly have awakened them, and disappointed the design of carrying off the body unseen and unheard; as was to be pretended. I observe

V. That the principal objection against this history of the resurrection of Christ on the third day, is what all our copies afford us, Matt. xii. 40. that, *As Jonas was three days and three nights in the Whale's belly, so shall the Son of Man also be three days and three nights in the Heart of the earth*. This reading is the same both in Beza's Greek and Latin, and in the modern copies of the Apostolical Constitutions themselves, v. 14. and thence in Ignatius's Epistle to the Trallians, §. 9. Whereas Jesus of Nazareth was dead but one whole day, part of two other days, and two nights. Which cannot with any propriety be esteemed *three days and three nights*: as the prediction, if genuine, affirms. Now here I must offer a solution quite different from our modern Commentators. For as I agree with them that the resurrection after a day, and part of two more, may be called *three days*; or *within*, or *after three days*; or *on the third day*, which are the usual language in such cases in the New Testament, in Josephus, and other ancient Authors, so I cannot pretend that *two nights* alone are *three nights*. Now this being granted, I deny that ever our Lord did foretel so great a duration between his death and resurrection as *three days and three nights*: which yet is in almost all copies, even in Josephus also, for the duration of Jonas's abode in the belly of the Whale: to which history our Saviour more than once alludes upon this occasion. But here I desire the Reader to take notice, (1) That none but Matthew has this comparison, as expressly affixed to the time of Jonas's continuance in the Whale's belly; and that only in this text, xii. 40. He himself says afterward. xvi. 4. That the Jews should have no further sign, but that of the prophet Jonas: i. e. He should descend into Hades; continue there for some time; and after that ascend out of it; without any particular indication of the duration of his stay in Hades. And in Luke, *As Jonas was a sign unto the Ninivites, so shall also the Son of Man be to this Generation*. So Beza's, and all our copies both Greek and Latin, have it; and no more. However, Take notice, (2.) That Beza's copy, both the Greek and Latin, give us in Luke xi. 30. this text, parallel to that in Matthew. *And as Jonas was in the belly of the Whale three days and three nights, so shall the Son of Man be in the Earth*, without any other addition. Take notice, (3.) That when Ignatius, in the beginning of the second Century, cites this text from the Constitutions, as he frequently does many others, Cotelerius informs

us that this last part of the verse was wanting in two Editions, and three MSS of the old version, and by him inserted from a single Edition. I take notice (4) That when Irenæus, or his Old Translator, towards the end of the 2d Century, cites this very verse of Matthew's, ver. 31. he entirely omits that part of the verse also. Take notice (5) that whenever elsewhere the interval between Christ's death and resurrection is spoken of, it is never supposed to extend above three days, either in the Jews Accusations, or the Christian Memorials; which texts are very numerous. See Joh. ii. 19, 20. Matth. xvi. 21. xvii. 23. xx. 19. xxvi. 61. xxvii. 40. 63. Luk. ix. 22. xviii. 33. xxiv. 7. 21. 46. Mark ix. 31. x. 34. Ignat. Ad. Trall. §. 9. and Irenæus ubi supra. So that even this reading is very probably owing to nothing but to a later interpolation also. Nay, in Justin Martyr's Copy, Jonas himself was but three days in the Whale's Belly. Dialogue with Trypho, pag. 334. I observe

VI. That the Order and Times of the several Events, belonging to our Saviour's Resurrection, seem to be these :

(1.) Before four o'Clock in the morning, or at the very beginning of day-light, a terrible Angel descended from heaven; rolled away the great stone from the sepulchre; and sat upon it. At the sight of whom the keepers were horribly affrighted, and fled away in the utmost confusion, and Christ rose from the dead; leaving his grave-clothes in the sepulchre, Matth. xxviii. 1—4. John xx. 5, 6. Coult. v. 19. Ignat. Ad. Trall. §. 9.

(2.) Very soon after this, the two Maries came to see the sepulchre. These found the great stone rolled away; the keepers gone, and the terrible Angel now removed to the right side of the sepulchre. Who informed them of the resurrection of Christ. They are bidden by this Angel to tell the disciples, and Peter in particular, that Christ was risen, and would meet them in Galilee. Yet did they not now carry any message to any body: so greatly were they affrighted at what they had seen and heard, as we have already noted from Mar. xvi. 1—8.

(3.) Very soon after this, Mary Magdalen, having a little recovered her surprize, returns by herself to the sepulchre, and sees now calmly that the great stone was really rolled away, and the body of Christ really removed, or gone; and runs directly to Peter and John, as being together at the trial and condemnation, when all the other Apostles were dispersed, John xviii. 15, 16. and informs them, that the body of Christ was certainly removed or gone out of the sepulchre, Joh. xx. 1, 2.

(4.) Immediately upon this message, Peter and John run to the sepulchre, and both go into it; and see the body gone, and the grave clothes remaining. Yet could they not yet persuade themselves of the reality of the resurrection. John xx. 3—10.

(5.) Very soon after this, Mary Magdalen, who could not keep pace with Peter and John running with all their might, returns to the sepulchre; sees two mild Angels in the sepulchre, *the one at the head, the other at the feet, where the body of Jesus had lain*, and is not more affrighted: but enquires for the body, both of them and of an unknown slanderer by: as supposing yet no more than a removal of it to some other place by that Person, whom she took for the Gardener: (having not yet been in the grave herself, nor seen the grave-clothes remaining

remaining there, as Peter and John had.) That unknown person proved to be Christ himself : who accordingly discovered himself to her the first of all others ; and bade her not now stay for any instances of worship to him, but go and immediately inform his disciples of his resurrection, and of his ascension directly to their common *Father and God* : which she does accordingly. John xx. 11—18.

(6.) About two hours after this, or after sun-rising, came the rest of the women who had seen the crucifixion ; and finding how the facts were, and that Christ was certainly risen ; which Mary Magdalen, (who now seems to have joined their company) could inform them of alio ; they are allowed to *take hold of his feet, and worship him*. They are also bidden by two Angels, to go and inform the disciples of what they had seen and known. Math. xxviii. 7. especially of his meeting them in Galilee, ver. 10. which message the first Angel had before shared the two Maries withal.

(7.) About this time, Christ appeared to his brother James, the circumstances of which, are not preserved in our Gospels. But they are preserved in a Gospel older than any of them, I mean *the Gospel according to the Hebrews*, in the words following, produced out of it by Jerom : *When the Lord had given the linen cloth [wherein he had been buried] to the Priest servant, He went to James, and appeared to him. For James had sworn, that he would not eat bread from that hour he had drunk the cup of the Lord, [or, the Lord had drunk the cup] until he saw him risen from the dead. The Lord said, Bring hither a table, and bread. He took bread, and blessed, and brake, and gave to James the Just ; and said to him, My Brother, eat thy bread, for the Son of Man is risen from the dead*

(8.) Some time that day, Christ was seen of Cephas, or Peter, as the Apostles tell the two disciples, after they were returned from Oulammaus : Luke xxiv. 34. and Paul confirms, 1 Cor. xv. 5. But the particular time of the day, as well as the other circumstances of this Appearance to Peter are not preserved to us in our New Testament. However, of this Appearance I understand Ignatius Ad. Smyrn. §. 3. where he assures us, that *When Jesus came to Peter, and to those that were with him, he said unto them, Take, handle me, and see, that I am not an incorporeal Dæmon*.

(9.) Towards evening, Christ appeared in a most surprizing and unexpected manner, to Cleopas and another disciple, in the Way to Oulammaus, Luke xxiv. Which thing itself is plainly intimated by Mark xvi. 12. and whose time and circumstances are distinctly related by Luke xxiv. 13—35.

(10.) Late in the evening of the same day Christ appeared, and that in a like surprizing and unexpected manner, to ten of the Apostles then met together, Thomas not being with them : He then *upbraided them with their unbelief*, and offered them the most sensible satisfaction as to the reality of his resurrection, and presence in the same body in which he had been crucified : while yet for joy and wonder they hardly believe it. Of this Appearance we have three distinct accounts. John xx. 19—23. Luke xxiv. 36—53. Mark xvi. 14—20. without any sign of a contradiction.

(11.) On the next Lord's day he appeared to all the XI. John xx. 26, 29. Confit. v. 19. Ignat. Ad. Smyrn. §. 3. who were then met together,

together, Thomas being now with them ; and conquered his prodigious degree of incredulity in a way perfectly undeniable.

(12.) Next to these probably must that have been which John styles His *third* appearance to any number of his disciples, Chap. xxi. 14. Of which we have a full account in that Chapter : and this account attested by the Presbyters of Ephesus, as written by the Apostle himself, a little before his death, about A. D. 99.

(13.) Some time after these appearances, Christ went to a *mountain in Galilee*, where he had appointed to meet a great number of his disciples, and where above 500 were present. Matth. xxviii. 16. 17. 1 Cor. xv. 6. Here the incredulity of some of them appears not to have been entirely conquered. For when the rest *worshipped him*, we are informed that still *some doubted*. And this is the very last instance that I have ever met with, of any such *doubt* about Christ's resurrection among Christians, I had almost said among either Jews or Heathens themselves, in all primitive antiquity.

(14.) About this time might be his second appearance to his brother James, when the Apostles, in agreement with all antiquity, inform us, that Himself, as well as the Apostles, ordained him Bishop of Jerusalem. Constitut. VIII. 35.

(15.) Next to this may that appearance be which Paul mentions, 1 Cor. xv. 7, after that to James ; when he adds, *then to all the Apostles*, which I suppose belongs to the end of the 40 days, since his resurrection, when in the presence of them all he publicly ascended up into heaven, Acts I. 1—11.

(16.) The *last* appearance, or rather appearances of all, for how many there were we do not know, were made to Paul himself, 1 Cor. xv. 8. as to one *born out at due time* : who had been before a bitter Persecutor of Christ's Religion.

N. B. There were solemn memorials of our Saviour's Resurrection, appointed by the Apostles, Constit. V. 19. viz. The Lord's day every week, especially that Lord's day on which he rose, or Easter day : together with the next Lord's day, when he convinced Thomas : as also the Ascension after 40 days, and Pentecost after ten more days : when, according to Christ's promise, after his resurrection, the miraculous gifts of the Holy Ghost were poured on the Apostles. All which days have accordingly been annually observed from the age of the Apostles till this very age.

N. B. As to the numerous mistakes in our modern copies, both of the Old and New Testament, we have a very large catalogue of them from that eminent, sagacious, and very good Man, Dr. Wall, in his *Critical Notes upon the Old and New Testament* : though even he could never be made sensible of what I have plainly proved elsewhere, that many of those mistakes were voluntary, and made either by the wicked Jews, when they set up their spurious Messiah Barchocab, [See *Essay on the Old Testament, passim*] Or by the old wicked Hereticks, the followers of Simon Magus, who made it their business to forge spurious books, or interpolate the genuine true ones : as will soon be proved in my large Work now in the Press.

N. B. Since not the *Prophecies* only, but the *Miracles* of the Bible have of late been denied, or expose to contempt by such as are very little acquainted with the times whereto they belong, and very incompetent

petent judges of such truly ancient records as contain them ; I shall take leave to instance in two Writers, with whom I have myself been concerned, and to observe how little foundation they had for their several attempts against Christianity. As to the Prophecies of the Old Testament, so often appealed to by Christ and his Apostles, for its support, Mr. Anthony Collins 20 Years ago pretended that these Prophecies had been already fulfilled under the Old Testament in their proper and literal sense : and that Christ and his Apostles only depended on such weak allegorical or secondary Senses, as the last 1200 Years had made use of. While, upon the most accurate Enquiry, it soon appeared, that such an allegorical or double sense had never been put upon any Prophecy, by any body, till the fourth century of the Gospel. And as to the miracles, which all antiquity took to be also undeniable, they have some time ago been allegoriz'd also by a weak Writer, and the very first of them has been lately ridicul'd, as if it were utterly unbecoming one that pretended to be the Jews Messiah, to be concerned in it : I mean the *turning water into wine* at a wedding feast in Cana of Galilee, John II. 1—11. Now I confess that upon perusal of that account, it seems plain to me, from the History as it stands in all our copies, that Our Saviour did not himself think this a proper occasion for exerting his power of miracles : that when his Mother first propos'd it, He was very angry with her, and severely chid her for it : *Woman, what have I to do with thee ; mine hour is not yet come*, ver. 3, 4. and that when she still insisted on it, ver. 5. he rather submitted to his mother, as a dutiful son, than originally acted according to his own Inclination, as the true Messiah. I suppose both his Mother and his first disciples presumed he had the power of working miracles ; but that he delay'd to use that power too long, ver. 11. whose desire he here comply'd with.

N. B. As to the fulfilling of Scripture Prophecies, in the literal Sense, I have so thoroughly demonstrated it in my former and present Writings, by a vast number of Examples, as renders, I think, that Argument for the Proof of the divine Authority of the sacred Books perfectly undeniable. See *Literal Accomplishment of Prophecies, per tot.* For which I venture in particular to appeal to the new Edition of my *Essay of the Revelation*, and especially to the xv. eminent events specified at the end of it, which had been every one foretold from those Prophecies, and hath every one already come to pass accordingly.

In truth it appears to me, that most of our divines at present so generally spend their time and studies either in such Heathen, or in such later Christian Authors, and later Copies of the sacred Books, as contribute but little to the discovery of the original State of Christianity ; and is a main occasion of their being puzzled at every turn, even by Scepticks more ignorant than themselves. While a through acquaintance with the Copies and Books of the two first Centuries, would easily prevent almost all such perplexities whatsoever.

And thus by my Observation it has ever been, and will ever be with the most formidable Objections against the primitive Christian Religion, that they still occasion such deeper Enquiries as at length will *silence*, I wish I could add also, and *convert* those Scepticks which propose them, to the same primitive christianity. *Amen. Amen.*

William Whitton; July 23, 1744.