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*Marwood. a Socinian. & Unitarian.
Cave homo!*

PAUL's Epistle to the ROMANS.

CHAP. I.

1 PAUL a servant of Jesus Christ, graciously constituted an apostle, and by a particular designation appointed to proclaim the good tidings of that revelation,

2 which God by the ancient prophets formerly declared he would publish to mankind.

3 This dispensation was first introduced by his son Jesus Christ our Lord, who with regard to his humanity lineally descended from David.

4 This most holy and virtuous person was most powerfully ascertained and demonstrated to be the son of God by his resurrection from the dead.

5 By him have I been graciously invested with the apostolic office — that I might propagate the doctrines of his religion among all the Heathens.

6 Of these *you* constitute a part, who have been invited into the Christian profession.

7 This epistle I send to all the Christians in Rome — the favoured friends of God —

VOL. II.

blessed with the distinguishing privileges of the gospel — affectionately wishing you every favour and felicity from God our supreme parent, and from Jesus Christ our Lord.

§ — 8 FIRST of all let me assure you, that I pay my fervent gratitude, on your account, to my God through Jesus Christ, that your belief of Christianity is celebrated throughout the whole world.

9 For I solemnly call the great God to witness, to whose service in preaching the gospel of his son I freely devote all my powers, that I am never unmindful of you in my prayers :

10 constantly imploring the Deity, that, if it be agreeable to his will, I may now at last have a prosperous journey to you.

11 For I am extremely desirous to see you, that I may communicate to you some spiritual and miraculous endowment, in order that you may be immovably established in your Christian profession :

12 that is, that you and I may enjoy a reciprocal consolation by means of our mutual belief of the gospel.

B

13 For,

13 For, my Christian brethren, I would not have you be ignorant, that I have often proposed to visit you, but have hitherto been always prevented—in order that my ministry might have that success among you, with which it hath been crowned in other heathen countries.

14 For as I am obliged by my office, to preach the gospel to the Greeks and to the Barbarians, to the learned and to the unlearned;

15 so am I extremely willing and desirous to impart to you in Rome the joyful truths of the Christian revelation.

16 For I am not ashamed of the Christian religion—for it is a glorious effort of the Deity, to promote the everlasting happiness of every one indiscriminately who embraces it—whether they be *Jews*—to whom it was *first* published—or whether they be *Heathens*.

17 For by this dispensation is the absolute forgiveness of God announced to every person who cordially believes it—to which the following words of the prophet may be fitly applied, “He, who is acquitted from a principle of belief, shall live.”

18 For the indignation of the Almighty is now revealed

from heaven against all the horrid impieties and atrocious immoralities of men—who retain indeed the principles of true religion, but corrupt it with the vilest enormities.

19 For these are accurately acquainted with all the great known truths relating to the Deity—because the Deity hath in the clearest manner exhibited them before their eyes:

20 For *his* eternal omnipotence and divinity, *his* being and perfections, tho' inaccessible to mortal view, have ever since the foundation of the world been most illustriously displayed and manifested by the frame and structure of the universe—so that their conduct is absolutely inexcusable.

21 Because when they had the clearest perception of the existence of the Deity, they did not pay him that veneration and gratitude which his character demands—but they formed the most frivolous and absurd reasonings, and bewildered their undiscerning infatuated minds in the mists of darkness.

22 Notwithstanding their arrogant pretensions to superior wisdom and erudition, they were guilty of the most egregious ignorance and folly.

23 For they debased the glory

glory of the incorruptible God, by exhibiting him in the similitude and figure of a frail mortal, and representing him in the form of birds, of quadrupeds, of reptiles.

24 For which abandoned impieties God surrendered them up to follow the lead of their depraved and sensual appetites—so that they mutually dishonoured and polluted their bodies with the most abominable and unnatural lusts.

25 They converted the truth of natural religion into the most erroneous falsehood—and they venerated and worshipped the *creature* instead of the great *Creator*, who is the sole proper object of religious adoration through all the revolving ages of eternity! Amen.

26 For this flagrant impiety God permitted them to indulge the most infamous and dishonourable passions—for women, banishing their native modesty, abandoned themselves to the most unnatural impurities.

27 Men also, in the same manner, relinquishing the other sex, were scorched with the flames of the most libidinous concupiscence for each other—enslaved to a most shameful course of mutual sodomitical practices—pursuing

these detestable enormities, and reaping in their own persons those effects, which must necessarily ensue from their wilful corruption of natural religion.

28 For since they did not choose to acknowledge and magnify the Deity, the Deity permitted them to forfeit all moral discernment, and surrendered them up to the practice of the most heinous and criminal irregularities.

29 They were sunk in injustice, debauchery, immorality, avarice, malignity—they were overwhelmed with the vices of envy, murder, animosity, deceit, malevolence.

30 They were habituated to defamation, to calumny, to horrid impiety, to insolence, to pride, to arrogance—ingenious contrivers of wickedness, divested of all filial piety,

31 destitute of all moral intelligence, violators of the strongest engagements, devoid of all natural affection, infringers of the most solemn covenants, strangers to compassion and tenderness.

32 Who though they are perfectly acquainted with the rule which the law of God prescribes, That those, who are guilty of such flagrant immoralities as these, are worthy of death; yet do not only

perpetrate these crimes themselves, but also applaud others who perpetrate them.

C H A P. II.

THY conduct therefore, O man, who censurest others for their immoralities, admitteth of no apology—for in the sentence thou passest upon others thou condemnest thyself—for thou thyself committest the very crimes against which thou inveighest.

2 We are persuaded that the decisions of the Almighty against those, who are guilty of such flagitious excesses as these, are founded in the essential nature and truth of things.

3 Dost thou then imagine, O thou who severely reproachest others for these atrocious vices, and yet indulgest the very same thyself, that thou shalt escape the judgment of the Almighty?

4 Or dost thou treat the immense exuberance of the divine benignity, forbearance, and patience, with contempt—not reflecting that the infinite benignity of God is designed to induce thee to repentance and reformation of life?

5 But through thy determined obstinacy and wilful impenitence, thou art accu-

mulating for thyself a fund of misery and wretchedness, which will overwhelm thee in that awful day of retribution, when the just sentence of the supreme Judge will be pronounced :

6 who will then require every individual of the human race according to his respective conduct :

7 upon those, who have steadily persevered in the uniform practice of universal virtue, and have studied to acquire the glory and blessedness of an happy immortality, he will then bestow eternal felicity.

8 But upon those, who have perversely opposed, and obstinately rejected the truth, and abandoned themselves to the practice of immorality, he will inflict the most dire and dreadful punishments.

9 Every individual then of human kind, without exception, who hath lived in the practice of wickedness, whether Jew or Greek, shall be consigned to misery and wretchedness extreme.

10 But every rational creature of mankind, indiscriminately, who shall then be found to have lived a life of virtue, whether *Jew* or *Heathen*, shall be recompensed with immortal honour and happiness ineffable.

11 For the civil distinctions of mankind are of no avail with the Deity !

12 For all, who have transgressed the law of nature, shall be consigned to perdition for the violation of that law—and those who have disobeyed the law of Moses, shall be condemned for their infraction of that law.

13 For it is not merely the nominal profession of the mosaic law that will intitle a person to the divine forgiveness—but it is solely the virtuous practice of its precepts that will be finally rewarded.

14 For when the heathens, who adopt not the law of Moses, yet practise, from the principles of nature, those duties which the law prescribes; these, though destitute of an explicit revealed law, are not destitute of a rule and standard for their moral conduct.

15 They evince that the moral injunctions of the mosaic institution are engraven by the finger of God on the tablet of their heart—for their consciences faithfully indicate the true nature of their respective actions, and their intellectual and moral powers alternately applaud or con-

demn the merit or demerit of their conduct.

16 All mankind therefore, without distinction, will be judged according to the tenor of their actions, in that awful day of retribution, when the Deity, according to my gospel, will, by Jesus Christ, disclose and lay open all the secret transactions of the human race, and pass an irrevocable sentence upon them.

§—17 Behold ! you value yourself upon your Jewish profession—you repose an entire confidence in the law—you glory in the knowledge you have of the one true God :

18 You are acquainted with his will, and by the instruction of the law you acquire an accurate knowledge of the most important and interesting truths :

19 You vainly arrogate to yourself the character of a guide to the blind, of a lamp in the midst of a benighted world,

20 of an instructor of fools, of a teacher of babes ; and boast that the law of Moses contains the only system of divine knowledge and truth.

21 But do you, who inculcate lessons of instruction upon others, not conform to them

¹ Οὐ γὰρ τινεὶς γέ εἰσχεται, αὐτὸν δὲ ποτε
Ζηταῖς καὶ διελθεῖς εἴη ποτε φαῦς.

Sophoclis Antig. 61.

yourself ! Are you, who inveigh against theft, guilty of fraud and dishonesty yourself !

22 Are you, who declaim against debauchery, a debauchee yourself ! Do you, who abominate images, commit sacrilege !

23 You who glory in the law of Moses, do you dishonour God by violating its injunctions !

24 For by reason of your notorious vices, your religion is become the object of calumny and satyr among the *Heathen* nations, as the prophet declares.

25 For the privileges of the Jewish religion are a signal advantage, if you act up to them—but if your life is a contradiction to your profession, you for ever forfeit its benefits, and your *Judaism* sinks to a level with *Heathenism*.

26 And on the contrary, should an *Heathen* perform those duties which the law of Moses prescribes, shall not the external disadvantages of his situation be considered in the same manner as if he had been born in all the privileges of the *Jewish* religion ?

27 And will not the virtuous *Heathens*, who make those moral precepts, which the law of Moses inculcates,

the rules of their conduct, condemn *you*, who, though initiated and instructed in this divine revelation, live in open violation of it ?

28 For he is not a Jew, who only makes an *external* profession of Judaism—nor is that true circumcision, which is merely *exterior* :

29 But in the divine estimation he only is a Jew, who is *internally* holy and virtuous—and that *circumcision* he requires, is a figurative not a literal institution—which consists in *retrenching* the irregular affections of the heart, and is desirous, not to secure the applause of man, but the approbation of God.

CHAP. III.

I **W**HAT superior advantages then, you will say, doth the *Jew* possess, or what is the utility of circumcision ?

2 The *Jew*, I reply, is blessed with many signal advantages—for, in the first place, this nation was favoured with a divine revelation.

3 But what if some of them rejected its evidences, doth their infidelity supersede the divine fidelity ?

4 Far from it ! Let the veracity of all mankind be arraigned,

arraigned, rather than that the divine veracity should be impeached — agreeably to the following assertions of the prophets, “ In all thy declarations thy justice and equity will be evinced, and when thou art examined and explored, the decision will be in thy favour.”

5 But you will say, If the wickedness of us Jews recommends us to the divine clemency and forgiveness—what shall I reply to this—must I assert that the Deity is unjust in his inflictions of punishment? (I argue upon the common principles of human reason)

6 Far be it from me to impeach the divine justice!—for if this attribute be subverted, how is the Deity qualified to judge the world?

7 For if, for example, my flagrant falsehood serves to illustrate the divine veracity, and to augment his glory, why should a vice productive of such an end, be censured in me as criminal?

8 No! far from it! It is an injurious calumny that hath been fixed upon me by some persons, who assert that I advance the following maxim—“ Let us practise vice, that happiness may result from it.”—Those who avow this pernicious principle are

the objects of deserved punishment.

9 What then—Do we Jews excell the *Heathens* in point of morals? — By no means! — For I have showed above, that both Jews and Gentiles are all equally sunk in wickedness.

10 The vices of the Jews are thus distinctly specified by their writers—“ There is no virtuous person among them, not even one single individual:

11 There is not one intelligent person among them, not one pious votary of God:

12 They have all deviated from the path of duty, they are universally abandoned and worthless, there is not one who possesseth the least spark of real goodness, not so much as one single person:

13 Their voracious throat is an insatiable sepulchre, their tongues are replete with fraud and falsehood, and the venom of asps rankles under their lips:

14 Their mouths are full of malediction and virulence:

15 They are extremely prompt and alert to embrue their hands in innocent blood:

16 It is their sole study and design to spread devastation and wretchedness around them:

17 They are perfect strangers to concord and peace:

18 And there is not the least awe of God upon their minds."

19 Now we know that all these particulars, which occur in the Jewish books, are descriptive of the characters of those who acknowledged their authority—So that every mouth is stopped, and the whole world is become deservedly obnoxious to the divine punishment.

20 Because by the ceremonial observances of the mosaic law no person can be acquitted from his former crimes at the divine tribunal—for the law of Moses is so far from remitting sin, that it places its malignity and turpitude in the strongest light.

21 But now, in the present age, without any relation to the law, hath the divine remission, attested by the law and the prophets, been revealed and published to the world:

22 The divine remission of all past sins, through a reception of the Christian religion, freely dispensed to all, who sincerely adopt it, indiscriminately.

23 Because all, without exception, have violated their duty, and been defective in their obedience to God.

24 But they are now, gratuitously acquitted from all their former crimes, by the distinguished favour and goodness of the Deity, published to the world by that new dispensation which Christ Jesus hath introduced:

25 whom, ^b by means of the effusion of his blood, the Deity hath appointed to be a mercy-seat, to announce from it, to the world, his most merciful abolition of all their past iniquities:

26 to display to the present age the infinite clemency and forgiveness of the Deity, and to discover his transcendent goodness in most graciously remitting the crimes of every one who cordially embraces the religion of Jesus.

27 Where then is glorying?—It is for ever excluded—By what law?—By the mosaic?—No!—It is by the Christian institution.

28 We conclude therefore, that a person is acquitted from his past guilt by an adoption of Christianity, independently of the ceremonial law.

29 Is

^b *Die tuis wizeas* in our printed copies is not in the Alexandrian MS. and is not genuine.

29 Is the Almighty the God of the *Jews* only? is he not the parent of the *Heathens* also?—undoubtedly the common parent of the *Heathens* too.

30 Seeing it is the same Being who equally dispenseth forgiveness both to the circumcised and to the uncircumcised, through their belief of Christianity.

31 But you will say—Doth Christianity, in my estimation, totally annul and supersede the law?—By no means!—Christianity recommends and corroborates the law.

CHAP. IV.

IWHAT privileges then shall we say were possessed by Abraham our illustrious ancestor?

2 For if Abraham was acquitted solely in consequence of his prior obedience, he hath cause for exultation, tho' not before the Supreme.

3 But what doth the scripture assert? — “ Abraham had the fullest conviction of the being of the supreme God, and in consequence of this belief all his past guilt, by an act of the divine goodness, was totally expunged.”

4 Now the wages of a labourer are esteemed his just

due, are never considered as a gratuity.

5 But to him who hath no prior good works to display, but is at the same time fully convinced of the truth and veracity of that Being who absolveth the impious, this his conviction is graciously esteemed as a foundation for his absolution.

6 Agreeably to this, David in the following passage celebrates the felicity of that person, whom God, by a distinguished act of his favour, absolveth from his former guilt, without any regard paid to his former actions :

7 “ Happy are they whose sins are pardoned, whose crimes are expunged !

8 Thrice happy the man, to whom the Almighty will not impute his guilt !”

9 Now is this felicity here mentioned, solely confined to the *Jews*? — or doth it comprehend the *Heathens*? — for we assert, that Abraham's belief in the Supreme was graciously considered as the foundation of his remission.

10 But in what manner did he receive this signal favour? — when he was circumcised, or when he was uncircumcised? — in a state of uncircumcision.

11 For he received the rite of circumcision as the feal

feal and sanction of this remission, which was now conferred upon him in consequence of that faith he had exercised in God during his uncircumcision—in order that he might be the father of all who believe in an uncircumcised state, that their sincere belief might, in like manner, be considered as the foundation of their absolution :

12 and the father of circumcision, not merely to his circumcised descendants, but to all, without distinction, who copy that faith our great ancestor displayed during his state of uncircumcision.

13 For that signal promise that was given him, That he should be the illustrious heir of the world, was not derived to him or to his descendants through the channel of the law, but through that belief in the Supreme which was the ground of his remission.

14 For if those who adopted the mosaic law, are the only legitimate heirs of this promise, then is the principle of belief vain and fruitless, and the promise superseded and annulled :

15 because the law menaces punishment to its violator ; for take away law, and you take away transgression.

16 This blessing therefore was annexed to belief, that

it might be entirely gratuitous—in order that this magnificent promise might remain unmoveably stable and firm to all his descendants—not merely to those who are professors of the Jewish law, but to all who imitate the virtuous belief of Abraham—who is in this respect the common father of us all indiscriminately.

17 Agreeably to this it is expressly said, “ I have constituted thee the great progenitor of numerous nations”—This distinguished blessing was conferred upon him in consequence of his firm belief in that Being, who restores the dead to life, and speaks of things future, as actually existing.

18 This illustrious personage, contrary to every rational hope, cherished the firmest belief and hope that he should be the father of many nations, according to the divine promise, which assured him, His progeny should be as numerous as the stars of heaven.

19 His confidence in this divine assurance was so strong and vigorous, that he never once reflected on the debility of his very advanced age, being now about an hundred, or on the natural impossibility of Sarah ever being a mother.

20 But the affiance he reposed in this divine promise

was,

was so entire, that he did not hesitate a moment about the reality of its accomplishment — He had the most undoubted persuasion of it, and gave glory to God.

21 He had the fullest conviction in his own mind, that the Being, who had given this promise, was able to perform it.

22 In consequence therefore of this his sincere belief in the Supreme, he was, by an act of the divine favour, acquitted from all his prior guilt.

23 But the account of his being thus graciously acquitted, was not recorded merely for *his* sake:

24 but principally for *our* sakes, who were in future time to have this signal favour conferred upon us—for our sakes, who believe in that almighty Being, who raised from the tomb our Lord Jesus:

25 that divine person who was surrendered up to death, to rescue us from our vices; and was restored to life, in order to grant us the total absolution of our former crimes.

CHAP. V.

WE heathens therefore, ^c having been acquitted from all our prior

guilt, in consequence of our sincere belief of Christianity, are now in a state of peace and friendship with the Deity, by means of our Lord Jesus Christ :

2 Through whom we have been admitted, by our cordial reception of his gospel, into this gracious dispensation, with which we are now blessed, and exult in the glorious prospect of a blessed immortality.

3 And what is more than this, we even exult and glory in the miseries and distresses we encounter—persuaded that distress produceth constancy :

4 and constancy produceth self-approbation, and self-approbation hope.

5 And this animating hope will not result in shameful disappointment, for the love of God to us hath been diffused in our bosoms by the holy Spirit, which hath been imparted to us.

6 For when we Gentiles were totally unable to extricate ourselves—in this important crisis, Jesus died for the benefit of an impious and immoral race.

7 For scarcely could any person be found, who would sacrifice his life for a just person—though perhaps some person might generously devote his life a victim, to save

^c The participle is in the first aorist.

save a benevolent man from death^d.

8 But the Deity exhibiteth a most amazing and endearing expression of his affection for us, that when we were profligate and abandoned sinners, Christ voluntarily submitted to death to save us from destruction.

9 How much more, therefore, since we have in the present state been acquitted from our vices, by means of the effusion of his blood, shall we in a future state be rescued through him from everlasting perdition!

10 For if, when we Gentiles were enemies to God, we were introduced into this happy change of state, by means of the *death* of his own son—how much more, having been graciously favoured with this happy revolution, shall we not obtain everlasting salvation by means of that immortal *life* he now enjoys!

11 And not only this, but we exult and glory in the Deity, on account of the interposition of our Lord Jesus

Christ—by whose means we heathens have received this glorious revolution.

12 In respect to this, as by one man sin was first introduced into the world, and death was ushered in by sin, and, in this manner, death universally invaded the whole human race, in consequence of their universal guilt.

13 For before the period of the mosaic institution, vice had an existence in the world—though it did^e not expose men to such rigorous punishments before the publication of that law.

14 But death exercised its dread dominion through all that long space which intervened betwixt Adam and Moses—over those, who had not violated a positive law, as Adam, the forerunner of the Messiah, had done.

15 But the disadvantages incurred by the lapse of the *first*, won't admit the least comparison with the free donation of blessings conferred by the *second*, Adam—for if through the disobedience of one

^d See some excellent reflections on the power of goodness, in Plutarch's life of *Cato jun.* p. 1432. Edit. Gr. Stephan. It was a principle even of Epicurus, *υπερ φίλου τοτε τεθνέοδαι*. Diog. Laert. p. 654. Edit. Meibomii. vol. i. Amstel. 1692. See a memorable example of surrendering life to save a benefactor or beloved friend, in Dion. Halicar. vol. i. p. 450. Edit. Hudson, and in the *Aleætes* of Euripides.

^e Ελλαγάτο is the reading of the Alex. MS. See Mill and Wetstein. Εραγάτο or Ελλαγάτο, in other manuscripts.

one person, the human race was subjected to mortality; infinitely more hath the divine benignity, and that liberal grant of gospel privileges, bestowed through the benevolence of one man, Jesus Christ, superabounded to mankind.

16 Neither in this respect are the effects of Adam's guilt to be placed in opposition with the gracious benefits derived from the gospel-dispensation—For Adam's *single* offence, by the judicial sentence of God, terminated in the *condemnation* of the whole human species to mortality—but the gracious privileges of the gospel, taking their origin from the *numerous* vices of the world, have resulted in a total *absolution* of them.

17 For if, through the single lapse of one person, the universal empire of death was immediately erected — infinitely more shall they, who are blessed with this exuberance of divine goodness, and with the free and generous remission of all their vices, reign in endless immortality through one divine personage, Jesus Christ.

18 As therefore, in consequence of one sole act of disobedience, all the human race was sentenced to mortality—so in consequence of one

sole constitution, are all the human race judicially adjudged to immortality.

19 For as on the account of the disobedience of one single person, all mankind were treated as sinners—so, on account of the obedience of one single person, shall all mankind be treated as if they were perfectly free from guilt.

20 But the law of Moses was introduced among but an inconsiderable portion of mankind; so that the violations of that positive law were multiplied without end—but where vice abounded, the immense exuberance of the divine benignity hath infinitely more superabounded:

21 in order, that as the empire of sin was erected, and scattered mortality among the human race; so in like manner might the divine favour most triumphantly reign unto eternal life, by means of those privileges which were dispensed by Jesus Christ our Lord.

CHAP. VI.

I **W**HAT shall we reply to this?—shall we say, we will persist in our vices, in order that we may render the divine benignity the more illustrious

illustrious in the forgiveness of them?

2 Nothing can be a greater perversion of it—For how shall we, who have died to vice, revive it again in our future practice.

3 Don't you know that all of us, who were baptised into the profession of Christ Jesus, were baptised into the ^f belief of his death?

4 When we were therefore immersed in baptism into the belief of his death, we were then figuratively buried with him—to represent to us, that as Christ emerged from the state of death to immortality, by the glorious energy of the supreme Father, so ought we for the future to enter upon a new life.

5 For if we have been intimately united to him by baptism, the figurative representation of his death, we shall also be connected with him, in a moral resemblance to him in his ^g resurrection.

6 Conscious of this, that our former abandoned heathenish life expired with him on the cross—so that he hath

dissolved and annihilated the whole system of vice, to exempt us for the future from its servitude.

7 For he who is thus dead to vice, is forever emancipated from its slavery.

8 Now if we morally *died* with Christ from our former vicious pursuits, we believe we shall share a blessed *immortality* with him.

9 Persuaded that Christ being raised from the tomb, will never feel the stroke of death any more—the tyrant death hath for ever lost his dominion over him.

10 For he who submitted to death was entirely mortified to all sin—and the life he now enjoys is solely devoted to God.

11 In the same manner do you regard yourselves as *dead* to vice, but *alive* to God thro' the dispensation of Christ Jesus our Lord.

12 Suffer not vice, therefore, to erect its empire in your mortal bodies, to make you abject slaves to its depraved affections and habits.

13 Neither do you surrender up

^f This is the meaning of *eis ton Saratoron ourou eLanphosupew*. The death of Christ is the grand fundamental article in the gospel-scheme, on which the Deity's grant of privileges, and the Christian's title to immortality, are founded. Into the belief of the death of Christ were all the converts baptised. *Baptism* is a strong and striking representation of this capital truth, the death of Jesus.

^g The emblem of a new life.

up your powers to be the instrument of profligate and vicious excesses — but do you consecrate yourselves to God, as those who have been morally raised to new life from the dead, and employ your faculties in the virtuous service of God.

14 For vice shall not exercise its tyranny over you, for you are not under the rigour of the mosaic law, but under a dispensation of benignity and favour.

15 What then, shall we continue in our vices, because we are not under the severity of the law, but under the gracious dispensations of the gospel? — by no means!

16 Don't you know, that to the dominion of ^h whatever habits you voluntarily surrender yourselves, you are entirely under their unlimited sway and controul? — whether it be the dominion of vice, which terminates in destruction: or the service of virtue, which issues in salvation.

17 Blessed be God, though you were once the slaves of vice, yet you have taken the full impressions of that mould

of perfect doctrine into which you were thrown ⁱ.

18 Vindicated therefore into liberty from the vassalage of vice, you are now entered into the service of virtue.

19 (I speak in this metaphorical manner to assist your understandings) — As you formerly surrendered up your powers to the servitude of the vilest enormities, and abandoned excesses — so do you now devote your faculties to the cultivation of universal sanctity and holiness.

20 For when you were the abject vassals of vice, you were totally lost to all virtue and goodness.

21 What advantages did you then reap in those pursuits, of which you now appear ashamed — the end of such pursuits is eternal death.

22 But now, having been manumised from the slavery of vice, and commenced the servants of God, you produce the fruits of holiness — a course of life that will finally issue in a blessed immortality.

23 For the wages which vice payeth its votaries is destruction — but the glorious donation

^h Οι to what, to whatever pursuit, habit.

ⁱ Εἰς ὀν ωραῖον τύπον. An elegant metaphor taken from the art of coining money, which is thrown into a die or mould, and receives the impression. See Taylor, in loc. and the learned Dr. Edwards on Irresistible Grace, p. 35, 36, 37.

donation of God is everlasting life, through the dispensation of Jesus Christ our Lord.

CHAP. VII.

IDON'T you know, my Christian brethren, (I am speaking to those who are acquainted with the law of Moses,) that this institution maintains a supreme authority over a man throughout the whole period of his existence !

2 For the married woman is by the law indissolubly united to her husband during his life—but at his decease, the legal bond, which connected her to him, is dissolved.

3 Should she therefore violate the nuptial bed, by cohabiting with another man during her husband's life, she is denominated an adulteress—but at the death of her husband the bond is cancelled, and she may unite herself to another, without incurring that appellation.

4 In the same manner are you, my Christian brethren, now become *dead* to the mosaic law, your *connection* with it being *dissolved* by Christ—

in order that you should *unite* yourselves to *another*, even to him who was raised from the dead, that we might bring forth the fruits of holiness to God.

5 For when we were under the mosaic constitution, the depraved and vicious affections, by means of that dispensation, exerted themselves with the greatest energy in all our powers, to incite us to bring forth fruit to eternal death ^k.

6 But now, our union with the law is entirely annulled—the tyrant is dead, who once detained us in his fetters—so that we are the servants of the *new*, not the slaves of the *old*, dispensation.

7 What shall we say then, shall we assert that the law hath an immoral tendency?—monstrous assertion!—for

^l I had not known the intrinsic turpitude of vice, had it not been for the law—I should not, otherwise, have known that libidinous desires were criminal, if the law had not expressly prohibited them.

8 But vice, having gained a firm footing by means of this express prohibition, kindled in me the flame of every irregular^a passion—For take away

^k In opposition to bringing forth fruits to God in the former verse.

^l The Apostle personates a Jew to ver. 25.

away the law, and vice is defunct.

9 Once, before I knew the law, I exulted in the vigour of moral life — but when I was informed of a solemn explicit command, vice immediately awaked into new life,

10 and I expired — and that precept, which was calculated to procure life, was found to doom me to death.

11 For vice, having secured to itself a fit place for its operations by means of this injunction, drew me into a fatal snare, and slew me.

12 So that the law, abstractedly considered, is an holy institution, and its morality is pure, just, and good.

13 Was that then, which has such excellence, the cause of death to me? — far from it — It was sin, which inflicted the fatal wound — in order that sin, which subjected me to death by means of that which is inherently excellent and good, might be represented in its true features, and, by means of this command, discover its most excessively abominable malignity and detestable turpitude.

14 We know indeed that the law of Moses is a moral institution — but I am under

the absolute controul of my sensual appetites, the abject vassal and slave of vice.

15 For my mind doth not approve the crimes I perpetrate — what my judgment dictates I do not perform — but the actions I inwardly detest I comply with.

16 But if I perform the very action against which my mind strongly remonstrates, I give my inward suffrage to the essential excellence of the law.

17 Now my mind is no accomplice in this guilt — it is solely the effect of vice, which hath fixed her residence in me.

18 For I am conscious that in myself, I mean, in my sensual affections, there dwells no moral goodness — for the desire of doing what is virtuous continually attends me, but this desire my depraved habits render me morally incapable of carrying into execution.

19 For I discharge not those virtuous offices my mind approves, but the wickedness, at which my mind starts with horror, I perpetrate.

20 Now if I am impelled into that guilt against which my mind at the same time

C

gene-

^m — video meliora proboque
Deteriora sequor. Ovid.

generously relunctates, it follows, that it is not my heart that incurs this guilt, the sole parent of it is vice, that hath erected her empire over me.

21 I find therefore that when my mental powers strongly tend to what is virtuous, my sensual appetites immediately counteract this tendency.

22 For all my intellectual faculties applaud the sublime excellence of the divine law.

23 But I see another law engaging with superior force against this law of my mind, and in triumph dragging me captive to vice, who sits enthroned in my sensual affections.

24 Miserable wretch that I am! Who will extricate me from the tyranny of this death!—

25 The "gracious benignity of God will extricate me, which he hath dispensed by Jesus Christ our Lord—for it demonstrably appears that I, the very same person, who with my rational powers approve the law of God, am, at the same time, with my sensual appetites, enslaved to vice.

CHAP. VIII. 1. Consequently therefore there is now no sentence of condemnation against those, who em-

brace the gospel of Christ Jesus, and regulate their conduct according to the dictates, not of the sensual, but of the rational, principle.

2 For the spiritual scheme of Christianity, which dispenses life, hath vindicated me into liberty from my servitude to the mosaic constitution of sin and death.

3 This signal blessing, as the mosaic dispensation was totally incapable of conferring by means of the weakness of its carnal observances, the Deity, by delegating his son vested in an human form to rescue mankind from the dominion of vice, hath entirely crushed the empire sin had erected in our mortal bodies:

4 In order that the moral obligations prescribed in the law might be fulfilled by us, who follow the guidance, not of our sensual propensities, but of our rational faculties.

5 For they, who are under the controul of their sensual appetites, make sensual pleasure their sole pursuit—but they, who are under the direction of their intellectual powers, make intellectual objects their study and happiness.

6 For the pursuit of sensual pleasure terminates in eternal

* Χαρις του Θου is the true reading.

eternal death — but the pursuit of those objects, which reason prescribes, issues in everlasting life and felicity.

7 Because a sensual disposition is rebellion against God — for it is not in subjection to the law of God: It is absolutely impossible it should.

8 It is impossible therefore that those who are abandoned to sensual gratifications should be the objects of the divine complacence.

9 But you are not under the government of the sensual, but of the rational, faculty, provided a divine disposition of mind resideth in you — now if any person is not governed by the same disposition which actuated Christ, he hath no just pretensions to the character of his disciple.

10 But if you cherish the disposition which Christianity requires, your animal nature is then dead with respect to vice, but your rational is alive and vigorous with respect to virtue.

11 And if the disposition of him who raised Jesus from the tomb continues to actuate and govern you, be assured that the Being, who re-animated the dead body of Christ, will also restore your mortal bodies to life, because

of that truly godlike temper with which you are possessed.

12 Consequently therefore, my christian brethren, we are under every obligation not to live in sensual gratifications.

13 For if you live in carnal pursuits, you will be finally doomed to eternal death — but if in compliance with the dictates of reason you mortify the animal propensities, you will finally secure everlasting life.

14 For all those, who are actuated by a divine disposition of soul, are the genuine sons of God.

15 For under the gospel you have not again received a spirit of servility to keep you in slavish terror and timidity — but you have received a filial spirit; by means of which we freely, as adopted children, invoke the Almighty as our indulgent father.

16 Now this same disposition, which the gospel inspires, gives the strongest attestation and conviction to our own minds, that we are the children of God.

17 But if we are the sons of God, consequently we are heirs — heirs of God and co-heirs with Christ — If we participate with him in his sufferings, that we should par-

ticipate with him in a glorious immortality.

18 For I conclude, that the sufferings of the present transient life are not worthy to be compared with that future glory that shall be disclosed to us.

19 For the whole rational creation waits for this felicity, with which the sons of God will be finally invested, with the most eager and intense expectation.

20 For the human race was subjected to the vanity of mortal condition, not by its voluntary choice, but by the pleasure of the Almighty arbiter — who subjected them to this frailty,

21 but kindled in their bosoms the clearing and enlivening hope that human kind would be emancipated from the servitude of frail mortality, and enlarged into the glorious liberty of the sons of God.

22 For we know that the whole race of mortals is involved in one promiscuous wretchedness, and sustains the

pangs of one common misery to the present moment.

23 And not only the whole creation in general, but even we ourselves who are distinguished with the primary and signal endowments of the Spirit, the bosoms even of us heave with profound and sorrowful groans, educed from the ardent expectation of our future glorious adoption, and our complete deliverance from this prison of our mortal body.

24 For the Christian dispensation hath inspired us with this hope — but the hope of an immediate present object is absurd — for what a person intimately sees is not the object of hope.

25 But if things remote and future are the objects of our hope, we wait for them in patient expectation.

26 Agreeably to this also the Spirit itself aids our human frailties and infirmities, for we know not what petitions are proper for us to prefer to the Supreme, but in this solemn concern the Spirit transacteth

^o Απεισφαδων. This is a very strong and emphatical word, expressive of the most intense and anxious expectation. Pompey, at the battle of Pharsalia, when he saw his cavalry put to flight, retired to his tent, and in the most intense and painful expectation waited the event: *καραδοναι το μελλον*. Plutarch Cæsar. p. 1338. Stephan. Gr. They keep a profound silence anxiously waiting their orders: *σιγωσι καραδοκυντες τα πρεσαχθαμμένα*. Xenophon. Memor. p. 126. Oxon. 1741. See also Polybius, p. 534, 553, 609, 613. Edit. Hanov. Euripides, Iphigen. Taur. 313. Orestes 704. Helen. 745.

acteth for us in silent suggestions.

27 And that Being who explores the human heart approveth the disposition of the Spirit — because he directs Christians to such* requests, as are agreeable to the divine will.

28 We are persuaded also that all things cooperate in finally producing the happiness of the sincere votaries of the Deity — the happiness of those, who in pursuance of his original designs, have now been invited into the privileges of the gospel.

29 For those to whom he originally intended to communicate the blessings of Christianity, these he also originally intended to raise from the tomb, in the glorious resplendent image of his son — designing that his son should be the *first* to lead up many other subsequent brothers to a blessed immortality.

30 Those, on whom he primarily designed to bestow this felicity, he invited into evangelical privileges — those, whom he invited, he also absolved from all their prior guilt — and to those, whom he absolved, he purposed to bestow a glorious immortality.

31 What thoughts shall we then entertain of these im-

mense blessings ! — If the Deity is thus our friend, who can be our foe !

32 That Being, who did not even spare his own Son, but surrendered him up to death, for the common benefit of us all, will not the author of such an amazing act of benevolence, generously impart to us every blessing !

33 Who is there will now charge the ^P select community of God with guilt ? — God hath absolved them from it.

34 Who is there who will condemn them for their vices ? — Christ hath died — I should rather say — Christ hath been raised to abolish them — and he is now exalted to the right hand of God, and negotiates our concerns.

35 What then will ever alienate from us that affection which Jesus cherisheth for us ? — Will distress, will the most extreme wretchedness, will famine, will nakedness, will the most imminent danger, will the impending terror of the sword ?

36 To us Christians I can justly apply the following passages of scripture, “ For thy sake, throughout the whole day, we are miserably massacred, we are esteemed as sheep for the slaughter.”

* This was peculiar to the Apostolic age.

^P The converts to Christianity.

37 But from all these conflicts we return with victory and triumph, by the powerful assistance of him who hath loved us.

38 For I am firmly persuaded, that neither death, nor life, nor angels, nor kingdoms, nor sovereignties, nor things present, nor things future,

39 nor the height of prosperous, nor the depth of adverse fortune, nor any creature in the whole universe of beings, will ever be able to extinguish the love of God to us—that love, which he hath expressed for us in the mission of Christ Jesus our Lord.

CHAP. IX.

I Speak the truth as a Christian—I am guilty of no falsehood—my conscience, which is illuminated by the effusions of the holy Spirit, bears witness to the sincerity of what I now assert:

2 that my mind is overwhelmed with a burden of great affliction, and that my heart is incessantly torn with the pangs of the acutest sorrow.

3 For I could wish myself excluded from the privileges of a christian, to subserve the interests of my dear brethren

the Jews, who are so nearly allied to me in the bonds of nature.

4 These are the favoured descendants of Jacob—these are God's select people—to these he appeared in visible glory—with these he established a covenant—to these he gave a system of laws and religious worship—to the obedience of these he annexed distinguished blessings,

5 These are the progeny of the most illustrious ancestors—from these, as to human extraction, the Messiah descended—and to these the one supreme God explicitly revealed himself, who is the worthy object of religious adoration, through all the revolving ages of eternity. Amen.

6 But notwithstanding these signal advantages of the Jews, the declaration of the Supreme hath not fallen to the ground—for the Israelites merely are not the *whole* of the genuine descendants of Jacob.

7 Nor are those *only* who derive their extraction from Abraham, the *whole* of the progeny of that illustrious personage—but the true line of thy descendants, said God, shall extend from Isaac.

8 From whence it follows, that mere natural extraction doth not entitle to the character of the sons of God—but

but those only who are the objects of the divine promise are to be esteemed the true descendants.

9 For the form of the promise is this—“ At that time I will display my divine power, and Sarah shall have a son.”

10 Rebecca too, the consort of Isaac, our great progenitor, when she was in her pregnancy,

11 before her children had breathed the vital air, or had done either good or evil—(a proof that the original purpose of the Deity, with regard to conferring any select privileges upon any community or body of men, is not founded on their virtue, but in the sole pleasure of the great Arbiter, who is pleased thus to distinguish them)

12 During her pregnancy it was expressly told her, “ That the posterity of the elder brother should be in subjection to those of the younger.”

13 As God also by the prophet declares, “ The descendants of Jacob are more the objects of my affection, than those of Esau.”

14 What shall we then say? shall we assert that the procedures of the Almighty are unjust?—far from it!

15 For he says to Moses, “ I will extend my compassion

to him whom I choose to make the object of it, I will commiserate whom I judge proper to commiserate.”

16 Consequently it is not the will, or the efforts of an agent, that procure the donation of these external privileges; they are solely the gift of the merciful and compassionate Deity.

17 For God in the scripture saith to Pharao, “ I have preserved thy life amidst the general destruction, that by thy means I might most illustriously display to the human race mine omnipotence, and that my perfections might be universally proclaimed and celebrated in the whole world.”

18 Consequently therefore, the Supreme dispenses or withdraws his distinguished favours to mankind as seemeth best to his infinite understanding.

19 But you will say to me, Why is the Almighty displeased with us Jews, that he rejects us?—Who of us hath opposed his designs?

20 But who art thou, O thou frail mortal! who presumest to make such an insolent reply to the Supreme! Will the creature arrogantly say to its Creator, Why hast thou made me in this manner?

21 Hath not the potter a right to dispose of his clay as

he thinks proper, and to make out of the same mass one vessel to an honourable, another to a less honourable use?

22 What if the Deity, when desirous to manifest to the world his vindictive power, and to display his omnipotence, yet suspended his just vengeance, and exercised the greatest patience and long-suffering towards the objects of his wrath, that deservedly merited destruction?

23 In order that he might exhibit the immense plenitude of his glorious benignity towards the distinguished objects of his favour, to whom he originally designed to dispense these illustrious blessings.

24 By these distinguished objects of his favour I mean the Christians, whom he hath been pleased to invite into the privileges of the gospel, not only from among the Jews but the *Heathens*.

25 This signal event God predicted by the prophet Hosea in the following passage—“I will call those to be my people who formerly were not my people: I will stile her the object of my affection, who had not before been honoured with this distinction.

26 And it shall be, that in that region where it

was said, Here reside none of my people, the inhabitants of that very region shall be denominated the sons of the immortal God.”

27 The prophet Isaiah thus expressly declares concerning the Jews — “ Though the Israelites be as numerous as the sands upon the sea shore, yet but a small pittance of that vast multitude will embrace the gospel salvation.

28 He will justly inflict a sudden and dire excision: the Lord will cause a dreadful and unexpected destruction in the land of Israel.^p”

29 The same prophet had asserted the same thing—“ Our fate, says he, would have resembled Sodom's, and our destruction, that of Gomorra; had not the Omnipotent been pleased to save a very few from the general ruin to perpetuate the name of the nation.”

30 What reflections shall we make on these divine procedures?—Why, that the *Heathens*, who entertained no apprehensions of acquiring these privileges, yet attained the remission of all their prior vices — obtained this distinguished favour by means of their reception of Christianity:

31 But the Jews, who were sedulous in their pursuit of this

^p Meaning the destruction of Jerusalem by the Romans.

this signal blessing, the condonation of their former guilt, yet did not attain to it.

32 But what prevented their acquisition of it?—Because they did not seek it from Christianity, but from the ceremonious observances of the mosaic institution—Thus the gospel became a stone of stumbling to them.

33 Agreeably to which the scripture declares—“Behold I lay in Zion a stone, upon which the Israelites shall stumble and fall—but every one, who embraceth his doctrines, shall not be disappointed.”

CHAP. x. 1. My Christian brethren, it is the sincere desire of my heart and my fervent prayer to the Almighty, that Israel may accept the saving privileges of the gospel.

2 For I can bear them witness that they are animated with ardent zeal for God—but their zeal is not directed by wisdom.

3 For wilfully choosing to be ignorant of the advantages of that dispensation which God hath now introduced, and seeking to derive the same privileges from the observance of the mosaic dispensation, they have obstinately rejected

the privileges which God freely offers in the gospel.

4 For Christianity is the ultimate end and final perfection of the Jewish economy, being calculated to dispense a total remission of all past sins to every sincere believer.

5 For Moses thus describes the privileges which a conformity to his system of laws confers—“The person who hath inviolably made these directions the rules of his conduct, shall by such a performance obtain life.”

6 But the language of the Christian dispensation, to the cordial belief of which the remission of sins is annexed, is this—Let not thine heart dictate such a thought as this, Who shall ascend into the celestial mansions—meaning, to bring the Messiah, who hath already appeared, from those blessed abodes.

7 Or, Who shall descend into the dark profound realms of the dead—meaning to bring up the Messiah again from the dreary habitations of death.

8 But what saith the scripture?—“The doctrine is not so remote—it resideth near thee—it dwells upon thy tongue—it obtrudes itself upon thine heart”—which I may justly

Justly apply to the doctrine of Christianity, which we preach :

9 for if thou sincerely confess with thy *tongue*, that Jesus is now constituted by the Deity, universal governor, and cordially believe in thy *heart* that the Supreme raised him from the dead, thou shalt be entitled to all the saving privileges of the gospel.

10 For in the *heart* that belief is cherished which is productive of remission of sin—and with the *tongue* that confession is publickly made which initiates into the possession of evangelical blessings.

11 For the scripture saith, — “ Every individual without exception, who reposeth a sincere belief in him, shall not meet with a shameful disappointment.”

12 For under the Christian scheme there is no distinction of *Jew* or *Greek*—all are under one common Lord and governor, who showereth down his blessings upon all his votaries indiscriminately.

13 For whoever shall acknowledge our Lord, shall be instated in the privileges of his religion.

14 But how should they acknowledge him, whose mission they do not believe?—How also should they believe

in a person, of whom they have never heard?—And how should they ever hear of his religion, without a preacher to publish its doctrines?

15 And how should any person ever proclaim its doctrines, if they were not authoritatively commissioned and sent?—Here the expressions of the prophet are justly applicable—“ How beautiful are the feet of those who publish the joyful news of happiness!—of those who proclaim the auspicious tidings of felicity!

16 Yet all, among whom these joyful tidings of the Christian revelation have been promulgated, have not credited them; so that in the words of Isaiah we may exclaim—Lord! who hath paid any credit to the account we have published!

17 So that the belief of Christianity is necessarily connected with the publication of it—and the publication of it hath been expressly authorized by a divine commission.

18 But have they not heard, I say, the doctrine of the gospel?—Undoubtedly they must—for to express myself in the language of the psalmist—“ Its fame hath been diffused in every region: and its truths have penetrated to the remotest limits of the globe.”

19 What, I say, hath not
Israel

Israel heard of the success of the gospel among the *Heathens*? — To this event the words of their great law-giver may be fitly accommodated — “ I will kindle your indignation on account of those you esteem the most vile and contemptible people : I will provoke your fury against a nation you treat as totally destitute of intelligence and wisdom.”

20 But *Isaiah* expresses himself in the boldest plainest terms — “ I was found by those who never sought me : I exhibited myself before those who never made any enquiries after me.”

21 But the same prophet gives this description of the *Jews* — “ The whole day, with expanded arms and the most pathetic importunity, I have addressed an obstinate and incorrigible people.”

CHAP. XI.

1 **B**UT hath the Deity, I say, totally rejected and abandoned his favoured nation? — by no means — For I myself am an *Israelite*, a descendent from *Abraham*, of the tribe of *Benjamin*.

2 The Deity hath not a-

banded and excluded the people whom he originally designed to distinguish with such signal privileges — Don’t you know that *Elias*, as the scripture relates, in his addresses to God, recounted the depravity of the *Israelites* in the following expressions —

3 “ O Lord! they have embrued their hands in the blood of thy prophets — they have entirely subverted and demolished thy sacred altars — I am the *only one* of thy votaries who survive the general massacre : and they are in eager pursuit of me to shed my blood.”

4 But to this complaint what answer did the Deity return — “ There are still living no less than *seven thousand* religious persons, who have not prostrated themselves before *Baal*.”

5 Just so in this present age there is a select well-disposed number of that nation, who have embraced the gracious dispensation of divine favour.

6 But if this dispensation had its source entirely in the free favour of God, it follows, that the prior obedience of mankind did not procure the donation of it^a.

7 What

^a The last clause of this verse in our printed copies is not in the Alex. Claromont, Gr. Lat. German. Gr. Lat. Roç z. Borner, Gr. Lat. Valesii Leck.

7 What then, hath not Israel attained the grand object of their sollicitous enquiries? -- A select virtuous body among them have obtained this blessing: but the rest of them are enveloped in wilful darkness.

8 So that the following words of the prophet are justly applicable to their present obstinate blindness and infidelity—“ God hath permitted their rational powers to be totally benumbed with a torpid stupidity and insensibility, their eyes to be obscured with prejudice, and their hearing to be entirely blunted and stunned with invincible prepossession.” — A passage, descriptive of their state and condition in the present day.

9 These words of David also characterize their present temper and disposition—“ Let their joyous festivals be converted into unexpected confusion, insidious plots, unlooked for woes, and a just retribution of their enormities :

10 Let their eyes be totally obscured in the gloom of impenetrable darkness; and let their backs be always turned upon the truth.”

11 But have they, I ask, stumbled so as to fall irrecoverably? — far, very far from it! No! By their unhappy lapse the gospel dispensation hath been adopted by the *Heathens*, in order to excite their emulation.

12 But if their lapse hath resulted in the felicity of the world, and their forfeiture of those blessings hath proved the opulence of the *Heathens*; of how much infinitely happier consequence to mankind will *their* universal reception of Christianity be productive?

13 I address myself to you *Heathens*—and assure you that all the time I act in the character of the apostle of the *Heathens*, it is ever my ambition to make my ministration among you as magnificent and illustrious as possible:

14 with this view, that I may, if possible, by any means, incite the emulation of my countrymen to rival you, and convert some of them.

15 For if their rejection of Christianity hath produced such a revolution in the world: what will their universal reception of it effect, but an astonishing change that shall be

Leck. Coptic, Vulgate, Origen, Ambrose, Chrysostom, Theodoret, in no Latin manuscripts, Estius says. It is pronounced spurious by Erasmus, Zeger, Estius, Grotius. See Mill, Wetstein, and Edwards on Grace.

be similar to a general resurrection from the dead !

16 But if the *first* of the dough is consecrated, the whole mass is so—and if the *root* of the tree be in a healthy state, its *branches* participate of its vigour.

17 But if some of the boughs have been lopped off, and thou, the scion of a wild, hast been ingrafted into the true genial, olive, and participatest its generous quality and richness,

18 do not insolently exult over the mutilated boughs—for if thou insult over them, remember that thou supportest not the trunk, but the trunk thee.

19 Perhaps thou wilt reply—The boughs were lopped off, merely that I might be ingrafted into the tree.

20 I allow it — through their wilful disbelief of christianity they were cut off, and through thy belief of it thou art now erect and flourishing—Aspire not to too sublime an elevation, but be cautious of a fall.

21 For if God spared not the native branches, thou hast greater reason to be afraid lest he should not spare thee.

22 Contemplate the benignity and the severity of the Supreme — his severity towards those who have voluntarily forfeited his favour—his benignity towards thee, if thou continue a fit object of it — if not — thy present flourishing branches will also be cut down,

23 and the former, unless they obstinately persist in their infidelity, will be ingrafted—for an omnipotent hand is able to re-insert them into their original stock.

24 For if thou the scion of an unfruitful wild olive wert cut out of thy own native barren tree, and, by a process repugnant to the ordinary laws of nature, wert engrafted into the fruitful generous olive — how much will not those, who naturally belong to the antient stock, be in future time ingrafted into their own kindred olive!

25 For I am not willing you should be ignorant, my christian brethren, of this hitherto unrevealed truth, That this undiscerning infidelity of *Israel* is to be but of limited duration, and to continue only 'till that period arrive when all the *heathen* nations shall

* The Apostle means by this comparison, that the Jews were not *totally* abandoned, that the *nation* still stood in a peculiar relation to God on account of the covenant made with their *ancestors*.

shall have universally embraced christianity.

26 It is according to this divine procedure that all Israel will finally espouse the christian religion; agreeable to the following predictions of scripture — “ Zion shall give birth to a deliverer, who shall entirely reclaim Jacob from his wickedness.”

27 “ This is the solemn covenant I will establish with them, after I have totally expunged all their crimes.”

28 With regard to the gospel, they have opposed it, because you *Heathens* have embraced it — but in consequence of the divine original election of them to be his people, they are still, as a community, the distinguished objects of his favour, on account of their religious ancestors :

29 for the free donations and grants of signal privileges which the Deity is pleased to confer, are not capriciously withdrawn and retracted.

30 For as you *Heathens* were formerly disobedient to God, but are now become the objects of the divine commiseration, through the Jews rejection of Christianity :

31 so in like manner have the Jews, by reason of the mercy that hath been conferred upon you, obstinately

renounced the Christian religion — rendering themselves by this conduct the proper objects also of the divine compassion.

32 For the Deity considered all mankind as universally disobedient and depraved, that he might include all in one common undistinguishing act of benevolence and mercy.

33 O the unfathomable depth of the divine wisdom and understanding! How inscrutable are his procedures! how inexplicable his ways!

34 For who can explore the measures of the Divinity! Who can dictate to his infallible knowledge!

35 Or who hath previously conferred a benefit upon him, and expects that benefit to be retaliated!

36 Because all things were originally derived from him — all things are dispensed through him — all things conspire to promote his glory : to whom be adoration ascribed through all the revolving ages of eternity! Amen.

CHAP. XII.

I Conjure you then, my Christian brethren, by all the tender mercies of God, that you exhibit yourselves at the divine altar as a sacrifice

sacrifice pure, immaculate and grateful to the divinity — the most rational service in which you can engage.

2 Conform not to the general pursuits of the present age—but be ye entirely dissimilar to your former selves by a moral renovation of mind—in order that you may acquire a clear perception of the good, the benevolent, and the perfect will of God.

3 By virtue of the apostolic office with which I am invested, I charge every one among you not to cherish an over-weaning opinion concerning himself — but to entertain such just sentiments of himself as may lead him to conduct himself with a suitable propriety and decorum, according to the respective spiritual endowments which God hath proportionally imparted to every one.

4 As a great variety of members are all combined into one harmonious animal system, and all these many members have not the same function :

5 so we Christians, as numerous as we are, are all united into one body, and every distinct individual of us is mutually connected to each

other by the most intimate ties.

6 As we possess, therefore, different endowments, according to the favour with which God hath respectively distinguished us : if God hath appointed us to the office of public instructors, let us discharge it in proportion to the spiritual abilities which he hath communicated to us.

7 If we are invested with the office of deacons, let us discharge this office faithfully —if with the office of teachers, let us diligently perform the duty of this important province.

8 Let him, who exhorteth others, conscientiously acquit himself in this duty—let him who contributes to relieve distress, give liberally⁵ — let him, who is a president, be active in his station—let him, who doth an act of compassion, perform it with cheerfulness.

9 Let your benevolence be sincere and undissembled—shun vice with the utmost detestation : to virtue adhere inflexibly.

10 Entertain the most generous and fraternal affection mutually for each other—with an honourable and most amiable

⁵ Εὐαγγελίτης. Ἀπλοῦς often signifies, as it does in this place, liberality, generosity. See 2 Cor. ii. 2, ch. ix. 11. 13.

amiable deference, each treating another as his superior.

11 Be not inert and cold in your affectionate dispositions, but cherish a warmth and ardour of mind — prudently ^t accommodating your behaviour to the various circumstances that occur in life.

12 Let your Christian hopes ever inspire you with sacred joy—support affliction with fortitude of mind — be constant in the devout exercise of prayer.

13 Charitably contribute to the relief of necessitous Christians — ever cultivate a beneficent and hospitable disposition.

14 Bless your persecutors — pour not your execrations, but implore the divine blessing, upon them.

15 Let your joy flow in one common stream with the joys of others: and mingle your tears with the tears of the sorrowful.

16 Cultivate a mutual harmony of kind dispositions— Aspire not after sublime and

elevated stations, but rather court the humble and unostentatious—be not inflated with vain self-conceit.

17 Do not return evil for evil to any one—study to exhibit an amiable character of virtue and goodness before the world.

18 Let it be your utmost study and endeavour to live, if possible, in harmony and concord with all men.

19 My dear Christians, harbour not in your bosoms the principles of revenge—but let rage and resentment be extirpated from your hearts —for it is written — “ Vengeance is *my* prerogative: *I* will inflict condign punishment.”

20 Should therefore thine enemy be starving with hunger, give him food—if he is parched with thirst, give him drink—by this amiable beneficence thou wilt ^u soften and melt his hostile disposition into tenderness and love..

21 Suffer not vice to gain a conquest over you—but do you

^t Καίψω is probably the true reading. See Mill.

^u An elegant metaphor taken from melting down metal by heaping fire on the head of the crucible. The observation of the excellent Plutarch beautifully illustrates the words of the Apostle, Ἀρθρον δε χανια. κ. λ. “ The malignity of man, how violent soever, is not altogether so fierce and virulent as not to be softened by an obliging behaviour, and overcome by the kindness of those who are frequently doing friendly offices.” Plutarch. Dion. p. 1791. Edit. Gr. Stephan. We ought so to converse, says Pythagoras, that we may not make our friends our enemies, but on the contrary, our enemies our friends. Αλλάγεις τε φίλους. κ. λ. Diogen. Laert. p. 500. Melibonii, Amstel. 1692.

you vanquish and discountenance it by the steady practice of virtue.

CHAP. XIII.

1 LET every one of you pay a dutiful^w subjection to civil governors—for magistracy is a divine appointment—the stations of civil rulers were constituted by the supreme governor.

2 He therefore, who opposeth civil magistracy, opposeth the constitution of God: and they who refuse subjection to the regulations of civil society render themselves obnoxious to punishment.

3 For civil magistracy is armed with terror, not against virtue, but against vice—Art thou desirous therefore to live free from all uneasy apprehensions of the civil governor, do but practise thy duty, and thou wilt be applauded by him.

4 For he is God's vicegerent to countenance the practise of virtue—But trem-

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ble, if thou wilfully violate thy duty, for he beareth not the sword in vain—for in this respect also he is the vicegerent of the Almighty to inflict punishment upon the irregular and licentious.

5 It is your incumbent duty therefore to pay a subjection to the laws of civil society, not merely from a dread of punishment, but from a principle of conscience.

6 Do you contribute therefore to the support of civil governors, for they are agents under the Supreme in assiduously promoting the interests of public virtue.

7 Pay therefore to all their legal and just demands: Tribute, taxes, reverence, honour, to whom these are, respectively, due.

8 Let no one have any just claims upon you, except the claims of mutual affection and love—for a benevolent lover of mankind doth by this one duty fulfil all the numerous obligations of the law:

9 For the prohibition of adultery

^w When this epistle was written Nero had the character of an excellent prince. The first years of this tyrant's reign were distinguished for his moderation and clemency. Being once desired to sign the execution of a criminal, he did it with great reluctance, wishing; *he had never learned a letter. Quam vellem, inquit, nescire literas!* He declared he woud make the administration of Augustus the model of his own, and embraced every opportunity of shewing his liberality, clemency, and courteousness. Vid: Sueton. lib. 6. cap. 10. p. 581. Variorum.

adultery, of murder, of theft, of defamation, of envy, and every other injunction besides these, are *all* virtually comprised in this *one* single precept, Thou shalt love thy neighbour as thyself.

10 Benevolence never deviseth any wickedness against its neighbour: benevolence therefore is a * complete epitomé of the law.

11 Moreover do you live mindful of the transiency of life: because it is time we should wake out of our inert and sluggish repose—for our celestial happiness is now nearer in prospect than when we first embraced the gospel.

12 The γ night of mortality is far advanced: the radiant morning of the resurrection is at hand: let us immediately therefore throw off the habits of darkness, and invest ourselves with the impenetrable armour of light.

13 As we are enlightened with the effulgent beams of perfect day, let us walk with the greatest propriety and decorum—not polluting and debasing ourselves in riot and revels, in sensuality and de-

bauchery, in quarrels and discords:

14 but put on that robe of conspicuous virtue with which our Lord Jesus Christ was adorned—and make it not your study to indulge and gratify the irregular cravings of your sensual appetites.

CHAP. XIV.

1 THE weak and injudicious Christian do you embrace in the arms of your benevolence, and do not enter into any uncharitable dispute and petulant controversy with such an one.

2 One Christian believes he enjoys full liberty to eat all kinds of food indiscriminately—another, weak and scrupulous, lives upon a vegetable diet.

3 But let not him, who eats every species of food promiscuously, look upon his Christian brother with contempt who conscientiously abstains—nor, on the contrary, let not the Christian who scruples some kind of food, uncharitably censure and condemn

* Αγαπηταις is summarily comprehended: it is the sum and substance of the law: the *whole* body of the law in miniature.

γ Αλλ' ομεν μηλι γαρ τοις αντασ, εγγυη δ' ην.

Ασπα δε δη προσεγκητε παρωχηκει δε πλεων τοις.

Iliad. K. 251, 252.

damn the conduct of another who doth not scruple it—for he is equally an object of the divine approbation.

4 Who art thou who thus presumest to pass a decisive sentence upon another's servant?—It is his own master alone who hath the sole right to accept or reject him: but he will be accepted, for he hath done nothing to preclude himself from the divine acceptance.

5 One Christian esteems one day more sacred and solemn than another—another Christian thinks^z every day alike—let each of these act according to the clear conviction and full persuasion of his own mind.

6 He who persuades himself of the superior sanctity of some particular days, devotes these days peculiarly to God—another, who believes no day more sacred than another, consequently doth not consecrate particular days to God. He who eats all kinds of food indiscriminately, eats them as convinced of his liberty under Christianity, and blesseth God for it—He, who abstains from some species of food from scruples of con-

science, doth not eat with the same religious convictions; and the same kind of gratitude as the other.

7 For none of us liveth as^a unconnected individuals, and none of us dieth as unconnected beings:

8 For while we live, we live connected with God: when we die, we die connected with him—whether we therefore enjoy life or resign it, we are the property of God.

9 For Christ, for this very purpose, both submitted to death, and rose from the tomb, and possesseth immortality, that he might be the universal governor both of the *dead* and of the *living*.

10 Why dost thou therefore uncharitably condemn thy Christian brother? Why dost thou affect to treat him with contempt?—Remember, we shall all of us without exception be ranged before the tribunal of Christ.

11 For the Almighty declareth in scripture, “To me every rational creature shall be in absolute subjection, and every tongue shall applaud my divine attributes.”

12 Every individual therefore

D 2

^z Ηράκλειτος επεπλήσσειν Ηρακλέω τας μεν αγαθας ποιουμένως, τας δε φαντας, ὡς αγρούρτι φυσιν ἕμερας ἀπατης μην συσταγη. Plutarch. Camillus p. 250. Ed. Gr. Stephani. 8vo.

^a That is, unconnected with God;

fore of us will give a minute account of his conduct to the supreme Judge!

13 Consequently then let us for the future pass no hard censures one upon another—rather do you deliberately form this resolution, that you will throw no obstacles or unhappy impediments in the path of your Christian brother.

14 I have the most clear and undoubted persuasion, as a Christian, that there is no kind of food, abstractedly, unlawful—but if any really deem it unlawful, to him it becomes unlawful.

15 If the mind of thy Christian brother is hurt by thy unlimited use of all kinds of food; for thee affectedly to persist is a flagrant violation of that love thou oweſt him

—Don't by thy promiscuous use of food everlastinglly destroy the soul of thy Christian brother, for whom Christ died.

16 Do not therefore, by any indiscretion, suffer your Christian liberty to be calumniated and reproached.

17 For the excellency of Christianity doth not consist in an unbounded liberty of using every species of meat and drink indiscriminately; but it consists in virtue, in unanimity, in a sacred joy

arising from the consciousness of our being blessed with the endowments of the holy Spirit.

18 He, who with a mind adorned with these, devotes himself to the service of Christ, secures the approbation both of God and man.

19 Let us therefore make it our constant study and pursuit to promote harmony and peace, and mutually to consult one another's improvement.

20 Do not, for such a frivolous trifle, as the lawfulness or unlawfulness of food, demolish the fabric which God hath erected—All things without distinction are pure: yet it is criminal for a person to use this unlimited liberty, when he knows it will wound and disgust scrupulous consciences.

21 It is proper for thee neither to eat flesh, nor to drink wine, nor to do any thing of this kind, about which thy Christian brother hath scruples, by which his mind is hurt, and by which he may be disgusted against Christianity.

22 You believe you enjoy full liberty in this article—enjoy the mental satisfaction of your belief in the conscious presence of God—Happy is he who doth not condemn himself by acting inconsistently

inconsistently with what his mind approves.

23 But the person, who hath religious scruples concerning its lawfulness, if he eat, he condemns himself, because he acts contrary to the convictions of his mind—for whatever is done in opposition to a person's own mind, is sinful.

CHAP. xv. 1 We, who fully understand the principles of Christian liberty, ought to bear with the scruples of our weak brethren, and not consult what is merely agreeable to ourselves.

2 But let each of us render ourselves agreeable to our neighbour, by generously endeavouring to promote his best interests and improvement.

3 For Christ did not make it his study solely to please and gratify himself, but, to express myself in the words of scripture, “ I sustained the calumny and abuse of those who reviled and reproached me.”

4 For the precepts and examples of sacred scripture were recorded for our admonition and improvement; that we, through the patience it inculcates, and that consolation it inspires, may be animated with the transporting hope of immortality.

5 And may God, the author of patience and fortitude, and the parent of consolation, grant that you may mutually cultivate unanimity and concord among yourselves according to the principles of your Christian profession:

6 in order that with universal harmony of affection, and one accordant voice, you may all unite in celebrating the God and Father of our Lord Jesus Christ.

7 Do you therefore entertain the most generous and impartial regards for each other, in like manner as Christ hath expressed the greatest affection for us by admitting us into the glorious privileges of a divine dispensation.

8 Let me remind you that the public ministry of Jesus Christ was confined to the Jews—in order that the veracity of God might be confirmed, and the promises made to their ancestors might be ratified:

9 and that the *Heathens* ought for ever to celebrate and adore the goodness of God for deigning to commiserate them—as the scripture faith, “ For this I will pour out my fervent gratitude to thee among the *Heathens*, and magnify thy perfections in the sublimest lays.”

10 And in another place, “ O ye *Heathens* ! conjoin with his favoured *people* in transports of sacred raptures.”

11 And again : “ Join in one solemn hymn of praise to God, all ye *Heathens* ; celebrate his goodness, O ye *nations*.”

12 Isaiah also expressly declares : “ The root of Jessé shall not be extinct : from it there shall spring an illustrious governor to rule the *Heathens*, and in him shall the *Heathens* repose their confidence.”

13 May the supreme God, the primary source of hope, fill you with every joy and felicity in your Christian profession, and continue to inspire you with the most animating and enlivening hope of immortality ^b by means of those endowments of the holy Spirit which have been conferred upon you.

14 But, my brethren, I myself am fully persuaded of you all, that you are actuated by the principles of benignity and love, that you are amply furnished with all useful knowledge, and are abundantly qualified to impart admonition and instruction to others ^c.

§—15 In the preceding part of this epistle to you, my Christian brethren, I have

presumed to take a more than ordinary freedom with you especially, and have reminded you of your duty by virtue of that apostolic office, with which God hath graciously vested me.

16 In order that I might officiate as the minister of Jesus Christ to the *Heathens*, discharging the function of a priest with regard to the gospel of God, in order that the *Heathens* might become an oblation grateful to the Divinity, being consecrated to him by the effusion of the Holy Spirit upon them.

17 I glory therefore as a Christian in the success which God hath been pleased to give to the gospel in order to produce the conversion of the *Heathens* :

18 for I will not arrogantly presume to mention any thing, except what Christ alone hath effected by means of my discourses and labours :

19 having enabled me to display the most powerful and astonishing miracles and prodigies , and having communicated to me the miraculous gifts of the Holy Spirit—so that in all the intermediate countries that lies between Jerusalem and Illyricum, I have been abundantly enabled

^b These were the *earnest* and *pledge* of immortality.

^c *Aarus* is the true reading.

bled to plant the Christian religion.

20 And I make it my ambition to propagate the gospel, not in those regions where Christianity had already been preached; not chusing to raise a superstructure on a foundation which another had laid:

21 but to express myself in the language of scripture, "To those he will illustriously exhibit himself, who never heard any report of him: and those, to whom his fame never penetrated, shall understand the truth."

22 This then is the ^d sole reason which has prevented me so long from visiting you.

23 But there is now not one single place in these regions, but where Christianity hath been promulgated—and as I have, for many years past, cherished a very ardent desire to visit you in Rome,

24 I hope, when I travel into Spain, to see you, and be escorted by you part of my journey thither, when I have made a sufficient stay among you.

25 But at present I am going to Jerusalem to carry a charitable contribution to the necessitous Christians in that city.

26 For Macedonia and Achaia have been generously pleased to make a public collection for the Christians in Jerusalem who are in indigent circumstances.

27 They have been generously pleased, I say, to make this charitable contribution—for indeed they are under infinite obligations to them. For if the *Heathens* have participated with them in their *spiritual* privileges, they ought freely to dispense to them a share of their *temporal* blessings.

28 After I have discharged this office, and deposited this charity in proper hands, I will pass through Rome in my way to Spain.

29 I am conscious that my arrival among you will be accompanied with a most illustrious and miraculous display of the truth and excellence of the gospel of Christ.

30 My Christian brethren, I conjure and entreat you by our Lord Jesus Christ, and by that affection and love we owe to each other, as being endowed with the same spiritual gifts, that you would, along with mine, address your earnest and fervent prayers to God for me:

31 that I may be rescued
D 4 from

^d Their having admitted the gospel at *Rome*, and he preaching it to those who had *never* heard it before.

from the power of those in Judæa, who obstinately reject and oppose the gospel: and that the charitable collection, which I am carrying to the Christians in Jerusalem, may be a blessing to them:

32 that having acquitted myself of this office, I may, by the divine permission, visit you, and mutually enjoy the most sacred and refreshing consolation with you.

33 May God the donor of all happiness be with you all! Amen.

CHAP. XVI.

1 PERMIT me to recommend to you Phœbē our Christian sister, who is the diaconess of the society of Christians in Cenchrea.

2 I beg you would give her a reception worthy the professors of Christianity, and assist her in whatever affairs she may sollicit your aid—for she has been a most benevolent patroness to numbers in general, and to myself in particular.

3 Give my most affectionate remembrance to Prisca and Aquila my fellow-labourers in the cause of Christianity:

4 who chearfully exposed

themselves to the most imminent danger to preserve my life—to whom not only myself, but all the Gentile churches, are under the strongest obligations of gratitude.

5 Present also my affectionate salutations to the church which assembles in their house—Present likewise my sincerest respects to Epenetus, the distinguished object of my affection, who was the first Christian convert in Achaia.

6 Salute Mary also, who was extremely active in showing me many friendly offices.

7 Give also my kindest remembrance to Andronicus and Junia my countrymen and fellow-prisoners for the Christian cause—for whom the other apostles, who embraced Christianity before I did, entertain a distinguished regard.

8 Present my affectionate salutations to Amplias, who is dear to me as a Christian.

9 Also to Urban my fellow-labourer in the common cause of the gospel—to Stachys, for whom I have the sincerest esteem.

10 To Apelles, who hath distinguished himself as a professor of Christianity—to the family of Aristobulus.

11 To Herodion my countryman

^c A manager of the church's stock.

tryman—to the family of Narcissus, who have embraced the gospel.

12 To Tryphæna and Tryphosa, who have been active in the Christian cause—to Persis, whom I most highly esteem, who hath signalized herself for her eminent diligence to promote the interests of the gospel.

13 To Rufus a truly exemplary professor — to his worthy mother, who by her tender affectionate treatment hath been also a mother to me.

14 To Asyncritus, Phlegon, Hermas, Patrobas, Hermes, to the Christians who are respectively connected with them.

15 To Philologus, Julia, Nereus, to his sister, to Olympias, and to all their Christian friends and domestics.

16 We beg our most affectionate remembrance to every one of your society — The Christian congregation send their salutations.

§—17 I ENTREAT you, my Christian brethren, carefully to remark such, who foment discord and dissensions, and raise prejudices in others against Christianity — acting contrary to the doctrine in

which you have been instructed—Do you avoid all connection and intercourse with persons of this character.

18 For such persons as these are under no subjection to our Lord Jesus Christ, but are the abandoned slaves of their sensual appetites and lusts, and by plausible discourse and showy eloquence they draw the unsuspecting into fatal delusions.

19 The fame of your reception of Christianity hath been universally diffused in the world—and I cordially rejoice in your adherence to your principles—I sincerely wish you to be endowed with wisdom accurately to discern what is good, and to be entirely uninfected with the contagion of what is evil.

20 God the supreme donor of happiness will very speedily crush the ^f adversary under your feet—May the favour of our Lord Jesus Christ ever attend you ! Amen.

§—21 TIMOTHY my assistant in the ministry, Lucius, Jason, and Sosipater my countrymen, desire their remembrance.

22 I Tertius, the amanuensis who wrote this epistle, assure

^f The persecuting Jews. He refers to the impending destruction of Jerusalem — after which the Jews were not in a condition to persecute the Christians.

assure you of my Christian love and affection for you.

23 Gaius my host, in whose house all Christians find an hospitable reception, presents his affectionate love. With him join Epaetus the treasurer of the city, and Quartus a Christian brother.

24 May the favour of our Lord Jesus Christ ever accompany you all ! Amen.

§—25 To that Being, who is able to confirm and establish you in your principles, according to that dispensation which I am commissioned to propagate and publish in the world, according to that di-

vine revelation, with which all former ages were totally unacquainted,

26 but which in the present age, by the direction of the eternal God in accomplishment of the predictions of the antient prophets, hath been most gloriously displayed, and promulgated among all the Heathen countries, to influence them to the reception and obedience of its heavenly doctrines :

27 To the one sole, supremely wise, God, be glory, through Jesus Christ, ascribed through all the revolving ages of eternity ! Amen.

PAUL's First Epistle to the CORINTHIANS.

CHAP. I.

1 PAUL by divine appointment constituted an apostle of Jesus Christ, and Sosthenes my Christian brother,

2 to the church of God in Corinth, who have been distinguished with the privileges of the gospel, and are denominated its professors— we affectionately wish to you and to all every where who embrace the religion of Jesus Christ, their and our common Lord,

3 every blessing and felicity from God our supreme parent, and from our Lord Jesus Christ.

4 Reflections on the benignity that God hath expressed for you in favouring you with the Christian revelation, perpetually fill me with the warmest acknowledgments to the Deity on your account.

5 For since your reception of Christianity you have been liberally endowed with every miraculous gift and spiritual power:

6 as indeed at first by these

astonishing operations the truth of the Christian religion was confirmed and ratified among you.

7 Such a variety of supernatural gifts hath been conferred upon you, that you are not deficient in any one spiritual endowment — being the expectants of the future glorious advent of our Lord Jesus Christ,

8 who will to the end of this mortal life establish you in the belief and obedience of his gospel, and at his glorious appearance acknowledge you for his virtuous and irreproachable followers.

9 For the accomplishment of this, that Being, by whose distinguished goodness you have been invited to a participation of Christian privileges, may be confided in.

§—10 PERMIT me, my dear Christian brethren, solemnly to adjure you by the name of our Lord Jesus Christ, that you would all study to promote mutual harmony and concord, that you would quell those unhappy dissentions that now subsist among

among you, and, for the future, that you would be united to each other in the bonds of inviolable affection and unanimity.

11 For I have been informed, my fellow Christians, by some of Chloe's family, that there are discords among you.

12 I am told, for example, that in your society one declares for Paul, another for Apollos, a third for Cephas, a fourth for Christ.

13 Is Christ divided? — Was it Paul, who was crucified for you — Was it into the profession of Paul's religion that you were baptized?

14 I thank God I baptized ^g none of you, except Crispus and Gaius.

15 So that no one can say, that I initiated him into any religion of my own.

16 I find indeed that I baptized too the family of Stephanas, but I cannot recollect any one person besides.

§—17. FOR it was not to baptize, but to propagate the doctrines of Christianity, that Jesus deputed me among mankind — to propagate Christianity, not by the dint of superior eloquence and philosophy — a method, by which

the religion of a crucified person would be totally annihilated:

18 for to preach a crucified leader appears to the unconverted *Heathens* the height of infatuation and frenzy — but to *us*, the professors of the gospel, it evinces itself to be an illustrious display of the uncontrollable power of the Almighty.

19 Applicable to this are the following words of the prophet Isaiah: “I will annul the wisdom of the philosopher: I will supersede the sagacity of the learned sage.”

20 Where is the philosopher? Where is the professor famed for superior erudition? Where is the speculative enquirer into nature? — Hath not God in this most signal instance shown human wit and wisdom to be egregious error and folly?

21 For when, in the wise scheme of the divine dispensations, the world, through an affectation of wisdom, had lost all consistent notions of the Deity; God was ^h highly pleased to interpose, and in this supposed absurd method to save those who are disposed to embrace it.

22 For at a time, when the

^g They must therefore have been baptised by Paul's companions, for many of them were baptised: See Acts xviii. 8.

^h Εὐδοκεῖτε had a complacency in it. See the same word Matt. iii. 17.

the Jews are demanding grand striking miraculous prodigies ; and the Greeks are occupied in philosophical researches :

23 we are preaching a system of religion, whose founder suffered on a cross—which the Jews accordingly regard with the last aversion ; and the Greeks treat as the most absurd folly.

24 But to every convert, both from among the Jews and the Greeks, Christianity evinces itself to be the power of God and the wisdom of God.

25 For this divine scheme, which is accounted such *folly*, infinitely transcends all the *wisdom* of mortals : and this divine contrivance, which is treated as such *weakness*, is *stronger* than all the opposition of the world.

26 You see then, my Christian brethren, the nature of that religion you have embraced : that not many of the modern philosophers, not many possessed of power and influence, not many illustrious and dignified personages, are concerned in planning and propagating it among mankind :

27 But God hath made

choice of the untutored and illiterate to shame the philosopher and the sage : God hath made choice of the weakest instruments to abash grandeur and greatness :

28 and the inglorious, the despicable, the obscure of this world hath God made choice of to overturn the present powerful establishments.

29 And this divine scheme he hath thus planned and executed, in order that no mortal might boast of it as the effect of his superior wisdom and erudition.

30 And it is solely owing to his benevolence that you are favoured with the privileges of the ⁱ Christian religion—which hath approved itself to us to be the effect of the divine wisdom and benignity, and a scheme calculated to promote our advancement in holiness, and our complete redemption.

31 So that as the prophet says, “ Let him, who glorieth, glory solely in the divine goodness.”

CHAP. II.

ⁱ **W**HEN I first published the doctrine of divine revelation among you,

ⁱ Jesus Christ is very often used for his religion, as Plato is frequently used for the doctrines of Plato. In Christ Jesus neither circumcision availeth anything : that is, under the Christian religion. Galat. vi. 15.

you, I studied not to embellish it by elegance of diction, or the display of superior wisdom.

2 For it was my fixed resolution to disclaim all knowledge among you, except the knowledge of Jesus Christ, and of his crucifixion.

3 I appeared among you in tremor and diffidence, in a plain artless undisguised manner,

4 and my public discourses did not recommend themselves by any elaborate persuasive arts of human science and erudition, but were confirmed and demonstrated to you by spiritual gifts and miraculous operations.

5 So that your conviction of the truth of Christianity was not gained by a display of human wisdom, but of divine power.

6 Those, however, who have attained a clear knowledge of Christianity, know that the doctrines we publish are the only true philosophy—not indeed that philosophy, which is in vogue in the present age, or that philosophy which is countenanced by its great and dignified rulers and governors—whose power and authority will soon be annulled :

7 but we publish that scheme of divine philosophy,

which hath, till the present period, been totally unknown in the world ; but with which God intended to bless us long before the order of his dispensations commenced :

8 a divine scheme, which none of the governors of the present age were acquainted with — had they been acquainted with it, they never would have crucified its sacred teacher.

9 But as the prophet says, “ Eye hath not seen, ear hath not heard, nor have the thoughts of men ever formed a conception of those blessings, which God hath prepared for his virtuous votaries.”

10 But to us hath God been pleased to reveal by his Spirit these glorious discoveries—For the Spirit explores all things, and dives into the profound depths of the divine counsels.

11 For as it is the mind alone of one man that judges of the temper and disposition of another—so it is the Spirit of God that is acquainted with the measures and designs of the Supreme.

12 But we have not received that spirit which dictates to us merely human wisdom : but we have received that divine Spirit which gives us a clear knowledge of

of those distinguished blessings which the divine benignity hath freely conferred upon us.

13 Which blessings we proclaim to the world, not with those studied arts of eloquence and polished diction, which human wisdom hath invented: but in the manner which the holy Spirit dictates—adapting virtuous spiritual instruction to the spiritual and virtuous;

14 for a sensual man is morally incapable of admitting spiritual instruction—to such an one it appears the heighth of absurd folly—he is totally incapacitated for such knowledge—the virtuous alone are here qualified to be the proper judges.

15 But the rational virtuous mind discerns the wisdom of the whole glorious scheme—but no mortal can explore the counsels of its supreme author himself:

16 for who is acquainted with the designs of the Almighty? Who will arrogantly assume to instruct him in his procedures?—But in the purposes and intentions of Jesus we are clearly instructed.

CHAP. III.

INdeed, my Christian brethren, I could not for-

merly address myself to you as men governed by reason, but rather as governed by your passions, and as properly babes in Christianity.

2 The nutriment I administered to you was milk, and not meat—a regimen the latter, which your moral constitutions were *then* not able to bear; nor are *now* able to support.

3 For still, still you are swayed by your animal passions—for when such animosities, such discords, such factious dissentions rage among you, are you not, think you, governed by your passions, and act as men under the controul of their irregular affections?

4 For when one of you is declaring for Paul, a second clamouring for Apollos, are you not under the guidance of carnal principles?

5 But who is Paul, and who is Apollos, but merely instruments, by which the doctrines of Christianity were communicated to you, and whose ministrations among you God was pleased to succeed?

6 I cast the seed into the soil: Apollos watered it: but it was God who informed it with the principles of vegetation.

7 So that neither the person

son who sowed the seed, nor the person who watered it, merit any regard, but that Being who gave it its growth.

8 He who sowed, and he who watered, are upon the same level: and each of us shall only be rewarded according to our respective labours.

9 For we only co-operate under God—it is ^k God who blessed the culture—it is God who reared the fabric.

10 According to the abilities with which God hath endowed me, I, like a skillful architect, laid the foundation, but another is raising the superstructure — But let every man be cautious what superstructure he raises.

11 For no one can lay a foundation of Christianity different from what I have already laid, which is, Jesus the Messiah.

12 But then if any person pile upon this firm basis gold, silver, costly jewels—or wood, hay, stubble:

13 the superstructure, that every person hath thus raised, shall be brought to an infallible test—for that awful day, which shall be displayed in fire, will discover the true nature of the materials—fire will be the criterion of the

real quality of every person's respective work.

14 If any person's additional labours abide this severe test, he shall be rewarded:

15 but if any one's appendages dissolve and sink in the flames, his showy structure will perish: but he himself shall be rescued from its fate, but with that difficulty, with which a person makes his escape through incircling flames.

16 Do you not know that you are the temple of God, and that the Spirit of God ⁱ resideth in you?

17 If any person pollute the temple of God, God will devote him to destruction—for the temple of God is an holy and sacred mansion—which temple you figuratively are.

18 Let no one fondly impose upon himself — if any person among you makes arrogant pretensions to superior human wisdom, let him disclaim all this knowledge in order to become truly wise.

19 For the wisdom so celebrated in the present age is folly in the divine estimation — for as the prophet expresses “ He embarrasses and confounds the wise amidst all their subtil refinements.

20 And

^k Θεος γεράπετης, God's cultivated field.

ⁱ Referring to those ridiculous gifts with which they were endowed.

20 And in another place,
“ The great God is perfectly acquainted with the speculations of the wise, and knows them to be vain and visionary.”

21 Let no one, therefore, boast of the splendid attainments of any mortal—for all things are but subservient to your best interests :

22 Whether Paul, whether Apollos, whether Cephas, whether the world; whether life, whether death, whether the present, whether the future—all *these* things are but subservient to your best interests.

23 But you are the servants of Christ, and Christ is the servant of the Deity.

CHAP. IV. 1. Let every person regard us only as the servants of Christ, and as merely stewards under God to dispense those truths which he hath now revealed to mankind.

2 Now the principal qualification that is required in a steward, is, that he approve himself faithful to his master.

3 But with regard to my own character, it would not give me the least concern to have it determined by you, or by any human verdict—

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neither do I decide it myself.

4 For though I am not conscious to myself of any sinister views, yet this will not exculpate me in the estimation of others—the Being, to whose decision I submit myself, is God.

5 Do not you, therefore, pronounce rashly on any one’s character before the second advent of our exalted Lord—who will bring into light things that have been wrapped in the shades of darkness, and will take off the veil from all hearts—Then shall every virtuous person receive the applause of God.

6 I have, my Christian brethren, transferred this to myself and to Apollos merely for your sakes, to instruct you not to rate your ministers above the ^m standard I have fixed in the description of their office ; and to prevent your being inflated with arrogance and vain glory on account of your respective leaders.

7 For who is it first bestowed upon you these distinguishing blessings ? What spiritual gifts do you possess which you received not ? And if you received them, why do you glory just as if you had

E

acquired

^m Namely, as only *planters, waterers, stewards* under God.

acquired them solely by the dint of your own abilities, and not received them as the donation of another?

8 You are now, however, abundantly satisfied with your present situation—you live in ease and affluence—you reign, like princes, in our absence—and I wish indeed you did reign, that we too might share the felicity of your happy kingdom:

9 for I think that God hath brought out us his apostles last upon the stage, as devoted to death—for we are become a most miserable spectacle to the world, to angels and to men.

10 We are accounted *fools* for our attachment to the Christian cause: *you* are professors endowed with distinguished *wisdom*—We are labouring under *infirmities*: *you* are exulting in *health* and *strength*—you live in *renown*: we in *disgrace*.

11 From the first commencement of our ministry to the present moment we pine with hunger, are pressed with thirst, our naked bodies exposed to the cold, mangled with bruises, and tossed from place to place in uncertain wandering.

12 During these scenes we submit to the toil of menial drudgery.—supporting our-

selves with the labour of our own hands—reviled, we bless: tortured, we sustain.

13 Loaded with the most opprobrious calumnies, we conjure and entreat — to the present moment we are regarded as the filth of the world, the refuse of all society.

14 I write not this to cover you with confusion, but to give you a lesson of salutary instruction, as my beloved children.

15 For tho' you may have ten thousand different preceptors in Christianity, yet you have not many *fathers*—for as the converts of Christianity you are solely my genuine *offspring*.

16 I entreat you, therefore, to propose my example as a pattern for your imitation.

17 To engage you to this, I have dispatched to you Timothy, my amiable convert, and who hath approved his fidelity to the Christian cause. He will give you a minute account of my conduct, as a Christian, and what instructions I every where inculcate on every society of Christians.

18 Some of you have been puffed up with an imagination, that I would not re-visit you.

19 But I propose, by the divine permission, very shortly

ly to come among you—then I shall know what miraculous powers these arrogant boast-
ers exert: for I shall not re-
gard their eloquent elaborate discourses:

20 for the Christian king-
dom is not enlarged and es-
tablished by studied rhetorical discourses, but by miraculous operations.

§—21. How are you de-
sirous I should act? Would
you have me come amongst
you with the apostolic rod of
severe discipline, or, with the
mild amiable spirit of lenity
and love?

CHAP. V. 1. For I am in-
formed that there is an hein-
ious crime perpetrated among
you—a crime, of a most atro-
cious nature, for which even
the *Heathens* themselves want
a name—one of your society
lives in an incestuous com-
merce with his father's
wife.

2 And you have been in-
flated with such pride and
spirit of party, that, instead
of being filled with general
grief and horror at such a
crime, and instantly expel-
ling him, you have suffered
the guilty person to continue
a member of your society.

3 I, though absent in per-

son, yet present in mind, have
already determined,

4 that you should in the
most solemn manner convene
the whole Christian assembly,
over whom my *mind*, as my
proxy, shall preside, and in
the name of our Lord Jesus
Christ, and armed with his
authority,

5 that you should excom-
municate the person, who
hath committed this flagitious
crime, from the church, and
expel him from among you
into the *Heathen* world again
—that God may inflict some
punishment upon his *body*,
that may issue in the salva-
tion of his *soul* in the day of
Christ.

6 Your exultation in your
leader is far from being lau-
dable—Don't you know that
a little leaven soon diffuseth
its influence thro' the whole
massⁿ?

7 Exterminate, therefore,
the old leaven from among
you, that you may become a
pure unfermented mass—For
Christ, our paschal lamb, was
immolated for us.

8 Let us, therefore, cele-
brate the solemn festival, not
with old leaven, not with the
pernicious mixture of vice
and immorality, but with the

E 2 salutary

ⁿ ————— *Grex totus in agris*
Unius scabie cadit, & porragine porci.

salutary unadulterated food of sincerity and truth.

9 I formerly wrote to you to break all friendly connections with debauchees :

10 yet this command doth not extend to the entire dissolution of *all* social intercourse, either with the debauchee, with the avaricious, with the rapacious, or with the idolater of the present age—for if it did, you must quit all connections with the world.

11 But now I write to you, That if a *Christian* brother be guilty of debauchery, of avarice, of idolatry, of detraction, of drunkenness, of rapacity : that you ought to break all the most intimate ties of friendship with such an immoral person, and even expel him from your tables.

12 It is not for me to judge those who are *out* of the church—but why don't you pass sentence on those who are the *members* of it ?

13 To judge those who are *out* of the church belongs solely to God—but do you, as it is your duty, expel that wicked incestuous person from your society.

CHAP. VI.

1 CAN any of you, who

another, brook the indignity of having recourse to *Heathens*, to have it decided by them, and not by your fellow Christians ?

2 Don't you know that the Christians shall judge the world ?—and if the final condition of the world is to be fixed by their sentence, do you judge yourselves unworthy to determine the most trivial controversies ?

3 Do you not know that we Christians shall judge angels ? — how much more ought we not to decide in the petty interests of this vain life.

4 When you have any disputes about your secular concerns, do you submit them to the decision of magistrates, who are, as being *Heathens*, disagreeable to the society ?

5 You have really just cause for being ashamed — What ! is there never an intelligent person among you all, possessed of sufficient abilities to decide the differences that arise among his Christian brethren, and in whose unexceptionable arbitration you can acquiesce ?

6 But one *Christian* quarrels with another, and instantly repairs to *Heathens* to adjudge his cause !

7 Not to mention, that it shows your present attainments

ments in Christianity in no very amiable light, that you have such controversies one with another — Why don't you rather submit to injurious usage? Why don't you rather suffer yourselves to lose part of your property?

8 But now one professor hesitates not to injure and defraud even his Christian brother.

9 But don't you consider that persons guilty of injustice shall be for ever excluded from the kingdom of God? — Deceive not yourselves — neither the debauchee, nor the idolater, nor the adulterer, nor the libidinous, nor the sodomite,

10 nor the thief, nor the miser, nor the drunkard; nor the slanderer, nor the rapacious, shall ever be admitted into the kingdom of God.

11 Of this character were some of you *formerly* — but now you have received an ablution, a remission, a gratuitous acquittal from all your past crimes by your reception of the Christian religion, which was confirmed by the miraculous operations of the Spirit of our God.

§—12. I HAVE a liberty to use all things — but it is improper I should use this liberty in its utmost extent. I have a liberty to use all

things, but I will not suffer myself to be enslaved by anything.

13 Food was formed for the belly, the belly for food : but God will abolish both the one and the other — The body was not designed for sensual indulgences, but for Jesus : as Jesus was for a mortal body :

14 and as the Deity raised Jesus from the grave ; so by the exertion of his almighty power he will reanimate your dust.

15 Don't you know that your bodies are the members of Christ? — Wilt thou then debase the members of Christ, to the vilest gratifications of sense? — forbid it decency!

16 Don't you know that he, who is united with a prostitute, becomes one body with her? — “ These two, said God, shall be one body.”

17 But he, who is united to Christ, forms one sole individual mind with him.

18 Fly debauchery with the utmost detestation — Every other vice, into which the passions of men transport them, doth not affect the body — but the debauchee vilifies and degrades his own body.

19 Do not you consider that your body is the temple, where the holy Spirit, you receive from God, resideth —

and that you are not at your own unlimited disposal?

20 For a price hath been paid to purchase you—do you therefore, glorify God with your bodies and with your minds, which are both his property.

CHAP. VII.

1 AS to those things, about which you consulted me in your letter—I answer—It is best for a man to abstain from the sex.

2 But to prevent all criminal sensual gratifications, let persons of both sexes form the nuptial union.

3 Let the married man render to his consort all due conjugal endearments — and likewise the married woman to her husband.

4 For the married woman hath not absolute dominion over her person, but the husband — in like manner the husband hath not absolute dominion over his own person, but his spouse.

5 Do not obstinately refuse

each other the conjugal embrace; except by mutual consent for a time, in order that you may wholly devote yourselves to fasting and prayer— But, these pious offices discharged, do you ^o return to the connubial duties, lest your want of continency should seduce you into any criminal indulgencies.

6 But what I speak is only advice, not a command.

7 I could wish all men were as myself — but God hath given different persons different constitutions.

8 But to the unmarried and to widows I declare it as my sentiment, That it is best for them to continue unconnected as I am.

9 But if continence be to them an impracticable virtue, let them unite in nuptial bonds — for these bonds are preferable to the flames of lust.

10 But to those who are married, it is not *my* injunction, but our Lord's express command, “ That the wife should not relinquish her husband.

11 But

^o Συρεψέσθε. In eodem creundi sensu hoc verbum occurrit Plutarch. Cato jun. Εγιρρέν δέ Ατίλιον Σεππαρον Συγάτερα, καὶ ταῦτη πρώτες συνιδέεις Edit. Gr. Stephan. p. 1399. Δερεται δ' ιμιερα μεν αμφοτερας αγαγεσθαι μια, καὶ μιδενι γενεσθαι φαερος αιθρωτων όποτερα προσερεπεις συνελθοι. Plutarch. Dion. p. 1755. Γυναικα συνελθουσαν αρδηι. Dion. Halicar. vol. i. p. 92. Hudson. Tas γυναικας των Δακεδαιμονιων συνελθουσας. Strabo. p. 279. Paris. 1620. Ο δεινα τη δεινη συνελθετων ινδ εγω γεγομεναι. Arrianus Epist. p. 77. Upton.

11 But should she relinquish him, let her either continue unmarried, or be reconciled to her husband."—And it is also our Lord's command, " That the husband should not repudiate his wife."

12 But with regard to what I am going *farther* to add, they are only *my* sentiments, not our *Lord's* injunctions—If any *Christian* have a wife, who is an *infidel*, and she agree to live with him, let him not eject her.

13 And if any *Christian* woman have an husband, who is an *infidel*, and he consent to live with her, let her not abandon him.

14 For the disbelieving husband is christianized in his wife, and the disbelieving wife in her husband — otherwise, your offspring would be born in the corrupt state of Heathenism, but now they are born in the sacred privileges of Christianity.

15 But if the disbelieving party will dissolve the ties of marriage, let them dissolve them—a Christian, of either sex, is not enslaved in such emergencies as these—Remember, God hath by the gospel called us to harmony and concord,

16 for how dost thou know, O woman ! but thou mayest convince and save thy husband ? Or how dost thou know, O husband ! but thou mayest convince and save thy wife ?

17 Just according as every person is particularly situated by the Almighty, just according to the civil condition every person is in when he embraces Christianity ; in these let him continue—This is the doctrine I inculcate in every Christian church.

18 Doth any circumcised person embrace Christianity ? —let him not become ^P uncircumcised : Is any uncircumcised person convinced of its truth ? — let him not submit to circumcision.

19 Circumcision is nothing : uncircumcision is nothing—the grand fundamental article is, an observance of the divine precepts.

20 Let every Christian continue in that civil station he filled before his conversion.

21 For example, were you a slave at the time you embraced the Christian religion ? —let this create no anxiety—but, however, if you can gain your freedom, try to obtain it, as more eligible than slavery.

22 He, that is found a slave at his conversion, commences the Lord's free man—in like manner, he, who is then free, commences the servant of Christ.

23 Your liberty hath been purchased at an immense price—become not the slaves of men.

24 My brethren, I solemnly enjoin every person to continue in the same civil relation, in which he was found when he assumed the Christian profession.

25 As to those who are in a state of celibacy I have no express injunction of our Lord to produce: but I shall declare my sentiments as one, whose fidelity our Saviour hath been graciously pleased to approve.

26 I think then that on account of the troubles, to which our profession exposes us, it is best to remain unmarried.

27 But art thou already married?—seek not to dissolve the union—Art thou

free from this connection?—seek not to engage in it.

28 But if you marry, you have done nothing criminal—if a virgin marry, she hath done nothing criminal—Such, in the present state of things, will conflict with sorrows and sufferings—But I will not spread a gloomy prospect before you.

29 I will only say this, my Christian brethren, that a human life is transient and momentary, and that the time will soon arrive, when those, who have been happy in the conjugal union, will be as those who have not enjoyed this felicity:

30 Those, who are dissolved in tears, as those who had never known sorrow—those, who are exulting in joy, as those who were ever strangers to cheerfulness—those, who purchase estates, as those who never possessed them:

31 And those, who traverse a circle of this world's happiness, as those who had never

[¶] Ο καιρος συνεσαλμενος. The word συνεσαλμενος is very emphatical, and beautifully expressive of the very narrow and contracted limits of human life. Τας παρασκευας αυτων ετι συνεσαλμενας. Their preparations for the war were as yet very inconsiderable. Dion. Halicar. p. 345. Hudson. Τοις εγκλησισ ετι συνεσαλμενοι. Diod. Siculus. vol. 1. p. 265. Edit. Wesseling. Ως δεδιοτων η συνεσαλμενων των πολεμιων. Plutarch. Lysand. p. 801. Steph. Επων συνεσαλμενον αυτης το αξιωμα her dignity reduced. Idem in Aegipila. p. 1121. Απερχεται μικρος ουτω γεγων η συνεσαλμενος... Idem in Pompeio. p. 1202. Edit. Gr. 8vo. To extend, or contract, a finger, επενχιτον δακτιανη ευειλαι. Diog. Laert. p. 429. Edit. Meibom. Amstel. 1692.

never enjoyed it — for the scenes of this life are perpetually shifting.

32 I would have you free from anxious care—A man, who is in a state of celibacy, is concerned about the discharge of Christian duties, solicitous how to approve himself to his Redeemer :

33 but the cares of him, who is married, are occupied in inferior terrestrial objects, anxious to secure the affections of his spouse.

34 There is the same moral difference also between the dispositions of a married man and an unmarried woman-The

virgin makes it her anxious study to recommend herself to the divine approbation by inviolably preserving her personal and mental chastity—the cares of the married woman center in this world, studious only to maintain her husband's love.

35 By the above direction I only consult your advantage and happiness, my design is not to lay any cruel unnatural restraint upon you—my sole view is, that you may, with becoming propriety, devote yourselves to the duties of Christianity with minds entirely disengaged from the

¹ Καταχρωμένοι is here used in a good sense, as the whole passage requires, and as it is generally used in Greek writers. Κατεχρωντο τούτοις συμπατεί επι φιλοσοφίαν. They used all these helps for the purposes of philosophy. Plato. Politicus. vol. 2. p. 272. Serrani. Οις επάθατοι ὅταν ἀπογνωσθῇ πᾶσα επιτις, εἰς τοὺς περὶ τῷ μεγίστῳ αγωνας καταχρωνται. Which last they use, &c. Dion. Halicar. vol. 1. p. 270. Hudson. Οὐ μεντοι καταχρισθαι αυταις. He would not make use of them. Idem p. 399. Καταχρισθὲ μοι λαβεντες ὅπου αγ μελλω τι υμας ωφελησεν. Use me in whatever I can be of service to you. Idem p. 469. Edit. Oxon. Καταχρισθαι αυτῳ καν μη. Σουληται. Make use of him even tho' it be against his consent. Dion. Cassius. p. 93. Edit. Reimar. Διγματων ποικιλιάς οὐ παταχρισθεῖ. We use not a variety of speculations. Tatiani Oratio contra Græcos. p. 167. Paris. 1636. Οσ υλη καταχεχριται εἰς διμονοργίαν μητη ὑ ποικιλη. Who used, &c. Clem. Alexandrinus. p. 31. Paris. 1629. See also pages 87, 107, 120. ejusdem Edit. NB. Παραχραμαι and Αποχραμαι signify to abuse.

² Οιδα γαρ ειθε θυμοι ενι γινεσοι ζυνταιθε.
Κειου Σουλεται οικον οφελειν ος κενοπουσι.

Ody. O. vers. 20.

Η αγαθοι μονω σχολαζει τω Θεω, η ι φροντισ αυτης ου αερισχιζεται
γηραμενη δι, η γε σωρευν διαιρεται του Σιον η αρθρο Θεον η αρθρο αιδη
Clemens Alexandrinus. p. 201, 202. Edit. Paris. 1629.

³ Απεριπασσως, a beautiful and very expressive word : free from distracting cares. Ως γαρ ταν τευς Πυθαγορικος ουκ ειν εκ παραβεν αρθρο
κυνειν

the distraction of all secular cares.

36 But if any person think it wrong he should pass the flower and prime of life in a state of celibacy, and that it is his incumbent duty to form the conjugal union; let him act according to the dictates of his own judgment — he doth nothing criminal — let them marry.

37 But he, who hath formed a deliberate resolution, and finds no necessity of infringing it: he who hath his appetites in proper subjection, and hath laid himself under a fixed determination not to violate the laws of continence and chastity, is worthy of applause.

38 So that he, who marrieth, doth well: he, who marrieth not, doth better.

39 It is unlawful for a woman to abandon her husband, while he is living—when he hath paid the debt to nature, she is at full liberty to marry whom she pleases—provided he be a Christian professor.

40 But she is much happier if she continue a widow, in my judgment—and I am

conscious I am endowed with the Spirit of God.

CHAP. VIII.

I **W**ITH regard to those things that are sacrificed to idols, I know very well you are all possessed of knowledge most accurately to distinguish here—but remember, knowledge inflates, but benevolence improves and dignifies the mind.

2 But if any person is elated with extravagant ideas of his superior knowledge, he forfeits all just pretensions to every branch of useful knowledge.

3 But if the Deity be the supreme object of any person's love, the "Deity will illuminate his mind with the knowledge of his perfections and will."

4 With regard then to eating things that are sacrificed to idols—I know that an idol is a mere fictitious creature of the imagination, and that there is no God, but the one supreme Father of all.

5 For though there are those nominal beings, who are

κανειν οὐ προσευχεῖται τοῖς Θεοῖς, αλλ' οὐδεὶς εὐθὺς ἐπὶ τοῦτο γνῶμη παρεργενόσαμενος Λαζίζεν, ὅντας φέρω ὁ Νομίς χρήσις τοὺς πολῖτες μήτε εκρούει τι τῶν Θεῶν μήτε ὄφεις εἰ παρεργάτη οὐ αμελώς, αλλα διχλανες αἴρεται απὸ των αλλων, οὐ προσεχόντας της διανοίας οὐ προσέχει μεγάλη τῇ στέρῃ της ευεξίας. Plutarch. Numa. p. 26. Edit. Gr. Stephan. 8vo.

* Out@ refers to God.

are vulgarly styled deities, and supposed to reside, some in heaven, some on the earth—a great multiplicity of gods and tutelar powers:

6 yet to us Christians there is but ^w ONE sole supreme God, the Father of the universe—from whom all things originally derived their existence, and for whom we were created—and but one Lord and governor, Jesus the Messiah, whom the Deity employed as his instrument to form all things, and to form us.

7 But all Christians have not the same clear exact knowledge with regard to these offerings—for some, even now, sit down to this repast, persuaded in their minds, that they are eating things dedicated to *real* existing deities—by which means their weak undiscerning consciences become stained with guilt.

8 It is not food indeed that recommends us to the divine acceptance—for if we eat of these sacrifices, we are not on that account the bet-

ter, nor if we refrain, the worse, Christians.

9 But be cautious lest your liberty, in this respect, prove a stumbling-block to weaker Christians.

10 For if a person should happen to see thee, who art possessed of such just and judicious discernment, feasting in an *Heathen* temple, will not the doubting conscience of such a weak person be seduced, by thine example, to partake too of the same entertainment?

11 Consequently, your superior knowledge will be the unhappy means of destroying a Christian brother, for whom Jesus shed his blood.

12 By this criminal seduction of your brethren into things they deem unlawful, and wounding their weak consciences, you offend against the laws of Christianity.

13 If my food therefore betrays my Christian brother into sin, I would never taste flesh again, that I might not be accessory to my brother's guilt.

CHAP.

^w Εἰς τοὺς αὐθεῖστους, εἰς εσίν Θεός,
Οἱ οὐρανοὶ τέτευχε, ἵνα γαῖαν μάκραν,
Πάντα τε χαρπτῶν εἰδεῖς καρπούς Λιας.

Sophocles apud I. Martyr. Cobortatio. ad Graecos
p. 83. Edit. Oxon. 1703.

Οὐ γαρ δεῖτον εἰς τὰς πεντάς 106.

Oedip. Tyrann. 863.

CHAP. IX.

1 **A**M I not an apostle? Have I not liberty to use the privileges of the apostolic office? Have I not been favoured with a sight of our Lord Jesus Christ? Are not you yourselves the monuments of my ministerial labours in the gospel?

2 If I am not an apostle to others, yet most undoubtedly I am to you—Your conversion to Christianity is the seal and sanction of my apostleship.

3 To those, who sit as judicial enquirers into my conduct, I offer the following vindication of myself:

4 Am I not entitled, in virtue of my labours, to a common maintenance?

5 Have not I a right, if I please, to carry along with me a Christian woman to provide me accommodations on my travels, as other apostles, as our Lord's brethren, and as Peter doth?

6 Are Barnabas and myself the only persons, who have no right to plead an exemption from menial labour?

7 What soldier ever serves a campaign at his own expence?—Who plants a vineyard, and doth not taste the genial grape?—Who feeds a

flock, and eats not of the milk?

8 But do the principles of reason, *merely*, dictate these arguments? — Doth not the law add its sanction to them?

9 For the law of Moses expressly says, “Thou shalt not muzzle the ox, while he is employed in treading out the corn.” — But doth the great God interest himself about oxen?

10 No! undoubtedly this was inculcated as a lesson of instruction to us — that he who plows, ought amidst his labour to transport himself with the hope of enjoying the golden harvest — that he who threshes out the corn, should be urged with the joyful expectation of reaping the fruits of his toil.

11 If we have sown amongst you *celestial* seed, is it unreasonable we should reap a *terrestrial* harvest?

12 Are we not better entitled to a share of your affluence, than some others, who are now enjoying it? — Yet this right we never pleaded — but industriously resigned all such claims, that we might not in the least impede the gospel in its progress.

13 Don't you know that those, who are employed in the temple-service, acquire a maintenance from the temple? —

ple? — Don't those, who attend the altar, gain a livelihood by such an attendance?

14 In like manner hath our Lord also enjoined, that those, who preach his gospel, should derive their support from their ministerial labours.

15 But I never pleaded any of these precepts — nor have I written this to demand such a maintenance as my right—for I had infinitely rather perish for want than that any person should deprive me of the pleasing conscious cause I have to boast:

16 not that I have any reason to boast of my ministerial function—for I am under an indispensable obligation to discharge it — and dreadful will be my fate, if I perform not the duties of this sacred office!

17 For if with cheerfulness I execute them, a reward is reserved for me—if with reluctance, yet still the dispensation hath been intrusted to me.

18 What then is the reward I reap? — I deem this an abundant recompence—the consciousness of my disinterestedness in preaching Christianity, and the agreeable reflection, that I have never claimed those ^x rights,

to which, as a minister, I am entitled.

19 For being free from all obligations of this kind to any man, I have enslaved myself to every man, that I might gain a greater harvest of Christian converts.

20 To the Jews, I became as a Jew, that I might collect converts among them—with those, who acknowledged the law, I conversed as one also, who had the same high opinion of its authority, that I might insinuate the principles of the gospel into their minds.

21 To those, who acknowledged not the law of Moses, I addressed myself as one not under that law (not indeed as if I were under no law to God—but as subject to the law of Christ) that I might win them to Christianity.

22 With the weak I discoursed as weak, to secure their favourable regards to the gospel — to every man I became every thing, that I might, by every possible art I could practise, save some immortal souls.

23 And this is the conduct I pursue in order to advance the interests of the gospel — that I may share the blessed rewards it promiseth.

24 Don't

^x Namely, *a maintenance.*

24 Don't you know that in the Grecian stadium great numbers run with the utmost contention to secure the prize, but that only one person wins and receives? — With the same ardour and perseverance do you run, that you may seize the garland of celestial glory.

25 Every one also, who enters the lists as a combatant, submits to a most rigid and severe regimen — They do this to gain a fading chaplet—but in our view is hung up the unfading wreath of immortality.

26 With this in prospect, I run the christian race—not distressed with wretched uncertainty concerning its final issue—I engage as a combatant—but deal not my blows in empty air.

27 But I enure my body to the severest discipline, and bring all its appetites into subjection: lest, when I have proclaimed the glorious prize to others, I should, at last, be rejected as unworthy to obtain it.

CHAP. X.

1 Would not have you ignorant, my Christian brethren, that all our ancestors were under the cloud, and all passed through the sea:

2 and in the cloud, and in the sea were all baptized into the mosaic institution:

3 and all eat the same miraculous food:

4 and all drank the same miraculous draught—for they drank

The following representation of the Christian race must make a strong impression upon the minds of the Corinthians, as they were so often spectators of those games that were celebrated on the Isthmus.

What this rigid and severe regimen was to which the combatants in these games were previously obliged to submit, we learn from the following passage in *Epicetus*. Θελεις Ολυμπια νικησαι; Καγω, νη τους Θεους· πορφυρον γαρ εστιν. Αλλα σκοπει κατα καθηγουμενα, κατα τα ακυλουθα· κατα ουτως απτου του εργου· δει σευτακτειν, αναχυνοφαγειν, απεξεσθαι τεμματων, γυμναζεσθαι τροπον αναγκην, εν λόρᾳ τεταχμενη, εν κανματι, εν ψυχει, μη ψυχρον πινειν, μη οινον, ως ετυχειν· απλως ως ιατρω ταραχδεωνειν σεαυτον τω επιστηη, ειτο εις του αγωνα ταρεψεσθαι. *Epicetti Enchirid.* p. 710. *Upton.* Ικκονος ο Ταραχτινος ταλης υπηρεσια, σωφρονεστερον του της αθλησεως χρονον διαξησας, κατεκολασμενη τροφη διαβιωζας, κατα φροδιτης αραιθης διατελεστας. *Aelian Var. Hist. lib. xi. c. 3. p. 684. Gronovii, Lug. Bat. 1731.*

^a Κηνεζαι. An herald, κηνεζη, made proclamation at the games, what rewards would be bestowed on the victor.

drank of the rock, whose waters miraculously accompanied them—and the rock sending forth refreshing streams figuratively represents Christ.

5 Yet with the majority of this numerous favoured multitude, God was not pleased—for the wilderness was strown with their dead bodies.

6 But their fate is a lesson to us Christians, to kill in us that excessive passion for criminal pursuits, which they so fondly indulged.

7 Be ye not, therefore, idolaters, like some of them; concerning whom it is recorded: “The people sat down to luxurious banquets, and rose up to the wantonness of gaiety and frolic.”

8 Neither let us be guilty of debauchery, as some of them were: in consequence of which three and twenty thousand all perished in one day.

9 Nor let us provoke God, as some of them provoked him, who were miserably destroyed by serpents.

10 Neither let us indulge those impious murmurs against God, which some of them indulged, and were cut off by the destroying angel.

11 All these events were

intended to be examples to the Jews—and they are recorded for the admonition of us *Christians*, whom God hath placed under the last of his dispensations.

12 Wherefore let him, who flatters himself that he stands secure, be cautious lest he fall.

13 You have, as yet, been assailed by no trial, but such as the common lot of humanity exposeth men to: and God may be confided in, who will not permit you to suffer any trials, to which you are not equal: but will enable you to make a virtuous and honourable escape out of them.

14 Wherefore I conjure you, my dear Christian friends, fly the least approaches to idolatry with the utmost horror.

15 I am addressing intelligent persons, and to intelligent persons I appeal for the reasonableness of what I assert.

16 The cup in the eucharist, over which we pour our grateful acknowledgments to God, doth it not represent our joint-participation of the blood of Christ? The ^b loaf which we then break, doth it not symbolically represent our joyful

^b After here must necessarily signify *loaf*, as appears from verse 17. We all partake *ex uno euc arto*, of one loaf.

joyful joint-participation of the body of Christ?

17 For as a multitude of grains of corn compose one loaf; so the whole collective numbers of us Christians only form one body—for we all of us, in this communion, participate one individual loaf.

18 With respect to this also, turn your reflections to Israel—Don't they, who eat of the sacrifices, partake of the altar of the one true God?

19 But what shall I say? Shall I assert that an idol is a real being? or, that which is sacrificed to it is of any significance?

20 Yet notwithstanding this, the sacrifices, which the heathen votaries offer, are sacrificed to dæmons, and not to the true God—and I would not have you participate with *Heathens* in the religious rites they pay to dæmons.

21 You cannot consistently drink the cup of the Lord, and at the same time the cup of dæmons—you cannot participate of the festival in honour of our Lord, and the festival in honour of dæmons.

22 Shall we, by such criminal compliances, expose ourselves to the divine indignation?—Are we able to cope with his irresistible power?

23 I HAVE a liberty to

use all things: but it is improper I should use this liberty in its utmost latitude—I am invested with full liberty: but this full liberty of mine tends not to the edification of others.

24 Let no person merely consult his own private good; but study the good of others.

25 Eat whatever is bought in the shambles, without making any enquiries at all to satisfy a scrupulous conscience.

26 For the earth, and all its variety of creatures, are, by their great Proprietor, freely given to man.

27 If an *Heathen* invite you, and you have an inclination to accept his invitation, eat of every thing that is set before you, without asking any questions at all merely to satisfy a scrupulous conscience.

28 But if any person say to you—"This hath been offered to an heathen Deity"—don't you taste it on his account, who gave you the information, and for conscience sake.

29 The conscience, I mean, not of yourself, but of the informer—for why should I suffer my free liberty to give offence to another person's conscience?

30 And though I can myself partake of such and such food

food with pious acknowledgments to God for it—yet why should I suffer myself to be reproached by another even for that which I myself can participate with religious gratitude?

31 Whether therefore you eat, whether you drink, or whatever you do, do all to promote the glory of God.

32 Be ever cautious of giving any unnecessary offence either to Jews, to Greeks, or to Christians.

33 In this inoffensive manner I myself act : studying to please all men in all things, not consulting my own interest, but the immortal interests of ^c mankind.

CHAP. xi. 1 In this let me propose my conduct a pattern for your imitation—as herein I copy the example of Christ.

§—2 I commend you, my Christian brethren, for remembering all my instructions, and that you are so tenacious of the rules and injunctions I inculcated upon you.

3 But I desire you to observe, that of every man the head is Christ, of every woman, the man, and of Christ, the Deity.

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4 Now every man, who prays or speaks in public with his head covered, derogates from the dignity of Christ his head.

5 On the contrary, every woman, who prays or speaks in public with her head uncovered, degrades the dignity of the man who is her head—for this is a singularity as uncharacteristical of the sex as to have the ^d hair entirely cut off.

6 But if a woman won't consent to wear her vail, let her even have her hair cut short like the man—but if it is to the last degree scandalous and indecent for a woman to have her hair cut short, or shaved off, let her, for the same reason, be veiled.

7 A man indeed ought not to have his head veiled, as he is the glorious image of God—but the woman is only the glorious image of the man :

8 For the man was not formed posterior to the woman ; but the woman was formed out of the man.

9 Nor was the man formed for the woman, but the woman for the man.

10 In your assemblies therefore the woman ought to wear

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a

^c Τοις γενναιορ. Οι γυναις is often used in this sense by St. Paul.

^d All the Grecian women without distinction wore their hair long and flowing.

a ^evail on account of the heathen spies who are purposely sent to inspect your conduct.

11 Nevertheless, under the Christian religion, neither of the sexes is considered as separate and detached from each other.

12 For as the woman was formed out of the man, so is the human race propagated by means of the female—but the original formation of every thing is ultimately to be referred to God.

13 I appeal to you, is it decent for a woman to address the Deity without a ^fail?

14 Doth not the universal prevalence of modern custom itself teach you, that for a man to wear long flowing tresses, dressed in the manner of women, is the highest indecency and disgrace?

15 But the long and flowing hair of the fair sex is their distinguishing grace and ornament—for this was lavished upon them by the hand of nature for a covering.

16 But if any person appear disposed to litigate, and

raise disputes on this topic, let him be assured that neither we the apostles urge, or the churches of God practise, any such custom ^g.

§—17 BUT in what I am now going to mention I do not commend you—for your assembling together is so far from advancing your mutual improvement, that it rather defeats it.

18 For, in the first place, when you are all convened together in the church, I am informed that there are unhappy discords among you—and the information I believe, in some measure, to be true.

19 Indeed it is morally necessary there should be differences of opinion among you, that those who approve themselves to be persons of superior attainments, may become conspicuous among you.

20 But your assembling all together in one place to partake a repast, doth not constitute a proper celebration of the Lord's supper.

21 For

^e Διά τούς αἱρέας. Αἱρέας signifies a messenger. The spies whom Joshua sent are called αἱρέαι. James chap. ii. 25.

^f The Jewish and Grecian ladies never appeared in public without a ^avail. Οὐδεὶς γέρω μηρῷ ὅτινι απογυμνώσαι γυναικῶν, εὐπρεπεῖς, says Clemens Alexandrinus, p. 204. Paris. 1629.

^g That is, As that women may pray and speak in public, unavailed.

21 For every one of you ^h carries along with him his respective supper, and eats it, separately, by himself — by which means one hath a scanty, another a plentiful, repast.

22 What! have you not houses to eat and drink in? Is it thus you prostitute the honour of the church of God, and shame those who are in indigent circumstances? — What shall I say to you? Do you merit my commendation for this? — You are unworthy of it.

23 The account I received of this institution from our Lord himself I communicated to you — How that our Lord Jesus being at supper, the very night in which he was treacherously delivered into the hands of his enemies, took bread :

24 and, after devoutly blessing God, he broke it and said, “Take and eat it — This figuratively represents my body, which is voluntarily sur-

rendered to be broken on the cross for your interests — Celebrate this institution in commemoration of me.”

25 After they had eat the paschal lamb, he took the cup ; and, after having paid the same devout acknowledgments to God, he said, — “This wine represents the shedding of my blood, by the effusion of which the new covenant is sealed and ratified — Do this, as often as you drink this cup, in commemoration of me.”

26 For as often as you eat this sacramental bread, and drink this sacramental wine, you do, through all ages till his glorious advent, publicly declare the death of our Lord.

27 Every one therefore, who in the celebration of this ordinance eats the bread, and drinks the cup, of our Lord in an unworthy manner, will be obnoxious to that temporal punishment due to this pro-

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stitution

^h *Collation suppers, cœnæ collatitiae*, were customary among the Greeks. To these every guest carried with him his respective supper. It seems the Corinthian Christians regarded the Lord's supper in the light of such a club-repast. The following passage in *Xenophon* excellently illustrates the Apostle's words. Ονοτε δέ ταχ. ι. λ. “When of those, who met to sup; some of the company had brought with them a very little, others a great deal of provisions, Socrates bad the servant either to put the little in common, or distribute to each a part of it. Upon which, those who had brought a plentiful repast with them were both ashamed not to partake of what was served up in common, and not also to produce their own. They therefore put down their provisions in common, and when they enjoyed no more than those who had brought but little, they desisted from expending much in buying viands.” *Xenophon. Memor. lib. 3 c. 14. Oxon.*

stitution of the body and blood of our Lord.

28 Let a man then explore his conduct in this ordinance by the above account of it : and in the manner I have prescribed eat of the sacramental bread, and drink of the sacramental cup.

29 For he, who celebrates this institution in an unsuitable manner, justly exposes himself to the divine punishment, by not discriminating the Lord's supper from a common meal.

30 It is for *this* notorious abuse of it, that so many among you labour under diseases and indispositions, and not a few sleep the sleep of death.

31 For did we accurately discriminate ourselves, we should not incur these divine inflictions.

32 But these chastisements are imposed upon us by the Almighty to prevent our final condemnation with a disbelieving age.

33 Wherefore, my Christian brethren, when you assemble to celebrate the eucharist, stay one for another 'till you are all convened.

34 And if any one at the time feels the sensations of hunger, let him satisfy it at his own home, that you may not assemble for your own punishment— Other things I will rectify when I come.

CHAP. XII.

I WILL now, my Christian brethren, give you direction how to form an accurate judgment concerning persons ⁱ endowed with spiritual gifts.

2 You know you once were *Heathens*, and blindly following dumb and senseless idols wherever your leaders would have conducted you.

3 Let me then inform you, that no person, who is really endowed with the ^k Spirit of God, can pronounce Jesus to be an execrable impostor—and that no one can acknowledge that Jesus is constituted universal Lord and governor, but who, by such an acknowledgment, evidently proves himself to be actuated by the Holy Spirit.

§ - 4 THERE are great varieties

ⁱ Περὶ τῶν πνευμάτων, not spiritual gifts, but persons endowed with them.

^k To understand this, let it be observed, that the *false prophets*, our Lord had predicted should arise before the destruction of *Jerusalem*, had now made their appearance, and that the Christian church was infested by them. Hence this Apostolic rule to discern spirits.

rieties indeed of spiritual endowments, and they all flow from the same Spirit.

5 There are great diversities of ministrations; but they are all imparted by the same Lord.

6 And there are great varieties of miraculous powers; but they are all derived from the same God—who is the sole donor of every endowment that every individual possesseth.

7 But the extraordinary illumination of the Spirit is communicated to every one for the common good and utility of the church.

8 For *one* is by the Spirit endowed with wisdom—*another*, by the same Spirit is endowed with a clear and comprehensive knowledge of Christianity.

9 To *one* the same Spirit imparts a conviction of his ability to work miracles—to *another* the same Spirit imparts the power of effecting cures.

10 Upon *one* are conferred miraculous operations—on a *second*, prophecy—on a *third*, the discernment of spirits—on a *fourth*, an ability of speaking a variety of languages—on a *fifth*, the interpretation of those languages.

11 All these diversities of operations one and the same

Spirit effecteth—distributing as he pleaseth to every one his¹ respective gifts.

12 For as the human body is composed of many members, and all these members are combined into one system: so is it with the Christian church.

13 For by the effusion of one Spirit we were *all* baptized into *one* collective body; whether Jews, or Greeks, or slaves, or free—we were *all* combined into one spiritual community.

14 For the body is not one sole member, but consisteth of many.

15 Should the foot say, Because I am not the hand, I am no part of the human system—doth it cease, for that reason, to be connected with the body?

16 Should the ear say, Because I am not the eye, I do not belong to the body—doth it, on that account, cease to be a part of the general system?

17 If all the corporeal members were reduced to one, for example, to the eye; and all the human senses absorbed in one, for instance, in hearing—what room would there be for the functions of others?

18 But now hath the Deity F 3 arranged

¹ Ιδια the accusative plural.

arranged and disposed all the various members in the human frame according as seemed best to his infinite understanding.

19 But if all the members were swallowed up in one, where would be the organized body?

20 But now many various members are all harmoniously combined into one beautiful system.

21 The eye cannot say to the hand, Thou art entirely useless to me—nor can the head say to the feet, I have no occasion at all for your functions.

22 On the contrary, those parts which are seemingly mean and contemptible, are most of all subservient to our various necessities.

23 And those parts of our frame, which we are apt to regard as comparatively ignoble, on these we lavish the most adventitious honour and ornament—and our supposed inelegant parts have, in reality, the most elegance and symmetry.

24 Those parts of our frame, on which the hand of nature hath bestowed the most grace and elegance, are not of that real utility as others are—But the Deity hath so compounded and constituted the human system, as to give most ho-

nour to those members which, apparently, have least of it,

25 in order that there might be no disunion and dissention in the human system; but that there might be a reciprocal consent and mutual sensibility of all its various members:

26 For if one member feel pain, all the other members sympathize with it: if one member feel pleasure, all the others thrill with the pleasing sensation.

27 In like manner the several individual members of the Christian church are *all* harmoniously combined into one body.

28 And to form this moral system God hath in his church regularly arranged apostles in the *first* order: in the *second*, prophets: in the *third*, instructors: in the *following*, workers of miracles, authors of extraordinary cures, assistants, governors, masters of various languages.

29 Are all apostles, are all prophets, are all instructors, can all exert miraculous powers?

30 Can all effect miraculous cures, can all converse in various languages, can all understand and interpret those languages?

31 You are with zealous ardour striving who shall acquire

quire the most illustrious of these spiritual gifts—and yet I can point out to you an endowment, that far transcends all these.

C H A P. XIII.

1 Could I speak all the languages of men and of angels, and yet had an heart destitute of benevolence, I am no more than sounding brass or a tinkling cymbal.

2 And was I endowed with the amplest prophetic powers: could I unravel all the mysteries of nature: had I accumulated all the knowledge of the sons of men: could I exert such stupendous powers as to remove mountains from their basis, and transfer them at pleasure from place to place—and yet my heart a stranger to benevolence, I am nothing.

3 And should I give away all I had in the world in charitable contributions to the poor: should I even surrender up my body to the flames—and yet have an heart devoid of benevolence, it would be of no avail to me.

4 Benevolence is unruffled; is benign: Benevolence cherishes no ambitious desires: Benevolence is not ostenta-

tious; is not inflated with insolence.

5 It preserves a consistent decorum; is not enslaved to sordid interest; is not transported with furious passion; indulges no malevolent design.

6 It conceives no delight from the perpetration of wickedness; but is first to applaud truth and virtue.

7 It throws a veil of candour over all things: is disposed to believe all things: views all things in the most favourable light: supports all things with serene composure.

8 Benevolence shall continue to shine with undiminished lustre when all prophetic powers shall be no more, when the ability of speaking various languages shall be withdrawn, and when all supernatural endowments shall be annihilated.

9 For in this state our knowledge is defective, our prophetic powers are limited.

10 But when we arrive in those happy regions where perfection dwells, the defective and the limited shall be no more for ever.

11 Just as when I was, for example, in the imperfect state of childhood; I then discoursed, I understood, I reasoned in the erroneous manner children do—but when

when I arrived at the maturity and perfection of manhood, the defects of my former imperfect state were all swallowed up and forgotten.

12 For in this scene of being our terrestrial mirrour exhibits to us but a very dim and obscure reflection: but in an happy futurity we shall see face to face—In the present life my knowledge is partial and limited: in the future, my knowledge will be unconfined and clear, like that divine infallible knowledge, by which I am now pervaded,

13 In fine, the virtues of superior eminence are these three, faith, hope, benevolence—but the most illustrious of these is benevolence.

CHAP. XIV.

1 LET it be your study, therefore, to improve in benevolence—and be desirous to attain spiritual gifts, especially the function of a preacher:

2 For he, who speaks in an unknown language, speaks to God, and not to men—for no one understands him—he utters by the Spirit things that are unintelligible.

3 But he, who preacheth,

addresseth men; and edifies, exhorts, and comforts them.

4 He, who speaks in an unknown language, promotes his own edification—but he, who preacheth, assists the edification of the church.

5 Not but I could wish you all endowed with an ability to converse in various languages—but you ought to be most ambitious of the function of a public preacher—for far more useful is the office of a preacher, than of one endowed with the gift of languages—unless indeed he interpret what he hath uttered for the universal good of the society.

6 For should I stand up amongst you, my Christian brethren, and pour forth a discourse in an unintelligible language; what improvement would you receive from it, if I did not afterwards, in your native dialect, explain to you the revealed doctrine, the interesting knowledge, the public instruction, and the admonition it contained?

7 Just as inanimate instruments which emit sounds, the flute, for example, or the harp, if they produced only a noisy uniform monotony without any distinction of notes, how could the composition intended to be played on these instruments ever be understood?

8 And

8 And if the trumpet sounded notes no soldier understood, who would get ready for the engagement?

9 Just in the same manner if you were to pour forth a rhapsody of unintelligible jargon, what instruction could you communicate?—all your ostentatious knowledge would be lavished on the empty air.

10 There are, for instance, a prodigious variety of languages spoken by various nations of the world:

11 but if I did not understand the meaning of any native, who discoursed to me in the language of his country, nor he me, when I talked to him in mine—we should reciprocally look upon each other as barbarians^m.

12 This is exactly the case with you—But since you are so zealous to attain spiritual endowments, let it be your study to acquire such, as promote the improvement of the society.

13 Let him, therefore, who is empowered to converse in a foreign language, pray that he may be enabled to interpret fluently, what he utters, for the common good.

14 For if I make use of an unknown language in public

prayer, my spiritual gifts indeed enable me to pray in this manner, but my understanding in the mean time reaps no advantage.

15 In what manner shall I act then?—I will pray by the impulse of the Spirit, but at the same time consult the improvement of my own understanding, and that of others.

16 Otherwise, should you, at the direction of the Spirit, pour forth a strain of fervent gratitude to God, how could a private illiterate person say amen to your pious acknowledgments, when he understood not a word of what you had been saying.

17 Not but you performed this exercise with becoming piety; but the other received no improvement at all from it.

18 God hath enabled me, whose distinguishing goodness I gratefully acknowledge, to speak a greater variety of languages than you all have been endowed with:

19 yet I had rather speak five intelligible words in a Christian assembly to promote the instruction of others, than ten thousand in a language unknown to them.

20 My Christian brethren,

^m The Greeks called all *Barbarians* who did not speak Greek, but spoke a language unintelligible to them.

be not children as to knowledge — in a freedom from sin indeed be ye children : but in useful and accurate knowledge be ye men.

21 In the sacred scripture is the following passage—“ I will speak to this nation by persons whom I will endow with the faculty of conversing in a great variety of languages : but notwithstanding these testimonies of their divine mission, they will reject me, saith the Lord.”

22 Which words evince, That the miraculous faculty of speaking diverse languages is designed as an evidence to the incredulous, and not calculated for the advantage of those who already believe—but the function of a preacher respects, not the edification of the incredulous, but of believers.

23 Suppose when your whole assembly was convened together, and you were all gabbling a confused jargon of foreign languages, some

unbeliever, or some illiterate person was to enter the place —would they not pronounce you all distracted?

24 But suppose you were preaching in order to instruct one another, and an unbeliever or an illiterate person happen to come among you—all your discourses convict him of his former vices, all your discourses penetrate the folds of his heart :

25 his bosom is laid open, he prostrates himself on his face, in a flood of profound astonishment and reverence adores the Almighty, declaring, that God is most certainly among you !

26 How is the public service, my brethren, then to be conducted ? — When the assembly all meets together, every one of you promiscuously is ready with a psalm, with a topic of instruction, with a foreign language, with a revealed doctrine, with the faculty of interpretation — but let all these things solely

ⁿ Κακία, vice, sin, wickedness, not malice. In Greek writers we often meet with κακία and αριτή opposed to each other. Αρετὴ γαρ εὐείδε τον μεγάν σπαθηγόν, οὐκ αλλοτρία θαρρουντα κακία, χρίναι σπαθενειν. Plutarch. Camillus p. 243. Edit. Stephan. Gr. Την τωλιν εκείνη φέρειν ανδρας αρετὴ τε τους αγαθούς, αρίστους, καὶ κακία τους φανταστικούς. Idem in Dion. p. 1798. ejusd. Editionis. Μη δια κακίαν, αλλα δι' αρετήν κλασσαί χωραν. Diodorus Siculus, vol. 2. p. 5. Rhodoman. Hanov. 1604. Τα μεγαλητα αρετης αφλα ή κακία φερεται. Dion. Halicar. tom. 1. p. 484. Hudson. Ουδ' εν αρετης μηδε το μηδεν αδικειν τιδεμενον, εν μονον τε αντοδοχηνεν απο πατησ κακίας προβαμουμενον. Idem p. 508. Oxon. Φύλακη μεν της των αξιο λογων αρετης, μαστιχη δε της των φυλων κακίας. Diodorus Siculus, tom. 1. p. 4. Wesseling.

solely tend to public edification :

27 for example, if one person, or two, or at most three, endowed with the gift of languages, speak in public ; let them speak one after another in a regular order, and let a person afterwards interpret what hath been thus spoken.

28 Should there be no interpreter present, let them be silent in the assembly, and only converse with God and themselves.

29 Let two or three preachers deliver their public discourses, and let the others attend and judge.

30 Should any point of doctrine in the mean time be revealed to any of the auditors, let the person engaged break off his discourse.

31 For you may with suitable decorum, one after another, regularly deliver your public discourses, in order that the whole society may receive instruction and admonition.

32 For the spiritual impulse which actuates the preacher is obedient to the controul of the preacher's judgment.

33 For God is not the author of confusion, but the lover of regularity and order — a maxim I inculcate in all the various societies of Christians.

34 Let the women maintain an inviolable silence in your assemblies — for neither the law of Moses, or of Christianity, permits them to speak in public and to invade the province of the man.

35 If they are desirous to have any topic explained, let them consult their husbands at home—for it is highly indecent for a woman to deliver public discourses in a Christian assembly.

36 What ! was Christianity diffused from Corinth as its original source ? or is it solely confined to yourselves, that you assume this authority ?

37 If any one values himself on his being a public instructor, or on his being endowed with spiritual gifts, let him be assured that the directions I now write to you are the injunctions of God.

38 But if any one wilfully disavows these, let him disavow them at his peril.

39 In

^o Καθεσ ναι ο πομόρ λεγει, the law too enjoins this as well as Christianity. Mr. Locke's interpretation of this passage seems to be inaccurate. See his Paraphrase. Πρεπειν γας ειρηνε γυναικι μεν στυγη, ανδρι δε απονοσιν ει ανδρασιν. Heliadri *Ethiopica*, p. 41. Edit. Commelin.

39 In fine, my Christian brethren, let it be your principal ambition to attain and discharge the ministerial office — not prohibiting however those who are endowed with the gift of languages from speaking them in public.

40 Let all things be conducted with the greatest regularity and decorum.

CHAP. XV.

I Publish again the joyful news which I once proclaimed among you, my Christian brethren, which you then received with transport, and in the firm belief of which you now continue.

2 By your reception of which you are put into a state of salvation, if you are tenacious of the animating doctrine I delivered to you—unless indeed, as some would insinuate, your belief of this truth is absurd and visionary.

3 Among the first and fundamental truths then which I published among you, and of which I was convinced myself upon the best evidence, were the following — That agreeably to the predictions of the prophets the Messiah suffered death, to rescue us from our vices :

4 that his dead body was deposited in a tomb : and that he was on the third day raised from it, agreeably to the same scriptural predictions :

5 that after his resurrection he was seen by Peter, then by the twelve apostles :

6 he next exhibited himself to above five hundred Christians, who were all convened together in one assembly — the greater part of whom are still living, though some of them have paid the common debt of nature :

7 he then was seen by James : afterwards, by all the apostles :

8 and last of all, as to an untimely abortive birth, he exhibited himself to me.

9 For I rank myself as the very lowest of all the apostles; and indeed deem myself unworthy of that honourable name, because I once persecuted the church of God.

10 But by the divine favour I am what I am — and his favour, by which I am so singularly distinguished, was not lavished upon me in vain : for I have laboured more indefatigably in propagating the Christian religion than all the other apostles — but I check myself—not my industry—but the favour of God, which accompanies me.

11 But

11 But it is not material whether it is *I* or *they* who are the instruments—for these are the doctrines we publish: and these are the truths you embraced.

12 Now since we all unanimously agree in proclaiming to the world the resurrection of Christ—what foundation have certain persons among you for asserting, That the resurrection of dead persons is an absurd impossibility?

13 For if the resurrection of dead persons is a thing *absolutely* impossible, it will follow, that Christ was never raised from the grave:

14 consequently, if Christ was never actually raised from the grave, our preaching the Christian religion is absurd, and your belief of it is absurd;

15 and the result is, that we all of us have been publickly attesting a pious falsehood, when in the most solemn manner we declare to the world, that the Deity raised Christ from the dead—a fact, however, which never happened, if it is true, that the resurrection of dead men is, in the nature of things, absolutely an absurd impossibility:

16 For if the resurrection of dead persons is a real absurdity, it will follow, that Christ was never raised at all:

17 consequently if the dead body of Christ was never actually re-animated, your belief of Christianity is absurd and fruitless, and the weight of all your former crimes again devolves upon you:

18 and it will follow also, that those Christians, who have died in the belief of their principles, are totally lost out of the creation.

19 If all the hopes Christianity really taught us to entertain were circumscribed within the narrow circle of this vain life, we Christians are the most wretched of all mankind!

20 But Christ was actually raised from the tomb—and is become the ^p first fruits of a glorious harvest of the sleeping dead.

21 For since by *one* man death was introduced, by *another* man was introduced a resurrection from death.

22 For as by Adam all the human race was subjected to mortality: so by Christ Jesus shall all the pious dead be entitled to *immortality*.

23 But

^p The *first-fruits* were an handful of the *first ripe* corn, which being carried through the streets of Jerusalem to the temple, and offered to God, publicly announced that the *general* harvest would soon be gathered in.

23 But in this restitution to life a regular gradation is observed—Christ was the *first* that rose from death to immortality: the *next* will be virtuous Christians at his glorious advent:

24 Subsequent to this, will be the final dissolution of this globe—which event will take place, but not till after he hath surrendered up his kingdom to GOD, even the Supreme Father, not 'till after he hath totally crushed and demolished every hostile dominion, every opposing civil power and secular sovereignty:

25 for he must retain his kingdom, until he hath brought all his adversaries prostrate at his feet.

26 The last foe he shall dethrone and annihilate, is death.

27 For God hath subjected all things to his controul—but when the Deity declares that he hath subjected all

things under him, it is self-evident, that he himself must be excepted, who primarily invested him with this sovereign authority.

28 But when all things shall have become the subjects of his universal dominion, then shall the son himself be subjected to HIM who originally vested him with this universal authority—that the DEITY may be all in all.

29 Otherwise, if our sleeping dust is never to be re-animated, how forlorn must be their hope, who were baptized in the firm assurance of a glorious resurrection from the dead! — and upon these principles, why are persons baptized at all¹ into the belief of the future restoration of their dead bodies to a blessed immortality!

30 And upon this scheme, how absurd is it also for us to expose ourselves to imminent dangers every hour!

31 I

¹ Βαπτίζονται υπερ γενέσιν. A resurrection to immortality is the grand fundamental article of the Christian revelation. It was with regard to THIS that its converts were baptised. Υπερ very often signifies concerning, with regard to. The following passage will illustrate this, and determine its precise meaning. St. Paul in his 2d Epistle to the Thessalonians, after describing the second advent of Christ, and representing this great event in all its awful pomp and solemnity, concludes with saying: But with regard to this second appearance of Christ, and our being all collected to him, we entreat you, brethren, that you would not suffer your minds to be alarmed. Υπερ της παρουσίας with regard to the precise time of Christ's coming, which he had been describing. She afforded the philosophers no small conversation concerning her. Οὐδὲ οὐδεὶς υπερ αὐτῆς παρεγέρθη τοῦτο; Plutarch. Pericles, p. 300 Edit. Gr. Stephan. Υπερ οὐ γεγραπταί τινα: Concerning whom these things are written. Idem p. 1800.

31 I solemnly declare, and can pledge all my glorious hopes in our Lord Jesus Christ upon the truth of my declaration, that I am daily in the jaws of death.

32 Since, humanly speaking, I fought with brute creatures at Ephesus ; what distracted folly was I guilty of to encounter this danger, if immortality is a fable—upon these principles let us traverse a circle of every sensual pleasure to-day, for to-morrow death will put a cruel period to all our joys.

33 But be ever cautious of being deceived by these erroneous principles—“*Bad principles infect the pure incautious bosom.*”

34 Exercise a just and sober reflection, and fly these fatal errors—for some among you entertain very unworthy sentiments of God—I speak it to your shame.

35 But some will ask me, How are the dead raised ? In what kind of vehicles are they invested ?

36 You weak infatuated man ! the seed you commit to the ground is not informed with vegetable life, except it die.

37 You bury in the ground the bare seed, for example, of wheat, or some other grain : but you do not sow it in the

same form in which it will afterwards appear :

38 the supreme Creator gives it the form he pleases—to every seed its proper distinguishing form.

39 This disparity also obtains in the flesh of different animals—That of the human species is of one kind ; that of brutes, of another ; that of birds, different from all.

40 There are likewise celestial and terrestrial bodies ; but the respective glory of one and the other is totally different.

41 There is the same dissimilitude also in the different splendor of the sun, of the moon, and of the stars—one star also differs from another in lustre.

42 Similar to this will be the resurrection of the pious dead—It is sown corruptible, it rises incorruptible.

43 It is committed to the ground in a state of horror : it rises in glorious splendor—It is sown in contemptible weakness : it rises in immortal vigour.

44 It is sown an animal system : it rises a spiritual system—there is an animal system, and there is a spiritual system.

45 This the scripture asserts—Adam the first man was endowed with animal life : the

the second Adam, with a life-giving spirit.

46 The *spiritual* however was not first in order, but the *animal*: which was succeeded by the *spiritual*.

47 The first man was formed from the earth, a composition of inert clay—the second man is an exalted spirit from the celestial mansions.

48 As the first man was a composition of terrene particles, such is the terrene composition of his descendants—and as the second man was of celestial extraction, such is the celestial extraction of his descendants.

49 And just as we have worn in the *present* state the image of our clay-formed progenitor: so we shall in a *future* state wear the form of our celestial Redeemer.

50 This, I assert, my Christian brethren, that the present animal and corporeal system cannot inherit the future kingdom of God—nor is corruptible mortality fitted to be the heir of an incorruptible existence.

51 Behold! I now discover to you an unrevealed doctrine! We shall not pay the common debt of nature; but we shall by a soft transition be changed from mortality to immortality,

52 in a moment, in the

twinkling of an eye, at the clangors of the last trumpet—for a trumpet will sound—the pious dead shall then be raised incorruptible, and the Christians, who are then living, shall, without suffering the pangs of death, be translated into immortality.

53 For this corruptible must then be cloathed with incorruption: this mortal must then be invested with immortality.

54 And when this corruptible frame is cloathed with an incorruptible vehicle, and this mortal is vested with immortality; then that passage of scripture will be verified: “The tyrant death is compleatly vanquished.”

55 O death! where is now thy fatal sting! O grave! where are now thy victorious triumphs!

56 What arms death with its invenomed sting, is vice; and what furnishes vice with its destructive power, is the law.

57 But thanks be to God, who hath given us a complete victory over these cruel foes, thro’ our Lord Jesus Christ.

58 Having therefore these prospects, my dear Christian brethren, do you ever adhere with firm and inflexible steadiness to your Christian profession; and aim at continual improvement.

ments in it; from a full persuasion that your virtuous labours under the gospel-dispensation will be finally recompensed with a glorious reward.

C H A P. XVI.

1 AS to the collection for the indigent Christians in Judæa, I would have you conform to the directions I gave the societies in Galatia.

2 Let every person lay by something from the gains of his occupation, and on the first day of the week deposit it in the hands of the church's treasurer—that there may be no collections when I come.

3 On my arrival, to any person you fix upon I will give letters of recommendation, and depute them to carry your charitable contributions to Jerusalem.

4 But should there be any necessity for me to travel into Judæa they shall go along with me.

§—5 I FULLY intend to wait upon you when I pass through Macedonia, for I shall take that country in my way.

6 Perhaps too I may make some stay, if not spend the winter at Corinth—that you

may escort me part of my journey, wherever it may then lie.

7 For I do not purpose to pay you merely a transient visit—but I hope, with the divine permission, to stay some time with you.

8 At present I shall reside at Ephesus till Pentecost.

9 For I have, in this city, a most happy prospect of being eminently useful—but my opposers are numerous.

10 Should Timothy arrive among you, be careful you don't occasion him any distress and inquietude of mind: for he is engaged in promoting the same cause as myself.

11 Let no one therefore treat him with disrespect and contempt—but when he leaves your city, escort and dismiss him delighted and pleased with your behaviour, that he may hasten to me—for I expect him with the other Christians.

12 With regard to my brother Apollos, I have used many entreaties to induce him to revisit you—at present he is entirely averse to the thought—but purposes to return to you, when a favourable occasion presents.

§—13 Be vigilant: adhere to your principles: behave as persons endowed with manly and solid understanding:

exert a vigorous and unshaken resolution.

14 Let all your affairs be conducted with mutual benevolence and love.

15 You know, my Christian brethren, that the family of Stephanas were the very first Christian converts in Achaia, and have always distinguished themselves for their liberality and beneficence to the Christians.

16 I entreat you, therefore, that you would pay a becoming deference to persons of their illustrious character, and to every one, who diligently discharges the ministerial function.

17 I am extremely glad at the arrival of Stephanas, Fortunatus, and Achaicus: for they have abundantly supplied your deficiency.

18 They have infused a pleasing tranquillity into my mind and into yours — show therefore such worthy charac-

ters as these their deserved respect.

19 The churches in Asia Minor desire their affectionate remembrance — Aquila and Prisca, together with the Christian church that meets in their house, send their most respectful salutations.

20 All the Christian brethren here present their salutations — We beg our most affectionate remembrance to every one of your society.

21 My kind remembrance of you ^t I write with my own hand.

22 If a ^s certain person is totally destitute of all real affection for our Lord Jesus Christ and his gospel, let him be devoted to perdition at his glorious appearance.

23 May the favour of our Lord Jesus Christ ever attend you !

24 The love of ^t us here in our common Christianity be with you all ! Amen.

^r St. Paul's *Amanuensis* had written to the beginning of this verse.

^s The *Judaizer*, who had made these disturbances in their society.

^t Alex. MS.

PAUL's Second Epistle to the CORINTHIANS.

CHAP. I.

PAUL by divine appointment constituted an apostle of Jesus Christ, and Timothy my Christian brother, join in our affectionate salutations to the church of God at Corinth—sincerely wishing you, and all Christians in the whole extent of Achaia,

2 every favour and felicity from God our supreme parent, and from our Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the parent of mercies, and the donor of all consolation :

4 who in all our sorrows infuseth into us divine supports, in order that by the consolations we ourselves derive from God, we may be enabled to cheer and animate others in all their distresses :

5 For as through our attachment to the Christian cause we have experienced distinguished sufferings : so through our attachment to the Christian cause have we

experienced distinguished consolations.

6 For if we conflict with miseries, it is that you may enjoy that consolation and relief, which is divinely imparted to you when you sustain the same sufferings which we support—or if we are animated with divine comforts, it also equally redounds to your consolation and happiness—so that our hope in your future attachment to Christianity is built on the firmest basis :

7 being conscious, that as you share in those sufferings to which your profession exposeth you, you share also in those divine supports it yieldeth.

8 For I would not have you, my Christian brethren, lose the remembrance of that dreadful scene of misery in which we were involved in Asia Minor — how we were overwhelmed with such a violent and irresistible torrent of evils, as totally precluded all hope of our being ever able to escape from it with life.

9 But we every where carry about with us the sentence of death inscribed upon our persons, to engage us, not to confide in ourselves, but in that great Being, who will restore the dead to immortality.

10 From this imminent danger the divine hand extricated us—doth now extricate us—and we trust will still continue to us his merciful interposition :

11 you at the same time contributing your friendly assistance to us in the various distresses we encounter by the ardent prayers you prefer to heaven for us—so that our merciful deliverance, which such numbers thus concur to promote, ought justly by them all to be gratefully acknowledged.

12 For our glorying is this, the attestation of our own conscience, that our conduct among mankind, and particularly among you, hath ever been free from all artifice: hath ever flowed from a pious integrity and probity: was divested of all the studied arts of human wisdom, and actuated solely by the favourable assistance of God.

13 For we write nothing to you, but the plain undis-

guised truths you read—nothing, but the undissembled principles you already acknowledge, and, I hope, will ever have reason to acknowledge.

14 And as a " part of you acknowledged that we are the object of your exultation—so will you be the objects of our exultation at the glorious advent of our Lord Jesuſ.

§—15 CONFIDENT therefore of these your regards for me, I designed some time ago to pay you a visit; that you might a second time enjoy that satisfaction you formerly expressed.

16 The plan, I then laid, was to take Corinth in my way to Macedonia—to revisit you on my return from that country—and to be escorted by you on my journey into Judæa.

17 But when I concerted this scheme, was I entirely swayed by levity and caprice?—or were these my intentions merely the dictates of human inconstancy and fickleness?

18 I can appeal to God, that this my declaration to you did not proceed from any unsteady and fluctuating principle.

19 For the religion of Jesus Christ the Son of God, which

^u Meaning the party that adhered to him, as another had to Cephas, another to Apollos.

which was propagated among you by Silvan, Timothy, and myself, was not a variable inconsistent system: but an harmonious uniform scheme:

20 For the divine predictions are all verified in him—do all harmoniously unite in him to the glory of the supreme God, who hath commissioned us to promulgate this divine revelation.

21 For it is the Deity, who hath by such strong evidences combined you and us into one society under Christ; and who hath poured down upon us such a copious effusion of supernatural endowments.

22 It is the Deity, who hath in this illustrious manner impressed his seal upon us, and by investing us with such distinguished spiritual powers hath given us a signal pledge of our future immortality.^w

§—23 I CAN solemnly call God to witness, that it was solely a principle of lenity and tenderness for you that prevented my coming to Corinth.

24 Not that we are privileged to exercise an absolute dominion over your profession of the gospel—We are only

authorized to promote your felicity and joy—To the profession of the gospel you are inviolably attached.

CHAP. ii. 1. When I formed this design of revisiting you, I resolved in my own mind, that my appearance among you should not be attended with a general sorrow and distress.

2 For if I distress you, who is there left to exhilarate and cheer my mind when among you, but the very persons, whom I have involved in grief.

3 The cause, that induced me to write about that unhappy ^x incident, was, that those very persons at my coming might not be the source of sorrow and wretchedness to me, from whom I ought to derive the sublimest pleasure and felicity—for I have many pleasing assurances to convince me, that my particular happiness is the happiness of you all.

4 The letter I wrote you was dictated by an heart overwhelmed in a flood of various bitter sorrow—my streaming eyes, as I penned it, were bathed in tears—but it was

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not

^w All these arguments the Apostle alledges to convince them, that he was not governed by levity and caprice when he laid the scheme of visiting Corinth, but did not afterwards execute it.

^x The case of the incestuous person.

not to immerse you in quietude and sorrow; but to give you a striking proof, how much you are the distinguished objects of my ardent affections.

5 If a ^y certain person gave me uneasiness, it was only a partial uneasiness, which flowed from a concern lest I should overwhelm the whole society in sorrow.

6 The general reprehension, that was given to such an offender by the society, is abundantly sufficient.

7 Insomuch that you ought rather to forgive and console the unhappy person, lest he should sink under the insupportable burden of excessive sorrow.

8 I therefore entreat you to restore him to a place in your affections.

9 For what engaged me to write to you concerning this affair, was, that I might bring your obedience of all my injunctions to a proper test.

10 But the object of your forgiveness becomes an object of mine—and the forgiveness I dispense by the authority of Christ is dispensed for your sakes, that we may not fall under the subjection of our insidious adversary ^z.

11 For we are no strangers to the various arts he practises to seduce and decoy.

§—12 On my arrival at Troas, where I had a fair prospect of preaching the Christian religion with success, the disappointment in not finding Titus my Christian brother, whom I ardently expected, plunged me into such uneasiness and quietude of mind,

13 that I hastily bid them adieu, and immediately set out for Macedonia.

14 But thanks be to the Supreme, who continually maketh me to spread the triumphs of the gospel; and who by my ministration diffuseth in every place the fragrant odour of the knowledge of Jesus :

15 For my evangelical ministrations are an odoriferous oblation to God, both with regard to the virtuous and to the abandoned :

16 To the abandoned, who reject them, they prove a most fatal and pernicious odour—but to the virtuous, who embrace them, they approve themselves to be the most grateful and salutary fragrance—and who is equal to this arduous province!

17 For

^y The incestuous person.

^z By satan or adversary the Apostle means the civil abettors of the pagan superstition.

17 For I am not one who adulterate the word of God, as too many do, with impure mixtures : but I promulgate the Christian religion as one who is possessed of inviolable integrity : as one who is invested by God with a divine commission : and as one who is conscious that he is under the perpetual inspection of the great Searcher of hearts.

CHAP. III.

1 **D**O we begin again to commend ourselves ? Or have we occasion for others to give us recommendatory letters to you ; or for you to give us recommendatory letters to others ?

2 You are our epistle, which we impressed on the tablet of your hearts in characters plain and legible by all men.

3 For it is apparent to the world that you are Christ's epistle, written, by our ministration, not with ink, but with the Spirit of the living God—inscribed, not on tables of stone, but on the tablets of the human heart.

4 Such is the firm confidence we repose, thro' Christ, in the supreme Being.

5 Not that we are capable by the exertion of our rational

powers to plan and concert such a scheme as the Christian religion — all our ability to preach and spread it is solely derived from God :

6 who hath empowered and qualified us to be ministers of the new covenant, not the mosaic, but the Christian covenant—for the mosaic pronounced an irreversible sentence of *death* upon its transgressors ; but the Christian covenant holds forth the palm of *immortality*.

7 But if that dispensation, which annexed death to the violation of it, and whose laws were engraven on stones, was ushered in with such magnificence and splendor (a splendor, that was only designed to be transient and temporary) that the eyes of the Israelites could not support the dazzling beams that darted from the countenance of Moses :

8 How much more effulgent and glorious must be the lustre of the Christian dispensation !

9 For if that rigid and implacable dispensation, which condemned the offender to death by an irreversible sentence, was introduced with such striking pomp and glory — how infinitely superior must be the strong and ineffable radiance of that dispensation,

which is replete with benignity and mercy !

10 But in this respect the glory that was reflected on the former dispensation vanishes into nothing, when compared with the superior splendors of the latter.

11 For if that œconomy, which was destined to be superseded and annulled, was delivered with such an ostentatious display of grandeur—how much more glorious must be that œconomy, which is designed to be for ever durable and permanent !

12 Animated, therefore, with these hopes, we use great freedom and liberty in our addresses.

13 We are not like Moses, who covered himself with a vail—so that the children of Israel could not clearly see the end and design of a dispensation which was intended to be abrogated :

14 but their rational faculties were involved in the mists of darkness—for to the present day that very vail, which Christ hath removed and for ever abolished, continues to enwrap their minds, when they read the Old Testament; and still shrouds their understandings in the baleful shades of obscurity and gloom.

15 To this very day, when the law of Moses is read by

them, the vail remains upon their hearts.

16 But when the Jews shall be converted to the Lord, the vail, that now involves and obscures their minds, shall be for ever removed.

17 By being converted to the Lord, I mean, being converted to the spiritual institution of the gospel—and where this spiritual dispensation of God is, there is the truest liberty.

18 But we all, with unvailed face, beholding the glory of the Lord reflected as from the brightest mirror, are metamorphosed into the same moral resemblance ; receiving continual accessions of glory and splendor, emitted from the great indefectible source of spiritual light.

CHAP. iv. 1 Being intrusted, therefore, with this arduous province of dispensing the gospel to mankind, as we have been distinguished with this signal mercy, we do not suffer ourselves to be overcome with fatigue and languor.

2 But we have abandoned all these clandestine indirect practices—our conduct is not actuated by any refined artifice and cunning—neither do we fraudulently tamper with the word of God—but by an undisguised representation of

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the truth we lodge a solemn appeal with every man's conscience in the presence of the great Searcher of hearts.

3 But if our gospel be obscure, it is only obscure to the profligate and abandoned :

4 The intellectual powers of these obstinate disbelievers the god of this world hath benighted in dense and impenetrable gloom—so that even the effulgent splendors of the glorious gospel of Christ, the image of the Supreme, is not able to pierce and dispel it.

5 For it is not our interests we pursue in preaching the gospel, but the interests of Christ Jesus our Lord—To promote these interests we profess ourselves your servants.

6 For it is that God, by whose almighty mandate the light first sprung from chaotic darkness, who hath illuminated our minds with these celestial truths; that we might diffuse in the world that clear and glorious knowledge of the one supreme God, which was communicated to mankind by Jesus Christ.

7 But this sacred invaluable treasure is inclosed in a vessel of frail decaying shell—so that the stupendous power

that accompanies its discovery is derived from God, and not from us.

8 We are ^a harrassed on every side with incumbent evils; yet not totally precluded from an escape—perplexed; but not in desponding circumstances:

9 persecuted; but not deserted—trampled under foot; but not doomed to perish:

10 carrying about with us in our persons wherever we go a striking representation of the mangled deceased body of our Lord Jesus—in order that the vital energy of Jesus may be illustriously displayed by the frailty of our mortal body.

11 For in this life we are perpetually exposed to death for our inviolable attachment to Jesus—but it is in order that the vital energy of Jesus may be conspicuously seen through the medium of frail mortality.

12 So that by preaching the gospel *death* is adjudged to us, but *life* awarded to you.

13 We having the same mental persuasion that David had when he uttered the following passages, “I am convinced of its truth, and therefore have declared it”—so we also

^a Εν πάσῃ θυμῷ μεταποιεῖς αλλ' οὐ στέρεως προμηθεῖς. An allusion to an army being pent up.

also can say; we are fully persuaded of the truth of the gospel, and therefore do we publish it to mankind.

14 Being conscious that the Being, who raised our Lord Jesus from the dead, will also, through Jesus, reanimate our mortal body, and present us along with you at his tribunal.

15 For all things are calculated to subserve your best interests—in order that the exuberant benignity of God displayed in this divine dispensation, may by the grateful acknowledgments of many redound to the glory of the supreme Father.

16 Animated by these motives, we suffer not ourselves to sink under the pressures of any fatigue—but though the animal part of our nature is exhausted and broken with labours, yet our intellectual part is continually every day more and more enlivened and invigorated.

17 For our transient trivial afflictions, which are in this fugitive life but of momentary duration, will finally procure us a most excessively immense and eternal weight of unutterable felicity.

18 For we aspire not after visible but invisible objects—for all visible objects are fugacious and temporary: but

invisible objects are permanent and eternal.

CHAP. v. 1 For we are persuaded that after the dissolution of this frail terrestrial tabernacle, God will provide for our immortal principle an ever durable eternal vehicle in the celestial mansions.

2 For in this present vehicle we groan under the oppressive load of mortality, ardently longing to be invested with that spiritual structure, which awaits us in the regions of immortality.

3 Since being invested with this, we shall no longer be exposed to errors and sufferings.

4 For surrounded with this decaying tabernacle we groan under the pressure of this mortal life—not that we are desirous to be divested of it—We are rather desirous that our celestial vehicle might be superinduced over it; that mortality might by an imperceptible translation be absolved in immortality.

5 The Being, who designed us for the acquisition of this blessedness, is the Deity—who hath endowed us with spiritual gifts as a sure earnest and pledge of it.

6 We have therefore always the most undoubted and conscious persuasion, that while we

we reside in this present mortal body we are in a state of exile from our proper home, which is with God.

7 For our conduct is regulated with a view not to visible, but invisible, objects.

8 We are assured of the fruition of this happiness, and judge it infinitely more eligible to quit the exile of the body, and to gain our destined happy home with God.

9 Having these glorious prospects, we make it our study and ambition, that whether in the prison of the body, or enlarged from it, we may be the objects of his approbation.

10 For we must all make our appearance before the tribunal of Christ, that every individual may be treated according to the tenor of his respective conduct in this life, whether it hath been moral or immoral.

11 Conscious, therefore, of this awful tremendous event, we labour with indefatigable assiduity to convince men of the truth of Christianity — To our integrity in this important function God is witness, and your consciences, I flatter myself, can also attest our integrity.

12 Not that we lavish any encomiums upon ourselves merely that you may form an

high opinion of us: but by this declaration we afford you an opportunity of glorying on our behalf—that you may be enabled to vindicate us against those who wear an external semblance of exultation, while at the same time they are conscious they have no just pretensions to it.

13 For if we are under the influence of frenzy and distraction, God is concerned—if we are under the dominion of sober and sedate reason and reflection, you are concerned.

14 For the love of Christ seizeth and possesseth all our powers,

15 when we deliberately reflect, that one person died for the benefit of mankind: that consequently all mankind were subjected to death: that he died for the benefit of mankind that mortals should not live to themselves, but to him, who both died and was raised for their highest good.

16 Wherefore being interested in these signal blessings, we for the future know no invidious distinctions between persons of different nations: and though we have gloried that Christ was a Jew, yet we glory in this particular no longer.

17 So that if any person adopts Christianity, he from that moment begins a new creation

creation—The old dispensations are vanished—Behold! a new and perfect renovation of all things hath now commenced!

18 But all these Blessings flow from the sole benignity of God—who by the mission of Jesus Christ hath reconciled us to himself, and hath commissioned us to publish among mankind this conciliating dispensation:

19 proclaiming to the world, that the Deity hath now thro' Christ reconciled the human race to himself—that all their former crimes, upon their reception of the gospel, will by the Deity be totally expunged—and that he hath authorized us to publish this conciliating institution.

20 We are therefore, in the character of Christ's ambassadors, solemnly deputed to mankind—and as if the supreme God himself addressed you by us, we implore and conjure you, in behalf of Christ, be ye reconciled to God.

21 For that innocent person, who lived perfectly free from sin, the Deity ^b treated as a sinner for our benefit—in order that we through him

might become the objects of the divine benignity.

CHAP. vi. 1 We therefore, as co-operating with him, entreat you that you would not receive this gracious dispensation of God to a fruitless ineffectual purpose.

2 For God in the prophet Isaiah saith—"In a season the most opportune have I accepted thy prayer: in a time which required the display of my salutary power have I hastened to assist thee"—Behold! now is this season which God hath judged the most opportune: behold! now is the time in which God hath illustriously displayed his salutary power^c.

3 We make it our perpetual study to be cautious of giving any one person offence in any thing—that the ministry may incur no censures.

4 But in the whole of our conduct we sedulously strive to approve ourselves as the ministers of God by invincible patience, by distresses, by difficulties, by perplexities,

5 by scourges, by imprisonments, by an unsettled migration from place to place, by a deprivation of sleep, by a want

^b By delivering him up to death.

^c This relates to the fitness of the time in which the gospel was published.

a want of the common necessities of life,

6 by sanctity of manners, by an improvement in knowledge, by an unruffled composure under injuries, by a sweet and benign disposition, by a ^d good heart, by undissembled benevolence,

7 by undisguised truth, by the propitious power of God, by weapons of sacred virtue which we grasp in our right hand and in our left :

8 passing through a variety of scenes, through honour and dishonour ; through reputation and disreputation ; treated as impostors, yet conscious of our sincerity ;

9 treated as ignoble and obscure, yet illustrious and renowned ; as unworthy of existence, yet still in life ; harrassed on every side with persecution, yet not devoted to death ;

10 treated as gloomy and melancholy, yet ever transported with exultation and joy ; regarded as persons in the most abject poverty, yet enriching immense numbers ; as destitute of every thing, yet possessing every blessing.

11 O Corinthians ! our address to you flows from the most affectionate tenderness : our heart expands with the sincerest benevolence for you !

12 You have no reason to complain of our affections for you being narrow and contracted—it is you, whose affections are narrow and contracted.

13 In order to induce you to requite these our tender regards for you, I address you as an indulgent parent his beloved children : entreating you to enlarge your affections for us.

14 Be cautious you do not associate with disbelievers—for can there be any union betwixt morality and immorality ? Can there be any concord betwixt light and darkness ?

15 Can Christ and Belial mutually agree and harmonize ? What connection hath a virtuous believer with an obstinate disbeliever ?

16 Can the temple of God be consistent with the worship of false deities ?—for you are the sacred temple of the living God : for God hath made this solemn declaration ; “ I will reside in them : I will walk among them : I will be their God, and they shall be my people.”

17 Burst therefore the bonds that tie you to disbelievers, and break off all connections with them, faith God : “ Pollute not yourselves with those abomi-

^d Εν περιπατη σπειρ, by a holy spirit, by a devout disposition or temper.

abominable impurities, and I will receive you ;

18 and I will be an indulgent parent to you, and ever regard you as my sons and daughters, the objects of my fond affections, saith the Lord."

CHAP. vii. 1 Blessed with these promises, my beloved brethren, let us cautiously avoid every contamination both personal and mental, and inviolably maintain an holy purity of manners in the fear of God.

§—2 GIVE us a favourable reception—We have injured no person, we have corrupted no person, we have defrauded no person.

3 I do not mention this as a tacit reflection upon you—for I have before given you the strongest assurances that our affection for you is so ardent and sincere, that we could chearfully spend all our days and our last breath with you.

4 I address you with great familiarity and freedom—you have induced me to bestow many deserved encomiums upon you—you have infused consolation into my troubled mind—your conduct inspires me amidst all my sorrows and sufferings with ecstasies of transporting exultation.

5 For on our arrival in

Macedonia our heart was incessantly torn with a tumultuous variety of corroding cares—We conflicted with every form of wretchedness—without, we were harrassed with the hottest persecution; within, we were distressed with cruel fears.

6 But that Being, who soothes the sorrows of the dejected, infused divine consolation into our minds by the arrival of Titus.

7 But we will not attribute our restored tranquillity solely to his arrival; but to those comfortable assurances you gave him—for he acquainted us with your sincere affection, with your generous lamentation, with your fervent zeal for me—an account, which transported me into the highest excesses of joy.

8 For tho' I distressed you by my letter I do not repent it now, though my heart did once reproach me for it—for I now see that that letter only gave you a momentary uneasiness.

9 But now I rejoice, not indeed that I distressed you, but that your distress produced a sincere repentance of your former irregularities—for you were distressed with regard to your duty to God, lest any punishment should be inflicted upon you by us.

10 For

10 For the result of that sorrow, which concerns duty to God, is a genuine repentance and reformation, which finally issues in everlasting salvation — but that sorrow, which hath secular interests for its object, issues in final perdition.

11 But this sorrow of yours, which was occasioned by a conscious neglect of your duty to God, behold! what solicitous anxiety it produced among you! what studied apologies! what self-indignation! what terror! what vehemence of desire! what zealous fervour! what revenge against yourselves for being seduced into these errors! — You have in the whole of this affair acquitted yourselves in a virtuous and honourable manner.

12 Tho' I therefore wrote that letter to you, I did not write it either on account of the injurious or the injured person — but I appeal to God that my motive was to give you the strongest demonstration of the sincere fervency of our affection for you.

13 The consolation therefore you derived from my epistle inspires us with reciprocal comfort — and especially were we rejoiced to see Titus filled with such transport upon your account: for

the regards you all expressed for him have banished from his mind every inquietude.

14 So that I am not ashamed of those high encomiums in which I formerly celebrated your worth before him — but as we have always conscientiously declared to you the truth; so our glorying of you before Titus hath evinced itself to be founded in truth.

15 And his affections for you are continually growing stronger and stronger, when he reviews the cheerful universal compliance of you all with my injunctions, and in what painful anguish and perturbation of mind you first received him.

16 Reflections on this transport me with joy, and induce me to place an unbounded confidence in your fidelity.

CHAP. VIII.

1 C Hristian brethren, we cannot forbear acquainting you with that most liberal contribution, which hath been made by the churches of Macedonia:

2 that, notwithstanding the severe trial of persecution they have undergone, and the deep poverty in which they are

are immersed, the excess of joy, with which their Christian principles inspire them, have prompted them to exert themselves in the most munificent and generous manner.

3 For I can testify they have been cheerful and voluntary benefactors to the utmost extent of their ability, nay beyond their ability.

4 For they sollicited us with many entreaties that we would receive their charitable collection, and make distribution of it for the benefit of the necessitous Christians in Judæa.

5 In this respect they have surpassed our most sanguine hopes — for they have not only through the will of God devoted themselves to the service of Christ, but to the service of us.

6 So that the beneficence they discovered induced us to desire Titus, that as he had already begun, so he would finish, this charitable contribution among you.

7 Since therefore you are distinguished for miraculous gifts, for an ability of conversing in various languages, for superior knowledge, for your generous earnestness, and for your singular regards and affection for us : see that you, on this occasion, distin-

guish yourselves as much for your liberality.

8 Not that I would be understood to lay an authoritative injunction upon you — I am only desirous that the exemplary readiness of others should excite you to give a substantial proof of the genuineness of your benevolence.

9 For you are no strangers to the amiable benignity of our Lord Jesus Christ, that tho' he possessed a station of the most illustrious dignity, yet stooped to a condition of the most abject poverty for our sakes ; that by his indigence we might be enriched.

10 I cannot but speak my sentiments to you freely on this topic—To exert yourselves on this occasion is highly proper for you, who a year ago have begun, not only to perform these charitable acts, but to perform them with propense and cheerful dispositions.

11 Do you now therefore complete these contributions — that as you have discovered a very prompt disposition to begin, you may be also incited to accomplish the execution of it according to your respective circumstances.

12 For if there is but a liberal generous disposition, the Deity accepts it according to

to what it *can*, not according to what it *cannot* give.

13. I do not mean that in order to take off the pressure of distress from others, it should be laid upon you—but that the strictest rules of equity should be observed—that *your* munificence should on the present occasion relieve *them* under their indigencies,

14. that in like circumstances, *their* liberality might supply *your* exigencies—in order that the strictest equity in the reciprocal communication of these beneficent offices may be regarded.

15. As it is written, “He that gathered much manna had not a larger quantity than others: and he who collected but a little, had not a less quantity than the rest.”

16. Thanks be to God, who kindled in the breast of Titus such an ardour of affection for you!

17. For as he^f received such comfort and satisfaction from the visit he lately paid you, out of his fervent regards for you, he is now, from his own voluntary inclination, set out upon a second journey to you.

18. We have sent along with him another Christian brother, who hath acquired deserved reputation among all

the societies of Christians, for his integrity and labours in propagating the gospel.

19. And not only is he held in universal esteem, but he hath been associated with us, by the suffrage of the churches, in the management of this collection; which is instituted to promote the glory of God, and to excite your cheerful charitable contributions.

20. In conducting this charity we will most cautiously avoid all just censures, and give occasion to no person to reflect upon us for an improper direction of this great trust.

21. We shall study to acquit ourselves in it with honour, not only in the sight of God, but of men.

22. We have dispatched, along with these two, another Christian brother also, whose active diligence to serve us we have experienced on many occasions; and who, on this emergency in particular, hath shewed singular activity and readiness, from a warm confidence he reposes in you.

23. Whether therefore you regard Titus, you are to consider him as my colleague, engaged in the same common labours as myself—or whether our other two Christian bre-

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thren,

^e Τιθεντος is the true reading.

^f See chapter vii. ver. 7.

thren, who are along with him, they are the apostles of the churches, and a distinguished honour to the Christian religion.

24 Let these then see, let all the churches see, a demonstration of your benevolence: and what abundant reason we have to glory in you.

CHAP. ix. 1. With regard to this contribution for the necessitous Christians in Iudæa, it is superfluous for me to urge any more arguments to excite you to it.

2 For I have the strongest persuasion of your prompt and generous dispositions—for which I have deservedly celebrated you among the Macedonians; assuring them Achaia was ready for every benevolent office of this kind an year ago—and this account of your exemplary liberality hath incited a spirit of emulation in considerable numbers to contribute to this charity.

3 I have therefore dispatched the Christian brethren to you at this time, for fear our gloating in you in this respect might be unhappily frustrated: and in order, as I mentioned before, that your collection may be ready against my arrival:

4 I left, if the Macedonians should come along with me,

and they surprize you absolutely unprepared, we should (to say nothing of you yourselves) be covered with confusion, when we reviewed the confident eulogies we had formerly lavished upon you.

5 I judged it therefore highly requisite to beg my Christian brethren that they would set out before me on their journey to you, and accomplish the above-mentioned collection among you, previous to my coming—that it may be ready as a voluntary generous donation, and not as a mean avaritious pittance.

6 For in this respect one may justly apply the following passage of scripture: “He that sows with a scanty hand, reaps a scanty harvest: he that sows with a copious hand, reaps a copious harvest.”

7 But let every person give as his heart prompts and dictates to him—let his charity not be bestowed with reluctance, or extorted by necessity—for God loveth a cheerful giver.

8 God is able to shower down upon you every felicity, and at all times to bless you with such affluence and success, that you may be abundantly qualified to perform every humane and benevolent office.

9 As it is written: "He hath diffused the streams of his goodness around: he hath relieved the wants of the necessitous: his benignity endureth for ever."

10 And may that Being, who supplies the husbandman with seed, and the human race with the necessaries of life, prosper your temporal interests, and give a blessing to the generous efforts of your beneficence!

11 And may you ever possess such happy circumstances, as shall enable you to perform every benevolent office—a disposition this, which occasions many grateful acknowledgments to be paid to the Supreme parent:

12 For this charitable contribution, with which we are entrusted, doth not only alleviate the distresses of the indigent Christians; but will cause the most devout and fervent thanksgivings to God from immense numbers.

13 For this collection will be a means of their glorifying God for your professed attachment to the gospel of Christ, and for your benevolent contribution to them and to others.

14 You will also secure a share in their prayers, and the first place in their affections, on account of that exceeding

liberal generosity you have expressed towards them.

15 Thanks be to God for his ineffable benignity!

CHAP. X.

1 **I** Paul conjure you by the inoffensive mildness and lenity of Christ, who, when personally present with you, am humble and unassuming, but in my absence address you with conscious dignity and boldness:

2 I earnestly implore you, I repeat it, that you would prevent me from exerting that authority, which I at present intend to exert against some certain persons among you, who maintain that the whole of our conduct is entirely actuated by secular principles.

3 We are conversant indeed with secular things, but we spread not our conquests with secular weapons.

4 For the weapons with which we combat, were not forged by mortal skill—they are of celestial temper, and are divinely endowed with irresistible force and energy to demolish the strong forts of pagan superstition:

5 They subvert the vain structures of human philosophy, and overturn every thing that arrogantly exalts itself

against the scheme which divine wisdom hath planned—and they captivate and reduce all the refinements of speculation under an absolute subjection to Christ.

6 And I am prepared to quell all obstinate disobedience and opposition to me, after you yourselves are returned to your former perfect allegiance to the gospel.

7 Do you suffer yourselves to be swayed by mere exterior appearances?—If any person is confidently persuaded in his own mind that he is a true follower of Christ, let him reflect that we also have as well founded pretensions to this character as himself.

8 For should I boast of that power with which our Lord hath invested us, to promote edification among you, and not to inflict divine punishment upon you; I should not, in the mean time, have reason to be covered with confusion.

9 I say this, that I may not be deemed as one, who can only alarm you merely by his letters:

10 For his letters, says he, are authoritative and spirited: but his personal presence is mean, and his discourse to the last degree contemptible.

11 Let such an one conclude that we can *in person*

exert that power, of which our *letters* represent us to be possessed.

12 For we dare not compare or elevate ourselves to a level with those, who lavish such extravagant encomiums upon themselves—but those, who affect to measure other persons abilities by the standard of their own, and who draw invidious comparisons of themselves with others, do, by this conduct, forfeit all pretences to wisdom.

13 But we shall not stoop to use such extravagant immeasurable boasts—but we will assert, that according to the measure of that standard which the divine Being hath allotted us, we have regularly preached the gospel through *all* the intermediate regions as far as to *your city*.

14 For we did not rapidly bound over the interposing countries when we came as far as to you—but we regularly planted the Christian religion, in our progress, thro' all the intervening space till our arrival among you.

15 We do not raise a proud superstructure on a foundation that another hath laid—but we flatter ourselves that, your belief of the truth of the gospel increasing, we shall be more universally esteemed, according

cording to the province allotted to us ;

16 so as to be enabled to promulgate the glad tidings of Christianity in the countries that lie *beyond* you—and not ostentatiously glory in another person's province, where I find all things previously adjusted.

17 But let him, who glorieth, glory in God :

18 For not he who publishes his own recommendation meriteth approbation and confidence — but he whose character God by spiritual endowments attests and recommends.

CHAP. XI.

I Wish you would be candid to an instance of folly I am going to incur — I implore your kindness and candour to me.

2 For I feel the sensations of the strongest jealousy on your account — for I have united you only to one person, hoping to present you to Christ in chaste inviolate purity :

3 but I am anxiously solicitous, lest, as the serpent by his seductive arts deluded Eve, your affections should also be corrupted and alienated from the sole fidelity you owe to Christ.

4 If the person, who hath introduced himself into your society, can preach another Jesus, whom I have not preached ; or if you can be endowed by him with spiritual gifts different from those I conferred upon you ; or if he can publish a gospel different from that which I have propagated among you, you would be justified in allowing his pretensions.

5 For I judge myself in no respect inferior to the most eminent of the apostles.

6 For though in verbal discourse my attainments are vulgar, yet not in intellectual endowments—but all of you, on all occasions, have been clearly convinced of my real character.

7 What! hath my conduct been criminal, because I voluntarily degraded myself in order to exalt you ? Have I done amiss, because I chose to be perfectly disinterested in preaching the gospel among you ?

8 From other churches I received a stipend, in order that my ministrations among you might be gratuitous— And when I was with you, and in necessitous circumstances, I did not hang upon any one for a maintenance :

9 for the christians, who come from Macedonia, re-

lieved me in my indigence—so that I never have been, and am determined never will be, burdensome to any of you.

10 I can pledge my firm belief of Christianity upon the truth of what I now declare, That my boasting in this respect will never be disproved and refuted in the region of Achaia.

11 But why did I act towards you in this disinterested manner? Was it for want of affection for you?—I can appeal to God for its ardour and sincerity.

12 But the reason that now determines, and will for ever determine me, to act in this manner, is, that I may entirely preclude all objections against me from those, who would with rapture pick up any thing to object—in order that, notwithstanding their extravagant boasts, they may be found here on an equality with me.

13 Such persons as these are false and fictitious apostles, artful and fraudulent intruders, hypocritically assuming the mask of the apostolic character.

14 And no wonder, when Satan himself assumes the form of an angel of light.

15 It is no astonishing circumstance then, if his ministers personate the ministers of virtue—But their end shall be according to their works.

§—16 LET no one, I repeat it, esteem me weak and devoid of understanding—I will allow you, however, to regard me in this light, provided you will with candour permit me to publish a little my own praise.

17 What I declare on this article doth not flow from any explicit suggestions of the Spirit—this preremissory confidence in boasting is solely derived from a principle of human weakness and error.

18 As many have passed such extravagant encomiums on their temporal privileges and advantages, I am prompted to celebrate mine.

19 And here I expect your candour—for being endowed with such superior knowledge yourselves, you can easily bear with the weak and unintelligent.

20 For you are all patient submission, if a ^s person enslaves you to his will; if a person fleeces you; if a person cajoles you out of your property; if a person domineers over you; if a person even

^s Alluding to what the *false Apostle* had done.

even offers you the most abusive insults.

21 What induces me to recount the following particulars of myself is the reproach that hath been cast upon me, as if I had nothing to support my apostolic character — But I have as just pretensions to it, I speak it with humble submission, as any of my opponents.

22 Are they original Hebrews? So am I—Are they Israelites? So am I — Are they the descendants of Abraham? So am I.

23 Are they ministers of Christ? — I speak imprudently—I am *more* entitled to that character—Through what a series of labours have I passed! How often have I been mangled with scourges! How often have I been in confinement! How often in the jaws of death!

24 Five times was I publicly scourged by the Jews, and received each time thirty nine lashes.

25 Three times I was beaten with rods—once I was stoned — three times I was shipwrecked, and was during a night and a day tossed at the mercy of the waves.

26 In my numerous journeys I have encountered dangers from tivers, dangers from robbers, dangers from my

own country-men, dangers from the Heathens, dangers in frequented cities, dangers in unfrequented solitudes, dangers by sea, dangers among pretended Christians.

27 Conflicting with fatigue and weariness, with hunger and thirst, with frequent want of sleep, and frequent want of food, with cold and nakedness :

28 And besides all these external evils, my mind every day internally torn and distracted with a painful anxious solicitude for all the churches.

29 What Christian is there that betrays any weakness, and I am not unhappy on his account — who is there that ever conceives prejudices against Christianity, and I am not greatly affected with inward grief and uneasiness.

30 If I am under an absolute necessity of celebrating myself, I will celebrate the sorrows and sufferings I have sustained.

31 I solemnly appeal, for the veracity of the above-mentioned particulars, to the God and father of our Lord Jesus Christ, who is worthy to be adored through all the endless ages of eternity.

32 In Damascus, the governor under king Aretas placed a guard at the gates of the city, with a design to

apprehend and assassinate me:

33 but I was let down in a large basket through an aperture in the city wall, and escaped his fury.

CHAP. XII.

AS I am obliged, in order to vindicate myself, to publish my own panegyric, which I do with the utmost reluctance, I will particularly insist on those visions and revelations which God hath vouchsafed.

2 About fourteen years ago I knew a convert to Christianity, who was conveyed to the third heaven—but whether he was transported thither in person, or only in mind, it is impossible for me to determine—God only knoweth the manner in which this was effected.

3 Such a person I knew, who was suddenly conveyed into paradise—but whether his body, or solely his mind, was snatched into those blessed abodes, I know not—God only knoweth.

4 There he heard words ineffable, which it is impossible for frail mortality to utter.

5 Of the distinguished happiness, with which this person was favoured, I will boast—but I will glory in nothing respecting myself, except my sufferings.

6 But should I choose to found my own eulogy, I should not betray any weakness or folly, for I should inviolably adhere to truth—but I forbear doing this, in order that no person may estimate me above my personal appearance, or above the reports of human fame.

7 But lest I should be too much elated with these most singular and illustrious revelations, a messenger of Satan was commissioned to wound and afflict my body, to prevent my being inflated with this distinguished honour.

8 I therefore three times earnestly implored almighty God that this dreadful evil might relinquish me:

9 but he said to me—My favour is sufficient for thee! my omnipotence is more illustriously

Ad Sifte. Nihil aliud intelligitur quam foramen in mœnibus, qualia habebant multa ad emitenda tela. *Burman. in not. ad Phædri Fab. 13. p. 43., Edit. 1698.*

The Jews believed that diseases and distempers were inflicted by Satan. This woman whom Satan hath bound, lo these eighteen years. *Luke chap. xiii. 16.*

lustriously displayed by thy inability! — It is therefore with conscious pleasure that I rather boast of my own inability, as the irresistible power of God does, by that means, conspicuously appear to reside in me.

10 It is for this reason that I have a placid satisfaction in my bodily infirmities, amid the insults I sustain, in necessitous circumstances, in persecutions, in the most imminent dangers, for my Christian profession — for when I am naturally unable to extricate myself, then I am supernaturally endowed with power.

11 By boasting of myself in this manner I betray my want of wisdom — But it is you who have compelled me to it — for I ought rather in justice to have been commended and applauded by you; for I am in no respect inferior to the most eminent of the apostles — though in myself I am nothing.

12 The evidences indeed of my real apostolical character have been lustriously exhibited among you by my fortitude under all the injuries I sustained, and by the stupendous operations, astonishing miracles, and prodigies of power I effected among you.

13 For in what respect

have you been inferior to other churches, except, that I never extorted a maintenance from you — Do forgive me this injury!

§—14 Behold! this is the third time I have had every thing in readiness for a journey to visit you — but I will not be burdensome to you; for I do not seek your temporal but your everlasting interests — for children ought not to accumulate treasures for their parents, but parents for their children.

15 But with the greatest transport I would not only exhaust all I possess, but be exhausted myself, for your immortal souls; even though it should happen that the more I love you, the less I should be beloved.

16 “But allowing,” replies my opponent, “that I never extorted a maintenance from you—in this I only discovered a great refinement in cunning, and this subtil insidious artifice I practised merely to impose upon you.”

17 To this I answer—Did I ever draw any money from you by any of the messengers I dispatched to you?

18 I desired Titus to wait upon you, and sent another Christian along with him—did Titus act with any lucrative views among you? — Were we

we not all actuated by the same principles? Did we not all tread in the same steps?

19 Do you imagine I am again apologizing for my not coming to you in person?—I solemnly declare in the presence of the Deity, and as a Christian, that I sincerely intend to visit you, and to do every thing, my Christian friends, to promote your improvement.

20 For I am afraid lest, when I do arrive, I neither should find you *such* as I wish, and that you will find me *such* as you do not wish—I am afraid lest I find you torn and distracted by dissensions, emulations, animosities, discords, defamation, scandal, insolence, and every tumultuous passion.

21 I am painfully anxious lest, when I come among you, my God should involve me in the acutest distresses of mind: and lest I have too much reason to deplore and lament the scandalous immoralities of great numbers, who have not yet totally abandoned those abominable impurities, those debaucheries, and those libidinous pursuits, in which they were formerly engaged.

CHAP. XIII.

1 THIS is the third time I am coming to you—By the united testimony of ^k two or three witnesses every truth shall be confirmed.

2 I assured you before, I now assure you again, and address myself to all of you, but particularly to those who have been lately guilty of scandalous immoralities, being present with you in idea, though absent in person; I solemnly assure you, at my coming, I will not spare you,

3 since, after all the evidences that have been exhibited, you still demand a proof of Christ speaking by me—though he displayed his divine power in so illustrious a manner among you.

4 For though Christ suffered the death of crucifixion, in frail and feeble mortality; yet by the omnipotent power of God he lives—and though we too sustain mortal sufferings by an attachment to him, yet, by the power of the Deity, we shall spend an happy immortality with him.

5 Examine yourselves whether you have adopted Christianity:

^k Meaning his two letters.

stianity : Explore yourselves : Cannot you discover, unless indeed you have lost all discernment, that Jesus Christ is really among you by the spiritual powers with which he hath endowed you ?

6 I flatter myself the least reflection will convince you, that I am not destitute of a power to prove my mission.

7 I earnestly beg of God, that you would perpetrate nothing criminal—not that I want to evince my power by an infliction of punishment upon you for your crimes—for I would rather be regarded as incapable of producing such proof, than you should commit any thing sinful.

8 For we cannot exert any spiritual power to oppose, but only to advance, the progress of truth.

9 We are glad, therefore, when we are destitute of power to punish you, and when you are strong in Christian virtue—and it is for the augmentation and perfection of this strength, that we in-

tercede with God by our prayers.

10 I write these things to you, in my absence, that, when present, I may not be obliged to use any severe methods, and to exert that power which Christ hath vested in me to promote edification among you, not to inflict divine punishments upon you.

11 Finally, my Christian brethren, farewell ! Be perfectly harmonious : let your minds be soothed with consolation : cherish the same benevolent affection one for another : live in mutual concord ; and the God of concord and love will bless you !

12 We beg our most affectionate remembrance to every one of your society. All the Christian brethren here send their most respectful salutations.

13 May you all continue to enjoy the favour of our Lord Jesus Christ, and the love of God, and a community of the miraculous gifts of the Holy Spirit ! Amen,

PAUL's Epistle to the GALATIANS.

CHAP. I.

I Paul, who was constituted an apostle, not by human authority, nor through any human agency, but by the sole appointment of Jesus Christ, and of God the supreme Parent of the universe, who raised him from the grave :

2 affectionately join with all the Christians, who are now with me, in sincerely wishing the churches of Galatia

3 every favour and felicity from God the supreme Father, and from our Lord Jesus Christ,

4 who, in compliance with the will of God our merciful Parent, voluntarily assumed our nature to extricate us from our vices, and rescue us from the corruptions of the present depraved and profigate age.

5 May the praise of the Deity, the original author of this dispensation, resound through all the rolling ages of eternity !

6 I am astonished you should so quickly desert the cause of Christ, who gra-

ciously invited you into his religion, to adopt another set of principles :

7 which do not indeed essentially differ from the truths you first received — though some certain persons have laboured to throw you into confusion, and appear so desirous to deprave and pervert the genuine gospel of Christ.

8 But should we, should an angel from the celestial regions descend and proclaim among you a system of truths repugnant to those we published among you, let him be regarded as an execrable impostor.

9 Let me solemnly repeat what I have now asserted— Should any being whatever publish among you a set of principles repugnant to those you adopted, regard him as an execrable impostor.

10 For do I now strive to recommend myself to men or to God ?—or do I make it my sole study to secure the esteem and applause of the world ?—Had the applause of the world been my sole governing principle, I should not have embraced the cause of Christianity !

11 I solemnly assure you, my Christian brethren, that the joyful truths which were published by me among you, have not an human original :

12 for neither did any human being communicate them to me, nor did I adopt them from any human instruction : I solely derived them from the revelation of Jesus Christ.

13 For you are no strangers to my former rigid attachment to the Jewish religion— You have heard with what excessive virulence and fury I ravaged and persecuted the Christians.

14 You have heard what proficiency I made in the study and knowledge of Judaism above all my co-equals and contemporaries—and how zealously tenacious I was of those rules and injunctions which were transmitted by our Jewish forefathers.

15 But when the Deity, who destined me from my birth to the apostolic office, and hath now graciously invested me with it, was pleased

16 to bless me with the discoveries of his Son's gospel, and, particularly, appointed me to proclaim its truths among the *Heathens*, upon my supernatural reception of this glorious system, I did not apply to any of the

human race for clearer instruction in its truths :

17 neither did I immediately turn back to Jerusalem, to consult the most eminent among the apostles—but I went directly into Arabia—and from thence returned to Damascus.

18 Three years after this I travelled to Jerusalem to visit Peter, and spent fifteen days with him :

19 and he was the only apostle I did see, except James the brother of our Lord.

20 For the veracity of what I now assert, I solemnly appeal to the great omnipotent Searcher of hearts.

21 I, afterwards, visited the countries of Syria and of Cilicia.

22 But I was personally unknown to all the societies of Christians in Judæa :

23 they had only heard this report of me—that the person who was so implacable and flaming a persecutor of the Christians, was now preaching that religion which he was so indefatigable to crush and extirpate :

24 and for this my conversion they devoutly glorified God.

CHAP. ii. 1. Fourteen years after this I went up again to Jerusalem, accompanied by Barnabas and Titus.

2 This

2 This journey I undertook in consequence of an express direction from God—and, on my arrival, in private conference with some of the most eminent of the apostles, I gave a minute detail of the doctrines I propagated among the *Heathens*—being induced to this, lest, by some means, my past or present ministerial labours should be rendered totally ineffectual.

3 Yet, notwithstanding this, neither Titus, who was then along with me, and was a Greek, was compelled to submit to the Jewish rite of circumcision;

4 nor did I then make the least concession to those intruding false Christians, who officiouly insinuated themselves into the company, merely as insidious spies on that uncontrouled liberty which we claim and exercise under the Christian dispensation, and with a view to subject us to the slavery of the mosaic ritual.

5 To these I did not pay a moment's submission—in order that the true genuine simplicity of the gospel might be perpetuated among you.

6 Nor is there any difference and distinction put between myself and those, who are esteemed possessed of such distinguished eminence—

the Deity is no respecter of persons—for those persons, who are reputed to be invested with such superior dignity and authority, did not, in any one instance, communicate any new instruction to me.

7 So far from this, that on the contrary, when they found that I was divinely commissioned to preach the gospel among the *uncircumcised* in the same manner as Peter was appointed to preach to the *circumcised*:

8 for the same Being, who allotted the province of the *Jews* to Peter, assigned the province of the *Heathens* to me:

9 when James, Peter, and John, who were regarded as the grand pillars of the whole fabric of Christianity, were convinced, that the office of propagating the gospel among the *Heathens* was conferred upon me; they embraced Barnabas, and myself, with the most cordial affection—and it was mutually agreed, that we should plant the gospel among the *Heathens*, *they* among the *Jews*.

10 The only direction they gave us, was, that we should promote a charitable contribution for the benefit of the indigent Christians in *Judæa*—which I immediately put in

in execution with the utmost alacrity.

11 But when Peter came down to Antioch, I openly opposed him—for his conduct was highly worthy of censure.

12 For he sat down at the tables of the *Heathens*, without any scruple, before some persons arrived from James—but upon their arrival he receded and broke off this intercourse with them—induced by the dread of giving umbrage to the Jews :

13 and, in consequence of his example, all the other Christian Jews gave into the same mean dissimulation—so that even Barnabas was carried down the common stream of this scrupulous affectation.

14 But when I saw how they disguised and obscured the truth and lustre of the Christian religion, I said to Peter before them all — If you, who are a *Jew*, can nevertheless conform, without scruple, to the diet and usages of the *Heathens*, can you, with any consistency, compel the *Heathens* to adopt the *Jewish* rites ?

15 I myself, who am by birth a *Jew*, and who did not descend from the immoral and profligate *Heathens*,

16 yet being convinced that a person is not acquitted

from his former crimes by a conformity to the positive ordinances of the law, but solely by his reception of the gospel of Jesus Christ, I have embraced the doctrine of Christianity, that I might receive from this my adoption of it the total remission of my vices, which I could not derive from the positive institutions of the law—for by the ordinances of the mosaic law shall no person receive the absolution of his former guilt.

17 But if, when labouring to secure an acquittal from all my past sins, I am still found to persist in the practice of them, doth it follow that Christianity was designed to palliate and excuse men's vices ? Absurd and shocking supposition !

18 For if I rebuild the fatal structure which I once demolished, I clearly evince my own wickedness.

19 For I died to the law, in order that I might begin a new life to God.

20 I, figuratively, expired on the cross along with Jesus—but am now restored to life—or to speak more properly, it is Christ, who solely animates and enlivens me—the life I lead in the present world is entirely supported and invigorated by a firm belief in the Son of God, who deigned

to make me the object of his love, and voluntarily surrendered himself to death for my benefit.

21 I do not annul and vacate the gracious dispensation of God—for if a total absolution from all past guilt is dispensed by the law of Moses, it would follow that the death of Christ was absolutely preposterous and useless.

CHAP. III.

1 **O** Inconsiderate Galatians ! who is it hath fascinated your minds ? what magic hath dissolved your attachment to the genuine principles of the gospel ? you, before whose eyes Jesus Christ hath been exhibited, agreeably to the plain predictions of the prophets, as suspended on a cross.

2 I would gladly have you resolve me this ; Were you endowed with spiritual gifts in consequence of your embracing the *law*, or in consequence of your embracing the *gospel* ?

3 Are you so lost to all sense of reflection, as first to make advances in a *spiritual*, and now to seek perfection in a *carnal*, dispensation ?

4 Have you ¹ received so many distinguishing privileges in vain—since, on your present principles, they are entirely vain and useless.

5 He, who poured down upon you, such a copious effusion of the Spirit, and enabled you to perform such miraculous operations, did he do it upon your conformity to the mosaic system, or upon your conviction of the truth of Christianity ?

6 Thus Abraham, for example, had the fullest conviction of the Being of the supreme God, and in consequence of this belief, all his past guilt, by an act of the divine goodness, was totally expunged.

7 Know therefore, that the virtuous believers of the gospel are the genuine descendants of Abraham.

8 For the Spirit, which inspired the sacred writers, foreseeing that God would grant to the Heathens an universal amnesty of all their past crimes, upon their embracing the gospel, communicated this joyful news to Abraham—assuring him, “By thee shall all the *Heathens* enjoy the most illustrious blessings.”

9 It follows therefore, that the

¹ Τοσαύταις επαθεῖτε. This verb is very frequently used by the Greek writers in a good sense.

the believers of the gospel enjoy this distinguished blessing in common with that sincere and virtuous believer.

10 For every individual, who is under the mosaic œconomy, is under an execration—for there is this express declaration recorded—“ Cursed is every one who doth not continue in the universal practice of all those injunctions which are prescribed in the volume of the law.”

11 But that no person, who is under the law, stands acquitted before God, is evident from this scriptural declaration—“ He, who is acquitted by a virtuous principle of belief, shall live.”

12 whereas the mosaic law annexeth no privileges to the principle of *belief* — but declares, “ That the person only, who actually *performs* its injunctions, shall by such a performance obtain life.”

13 It is Christ, who hath released us from that execration, to which the law of Moses devoted us, by submitting to be treated for our sakes as an execrable malefactor—for it is written, “ Execrable is the wretch, who is suspended on a tree.”

14 So that the blessing, which was announced to Abraham, hath by Christ Jesus

been showered down upon the *Heathens*; that we Christians, through our belief of the gospel, might receive those spiritual endowments, which were so antiently promised.

15 I argue, my fellow Christians, upon principles universally admitted by all men—A covenant, that hath once been solemnly ratified, no person either vacates or alters.

16 Now these illustrious promises were announced to Abraham, and to his *descendant*—the Deity doth not express himself in the plural, but the singular number—to thy *descendent* — undoubtedly referring to the Messiah.

17 I say, then, that the mosaic law, which was promulgated four hundred and thirty years after, doth not cancel *this* covenant, which was ratified to the Messiah by the Deity, so as to supersede and annul this signal promise.

18 For if the acquisition of this ^m blessing is secured, *only*, by the law of Moses, it would follow, that the promise did not confer it — but yet God graciously dispensed it to Abraham by an express promise:

19 What purposes was the law then calculated to subserve?

serve? — It was enacted to restrain and punish vice 'till that illustrious *descendent* should make his appearance — It was magnificently ushered in by a numerous company of angels, and Moses acted, on this occasion, as mediator.

20 But the very term *mediator* necessarily implies more than one party — and God is only *one* of the parties here concerned.

21 Doth the law of Moses, therefore, counteract the promises of God? — by no means! — For if the law of Moses was qualified to give men the hopes of immortality, then indeed remission of guilt would certainly be annexed to it.

22 But the scripture hath considered all mankind in general as shut up in an inextricable labyrinth of vice, in order that the promised blessing annexed to a belief of the doctrines of Jesus Christ might be dispensed to those who embrace them.

23 Before the publication of Christianity we were shut up and confined in the dark and gloomy prison of the law, 'till the time that the glorious light of the gospel should dart its salutary beams amongst us.

24 So that the law was our rigid and implacable tutor, whose severe discipline was designed to bring us to Christ, that by our cordial reception of his gospel all our prior guilt might for ever be cancelled.

25 After the Christian religion hath now been introduced, we are emancipated from the severities of our arbitrary tutor, and for ever vindicated into perfect liberty.

26 For by our embracing the doctrines of Christ Jesus we all commence the sons of God.

27 For as many as have been initiated into Christianity by baptism have solemnly assumed the profession of it.

28 Under the Christian dispensation there is no distinction of Jew or of Greek; none betwixt the slave and the free; none betwixt the male and female — for you are all one individual harmonious society under Christ Jesus.

29 Now since you are the believers of Christ, it follows, that you are the genuine progeny of Abraham, and the true heirs of those blessings that were promised to him.

CHAP. IV. I Besides, an heir, during the time of his minority,

ⁿ A total remission of all past sins.

minority, doth not differ from a slave, though he be the proprietor and lord of all:

2 for he is, then, under the discipline of preceptors and governors 'till the period arrive that hath been previously appointed by his father.

3 In like manner, we Jews, during our state of minority, experienced abject slavery under the elements of an imperfect institution:

4 but when the destined period was complete, the Deity delegated his Son from heaven, who assumed human nature, and was ushered into the world under the mosaic dispensation,

5 in order that he might emancipate those, who were groaning under its intolerable burden, that we from slaves might be adopted into the privileges of sons:

6 For that you now enjoy the exalted privileges of sons, God hath abundantly evinced by communicating to you the copious effusions of that Spirit, with which he endowed his Son—which directeth you to invoke him under the endearing character of an indulgent parent.

7 So that thou art no longer a slave but a son—but if thou art a son, it follows,

that thou art entitled to that inheritance which God, by Christ, hath promised to bestow.

8 You were formerly ignorant of the one supreme God, and practised a slavish superstition to ° imaginary and fictitious deities.

9 But now after you have known the true God, or rather have been known by him, how is it you relapse into mean and despicable ceremonies, to which you seem desirous again voluntarily to enslave yourselves.

10 Do you now scrupulously regard days and months and years, and particular periodical seasons?

11 I am afraid lest all the labour I have expended upon you should at last prove entirely fruitless.

§—12 My Christian brethren, I entreat you, do you reciprocally show me that affection which I sincerely cherish for you—you have not done me the least injury.

13 You all recollect in what bodily weakness and indisposition I appeared, when first I published the gospel among you:

14 yet notwithstanding these disfavourable personal circumstances you did not treat me with contempt and

[°] Those my friends over, who have no existence in nature.

aversion—but you welcomed me as if I had been an angel of God: as if I had been Jesus Christ himself.

15 What exalted encomiums and benedictions did you then lavish upon me!— Such were the excesses of your transport, that you would then, I can truly witness for you, if possible, have plucked out your very eyes, and laid them at my feet.

16 And am I then, after all this, regarded by you as an enemy, merely for declaring to you the truth?

17 They profess the tenderest regards for you — but it is with a base design; for they are desirous to exclude *me* from your affections that *they* may entirely engross them.

18 A zealous ^P virtuous affection ought to be a constant uniform thing, and not discover itself during only my personal presence among you.

19 My dear children! what excruciating pangs shall I again support, 'till the true features of Christ be impressed upon you!

20 I wish to be now again among you, and accommodate my direction to the circumstances in which I should

find you—for, at present, I am greatly embarrassed about you.

§—21 TELL me, you who are so desirous to subject yourselves to the law, don't you read it with attention?

22 For it is there recorded, that Abraham had two sons, one by a female slave, another by a free woman.

23 The son, he had by his slave, was generated according to the established laws of nature: the son, he had by the free woman, was given, in consequence of an express promise.

24 This history is allegorized by the prophet; and the two women, figuratively, represent the two covenants —Hagar the *slave* represents the first covenant, which was published to the Israelites on mount Sinai, and is productive of the most servile bondage and slavery:

25 for Hagar represents Sinai, a mountain in Arabia, and corresponds to the present *temporal* Jerusalem, which now, with all its numerous sons, drags the galling chain of servitude.

26 But the *free* woman represents the *spiritual* heavenly Jerusalem, which is the indulgent

^P Εν καλω, founded in virtue. Not a *good man*, as *Locke*, for then the construction would have been εις τον καλον.

dulgent parent of us Gentiles.

27 For these are the words of the prophet: “ Indulge the warmest ecstasies of joy, O thou barren woman! break forth into the loudest acclamations of transport and triumph, thou who never sustainedst the pangs of child-birth! — for thou, who wast regarded as desolate and forlorn, art blessed with a more numerous progeny than her, who was happy in the conjugal union.”

28 We Gentiles then, my fellow Christians, are, like Isaac, the children of the promise.

29 Besides, as he, who was then generated according to the ordinary course of nature, persecuted him who was generated by the extraordinary operation of God — just so it is now.

30 But mark what was the consequence, as recorded in the following passage — “ Eject the female slave and her son: for the son of a slave shall not divide the patrimony with the son of a free woman.”

31 We Gentiles are not, my brethren, the children of the slave, but the sons of the free woman.

CHAP. v. I. Stand, therefore, immovable in that liberty, into which Christ hath vindicated you, and do not again tamely submit your necks to the yoke of slavery.

2 I Paul strenuously assure you, that if you submit to circumcision, you forfeit the distinguishing advantages of Christianity:

3 I repeatedly, in the most solemn manner assure every person who is circumcised, that he is under an indispensable obligation to perform every tittle of the law.

4 You, who expect remission from the law, for ever resign all your Christian privileges — you cease to have any interest in the blessings of that gracious dispensation.

5 But as to myself, I cherish in my mind the pleasing hope of total remission, from my attachment to the gospel.

6 For under the Christian dispensation neither circumcision or uncircumcision are of

I 3 any

⁹ Παντων is not found in some of the best MSS. and is evidently not genuine.

¹ Της ελευθεριας, οις ανεν καλον ανθρωποις ουδε ουδε ζηλωτον εσιν, LIBERTY, without which there is nothing good, nothing desireable to mortals. Plutarch. Argesilaus, p. 1101. Edit. Gr. 8vo. Stephani. Διαφριξατε ηδη ποτε τους χαλιγκους, ω σχεταιοι αναβλεψατε ερδαις ομηροι ωφε την ελευθεριαν. Now break your bonds, O ye miserable, and with erect eyes look up to LIBERTY. Dion. Halicar. vol. i. p. 687. Hudson.

any avail, but only a virtuous belief productive of love and benevolence.

7 You commenced the Christian race with just probation: who was it threw these obstructions in your path, and diverted you from the pursuits of truth?

8 The sentiments, you have been persuaded to adopt, were not taught you by the person, who *first* published the gospel among you.

9 A little leaven soon diffuseth its noxious quality thro' the whole mass.

10 I trust in God you will not espouse any sentiments repugnant to those I inculcated—but the person, whoever he is, who created all this disturbance among you, shall not escape with impunity.

11 If I, my Christian brethren, *still* preach the necessity of circumcision, why do the Jews continue to persecute me?—If I preached circumcision, the affair of the cross would cease to disgust them.

12 The person who hath thrown you into this confusion ^t ought, and will cer-

tainly be, devoted to destruction.

§—13 For you, my brethren, have been invited to liberty—only abuse not this liberty to sensuality and licentiousness: but practise the greatest submission and condescension to each other, from a principle of mutual benevolence and love:

14 For the whole law is virtually comprised in this single precept—“Thou shalt love thy neighbour as thyself.”

15 ^u But if you are instigated against each other by mutual rage and rancour; take heed lest you be involved in total destruction by one another.

16 What I inculcate upon you is this—Be governed by the rational faculties, and follow not the lead of your sensual appetites:

17 for the sensual appetites counteract the dictates of the rational powers; and the rational powers the sensual appetites—these act in contrary directions; so that you do not the actions your minds approve:

18 But

^s Alluding to their mutual animosities. *Locke.*

^t Οφελον δι απεκριθεται οι αναστοντες υμας. Literally, Those, who have occasioned this disturbance among you, ought, and will be destroyed. It is not a *wish* of the Apostle.

^u Μηδεν επερω έτερω ξυνεζίζειν μηδε φιλον ποιειν, αλλ' εαρ αυτα εν εύταις δικενται τε δι μηχομεια εοδιειν φλημα. *Platonis Repub. lib. 9. p. 589. tom. 2. Serran.*

18 But if you suffer yourselves to be entirely swayed by the guidance of reason, you will not fall under the animadversion of any law.

19 For the actions, to which our animal propensities incite, are apparently these; adultery, debauchery, impurity, lasciviousness,

20 idolatry, poisoning, enmities, quarrels, emulations, resentments, animosities, discords, dissensions,

21 envy, murder, drunkenness, riot, and such like vices—which those who perpetrate, as I have often assured you, and do now solemnly repeat the assurance, shall for ever be excluded from the possession of the celestial kingdom.

22 But the genuine offspring of our rational faculties is benevolence, joy, tranquillity, equanimity, benignity of manners, fidelity, lenity, temperance.

23 Against such virtues as these there never was any law enacted ^{w.}

24 But the followers of Christ have crucified the animal principle with all its sensual affections and propensities.

25 Since therefore by the crucifixion of our animal nature, our intellectual part is healthful and vigorous, let us regulate our conduct solely by its direction.

26 Let us not be instigated by vain ambitious views: let us not give and return provocations: let us not envy one another.

CHAP. vi. 1 Should any of you, my brethren, be betrayed by his animal propensities into any thing criminal, do you, who are under the guidance of the rational principle, reclaim and reduce him to his duty with lenity and candour—and be ever cautious thyself lest thou too should be seduced into vice.

2 Do you mutually sustain one another's burdens; and thus fulfil the Christian law.

3 For if any person arrogantly imagined himself pos-

I 4

essed

^{w.} Est quidem vera lex recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna; quæ vocet ad officium jubendo; vetando, à fraude deterreat: quæ tamen neque probos frustra jubet aut vetat, nec improbos jubendo aut vetando movet. Huic legi nec obrogari fas est; neque derogari ex hac aliquid licet; neque tota abrogari potest. Nec vero aut per senatum, aut per populum solvi hac lege possumus. Neque est querendus explanator aut interpres ejus alius. Nec erit alia lex Romæ, alia Athenis; alia nunc, alia posthac; sed & omnes gentes, & omni tempore una lex, & sempiterna, & immutabilis continebit. Cicero apud Lactantium de vero cultu. p. 525. Edit. Sparke. Oxon. 1684.

seffed of superior attainments, when he is entirely destitute of all pretensions to them, he is guilty of a most miserable self-deception.

4 But let every person carefully explore his own conduct, and bring it to the test of reason ; and then he will enjoy the calm satisfaction and applause of his own heart.

5 For every person shall be accountable for his own conduct.

§—6 LET him, who is instructed in Christianity, freely contribute to the support of his instructor.

7 Be not deluded into fatal errors—God is not imposed upon—as a person sows in this life he shall reap in the next :

8 He, who soweth upon his animal nature, shall from his animal nature reap everlasting destruction—but he, who soweth upon his rational nature, shall from the generous soil of his intellectual nature reap the harvest of immortality.

9 Let us therefore be constant and uniform in the practice of virtue ; for we shall finally reap a glorious harvest if we persevere.

10 Let us therefore seize every opportunity, that pre-

sents itself, of promoting the universal good of mankind, and especially the good and happiness of our Fellow-Christians.

§—11 You see how large a letter I have written to you with my ^x own hand.

12 All those, who study only to make an external ostentatious appearance, strenuously urge upon you the indispensable obligation of circumcision, solely with a view that they may not expose themselves to persecution by preaching a crucified Messiah.

13 For they who are circumcised themselves, do not regulate their lives by the rules the law prescribes : but, at the same time, they are very desirous you should submit to circumcision, that they may glory in your compliance with this rite.

14 But may God ever prevent me from glorying in any thing except in Jesus Christ our Lord, who was suspended on a cross—By an inviolable attachment to whose cause the world is dead to me, and I am dead to the world.

15 For under the Christian dispensation neither circumcision or uncircumcision is of any significance ; but a new moral creation :

16 and

^x Because he used to employ an *Amanuensis*.

16 and all who regulate their lives by this great fundamental standard, may every felicity and mercy be showered down upon them, and upon the select community of God.

17 In fine, let no person for the future give me disturbance on this head—for I

bear about with me indelible signatures impressed in my body, which evince me to be the servant of my master Jesus.

18 My Christian brethren! May the favour of our Lord Jesus Christ ever attend you! Amen.

Στιγματα θεσαζω. Alluding to the *signatures* with which slaves in those days were branded. *Εχων ου φροσωπον, αλλα συγγραφην επι του φροσωπου, της του δειπνου σκηνης συμβολην.* Diog. Laert. p. 254. tom. 1. Edit. Meibom. Amstel. 1692. Hence we often meet in the Classics with *frontes inscripta*, and Apuleius in IX. calls slaves *frontes literati, & capillum semirasi, & pedes annulati.*

Δουλω τακτα νεμοι, ινα τοι καταδυμι ειν.
Στιγματα μη γραψιν, επορειδιζων θεραποντα.

Phocylides. v. 212.

PAUL's

PAUL's Epistle to the EPHESIANS.

CHAP. I.

PAUL constituted by divine appointment an apostle of Jesus Christ to the Christians in Ephesus, who are convinced of the truth of the gospel :

2 I affectionately wish you every felicity from God our supreme Parent and from Jesus Christ :

3 Adored be the God and Father of our Lord Jesus Christ, who hath, by the mission of Jesus, enriched us with a most copious profusion of all spiritual and celestial blessings!

4 For it was owing to his supreme goodness, that, before this world was fixed on its basis, he appointed us Gentiles to enjoy the privileges of Christianity, and to be a select community to walk before him in blameless virtue and mutual benevolence :

5 Most mercifully he destined to adopt us by Jesus Christ into his family, prompted by his essential beneficence and goodness.

6 An argument this, to induce us to celebrate that glorious benignity, which he

hath so graciously imparted to us through his beloved Son !

7 through whose submission to death we are redeemed from the servitude of vice, and are blessed with the total remission of all our prior guilt, in consequence of the Deity's exuberant benevolence and goodness to us,

8 which he hath so illustriously displayed in this dispensation—in which such divine wisdom and contrivance are apparent.

9 For a glorious system of truths, hitherto unrevealed, hath the Deity now exhibited before us ; in consequence of that benevolent scheme which before all ages he planned in Christ,

10 that when, in the order of his dispensations, the fulness of time was arrived, he would, under Christ as their head, summarily comprise and combine into ONE collective system all in heaven and all on earth.

11 To whom we *Jews* were also allotted as part of his extensive kingdom ; being originally appointed to this distinguishing felicity by the designation

designation of that great Being, who by his irresistible energy effecteth all things as seemeth best to his infinite wisdom.

12 Which privileges he conferred upon us, in order that we, who are inspired with Christian hope, should celebrate his divine praises.

13 You *Gentiles* too, when you heard, through Christ, the joyful assurance of a blessed immortality (a sacred doctrine founded in truth) and adopted the gospel, had its veracity stamped upon you with a divine seal by the effusion of those spiritual gifts which he promised ;

14 which are a *present* pledge of our *future* celestial inheritance, designed to make us aspire after that blessed acquisition, to the hope of which the Christian redemption hath raised us, and to engage us to celebrate the divine praises.

15 Being informed therefore of your steady attachment to the gospel of Jesus Christ, and of your benevolence to all Christians,

16 the account hath filled me with an unabating flow of the devoutest joy, and I fervently intercede for you in my prayers ;

17 earnestly imploring the God of our Lord Jesus Christ,

the glorious supreme Parent of the universe, that as you have acknowledged the truth of the Christian religion, he would communicate to you all useful knowledge and wisdom ;

18 that, your mental eyes being irradiated with an effusion of divine light, you might have a distinct view of the glorious prospects your religion presents, and might clearly discern the ample and glorious inheritance, that is in reversion for the virtuous professors of the gospel ;

19 and that you might have a full perception of that sovereign and immense energy which he hath displayed with regard to us the believers of Christianity, when, by an exertion of his irresistible power,

20 he raised the dead body of Jesus from the tomb, and placed him on his right hand in the celestial mansions,

21 exalting him to an eminence infinitely superior to every the most illustrious station, dignity, supremacy ; to every the most elevated degree of distinction, that not only obtains in this, but the future world :

22 into his hands the Deity hath committed the reins of universal government, and hath

hath constituted him the supreme head of the church,

23 which may be figuratively considered as his body —a society ^z incorporated by him, who filleth all the universe with all its blessings.

CHAP. ii. 1 You also hath God raised up to life, now dead to vice ^a and wickedness:

2 in which you Gentiles were formerly immersed in compliance with the general practice of the present age, conforming, with the multitude, to the worship of that fictitious ^b being, who presides over the air, to whom the disbelievers of Christianity are so zealously attached.

3 Of this unhappy number we Jews too all of us once formed a part, being devoted to immoral pursuits, following the lead of every depraved appetite and irregular affection, and were, as the rest of the Heathens now are, the proper objects of the divine indignation.

4 But the Deity, whose mercy is boundless and infinite, induced by that immense benevolence, of which we were the happy objects,

5 hath, figuratively speaking, restored us to life, with Christ, who are now dead to our former vices (it is solely by the divine benignity that you are put into a state of salvation)

6 and under the gospel hath raised us with Christ Jesus from the tomb of vice, and made us assessors with him in the celestial abodes.

7 This glorious scheme the Deity was pleased to execute, in order that he might display in all future ages the superlative munificence of his goodness, by that signal instance of benignity which he hath expressed for us by the mission of Jesus Christ :

8. For by the divine benignity are you put into a state of salvation by means of your embracing the gospel —this scheme

^z Πληρωμα, complement, completion, the entire and perfect system : referring to the bulk and magnitude of that spiritual body that was collected and incorporated. By him who fills all in all the Apostle means God the Father. Upon revolving this passage I am rather inclined to think, that υμας in the first verse of the next chapter is put in construction with πληρουμενον. The church which is his body, the compleat system of him who filleth all the universe with all blessings, and filleth you, i. e. with his gifts and blessings, being now dead to trespasses and sins. Judicet eruditus lector.

^a Νεκροις τοις παραπλημασι, dead to transgressions: as in 1 Pet. ii. 24. Who himself bore our sins in his body on the tree, that we being dead to sin, ταις αμαρτιαις απογενομενοι, might live unto righteousness.

^b Jupiter. See my Introduction to the Study and Knowledge of the New Testament.

scheme is not the effect of human contrivance—it is the gift of God.

9 Nor did any prior virtue procure the donation of it—so that no one can boast of his having contributed any thing towards its execution:

10 For we are solely the Deity's moral creation, formed under the gospel for virtue, which God originally designed we should ever cultivate and pursue.

§—11 FORGET not therefore that you *once* were Heathens, stigmatized by those of the circumcision with the invidious name of uncircumcised Gentiles:

12 remember, that you were *formerly* destitute of all knowledge of the Messiah, were alienated from the community of Israel, were perfect strangers to the covenants of promise, deprived of all rational hope, destitute of the knowledge of the one true God:

13 but *now*, by the mission of Jesus Christ, you who were formerly removed to such an infinite distance from these privileges have, by the death of Christ, approached within the circle of their influence.

14 For it is he who effects this happy mutual union, who

hath conciliated *two* distinct nations into *one* harmonious community, having entirely demolished the wall, which formerly interposed betwixt them:

15 For, by his incarnation, he hath totally abrogated that system of ritual positive observances, the fatal source of implacable animosity and discord, in order that he might found *one* new happy kingdom under himself from the union of *two*, by establishing a solid *concord* betwixt them,

16 and that he might conciliate them to God, and incorporate them *both* into *one* amicable community, by means of his crucifixion—for by his cross he hath for ever destroyed all their mutual enmity.

17 After his advent, therefore, he proclaimed the happy news of mutual concord and peace both to *you* who were *remote*, and to *those* who were *near* his person.

18 For through him we *both* of us, being endowed with the same undistinguishing spiritual gifts, have ^c free access to the supreme universal parent.

19 You cease for the future, therefore, to be *strangers* and *foreigners*—you are *denizens* of the general community

^c This denotes a state of friendship.

nity of Christians, and the *domestics* of God's family :

20 founded on that immoveable basis which apostles and preachers have established, Jesus Christ being the great corner stone,

21 by whom the whole fabric being firmly united and consolidated, riseth into a glorious temple sacred to God :

22 By whom you *Gentiles* also are, together with the *Jews*, promiscuously formed into one common spiritual edifice, dedicated to the Deity.

CHAP. III.

1 UPON this account am I now under confinement for maintaining that you *Gentiles* are interested in the privileges of the gospel :

2 since you have heard that this gracious dispensation and apostolic office was conferred upon me for your benefit.

3 You have been told that this design of God, hitherto undiscovered, was particularly revealed to me, as I just intimated to you above ;

4 which, if you peruse with attention, you will easily discern the comprehensive knowledge I have of this un-

revealed truth now manifested by Christ Jesus ;

5 which in former ages was not discovered to the human race with that clearness and precision as it hath been now revealed, by the divine afflatus, to the apostles and preachers of the gospel ;

6 namely, that, under the gospel-dispensation, the *Heathens* should be coheirs, should be incorporated into the same body, and jointly participate; with the *Jews*, all the blessings which God promised by the Messiah.

7 This is the doctrine I am appointed to promulgate among mankind, being qualified for this office by those miraculous endowments, which were graciously conferred upon me by the efficacious energy of God :

8 upon me, who deem myself far, far inferior to the very least of all the apostles; was this signal favour conferred, that I should publish among the *Heathens* the joyful news of the inexplorable diffusive goodness of Christ,

9 and that I should exhibit, before the eyes of all, such a clear and distinct view of these privileges, that they might discern how much they are mutually interested in those

^a In an Epistle to the *Ephesians*, this striking simile is peculiarly proper, as the temple at *Ephesus* was one of the most magnificent fabricks that antiquity hath recorded.

those revealed discoveries, which lay concealed from all ages in the mind of the Deity, who originally employed Jesus Christ as his instrument in forming the whole universe.

10 This glorious scheme hath he now accomplished, that, by means of the Christian church he hath erected, the inexhaustible wisdom of the Supreme might be illustriously displayed before all the blessed orders and ranks of being in the celestial regions.

11 This glorious plan he concerted, from all eternity; but hath *now* executed it by

Jesus Christ our Lord:

12 by a reception of whose gospel we are allowed to approach the Deity with undaunted freedom and confidence.

13 I therefore entreat you, that you would not be dispirited by those afflictions I support in your cause; which ought to be the subject of your exultation and triumph:

14 on which account I prostrate myself in devout prayer before the Father of our Lord Jesus Christ,

15 who is the supreme governor of the whole collective family that heaven and earth compose;

16 that he would grant

you, according to his most glorious inexhaustible benevolence, the illumination of his Spirit to strengthen and improve your rational and intellectual powers;

17 that, through a firm persuasion of the gospel, Christ might possess and occupy your hearts;

18 that you might stand immoveably fixed on the unshaken foundation of mutual benevolence; that you, and all other Christians, might have a clear and comprehensive idea of the breadth, the length, the depth, the height of the whole fabric of Christianity;

19 that you might perceive the exuberant love of Christ, which transcends all our most enlarged conceptions; and that you might be filled with the plenitude of those blessings which the unlimited beneficence of God diffuseth among all his creatures.

20 To that Being, who is able to confer upon us infinitely greater blessings than we either sollicit or conceive, according to that miraculous power, which he enabled us to exert,

21 be glory ascribed, in the Christian church, through all the successive periods of revolving ages! Amen.

CHAP. IV.

1 **I**, Who am now a prisoner for my attachment to the Christian cause, entreat you to behave in a manner worthy that religion you have embraced :

2 conducting yourselves with the greatest humility, lenity, and long-suffering, bearing with one another in love :

3 ever studious to preserve an inviolable unity of affection, connected to each other by the mutual bond of harmony and concord.

4 Regard yourselves as *one* sole individual body, informed by *one* mind — as you have, by the gospel; been called to *one* common hope :

5 There is but *one* redeemer, *one* gospel, *one* baptism :

6 There is but *one* God, even the supreme Father of the universe, who presides over all things, who pervades all things, who occupies all things.

7 To each of us are, respectively, imparted miraculous powers according to that copious effusion of spiritual gifts which Christ now, proportionally, dispenses.

8 Applicable to which is the following passage of the psalmist : “ He ascended into the celestial regions : he led his captive enemies in triumph : he scattered rich donations among men.”

9 Doth not the word *ascended*, in this passage, necessarily imply that he *descended* first into this sublunary world ?

10 The Being who *descended* from the mansions of glory, is the same who hath now *ascended* to an exalted eminence superior to the highest heavens, in order that he might fill all things with the plenitude of his benignity :

11 Accordingly he hath constituted some to be apostles, some to be preachers, others to be evangelists, others to be pastors and instructors ;

12 in order to combine the Christians into one compact body, to promote the work of the ministry, and to edify the whole collective body of professors,

13 until the time we shall have ultimately attained to an ^c unity of belief, and to a perfect knowledge of Christianity ; till we shall have formed a compleat perfect system, and arrived at the full maturity, vigour, and growth

^c That is, these spiritual powers were to reside among Christians until the destruction of Jerusalem, when the Jewish polity was dissolved.

growth of Christ's spiritual body.

14 This variety of spiritual gifts he hath now bestowed, that we should no longer be children, fluctuating with every wave, and veering about with every wind of new doctrine that blows, dupes to the juggle and flight of men, and to those insidious arts they practise to ensnare others into fatal delusions ^f:

15 but that, retaining a system of divine truth in mutual benevolence and love, we might grow up into full and compleat maturity to Christ, who is our head;

16 by whom the whole spiritual body, being firmly compacted and mutually combined, by means of that nutriment which is every where diffused, grows up into a compleat and perfect system, each part, respectively, contributing to constitute one beautiful harmonious whole.

§—17 I SOLEMNLY exhort and adjure you by the VOL. II.

^f This admired passage, so deservedly celebrated for its strong and striking language by Mr. Blackwall, is illustrated by the following one in Diodorus Siculus. Οἱ δὲ Ἐλλήνεσσιν κατὰ τὴν εὐγοναβίαν καρδίας σοχαῖς περιερχόμενοι, καίνας ἀπετειχίζονται, ὡς μετά τῶν μετισαῖν θωρηκτῶν αλληλοις ἀντιδοξεύοντες, διχοροεῖς ποιοῦσι τοὺς παραδοκεῖτας, ὡς τὰς ψυχὰς αυτῶν πλαναρτεῖται τὸν πάντα τὸν εὐρέας γερμεῖται, ὡς μηδεὶς ὅλος δυναμένας φιλεῖται Γερμαῖς. Diod. Siculus, tom. i. p. 143. Edit. Wesseling. Amstel.

1746.

^g This exhibits a faithful but shocking picture of the state of the Heathens at that time, both with regard to religion and morals. From the testimonies of both sacred and profane writers it appears, that they were to the last degree corrupted and depraved.

great God, that you would for ever abandon those vain and fantastic absurdities, to which the rest of the *Heathens* are now devoted;

18 whose reason is obscured, who are totally estranged from the divine life, on account of their deplorable ignorance, and that impenetrable gloom that covers their minds;

19 who being lost to all sense of shame and virtue, have surrendered themselves up to debauchery, and to the infatiable indulgence of every the most enormous and abominable impurity ^g.

20 But under Christ you have not learned such practices as these;

21 for you have been taught and carefully initiated into the divine truths and doctrines of the religion of Jesus,

22 which indispensably obliges you for ever to renounce all your former vicious pursuits, and entirely

K

to

to divest yourselves of every corrupt depraved habit;

23 which requires a total renovation of the mental temper and disposition,

24 and that you should invest yourselves with those new habits of virtue and genuine holiness, which are pleasing to God.

25 Do you therefore renounce lying, and every one speak truth to his neighbour^h — for we are all mutually connected to each other by the firmeſt bonds.

26 Should your resentments be excited, let them not transport you into any criminal excesses — Let not the sun set on your unrelenting anger.

27 Neither give any just cause to the calumnies of the slanderer.

28 Let him, who hath stole, steal no more; but let him, by the dint of honest industry, acquire a maintenance for himself, and be able to distribute something to worthy objects in distress.

29 Let no abusive corrupting language ever come out of your mouths: but let your discourse tend to virtu-

ous improvement and edification, and be such as shall communicate an agreeable pleasure and instruction to those who hear it.

30 And grieve not the holy Spirit of God—by dispensing whose gifts the Deity hath impressed his seal as a security of your future glorious resurrection.

31 Let all acrimony, and passion, and wrath, and clamour, and calumny be forever banished from among you, with every otherⁱ vice.

32 And do you ever express towards each other the greatest benignity and tenderness — forgiving one another your mutual faults and foibles, as God has, by Christ, graciously forgiven you.

CHAP. V. I Do you, therefore, herein propose for your imitation the example of God, as his beloved offspring,

2 and let the whole of your conduct be actuated by benevolence and love — in like manner, as Christ expressed his love to us, and voluntarily offered himself for us, a most grateful and fragrant oblation to the Deity.

§—3 LET debauchery and all

^h The Persians, says Herodotus, teach their children, from five to twenty, three things, to manage an horse, to handle a bow, and to speak the truth. Παιδεύειν δὲ τους παιδας. u. λ. Herodot. Clio. vol. i. p. 305. Glaſg.

ⁱ Συν πάσῃ κακᾳ, with every vice. *Kakia* is vice, as *agia* is virtue: they are often opposed. See Note on 1 Cor. xiv. 20.

all sensual impurity and unnatural lusts not even be named among you, as becometh those who are a select and virtuous society.

4 Let also all obscenity, all silly trifling discourse, and ribaldry be for ever banished from your conversation—things utterly inconsistent with the Christian character—Instead of these, let your hearts be filled with grateful and pious acknowledgments to God.

5 For you know that every person, who is an adulterer, a debauchee, a libidinous libertine, who makes sensual pleasure his great idol, hath no title to inherit the future glorious kingdom of Christ and of God.

6 Suffer no person to seduce you into fatal errors, in this fundamental concern; by any vain empty sophistry — It is for these practices that the wrath of God is now impend-

ing over the obstinate and irreclaimable opponents of the gospel.

7 Be not you, therefore, associates with these in their vices.

8 For you once were involved in gloomy darkness, but now you are emerged into evangelic light — behave as the children of light :

9 for the genuine offspring of this sacred ^m light is universal beneficence, rectitude, and truth.

10 Diligently explore and approve that which will recommend you to the divine acceptance.

11 Break off also all intercourse with others in those pernicious vices which are perpetrated in the shades of night—Do you rather reprove those, who are guilty of such pursuits ;

12 for it would be indecent even to mention those secret enormities which they

K 2 screen

^k Herodotus, among other just praises which he bestows on the antient Persians for the care they took in the education of their children, observes to their everlasting honour : Ἀσσα δε αφι τοις παισιν ευερετι, ταυτα ειδε λαγεν εξει. What it was unlawful for them to do, it was unlawful for them to speak. Herodotus. Clio. p. 306. Edit. Glasg.

^l Εὐτραπελία. This is a word of rare occurrence ; in the New Testament it is only found in this passage. It signifies ribaldry, jocularity, levity of speech. Δια την εν τοις παισιν ευτραπελίαν. Diod. Siculus. Edit. Rhodoman. p. 797. Δια την ευτραπελίαν των λογων μαθητας. Idem p. 331. tom. 2. ejusdem Edit. Ταῖς συνδεσιν ευτραπελίας, with their usual pleasantry. Plutarchi Agis & Cleomenes, p. 1485. Edit. G. Stephani. Η μεγιτας παιδιας γι τας αριτας ευτραπελια. Idem in Antonio. p. 1714. It is also used in a good sense for an agreeable pleasantry and urbanity of language.

^m Φωτος is the true reading, see the MSS. in Mill and Wetstein.

screen from the eye of the worldⁿ.

13 Now all these practices, here censured and condemned, are shown in their true colours by the light of Christianity—for it is its sacred light that thus illustrates and displays their real intrinsic nature.

14 Analogous to this is the following passage: “ Awake thou who sleepest: rise from thy darkness and insensibility, and Christ will pour his sacred beams around thee.”

15 See, therefore, that you walk with the most accurate caution and circumspection; not like the rash and inconsiderate, but as those who are endowed with prudence:

16 Husbanding well your fleeting moments—for life is transient and uncertain.

17 Wherefore be ye not destitute of consideration—but study to understand what the will of God is.

18 And don't suffer yourselves to be intoxicated with wine, which is productive of dissoluteness and riot—but let your minds be ^p replete with spiritual gifts.

19 Let your private cheerfulness be expressed in psalms, and hymns, and devotional odes—chanting these to God with the melody of a grateful heart.

20 Ever address your pious acknowledgments, for all your mercies, through the mediation

ⁿ The Apostle seems to refer to the profligate and infamous transactions of the heathen *mysteries*: in speaking of which *Clemens Alexandrinus* thus expresses himself. Ω της εμφανούσας αναιχυντίας! παλαιὶ μὲν αὐθεωποῖς, σωφρονουσιν επικαλυμμα ἡδονῆς νυξ ἥν σιωπωμενή νυν δέ, τοῖς μυομενοῖς, ἥ ἴερα της αἱρατίας νυξ εἴτι λαλεμενή ἢ το πως ελεγχει τὰ παθη δαδεχομενον· αποσβεσον, ω ἴεροφαντα, το πωρ· αἰδεδηπτι δαδεχεταις λαμπαδας· ελεγχει τὰ τον Ιακων το Φως· επιτρεψον αποκρυψατη νυκτι τα μυστηρια· ἢ σκοτει τετιμηδω τα οργια· το πωρ υχ υποπλινεται ελεγχειν ἢ κολαζειν ά κελευσται· ταῦτα των αθεων τα μυστηρια· αθεος δε εικοτως αποκαλω τύλες, οι τον μεν οντως οντα Θεού ἥγνονικασιν, παιδιον δε υπο των Τιτανων διασπωμανοι, ἢ γυναιον πενθευ, ἢ μορια αρρενων ως αληθιως υπ' αιχυντης αναιχυντως σεβοσιν.

P. 14. Paris. 1629.

^o Ασωτια, dissoluteness, riot, profligacy. Αραβιν γαρ τη πολλη ασωτια υπηρηφη πολλων αναρθριαν ἐπεσθαι. Great dissoluteness and luxury must produce great effeminacy. *Polyani Stratagem.* p. 274. *Casaubon.* *Lugd.* 1589. Πεινθειν την τη σπατευματος ασωτιαν ἢ μαλακιαν. He lamented the dissoluteness and effeminacy of the army. *Idem* p. 567. Εξ ασωτιας γαρ ἢ μεντης μαριαν απεγραζεοθαι. *Diog. Laertius,* lib. 6. p. 357. Edit. *Meibomii.* *Amstel.* 1692.

^p Because these vices quenched or extinguished the spirit.

tion of our Lord Jesus Christ, to the one supreme God and Parent of the universe.

21 Pay a mutual condescension and deference to one another in the fear of God.

22 Wives, render that submission to your husbands, which, as professors, you pay to Christ :

23 for the husband is the head of the wife, in like manner as Christ is the head of the church, from whom the health and vigour of the whole system are derived.

24 As the church, therefore, pays an universal subjection to Christ; so ought the wife to her husband.

25 Husbands, cherish that love and affection for your consorts as Christ expressed for his church, who voluntarily surrendered up his life for it,

26 purifying it with the salutary streams of his divine doctrines, that he might render it holy and unpolluted,

27 and that he ^a might exhibit it to himself in the most glorious form; a church, whose divine beauty was not sullied by the least blemish or defect, but adorned with spotless innocence and immaculate purity.

28 Men ought to love their

wives with that degree of affection they entertain for their own persons—conjugal affection is inseparably connected with self-love.

29 No one ever hated his own body, but supplies it with nutriment and fences it against the cold—The same intense affection doth Christ indulge for the church;

30 for we are members of his body, forming the most intimate connection and union with him :

31 To form this union shall a man forsake his parents, and associate with his wife; and they shall be conjoined in such strict and indissoluble bonds, as that they both shall be considered as only one individual, actuated by one mind.

32 In this last passage I have used a bold allegorical manner of expression; but I desire to be understood as speaking concerning Christ and the church.

33 Let every one of you, however, maintain that affection for his consort, which he cherishes for his own self—and let the wife pay submission and reverence to her husband.

CHAP. vi. 1 Children, be obedient to your parents, as

^a An allusion to the dress and ornaments of a bride.

the laws of Christianity require—a duty this, which common justice prescribes.

2 Honour thy father and thy mother—which is the *first* precept in the decalogue, to which an express promise is annexed—

3 that felicity may attend thee, and a long and happy life may be thy portion.

4 And you, parents, treat not your children with cruel austerity and harshness—but carefully educate them in the elements and institution of the Christian religion.

5 Do you, who are slaves, pay your temporal masters the like submissive and cordial subjection and obedience, which you render to your divine master :

6 not showing a mere exterior officiousness, as those who make it their sole study to insinuate themselves into the affections of men—but behave as the servants of Christ, discharging the duty God requires with genuine sincerity :

7 by the cheerful performance of the offices in your servile station striving rather to approve yourselves to God than to men :

8 persuaded, that the virtuous life, whether of a slave or a free man shall, indiscri-

minately, be recompensed by the supreme Judge.

9 And ye masters, show the same kind disposition towards your slaves; forbearing all harsh and passionate menaces—conscious, that you have a great master in heaven, to whom you are accountable, and that no distinction of persons and stations is of the least significance with him.

§—10 FINALLY, my Christian brethren, proceed with unshaken resolution in your profession of the gospel of Christ, in firm confidence of his power to support you.

11 Invest yourselves in a compleat suit of divine armour, that you may be enabled to baffle all the insidious artifice of the false accuser.

12 For we combat not merely with the vices and prejudices of private individuals; but we have to conflict with all the confederate and united powers of grand and potent establishments, both civil and religious, which are supported by the sovereigns and rulers of this benighted age.

13 Wherefore do you assume a compleat suit of divine armour—that in the encounter you may be able to oppose your enemies with firmness,

¹ Καρπω is the true reading.

ness, and, having ^s vanquished them, to maintain your ground.

14 Stand therefore with intrepidity; having your waiste incircled with the girdle of truth, and your heart fortified with the breast-plate of virtue;

15 and having your feet shod with an alacrity to tread the path of evangelical happiness.

16 ^t After all, assume the shield of faith, with which you will be able to extinguish all the fiery darts of your wicked adversaries.

17 Let the helmet also of salvation surround your temples, and let your right hand grasp the sword of the Spirit, that is, the word of God.

18 On every occasion, do you offer up, by the Spirit, your devout prayers and supplications to God; and, during the discharge of these solemn offices, be earnest and fervent in your intercessions to the Deity for the whole

collective body of Christians,

19 and for me, in particular, that I may promulgate in the world the truths of Christianity with freedom and liberty, and publish among mankind the unrevealed doctrines of the gospel;

20 whose cause I now assert and plead, though under confinement—Beg of God, that I may propagate the gospel with that undaunted fortitude with which I ought to declare it.

§—21 Tychicus, a beloved brother and faithful Christian minister, will give you a minute detail of my present circumstances.

22 I have dispatched this worthy person to you for this very purpose, that he might give you particular information of the present state of my affairs, and might, at the same time, console your minds.

23 May happiness and mercy from God the supreme

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Parent,

^s Απαντα κατεργασαμενοι. This verb often signifies to vanquish, to dispatch, an enemy. Ου αυτοχειρια κατεργασατο. Whom he dispatched with his own hand. Dion. Halicar. tom. i. p. 99. Oxon. 1704. Διηιω απαντη κατεργασθη. It was dispatched by fraudulent artifice. Idem p. 242. Παντα πολεμια κατεργασαμενοι. Having quelled all hostilities. Idem p. 885.

^t Επι τωσι, after all, or, besides all; not above all. Αυτος δε χαλεπως επι τωσι διεβασω. After all, he himself passed with difficulty. Plutarch. Cæsar. p. 1311. Edit. Gr. Stephan. Επι πασι δε Κασιλευς Αγις εις μεσον παρελθων. After all, king Agis advancing into the midst. Idem p. 1465. Λγοντα πρωτον την φαλαγχη, μετα ταυτα της ιππης, επι τωσι δε το σκευοφορον. First he led up the phalanx, next the cavalry, after all the baggage. Polybius, p. 664. Casaubon.

Parent, and from Jesus Christ our Lord, attend the Christian brethren in their profession of the gospel!

24 May the divine favour reside on all those who love our Lord Jesus Christ, who is in immortality! Amen.

PAUL's Epistle to the PHILIPPIANS.

CHAP. I.

PAUL and Timothy the servants of Jesus Christ to all the Christians at Philippi with their pastors and deacons:

2 We affectionately wish you every favour and felicity from God our supreme Parent, and from our Lord Jesus Christ.

3 I thank my God for all your kind remembrance of me.

4 In every prayer I prefer to heaven, I cease not, with grateful joy, to intercede with God for you:

5 with grateful joy and transport, arising from a sense of your generous contributions to promote the success of the gospel from the very time you first embraced it to the present moment.

6 And I am pleasingly persuaded of this, that the Being, who first excited in you these

good and generous dispositions, will carry them on to their compleat and consummate perfection, and abundantly recompense them at the appearance of Jesus Christ.

7 And it is reasonable I should entertain these sentiments of you all, because that in my condition as a prisoner, as an apologist, and as an establisher of the truth of Christianity, you have ever cherished the most cordial regards and affection for me, having all of you cheerfully contributed to that generous present you transmitted to me.

8 I call the great God to witness the sincere and ardent affection and love I have for you all, as endeared to me by all the sacred and intimate ties of the gospel.

9 And it is my fervent prayer that your love for me may be more and more intense, and carry you to greater improvements

improvements in all useful knowledge and wisdom,

10 that you may rationally examine and explore those things that are essentially repugnant to each other, in order to your continuing sincere and unperverted to the glorious advent of Christ :

11 ever producing in copious abundance the fruits of virtue, which redound, thro' Jesus Christ, to the glory and praise of the Deity.

§—12 I AM desirous, my Christian brethren, that you should know that my circumstances have rather been conducive to the advancement of the gospel :

13 insomuch that my present confinement for my profession of the religion of Jesus is publickly known in the emperor's palace, and to all the rest of the world :

14 upon which, considerable numbers of Christians, deriving encouragement from these favourable circumstances that have happened in my confinement, have been incited to propagate the Christian religion with undaunted resolution and intrepidity.

15 ^a Some of these indeed preach the Christian doctrine

from a malignant spirit of party, and from a principle of factious opposition to me—but others, with benevolent dispositions towards me.

16 The *former* preach the Christian religion not with pure and genuine intentions, but out of bitter animosity and resentment against me—their whole study being to give an additional aggravation to my present confinement ;

17 but the *latter*, who preach the gospel with a cordial affection for me, do it from a persuasion that my present confinement is only destined to serve for an apology of the truth of Christianity.

18 But what then ? Let their intentions be what they will, sincere or insincere, if the gospel is but preached in any way, it affords, and will for ever afford me, the highest pleasure and satisfaction :

19 for I am conscious that the result of this will be my deliverance from my present troubles, through the concurrence of your prayers for me, and the powerful aid of the ^w Spirit of Jesus Christ :

20 This is agreeable to my

^a These were *Jewish* converts to Christianity who contended for the observance of the *Mosaic* ritual.

^b ^w Which was promised in *imminent* danger — and for which the Apostle had occasion in his defence before *Nero*.

my * ardent expectation and hopes, which lead me to conclude that I shall not then be covered with confusion on any account ; but on this most public theatre, as always, so now, Christ will be illustriously honoured in my person, whether I am sentenced to live, or doomed to die :

21 For Christ is my life ; and death my everlasting gain.

22 But if a longer life be allotted me, the sole happiness and blessing of it to me will consist in my ministerial labours — so that whether I should deem life or death most eligible, I cannot determine :

23 For I am now embarrassed in this difficult dilemma — cherishing a warm desire for my dissolution, ^y and longing to be with Christ — a felicity infinitely superior to any this life can bestow :

24 but my continuance longer in this scene of frailty is more necessary on your account ;

25 and I have an assurance of this, that my life will be protracted, and that I shall have another opportunity of visiting you all, to promote your Christian improvement and joy ;

26 in order that by my return once more among you, you may be induced to exult, with the greatest triumph, in the Christian cause.

27 Only let it be your principal study to conduct yourselves in a manner worthy the gospel of Christ, that, present or absent, I may have the satisfaction to hear that you are steady and unanimous, all actuated by one mind in your adherence to the gospel,

28 and not * intimidated in any thing by your adversaries — ^a for tho' they look upon your attachment to the gospel as an undoubted proof of your utter ruin ; yet to you it is a demonstration of your salvation : a salvation, which

* Αποκεφαλισμενοι. Κερδουσεω and αποκεφαλεσεω are very strong and emphatical expressions, signifying to expect a thing with intense and ardent solicitude. See Note on Rom. ch. viii. 19.

^y Ει δε του χρονου

Προσθεν θανουμι, κερδῳ αντ' εγω λεγω.

Οσις γαρ εν τολλοισιν, ως εγω, κακοις

Ζη, ως οδ' ουχι κατθανων κερδῳ Φερει;

Sophoclis Antig. 467.

* Πτυρομενοι, intimidated. Τοι μπον τιμηρεια τη γενοτητι των πελμων αποτρεπεσθαι. Plutarchi Marcellius, p. 548. Edit. Gr. Stephan.

^a Ητις αυτοις μεν εσιν ερεις απολειας, υμιν δε σωτηριας. Ητις agrees with οισει in the preceding verse.

which hath God for its author:

29 because, with regard to the gospel, you have not only had the felicity to be instructed in its principles, but to suffer for its principles:

30 you yourselves sustaining the same conflict in the Christian cause, which you have seen me sustain, and now hear that I am supporting.

CHAP. ii. 1 If therefore there is any consolation in the gospel, if there is any true satisfaction flowing from mutual benevolence, if there is any community of spiritual gifts, if there is any sympathetic tenderness and commiseration,

2 do you study to complete my happiness by a cordial unanimity, and by a mu-

tual harmony and union of affection.

3 Be not instigated by a factious spirit of party, or by a principle of vain applause—but from true humility let every one reciprocally esteem another his superior.

4 Let not each man's affections be solely confined to his private interest—but study to promote the welfare and interests of others.

5 Let the same disposition govern you which actuated the bosom of Christ Jesus,

6 who, though he was invested with the splendors of an ^b exalted celestial spirit, yet esteemed not this glorious form and station as such a grand and valuable ^c acquisition,

7 but divested himself of it, assumed the form of a slave,

^b Εν μορφῃ Θεου, in the form of a God, of a divine person. Christ is never styled ὁ Θεός, the supreme God, but only Θεός, a divine person. Origen and Eusebius have remarked this distinction, and for the same purpose for which I here mention it.

^c Οὐχ' αρπαγμὸν νησάτο, did not esteem it a prize, a grand acquisition. This word αρπαγμός hath been sought for in heathen writers with the greatest anxiety, both by Arian and Athanasian controversialists, but hath always eluded their diligence. Αρπαγμα is not infrequently found: see *Heliodori Aethiopica*, p. 129, 322, 340, 377. Edit. Commelin. 1596. But, says the learned Pearce, (in loc.) I do not find any instance produced of αρπαγμός as ever used by any author but St. Paul in this place. Some years ago I fortunately met with this very word αρπαγμός in that excellent little treatise of Plutarch, Περὶ ταῖς ἀγωνίς. The philosopher, speaking of pæderasty, which was so predominant in those corrupt ages, says: Τοὺς μὲν Θηβαῖς καὶ τοὺς Ηλίδας γενέτεροι ερωτασ, καὶ τοὺς εἰς Κρήτης παλαιομένους ΑΡΠΑΓΜΟΝ. Those amours, which are prevalent at Thebes and Elis, are to be avoided, and that, for which Crete is infamous, called the seizure, the prize, the acquisition. *Plutarchus* Περὶ ταῖς ἀγωνίς. p. 20. Edit. Gr. Svo. Hen. Stephani. Edit. folio Xylandri. Francof. 1620. p. 12. A.

slave, and appeared amongst us cloathed with the common robe of frail mortality :

8 And, after this assumption of human nature, he gave a still farther proof of his humiliation, by voluntarily submitting even to death, the excruciating death of crucifixion.

9 For which amazing condescension the DEITY hath elevated him to the most exalted station, and hath graciously conferred upon him a dignity superior to every other :

10 in order that all in heaven, in earth, and in the grave, should be subject to the sovereign authority of Jesus ;

11 and that every rational being should confess, to the glory of the one SUPREME GOD, that Jesus Christ is now constituted universal governor.

12 Wherefore, my dear Christians, as you have, with

the ^d most submissive deference and solicitude, obeyed my injunctions, not only when I was personally present with you, but, which is more to your honour, have obeyed them in my absence, do you ^e sedulously effect and secure one another's welfare,

13 for it is God who infuseth into you the powers of willing and acting in this manner, in order to promote your mutual benevolence.

14 Do all things without murmuring and mutual reproaches,

15 that you may be blameless and inoffensive, the genuine children of God, of an irreproachable character in the midst of a perverse and incorrigible age — Let your virtues, therefore, shine with conspicuous lustre amidst the gloomy darkness of this world.

16 Do you inviolably adhere to the doctrines of life, that in the judgment-day of Christ

^d Μετα φεύον ἡ τρομικη, This is put in connection with *υπηκοουστε* and not with *κατεργαζεσθε*. See Pearce in loc.

^e Κατεργαζεσθε. *Κατεργαζομει* signifies to secure, to effect. Ρων παθ' οσσι επεδυμει κατεργασσατο. He easily secured whatever he desired. Dion. Cassius, p. 155. Edit. Reimari. Hamb. 1750. Φιλιππῳ ουκ ελετίω δι' ὄμιλος η δια μάχης κατεργασσατο. Philip secured as many advantages by his conversation as by his battles. Polyxeni Stratagem. p. 239. Casaubon. Lugd. 1589. Αγνοια ἡ απατη σελλαχις ουκ ελεττον κατεργαζεται της εν τοις ὅπλοις ερεψεται. Ignorance and fraud oftentimes effect as great things as bravery in arms. Diod. Siculus, tom. 2. p. 490. Edit. Wesseling. Amstel. 1745.

Christ Jesus I may exult, that I have not run the race of life in vain, nor my labours been ineffectual.

17 But though my blood is ^f poured forth as a libation upon the sacrifice and service of your Christian profession, I rejoice, and congratulate you all :

18 and do you rejoice, and congratulate me on the same account.

§—19 I HOPE in Christ Jesus shortly to send Timothy to you, that I may be cheered and enlivened with a particular account of your present situation :

20 for I have here no person, who is possessed of the same dispositions as myself, who will from a principle of pure disinterested affection concern themselves in your affairs :

21 for all of them are more enslaved to their own private interests, than devoted to the interests of Christ Jesus.

22 But of this worthy person's character you have had ample experience, and need

not be informed that he hath shared with me the labours of the ministerial office with the duty and fidelity with which a child serves a beloved parent.

23 I hope, therefore, to send him to you, as soon as I learn how I shall be disposed of.

24 But I trust in God that I shall myself visit you in person.

25 In the mean time I judged it necessary to dispatch ^g Epaphroditus to you, my fellow-Christian, my fellow-labourer, and fellow-soldier — whom you are now to regard as your apostle and my substitute.

26 I sent him, because he was extremely desirous, and tenderly anxious to revisit you — on account of that concern you expressed when you were informed of his sickness.

27 And indeed his life was in very imminent danger — but it pleased God to have mercy upon him, and not upon him only, but upon me, that I might not be overwhelmed

^f Αλλ' ει καὶ σπερδόμενοι. Alluding to the libation that was poured on the victim or sacrifice.

^g This is the name that Sylla assumed among the Greeks, and which he publickly ordered them to give him. Αὐτῷ δὲ τοῖς Ἑλλησι γραφων καὶ χειρατίζων εαυτὸν Επαφροδίτου ανηγορεύει καὶ τῷριμνον εν τοῖς τροπαιοῖς δύτως αναγεγραπτάς, Λευκίῳ Κορυνθίᾳ Συλλας Επαφροδίτη. Plutarch. Sylla. p. 866. Edit. Gr. Steph.

whelmed with an additional flood of sorrows.

28 I have dispatched him, therefore, to you with the greatest expedition—in order that his speedy return among you may augment your joy, and my own mind, at the same time, may be more eased and alleviated.

29 Receive him, therefore, as Christians, with cordial transport, and treat such worthy characters with deserved honour :

30 for, out of his zeal to promote the interests of the gospel, he fell into an indisposition, which brought him to the very gates of death, having exposed his life to the greatest dangers, that he might completely supply what remained deficient in your beneficence to me.

C H A P. III.

1 IN fine, my brethren, let your Christian profession inspire you with joy—for me now to repeat in writing the instructions I enjoined him to deliver to you, I shall not deem in the least irksome, as this will secure you from error.

2 Beware then of fierce and malignant zealots. Be-

ware of false teachers. Beware of factious divisions.

3 For we Christians are the true circumcision, who worship God according to the gospel, who glory in Christ Jesus, and place no confidence in the ceremonious observances of the law :

4 though I have stronger pretensions to a dependance on the mosaic institution for the divine acceptance than any person among you can have :

5 For I was circumcised the eighth day—I descended lineally from Jacob—belong to the tribe of Benjamin—a genuine Hebrew from Hebrew ancestors—of the sect of the Pharisees, the most rigid observers of the law.

6 From my zealous attachment to Judaism I persecuted the Christians—with regard to the ritual prescriptions of the law am irreproachable.

7 But all these signal advantages I voluntarily sacrificed for the sake of Christ.

8 And indeed I esteem all these privileges as totally useless on account of the superior excellency of the knowledge of Christ Jesus my Lord; for whose sake I have cheerfully thrown away all these advantages, and esteem them

them as^h worthless refuse that I may gain Christ,

9 and be found in his religion, not expecting my acquittal from a compliance with the mosaic law, but that acquittal which is annexed to the belief of the gospel : that acquittal, which God dispenses to those who embrace Christianity :

10 in order that I might acquire an accurate knowledge of his doctrines, of the powerful energy of his resurrection, and of the common benefits derived to mankind from his sufferings — And I would voluntarily submit even to the same excruciating death he did,

11 provided I could, by any means, finally attain a glorious resurrection from the dead.

12 Not that *already* I have acquired this palm : not that I have *already* attained consummate perfection — but I pursue my course that I may seize that garland of immortality, to the hope of which I was raised by the particu-

lar gracious appointment of Christ Jesus.

13 My Christian brethren, I do not esteem myself to have obtained this glorious prize :

14 but one thing occupies my whole attention — forgetting what I left behind, I stretch every nerve towards the prize before me, pressing with eager and rapid steps towards the goal, to seize the immortal palm which God, by Christ Jesus, bestows.

15 Let therefore as many of us, as have acquired an accurate and perfect knowledge of Christianity, cherish these sentiments — and should your sentiments differ from one another in any essential point, God will rectify your errors by an explicit revelation.

16 But let us, according to the respective measure of our attainments, all conform to the same infallible rule, let us all cultivate mutual harmony and unanimity.

17 My Christian brethren, do you all copy my example; and,

^h Σκυβαλα, *worthless refuse.*

————— Ως αν ὁδίταις
Ειν νεισομενοις ἡμιδαες σκυβαλου.

Johnson's Epigram. p. 2.

Ισθμικη δε, σκυβαλου προσεπισεν ελεεινον ή θαλασσα. Clem. Alexan.
p. 22. Edit. Paris. 1629. Ηυξαμην δ' αν αυτοις παρα ιλον των Ειον
σκυβαλων αξιον κρινεθαι το χρυσιον. I wish they would through the
whole of life look upon gold as *fordid refuse.* Idem p. 162. ejusdem Edit.

and, as you have my pattern for a model, do you carefully observe those who propose it for their imitation.

18 For many behave in such a scandalous manner, that, as I have often told you, and now repeat it, with tears, they are enemies to the religion of a crucified Redeemer :

19 whose end is destruction : whose God is their belly : whose glory is in their shame : and whose souls are centered in sordid secular interest.

20 But our destined ⁱ home is in heaven — from which blessed mansions we expect one day to behold the illustrious descent of the Saviour, the Lord Jesus Christ,

21 who will then transform this mean and despicable system of our mortality into the congenial form and similitude of his own glorious and resplendent person, by the powerful exertion of that energy, by which he is able to reduce all things to an entire subjection to his sovereign controul.

CHAP. iv. 1. Animated with these glorious prospects, my dear Christian brethren, the objects of my fondest affections, my felicity and my crown, do you, my dear Christians, inflexibly persist in your adherence to the gospel.

§—2 I ENTREAT Euodia, and I entreat Syntyché, to cultivate unanimity as Christians.

3 And I beg you too, my ever faithful and sincere companion, do you assist those women, who along with Clemens, and others of my fellow-labourers, whose names are registered in the book of life, have zealously contributed to the success of my evangelical labours.

4 Let your Christian profession ever inspire you with joy—let your Christian profession, I repeat it, ever inspire you with sacred joy.

5 Let your lenity and candour be conspicuous to all men—A dreadful ^k destruction from God is now impending !

6 Suffer not your minds to

ⁱ Πρὸς τον ειπούτα, Οὐδὲν σοι μελεῖ της πατριδός; Ευφρητός, εφη, εμοὶ γαρ καὶ σφόδρα μελεῖ σης πατριδός, δειξάς τον οὐρανον. To one, who said to him, Have you no concern for your country? God forbid, he replied, I have the greatest regard to my country, pointing to heaven. Dion. Laertius, p. 83. Meibom. 1692.

^k Referring to the destruction of Jerusalem.

to be corroded with anxious cares about any thing: but in every situation of life do you, with fervent prayer and devout gratitude, address your petitions to the Supreme.

7 And that immense goodness of the Deity, which he hath displayed to the heathen world, which infinitely transcends all our most enlarged conceptions, will maintain your hearts and minds in an inviolable attachment to your Christian principles.

8 Finally, my Christian brethren, whatever things are true, whatever venerable, whatever equitable, whatever pure, whatever amiable, whatever commendable, if there is any thing virtuous, any thing laudable, let this engage your attention and culture:

9 and the instructions, which I have taught you, which I have transmitted to you, which you have heard from my lips; and seen illustrated in my own conduct, do you assiduously practise: and the God of peace and love

will ever accompany you with his blessing.

§—10 I WAS transported with Christian joy to reflect that your kind solicitude on my account hath now at last revived — you were formerly pleased to manifest your generous dispositions towards me; but then you had no opportunity of carrying them into execution.

11 Not that I mention this on account of any indigence—for I have learned in whatever situation I am to be self-sufficient¹ to my own happiness.

12 I have learned to bear an indigent, I have learned to bear an opulent, condition — In every place, and among all men, I have been initiated into the art of supporting plentiful and necessitous circumstances, of tolerating abundance and penury.

13 I am equal to every variety of human condition through the powerful aid of Christ.

14 You have, however, notwithstanding my content-

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¹ Αὐτάρκης, self sufficient. Εσθις ἡ παρεχούσα μη φένει, αὐτάρκεστη. A garment, that fences me from the cold, is very sufficient. Dion. Halicar. p. 714. tom. i. Hudson. Τοις οφεις, αὐτάρχεις υπαρχότας, μη δειδεῖ φίων. The wife, being self-sufficient to their own happiness, did not want friends. Diog. Laertius, Edit. Meibom. Amstel. 1692. Αρετὴν αὐτάρκη ειδι τῷ ευδαιμονιᾳ. Virtue was self-sufficient to its own happiness. Idem, p. 213. See also pages 285, 321, 351, 445, 481. Αὐτάρκεις τάντας εἰς ψευδονομή — λογισμού. Thinking these sufficient to periuade men. F. Martyr. p. 87. Edit. Paris. 1636.

ed disposition, acted very commendably in this beneficent contribution to me in my distresses.

15 Philippians, you cannot be strangers, that at the time of my first publication of the gospel among you, when I was quitting Macedonia, no society of Christians contributed any thing to me, but yourselves.

16 For when I was even in ^m Thessalonica, you twice sent me charitable assistance :

17 Not that I desire a benefaction from you — but I am desirous your Christian profession should produce such fruits as may redound to your final happiness.

18 I have now a sufficiency of every thing—I am now in affluence—I am now blessed with every comfort—having received that generous con-

tribution you sent me by Epaphroditus, an acceptable sacrifice, emitting a most fragrant odour, grateful and pleasing to God !

19 May my God supply all your wants, from that inexhaustible glorious benignity he displayed through Christ Jesus !

20 To our supreme God and Parent be glory ascribed through all the revolving ages of eternity ! Amen.

21 Present my affectionate remembrance to every Christian—The Christians, who are now with me, embrace you.

22 All the Christians, particularly some of the Emperor's domestics, send their affectionate salutations.

23 May the favour of our Lord Jesus Christ accompany you all ! Amen.

^m Οτι διεγενεριχη. *Thessalonica* was the capital of *Macedonia*.

PAUL's Epistle to the COLOSSIANS.

CHAP. I.

PAUL by divine appointment constituted an apostle of Jesus Christ, and Timothy my Christian brother,

2 join in our affectionate salutations to the faithful society of Christians in Colosse, sincerely wishing you every favour and felicity from God our supreme Parent, and from our Lord Jesus Christ.

3 I pay my fervent gratitude to the God and Father of our Lord Jesus Christ on your account, ever interceding with God for you in my prayers,

4 having been informed of your reception of the Christian religion and that benevolence you cherish for all Christians,

5 flowing from the glorious prospect of that celestial blessedness reserved for you, which hath been clearly exhibited before you from the first in that divine system of truth, the gospel :

6 which in its rapid progress hath arrived at you, as it hath been published to all the human race, and is now

producing its glorious effects in the world, as it hath done in particular among you, from the very first day you embraced it, and were acquainted with the true gospel of God :

7 in which you have been instructed by Epaphras, my beloved colleague and your faithful Christian minister :

8 who informed me of the great affection you cherished for me on a spiritual account.

9 I; therefore, from the day I first heard these things, cease not to pour my fervent prayers to heaven for you, —earnestly begging of God that you may be filled with a clear knowledge of his will; and acquire an accurate and comprehensive acquaintance with all the various truths of divine revelation :

10 in order that you may behave in a manner worthy the Christian character, and be excited, in your whole conduct, to secure the approbation of God, producing the fruits of universal virtue, and attaining higher degrees of the knowledge of the Deity :

11 being animated, by that glorious power he hath exerted

erted towards you, to sustain your sufferings with invincible patience, and to support them with inflexible fortitude and Christian exultation :

12 ever offering up your most grateful acknowledgments to the supreme Parent of universal nature, who hath graciously vouchsafed to dispense to you a scattered portion of that divine splendour he hath diffused among the general community of Christians ;

13 who hath rescued us Heathens from the horrors of our dark and gloomy confinement, and vindicated us into the light and liberty of the glorious kingdom of his beloved Son.

14 By the effusion of this divine Person's blood we Gentile converts are extricated from our moral servitude, and are blessed with the total remission of our former vices :

15 This illustrious Personage is the image of the invisible Supreme, the very *first* being the Deity formed :

16 For by him were *all other* things created that are in heaven, and that are upon earth, the visible and the invisible, whether sovereignties, or dominions, or governments, or dignities, all things were called into existence by his creative power, and to

acknowledge subjection to him :

17 And this exalted Person is the *first* of all created beings, and by him are all things maintained in existence :

18 And he is the supreme *head* of the church, which is, figuratively, his *body* : he is the primary and *first* original birth from the womb of the grave to absolute immortality — so that in every respect he is the *first* in dignity and eminence :

19 For the DEITY was graciously pleased that all this immense plenitude of power should reside in him ;

20 and through his mediation, to conciliate and unite into one system, to his glory, all beings both on earth and in heaven, having constituted a perfect harmony and concord betwixt them by means of the effusion of his blood on the cross :

21 And, in particular, you, who were *once* alienated from him, and become his enemies by your habitual, and enormous immoralities, hath he now admitted into his friendship,

22 by means of his Son's incarnation and submission to death, that he might exhibit you to the world a select, immaculate, irreproachable society :

23 And

23 And this his intention will be answered, since you now continue immoveably fixed on the basis of Christianity, suffering nothing to subvert those fundamental hopes, in which you have been established by those joyful tidings you have heard, which have been diffused in every region—of which I Paul was constituted a publisher and herald.

§—24 I now exult in the sufferings I support on your account, and, in return for the persecutions I once inflicted, I now myself suffer persecution, filling up the measure of those distresses, that are still allotted me in the Christian cause, for the benefit of the church, Christ's figurative body :

25 of which church I was appointed a minister, in order to execute the design of God in that particular province he was pleased to assign me with respect to you Gentiles :

26 to publish among you that unrevealed system of divine truths, with which former ages and dispensations were unacquainted, but which is now promulgated to the virtuous and well-disposed;

27 to whom the Deity was desirous to discover the glorious transcendent excellency of this divine revelation, newly

published among the Heathens, namely, That the Messiah is become to you Gentiles the author of the glorious hope of immortality.

28 These evangelical doctrines we proclaim to the world, solemnly admonishing every person, without distinction, carefully initiating every person into all this divine science, in order that, by the Christian religion, we may advance every person to the highest possible summit of perfection :

29 To accomplish which, I exert all my endeavours, sedulously labouring to effect this great end by those miraculous operations, he powerfully enables me to perform,

CHAP. II.

I AM desirous you should know what distressing anxiety I am in for you, for the Christians in Laodicea, and for all other converts, to whom I am not personally known.

2 Extremely solicitous that their minds might be consoled, that they might all be firmly connected in the bonds of mutual benevolence, that they might have the most full and undoubted assurance of the doctrine I publish, and ac-

knowledge the newly revealed discoveries of God the supreme Father, and of Christ :

3 In which revelation all the inexhaustible treasures of wisdom and knowledge are comprised.

4 I mention this to prevent any of you being seduced into fatal delusions by the persuasive arts of sophistry.

5 For though in person I am absent, yet in mind I am present with you, viewing, with transport, the elegant order and decorum you preserve, and your inflexible adherence to the Christian religion.

6 As therefore, upon conviction, you have embraced the doctrines of Jesus Christ our Lord, let them form the rules of your conduct :

7 firmly fixed in the principles of his gospel, and immoveably founded on the basis of his religion, established in those doctrines you have been taught, making continual improvements, and expressing your devout gratitude to God.

8 Be cautious lest you fall a prey to any person's philosophical tenets, and frivolous

seductive sophisms—conforming to the ^a traditional opinions of men, adopting the elements of secular wisdom, and not following the guidance of Christianity :

9 for in *this* scheme all the plenitude of divinity is collectively combined.

10 By the author of this religion, who is constituted the supreme head of all administration and government, you have been literally filled with spiritual gifts.

11 By him have you been, figuratively, circumcised : all your *carnal* vices being totally *cut off* and for ever removed from you by that moral circumcision you have received from Christ.

12 With him have you been figuratively interred in your baptismal immersion ; with him also have you been figuratively raised to life, by means of your firm persuasion that he was raised from the grave by the omnipotent energy of God.

13 And you, who are now dead ^b to your vices, and to all your former abominable enormities, hath he raised to life along with himself, having graciously

^a Meaning the absurd system of the *heathen* mythology and philosophy.

^b This passage is parallel with *Ephes.* chap. ii. 1. Most of our printed copies have *εν τοις ἀπεργίαις μαρτυροῦσι*, but *εν* is not in several MSS. see *Milt* and *Wetstein*. It is omitted in the Editions of *Erasmus*, of *Aldus*, of *Cælinanus*, of *Strasburg* 1524, of *Basel* 1535, 1550, 1574.

graciously expunged at once all your prior immoralities :

14 having entirely cancelled and vacated that bill ^p consisting of such a variety of ceremonial articles, which we were liable to discharge—this he for ever annulled, by nailing it to his cross :

15 having pulled down those religious establishments supported by the great and powerful, he hath led them in triumph, openly exposing them to the view of the world.

16 Let no one therefore censure you for any irregularities with regard to any food, or drink, or festival, or new moon, or particular solemnity :

17 for these are but the mere shadows of a future glorious body, namely, Christ.

18 Let no one therefore wrest your crown from you by a pretended voluntary self-mortification, or an adoration

of angels--officiously intruding into things wrapped in impenetrable darkness, foolishly inflated with ignorance and conceit,

19 and not connecting himself with the head, from which the whole body deriving those supplies, which are regularly diffused through every part of the whole frame, and by which it is combined into one system, is advancing to an ^q immense magnitude.

20 Since then the death of Christ hath dissolved your connections with the principles of human philosophy, why are you, as if your life was solely circumscribed within the limits of this world, still tenacious of its tenets ?

21 for example, such philosophical maxims as these : Forbear to eat : Forbear to taste : Forbear even to touch :

22 All which things tend to harm, when they are abused

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—being

^p Χειρογραφον, note of hand. This bill consisted of a great variety of ceremonial articles which they were obliged to discharge, and which were in full force against them.

*Debitor aut sumptos pergit non reddere numeros
Vana supervacui dicens chirographa ligni.*

Juvenal. Sat. xvi. 40.

^q Αυξησιν του Θεου, a very large encrease, an immense size or amplitude. Of God is the Jewish superlative.

^r Μη αψη, eat not. Απομειναι signifies to eat. Μη δ' ανθρωπον ειδει τον των ανθρωπων χρεων αψασθει. It was not an unholy thing even to eat human flesh. Diog. Laertius, tom. i. p. 348. Edit. Meibom. Amstel. 1692. Τουτον γαρ τον φαενεν απαγορευεν, μη στι γε απειθεσθαι των ζωων. He prohibited the killing, much more the eating, of animals. Idem p. 498.

Οτ δ' αφαει εχων, χλωρον δ' απλούτο νομοιο.

Optian. Kunay. lib. iv. 281.

— being practised merely out of regard to the precepts and dogmata of philosophers :

23 but they have a portion of wisdom, when they are obeyed from a principle of voluntary devotedness to God, of true humility, and maceration of the body, not out of any regard to the satiating the animal appetites.

C H A P. III.

1 SINCE^s then you have been raised up along with Christ, do you intensely aspire after the various blessedness of that world, where Christ is now sitting at the right hand of God.

2 Let your affections center, not in the objects of this life, but in the objects of eternity.

3 For you are dead, and your future life hath been deposited by the Deity in the hands of Christ.

4 When Christ, who will reanimate our sleeping dust, shall appear, then shall you, at the same time with him, be exhibited in glorious splendour.

5 Do you mortify, therefore, all your depraved earthly passions, debauchery, im-

purity, sodomy, lust, and exorbitant lewdness, which is idolatry.

6 For which enormities the wrath of God is now impending over the abandoned and incorrigible :

7 With whom you were once associated, and indulged the same vicious pursuits :

8 But do you now throw off all these profligate habits, and for ever banish from among you anger, passion, malice, calumny, and abusive language.

9 Do not violate truth, since you have now cast off your old heathenish state with all its abandoned practices,

10 and are now invested with the privileges of a new dispensation, which, like its original Author, is replete with the most transcendent wisdom.

11 Under this dispensation there is no distinction of Greek and Jew, of circumcised and uncircumcised, of Barbarian, Scythian, slave, or freeman — but they are all combined into one harmonious community under Christ — who distributeth spiritual gifts to them all indiscriminately.

12 As you are therefore the select, distinguished, and beloved

^s Εἰ with an indicative frequently signifies since. Εἰ τοῦτο γνωσθεῖται.

beloved society of God, do you adorn your minds with the amiable habits of sympathetic tenderness, benignity, humility, lenity, equanimity: 13 bearing with one another, and forgiving one another, when any of you hath a complaint against another — as Christ hath graciously forgiven you, do you, in imitation of him, generously forgive one another.

14 And besides all these virtues abovementioned, do you adorn yourselves with benevolence, which is the great bond and cement of perfection.

15 And let an affecting sense of that distinguished happiness, into which God hath graciously introduced you, designing to form all Christians, indiscriminately, into one body, ever preside in your hearts — and let this signal blessing inspire you with gratitude to God.

16 Let the Christian revelation, with all its rich va-

riety of wisdom, occupy your minds—and do you instruct and admonish yourselves of your religious duty " by psalms, and hymns, and spiritual odes — chanting these to God with the melody of a grateful heart.

17 And let all your words and actions be such as become the Christian character — addressing your pious acknowledgments to the supreme God and Father, thro' the mediation of Christ.

§—18 WIVES, pay submission to your husbands, as it is your incumbent duty, as Christian professors.

19 Husbands, cherish a tender affection for your wives, and suffer not yourselves to harbour any virulent resentments against them.

20 Children, render an universal obedience to your parents — this will recommend you to the approbation of God.

21 Fathers, treat not your children with cruel severity, that

^c Επι τασι δε τουτοις.. Επι τασι does not signify above all, but after, or, besides all. Επι δε τουτοις ἀπασι, τας κατειλφιας αυτων ωδηγετο τυχας. After all these, he lamented his destiny. Dion. Halicar. tom. i. p. 268. Oxon. Την δ' επι τασαις τεταγμενην. Idem p. 214. Επι δε τοις εισηλθον οι Ροδιοι. After these the Rhodians entered. Polybius. Casaubon. Hanov. 1619. 822. See p. 699, 719, 744, 908.

^d Διδασκοντες καὶ νουθετουντες εαυτους ψαλμοις. Instructing and admonishing YOURSELVES by psalms, &c.

that their ^w spirits be not broken.

22 Servants, pay an unreserved obedience to your temporal masters—not showing a mere exterior officiousness, as those, whose sole study it is to insinuate themselves into the affections of men; but as those, who are influenced by the fear of God, let your service be performed with undissembled integrity.

23 And let all the offices of your servile station be discharged with sincere clearfulness, as those who are more solicitous to approve themselves to God than to men:

24 persuaded, that your fidelity shall be finally requited, by the Almighty, with a glorious inheritance — for you are the servants of your master Christ.

25 But the servant, who is unjust, shall be punished for the injury he hath done, by that Being, who pays no regard to the civil distinction of persons.

CHAP. iv. 1 Masters, do what is just and equitable to your ^x servants; conscious that you yourselves have a

master in heaven, to whom you are accountable.

§—2 Do you, constantly perform the duty of prayer, and let grateful acknowledgments continually make a part of your devotional exercises:

3 At the same time interceding with God for me, that he would open before me a prospect of ^y more extensive usefulness, that I may propagate among men those revealed truths, for which I am now under confinement:

4 that I may display them to the world in such a manner, as it becomes me to publish them.

5 Behave with the greatest prudence towards those who are not Christians—husbanding your fleeting moments with the greatest frugality.

6 Let your common discourse be ever useful and instructive, seasoned with salt—that you may know to acquit yourselves in conversation with discretion and wisdom.

§—7 You will receive a minute and circumstantial account of my present affairs from Tychicus, a beloved brother,

^w ΑΓνυμωτιν.

^x With what inhumanity and unfeeling cruelty even Cato treated his slaves, see a memorable instance in Plutarch's life of Marcus Cato, p. 620. Edit. Gr. Hen. Stephani.

Οὐ τούς ἡγετουντας χρην ἡγετεῖν αἱ μη χρεῶν.

Euripidis Hecuba 282.

^y Because he was now in prison.

brother, a faithful minister, and my Christian colleague.

8 I have dispatched this worthy person to you for this very purpose, that he might give ^z you a particular information of the present state of my affairs, and might, at the same time, console your minds.

9 Along with him I have sent Onesimus, who is one of your society, a dear and faithful Christian—These will acquaint you with the situation of things here.

§—10 ARISTARCHUS desires his affectionate remembrance, and Mark the cousin of Barnabas, about whom you have received my orders —should he visit you, give him a kind reception.

11 Jesus also surnamed Justus—These three, who are all Jewish converts, are the only persons, who co-operate with me in establishing the kingdom of God — These have been a great comfort to me.

12 Epaphras, a member of your society, sends his salutations, who continually, in his prayers, implores God with the greatest fervency,

that you may acquire a clear and accurate knowledge of Christianity, may perceive the fulness of its evidences, and steadily persist in the performance of the whole will of God.

13 I can bear him witness that he cherishes the warmest affection for you, and for the Christians in Laodicea and Hierapolis.

14 LUKE, the beloved physician, and DEMAS, beg their kind remembrance.

15 I beg my affectionate salutations to the Christians in Laodicea, to Nympha, and to the church that meets in his house.

16 After you have read this epistle, cause it to be read also in the church of the Laodiceans—and do you read the epistle to the Laodiceans.

17 Bid ARCHIPPUS faithfully execute the duties of the ministerial office, with which he hath been intrusted.

18 ^a My own kind remembrance of you I write with my own hand — Remember my confinement. May the divine favour ever attend you! Amen.

^z Γνωτε is the true reading.

^a As far as this verse his Amanuensis had written.

PAUL's First Epistle to the THES- SALONIANS.

CHAP. I.

PAUL, Silvan, and Timothy, join in our most affectionate salutations to the society of Christians at Theffalonica, who believe in one supreme God, and in the divine mission of our Lord Jesus the Messiah— We sincerely wish you every felicity and blessing from the Deity, and from Jesus Christ.

2 The candid reception you gave the gospel at its publication among you perpetually fills us with the warmest acknowledgments to heaven, and ever engages us to a remembrance of you in our prayers to God.

3 We often review and often commemorate with pleasure your favourable admission of the Christian doctrine, the generous fervour of your benevolence, and your firm unshaken persuasion of that blessed immortality, which God our common gracious Parent promised thro' Jesus Christ our Lord.

4 We are convinced, dear

Christian brethren, that God hath expressed a distinguished regard for you by inviting you to embrace Christianity.

5 The gracious intention of God towards you abundantly appeared from this, that when we first exhibited the evidences of the gospel before you, to secure your assent, God was pleased to ratify and confirm them by many signal and astonishing operations — To you we can appeal for the integrity and uprightness of our behaviour among you.

6 And we are also pleasingly conscious, how studious and ambitious you were to imitate the virtues of our Lord, and to make our lives the pattern of your own, after you were convinced of the truth of Christianity — which we published indeed among you in great bodily pain and affliction, but with divine energy and transport.

7 Your exemplary conduct, after your profession of Christianity, was so illustrious as to become a model and standard to all other societies of Chri-

Christians in Macedonia and Achaia :

8 for from you, as from a center, was the Christian religion diffused, not only in Macedonia and Achaia, but in all the adjacent countries and cities around in every direction—the reception you gave to that divine scheme, which infinite wisdom contrived, and your virtuous obedience, were so universally celebrated, as to render any encomiums from us entirely unnecessary.

9 For in all the places we visited, we were told, what a favourable admission you had given us and our doctrines, with what indignation you had abandoned your false fictitious deities, to serve the one supreme and ever-living God,

10 and with what pious and fervent aspirations you expected the glorious appearance of his Son Jēsus from heaven—that divine Personage, whom God raised from the grave, and whom infinite wisdom deputed to reform a depraved world, and to rescue us from future perdition.

CHAP. II.

I YOUNG fellow-Christians, that our ministerial labours, when

we first came among you, were not unsuccessful.

2 You know, after all the injurious and abusive treatment we met with at Philippi, with what affectionate earnestness and undaunted fortitude we published among you the glad tidings of the Christian dispensation.

3 Our importunate exhortations to you are not the dictates of vain erroneous delusion, are not the suggestions of insincerity and dissimulation, of fraud and imposture:

4 but conscious that the great God hath designed to commission us to proclaim these divine truths among mankind, we freely publish them among his rational creatures—not with a view to secure the vain applause of the world, but, by a faithful discharge of this arduous trust, to recommend ourselves to the approbation of that God, who is perfectly acquainted with our hearts.

5 That we never once stooped to practise among you any mean low arts of fertility and adulation, we appeal to you: and that we never acted from any self-interested views, we solemnly appeal to God.

6 Nor was it ever our study to acquire glory and popular fame either from you,

you, or from any other—when we might have assumed among you that ^b dignity and authority, to which our apostolic character entitles us;

7 yet we ever treated you with the greatest mildness and condescension; and with all the indulgent tenderness that a fond mother expresses for the objects of her affection:

8 Such is the intense ardour of our love for you; that we would with pleasure not only devote the gospel but our own lives to promote your happiness.

9 You remember with what indefatigable diligence and assiduity we preached the divine truths of the Christian religion among you; and with what industry we worked day and night; that we might not be burdensome to any of you.

10 We can appeal to God, and we can appeal to you, for the sanctity, the integrity, and the inviolate purity of our manners among you.

11 You are conscious that we ever instructed and admonished you with all the pathetic and solicitous anxiety of an affectionate parent:

12 conjuring and entreating

you, by every persuasive argument, to behave in a manner worthy that God, who was graciously pleased to constitute you the subjects of his glorious kingdom.

13 It also never fails to inspire us with the warmest gratitude to God; when we reflect, that at our very first promulgation of the Christian revelation among you, you embraced its doctrines, not as the tenets of men; but, as in reality they are, the dictates of divine wisdom—as is abundantly evinced from the spiritual gifts, which the Deity now enables you to exert.

14 Your fate too, my dear Christian brethren, hath been exactly similar to that of the Christian societies in Judæa—for you have been involved in the same troubles from your countrymen, as were inflicted upon them by the Jews,

15 that obstinate and incorrigible people, who embued their hands in the blood of our Lord Jesus, who assassinated their prophets, who have ever persecuted us with unrelenting rage, are guilty of the most flagrant impiety against God, who cherish an implacable

^b *Ex Cope, in gravity; authoritative solemnity; in opposition to mildness and sweetness of manners.*

implacable enmity against all mankind,

16 and who practise every method to hinder our usefulness among the Heathens—So that by all these enormities their national wickedness is arrived at its ultimate height and completion, and the wrath of God is going to overwhelm them in the most ^d dreadful destruction.

§—17 THE circumstance of our being reluctantly torn from you, my dear Fellow-Christians, for a short time, and our intimate union being dissolved by distance of place, not of affection, hath inflamed us all with the most ardent desire to revisit you.

18 Accordingly we all fully intended to return to you, and myself, in particular, repeatedly attempted to carry this intention into execution—but our implacable adversaries the Jews rendered such

a scheme absolutely impracticable.

19 For what is it constitutes our highest happiness: what is it soothes us with pleasing hope, and inspires us with exultation and triumph? —It is the felicity, into which you will be introduced at the second appearance of our Lord Jesus Christ.

20 It is in you we glory—it is in you we exult.

CHAP. III.

I UPON my arrival in Athens, I felt my heart penetrated with such painful anxiety for you, as became at last absolutely ^e intolerable—I chose therefore to be left quite alone in that city,

2 and immediately dispatched Timothy to you, my dear Christian brother, fellow-minister,

^c Πασιν αὐτῶν ποιοις ενεντιω. This character of the Jewish nation is confirmed by Tacitus, almost in the very words of the Apostle. *Apud ipsos (Judæos) fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium.* Taciti Hist. lib. v. §. 5. vol. 3. Edit. Dublin. p. 391. The Jews were distinguished for their rancour and virulence, says Dion. Cassius: *To γαρ τοι γενερούσιν την πολιτείαν, τινοροταν εστι.* D. Cassius, tom 1. p. 586. Edit. Reimari. Hamburg. 1750. Justin Martyr remarks this their peculiar violence. *Ουχ οὖτως γαρ τα αλλα εδην εις ταυτην την αδικιαν την εις ήμας καὶ τον Χριστον ευχονται, οσου υμεις.* Dialogum Tryph. p. 42. Edit. Gr. R. Stephan. Paris. 1551.

^d Destruction of Jerusalem by the Romans.

^e Μικρη στεγάνη, not being able to bear it any longer. *Ταν γαρ αλλων ουδεν αἴσιων στεγεων.* No other vessel would contain it. Plutarch. Alexander. p. 1296. Stephani. *Του ξυλου τας μακριας μη σερντον.* Polyæni Stratagem. p. 555. Cesaubon.

minister, and associate, to confirm you in the principles of the Christian religion, and to give you a clear view of the institution you have embraced,

3 in order that your former conviction of the truth of Christianity might not be invalidated by those sufferings we sustained—To these persecutions you know our principles necessarily expose us:

4 When we were among you we faithfully told you that we should be involved in distress—and you know how true our predictions proved.

5 The review therefore of your state filling me, in my absence, with the most excruciating and unsufferable anxiety, I sent immediately to know, how you stood affected to Christianity—tortured, in the mean time, with the acutest distress, for fear you should have been seduced from your principles, and all our labours among you for ever frustrated.

6 But when Timothy returned and told me the agreeable news of your steady attachment to Christianity, of your generous benevolence, of your kind remembrance of us, and of the fervent desire you ever expressed to see us—a desire, which we can assure you is mutual,

7 we were, my Christian brethren, so transported with this agreeable account of your adherence to the gospel, that all the ideas of our sufferings among you instantly vanished, and were succeeded by the highest extasies of sacred joy and consolation.

8 Continue but firm in your attachment to the Christian revelation, and our present happiness is consummate.

9 What sufficient returns are we capable of making to heaven for the pure transporting joy, which you have inspired into our hearts! God alone is witness of its fervency.

10 Not a day, not a night passes, without the most affectionate wishes to see you again, and to supply your present defective knowledge of the Christian church:

11 May the ever blessed God our supreme Parent, and our Lord Jesus Christ, grant me a prosperous journey to you!

12 And may God inspire you with the same intense love and benevolence for one another, and for all mankind, that burns in my bosom for you!

13 in order that your minds may be inviolably established in the principles and practice of universal holiness, and that

you

you may be presented irreproachable before the tribunal of the supreme God, in that awful day when Christ shall appear attended by all his virtuous followers.

CHAP. IV.

1 IN fine, my dear Christian brethren, we entreat and solemnly adjure you by our Lord Jesus, that as we prescribed to you the rules of your future conduct, and faithfully shewed you the method of securing the divine approbation, you would ever strive to acquire higher degrees of moral improvement.

2 I need not remind you of the particular injunctions we laid upon you, as Christian professors.

3 For God requires you to abandon all your former debauchery and sensuality, and to maintain an inviolate continence and purity.

4 He requires every one of you to preserve his body in the dignity and honour of an immaculate chastity,

5 and to refrain from all those libidinous excesses, which the unconverted Heathens indulge.

6 It is his sacred will that no one should attempt the honour of another, or violate

the bed of his brother—On all such criminal enormities as these God will inflict the most dire punishments — as formerly, in the most affectionate and importunate terms we assured you he would.

7 For God, under the Christian dispensation, doth not allow such depraved and sensual desires as these—he insists on the strictest purity of heart and manners.

8 He therefore, who affects to contemn these injunctions, doth not slight the admonitions of men, but of that God, who hath authorized, and endowed us with spiritual powers.

§—9 THERE is no occasion for me strenuously to inculcate upon you mutual benevolence and love—natural religion abundantly dictates to you the obligation of this important duty.

10 And indeed you eminently distinguish yourselves by the exercise of this most amiable virtue—your generous social affections have been most liberally diffused to every Christian society throughout the whole extent of all Macedonia — And we beg you would still aspire after sublimer attainments in this exalted virtue.

11 We also entreat you to cultivate mutual harmony and peace,

peace, to be industrious in your respective occupations—that by the dint of honest labour and diligence (a duty you know, we ever strongly recommended)

12 you may live in credit and decency in the world, and avoid the miseries and disgrace of penury and indigence.

§—13 WITH regard to the state of your deceased friends, I am not willing, my dear Christian brethren, to leave you in that gloomy error, or abandon you to that uncomfortable ^f hopeless sorrow, in which the minds of unconverted Heathens are overwhelmed.

14 For since we firmly believe this fundamental article of our religion—That Jesus died, and rose from the grave

—we may consequently assure ourselves, that God will reanimate the dust of good Christians, and collect them to Jesus at the general resurrection.

15 For we have a divine authority for declaring to you the following doctrine—That the Christians, who shall be living at the time of Christ's second appearance, will not be introduced into happiness before the pious dead are raised :

16 for when the Lord shall descend from heaven with a shout, with the voice of an archangel, and the shrill piercing clangors of a ^g loud trumpet, the deceased professors of Christianity shall first be raised to life :

17 afterwards, shall those, who are then living, be conveyed

^f Μη εχότες επιδαι. The Heathens had no rational hope of immortality. This is the peculiar glory of the Christian religion. Hecuba, in Euripides, after deplored the loss of Priam, of Hector, and of her daughters, utters this mournful complaint, the dictate of hopeless despair: “ Nor is there any hope that they will ever see me, or that I shall behold them more.”

Κ' οὐτ' εξ εκείνων ελπίς ἡσ φθοράκι,

Αυτη τε εκείνας οὐκέτ' οφομάι ποτε.

Euripidis Troades. ver. 487.

Again ver. 628. the same despair of futurity is expressed :

Οὐ ταῦτον, ω τωι, το Ελεπειν, τω κατθανειν.

Ταυμεν γαρ ουδεν, τω δ' εγεισιν ελπιδες.

Euripides. Barnes, p. 152.

^g Σαλπίζει Θεον. Of God is the Jewish superlative. Mountains of God are very high mountains. The glory of the Lord, Luke ii. 9. is a very great glory, or, splendour. Αυξησιν του Θεου, is a very great increase. Colos. ii. 19. Δυνατα τω Θεω, very powerful. 2 Cor. x. 4. So also in this place, Σαντισθη Θεον, is a very loud trumpet,

veyed up along with them into the clouds, to meet and join their Redeemer — in whose converse and society we shall be happy throughout the endless ages of eternity !

18 Let these joyful truths, therefore, inspire you with mutual consolation.

CHAP. V. 1 But for me, dear Christian brethren, to ascertain the particular time, and describe to you the state of things when this awful event shall happen, is far from being necessary.

2 What you already are persuaded of is abundantly sufficient; that it will suddenly surprize the world, like the unexpected attack of a thief in the dead of night.

3 For at a time, when the world is sunk in supine ease, and buried in security, they will all at once be alarmed and involved in dire and total destruction, sudden as the pangs of child-birth, and universally comprehensive and inevitable.

4 But, my dear Fellow-Christians, your minds are not, now, overwhelmed in such gloom and obscurity, that this tremendous scene should break upon you like some unlooked for contingency.

5 A glorious sun hath

blessed you with its salutary beams—you are illuminated with clear unclouded light—your former darkness is forever dispersed and vanished.

6 Let us not therefore, like the benighted He thens, slumber in supine indolence and carelessness, but exercise a constant vigilance and sobriety :

7 For they, who sleep, court the gloom of night : and the sensualist and drunkard call around them the shades of darkness ;

8 But let us, who enjoy the splendours of the pure and perfect day, maintain an unremitting vigilance—arraying ourselves with Christianity and love, for our breast-plate, and the hope of a blessed immortality for our helmet.

9 For God hath not destined us to misery and perdition—he graciously designed that we should all obtain eternal felicity by the glorious dispensation of our Lord Jesus Christ,

10 who submitted to death for our everlasting benefit, and to raise all good Christians, to a participation of his happiness, who shall either be deceased, or be found living, at his second appearance.

11 Let these animating truths administer consolation,

and produce mutual edification and improvement in holiness—to the promotion of which great ends you now indeed convert these doctrines.

§—12 WE moreover beg you, dear Fellow-Christians, to treat your ministers with becoming respect, who preside over your society as your public instructors in Christianity.

13 Let their sacred office claim from you all its deserved honours, and secure to them your highest esteem and love—let mutual harmony and concord ever reign among you.

14 We affectionately entreat you, dear Christians, admonish the irregular, console the dejected—sustain the weak—exercise the greatest lenity and forbearance towards all.

15 Be careful that none of you requite one injury with another—but ever study to promote not only your own particular happiness, but the universal good of mankind.

16 Let the Christian principles ever inspire you with transports of sacred ^h joy.

17 Neglect not the duty of constant prayer to God.

18 Let all the various blessings you enjoy, ever excite your fervent gratitude to heaven—these pious affections God requires you to cultivate under the Christian dispensation.

19 Don't extinguish the gifts of the Spirit by any immoralities.

20 Don't treat with affected contempt the solemn instructions that we publicly inculcate upon you.

21 Try all things by the test of the severest examination: but inviolably adhere to that which discovers itself to be intrinsically excellent.

22 Shun every species of vice with the utmost caution.

23 Finally, may that God, who is the friend of human happiness, ever preserve you in the practice of universal holiness—and may your whole man, the spirit, the soul, and the body, be maintained in inviolable purity and holiness till the second appearance of our Lord Jesus Christ.

24 That Being, who graciously invited you into the privileges of the gospel, is faithful

^h Παντοτε χαιρετε.

Ως ταῖς γε σερνοῖς καὶ σύνωφροντεροῖς

Απαστιν εἴνι, ως γέροι χρηστοῖς ποιητῇ.

Ο Εἰς αληθῶς οὐ Εἰς, αλλα συμφόρω.

Euripidis Alcestes, 800.

faithful to his promise, and will undoubtedly confer upon you this distinguished happiness.

25 Fellow-Christians, we beg a share in your prayers.

26 We also beg our most affectionate remembrance to

every one of your society.

27 I adjure you in the most solemn terms to read this letter publickly before all the church.

28 May the favour of our Lord Jesus Christ ever attend you! Amen.

PAUL's Second Epistle to the THESSALONIANS.

CHAP. I.

PAUL, Silvan, and Timothy, to the society of Christians at Thessalonica, who believe in one supreme God, and in the divine mission of our Lord Jesus Christ.

2 We affectionately join in wishing you every felicity and blessing from the Deity, and from Jesus Christ,

3 We esteem it, dear Fellow-Christians, our duty ever to pay our most fervent acknowledgments to heaven on your account — and such grateful sentiments are highly becoming us, when we reflect how firmly you are established in the truth of Christianity, and what ardent mutual af-

fection you all express one towards another.

4 So highly distinguished is your conduct, that in all the several societies of Christians we visit, we boast of your steady inflexible adherence to the Christian doctrines, notwithstanding all the various sorrows and persecutions, with which you have conflicted.

5 What an illustrious, what a striking evidence is this, that the infinitely wise God hath deemed you worthy to be favoured with that sacred dispensation, for your attachment to which you even support these sufferings.

6 Remember, that the justice of God will retaliate the indignities you have sustained

upon those who have inflicted them,

7 and that your oppressed and suffering virtue his infinite goodness will requite, and recompense you and us with an eternal relaxation from all our present sorrows, in that day, when our Lord Jesus Christ shall suddenly descend from heaven, attended with a splendid magnificent retinue of powerful angels,

8 to punish, ⁱ with dreadful flames of fire, those, who have impiously disobeyed God, and wilfully rejected the doctrines of our Lord Jesus Christ :

9 these shall be overwhelmed and totally perish in everlasting destruction, by the tremendous exertion of his irresistible power in that day :

10 but the virtuous will then hail his return with rapture, and such professors of his gospel, as you have eminently approved yourselves to be, shall view his person with ecstasies of admiration and transport !

11 Whenever, therefore, we revolve this great event, we fervently intercede with

our God in our prayers, that he would be pleased to secure this happiness to you, that he would bless you with the plenitude of his benignity, and continue the gospel among you in all its powerful striking evidences,

12 in order that, by the blessing of God, and of our Lord Jesus Christ, the Christian religion may by you be displayed before the world in all its glory, and yourselves be finally recompensed by him with an happy immortality.

CHAP. ii. 1 But ^k as to the precise time in which our Lord Jesus Christ will appear, and we ^l all be collected together before his tribunal, we affectionately entreat you, dear fellow-Christians,

2 that you would not suffer your minds to be alarmed and distressed, either by the discourse, or letter, of any one person, that may pretend to have an authority from us, or even an authority from God, to assert, that this solemn event is very speedily to happen.

3 Let it not be in the power of any man to lead you, by

ⁱ Εν γλογὶ ταῦται, which the best MSS. exhibit, is the true reading.

^k Τιπερὶ τῆς παραπομπῆς, concerning, with regard to. This is very frequently the signification of τιπερὶ, and excellently explains the phrase, Τιπερὶ ἐπιφῶν εἰπεῖσθαι. See note on 1 Cor. xv. 29.

^l Επιφράγματος, a very strong and expressive word.

by any methods whatever, into an unhappy deception in this important concern—for, before that awful transaction happens, there will be a grand apostasy in the Christian church, and a monster of wickedness and perdition be nursed in its bosom.

4 This monster, inflated with arrogance, will oppose, and aggrandize himself ^a above all civil and imperial authority, and be stimulated by such an insatiable lust of ambition and dominion, that he will erect a proud throne in the midst of God's temple, will sit in it with the pomp and state of a god, and claim divine honours.

5 Don't you remember, when I was among you, that I indicated to you this future revolution in the church?

6 You know what it is that, at present, ^b obstructs the birth of this monster of iniquity—but in times that will prove more favourable to its existence and growth than the present, it will be produced.

7 The causes, that will hereafter generate this horrid wickedness, are, already, se-

cretly operating—there is only one obstruction which checks them—when that is removed,

8 then that atrocious tyrant shall erect and establish himself in full power—whom the Lord will, finally, consume with the breath of his mouth, and, at his glorious appearance, precipitate into a gulf of dreadful destruction.

9 This monster at his coming will be attended with forged miracles, with amazing fictitious feats, and all the fraud and juggle of the most diabolical imposture.

10 By these wicked delusive arts he will effectually impose upon the profligate and abandoned—because, having sacrificed all regards to true religion and eternal happiness, they will become the dupes of his imposture.

11 On account, therefore, of mens flagrant wickedness and wilful desertion of true Christianity, God will suffer this impostor to palm his delusions upon the world, and to confirm them in the belief of fraud and fiction:

12 so that the condemnation

M 4

tion

^m POPERY.

ⁿ Αλλ' ὁδὸς αὐτῷ εἴθελει τέρει ταῦτα εμμενεῖται αλλῶν·

Παῦτων μὲν κράτεειν εἴθελει, ταῦτεσσι δὲ αναστείν.

Iliad. A. 287, 288.

^o A pagan Emperor was the obstructing power.

tion of all, who shall then have abandoned the true religion, and are enslaved to their darling vices, will be just.

13 But it becomes us, dear fellow-Christians, to pay our most fervent acknowledgments to God on your account, conscious, that from a distinguished regard for you the Deity was graciously pleased, from the very beginning, to consult your everlasting happiness, by communicating to you the truths of Christianity, and confirming them by the effusion of his Spirit.

14 Into these transcendent privileges he hath invited you by our ministry — in order that you might secure that glorious immortality, which our Lord Jesus Christ hath promised.

15 Wherefore, my dear fellow-Christians, persist in your profession of Christianity, and carefully observe all the instructions which we inculcated upon you, either in our discourses among you, or in the late epistle we transmitted to you.

16 And may our Lord Jesus Christ, and God our most merciful parent, who condescended to make us the objects of his love, and, by the gospel-scheme, hath in-

spired us with eternal consolation, and the most transporting hopes,

17 shed his choicest blessings upon you, invigorate your minds, and confirm you in every virtuous principle and action!

CHAP. III.

1 Finally, Christian brethren, we beg you would intercede with God in your prayers for us, that Christianity may spread, and meet with as favourable a reception in the world, as it hath done among you,

2 and that we may be preserved from the violences of the obstinate and depraved — for all men have not the same favourable dispositions towards the Christian religion.

3 In the blessed God you may repose an unshaken confidence — he will confirm you in your principles, and guard you from every evil.

4 We pleasingly assure ourselves, that as you faithfully observe the Christian instructions we inculcated upon you, you will ever continue to observe them.

5 And it is our fervent prayer that your hearts may be inflamed with the love of God, and all of you be ex-

cited to prépare for the second appearance of Jesus.

§—6 WE farther adjure you, fellow-Christians, as ever you value the honour of Christianity, to break off all intercourse with any person, whose behaviour is irregular, and who affects to treat with contempt the directions we have enjoined.

7 We can appeal to you, how worthy our conduct, while among you, was of your imitation—you are conscious it was regular and irreproachable.

8 We did not repose in supine indolence, and batten on the fruits of any one person's industry—but, with indefatigable diligence and assiduity, chearfully worked, day and night, that we might not be burdensome to any of you.

9 Not as if we had no authority to claim a reasonable maintenance for our ministerial labours—but we did this solely to exhibit before you our own conduct as a faithful model for your imitation.

10 It was a maxim, you know, with us, when we were among you, That if a person were too slothful to work, he ought not to be relieved.

11 But, notwithstanding our repeated admonitions; we

have since been informed, that there are certain persons among you guilty of scandalous irregularities, who are sunk in sloth and indolence, and officiously employed in the concerns of other people.

12 Such unhappy persons we implore and conjure by all the sacred ties of the gospel, that they would study the general harmony and peace, and, by the dint of honest industry, make a creditable provision for themselves.

13 But, fellow-Christians, be ye ever unweariedly employed in doing good.

14 Should any person refuse to comply with the admonitions we have inculcated in this letter, brand him with deserved infamy, and maintain not the least social intercourse with him; that his public disgrace may fill him with shame and remorse.

15 Treat him not, however, as your enemy—affectionately admonish him as your Christian brother.

16 May God, the great munificent donor of happiness, ever blefs you with universal felicity in all your concerns — May the blessing of the Almighty ever attend you all.

17 ¶ I PAUL send you my most affectionate salutations in this particular manner—a form, by which I choose to distinguish all my letters.

18 May the favour of our Lord Jesus Christ ever attend you all! Amen.

PAUL's First Epistle to TIMOTHY.

CHAP. I.

I Paul, whom God, the original Author of our redemption hath appointed to propagate the doctrines of Jesus, in whom we confide,

2 sincerely wish to Timothy, my beloved Christian convert, every favour, blessing, and felicity from the Deity our common Parent, and from Jesus Christ our Lord.

3 When I quitted you to travel into Macedonia, I desired you to continue at Ephesus, in order that you might prevent *certain persons* from spreading doctrines contrary to those which I inculcated;

4 and that you might reprove them for their bigoted attachment to a fabulous pedigree, and to an obscure and infinite line of ancestry—to

pics, more productive of furious altercation and animosity than of divine improvement in Christianity.

5 For the great end and design of the Christian religion is benevolence, flowing from a virtuous bosom, from a good conscience, and from sincere undissembled probity.

6 To which principles *certain persons* being utter strangers, have, by a strange perversion, entirely devoted themselves to the study of vain and visionary subtleties:

7 desirous indeed to erect themselves into supreme standards and oracles in the law, but neither thoroughly knowing the things they affirm, nor understanding some certain opinions they so confidently assert.

8 The mosaic law, I allow, is most excellent, if a person make

¶ The Apostle's *Annanensis* wrote as far as this verse, the rest he wrote himself.

make its moral injunctions
the rules of his conduct.

9 For it was confessedly
instituted, not for the sake of
the virtuous, but to curb and
punish the irregular and dis-
orderly, the profane and pro-
fligate, the unholy and depraved,
the parricide and murderer,

10 the adulterer, the sodomi-
te, the maker of slaves, the
liar, the perjured — It was
enacted to restrain every other
vice also, which is prohibited
in that pure and perfect sys-
tem of religion and morals,

11 which is contained in
the glorious dispensation of
the blessed God — the public-
cation of whose joyful truths
is intrusted to me.

12 For this consummate
dignity and honour I am in-
debted to Christ Jesus our
Lord, who deigned to qualify
me for this important
office, and judged I would
be faithful in the ministerial
discharge of it :

13 I, who, before my con-
viction of the truth of Chris-
tianity, was used to asperse it
with every contumely, to
persecute its professors, and
to make them the objects of
every wanton insult and in-
dignity — But God was plea-
sed most mercifully to pity
me — for these violences pro-
ceeded from my ignorance

both of its nature and of its
evidences.

14 But I stand a monu-
ment of the immense and ex-
uberant benignity and love
of our Lord Jesus Christ.

15 Great is the credibility
of the Christian scheme, and
highly worthy the reception
of mankind is the doctrine,
That Jesus Christ was sent in-
to the world to reclaim and
save profligate and depraved
sinners — of his compassion to
such I am the *first* distinguish-
ed instance.

16 It was for this that I
became a signal testimony of
the divine commiseration, in
order that Christ Jesus might
display on me the *first* of
mankind the fulness of his
clemency and philanthropy —
that I might serve as an illus-
trious exemplar to all in fu-
ture ages, who should em-
brace the Christian religion
in hope of eternal life.

17 To the great Governor,
therefore, who hath arranged
all his dispensations in perfect
order, to the immortal, the
invisible, the one sole supreme
all-wise God, be ascribed all
honour and glory throughout
all the revolving ages of eter-
nity ! Amen.

§—18 I LEAVE with you,
my dear Timothy, the fol-
lowing admonitions, which
are agreeable to the public
exhor-

exhortations you have already received—in order that you may acquit yourself with honour in the Christian warfare,

19 serving under the banners of Jesus with fidelity and a good conscience—principles, which some persons by totally rejecting have made dreadful shipwreck of Christianity.

20 Among whom are Hymenæus and Alexander, whom I have ejected out of the Christian church, that they may learn, for the future, not to revile and calumniate the Christian doctrines.

CHAP. II.

I IN the FIRST place then, I enjoin that prayers, supplications, intercessions, and fervent addresses be preferred to heaven for all mankind:

2 particularly, for kings, and for all illustrious and dignified personages—that our lives may pass secure and unmolested in the free and happy exercise of piety and every virtue.

3 Such an amiable and benevolent disposition as this, is highly pleasing to God, the original author of our salvation;

4 who is desirous that all his rational creatures should be everlastinglly happy, and attain the knowledge of true religion!

5 For there is only ONE supreme God—and there is only ONE Mediator between God and man, Jesus Christ, who assumed human nature:

6 who descended from heaven to consult the universal happiness of all mankind; displaying in the times he lived the most illustrious evidences of his divine mission:

7 To publish and propagate whose doctrines in the world I was constituted an apostle—and particularly delegated, I solemnly appeal to Christ for my veracity, to instruct the *Heathens* in the foundation and truth of this religion.

8 I would, therefore, have all men, in every place, perform the great duty of prayer, lifting up holy hands to heaven,

¶ Εἳτω μὲν δὴ τῷ Συντριβανῷ μουσῷ οὐ οἱ εἰγίνεται αραδαὶ αγαθαὶ ὁ δὲ πάσι τοῖς Πέρσησι κατευχότας εὐγινέδαι, καὶ τῷ Βασιλεῖ εὐ γερ δὲ τοῖς αἴπατι Πέρσησι καὶ αὐτῷ γινεται. The sacrificer doth not only pray for himself, but he prays that heaven would shower down its blessings upon all the Persians, and upon the king. *Herodotus Clio. tom. i. p. 297. Edit. Glasg.* Nos enim pro salute imperatorum Deum invocamus eternum. *Tertulliani Apolog. p. 30. Edit. Paris. 1641.*

* See the various lections in Mill and Wetstein.

ven, and utterly divested, in that sacred employment, of all passion and animosity.

§—9 **M O R E O V E R**, I enjoin that the fair sex should go in decent apparel and adorn themselves with modesty and virtue—and not be *so* solicitous to embellish their persons with expensive ornaments, with gold, with platted hair, or with jewels,

10 *as* to decorate themselves with the charms of beneficence and goodness—habits which but become women professing devotedness to God.

11 Let women learn the Christian doctrines in profound silence and submission.

12 For I allow not the woman to deliver public instruction, and to usurp an arbitrary authority over the man, but to maintain a profound silence. .

13 For Adam was called into existence before Eve.

14 Adam, too, was not deluded—it was the woman, that gave into the deception, and transgressed the divine command.

15 But let the woman assure herself, that if she inviolably maintain her fidelity, her love, her purity, her virtue, God will bless her, and mercifully preserve her through the time of child-birth.

CHAP.

^s It is agreeable to read the sentiments of the wife *antient* on this subject. The Chaldean philosophers prohibited all fantastic ornaments and the wearing of gold. Προκοσμιαῖα τε καὶ χρυσοφορίας απαγόρευεν. *Diogenes Laertius*, p. 6. Edit. *Meibomii*. Η Φιλωνῷ γυνὴ ερωτηθείσα εὐ συνοδῷ πλειστῶν γυναικῶν, διὰ τὸ μονη τῶν ἄλλων οὐ φορεῖ κοσμοῦ χρυσόν, ἐφη· αὐταρκῆς κοσμῷ εἴτε γυναικὶ οὐ ανδρῷ αρετῇ. In a large company of ladies the wife of *Philo* being asked, why she was the only one who did not wear ornaments of gold, replied, the best and noblest ornament of woman is an husband's virtue. *Philo*, *inter fragmenta*, tom. 2, p. 673. Edit. *Mangey*.

Γυναικὶ κοσμῷ ὁ τρόποι, καὶ οὐ χρυσία.

Οὐκ αὐ μοροῖσι γέρας εουσ' ηλισφεο.

Archilochus apud Plutarch. Pericles,

p. 304. Edit. Gr. *Steph.*

^t Αἰδὼ δὲ πολλην [Νομιας] επειπτεύσαντος αὐταῖς, καὶ πολυπρεσύμοσυνη αφειλε, καὶ υπέρειν ἐδιδάξε, καὶ σιωπαν εἰδίσειν, οινοῦ μεν ἀπεχομένας παριπάντις λογιώ δε μηδὲ υπερ τῶν αὐταγκαῖων ανδρός αἰνει χρωμενάς. *Plutarch. Numa*, tom. i. p. 141. Edit. Gr. *H. Stephan.*

Γυναικὶ γέρας σιγὴ τε καὶ το σωφρονειν

Καλλιτεον εισω δησυχον μενειν δομων.

CHAP. III.

BE assured that he, who is desirous to perform the duty of a minister of the gospel, is desirous to discharge a very useful and honourable function.

2 A minister of the gospel ought to possess an irreproachable character, to be faithful and affectionate to one comfort, to be a person of distinguished sobriety, temperance, regularity, hospitality, and to possess happy talents for communicating instruction:

3 not fond of wine, of contention, and of sordid lucre—but a person of a mild, inoffensive, disinterested disposition:

4 maintaining a proper government over his own family, and forming his children into a becoming submission and deference to his authority:

5 For if a person cannot maintain proper decorum in his own ^u family, how is it possible he should ever su-

perintend a Christian society?

6 He ought not to be some raw uninstructed upstart—lest being inflated with pride and insolence he expose himself to the censures of those who calumniate the Christian religion.

7 He ought to be a person, whose amiable virtuous character is attested by unconverted *Heathens*—lest, otherwise, he should give too much occasion for the satire and reproaches of the enemies of Christianity.

§—8 THE deacons, also, must be persons of venerable characters, not guilty of inconsistency and duplicity of conduct, not addicted to wine, not of a mercenary disposition:

9 professing and maintaining the doctrines of the new dispensation with virtuous sincerity, and rectitude of heart.

10 Let the moral characters of these, too, be accurately scrutinized, and if found irreproachable, let them, then, discharge the duties of the diaconate.

11 The wives of these, also,

^u Νομιζου [Χερωναῖς] τους κάκους περὶ των ιδίων τεων Σούλευσαμένους, καὶ συμβουλους πακούς επεδει τη πατρός. Diodorus Siculus, tom. I. p. 486. Edit. Wesseling.

Ἐν τοις γάρ οἰκείοτοις οἵτις εἴ τι αἴγα

Χρητοὶ, Φανεῖται κακὸς πολει δικαιοῦσθαι.

Sophoclis Antigone, p. 673. Edit. Gr. Burton;

also, ought to possess virtuous and respectable characters, not fond of ^w scandal, but persons of distinguished prudence and fidelity.

12 Let the deacons be the faithful and affectionate husbands of one consort, preserving a proper authority over their children, and maintaining excellent order and decorum in their families.

13 For they, who have approved their fidelity in the discharge of the functions of the diaconate, make an happy ^x advance towards the superior office of the Christian ministry, and establish a distinguished character for their virtuous and inviolable attachment to the Christian cause.

§—14 I SEND you these directions in writing, but hope soon to have an opportunity

of conversing with you in person.

15 But should any event retard my intended journey, these directions will serve you as a faithful rule, and show you in what manner you are to conduct yourself, as a ^y pillar and standard of true religion, at the head of that divine family you superintend—I mean, the church of the living God!

16 Astonishing, undoubtedly beyond all expression, is the plan and execution of this new dispensation of religion!—A ^z divine messenger appeared in the human nature! his mission was attested by the visible effusion of the Spirit! exhibited himself alive, after his resurrection, to the ^a apostles! his doctrines published among the Heathens!

met

^w Φιλοφογον. γαρ χρημα θηλειατ εφο,
Σμικρας τ αφορμας πη λαβωτι των λογων,
Πλεις επεισφεροστην ηδουη δε τις
Γυναιξι, μηδεν υγιεις αλληλαις λαγενι.

Euripidis Phoenissæ, ver. 208. Edit. Burton.

^x Βαθμον, a step: lay a foundation for the ministerial office. De decemviris sacrorum parte de plebe creandis pertulere: creati quinque Pâtrum, quinque plebis: graduque eo jam via facta ad consulatum videbatur. Livy, vol. i. p. 462. Elzev.

^y Σπυρο refers not to the church, but to Timothy. Thus James, Peter, and John, are called συλοι, Οι δοκούντες συλοι επικι. Galat. ch. ii. 9. So also Clemens Romanus: Διαζηλον ὑ φθονος εκκλησιας φισι ἡ δικαιωτατοι συλοι εδιωχθησαν. Epist. ad Corinthios, §. 5. p. 22. Edit. Cantab. 1718.

^z He who will carefully read Sir Isaac Newton's letter to Le Clerc, will be fully convinced that Θεος is a spurious reading. See also Wetstein in loc. who hath a curious and elaborate dissertation upon it. See also Grotius and Benson.

^a Ασηλοις, his messengers, meaning the Apostles. Some here read ασηνωτοις.

met with a favourable reception among mankind ! were every where attended with the most glorious demonstrations of their truth and divinity !

CHAP. IV.

BUT from this divine religion, great numbers, the Spirit of God expressly assures us, will in subsequent ages apostatize, eagerly embracing the delusions of impostors, and doctrines concerning departed spirits ^b,

2 being duped by the frauds and dissimulation of false teachers, who have abandoned all sense of conscience and virtue :

3 forbidding marriage under the strongest prohibitions, and enjoining abstinence from some kinds of food, the free use of which God hath indiscriminately permitted to all Christians, and allowed them to participate with

grateful acknowledgments to him.

4 For every thing that God hath formed is good, and none of his bounties are to be scrupulously rejected by us, but to be freely used with pious acknowledgment to their original donor :

5 for Christianity and a grateful disposition, render every species of food equally innocent.

6 These truths if you inculcate upon the Christian society, you will approve yourself a worthy minister of the gospel — into the principles and excellent doctrines of which you have been carefully initiated.

7 The profane stories and idle dreams of the heathen mythology reject with contempt — and exercise your mind in the duties of holiness :

8 for the exercise of the body is comparatively but of small avail : but holiness is of universal utility, and smiles with a propitious aspect both

on

^b This is a striking prediction of Popery, that monstrous corruption of the Christian Religion. By διδασκαλίαις δαιμονιοῖς the Apostle refers to the canonization of popish saints.

^c Μύθους, the ridiculous and absurd tales of the heathen mythology. Τις εὐκαὶ τοὺς επὶ τοῖς τεῖχοτοις ΜΥΘΟΙΣ φιλέοντος, μᾶλλον δὲ αἴσιους τοὺς αμάρτιας καταφεύγοντο. Aphenagoras, p. 85. Edit. Oxon. 1682. Καὶ τι γαρ πάντα μᾶλλον οἱ θεολογοῦσι οἱ τοὺς ΜΥΘΟΤΥΣ Σεπτούσιτες. p. 101. Απόιοι ὁι υπὸ τοῦ πολέμου καὶ σωμῶν λεγόμενοι ΜΥΘΟΙ πάρι τῶν Θεῶν. Idem p. 142. Quid illas aniles fabulas, de hominibus aves, & feras homines, & de hominibus arbores & flores: Min. Felix, p. 97. Edit. Cantab.

on the interests of time and of eternity :

9 A fundamental truth this, which may be confided in—and justly merits universal reception.

10 For by the sacred energy of this one great principle, we sustain the persecution and abusive treatment of the world — reposing an unshaken affiance in the living God, who dispenses happiness indeed to all mankind, but in a distinguished manner to the virtuous Christian.

11 These truths do you urge and constantly inculcate.

§—12 GIVE no one any cause to expose your youth to contempt—but exhibit a pattern to Christians in your conversation, in your morals, in benevolence, in fidelity, in chastity.

13 During my absence from you, sedulously apply yourself to reading, to exhortation, to instruction.

14 Neglect not the culture and improvement of those spiritual gifts which were conferred upon you by a prophetic impulse, and with imposition of hands by the senior Christians.

15 Meditate on these great truths—devote yourself solely to the study of them, that your proficiency may be uni-

versally apparent to all around you.

16 Maintain a constant vigilance over your conduct and your instructions.—Let the duties of your function occupy all your powers.—By this conduct you will both secure the everlasting felicity of yourself and of your audience.

CHAP. V.

1 D O not reprove your seniors in a magisterial manner — address them with deference as a parent—treat the young as brethren:

2 the aged matron; as a mother; the young of that sex; as sisters — ever preserving an inviolate purity of manners.

3 Allow a suitable maintenance to widows, that are really in destitute and indigent circumstances.

4 But if any widow have children or grand-children; let these learn the incumbent, indispensable duty of filial piety, and make grateful returns—this is a conduct amiable in itself, and acceptable to God.

5 She, who in reality is a widow, and in forlorn and desolate circumstances, repose a submissive confidence in

God, and spends the night and day in the sacred exercises of devotion and piety :

6 But the life of her, who is sunk in voluptuousness, ought rather to be styled ^a death than life.

7 These precepts do you strenuously urge and inculcate—in order that the lives and characters of Christians may be irreproachable.

8 But if any professor of the gospel make no provision for his relations, and especially for his own family, he hath abjured Christianity, and is more abandoned in his principles than an unconverted Heathen.

9 Let the following qualifications be required in admitting widows upon the church list — Age, not inferior to sixty—hath been the comfort of one husband :

10 her moral character well attested, for the education of her children, for her hospitality, for her kind reception and entertainment of Christians, for her charity to persons in distress, and for her sincere attachment to the interests of universal virtue.

11 But admit not young widows to a share of the church's fund — for when

they have received this charitable exhibition, they will marry again,

12 and, to their everlasting dishonour and reproach, will not hesitate to abandon their former religious principles.

13 Besides, they would, from this maintenance of the church, contract habits of indolence, and ramble about in an idle restless manner from one house to another — and not only habits of idleness, but of impertinence, slander, and defamation.

14 Let not, therefore, young widows be restrained from marrying again — let them devote themselves to the proper education of their children — let them regulate their domestic concerns with propriety — and let them be ever cautious they give not the adversaries of our religion any just grounds for satyr and calumny :

15 for by these restraints some widows have already renounced the Christian religion, and relapsed into heathenism.

16 If any children, of either sex, have very near relations that are widows, let them provide for their support,

^a Καὶ ζωταὶ εἴπειν τὸ δανονταῖν εἰς τὸ σῶμα.

Euripidis Alcestes, 130.

port, and let not the church be burdened and prevented from giving assistance to such widows, who are, really, in destitute and necessitous circumstances.

§—17 LET the senior Christians, who preside with honour over the society, be deemed worthy to enjoy a double stipend — especially those of them, who are indefatigably engaged in public exhortation and instruction.

18 For the scripture saith: “Thou shalt not muzzle the mouth of the ox, while he is employed in threshing out the corn”—and moreover asserts, “That the faithful labourer is entitled to his reward.”

19 Don’t give ear to any aspersions on the character of a senior Christian — unless confirmed by the united testimony of two or three persons.

20 But those of them, who are found guilty of any irregularity, reprehend before the whole society, to intimidate others.

21 I most solemnly adjure you in the presence of God, and of our Lord Jesus Christ, and the blessed angels, strictly to comply with these directions, and to act without any

prejudice or partiality for any person whatever.

22 Be cautious you do not inconsiderately ordain any one to the superior offices in the church by imposition of hands —Do not you also associate with others in any thing criminal—Ever maintain an inviolate purity and sanctity of manners.

23 For the future leave off drinking water, and use a little wine for your bad digestion, and those indispositions, by which you are so frequently attacked.

24 The vices of some persons are notorious, and previously expose themselves to the open censure of the world —the vices of others, being more latent and dissembled, are not detected for some time:

25 in like manner, the virtues of men display themselves to the world: nor is it possible for vice to screen itself long from the knowledge of mankind.

C H A P . VI.

i L E T all the Christian slaves, who are in a state of servitude, treat their lords

N 2

^e Διπλός τίμιος. That τίμη signifies allowance, maintenance, stipend: see Dr. Benson in loc. Consult also Matth. xv. 4, 5, 6. Mark vii. 9—13. and the 3d verse of this chapter.

lords with the greatest submission and deference, that the profession and doctrine of the Christian religion may incur no reproach.

2 And let those slaves, whose masters have embraced the gospel, not behave to them with disrespect and contempt, merely because they are, now, Christian brethren: but rather let them, on that account, serve them with the greater fidelity and obsequiousness, because those, who reap the benefits of their service, are united to them in the bonds of religion and affection—These injunctions do you urge and inculcate.

3 If any person advance tenets contrary to these, and affect a disregard for the salutary instructions of our Lord Jesus Christ, and for that religion, which is solely calculated to promote piety and holiness of life,

4 he is inflated with pride, is a perfect stranger to the design of the gospel, and his mind is distempered with idle subtleties and frivolous controversies, which are the pa-

rent of animosities, quarrels, calumnies, and malignant suspicions.

5 Hence arise too the useless speculations of perverse and depraved minds, the wilful despisers of truth, who think religion of no value; but as it promotes their solid interest—persons of such abandoned principles do you shun with the utmost horror.

6 But the greatest of all acquisitions, is religion in a mind ^f self-sufficient for its happiness.

7 For we brought nothing with us into this world, and nothing with us can we carry out of it.

8 If we therefore ^g have but food and raiment, let us be contented.

9 For they, who grasp at riches, necessarily expose themselves to many temptations and snares, and contract desires and habits absurd as well as pernicious, and which are sure to precipitate men into a gulf of the most fatal perdition.

10 For the lust of gold is the parent of the most destructive

^f Αυταρκεία, see Note on Philip. ch. iv. 11.

^g Επει τι δει Εροτοῖσι πλὴν δύοι μονού,
Δημητρὶ αὐτης τωματῷ θ' ὑδρευχοου
Απερ τωρεστὶ καὶ τεφυχ' ἡμας τρεφειν.
Euripides.

structive evils in human life^h
—Actuated by this insatiable
passion, some have abjured
the Christian religion, and
transfixed themselves with
multiplied and excruciating
miseries.

11 But do you, O Christian minister, fly these pur-
suits! and assiduously culti-

vate justice, piety, fidelity,
benevolence, patience, lenity.

12 Serve with honour and
fidelity under the Christian
banners—Exert every nerve
to secure the prize of immor-
tality, to the blessedness of
which you have been invited
by the gospel, and your firm
persuasion of which you have

N 3

solemnly

^h Απολοιτο τρωτῷ αὐτῷ
Ο τον αργυρον φιλησας.
Δια τουτον ουκ αδελφῷ,
Δια τουτον ου τοκησ.
Πολεμοι, Φονοι δι' αυτου.

Anacreon, Ode 46.

Η φιλοχρηματινη μητρη κακοτητῷ απαγη.
Χρυσῷ αει δολῷ εἰς καργυρῷ ανθρωποισι.
Χρυσε κακων αγχηγε, Σιοφθορε, ωαντα χαλεπίων,
Ειδε σε μη θυτοισι γενεδαι πημα τωφεινου.
Σου γαρ ἔκπτι μαχαι τε λεηλασιαι τε φονοιτε,
Εχθρα δε τεκνω γονευσιν, αδελφειοι τε συναιμοιτι.

Phocylides.

————— Πολλοισι γαρ
Κερδη τωνηρα ζημιαν ημειψατο.

Euripidis Cyclops. 310.

Ουδεν γαρ ανθρωποισιν οιον αργυρῷ
Κακον νομισμ' εβλαστε τουτο γαρ τωλεις
Πορθει, τοδ' αιδερας εξανιτησι δημων.
Τοδ' εκδιδασκει καραβαλλασσει φρενας
Χρηστας τρῷ αιχρα τραγυμαθ' ειαδαι βροτων,
Πανουργιας δ' εδειξεν ανθρωποισ εχειν,
Και τωντῷ εργου δυστεβειαν ειδεναι.

Sophoclis Antigone, 301. Edit. Burton.

i Περιεπειρων οδυνατις τωλλαις. So Homer:

————— Οδυνησι πεπαρμενῷ.

Iliad. E. 399.

Ωξειης ειλειτρε πεπαρμενου αιμφ' οδυνησι.

Andronicus Rhodius, lib. iv, ver. 1067.

solemnly declared before many witnesses.

13 I adjure you, in the presence of God, the sole Donor of life to all beings, and of Jesus Christ, who before Pontius Pilate made that excellent ^k profession,

14 strictly to observe the directions I have given, and to maintain an inviolate irreproachable conduct 'till the glorious advent of our Lord Jesus Christ;

15 which illustrious event, in its appointed season, will be displayed by the blessed and supreme Governor of universal nature, the ^l king of kings and lord of lords:

16 the sole Being, who is essentially endowed with immortality, who dwells in light inaccessible, whom no mortal hath seen, or could sustain to see—to him be honour and dominion through all the revolving ages of eternity! Amen.

§—17 CHARGE the opulent not to be elated with their superior riches, or to repose their confidence in pos-

sessions so fugitive and transitory—but to make the living God the great object of their trust, whose liberal hand incessantly dispenses to us, all our enjoyments,

18 Charge them to do good; to be rich in acts of beneficence; to be ^m liberal in their distributions; and to communicate happiness around them:

19 By this use of their wealth they will accumulate an inexhaustible fund of happiness in a future state, and secure a blessed immortality.

20 O Timothy! adhere to the rules I have now faithfully exhibited before you—and cautiously shun those profane and useless speculations, and those cavils and disputations of a false and spurious science,

21 in which some who profess themselves to be great adepts, have espoused the most erroneous sentiments concerning Christianity—May the divine favour ever attend you! Amen.

PAUL's

^k Namely, That his kingdom was not of this world.

^l Βασιλεὺς τῶν Σασιλευοντῶν, καὶ κυρίος τῶν κυριευοντῶν. Eastern monarchs affected this title. Βασιλεὺς Σασιλεων καὶ δεσπότης δεσποτῶν Σεσωστῖς. *Sesothis, king of kings and lord of lords.* Diodorus Siculus, tom. i. p. 65. Wesseling. Amstel. 1746. Βασιλῆς Σασιλεως ὑποχοι μεγαλον. *Aeschylus Persæ, ver. 24. Δεσπόται δεσποτον Φανῇ.* Ibid. ver. p. 669. Vid. Schol. in loc. Ex Edit. Paww.

^m Εὐμεταδοτούς.

PAUL's Second Epistle to TIMOTHY.

CHAP. I.

PAUL, constituted by the will of God an apostle of Jesus Christ, and a minister of that divine religion which promises eternal life to its votaries,

2 most affectionately wishes to Timothy, his beloved convert, every favour, mercy, and felicity, from God the supreme Parent, and from Jesus Christ our Lord.

3 I pay my ardent gratitude to that God, whom all my ancestors have ever conscientiously worshipped, and who is witness of the fervour of my incessant prayers for you night and day.

4 I am anxiously desirous to see you — the sight would fill me with transport—I here reflect on the tears and sorrows you indulge.

5 Here I review with conscious joy your undissembled attachment to the Christian religion, for which your grandmother Lois first, and

your mother Eunice were distinguished—and of your own sincerity I have the most undoubted persuasion.

6 On which account suffer me repeatedly to exhort you to ^a re-kindle and re-invigorate those spiritual powers, which were conferred upon you by the imposition of my hands :

7 for God hath not infused into us a spirit of dejection and timidity, but of fortitude, of benevolence, and of self-government.

8 Be not, therefore, ashamed of solemnly attesting thy conviction of the truth of the Christian religion — nor do you appear ashamed of me, who am now in fetters for my persuasion of its veracity — but do you submit, also, to any sufferings for that gospel, whose truth hath been confirmed and sealed by the power of God —

9 of God, who hath graciously interposed for our happiness, and hath blessed us with a divine scheme of

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^a Αγαπητειν. For the illustration of this word and passage I refer my reader to my *Introduction to the Study and Knowledge of the New Testament.*

religion—not induced by our virtues, but in consequence of that benevolent plan, which, long before the order of his dispensations commenced, he designed should be executed by Jesus Christ:

10 which divine scheme he hath in the *present age* most gloriously displayed by the illustrious advent of our Redeemer Jesus Christ, who hath abolished death, and hath, by his gospel, ° shed the most clear and sacred light on the doctrine of immortality.

11 To proclaim this glorious dispensation among mankind I was constituted an apostle and herald — and was, in a particular manner, appointed to instruct the *Heavens*:

12 And it is for my fidelity in the discharge of this function that I sustain these sufferings — but I am not ashamed of them — for I am

convinced of the divine authority of him, whose doctrines I have embraced, and am persuaded he is able to preserve in the world, till his future coming, that sacred deposit, with which he hath entrusted me.

13 Inviolably adhere to that model of salutary instructions, which, as a sincere affectionate professor of the gospel, I have faithfully exhibited before you.

14 Guard with the utmost care that sacred deposit, thro' the assistance of the holy Spirit, who resideth in us.

15 You need not be informed how all the Christians in Asia Minor have abandoned me — in which desertion Phy�ellus and Hermogenes are the most distinguished:

16 May God bestow a signal blessing upon the family of Onesiphorus—for he hath very often infused into me the most soothing consolation,

° Φωτισαντ^θ, not brought to light, as if reason could not discover a future state: the word signifies to throw light upon, to illuminate, irradiate, illustrate. Μαλλον ουν Σολων Ὁμηρον εφωτισεν η Πιστις-εατ^θ. Solon illustrated Homer better than Pishtratus. Diogenes Laertius, p. 36. Edit. Amstel. 1692. Τα αυτου εφωτισεν. He illustrated his writings. p. 267. Το κηγυμα της αληθειας πανταχη φαινει και φωτιζει παντας ανθρωπους τους ξουλομενους εις επιγνωσιν αληθειας ελθειν. The preaching of the truth shines every where, and illuminates all who desire to attain the knowledge of the truth. Irenaeus, p. 46. Grabe. Ουκ εστι φως ο μη φωτιζει. There is no light which doth not enlighten. Clem. Alexand. p. 83. Edit. Paris. 1629.

lation, and never appeared ashamed of my fetters :

17 but, upon his arrival in Rome, made very diligent enquiries after me, till he found me.

18 May the Lord distinguish him with his blessings at the final day of future retribution—You remember the many friendly offices he did me in Ephesus.

CHAP. ii. 1 Do you, therefore, my beloved convert, exert yourself with vigour in propagating the Christian dispensation.

2 And those truths, which I have imparted to you, and which have been attested by such a variety of witnesses, do you commit to the fidelity of persons of approved characters, properly qualified to communicate them to the world.

3 And do you with fortitude sustain all the shock of human evils, as a faithful combatant under the standard of Jesus Christ.

4 Every person in a military capacity disengages himself from all secular occupations, in order that he may entirely devote himself to acquire the approbation of his general.

5 And he, who contends in the Grecian games, secures not the crown, unless he

strictly conforms to the rules prescribed.

6 An husbandman must sustain a great deal of toil and drudgery before he reaps the profits of agriculture.

7 Seriously revolve what I say — for it is my ardent prayer that God would endow you with intelligence and judgment in all these important concerns.

8 Ever remember, that, according to the joyful dispensation I have proclaimed among men, Jesus the Messiah, a descendant from David, was raised from the dead to immortality.

9 For the publication of which divine scheme of religion I have supported every misery, and am now under confinement, as a malefactor —but the revelation of God is not confined!

10 and it is the consciousness of this pleasing truth, that prompts me to sustain every indignity and disgrace, to confirm the Christians in their principles, in order that they may finally secure that blessed and glorious immortality, which the gospel of Jesus Christ promiseth.

11 This great truth may be relied upon : If we die in his principles, we shall live in his glory :

12 If we suffer in his cause,

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we shall reign with him in his kingdom — if we renounce his religion, he will renounce us :

13 If we disbelieve it, our disbelief doth not affect its intrinsic credibility—he cannot retract and annul the evidences he hath already exhibited in confirmation of it.

14 See that you repeatedly suggest and inculcate these truths — solemnly conjuring men, in the presence of God, not to indulge the rage of cavil and controversy, which are productive of no utility, and only tend to pervert and confound those who are present on these unhappy occasions.

15 Make it thy sole study to recommend thyself to the divine approbation, as a laborious pastor of an irreproachable conduct, and as a judicious and skilful adept in the doctrines of divine truth.

16 But cautiously shun the profane jargon of useless subtleties, and visionary speculations, which have a tendency to sink men gradually into the depths of impiety.

17 The discourses of such, like a gangrene, will insensibly eat away all religion—for these profligate principles the most distinguished are Hymenæus and Philetus,

18 who have adopted the

most erroneous sentiments—asserting that the resurrection of men hath *already* taken place — and have weakened and subverted the religious principles of some :

19 This great fundamental doctrine, however, of a *future* resurrection can never be invalidated—its solid basis can never be shaken—the great God hath stamped it with his signet, and given his sanction to those whom he commissioned to publish it—Let every one, therefore, who is a professor of the Christian religion, abandon every vicious pursuit.

20 But this happy event cannot be expected *universally* to take place among Christians—for in a large and illustrious family there are a variety of vessels, some of gold and silver, some of wood and shell ; some of immense, some of very mean, value.

21 But if a person thoroughly corrects and reforms his vices, he will become an honourable and select instrument in the hands of his divine master, adapted, in the most useful manner, to promote his interests, and subservient to every excellent design.

22 Fly those vices, to which youth is most addicted; and sedulously cultivate, with all

all sincere and virtuous Christians, the habits of justice, of fidelity, of love, and of universal concord.

23 Reject all foolish and unintelligible speculations—conscious, that they only generate furious rage and animosities :

24 But the ministers of Jesus ought not to litigate and quarrel, but ought ever to show, towards all men of all parties, a disposition mild and amiable, communicative of instruction, and which no injuries can ruffle :

25 with the greatest lenity and candour instructing those who oppose the Christian religion — in order, should it please God, that they may repent of their errors, and acknowledge the truth,

26 and, ^q dispelling from their minds the intoxicating fumes of heathenism, may extricate themselves from the snare of false religion—being rescued, by his means, from

destruction, to perform the will of God.

C H A P. III.

I **B**E assured of this, that in the last ages there will happen the most wretched and profligate times :

2 for men will be self-interested, avaricious, arrogant, supercilious, devoid of all filial piety, of gratitude, of virtue :

3 divested of all parental tenderness, violators of the most solemn covenants, authors of every calumny, intemperate, inexorable, abandoned to all sense of goodness :

4 perfidious, presumptuous, inflated with insolence, votaries of sensual pleasure, and not the votaries of God :

5 retaining an exterior semblance of piety, but strangers to its inward power—Avoid such with the utmost horror.

6 There

^q Ανανηψωσιν. The word ανανηψω signifies to recover from intoxication, to recover reason after a temporary stupefaction. Εξ μακρας ανανηψεις μεθης. Recovering from a long debauch. Dionysius Halicar. tom. 1. p. 229. Edit. Hudson. Ο δε ανανηψας ει της μεθης. Recovering from his debauch. Diodorus Siculus, tom. 2. p. 153. Edit. Wesseling. Amstel. 1746. Ολιγοι μεν ουν ανανηψαντες. A few recovering from inebriety. Plutarch. Camillus, p. 256. Edit. H. Steph. Αλλα γαρ μανθραγορους η τι αλλο φραζουανοι πεπωκοσιν ανθρωποις εοικοσιν ανοντοι. ΘΕΟΣ δε υμιν ανανηψαι δειν ποτε τουδε του ιπνου. Clemens Alexand. p. 64. Paris, 1629.

6 There are some of these profligate and abandoned wretches, who clandestinely insinuate themselves into families, and instil the poison of their principles into silly women of the most depraved characters, slaves to every sensual indulgence ;

7 listening, indeed, with avidity to every thing that is communicated to them, but morally incapable of ever attaining to a clear knowledge of truth and virtue.

8 With the same invincible obstinacy that Jannes and Jambres opposed Moses, do they oppose true religion—men, with regard to their *mora**l*s, enormously corrupt, with regard to *Christianity*, to the last degree undiscerning and injudicious.

9 But they shall proceed no farther in this wicked career—the folly of *these* shall be fully exposed to the world, as that of *theirs* was formerly.

10 But you are intimately acquainted with my doctrine, with my conduct, with my designs, with my fidelity, my equanimity, my benevolence, my patience ;

11 with all the persecutions and sufferings, in which I was involved at Antioch, Iconium, Lystra—You know the whole history of my sorrows and

sufferings—from which God hath mercifully rescued me.

12 Indeed all, who are deliberately determined to live according to the holy directions of Jesus Christ, will expose themselves to insults and persecutions.

13 But profligates and impostors will still proceed to greater and greater lengths in their wickedness, deceiving, and deceived.

14 But do you ever steadily adhere to the directions I have faithfully taught and exhibited before you — remembering who was your instructor ;

15 and conscious that from your infancy you were trained in the knowledge of the sacred writings—which divine books, by means of a firm persuasion of Christianity, will endow you with that wisdom, which will conduct you to everlasting salvation :

16 All the inspired writings are most excellently calculated to promote instruction, conviction, amendment of life, a clear knowledge of virtue :

17 So that a Christian minister is perfectly furnished for every good work,

CHAP. IV.

I Solemnly adjure you, therefore, in the presence of the great God, and of our Lord Jesus Christ, who will judge both the *living* and the *dead*, when he makes his illustrious appearance and erects his glorious kingdom :

2 proclaim the joyful tidings of the gospel — preach them with ardor and earnestness at all times and seasons, stated or occasional — convince, reprehend, exhort, with invincible perseverance and assiduity in your ministrations.

3 For the time will arrive, when men will not bear the true and salutary doctrines of Christianity ; but, their taste being vitiated, and their prurient ears tickled with sounds, they will, accordingly, coun-

¹ Σπενδομεῖς is a sacrificial term. The Apostle alludes to the libation that was poured on the victim before it was sacrificed.

Σπενδῇ εν μεγαρῷ Δῆ τ' αλλοιστεν τε θεοῖσιν.

Ody. Θ. 432.

Σπενδοντ' ευχομένον τε θοη ταραχή μηλανην.

Ody. Ο. 258.

Οὐτοὶ θεοῖσι σπενδετάς θεοὶ γεγώς.

Euripidis Bacchæ, 284.

See a minute and circumstantial account of an heathen sacrifice in *Dionys. Halicar.* tom. I. p. 460. *Hudson.*

² Δρομοῦ, alluding to the Olympic race. Μαλ' ενις χερσίν ελων δρομοῦ ανενεν. *Theocritus, Idyl. 3. v. 41.* Πολλακις δε το μεν τροφος δρομον πεσεν, τροφος ταλην αιχθον. *Xenophontis Memor. p. 211. Edit. Oxon. 1741.* See also p. 210. ejusdem Edit.

tenance a number of public teachers, who will soothe their depraved passions.

4 These will reject truth with the last aversion, and drink in fictions and fables with insatiable avidity.

5 Do you maintain a severe and universal temperance ; encounter difficulties, be indefatigable in your function as a preacher, and fulfil that arduous province in an honourable manner.

6 For the libation is already poured out upon my devoted head — the time of my dissolution is at hand.

7 I have combated in a good cause—I have finished the race of human life—I have maintained an inviolable fidelity :

8 A glorious crown, therefore, the reward of virtue, is reserved for me in an happy futurity, which Christ, the impartial

impartial judge, in the final day of retribution, will dispense to me—nor is this chapter to adorn my temples only; it is to encircle the brow of every virtuous person who hath embraced and obeyed his celestial doctrines.

§—9 STRIVE to come to me immediately;

10 for Demas hath deserted me from an extravagant love of life, and is gone to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Luke is at present my only companion—Bring Mark along with you—he will be of signal service to me with regard to the Christian ministry.

12 Tychicus I have dispatched to Ephesus.

13 The portmanteau I left with Crispus at Troas bring along with you, and the books, but, above all, the parchments.

14 Alexander the copper-smith did me many injuries—the Lord ^t will requite him according to his demerits.

15 Do you shun him with the utmost caution—for he opposed the doctrines I advanced with the most inveterate violence.

§—16 WHEN I delivered

my first apology, I had not a single friend with me—they all abandoned me! May God pardon their desertion of me!

17 But the Lord was present with me, and inspired me with undaunted fortitude—in order that, through me, the principles of the gospel might be exhibited in their full evidence; and all the Heathens might see the foundation on which it was supported—and I was extricated from the lion's jaws.

18 And the Lord will extricate me from every fatal evil, and conduct me in safety to his celestial kingdom—to him be glory through all the endless ages of eternity! Amen.

§—19 I BEG my affectionate remembrance to Prisca and Aquila, and to the family of Onesiphorus.

20 Eraustus stayed at Corinth—but Trophimus I left indisposed at Miletus.

21 Strive to come to me before the winter—Eubulus, Pudens, Linus, Claudia, and all the Christians here send their affectionate salutations to you.

22 May our Lord Jesus Christ be with you! May his favour ever attend you! Amen.

PAUL's

^t Απολογει, which the Alexandrian and other MSS. exhibit, is the true reading.

PAUL's Epistle to TITUS.

CHAP. I.

PAUL devoted to the service of God, and delegated by Jesus the Messiah to propagate in the world that religion which the virtuous votaries of God embrace, and to spread that system of truth, which is solely calculated to promote holiness of life,

2 in ardent expectation of that eternal life, which God, whose veracity is inviolable, designed to bestow on men, before the order of his dispensations commenced ;

3 but hath, now, in that time, which seemed fittest to his infinite wisdom, explicitly revealed these his gracious intentions to mankind by the publication of that divine scheme, which, by the express authority of God our Saviour, I have been in-

trusted to propagate in the world :

4 To Titus, my beloved convert to Christianity, I ardently wish every favour, mercy, and felicity from God our supreme Parent; and from our Lord Jesus Christ our Redeemer.

5 I left you in Crete, in order that you might rectify any disorders, and I commanded you to constitute the ^u senior Christians in every town, public instructors of their respective societies.

6 To qualify them for this function they were to have a character irreproachable, to be the faithful husbands of one consort, their children of approved fidelity, guilty of no licentiousness, submissive to paternal authority.

7 For a minister of the gospel ought, as being a steward under the great God, to be a person of an unblemished

^u Κατασηνούς κατὰ ωλιν ἀρεσβυτέρους. The senior converts were by the Apostles constituted the *bishops* or *pastors* of the several societies of Christians they formed. Οἱ Ἀποστόλοι ἡμῶν εγνωσαν διὰ τοῦ Χριστοῦ ἡμῶν Ἰησοῦς ὅτι ἐρεις εἰς αἱ ἐπὶ τοῦ ονοματοῦ τῆς Επισκοπῆς, διὰ ταυτῆν οὐν την αιτιαν ἀρογνωσιν εἰληφότες τελείαν κατεστήσαν τοὺς ἀροειδημενους. Clem. Roman. Epist. ad Cor. §. 44. p. 176. Edit. Cantab.

mish'd life, not ^w obstinate, not passionate, not a drunkard, not quarrelsome, not mercenary :

8 but of an hospitable disposition, a lover of goodness, chaste, just, holy, temperate :

9 tenacious of those truths his religion teaches, in order that he may be capable of instructing men in its salutary doctrines, and of convincing its adversaries :

10 for there are great numbers who are incorrigibly perverse, idle, and trifling

disputants, insinuating deceivers—especially those, who are such strenuous advocates for circumcision.

11 The cavils of these must be refuted, and themselves be silenced—they poison whole families with their principles—and these errors they propagate from a sordid and mercenary motive.

12 Even one of their own ^x poets gives them this character—“ ^y False are the Cretans, brutal, and ^z voracious.”

13 His

^w Αὐθαδην, obstinate, inflexibly violent, dogmatical. Δοξας δε θραυστης επιστης αυθαδην. Appearing to be sanguine and violent. Plutarch. Marius, p. 745. Hen. Steph. Το δε όμεν αυτου τεγη τας τιμωριας των εχαμαρτωντων αυθαδην. His cruelty and inflexible violence in punishing delinquents. Diognetus Halicar. tom. i. p. 114. Hudson. — Αγριοι οἱ Σέρει. συνεργα τε γεννητοι αυθαδηνοι. Euripidis Medea, vſ. 102.

^x Epimenides; who was a native of Crete. Επικενδον του Κρητού, ιστοις την Σπαρτη αφικετο. Epimenides the Cretan, who came to Sparta. Tatiāni Oratio contra Græcos, p. 173. Edit. Paris. 1636.

^y The Cretans were notorious for their violation of truth. Αθηνοδωρος ο Ερετριευς εν ογδοω υπομνηματων Φησι Θετιν καὶ Μηδειαν ερισται περι καλλους εν Θεσσαλιᾳ, καὶ κοιτην γενεδαι Ιδομενεα, καὶ προστιναι Θετιδι την νικην. Μηδειαν δ' οργιδεισαν ειπειν. Κρητες αει ψευσται καὶ επαγραφαδαι αυτω, μηδε ποτε αληθειαν ειπειν, ωσπερ επι της κρισεως εποιοσε. καὶ ει τοιουτοι Φησι τους Κρητας ψευστας νομιδηναι. Athenodorus the Eretrian in the eighth book of his memoirs says, that *Thetis* and *Medea* disputed in Thessaly about the superiority of beauty: that *Idomeneus* was judge: and that he declared in favour of *Thetis*. *Medea*, being provoked, said, *The CRETANS are always liars*: and inflicted this curse upon him, that he should never speak the truth, any more than he had done in the late decision. It was from this, he says, that the *Cretans* have been esteemed liars. Ptolemaeus Hephaestion. p. 323. Edit. Paris. 1675. Καὶ μη γινεται κατ' ιδιαν ηθη δολιωτερά Κρηταίων. ένορι τις αν πλην τελειως ολιγων. Extremely few are to be found more deceitful than the *Cretans*. Polybius, p. 490. Edit. Hanov. 1619.

^z Γαστερες αργα. Αργος in poetical composition often signifies swift. Κυρες αργοι, swift dogs. Iliad Σ. 283. Κυρες ποδας αργοι ἐπειρτο. Odys. Π. 62. See also Odys. B. 11. and Odys. Υ. 145. and Iliad Σ. 578.

13 His account of them is but too true—wherefore do you severely reprove them for their errors, that they may profess the Christian religion in its genuine purity and simplicity.

14 Bid them pay no regard to the fictions and fables of the Jews, and to the injunctions of men, who wilfully reject truth.

15 To the morally pure, indeed, all things are indiscriminately pure—but to the depraved and incredulous nothing is pure, but their very understanding and conscience are contaminated.

16 In speculation they acknowledge a God; in practice they abjure him—being in their lives abominably irregular and abandoned, and the contemptuous despisers of every thing that is virtuous.

CHAP. II.

BUT do you deliver such instructions as are agreeable to the genuine uncorrupted doctrine of Christianity.

2 Enjoin aged men to be temperate, venerable, sober, and to distinguish themselves for their fidelity, their benevolence, their patience.

VOL. II.

3 Enjoin also aged women to maintain a sanctity of manners, not to be addicted to scandal, not enslaved to wine; but teachers of every virtue:

4 that they may engage the young of their sex to be discreet in their conduct, to be affectionate consorts, to be affectionate mothers,

5 to be prudent, to be chaste, to be eminent for œconomy, for universal goodness, to be submissive to their husbands; that the Christian religion may not be aspersed.

6 Do you also exhort young persons to be temperate.

7 Let it ever be your principal care to exhibit in your own life a pattern of universal virtue—displaying in your instructions an uncorrupted probity, a venerable dignity,

8 a reasoning solid and irrefragable—that your adversaries may be covered with confusion, and not have it in their power to censure you for any immoralities.

9 Enjoin likewise servants to be obedient to their masters, to make it universally their study to please them, not contradicting them,

10 not pilfering any part of their property, but displaying the most virtuous and inviolable fidelity—that their discreet conduct may reflect a distinguished honour upon the

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revelation.

revelation of God our Saviour.

11 For the gracious dispensation of God is now risen upon the world in all its splendours, dispensing salvation to all its inhabitants,

12 solemnly admonishing us to renounce all impiety, and every sordid sensual pleasure, and in the present state to lead a temperate, honest, and devout life,

13 animated with the blessed and triumphant hope of immortality, and the joyful expectants of the glorious advent of the supreme God, and of our Redeemer Jesus Christ,

14 who for our happiness assumed our natures, in order to reclaim and rescue us from every vice, and to form to himself a select and holy society, the zealous votaries of universal virtue.

15 These truths do you inculcate and urge by every form of persuasion — assume an authority in your reprehensions — be cautious you never fall into contempt.

CHAP. III.

1 REMIND the Christians, also, of their duty to submit to princes and magistrates, to pay all proper deference to civil authority, and to be ever prompt to perform all the obligations of duty.

2 Caution them not to traduce any person's character, to foment no quarrels, but, on the contrary, to display a mild and inoffensive disposition towards all men indiscriminately.

3 For we were, *lately*, devoid of consideration, contumacious to all authority and law, lost in devious error, enslaved to a variety of sensual pleasures and indulgences, perpetually corroded with malice and envy, abhorred and abhorring one another :

4 but when the benignity and philanthropy of the supreme God our Saviour rose in all its effulgence upon the world,

5 the divine mercy then rescued us from this deplorable state—not in consideration of any virtuous actions we per-

* *Ἐπερπαν*: a most beautiful and expressive *image*, representing the gospel, like the glorious lamp of day, in all its glorious splendours *rising over a benighted world*.

*Qualis ubi oppositas nitidissima Solis imago
Evicit nubes, nullaque obstante relaxit.*

Ovidii Metam. lib. xiv. -768r.

performed, but solely by his own essential compassion — blessing us, under this new dispensation, with a total abolution from all our past sins, and with the miraculous gifts of the Holy Spirit,

6 a rich and copious effusion of which he hath showered down upon you thro' Jesus Christ our Redeemer,

7 in order that, being acquitted from all our former guilt by the benignity of God, we might, according to our hopes, secure the possession of an happy immortality.

8 This great truth may be confided in—and in consequence of ^k it, I entreat you solemnly to urge and excite, by every argument, those who have embraced the revelation of God, to make it their study to attain the most distinguished degrees of universal virtue — This is intrinsically excellent and productive of the highest utility to mankind.

§—9 BE careful ever to reject all senseless speculation, all disputes about genealogy and ancestry, all intemperate controversies, and furious contentions about the law of Moses—for such disputations are useless as well as absurd.

10 Do not associate, for the future, with a violent

party-man, if he continue obstinate in his error after your first and second admonition of him :

11 persuaded that such a contumacious person hath rejected all regard for truth, and wilfully persists in his errors, notwithstanding all the strong remonstrance and condemnation of his own conscience.

§—12 WHEN I shall send Artemas or Tychicus to you, I beg you would hasten to me at Nicopolis—for I have determined to spend the winter there.

13 Do you, with the most affectionate care, conduct Zenas the interpreter of the law, and Apollos on their journey, and see that they want for nothing.

14 And let our converts learn to make a charitable provision against any occasions that may require their kind assistance, and show, by such beneficence, the efficacy of Christian principles.

15 All the Christians along with me desire their affectionate remembrance of you—I beg my remembrance to our Christian friends — May the divine favour ever attend you all! Amen.

^b Τετρα seems to be the true reading.

PAUL's Epistle to PHILEMON.

1 **P**AUL, a prisoner for his adherence to the gospel, and Timothy my Christian brother to my beloved Philemon, my fellow-labourer in the common cause of Christianity,

2 to the beloved Apphia, to Archippus our faithful colleague in ministerial labours, and to the society of Christians which assembles in your house :

3 We affectionately wish you every favour and felicity from God our supreme Parent, and from Jesus Christ our Lord.

4 I pay my fervent gratitude to my God, and in all the addresses I prefer to heaven I never omit particularly to intercede for you,

5 since I am informed of your firm adherence to the religion of our Lord Jesus, and of that benevolence and love which you cherish for all the Christians :

6 I have heard ^c how eminently your profession of our common Christianity hath displayed itself in the public discharge of every thing that can reflect honour upon the religion of Jesus.

7 Your benevolence, dear brother, in having infused into the distressed minds of the Christians the soothing balm of consolation, animates our spirits, and fills us with transports of sacred joy:

8 In consequence of which amiable character it is, that though by that authority with which Christ hath invested me I might assume the liberty to insist on your performing what is proper,

9 yet on account of my sincere affection for you, I choose rather to appear before you as an humble suppliant — a suppliant in the person of Paul the aged, and now even a prisoner for my attachment to the Christian profession.

10 The

^c Οπως doth not here signify that, or in order that, but, how, in what manner, quo pacto. It is in construction with ακευων, hearing how, &c. Ετι γαρ δεσμος καταπνει τειχος μελπαν, Αλλαν συμφυτος αιων, Οπως Αχαιος διδρος χρατος Ελλας οιησαρ, Ζυμηπορα ταγας τεμπη. Eschyl. Agamemnon. ver. 106. Ex edit. Pauw.

10 The person, for whom I am soliciting you, is a son of mine whom I have regenerated in my confinement— It is Onesimus :

11 who was once your useless slave, but is now extremely serviceable not only to you, but to myself — I have sent him back to you :

12 I beg you would, therefore, receive him—that is—I beg you would receive a person, who is the object of my sincerest affections.

13 I should have been glad to have detained him with me, to supply your place in assisting me to promote the gospel during my imprisonment ;

14 but I was not willing to take this liberty without your concurrence, that such a favour might not appear to be extorted by compulsion, but might be your own voluntary and generous act.

15 Perhaps it was for this reason that a momentary separation happened betwixt you and him, that you might receive him back in the character of a coheir with yourself of *immortality* ;

16 that you might receive him, no longer in the character of a slave, but under a more honourable denomination — in the character of a beloved Christian brother—

who is extremely dear to me, but ought to be infinitely more to you, as he is intimately connected with you, both in your temporal and spiritual interests.

17 If you therefore deem me a common sharer with you in the blessings of Christianity, do you give him that friendly reception you would do to myself.

18 If he hath done you any injury, or owes you any thing, place it to my account.

19 I Paul have written this with my own hand, and with my own hand assure you I will chearfully reimburse you — not that I would be understood to remind you, that it is to me you are indebted for your very being as a Christian.

20 Yes, my dear brother, let me enjoy some of the happy fruits of your Christian profession : let the amiable effects of your sincere attachment to the gospel soothe and console my bosom.

21 This address to you flows from a mind that is pleasingly persuaded that you will chearfully comply with my request ; and that is conscious that you will confer greater favours than these I implore.

22 On the reception of this, provide a lodging for me,

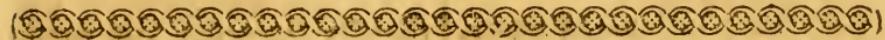
for I flatter myself, that, in consequence of your prayers, I shall be mercifully restored to you.

23 Epaphras my fellow-prisoner for the gospel,

24 Mark, Aristarchus, Demas, Luke, my fellow-

labourers in the common cause of Christianity, desire their affectionate remembrance of you.

25 May the favour of our Lord Jesus Christ attend you! Amen.



The Epistle to the H E B R E W S.

C H A P. I.

GOD, who in antient time spoke to our ancestors by the prophets at various times, and in various manners, hath now in ^d this last of his dispensations spoken to us by his Son,

2 whom he hath constituted universal Governor, and by whom he arranged the order of his various dispensations.

3 This most illustrious Personage, who was a radiant beam emitted from the supreme g'ory, the fair impression of the essential form of the Divinity, and who is now invested with the universal administration of all things, after he had totally expunged

our crimes, was gloriously advanced to the most exalted dignity at the right hand of the eternal Majesty :

4 Being as much superior in eminence to the Angels, as he hath attained a far more elevated distinction than they.

5 For which of the Angels was ever addressed in such language as this—“Thou art my Son: this day I have begotten thee.”—Or in this manner—“I will be to him a Father, and he shall be to me a Son.”

6 When he also introduces again his first-born Son into the world, he says—“Let all the Angels of God worship him.”

7 But as to Angels, the stile of scripture is this—

“Who

^d Επιχειρον is the true reading.

" Who makes the winds his angels, and flames of fire his ministers."

8 But concerning the Son, this is its language — " The Supreme hath established thy throne for ever and ever — a sceptre of rectitude is the sceptre of thy kingdom :

9 Virtue hath been the object of thy love, vice of thy utter detestation, in reward of which illustrious conduct, God, even thy God, hath invested thee with a dignity and eminence superior to all thy former associates."

10 And in another place its expressions are these — " This earth, O^f Lord, thou didst originally fix upon its basis, and the heavens are thy formation :

11 These shall be confounded in one general ruin, but thy existence is ever durable and permanent : universal nature shall fade and perish like a garment :

12 thou shalt fold them all up like a vesture, and they shall undergo a complete al-

teration — but thou ever continuest immutably the same, and thy existence knows no period."

13 But was any of the Angels ever accosted in such language as this — " Sit thou on my right hand, 'till I have totally subjected all thy foes."

14 Are all the angels any thing more than officiating spirits, dispatched to execute commissions to subserve the best interests of those, who shall finally obtain everlasting salvation ?

CHAP. ii. 1 If the Son then be so exalted a personage, it behoves us to pay a most diligent attention to the instructions he hath delivered to us, and to suffer nothing to efface the impression of them from our minds.

2 For if that religious system, which was promulgated by angels, was established on a solid and firm foundation, and every violation and disobedience of its injunctions exposed the offender to condign punishment ;

O 4

3 how

^e Πνευματα. The Hebrew word רוח and the Greek word πνευμα often signify wind. For the former consult Dr. Taylor's Hebrew Concordance. The wind bloweth where it listeth. Πνευμα σπινθετης πνευμα. John iii. 8. Την γην τυρεχομενον τον ανθρωπον υπερ την πνευμα. The fire and the wind being pent in under the earth. Strabo, p. 258. Το μεν ουν εκλειπεται πνευμα τα πνευματα. The winds ceasing. Idem p. 274. Δεκχομενη πνευμα των οπορεφερες. Id. p. 447. Πνευματος επιτυχεσσα. Meeting a favourable wind. Polyani Stratagem. p. 623. Lugd. 1589.

^f These words the Apostle accommodates to our Lord Jesus Christ whom the Deity employed in the formation of the world.

3 how shall we Christians escape with impunity, if we treat with contempt so illustrious a revelation! which was first communicated to the world by our Lord, and hath been confirmed to our times by those who personally heard his instructions:

4 God conjoining his sanction with their testimony by empowering them to display supernatural operations and astonishing prodigies, and endowing them with a variety of miraculous powers and spiritual gifts, which were respectively distributed as seemed best to the divine understanding.

§—5 THE sovereign direction of the gospel-dispensation, of which we are now discoursing, the Deity did not assign to angels.

6 Concerning this the following words of the Psalmist may be fitly applied—"What is man that thou art mindful of him: or the son of man, that thou visitest him!

7 For a little time thou hast degraded him below the angels, yet thou hast crowned him with glory and ho-

nour, and hast constituted him universal Governor over all thy works:

8 Thou hast subjected all things under his controul"—The subjection here spoken of is indefinite and unlimited—but at present we do not as yet see universal nature subjected to his controul:

9 but we see Jesus, who was for a very short period depressed to a station inferior to the angels, in order that he might, through the benignity of God, taste death for every man, in reward of his voluntary submission to death, crowned with the most glorious and illustrious honours.

10 For it was congruous and right for the Deity, for whose glory all things were created, and by whose energy all things exist, in the execution of his grand design to conduct an immense number of his sons to immortality, to carry the original publisher of their salvation to the highest summit of perfection by means of a series of sorrows and sufferings.

11 For both he, who con-
secrated

^g Εραχυ τι, for a little while, viz. during his abode on earth. Εγελασσον ωρος ταυτα εραχυ τι. They laughed at this for a little time. *Heliodori Aethiopica*, p. 71. Edit. *Commelin*. 1596. Ευβαλευτας επι Μακεδονιαν, εαν εραχυ τι μεν δε εαστιν ειναις απωσπασθη. They would make an incursion into Macedonia if the king should be absent even so little a time from his own dominions. *Polybius*; p. 612. Edit. *Hanov*. 1619. They put the apostles forth a little space, εραχυ τι. *Act*s v. 34.

secreated them to virtue, and those who are consecrated, are all equally the offspring of one great parent—for which reason he is not ashamed to call them *brethren*,

12 saying — “I will declare thy name among my *brethren*: in the midst of the assembly I will celebrate thy praise.”

13 And in another place—“In him I will repose my confidence”—and again—“Behold I and the *children*, whom God hath given me!”

14 Since therefore the sons of God are compounded of flesh and blood, he also, in like manner, assumed humanity—in order that by his submission to death he might totally crush and annihilate the empire of that being, who held the sovereign dominion of death, that is, the devil;

15 and might vindicate those into freedom and happiness whom the dread of death haunted, through the whole of life, with slavish terrors.

16 For his mission was not calculated to ^b assist angels,

but to administer help to the descendants of Abraham.

17 In consequence of which it was incumbent upon him to become, in every respect, similar to his brethren—in order to qualify himself for officiating as a compassionate and faithful High-priest in his transactions with God for us, to expunge all the past sins of those who embrace his gospel:

18 for as he himself conflicted with a series of trials and sufferings, he is fitly qualified for administering assistance to those who are involved in distress.

C H A P. III.

I T is, therefore, your duty, O holy brethren, partakers of the common blessings of this heavenly vocation, to contemplate Christ Jesus the Deity's delegated messenger, and the High-priest of our profession:

2 who was faithful to him who invested him with this office, as Moses was faithful

at

^b Επιλαμβάνεται. This verb signifies to *catch hold*, to *seize*. Οὐκ εχών οὐδὲ επελαθετο. Having nothing on which he could fasten. Xenophon. Memorabilia, p. 26. Oxon. 1741. Επιλαμβάνεται της παρθενου. He seizes the virgin. Dion. Halicar. p. 676. Hudson. See also p. 691. Σφαγή επιλαμβάνεται. Seizing his sword, Polyæni Stratagem. p. 192. Προσετάξει ἔχεσθαι επιλαμβάνεσθαι της πλησίου. He ordered every man to lay hold of his neighbour. Idem p. 228. Edit. Casaubon. Lugd. 1589. Εἰ της πλησίων επελάθεται. Arriani Epictetus, p. 571. Upton.

at the head of that community which he governed.

3 For Jesus is deservedly entitled to honours as much superior to Moses, as the mind, which planned and constructed a magnificent fabric, merits higher regard than the edifice itself.

4 For every society is combined and regulated by some one person : but he who collected into one system, and superintends all things, is the Deity.

5 Moses was faithful at the head of that family he directed, as a servant — so as to make explicit mention of those ⁱ doctrines, that would in future time be published :

6 But Christ acted as a Son at the head of that society over which he presided — Whose distinguished society we are, provided we retain that complete liberty, and that joyful hope of immortality, in which we now exult, steady and unshaken to the end of life.

7 Wherefore let me exhort you in the words of the inspired Psalmist — “ To day since you have heard his voice,

8 let not your hearts be so callous and insensible as they were in that day, when you

wilfully disobeyed God in the wilderness ;

9 even after all the strong and striking evidences of my almighty power, which your forefathers had seen exhibited during a period of forty years :

10 The incorrigible perverseness, therefore, of that generation filled me with the acutest anguish, and forced me to utter these words — Their hearts are perpetually full of stubborn rebellion against me, and they wilfully desert those paths in which I would conduct them.

11 I therefore swore, in my indignation, that they should never enter into that happy region of tranquility and repose which I had marked out for them.”

12 Be cautious, therefore, my Christian brethren, lest there be in any one of you a bad heart, full of obstinate disbelief, deliberately resolved to reject all the admonitions of the living God.

13 But cease not every day, as constantly as one day successively revolves after another, to animate each other to obedience and virtue, lest any of you, through the delusive blandishments of vice, should contract a total insensibility

ⁱ The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me : unto him shall ye hearken. Deuteronom. chap. xviii. 15.

sibility of his obligations to holiness.

14 For we become sharers in the benefits of Christianity only on condition we inflexibly adhere, through the whole of life, to its joyful assurances.

15 Resolve, therefore, to comply immediately with it, even this moment, while I am repeating this sentence—“ To day since you have heard his voice let not your hearts be unsusceptible of all serious impressions, as they were in the day of your former provocation.”

16 For some of the Israelites, even while they were hearing the report of that destined land of their tranquillity, exasperated the Almighty by their rebellious murmurs—not, however, the whole collective body, which Moses conducted out of Egypt.

17 But who were they that continued the objects of divine displeasure during the period of forty years?—Were it not those stubborn and in-

corrigible sinners, whose dead bodies were promiscuously scattered in the wilderness?

18 And who were the persons, whom he swore should never enter into the happy country of tranquillity and peace?—Were they not those who refused to obey him?

19 We see then that it was solely their flagrant incredulity and disobedience that prevented their entrance into the place marked out for their felicity.

CHAP. IV. 1 Taught by their example, let us Christians ever entertain a cautious apprehension, lest any of us voluntarily forfeit that state of rest, into which we have his solemn promise that we shall be finally introduced.

2 For to us Christians have the ^k joyful tidings of an happy rest been announced just as they were to the Jews—but the publication of this promise was of no advantage to them — for those, who heard it, were not disposed to credit it.

3 Let

^k Εὐαγγελίσμενοι καθήπτερος ψήκευοι. The good news of a future rest hath been delivered to us as it was to them. Εὐαγγελίζω signifies to publish good news, to proclaim joyful tidings. Εἰδέχετο τὸν Μαρίον, εὐαγγελίζομενοι τῷ πεπτίλῳ αὐτὸν γενεθῆναι. They embraced Marius, telling him the happy news, that he was created, a fifth time, consul. Plutarch. Marius, p 764. Edit. Gr. H. Stephani. Εὐαγγελίζομενοι τερπας εχειν τὸν πελεμόν. Publishing the glad tidings, that the war was ended. Idem p. 1195. Στειραν εὐαγγελίζομενη γυναικα. Bringing good news to the barren woman. Clem. Alexan. p. 8. Edit. Paris. 1629.

3 Let ¹ us, therefore, who are the believers of the gospel secure an entrance into this rest, of which God hath made mention in this passage—I swore in my indignation, that they should not enter into my *rest*—it is, indeed, into that *rest*, in which God himself reposed after his cessation from the work of creation:

4 for the scripture speaks of the seventh day in this manner—“God *rested* on the seventh day from all his works.”

5 In the passage, also, just cited, this *rest* is expressly mentioned—“They shall not enter into my *rest*.”

6 Consequently, therefore, some must enjoy this happy rest, since those, to whom the joyful promise of it was formerly announced, were precluded from it by their disobedience.

7 Long after this also, in David’s time, after such a series of years had intervened, he ascertains the time with accuracy and precision, solely confining it to the limits of the present day, saying—“To day, since you have heard his voice, steel not your hearts against all impressions.”

8 Now if Joshua had put

the Israelites into the possession of this *rest* of God, the scripture would never have spoken of it as *still future*:

9 Consequently, therefore, there remaineth a glorious sabbath of felicity and *rest* for the people of God!

10 Our activity to secure this final *rest* must never be remitted—for he only, who is in the *actual* possession of it, is blessed with that *cessation* from his *labours*, which God enjoyed after the creation..

11 Let us, therefore, exert all our diligence to secure an admission into this state of perfect *rest* and tranquillity, lest any of us should finally be excluded from it by copying after their wilful incredulity.

12 For ^m the divine understanding is infinitely active and energetic, sharper than any two-edged sword, it penetrates to the very bounds which separate the animal and rational soul, it pervades even the intimate essence of the human frame, and has the most accurate perception of every intention and thought that passes in our heart.

13 There is not a single creature screened from his inspection, for the whole universe of being stands naked and

¹ Εἰσερχομένα is the reading of the Alexandrian MSS.

^m Λόγος τοῦ Θεοῦ, the divine reason, or, understanding.

and ⁿ disclosed before the eye of that Being, to whom we must give an account.

§—14 HAVING, therefore, a great High-priest who hath passed through the heavens to the highest summit of dignity and happiness, Jesus the Son of God, let us inviolably adhere to our Christian profession;

15 For we have not an High-priest, who will not compassionately sympathize with our frailties and infirmities — but one, who conflicted with the same trials and sufferings, in every respect that we do, and was perfectly free from sin.

16 Let us therefore approach, with liberal confidence, the throne of the divine benignity, that we may obtain mercy, and find favour, which may yield us a seasonable assistance in our exigencies.

CHAP. V. I For every high-priest selected from among men is, in behalf of men, constituted an agent in solemn transactions with God, to offer oblations and sacrifices for sins :

2 one, who can generously commiserate the infirmities of the ignorant and of the erroneous, from a consciousness that he himself is surrounded with human frailties and imperfections.

3 And on account of his weaknesses in common with others, he is obliged to offer sacrifice for his own sins, equally as for those of the people.

4 Nor is it any person, who assumes this illustrious honour to himself—it is he only, who is appointed to it by God himself in the same manner as Aaron was, by divine designation, invested with this office.

5 So also Christ did not vainly arrogate to himself the office of high-priest, but with this dignity he was vested by that Being who said concerning him, “Thou art my Son : this day I have begotten thee.”

6 As also in another part of scripture he saith, “Thou art a priest for ever after the order of Melchizedec.

7 This illustrious Person, during the state of his incarnation,

ⁿ Τετραχυλισμένα. This is a word of very infrequent occurrence. The learned Mr. Pearce and Dr. Sykes have justly explained it, but produced no passage in any other writer where it occurs. A few years ago I found it in *Diogenes Laertius*: Ιδων Ολυμπιονικην εις ἐταιρειαν τυχοντερον ἀτεκίζοντα, Ιδε, εφη, χριστον αρειμανιον, ως υπο τα τυχοντος κορασιν τραχηλιζεται. *Diog. Laertius*, tom. i. p. 344. Edit. Meibom. Amstel. 1692.

nation, preferred the most importunate requests and supplications, with piercing cries and tears, to that Being, who was able to extricate him from death — and his petition was granted on account of his ^o pious submission.

8 Notwithstanding his endearing character as a Son, he learned from that series of sorrows he supported, the duty of resignation to God.

9 And having by this cheerful compliance with the divine will attained consummate perfection, he was constituted the author and donor of immortality to those who obey him :

10 having been honoured by the Deity with the appellation of an high-priest after the order of Melchizedec.

§—ii CONCERNING whom I must expatiate more at large, as it is difficult to give you a clear and distinct knowledge of this subject, merely because of your supine negligence and inactivity :

12 for, considering the

time that hath elapsed since your first reception of Christianity, you ought now to have been instructors of others; whereas you yourselves have occasion to be taught the very first elements of those oracles, and your moral constitutions still require the nutriment of milk, rather than more solid and substantial food :

13 for every one, who is not advanced beyond the *first principles* of Christianity, is still a stranger to the sublime discoveries of that system of holiness, and is really but in the *infancy* of his knowledge of the gospel :

14 but solid food is the proper diet of those who have attained the full maturity of manhood, and by dint of moral habit and exercise have their intellectual faculties improved and cultivated to mark, with accurate precision, the exact boundaries of good and evil.

CHAP. vi. i ^P Leaving, therefore, the first elements of Christianity behind us, let us

^o Άπο της ευλαβείας, on account of his piety, reverence of God. Την τετρά το Θεού ευλαβείαν επιχλευνασας. He derided all reverence to the Deity. Plutarch. Numay, p. 137. Edit. Gr. Steph. Διδ. τιν. ωρ. το Θεού ευλαβείαν. On account of his reverence for the Deity. Diod. Siculus, tom. i. p. 531. Edit. Wesseling. Amstel. 1746.

^P Διο αφέντες τον της αρχής του Χριστού λόγον, επι την τελειοτητας Φερωνεύον. This is a beautiful allusion to a race, similar to that passage in

us advance forwards towards perfection — not fixing a second time the foundation of such primary articles as the reformation of destructive habits, the belief of one supreme God,

2 the doctrine of baptisms, the imposition of hands, the resurrection of the dead, and the final decisions of the future judgment :

3 ^a Let us, if God be graciously pleased to prolong our lives; effectually carry this into execution.

4 It is morally impossible that those, whose minds have been once illuminated with the beams of Christianity, who have experienced a strong and vigorous prelibation of that celestial blessedness it bestows, who have participated of those miraculous gifts, which the holy Spirit imparts,

5 who have experimentally felt the soothing consolations of the good word of God, and seen all those astonishing operations exhibited, which were to be performed under the gospel-dispensation ;

6 when such as these have

totally abandoned Christianity, it is the highest moral impossibility to recover them to sincere penitence and renovation of life — because, they act over again the crucifixion of the Son of God, and publickly expose him a second time to infamy and contempt.

7 ^b For that generous soil, which imbibes the refreshing showers which repeatedly distil upon it, and produceth a rich herbage adequate to the highest expectations of those, for whom it is cultivated, partakes of the blessing of God :

8 But that foil, which only beareth thorns and thistles, the husbandman rejects as absolutely worthless, is disposed almost to pour his execrations upon it, and its final doom is to be burned.

9 But though we speak in these terms, we are pleasingly persuaded that you, dear fellow-Christians, are in a far happier state—in such a state, as will conduct you to everlasting salvation.

10 For God is infinitely just and good, and will not forget your services, and that generous

in the *Philippians*: Forgetting the things that are behind, and reaching forth unto those things which are before, *I press toward the mark.* Chap. vii. 13, 14.

^a Πεποιηκεν is the true reading.

^b By the *good soil* the Apostle means a virtuous Christian.

generous beneficence which you have publickly expressed in diligently supporting the interests of his religion, by your past and present charitable contributions to the necessitous Christians.

11 And we importunately desire and implore every one of you that you would exert the same assiduity throughout the whole of life, in the unwearyed pursuit of that immortality, of which you have the strongest assurances ;

12 that you contract not a ^s supine remissness and inactivity, but may be the virtuous rivals of those, who by faith and constancy are now in the full possession of the promised ^t felicities.

13 For when the Deity promised to Abraham the felicities we now enjoy, as there was no being superior to himself, by whom he could swear, he ratified it by a solemn oath, in which he pledged his own veracity :

14 saying — “ I will most certainly shower down upon

thee the greatest blessings, and infinitely multiply thy descendants.”

15 Accordingly Abraham, after long and patient expectation, obtained this distinguished promise ^u.

16 It is usual with men to enforce the obligation of their oaths by appealing to an authority *superior* to their own—and a solemn oath, which imposes performance upon him who takes it, terminates with them every controversy :

17 God, therefore, being willing, in the strongest light, to display before the heirs of this promise the immutability of his design to accomplish it, interposed with an oath :

18 in order that our confidence securely reposing both on a divine *promise*, and on a divine *oath*— two immutable solemn assurances, which it is impossible God should ever violate and falsify—we might cherish the most strong and animating consolations, who have fled to the asylum of Christianity to seize the bles-

fed

^s Νωδροι, remiss, torpid, indolent. Νωδροι νη αρελαθενη νη θρασυς. He was dull and slow of apprehension. Plutarch. Cato Jun. p. 1393. Edit Gr. 8vo. Steph. Νωδροι μεν εταιροις επινοιας. Tardy in his measures. Polybius, lib. iv. 277. Edit. Hanov.

H Cartis, η ρη ονων νωδρον δεμας.

Oppian. Pisc. lib. iii. v. 140.

^t Not the felicities of a future state, but the felicities of the gospel-dispen-sation.

^u Posterity in Isaac:

fed hope of immortality, which we have in prospect:

19 On which transporting hope, which has for its object the glory that is within the heavenly vail; our souls re-pose in security, as on a firm and immoveable anchor.

20 Into this happy abode Jesus is now entered, as our ^w forerunner, to prepare for our reception — being constituted an high-priest for ever after the order of Melchisedec.

CHAP. vii. 1 This Melchisedec, who was king of Salem; and priest of the one supreme God, met Abraham on his return from the slaughter of the kings, and blessed him.

2 To him Abraham distributed the tenths of all the spoils he had taken — It is first of all observable, that his name translated signifies; *King of righteousness* — and farther, that he was king of *Salem* — a word, which signifies *peace*.

3 His father, his mother,

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his pedigree, are no where mentioned — the time of his birth, and of his decease, is not recorded — a character this, extremely similar to the Son of God, as he was invested with a priesthood liable to *no* succession.

4 Consider how great and illustrious a personage this was to whom even Abraham the patriarch gave the tenth of his ^x spoils !

5 They indeed, who derive their priesthood in regular succession from Aaron's sons, have an explicit command from God in the law to take tithes of the laity — that is — to take tithes of their own brethren — since the laity, equally with themselves, are the descendants from Abraham their common progenitor.

6 But this most distinguished person, whose genealogy was not levitical, received tithes from Abraham — and blessed him, to whom the divine promises were made :

P

7 Most

^w An allusion to a person who is dispatched before, to prepare accommodations for the reception of the company.

^x Ακροθίνιοι. This word sometimes occurs in the Greek Classics. Αγων Συλλα τε από των αποικιών κατά την μιαχνην ἡ ακροθίνια λαζαρινοὶ Θεοὶ. Dion. Halicar. tom. I. p. 98. Hudson. Ταῦτη μεν ανεῳστούσι εἰς Δελφους; κατατινοι ευχην, ακροθίνιοι τῷ Θεῷ. Diod. Siculus, p. 269. Edit. Rhodome. Τα ακροθίνια ταῦτα ταις οικισις προστηλουσιν. Idem p. 306. Ακροθίνια τοις Θεοῖς καὶ τεμένη εκελευστεν εξελειν. Xenophontis Cyrop. p. 410. Edit. Hutchinson. 8vo. Ακροθίνιοι της νικης κομιδηναι. Plutarch. Marius, p. 765. Edit. Gr. 8vo.

7 Most undoubtedly the inferior is blessed by his superior.

8 Besides, under the law, an order of men, who successively die, receive tithes: but in this instance, a person receiveth tithes, whom the scripture asserts to live forever.

9 And indeed Levi, who taketh tithes of others, if I may be allowed the expression, paid tithes himself by Abraham as his proxy:

10 for though unborn, when Melchisedec met Abraham, yet he may be considered as paying them, when his father paid them.

11 If, therefore, man's ultimate perfection were to be attained by means of the levitical priesthood (for under that institution the law of Moses was promulgated) what farther necessity would there still be for another priest to arise after the order of Melchisedec — and one, whose title and office were not to be derived from the Aaronical establishment?

12 For the order of the priesthood being transferred, there must necessarily ensue a translation of the law.

13 For the person, of whom I am speaking, did not belong to the tribe of Levi, but to another tribe, of which no

one ever gave attendance at the altar:

14 for it is evident that our Lord derived his succession from Juda — which tribe, according to the mosaic constitution, was not to have any interest at all in the priesthood.

15 And it is still infinitely more evident that the law must be transferred, if there actually ariseth another priest perfectly similar to Melchisedec,

16 one, who is invested with this dignity, not by the establishment of a mortal and short-lived succession: but by an institution, which is never to be interrupted and dissolved;

17 for these are the express words of scripture — “Thou art a priest for ever after the order of Melchisedec.”

18 For the preceding dispensation is indeed abrogated on account of its insufficiency and its inutility.

19 For the mosaic institution carried nothing to its ultimate perfection — this is solely effected by the introduction of that better dispensation, which hath published the doctrine of immortality — by means of which we are permitted free access to the Deity.

20 And

20 And in as much as he received not his investiture into this office without a solemn *oath*, by which it was for ever ratified to him,

21 (for the priests under the *law* are introduced into the sacerdotal function *without* this awful rite—but this most eminent personage was ushered into it and established in it by a most solemn adjuration of the Almighty, who pronounced these words—“The Supreme hath sworn, and will not retract, thou art a priest for ever after the order of Melchisedec.)

22 from this solemnity it is apparent, that Jesus is constituted to introduce and establish a covenant of superior excellence and worth to the *Mosaic*.

23 Farther, under the legal economy there were great numbers of priests, succeeding each other in perpetual rotation, because *death* prevented any long continuance in their office :

24 but *this* person, on account of the perpetuity of his existence, hath an untransferable priesthood.

25 For which reason he is qualified to grant a complete salvation to those, who by means of his religion are introduced into the knowledge of the one true God—since

he ever liveth to interpose for their welfare and happiness.

26 For such an high-priest was peculiarly adapted to our circumstances—one, who was holy, inoffensive, unpolluted, perfectly free from all moral infection from the wicked, and advanced to a most exalted eminence, far superior to the heavens :

27 one, who was under no necessity, as the Jewish highpriests are, to offer sacrifices *every day*—first, for *their own* sins—afterwards, for those of the people — This office he discharged *once for all*, when he offered up *himself* a victim.

28 The mosaick dispensation constitutes men highpriests who are encompassed with frailties and *imperfections*—but that solemn oath, which ratified that dispensation, which was to succeed the law, hath vested with this dignity the Son of God, who hath attained an absolute moral *perfection* to all eternity.

C H A P. VIII.

I T HE result, in short, of the above arguments is this—We Christians have an high-priest, who is now advanced to the right hand of the throne of the supreme Majesty in heaven:

2 he is discharging the sacerdotal function in the most holy sanctuary of heaven, and is officiating in the true tabernacle, which a divine, not a mortal, hand erected.

3 For every high-priest is constituted to offer both oblations and victims — from whence it necessarily follows, that this illustrious Person also must have something to offer :

4 for if he were upon earth, he could not possibly act at all in the capacity of a Priest — because there is an order of priests appointed, according to the direction of the law, who are employed in offering oblations :

5 This body of men all officiate in that which is but a rude sketch, and a mere shadowy visionary resemblance of heavenly things, as Moses was divinely assured when he was going to construct the tabernacle—for God said to him, “ See that you conform in every respect to that model, which was exhibited to you in the mount :”

6 But this exalted Person hath now obtained a far more excellent function—since he was the Mediator of a nobler covenant, founded on nobler promises :

7 for if the first covenant

had been an irreprehensible and completely perfect system, there would have been no cause to have introduced a second.

8 For God condemning it as defective, thus declares to them — “ Behold ! the days come, saith the Lord, that I will establish a new covenant with the house of Israel, and with the house of Juda :

9 a covenant entirely different from that which I ratified with their ancestors, when I took them by the hand, and conducted them out of Egypt—for to the injunctions of my covenant they paid no regard, and in return I shewed them no favourable regard, saith the Lord :

10 But the covenant, which in future time I will establish with the house of Israel is this, saith the Almighty—I will indelibly impress my laws upon their minds : I will inscribe them on the tablet of their hearts, and I will be to them a God, and they shall be to me a distinguished happy people :

11 They shall have no occasion to instruct, each his neighbour, and each his brother, in the knowledge of the Supreme, but they shall all, indiscriminately, know me from the least to the greatest :

12 For I will mercifully forgive their iniquities, and all their vices and immorali-ties I will at once for ever ef-face from my remembrance."

13 The word *new* in this passage implies, that God hath *antiquated* the first co-venant — now that which is antiquated and superannuated very swiftly tends to its final dissolution and total dis-appearance.

C H A P. IX.

THE ^y first covenant had its positive regu-lations about divine worship, and a sanctuary, that was solely calculated with a view to things temporary.

2 For there was a taber-nacle divided into two parts — in the *first* division was the candlestick, the table, the shew-bread — and *this* part was denominated *holy*.

3 That division of the ta-bernacle, which was behind the vail, was called the *holy of holies*.

4 The furniture of *this* sacred apart-ment was a gol-den censer, and the ark, in which the covenant was re-posited, which was covered with gold — in this chest the

golden pot, which contained the manna, and Aaron's rod which blossomed, and the ta-bles on which the covenant was written, were also de-posited.

5 Above this chest were the cherubim of glory, sha-dowing with their wings the mercy-seat — but of these par-ticulars it is not my present design to give a minute de-tail.

6 The tabernacle and all its apparatus being comple-ted, the priests *constantly* went into the *first* division to per-form their respective fun-ctions :

7 But into the *second* the high-priest *alone* entered only once in a year, not without blood, which he offered to expiate his own and the peo-ple's errors and imperfec-tions :

8 The holy Spirit plainly indicating this, That the *way into the perfection of holiness* was not yet *thrown open to all*, during the continuance of the *first* tabernacle.

9 And this is equally ap-plicable to the *present time* — in which both gifts and vic-tims are offered, which, in regard to mental im-provement, cannot carry the vo-tary to perfection ;

* See the MSS. in *Mill* and *Wetstein*, and the *last* verse of the preceding chapter.

10 for this religious service solely consists in ceremonious observances about particular meats, and drinks, and a multiplicity of oblations, and merely external institutions—which were designed to continue in force only 'till a more excellent system should be established.

11 But Christ, being constituted an High-priest of future good things, hath entered through a better and more perfect ² tabernacle—a tabernacle, not reared by mortal hand, not of human construction,

12 hath entered once for all, not by means of the blood of bulls and goats, but by means of the effusion of his own blood, into the *true* holy of holies—having found an eternal redemption from all past sins.

13 For if the blood of bulls and goats, and the ashes of an heifer sprinkled on the polluted, confer upon them a legal and external purity,

14 how much more shall the blood of Christ, who, acting under the direction of the holy Spirit of God, offered himself a pure and immaculate victim to the Deity, perfectly purify our consciences from all pernicious vices, in order that we may

consecrate ourselves to the service of the living God !

15 And on this account he is the Mediator of a new covenant—in order that when *death* hath intervened to deliver us from that guilt we incurred under the first covenant, we the converts of Christianity might receive the promised blessings of an everlasting inheritance :

16 for where there is a covenant, it necessarily implies the death of the covenanting party :

17 for the Christian covenant is ratified and confirmed to the *dead*—since it hath not its validity, while man, the covenanting party, is living in this world.

18 For which reason even the *first* covenant was not primarily established without the blood of a *sacrificed* animal :

19 for after Moses had recited to all the people all the precepts of the decalogue, he took the blood of calves and of goats with water and scarlet wool and hyssop, and sprinkled the volume itself, and all the people,

20 saying—“Behold ! this is the blood, by which the covenant which God hath solemnly entered into with you, is sealed and ratified !”

21. In

² Meaning, his body.

21 In like manner, he also sprinkled with blood the tabernacle, and all the utensils which were employed in religious services.

22 Indeed almost all things, by the prescription of the mosaic law, are purified by means of blood — and without the effusion of blood there is no remission of sins obtained from the Deity.

23 It was necessary, therefore, that those things, which are but the faint rude transcript of an heavenly original should be purified with these formalities; but the heavenly things themselves, with sacrifices, more excellent than these.

24 For Christ is not entered into a sanctuary reared by mortal hands, into a structure, which is only an imperfect copy of the true original — but he is entered into heaven itself, now to exhibit himself, on our behalf, to the immediate presence of the Divinity.

25 Not that he is repeatedly to offer this sacrifice of himself, just as the high-priest continually enters once every year into the holy of holies, with the blood of animals :

26 for had it been necessary that he should have strictly conformed to this usage of

the Jewish high-priest, he must very often have suffered, even from the foundation of the world to the present times — but now hath he *once only* appeared among mankind in that age, when the period assigned by the Deity for his illustrious advent was complete, totally to cancel and expunge all past guilt by the sacrifice of himself.

27 And as all human kind are destined *once* to feel the stroke of death — and death is succeeded by the general judgment:

28 so also Christ, who *once* voluntarily submitted to become a victim in order to annul and obliterate the sins of many, shall appear a *second time* — not with a view to remit guilt, but to confer everlasting salvation on the virtuous expectants of this grand event.

C H A P. X.

I F OR the mosaic institution containing only a rude and very imperfect sketch of *future*^a blessings, not a finished and accurate portraiture of those felicities, can ever with those sacrifices, which they annually repeat, carry its professors to their ultimate perfection.

^a Meaning, the blessings of the gospel.

2 Had it been capable of effecting this, its sacrifices must have ceased — because, its votaries having once obtained a total remission of their sins, would, consequently, for the future, retain no uneasy apprehensions on account of those vices.

3 Yet every year in the sacrifices that successively return the remembrance of these sins is still preserved.

4 For it is impossible that the blood of bulls and goats should efface the stains of guilt.

5 Wherefore, when the royal Prophet was advanced to dignity and eminence, he justly observed — “Sacrifices and oblations thou didst *not desire*: thou hast given me a constitution fitted to accomplish thy designs:

6 in burnt-offerings and sacrifices for sin thou hast no complacence:

7 then I said, Lo! I come according as thou hast appointed concerning me in that volume in which thy dispensations are arranged, I come to obey thy will, O God!”

8 Now when this illustrious Prophet says, as above, That victims, and oblations, and burnt-offerings, and sacrifices for sin thou didst *not desire*, and that these were

no object of satisfaction and delight to thee — which yet are offered according to the express injunction of the law:

9 and when he adds, Lo! I come to *obey thy will*, O God! — it is apparent, that he represents the absolute inutility of *sacrifices*, in order to establish the obligation of obedience to the divine will:

10 By which benevolent will of the Deity we Christians have been blessed with a total remission of all our past sins by means of that voluntary sacrifice of his body, which Jesus Christ offered, once for all.

§—11 FARTHER, every priest discharges every day incessantly the sacerdotal function, and is perpetually employed in *repeatedly* offering the same sacrifices, which yet can never annul contracted guilt:

12 But this illustrious Person, having offered *one sole* sacrifice for sins, sat down for ever at the right hand of the Divinity,

13 in future expectation, that all his adversaries will finally be subjected to his empire.

14 For by means of *one* individual sacrifice he hath for ever advanced the distinguished professors of his religion

gion to consummate perfection.

15 The truth of my assertions the holy Spirit himself attests—for after he had said,

16 “ This is the covenant which, in future time, I will establish with them, saith God, I will infuse my laws into their hearts, and inscribe them in indelible characters upon their minds,”

17 ‘ he adds’—“ and the memory of their vices and immoralities I will bury in everlasting oblivion.”

18 Now since a total condonation of these hath already past, there is now no longer any necessity of a farther oblation for sin.

§—19 HAVING, therefore, my Christian brethren, free liberty indulged to us to gain an admission into the true holy of holies by the blood of Jesus :

20 an admission, by a path lately opened and conducting to immortality, which he hath consecrated for us by means of his vailing himself in human nature :

21 and having a most illustrious High-priest, who presides over the family of God :

22 let us approach with undissembled sincerity, in a full conviction of the truth of his religion, having our hearts purified by this sacred oblation from all conscious depravity, and our minds cleared from all moral defilement by this fair and salutary stream.

23 Let us ever inflexibly retain the profession of our hope in Christ—for he, who hath promised immortality, may be safely ^b confided in.

24 And let us by every incitement mutually stimulate each other to benevolence and universal goodness.

25 Not forgetting that awful season, as some habitually do, in which we must ^c all be convened in one vast assembly—but exhorting each other to perseverance, and urging these admonitions with so much the more importunity, as you see this solemn event approaching.

26 For

^b Πίσος γαρ ὁ επαγγειλάμενος. He, who hath promised, may be credited, may be confided in. Πίσος είναι τοις αὐτομολούς ἡγουμένοις. Thinking the deserter might be safely confided in. Polyæni Stratagem. p. 403. Edit. Casaub. Lugd. 1589. Πίσος είναι δικ τοις κινδυνοῖς δοκούν. Thinking he might be safely trusted on account of his affinity. Idem p. 635.

^c Την επισυνάγωγην ἔστατην. This is the very word the Apostle uses in *Theſſal.* chap. ii. 1. when he speaks of the coming of Christ to judgment, and all of us then being collected in one vast assembly. Της παρουσίας τοις Χριστοῦ πρώτην ἡ πρώτη επισυνάγωγης επ' αὐτοῦ.

26 For if we wilfully persist in a course of vice after we have been blessed with the knowledge of true religion, there remains no victim, that will a second time be offered to free us from our sins :

27 there remains only a terrible prospect of future condemnation, and the excruciating torments of those dire flames, that will totally consume the obstinate adversaries of the gospel.

28 Any person, who had violated the law of Moses, if proved guilty by two or three witnesses, was devoted to death without compassion.

29 To how much more dreadful a punishment think you then will he be deservedly doomed, who hath contumuously trampled upon the Son of God, who hath insolently treated the effusion of that blood, by which the Christian covenant was ratified, as useless and insignificant, and poured the last contumely and insult upon those operations of the Spirit, by which its truth was stamped !

30 We know that God hath thus expressly declared — “Vengeance is my prerogative — I will retaliate” — and in another place it is said — The Almighty will summon his people to judgment.”

31 It is a tremendous thing to fall into the hands of the living God !

32 Recall to your remembrance the times when you were first illuminated with the beams of the gospel — and reflect, what a severe conflict of sufferings you sustained !

33 Sometimes, being openly exposed as on a public^d theatre to ignominious insults and cruel persecutions — at other times, generously sympathizing with those who suffered these indignities.

34 For you felt a tender and painful anxiety for those under^e confinement, and the pillaging of your goods you supported with joy — conscious, that you had an inexhaustible treasure of infinitely superior worth in the celestial regions.

35 Do not, therefore, voluntarily

^d θεατροφέροι. A very strong and emphatical expression : Exposed on a public stage. Εξθεατρίσαντες. They openly exposed themselves. Polybius, p. 364. Edit. Hanov. 1619. Dispensatorem ad bestias dedit. Hoc est, stipsum traducere. Id est, says one of the Commentators, *Iudibrio expondere*. Petronius Arbiter, p. 220. Edit. Burman. Traject. ad Rhen. 4to. 1709.

^e See the Alexandrian MSS.

Iuntarily renounce your Christian liberty, for which a glorious recompence is in rever-sion.

36 It is necessary you should exercise the virtues of patience and constancy—in order that your obedience of the will of God may be finally crowned with the full fruition of that happiness he hath promised.

37 In a little, in a very little time he, whose glorious advent we expect, will most certainly come; and the time marked for this great event will not be deferred.

38 The virtuous Christian, whose sins are remitted by means of his reception of Christianity, shall then be crowned with immortality—but if he desert his profession, he will then be treated as an object of my aversion.

39 But we are not of that unhappy number, who basely relinquish our principles, and expose ourselves to everlasting perdition—but those, who immoveably adhere to our Christian profession, which will finally lead us to the acquisition of a blessed immor-tality.

CHAP. XI.

NOW faith is a firm persuasion of those

things we hope, a full con-viction of the existence of those things which are not the immediate objects of sight.

2 It is for this principle that our illustrious ancestors have been so deservedly cele-brated.

3 Through faith we are per-suaded that the order of the divine dispensations hath been regularly arranged by the counsel of the Supreme—so that present events were not produced from any causes that are apparent to us.

4 Through faith Abel of-fered to God a larger sacrifice than Cain — by means of which he hath acquired the character of a truly good man, God himself testifying his ac-ceptance of his oblation—and by this, though he hath been long since dead, he is still reading to us a lesson of useful instruction.

5 Through faith Enoch was translated without feeling the stroke of death—he was not found on earth, for God had removed him from it—for before his translation he had this testimony given him, that he had pleased God:

6 but without faith it is impossible to please him—for he, who approacheth the Di-vinity, must believe that he exists, and that he is a ré-warmer of every pious votary.

7 Through

7 Through faith Noah, after receiving a solemn information from God of an event that was future, from a principle of pious reverence constructed an ark for the safety of his family — by means of which he publickly condemned the world of impenitence, and reaped the ample reward of that obedience which flowed from his faith in God.

8 Through faith Abraham obeyed the divine call to remove to a region, which his posterity was in future time to possess—instantly he abandoned his native soil, though entirely ignorant of the place whither he was migrating.

9 Through faith he so-journed in that very country that had been assigned to him by the Deity, as if he had not at all been interested in it—residing in tents together with Isaac and Jacob, the co-heirs of the same illustrious promise.

10 For he was the expectant of an happier city, founded on an immoveable basis, planned and reared by the hand of the Almighty.

11 Through faith Sarah also was convinced that she should be miraculously blessed with a child—and, though she was now far advanced beyond the time of child-

bearing, she was delivered of a son, because she deemed the Being who had promised this might be securely credited.

12 From one man, therefore, and he too figuratively dead, descended a progeny, numerous as the stars of heaven, and infinite as the sands upon the sea-shore.

13 These all died in the firm persuasion that God would accomplish his promise—though they themselves had not enjoyed them—they had only been favoured with a remote prospect of them—they had the strongest conviction of their reality—they with transport saluted them at a distance, and confessed that they were only strangers and sojourners upon earth.

14 Now they, who make such a profession as this, publickly declare to the world, that it is after a better and happier country they aspire.

15 Had the country, indeed, from which they removed, been the object of their desire, they might easily have found an opportunity of regaining it.

16 But it was for a nobler region they breathed these passionate desires—it was the seats of celestial blessedness—wherefore God doth not blast their hope in shameful disappointment—he hath abundantly

dantly evinced that he is their God, for he hath prepared for them a city.

17 Through faith Abraham, when his affiance in God was brought to the test, offered up Isaac— he, who had received the promises, hesitated not to extend his only son upon the altar !

18 The very person did this, who was divinely assured that his descendants should be derived in a series from Isaac.

19 He instantly complied, for he concluded that the Being, who had blessed him with this child, was able to reanimate him from death—a state, from which he had, figuratively speaking, at first received him.

20 Through faith Isaac blessed Jacob and Esau— fully convinced, that the benedictions he pronounced would in future time be accomplished.

21 Through faith Jacob on his death-bed blessed the two sons of Joseph, and devoutly worshipped God, reclining on his staff.

22 Through faith Joseph in his dying moments expressly mentioned the future exodus of the children of Israel, and enjoined them to

carry his bones along with them.

23 Through faith Moses, after his birth, was concealed three months by his parents, because they saw he was a most beautiful and amiable infant, and they were not intimidated by the king's edict.

24 Through faith, Moses, being arrived at years of maturity, refused to be called the son of Pharaoh's daughter :

25 choosing rather to sustain the same common miseries with the people of God than to riot in the transitory enjoyments of vice :

26 esteeming such indignities as Christ supported to be nobler riches than all the treasures of Egypt — for the eye of his faith was fixed on future recompences.

27 Through faith he quitted Egypt, not deterred by the passionate menaces of the king—for he steadily persisted in the course he had begun, as if he had an immediate distinct view of that Being who is invisible.

28 Through faith he instituted the Passover, and sprinkled the blood on the doors of the Israelites—that the destroying angel might not touch their first-born.

29 Through

¹ Αριστομένος, reasoning, upon mature reflection concluding.

29 Through faith they passed through the Red-sea as if it had been dry land—which the Egyptians attempting to do were all buried in its waves.

30 Through faith the walls of Jericho, after they had marched round them in solemn procession for seven days together, fell prostrate on the ground.

31 Through faith Raab the harlot was not involved in the common destruction with the disbelieving citizens—for it was from a full conviction of the irresistible power of God that she gave a friendly reception to the spies.

32 But why should I enlarge?—It would be endless to recount every illustrious example, as Gideon, Barak, Sampson, Jephtha, David, Solomon, the antient prophets:

33 who, through faith, subdued kingdoms, displayed illustrious virtue, obtained divine promises, disarmed the rage of lions,

34 extinguished the most furious flames, escaped impending swords, from inability were endowed with supernatural strength, in battle were invincible, routed the confederated armies of foreigners :

35 women received their dead restored to life—some of these truly eminent persons were put to death by the most excruciating torture, refusing to purchase their lives by any mean compliances, animated with the prospect of an happy resurrection.

36 Others of them were loaded with odious names, were mangled with scourges, were confined in dungeons, were fettered in chains,

37 were overwhelmed with stones, cut asunder with the saw, committed to the flames, transfixed with swords, roamed about in sheep-skins and in goat-skins, in the most necessitous, distressed, afflictive circumstances.

38 Glorious patterns of exalted virtue, of whom this world was not worthy, wandered about in unfrequented solitudes, seeking a miserable refuge in the mountains, in the dens, and in the holes of the earth.

39 Yet all these illustrious persons, whose exemplary faith in God hath been so deservedly renowned, did not possess those promised blessings, which we Christians enjoy,

40 God having originally designed that we Christians should be blessed with advantages

vantages *superior* to theirs, in order that not *they*, but that *we*, might attain consummate perfection.

C H A P. XII.

SI SINCE therefore we are surrounded with such a cloud of witnessess, let us throw off every incumbrance, and that sin which would entangle and impede our steps, and let us with unremitting ardour urge our course towards the destined happy goal,

2 ever keeping our eyes fixed upon Jesus the original Introducer and Perfecter of our religion—who himself to secure the glorious prize of

ineffable joyⁱ hung up to his view, submitted to crucifixion, generously contemning every infamy, and is now exalted to the right hand of the throne of the Deity.

3 For deliberately compare in your minds your circumstances and his, who conflicted with such an inveterate opposition of wicked men all confederated against him, and let reflections on his conduct prevent your being languid and dispirited.

4 Your contention in the cause of Christianity against the combined power of a vicious age hath not as yet exposed you to loss of life.

5 ^k Have you forgot that passage of scripture, full of consolation, in which God addresses

^g Νεφέλη μαρτυρῶν, a cloud of witnessess. This form of expression occurs in the best writers.

Προδέ μεν ἵππης, μετα δὲ νεφέλη εἰπετο τεῖχων.

Iliad. Ψ. 133.

In sequitur nimbus peditum.

Aeneid. 7. ver. 793.

Οστων δυσμενεων ανδρων νεφέλη αμφιθεάνεν.

Andron. Rhodii Argon. lib. iv. ver. 398. Edit.
Hoelzlin. Elzev. Lugd. Bat. 1641.

Ως δε τολυγέραισισ ανεφέλη τολεμοιο φυγουσα.

Oppiani Pisc. lib. i. ver. 463.

^b Ευπεριστατον, entangle by wrapping round. An allusion to the garments of the Greeks which were long, and would entangle and impede their steps if not thrown off in the race.

ⁱ In the Olympic exercises the prize was hung up in the view of the combatants to fire their emulation.

^k Interrogatively.

addresses you in the character of sons?—“ My son, do not despise the discipline of the Almighty : nor be dispirited, when thou receivest his chastisements :

6 for whom the Lord loveth he correcteth : and every son, who is the object of his affection, feeleth the salutary strokes of his chastisements.”

7 If with filial submission you support his chastisements; God conducts himself towards you as beloved sons — for what son is there, who hath never undergone paternal correction?

8 If you are exempt from this discipline, with which all his genuine sons are exercised; it will follow, that you are spurious, not legitimate children.

9 If to our parents, notwithstanding the discipline they inflicted, we expressed a becoming filial piety and reverence, ought we not much more to acquiesce with resignation in the corrections of the great Father of our immortal spirits; and acquire everlasting life!

10 The corrections of the former were only for a very short period, and were exercised as seemed to them most expedient—the latter corrects us for our everlasting good,

that we may participate the holiness of his character.

11 All chastisement, indeed, for the present, is not agreeable and pleasing, but painful and afflictive — but afterwards it produces the happy fruits of rectitude and virtue in those who have been exercised with this wholesome discipline.

12 Exert, therefore, in the Christian race those nerves that have been relaxed, and collect those spirits, which have been sunk in dejection :

13 Make a smooth and even path for your steps, and remove every thing that would obstruct and retard your velocity.

14 Cultivate and pursue universal harmony and peace; and make continual advances in holiness, without which no one shall ever see God!

15 Diligently watching; by a careful inspection; that none of you apostatize from the gospel of God — that no plant of pernicious bitterness spring up among you, and infect numbers with its noxious contagion :

16 that there be no profligate debauchee, or profane impious person, such as Esau was, who for one trifling meal bartered away all the signal advantages of his birth-right:

17 For

17 For you know that when he afterwards was very desirous to have obtained the blessing, Isaac repulsed him, and would not reverse the benediction he had pronounced, though he importuned him with tears.

18 For the gospel doth not lead you to a mountain, accessible indeed, but involved in flames, enveloped in gloom, and lashed with horrid storms :

19 and this awful scene still heightened by the loud clangors of a trumpet; and with words uttered with such tremendous solemnity, that those who heard them entreated that they might not be delivered to them any longer :

20 for they could not bear to hear what was inculcated upon them in so rigorous and terrific a manner, that should even a beast but touch the mountain, it was to be stoned to death, or transfixed with a dart :

21 It was a spectacle full of such dire and frightful horror, that even Moses himself declared, that he was seized with extreme terror, and his whole frame shuddered with trembling :

22 But under the gospel you are conducted to mount Sion, to the city of the living

God, the heavenly Jerusalem, to myriads of angels,

23 to the general assembly and society of those dignified and exalted beings, whose names are for ever enrolled in the volume of immortality, to God the universal judge, to the spirits of good men, who have now attained complete perfection,

24 and to Jesus the Mediator of the new covenant, the effusion of whose blood doth not call for vengeance as that of Abel did.

25 Be cautious you reject not Him, who communicated the gospel to you—for if those did not pass unpunished, who contemptuously repulsed him who delivered the divine dictates *on earth*; much more shall not we Christians escape with impunity, if we wilfully disregard him, who descended from heaven to instruct us !

26 Formerly his voice shook the earth to its center—but now he hath declared, “ Yet once more I will not only shake earth, but heaven too.”

27 Now this expression, *once more*, plainly indicates the total removal of the things that are thus agitated, as being originally destined to this fate—in order that those things which were *not shaken* might rest for ever on an immoveable basis.

28 We Christians, therefore, being admitted into a kingdom, which is established on an *unshaken* foundation, let us inviolably adhere to the gospel — by means of which you are instructed how to serve the Deity with acceptance in humble and pious reverence.

29 For our God will throw the disobedient sinner into flames that will utterly consume him.

C H A P. XIII.

1 EVER continue to cherish an universal love for your Christian brethren.

2 Deny not the rites of hospitality to strangers — for some have entertained¹ angels without knowing the dignity of their guests.

3 Express that compassionate tenderness for those who are under confinement, as if you were their companions in wretchedness — and commiserate the distressed and afflicted, as being conscious that you are also cloathed with frail mortality.

4 The matrimonial union is honourable, and an unviolated bed—but the debauchee

and the adulterer God will judge.

5 Let not your temper be mercenary and avaricious—but be content with your present condition — for God hath said, “ I will never desert thee: I will never abandon thee ! ”

6 Animated by this assurance we may confidently say, The Lord is my helper: I will not dread any evils, that mortals can inflict upon me.

7 Maintain a grateful remembrance of your pastors who have delivered to you the word of God—whose constancy and fidelity do you imitate, reflecting on the happy issue of their virtuous conduct.

8 Remember that the kingdom of Jesus Christ will continue immutable through all the ages of this world.

9 Do not veer about with the gust of every various and novel doctrine — it is good that the mind should be thoroughly established in Christianity, and not be fondly attached to those Jewish ceremonies about particular kinds of food — from which their strictest observers have derived no solid and useful improvement.

10 We

¹ Καὶ τε Θεοὶ ξενοῖσιν εοικότες ἀλλοδαποίσι,
Πλυντοῖσι τελεθούντες, επιστρωφῶσι ποληνας.

10 We Christians have an altar, of the sacred entertainments of which they have no right to participate, who are obstinately prepossessed in favour of the mosaic institutions.

11 For the bodies of those victims, whose blood is carried by the high-priest into the holy of holies to expiate guilt, are turned to ashes, *without the enclosure.*

12 Jesus, therefore, in order that he might consecrate to himself a distinguished people by means of the effusion of his blood, suffered death *without the gate.*

13 Let us therefore, sustaining the same injurious treatment he supported, go forth to him *beyond* the narrow limits of this world:

14 for in this life we have no permanent city — it is a future one we seek.

15 Wherefore through him let us with unremitting constancy offer to God the sacrifice of praise, celebrating his perfections, not with slain victims, but with the pious acknowledgments of a grateful heart.

16 The duties of beneficence and social virtue forget not — it is such sacrifices

as these that are delectable to the Deity.

17 Obey the admonitions of your pastors, and pay a ready compliance to their directions — for they watch over your souls with anxious vigilance, conscious they must one day be accountable for their discharge of the pastoral office — let it then be your concern that they may give in their account with transport, and not with bitter sorrow — this last would be a deplorable circumstance for you!

18 Let us have a share in your prayers, for we are ^m confident we have a good conscience — in every instance desirous to maintain an holy and virtuous conversation.

19 I urge you to this with greater importunity from the prospect of being sooner restored to you.

20 May God the donor of all happiness, who restored from the state of the dead our Lord Jesus Christ, the shepherd of the Christian flock, whose worth appears so ⁿ exalted in that voluntary effusion of his blood, by which the everlasting covenant was sealed and ratified;

21 establish you in the practice

Q 2

practice

^m Πεποιθαμεν.

ⁿ Τον μεγαντινον αιματι διαθηκεν αυτον. Who appears so great in shedding his blood in confirmation of the everlasting covenant.

practice of universal virtue, that you may obey his will, performing among you, thro' Jesus Christ, those designs, which are agreeable to his infinite wisdom — To him be glory ascribed throughout all the endless ages of eternity ! Amen.

22 I beg, my fellow-Christians, that you would receive with kindness and candour these admonitions, as the directions I have now

transmitted to you are only a few out of many.

23 Our brother Timothy is now set at liberty — along with whom I will visit you, if he should arrive here in a little time.

24 Present our affectionate remembrance to your pastors, and to all the Christians — The Christians in Italy embrace you.

25 May the divine favour ever attend you all ! Amen.



The General Epistle of JAMES.

CHAP. I.

I JAMES, a servant of God, and of our Lord Jesus Christ, affectionately wishes every felicity to the twelve tribes in their dispersion.

2 My Christian brethren, esteem it matter of the highest exultation and transport, when your religion involves you in a variety of trials and sufferings :

3 persuaded, that your principles being brought to

this severe test will naturally inspire you with constancy and fortitude :

4 and let this virtue of patience and fortitude under sufferings be displayed by you in its ultimate extent, that nothing may be wanting to your complete attainment of Christian perfection ^o.

5 If any of you is deficient in knowledge, let him implore the supreme Source of wisdom to supply his defects, who lavishes his blessings with a liberal and unenvious hand — and

^o His argument is very beautiful and just, as if nothing but *fortitude* and *constancy* were wanting to the attainment of consummate *perfection* in Christian virtue.

and the Parent of light will illuminate his imperfect understanding.

6 But let his petitions to the Deity flow from a full conviction of his existence and perfections — and not proceed from the least doubt and hesitation about these great truths — for the mind that fluctuates with hesitation and dubious uncertainty is like the vague and unsteady surface of the ocean, which is thrown into commotion, and agitated by every wind that blows.

7 Let not that person, whose bosom is perplexed with doubts and difficulties, fondly imagine he shall obtain any accessions of knowledge and happiness from that Being, whose bounty he impiously questions.

8 A man of this duplicity and irresolution is, throughout the whole of his actions, perpetually the sport of caprice and inconsistency.

9 Let the Christian, who fills an humble and obscure station, exult in the elevation which Christianity hath given him :

10 and let the rich and opulent Christian glory in that depression and indigence, to which he is reduced by an attachment to his religion — For the rich man and his riches are as transient and momentary as a precarious short-lived flower :

11 The sun rises, attains his meridian, darts his scorching beams upon it, its nutriment is exhausted, its stem is parched and dried, its beauteous variegated leaves languish and drop, and its once vivid colours are lost for ever — thus fading and transitory are the opulent and their opulence.

12 Happy the Christian, who meets afflictions and sufferings with fortitude! — for his virtue having illustriously stood this test, and triumphed over every human opposition, the judge will encircle his temples with that glorious wreath of immortality, which God hath promised to dispense to all his sincere and virtuous votaries.

§—13 LET no person, when he is solicited to perpetrate any thing criminal,

Q 3

say —

P ————— Κοραδίν δε οι αλλοτε λαῖπον,
Αλλοτε δεξιτερην επιβαλλεται εις οδον ελθειν.
Παχπλαινει δ' ἐκατερῷ νοος δε οι πῆτε κυρικ
Ειλειται.

Oppian. Pisces, lib. ii. v. 503, Ritter.

say—“It is God who urges me to commit this”—for the mind of the Divinity is uncontaminated with vice, neither does he seduce any man into guilt.

14 But then, and then only, is every person tempted, when he follows the lead of his own sensual appetites, and suffers himself to be prevailed upon by the blandishment of his irregular desires and affections.

15 The sensual appetite having, in this manner only, become pregnant with the seeds of guilt, is afterwards delivered of vice—and vice, having attained its full maturity, generates eternal death.

§—16 My dear Christian brethren, let no person seduce you into fatal errors.

17 Every blessing we enjoy, and every distinguished felicity we taste, is derived from a celestial source, and descends to us from the great Parent of light, who emits from himself a most pure and permanent radiance, subject to no variation, liable to no obscurity or the least diminution.

18 Prompted solely by his essential benevolence, he hath informed us with new life, by means of the sacred truths of the gospel—that we might be the first fruits of his new moral creation.

19 Wherefore, my dear fellow-Christians, let every man be prompt to hear, deliberate in speaking, not prone to passion:

20 for the passion of man doth not promote that sanctity

⁴ Δελεαζομένος. A beautiful and expressive word, frequently applied to fishes that are allured by the bait. Ιχθύς δελεαστας, he allured the fish. Clem. Alexandrinus, p. 1. Edit. Paris. 1629. Plato, in *Timaeo*, calls pleasure the bait of evil, δελεαζη ταν πακων. Divinus Plato escam malorum appellat voluptatem, quod eā videlicet homines capiantur, ut hamo pisces. Cicero de Senectute, cap. 13.

⁵ Πάσα δοσις αγαθη καταστησι των δωριμα τελειων. This is an elegant hexameter verse, and probably a quotation from some of the antient poets now lost. Ευσεβεικη μεν ωρωτου διδασκων τους ανθρωπους, οτι παντες αγαθου Σεις δοτηρες εισι τη Θυτη Φυση καταστησι των δωριμα τελειων. Dionys. Halicar. lib. ii. tom. i. p. 119.

⁶ Παραλλαγη η τροπης αποσκιασμα. These are astronomical terms. Παραλλαγη, the parallax: τροπη, the tropic: αποσκιασμα, shadow; hence the *ascii*, *amphiscii*, *heteroscii* of the antients: See Strabo's first book of Geography.

Η παλαιον εχατησιν οπωρινησι τροπησιν.

Oppian. Venat. lib. i. vs. 124. Ritters.

tity and holiness which God requires.

21 Divest yourselves, therefore, of every criminal habit, and of every depraved affection, and listen with lenity and candour to the revealed doctrine of sacred truth, which will infallibly secure the everlasting salvation of your souls.

22 But let these divine principles shine in your daily practice, and be not the mere nominal professors of them—a most wretched and fatal self-delusion!

23 For he, who is a mere auditor, and not an observer, of these heavenly truths, is like a man, who gazes upon his reflected image in a mirror.

24 He takes a transient survey of his person — mixes again with the world — and instantly forgets the form and features he hath just been fondly admiring.

25 But he who hath attained a clear and intimate perception of the ^t perfect law of complete liberty, and makes it the invariable rule of his conduct, this person, not being a supine and inattentive hearer, but a constant observer of the duties it pre-

scribes, shall in reward of his uniform practice and obedience be finally recompensed with an happy immortality.

26 If any person among you assumes an appearance of singular sanctity, while at the same time he is not able to curb and govern his tongue—all this man's extraordinary pretensions to religion are absurd and visionary.

27 The only religion, which is pure and genuine, and which God the supreme Father regards as faultless and perfect, consists in a charitable superintendence and guardianship of the orphan and widow in their distresses, and keeping one's self unpolluted with the vices of the world.

CHAP. II.

1 **M**Y dear fellow-Christs, let not your profession of the gospel of Jesus Christ our glorious Governor be accompanied with partiality and personal possessions.

2 For should there enter into your assembly a person arrayed in a magnificent and

Q 4

splendid

^t The gospel.

^u Επισκεπτέονται, not to visit, but to take the overcharge of them; hence the word Επισκοπή. Αρρωστοπότερον φίλαν πρετερίων επισκεψάσθαι. Xenoph. Memor. p. 133. Oxon. 1741.

splendid dress, with a brilliant diamond sparkling on his hand — and should there enter, at the same time, a man in a mean and sordid habit :

3 Your eyes being instantly attracted by the lustre of this superb vest, should you immediately introduce the person thus sumptuously habited into the best seat — but turning to the poor man, contemptuously say to him — stand you there—or—sit you here under my footstool.

4 Is not this a flagrant partiality in you? — Is not this a criminal conduct, which your minds, at the same time, generously condemn?

5 Consider, my dear fellow-Christians, seriously consider, hath not God distinguished with evangelical blessings the poor and indigent in this life—indigent, indeed, in worldly circumstances, but possessing the inexhaustible treasures of the gospel, and the destined happy heirs of that illustrious kingdom, which God hath promised to those who love him?

6 And yet you can treat the poor man with contempt

and contumely! — Do not the rich and great domineer and tyrannize over you? — Don't they with unfeeling cruelty and injustice drag you before courts of judicature?

7 Don't they load with every opprobrious insult and calumny that glorious and honourable name you bear?

8 Were your conduct perfectly conformable to that supremely excellent and ^w capital maxim — Thou shalt love thy neighbour as thyself —your behaviour would be irreproachable:

9 but since you make odious partial distinctions between one person and another, your demeanour is highly criminal, and you stand convicted by the law as having violated your duty.

10 For he, who should uniformly observe the whole law in its ultimate extent, and yet wilfully infringe a single precept, doth wickedly violate the authority of him by whom the *whole* system was enacted:

11 For the same authority, which prohibited adultery, prohibited murder—but though you are not guilty of debauchery,

^w Νομον Καστικον. The Greek writers not infrequently use *Καστικός* to express any thing superlatively excellent, or eminently good. Η μεταγένεται κελωνός υπηρχε πάλιν η Καστικην. The road that led over the hills was eminently good. Diod. Siculus, p. 667. Edit. Rhodom. Βασιλικον δ' αυτη την επον ον. Justin. Martyr. Apolog. 2. p. 23. Oxon. Vide Gralé in loc.

debauchery, yet if you perpetrate murder, you become a transgressor of the law.

12 Do you so regulate all your words, and all your actions, as those, who will finally be judged for your conformity or nonconformity to that divine religion which hath vindicated us into complete liberty.

13 At that tribunal no compassion will be extended to him who once lived a stranger to compassion—but in that solemn day the merciful and benevolent shall exult and triumph^x.

§—14 Of what advantage is it for any person to say—I am endowed with faith—if at the same time he be destitute of good works—Can a mere speculative principle entitle him to salvation?

15 Should a Christian of either sex present themselves before you, emaciated with famine, clad in a wretched and sordid habit, totally destitute of the daily necessities of life:

16 and should you thus accost these miserable spectacles—Depart, and may

every felicity attend you! We affectionately wish your shivering limbs may be defended from the cold, and your extreme hunger abundantly satisfied—and you thus dismiss them without contributing any thing to soften the rigour of their wretchedness—Would these fair empty professions of yours be of any service to them?

17 Just such is faith when unaccompanied with good works—separate from these it is a dead unanimating useless principle.

18 But my opponent will here say—“I have faith—and you have works”—Manifest then, I reply, the genuineness of your faith by works of virtue—as I shall myself display the sincerity of mine in this manner.

19 You believe, for example, in the unity of God—Undoubtedly you are right—but what merit is this?—the dæmons themselves believe in the divine existence, and shudder with horror at the^y thought.

20 Art thou, O vain mortal! averse to learn, that faith, con-

^x Καταχευχαται σκος υπισεως. Mercy will then glory and exult amidst the solemnities of judgment.

^y From a reflection, that though now under confinement, yet there will come a time when they will be thrown into the lake that burns with fire and brimstone. See Revelation chap. xx.

considered abstractedly from good works, is a dead and insignificant thing?

21 Was not Abraham, our illustrious ancestor, honoured by the Deity with distinguished privileges in consequence solely of his works, when in obedience to the divine injunction he offered up his only son upon the altar?

22 You see, in this signal instance, how the faith he reposed in God influenced his actions, and how eminently his faith was perfected by his active obedience.

23 And the scripture was now fully verified, which faith—“Abraham believed God, and it was accounted to him for righteousness, and he was denominated the friend of God.

24 From which this conclusion evidently results, That it is good works, and not faith solely, that will entitle a man to final salvation.

25 Was not Raab the harlot also rescued from the general destruction of her city in consequence solely of her good works—when she enter-

tained the spies, and facilitated their escape?

26 For as an human body, when uninformed with life, is only a torpid and inert mass of senseless matter — just so faith, unconnected with good works, is a dead unanimated principle.

CHAP. III.

1 **D**O not you, my brethren, in such numbers, affect the character of public teachers and instructors — persuaded that a violation of this arduous station will finally expose us to a more dire and dreadful punishment.

2 For in many instances we all of us infringe our duty — he who has attained a due government over his words, that person has acquired a very exalted degree of perfection — such an one is able to rein in and controul all his animal appetites and sensual affections.

3 Into the mouth of the steed the skill of mortals hath inserted the bit, by which his

² Σμικρῷ χαλινῷ δ' οἰδα τοὺς Θυμουμενούς
Ιπποὺς καταρτυθεντάς.

Sophoclis Antig. 483.

Λαιῃ δ' αὐ τεξό μεν αγοι κυνας, ἵππελατης δη
Ιππων ιθυειε κυβερνητηρα χαλινου.

Oppian. Venat. lib. i. 95. Ritters.

Oute

his impetuosity is restrained and broken, and by which his whole robust and immense body is flexibly guided and turned.

4 Ships too, though of such a vast and enormous size, and which are agitated and tossed at the mercy of furious blasts, are yet by a very small rudder steered and directed to what port soever the pilot destines them.

5 Just so the tongue is but a small and inconsiderable member in the human system, yet what boundless and exorbitant boasts it utters! Behold! what an immense fa-

bric a ^a little fire involves in flames!

6 The tongue is a wild and furious fire—the tongue is a world of iniquity—the tongue, though so diminutive a member, infects with its poisonous contagion the whole moral system—the tongue throws into rapid flames the ^b wheel of human life—and was itself first kindled from infernal fires.

7 For every species of beasts, of birds, of reptiles, and even the ferocity of sea animals, both in the present, and in the past ages, hath been ^c tamed by human kind.

8 But

Οὐτε τις ἡνίοχω πωλεῖ τοσού εν γεννεστι
Μαλθακῷ ευγναμπτοῖσιν εφεσπεται οὐδὲ χαλινοῖς.
Oppian. Pisc. lib. v. 498.

* ————— Πολλαν τ' ορει πυρὸς εἶ εἴη
Σπερματῷ ενθόρον αἰσθατεν ὑλαν.

Pindari Pythia, Ode iii. p. 138. Edit Glasg.

^b Τροχὸς της γεννησεως, the wheel of human life. This simile is frequent in the Classics.

Τροχῷ αρματῷ γαρ οἰκεῖ
Βιοτῷ τρέχει κυλιόμεν.

Anacreon. Ode iv. 64.

————— Dum fata sinunt,
Vivite laeti, properat cursu
Vita citato, volucrique die
Rota præcipitis vertitur anni.

Senecæ Hercules fur. v. 171. Var.

^c Ως οὐδεν μεροπεσσιν αμηχανου, ουκ εν γαῖῃ
Μητρὶ καμειν, ου κολπον ου ευρωεντα θαλασσην.

Oppian. Pisc. lib. v. 2. 3.

8 But the rage and fierceness of the tongue will ever defy mortal ability to sooth and soften—it is an evil impossible to be restrained and quelled — it is replete with deadly poison.

9 By it do we utter prayers and praises to the Divinity, our supreme Parent — by it do we pour execrations upon our fellow-creatures, who are formed in his image !

10 Out of the same mouth proceed the effusions of piety and the bitterness of imprecation ! — What an enormously criminal inconsistency is this, my brethren !

11 Doth a fountain emit sweet and bitter water from the same source ?

12 Can a fig-tree, my brethren, bear olives, or, a vine bear figs ? as impossible, as the salutary and insalutary stream to flow from the same fountain.

§—13 Is there any person among you possessed of superior knowledge and understanding ? — let him display

the genuineness of his attainments by a life of uniform virtue, and by an unassuming meekness and candour.

14 But if you mutually indulge and cherish bitter discords and virulent animosities in your hearts, exult not in your knowledge—your pretences to truth and wisdom are false and delusory.

15 A wisdom, which can prompt and instigate to such principles, and such a conduct as this, is not derived from a celestial original — it is earthly, sensual, devilish.

16 Because where rancour and animosity reign, there is anarchy, confusion, and every atrocious and destructive evil.

17 But that wisdom, which is of heavenly origin is chaste, is the parent of harmony, is candid and moderate, is mild and obsequious, is replete with mercy and benignity, is free from partiality, free from affectation.

18 And the seeds, which produce the fair fruits of virtue and harmony, are sown by

———— Οὐ γαρ τι πελει καθυπερτέρου ανδρῶν,
Νοσφὶ θεων· μουνοῖσι δύπειχομεν αθανατοῖσιν.
Οσσους μεν κατ' ορεσφὶ θινα ατρεσον εχοντας
Θηρας υπερφιαλους θροτῷ εσβεσεν ! οσσα δε φυλα
Οιωνων θεφελησι καὶ περι δινευοντας
Ειλε, χαμαιζηλον περι εχων δεμας· ουδε λεοντας
Ρυσατ' αγηνορηι δημιθημεναι; κ. τ. λ.

Oppian. Pisc. lib. v. 12. &c.

by those who cultivate these amiable qualities.

CHAP. IV.

1 **W**Hence arise those wars and battles, in which you so furiously engage?—Have they not their source in those depraved appetites and passions which conflict in your bosoms?

2 You are passionate for ^a liberty, but cannot regain it—you embrue your hands in blood, and cherish the bitterest resentments, yet you cannot acquire it—you fight battles; and kindle the flames of war, yet you enjoy not this blessing, because you do not yourselves piously solicit it from the Almighty.

3 You do, indeed, implore this blessing, but you are not put into the possession of it, because the petitions you prefer to heaven for it proceed from depraved minds that would expend it in the pursuit of every criminal sensuality and indulgence.

§—4 YE adulterers, and adulteresses, know you not, that a state of friendship with a profligate world is a state

of hostility against God?—He who commences the friend of a vicious world, commences the foe of God.

5 Doth the scripture remonstrate, think you, without any just cause against such principles as these? Doth the holy Spirit, which resideth in us, instigate us to envy one another?

6 That Spirit sheweth us greater favour—agreeable to the following declaration in scripture—“The Almighty opposeth the proud, but imparts his favour to the humble.”

7 Resign yourselves, therefore, to the Almighty with placid submission—Defeat the attacks of the false accuser, and he will cease to assail you.

8 Approach the Divinity, and he will vouchsafe you his propitious presence—Acquire purity of mind, ye sinners, and sanctity of heart, ye insincere:

9 lament and deplore your crimes with the deepest remorse and compunction—let your chearfulness be converted into sorrow, your joy into the * most abject grief.

10 With the profoundest humility

^a The Jews *always* supported the Roman yoke with great reluctance, but at *this* time especially were inflamed with the most vehement passion to regain their *liberty*. See *Josephus*.

* Κατηφειαν.

humility prostrate yourselves before the Almighty, and he will raise and forgive you.

11 My fellow Christians, do not propagate calumnies one against another—he who publickly fixes a note of infamy upon his Christian brother, and censures his brother, doth, in effect, reproach the Christian law, and condemn the authority that enacted it—but if you thus, indirectly, censure the Christian law, you no longer merit to be stiled a virtuous observer of it, but a magisterial judge of it.

12 There is one great law-giver who is able to save the soul and to destroy it — who art thou who arrogantly presumest to pass sentence on thy Christian brother?

§—13 WHAT impious presumption is there in the following language — “ To-day, or to-morrow, we will certainly travel to such a particular city — we will reside there an year, will devote ourselves to commerce, and accumulate wealth.”

14 Alas! you know not what events to-morrow’s sun may see ! for what is the life of mortals ? — it is a light fantastic vapour, which appears for one moment, and

the next is utterly dissipated and lost !

15 Instead of this foolish presumption your language ought to be — “ With the divine permission, if life is mercifully continued, we will engage in such and such a pursuit.

16 But now you vainly exult in your arrogant confidence — such exultation as this is highly criminal.

17 He, who is acquainted with his duty, and yet wilfully violates it, his guilt is highly aggravated.

CHAP. V.

I O Ye, who are in opulent circumstances, for I now address myself to you, deplore in piercing accents of grief and sorrow the miseries that are ^e now impending over you.

2 Your once shining heaps are covered with rust ; and your sumptuous robes are the prey of moths.

3 Your piles of gold and silver are cankered ; and their canker shall proclaim to the world your wickedness — for it shall invade your bodies like an inextinguishable flame — You have accumulated treasures

^e The destruction of Jerusalem.

treasures at the immediate close of the Jewish polity.

4 Behold! the wages you contracted to pay those poor unhappy labourers who reaped your rich harvests, but of which with unfeeling hearts you have defrauded them, cry against you—but the doleful cries of these unfortunate wretches have reached the ears of that Being who will avenge the oppressed.

5 You have traversed a gay circle of luxury and sensual pleasure—and each day with you hath passed like the solemn and joyous festival.

6 It was you who capitally condemned, it was you who murdered that ^f holy Person—Is he not now drawing up his armies in ^g array against you?

§—7 WAIT, my Christian brethren, the glorious advent of our Lord in patient expectation—the husbandman waits the golden harvest with resigned composure—committing his seed to the ground, and brooding over it with invincible patience till it receive the early and latter rains.

8 Do you cherish, my bre-

thren, the same patient composure, and arm your minds with intrepid fortitude and steadiness—for the coming of our Lord is at hand.

9 Do not, my brethren, mutually indulge murmuring and repining thoughts, lest you justly expose yourselves to condemnation—Behold! the judge standeth before the door!

10 Propose, my fellow-Christians, as a pattern for your imitation the inflexible constancy and invincible patience of those antient prophets, who were invested with a divine commission.

11 We stile those happy who meet their sufferings with intrepidity—You have heard of the patience of Job, and you are no strangers to the final deliverance he received from that Being, who is infinitely compassionate and benign.

12 Suffer me earnestly to entreat you, my fellow-Christians, to abstain from all oaths—calling neither heaven nor earth to witness your veracity, or using any other form of adjuration whatever

—but

^f JESUS CHRIST.

^g οὐκ ἀτίτασσαι φύει. I owe this criticism to the late learned and worthy Mr. Gardiner of Chester. It appears from several passages in this Epistle, that the troubles in *Judea* were begun when this Epistle was written. Τασσω, ατίτασσω, ατιπαρατασσω, are military terms, and signify to arrange, marshal and dispose an army.

—but let your conversation be conducted with the greatest plainness, using only a simple affirmation or denial —lest you justly incur the divine displeasure.

13 Is any of you overwhelmed in sorrow? let him supplicate God in prayer — Is any inspired with cheerfulness? let its effusions flow in sacred odes.

14 Doth any labour under a dangerous indisposition? let him send for the senior Christians, and let them pray over him, after having anointed him with oil according to the express^h direction of Christ:

15 and their prayer, flowing from a mind fully persuaded of his powerful energy, shall effect his recovery, and the Lord Jesus shall instantaneously restore him to perfect health, and if he hath been guilty of any immorality, it shall be forgiven him.

16 Confess your crimes one to another, and pray one for another, that the disorders inflicted upon you for

your criminal irregularities may be removed — The prayer of a good man, flowing from an immediate impulse of the spirit, hath the greatest efficacy.

17 Elias, for example, was composed of the same perishable materials as ourselves, yet he implored the Almighty with great fervency that it might not rain — his prayer was heard, and no rain fell upon the land for three years and an half.

18 He prayed a second time, and the rain distilled in refreshing showers, and the earth was clothed with its wonted verdure and fertility.

19 My fellow-Christians, if any among you deviate from the truth, and another reconduct him into the path he had relinquished:

20 let such an one know, that he, who reclaims a sinner from his fatal error, will rescue a soul from eternal destruction, and prove the happy means of cancelling its numerous crimes.

^h See *Mark*, chap. vi. 13.

The First Epistle of PETER.

CHAP. I.

PETER an apostle of Jesus Christ, to the Christian strangers in their dispersion in the several regions of Pontus, Galatia, Cappadocia, Minor Asia, and Bithynia :

2 who, in pursuance of the original design of God the supreme Father, have been distinguished with signal privileges by having the select gifts of the Spirit imparted to you — in order that you should obey the gospel, and have your minds figuratively sprinkled with the effusion of the blood of Jesus Christ — May every favour and felicity, in the amplest measure, be dispensed to you !

3 For ever blessed be the God and Father of our Lord Jesus Christ, who, prompted by his immense compassion, hath translated us into a new state of being, having enkindled in our bosoms the animating hope of an happy immortality, by means of the resurrection of Jesus Christ from the dead !

4 making us the expectants of an happiness undiminish-

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ed, unpoluted, unfading — reserved in the celestial regions for you,

5 who, in consequence of your reception of Christianity; are, by the powerful protection of God, guarded and superintended, in order that you may finally attain this felicity, which shall be most gloriously conferred at the consummation of all things :

6 In the possession of which blessedness you will then exult and triumph, though, at present, in this transient life you conflict, for a little while, with a variety of sorrows and sufferings — with which it is highly proper you should be exercised,

7 in order that, as the purity of gold, and other perishable metals, are essayed by the fire ; so your principles, which are of infinitely superior worth, being brought to this test and proved genuine, might finally secure the highest praises, honours, and acclamations at the glorious advent of our Lord Jesus Christ,

8 which divine Person, though you never personally knew, is yet the object of

R

your

your love — and though you do not now behold him, yet fully convinced of his divine mission and character, you exult with glorious and ineffable transports.

9 persuaded that the virtuous belief of his gospel will finally result in the salvation of your souls.

10 Concerning which salvation, the antient prophets, who predicted the gracious dispensation you embrace, indulged many anxious and sollicitous enquiries,

11 diligently exploring and revolving in their minds what particular time, and what particular circumstanées of time, the Spirit of Christ, which inspired them, did so strongly indicate, when it previously attested to them the sufferings of the Messiah, and the illustrious honours, to which, in consequence of them, he would be exalted.

12 To them it was explicitly revealed, that they themselves were not to be interested in these grand events — their ministrations were calculated for you — and the blessings they predicted have been clearly exhibited before you by those who published the joyful tidings of the gospel, and were endowed with those spiritual gifts, which in copious effusion were poured

down upon them from heaven — transactions so astonishing and sublime, even the angels themselves indulge an ardent passion intimately to explore.

13 Having your minds, therefore, fortified with the powerful energy of these principles, and exercising a constant vigilance, do you ever continue to cherish the animating hope of that glorious reward, that will be conferred upon you at the appearance of Jesus Christ.

14 Behave as obedient and dutiful children — not conforming to those sensual indulgences, in which you were formerly sunk in your state of deplorable ignorance :

15 but do you copy the example of God, the original author of your religion, and be irreproachable in the whole of your conduct :

16 because it is written —
“ Be ye holy, for I am holy.”

17 And since you invoke the supreme Father of the universe, who will, with an unbiassed impartiality, judge every individual according to his respective actions, do you spend your transitory existence in this vain life in a cautious dread of incurring his displeasure ;

18 conscious that you were not redeemed from these vain and

and senseless absurdities transmitted down to you from your ancestors, with sordid perishing heaps of gold or silver,

19 but with a price of infinitely superior value, even the effusion of Christ's blood, who devoted himself to the sacrifice, as a victim spotless and immaculate :

20 Who was originally appointed to be the Saviour of the world before the foundation of it was laid—but his mission hath been displayed in these last ages for the everlasting benefit of you,

21 who, by means of his gospel, are established in the belief of the one true God, who raised his dead body from the grave, and conferred upon him the most illustrious honours, in order that your confidence and hope in God, with regard to your own future felicity, might rest on an unshaken foundation.

22 As then you have purified your minds from moral defilement by your observance of that system of truth, which was ratified by the effusion of the Spirit, and which was calculated to promote mutual benevolence, do you cherish, in a sincere virtuous bosom, the most intense love and affection for one another,

23 since you have been informed with new life, derived not from mortal, but from immortal seed, by means of that divine revelation, which is to maintain its validity and duration for ever.

24 For mortal life is as transient as the herbage of the field; and all the splendour of man as momentary as the gay flower — the herbage fades; the flower droops and dies :

25 but the explicit declarations of God are for ever durable and permanent—and those are his express declarations which have been published among you.

C H A P. ii. 1 For ever abandoning, therefore, all vice, fraud, hypocrisy, and detraction,

2 do you, like new-born infants, imbibe the rational unadulterated milk of the Christian institution, that by this nutriment your moral growth may be continually advancing,

3 since you have already tasted the delectable sweetneſs of the religion of Jesus :

4 with whom connecting yourselves as the grand foundation-stone, rejected, indeed, by men, but by the Deity highly distinguished and infinitely honoured,

5 do you also, as select stones

stones supported on this grand basis, rise into a glorious spiritual dome, and constitute a sacred order of priests, occupied in the immolation of spiritual victims, highly grateful to the Divinity thro' Jesus Christ.

6 For the scripture declares — “Behold! I lay in Sion a grand foundation-stone of distinguished excellence and immense value: and the hope of him who builds upon this solid basis shall not be disappointed.”

7 On you, therefore, who *embrace* his gospel, is conferred this signal honour — but to those who *reject* it, the following passage is justly applicable — “The stone, which the builders rejected, is become the grand corner-stone to consolidate and unite the building” — but it is a stone on which men stumble and fall :

8 I mean those, who *stumble* at Christianity, and obstinately renounce it — thereby exposing themselves to a punishment their conduct justly merits.

9 But you, Gentiles, are now a select community, a polity, in which the regal and sacerdotal office is united, a sacred society, a peculiarly distinguished constitution and body — being invested with

these sublime privileges, in order that you should celebrate the glorious perfections of that Being, who caused you to emerge out of gloomy darkness into the amazing splendour and effulgence of his gospel :

10 You, who formerly were *not* his people, but are *now* commenced the distinguished people of God — you, who formerly were *not* commiserated, but are *now* become the objects of compassion.

§—11 My dear fellow-Christians, I importunately entreat you as beings, whose residence in this world is fugitive and transient, that you would refrain from indulging those sensual affections, which rebel against the rational powers.

12 Be careful to exhibit before the *Heathens* a fair example of uniform virtue — that the calumnies, with which they now asperse you as wicked and immoral wretches, may be converted into rapturous strains of praise to God, when they narrowly inspect your lives, and intimately survey your regular and irreproachable conduct.

13 Let your Christian principles engage you to yield a submissive obedience to every civil constitution — whether

whether it be to the Roman ⁱ emperour, as the supreme sovereign :

14 or to subordinate governours, as those authorized and commissioned by him to inflict condign punishment upon the immoral, and to applaud and reward the virtuous.

15 For it is the will of God that you should, by an uniform life of steady virtue, refute and silence the objections of ignorant and injudicious infidels.

16 Regard yourselves as free — yet hold not up this liberty as a specious mask of wickedness—but though you are in the possession of Christian liberty, consider yourselves as the devoted servants of God.

17 Pay a becoming deference to all men — love your fellow-Christians—revere the Deity—obey the Emperour.

§—18 SLAVES, pay the most dutiful subjection and reverence to your masters—not merely to the kind and humane, but to the peevish and morose :

19 for God surveys with

ⁱ The Greek writers stile the Roman Emperors Βασιλεῖς. Ιερυτάτοις Εστίαις. Αὐτωνοὶ δὲ Ουντε. Polyæni Strategem. p. i. see also p. 84, 162, 233, 333, 420, 471, 545. Edit. Casauben. 1589. Μονῷ δὲ Εαστίαιν φιλοσοφίαι — επιστολοῦ. Herodian. lib. i. §. 3.

Εὐγένεις Εαστίαιν, ολυμπία τειχεα γαῖας.

Oppian. Pisc. lib. v. vs. 45.

approbation the behaviour of that person, who from a principle of conscience meets injurious treatment and undeserved sufferings with constancy and fortitude.

20 Would you acquire any reputation by supporting with inflexible resolution punishments your crimes justly merited? — But when you suffer cruel and inhuman treatment for doing your duty, and sustain it with patient composure and true greatness of mind, such a behaviour the Deity views with complacence.

21 It is to this tolerance of injurious treatment that your religion calls you — for Christ also supported the most dire sufferings for your benefit — herein exhibiting before you a pattern for your imitation :

22 His life was perfect virtue and innocence : no insincerity ever flowed from his lips :

23 When he was injuriously aspersed, he did not re criminate — when he suffered the most inhuman indignities, he uttered no menaces, but

with placid composure resigned himself to the supreme and righteous judge :

24 He suffered in his person on the cross the last cruelties that the wickedness of men could inflict — submitting to this dire scene, in order that we should be totally dead to vice, and solely alive to virtue — it is from the bruises with which his body was mangled, that your moral health was derived.

25 for you were, formerly, like sheep, lost in devious error and wandering — but you are now collected to the great Shepherd and Pastor of your souls.

C H A P. III.

I WIVES, be submissive to your husbands, —that if any of them are not convinced of the truth of Christianity, they may be won over to it by the amiable

conduct of their consorts, without any formal exhibition of the gospel evidences :

2 when upon the most intimate inspection they see your behaviour distinguished for spotless purity and the most obsequious deference.

3 Let it not be so much your study and sollicitude to decorate and adorn your persons with platted tresses, with rich ornaments of gold, or with superb and splendid robes^k ;

4 as to embellish your minds with the pure and permanent attire of a mild and sweet disposition — an habit this, the most sumptuous and ornamental in the divine estimation.

5 It was with this amiable dress that religious women in antient time, who reposed a devout confidence in God, adorned themselves, yielding the most respectful submission to their husbands.

6 Sarah,

^k The Greek and Roman Classics abound with these salutary directions to the fair sex. Γυναικὶ κοσμοῦ ὁ τροπὸς καὶ οὐ χρυσία. Incerti cuiusdam apud poetas minores. Προσεχεῖν οὐν αἵτιον, ίτα μεθωπταί, διότι επ' αὐτοῖς εἰς αἷλα τιμωταί, η τῷ κοσμίᾳ φαινοῦσι, ηδὲ εφορεῖς εἰς σωγησσαν. Epist. cap. 62. p. 61. Oxon. Simpson. Consecutus est Pythagoras disputationum affiduitate, ut matronæ auratas vestes cæteraque dignitatis suæ ornamenta, velut instrumenta luxuriæ, deponerent, eaque omnia delata in Junonis ædem ipsi deæ consecrarent, præ se ferentes, vera ornamenta matronarum pudicitiam non vestes esse. Justin. lib. xx. c. 4. It was one of the laws of Zaleucus, that women, μηδὲ περιτίθενται χρυσία, μηδὲ εσθῆτα παρυφασμένην, εαν μη εταιρεῖ. Diod. Siculus, tom. I. p. 492. Edit. Wesseling. Amstel. 1746. Ο μέν ει τοις ιπατιοῖς καλλωπισμῷ γυναικῶν εἴη, η τάυτης εὐ λίαν σωφροσύνη. Polybius, lib. xi. p. 630. Hanov. 1619.

6 Sarah, for example, paid a cheerful subjection to Abraham—accosting him in terms of the most obsequious deference—whose daughters you are, as long as you maintain an uniform tenor of virtue, and are not diverted from this pursuit by any terrors with which you may be menaced.

7 Husbands, also, cohabit with your consorts with prudence and discretion, ever regarding them as the delicate and tender sex—treating them with honour and affection as co-heirs with you of a blessed immortality, that your stated devotional offices may not be intermitted.

§—8 In fine, do you all mutually cultivate harmony, sympathy, benevolence, compassion, affability.

9 Do not requite one injury with another, or return one calumny for another—on the contrary, let your language be kind and benevolent, conscious that you have been blessed with the privileges of the gospel, in order that you should acquire a behaviour distinguished for universal mildness and lenity.

10 For the Psalmist says, “ He who is desirous to secure felicity of life, and to enjoy permanent happiness, let him restrain his tongue

from immoral language, and guard his lips from pronouncing any thing false:

11 let him cautiously shun every vice, and steadily pursue a course of virtue: let him cultivate harmony and peace, and be ever studious to promote it;

12 for the eye of the Almighty is a pleased spectator of the virtuous: and his ear is ever prompt to admit their petitions—but his face is contracted with frowns against the profligate and abandoned.”

13 For who will offer you any injurious and contumelious treatment, if you approve yourselves the zealous votaries of virtue?

14 But if you are involved in sufferings for a virtuous attachment to your religion, be not intimidated by their menaces, or terrified by the evils they inflict :

15 but do you honour the great God with purity and sanctity of heart, and be ever ready to deliver an apology for your religion to every person who desires you to exhibit before him those evidences on which your hopes are founded — but let your vindication be made with the most respectful and inoffensive mildness and modesty :

¹ Ζελωται is the reading of the best MSS.

16 ever maintaining a good conscience, that those who culumniate and traduce you as immoral and profligate persons, and brand your virtuous adherence to Christianity with infamy, may be covered with confusion.

17 For it is better, if God should see fit to exercise you with sufferings, to suffer for a moral, than for an immoral conduct :

18 For Christ once suffered to rescue us from our vices — the innocent devoting himself to death for the benefit of the guilty, in order to introduce us to the knowledge and obedience of the one true God — suffering death, indeed, in the flesh, but restored to life by the Spirit of God :

19 by whose afflatus in the primitive ages of the world he delivered solemn admonitions to those who are now in the state of the dead :

20 but these repeated warnings they rejected, though God in the days of Noah waited their repentance during the *whole* time the ark was constructing — in which only eight souls escaped the general inundation.

21 To this *escape* from the common ruin corresponds the everlasting *salvation*, into the firm belief of which our baptismal profession of Christian-

nity introduces us — that baptism, which is not merely the ablution of the body, but the attestation of a good conscience towards God — and this *salvation* is ascertained and ratified to us by the resurrection of Jesus Christ,

22 who ascended into heaven, is exalted to the right-hand of the Deity, and invested with universal dominion over angels, and all the most elevated orders and ranks of being.

CHAP. IV.

SINCE therefore Christ submitted to a series of dreadful sufferings to promote our interests, do you arm yourselves with the same deliberate resolution — for he who sustained all these indignities hath demolished the empire of vice.

2 Fortify your minds with these principles, that you may be powerfully engaged not to devote the residue of life to the sensual pursuits of men, but to an obedience of the divine will.

3 For the time of life that is already elapsed is enough for you to have wretchedly mispent in the common abandoned career of the *Heathens*, in debauchery, in sensuality, in

in drunkennes, in revels, in riot, and in the most abominable idolatry.

4 On which account they make you the subject of their satire and ridicule; and judge it astonishing and unaccountable that you do not *still* precipitate yourselves, along with them, into the same profligate and dissolute excesses.

5 But for these scandalous immoralities they will give a strict account to him, who will very speedily summon before his tribunal the living and the dead.

6 For to this end was the gospel published among the immoral *Heathens* who were figuratively dead — that *they* might be justly condemned who abandon themselves to the common pursuits of sensual and depraved men; but that *those* might secure a blessed immortality, who, in compliance with the dictates of their rational powers, devote themselves to God.

7 For the final consummation of all things relating to the Jewish polity is very speedily to happen—maintain, therefore, an unremitting sobriety and vigilance, in order to the fervent and regular discharge of the duty of prayer,

8 Above all do you mutually cherish in your bosoms the most intense love and benevolence for one another—for benevolence throws a vail over a multitude of faults and follies.

9 Do you hospitably entertain your fellow-Christians without any murmuring and repining.

10 Let every person make the spiritual endowments he hath respectively received conduce to the common good —each dispensing his gifts to subserve mutual improvement, as good stewards of that rich variety of spiritual powers, which God hath liberally imparted :

11 for example, if any one is a public instructor, let him deliver his instructions as the oracles of God : if any one officiates as a deacon, let him act in that department according to the abilities with which God hath endowed him — that through Jesus Christ the Deity may be honoured by the whole of your conduct—To whom be glory and power ascribed throughout all the revolving ages of eternity ! Amen.

§—12 My dear fellow-Christians, be not astonished at those hot persecutions, which are destined to be the test

test of your sincere attachment to your principles, as if some strange and uncommon event had happened:

13 but since you share the same common sufferings which Christ sustained, indulge the warmest transports, conscious that at his most glorious and illustrious advent you will exult in the highest excesses of triumphant joy.

14 If you are calumniated and reproached for your Christian profession, thrice happy are you! because the Spirit, the *present* pledge of your future glory imparted to you by the Deity, rests upon you—by *them* your profession is vilified and traduced: by *you* it is esteemed illustrious and honourable.

15 Be careful none of you suffer as a murderer, a thief, a malefactor, or as a prying officious person.

16 But if he is involved in sufferings for his adherence to Christianity, let him not appear ashamed of his principles, but give thanks to God for the honour of suffering in such a cause.

17 For the time is now arrived, in which public calamities have invaded the church—but if their *first* irruption has broken out upon us Christians, how ^m dire will

be their *final* issue with regard to those who have ever obstinately rejected the gospel of God!

18 And if the virtuous Christian escapes with difficulty from the flames of these public calamities, how dreadfully will they involve the impious and abandoned sinner!

19 Let those, therefore, who are exposed to a series of sufferings according to the all-wise appointment of God, with pious resignation commit their souls to him in the steady practice of virtue, confiding in him as their most faithful and indulgent Creator.

CHAP. V.

I, who am a senior convert to Christianity, an eye-witness of the sufferings of Jesus, and a common expectant of that future glory that shall be displayed, do exhort and conjure the senior Christians among you

2 to feed the flock of God, entrusted to their care, with salutary doctrine — performing the duty of pastors, not with reluctance, but cheerfulness—not from mercenary principles, but with disinterested

^m Referring to the destruction of Jerusalem.

terested and generous dispositions :

3 not usurping a tyrannical and arbitrary dominion over the Christian community, but exhibiting before their societies an amiable pattern for their imitation :

4 for this exemplary conduct, at the illustrious advent of the supreme Shepherd, you will receive from his hands a glorious unfading chaplet of immortality.

5 Do you also, who are *later* converts of Christianity, be submissive to those who *early* embraced it — Do you all pay a mutual deference to one another, and adorn your minds with the amiable robe of humility — for God opposeth the insolent, but imparteth his favour to the humble.

6 Do you, therefore, humbly acquiesce in the dispensations of the Almighty, that in due season he may elevate you from your present distresses :

7 piously devolving all your anxieties and sorrows upon him — for he is your ever watchful protector and guardian.

8 Maintain a constant temperance, an unremitting vigilance — because your implacable enemy the false ac-

cuser indulges no repose, but is incessantly roving about, like a raging lion, in solicitous quest of any one of you whose reputation he may tear in pieces.

9 His calumnies do you defeat by a steady adherence to your principles—conscious, that the same sufferings, to which you are exposed, are now sustained, in their utmost rigour, by the whole community of Christians, in every region of the world.

10 May God the supreme donor of every blessing and favour, who hath graciously constituted us the subjects of that glorious and everlasting kingdom, which he hath erected by Christ Jesus, perfect, confirm, fortify and establish you, after the short period of your present sufferings is over.

11 May his praise and glory be celebrated throughout all the endless ages of eternity! Amen.

§—12 THIS short epistle I have transmitted to you by Silvanus, a very faithful and sincere Christian, in my estimation — earnestly inculcating upon you the directions it contains, and solemnly assuring you, that it is the true gospel of God to which you now adhere.

13 The society of Christians at Babylon, and Mark my convert, present their most affectionate salutations.

14 I beg my most affecti-

onate remembrance to every one of your society — May universal happiness attend you all, who have embraced the Christian religion! Amen.

The Second Epistle of PETER.

CHAP. I.

SIMON Peter, a devoted servant and apostle of Jesus Christ, to those, who have been blessed with the invaluable privileges of the same common religion with ourselves, through the benignity of our God, and of Jesus Christ our Redeemer:

2 May every favour and felicity in the amplest measures be dispensed to you, in consequence of your acknowledgment of the one true God, and of Jesus Christ our Lord.

3 Since the Almighty hath supplied us with every argument to an holy life by the public mission of that divine Personage who founded his religion ^a by his glorious miracles and illustrious virtue;

4 by means of our recep-

tion of which, the most grand and magnificent prospects have been opened before us, in order that by the power and energy of this truth we might be incited to acquire a moral resemblance to the Divinity, and shun those depraved pursuits, in which a corrupt and profligate age is immersed,

5 let it ever be your most sedulous study and concern to add to your belief of Christianity virtue, to virtue wisdom;

6 to wisdom, temperance; to temperance, constancy; to constancy, piety;

7 to piety, the love of your fellow-Christians; to the love of your fellow-Christians, universal benevolence.

8 If you possess these virtues in an eminent degree, you will illustriously display your proficiency and attainments.

^a Ιδια δοξη γη αρετη is the reading best supported.

ments in the Christian profession.

9 But that Christian, in whom these moral excellencies are not found, is still in a deplorable state of darkness and gloom; having entirely forgot that total ablution from his former guilt, which he once received.

10 Let it therefore be, my fellow-Christians, your most intense and solicitous study to render your reception of Christianity firm and valid — for if you do this, your hopes will not finally be disappointed :

11 For this course of action will afford you a most splendid introduction into the everlasting kingdom of Jesus Christ our Lord and Saviour.

12 On which account I will not neglect, again and again to urge and inculcate these things upon you, tho' you are conscious of their importance, and fully persuaded of their truth.

13 But notwithstanding your conviction of this, I judge it highly necessary, during my abode in this tabernacle of frail mortality, to keep awake in your minds the remembrance of these momentous concerns :

14 Conscious, that I must very shortly be divested of this vehicle, as Christ Jesus our Lord expressly assured me.

15 But I will earnestly study to make you indelibly retain in your minds the memory of these important truths after my exit from this life.

16 For we had not credulously swallowed plausible and fallacious fictions, when we published among you the mission and miracles of our Lord Jesus Christ—but were personal spectators of his illustrious dignity :

17 For he received the most glorious and magnificent honour from the Deity—these words being directed to him from the supreme Majesty—“ This is my beloved Son ! the object of my fondest affection.”

18 These words, we who were then along with him on the summit of that sacred mountain, heard articulately pronounced from Heaven over him.

19 By this incident this signal passage of the prophet Isaiah is strongly confirmed and ratified—on which you do well to fix your attention, as on a lamp diffusing its salutary radiance amidst the gloom of darkness — ever keeping it in constant view 'till that glorious morn arise in all its splendours, and the morning-star shed its beams around you.

20 Know this, that the scriptural predictions were not understood by those who delivered them :

21 For these Prophecies were not dictated by the human will and understanding, but holy persons delivered these predictions, solely at the impulse of the divine afflatus:

CHAP. II.

BUT among the Jews there were false prophets, as there will be false teachers among you Christians, who will with clandestine subtlety introduce destructive heresies, renouncing obedience to the master who redeemed them from moral servitude, wilfully plunging themselves into swift perdition.

2 By their debauched and libidinous practice, they will gain vast crowds of followers — by whose scandalous immoralities the true Christian Doctrine will be exposed to misrepresentation and calumny.

3 And being solely actuated by mercenary principles they will fleece you by the seductive arts of sophistry — The dreadful doom of such abandoned persons doth not advance towards them with tardy steps: their dire per-

dition is not sunk in lethargic slumber.

4 For if the Almighty spared not the disobedient angels, but precipitated them into the Tartarean regions, and confined them in fetters in these gloomy abodes, there to continue in custody 'till the final judgment :

5 if the Almighty did not spare the antediluvian world, but overwhelmed all its impious profligate inhabitants with the flood, except Noah, a preacher of righteousness, and seven other persons :

6 if the Almighty by a dreadful judgment totally subverted the cities of Sodom and Gomorrah, and reduced them to ashes — exhibiting their fate as a tremendous example to awe and intimidate the profane and abandoned in all subsequent ages :

7 if he rescued Lot from the general ruin — a religious and good man, who was greatly harassed and afflicted at the atrocious vices and libidinous excesses of these depraved and profligate wretches :

8 for this virtuous man residing among these flagitious people, by being an eye-witness of their enormities, and hearing accounts from others of the crimes they perpetrated, suffered, without intermission, from day to day, the most

most racking inquietude and perturbation of mind :

9 these are striking instances to prove, that the Almighty is able to extricate the *virtuous* from their trials and difficulties, and to reserve the *wicked* to the future punishment of the final judgment :

10 those especially, who pursue a course of sensual indulgence, and affect a contempt of all government and laws — men of such daring audaciousness and obstinate contumacy, scruple not to rail at the most illustrious dignities :

11 whereas the holy angels, who are infinitely superior in strength to mortals, do not represent their crimes before the throne of the Almighty in contumelious and reproachful terms.

12 But these, like irrational brutes, destined for capture and destruction, load, with odious reproaches, things, of which they are totally ignorant — but for their destructive vices they shall be consigned to utter *destruction*.

13 They shall receive the just demerit of their wickedness, as they account it the most consummate felicity to riot in the face of day — they are a scandal and satire upon

Christianity, luxuriously glutting their intemperance, when they associate with you at your love-feasts.

14 Their eyes are full of the adulteress and of insatiable lust : they delude and ensnare unsteady minds : their heart is devoured with avarice and rapacity : they are most execrable creatures.

15 They have deserted the straight road of truth, and deviated into the most fatal paths — treading in the steps of Balaam the son of Bosor, to whom the lucre, acquired by his ^o wickedness, was a most delicious morsel :

16 But he received a remarkable reproof for his abandoned wickedness — for his dumb beast, being supernaturally endowed with an human voice, checked the prophet in his mad and wicked career.

17 These are like wells destitute of water, or clouds that are transported in every direction by furious blasts — for these the gloom of eternal darkness is reserved.

18 For, by vending most vain and pompous extravagancies, they insidiously allure and captivate by their sensual indulgencies and debaucheries those persons, who had once entirely thrown off all connection

nection with men of these pernicious and erroneous principles :

19 To these they make magnificent promises of unbounded liberty, at the same time that they themselves are the abject slaves of vice — slaves I call them, for he who is vanquished by a tyrant commences his slave.

20 But if those who had once escaped from the pollutions of the world, in consequence of their profession of the gospel of our Lord and Saviour Jesus Christ, are again entangled in these snares and subdued, the last stage of their wickedness becomes more abominably flagrant than ever their first was.

21 Infinitely happier had it been for them, had they never known there was such an excellent institution as Christianity, than to have known it, and afterwards wilfully deviated from that path of holiness into which their feet were once directed.

22 But they have abundantly verified the true proverb — “ The dog hath returned to his own vomit, and the sow that was washed to her wallowing in the mire.”

CHAP. III.

I THIS is the second epistle I am now writing to you, and my intention in both is to awaken in your sincere minds the reflection of your duty,

2 and to induce you to live mindful of the predictions of the holy prophets, and of the injunctions which the apostles of our Lord and Saviour Jesus Christ inculcated upon you:

3 entertaining the fullest persuasion of this truth; That in the close of the last period of the Jewish polity there would rise up profane scoffers, following the lead of their depraved passions:

4 exclaiming with contemptuous scorn — “ Where is now the promise of his coming to punish the Jews ! — from the time our fathers paid the debt to nature, to the present, all things continue in the very same state they ever were from the first creation of the world ! ”

5 But they are wilfully ignorant of this, that the old world and its atmosphere being formed out of water, and consisting by means of water, by the mandate of the Almighty:

6 in consequence of this constitution the antediluvian world being deluged with water perished :

7 but

7 but the present earth and its atmosphere are, by the same almighty decree, treasured up for fire, and are reserved to be involved in an universal conflagration, in that day when the world shall be judged, and the wicked be consigned to total perdition in its flames.

8 But my dear fellow Christians, be not inattentive to this important truth, That the short period of a thousand years make no difference with the Deity as to the punctual accomplishment of his designs.

9 The Deity is not dilatory in the execution of his promises; tho' some impiously insult him with dilatoriness, but is only exercising his patience over us mortals, and desirous that not any of us should finally perish, but that every individual should come to sincere repentance.

10 But that most awful day shall suddenly surprise the world, like a thief in the dead of night — in which,

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aerial heavens shall with a most tremendous noise depart for ever, the elements shall glow with an intense heat, and be dissolved, and the whole fabric of the world, and all things on its surface, shall be involved and sink in one universal conflagration.

11 Since then such an universal dissolution awaits this globe, in what manner ought you to conduct yourselves? — most certainly you ought, in the course of a virtuous conversation and a devout piety,

12 confidently to expect, and vehemently to aspire after this great and solemn day — for the sake of which, the atmosphere shall be dissolved in flames, and the first principles of things shall melt with intense heat.

13 But we Christians, according to his promise, are the expectants of new heavens, and of a new earth, the residence of holiness and virtue.

14 As you have, therefore, my fellow-Christians, these

S glorious

^P Ροιζήσεν, a very striking and emphatical word, signifying the awful and tremendous sound with which this solemn catastrophe will be attended. Σχάσαντ^ς δε τας μηχανας του Αρχιμήδους, ἀμα τοις μεν τεζοις απηντα τοξευματα τε πάντοδαπα σῇ λιθών υπερογκα μεγεθη, ροιζω σῇ ταχει καταφερομενων απιστω. Plutarch. Marcell. p. 558. Edit. Gr. Stephani.

Tον μεν επ' ακροτατης ιδου έσπερου οὕται ροιζω
Νη^ς υπερπλανενου νεφεων χεδου.

glorious prospects exhibited before you, make it your constant study, by a spotless and irreproachable life, to be then found in a state of friendship and peace with your judge.

15 And do you regard the forbearance and patience of the Almighty as exercised to secure your final salvation — a light, in which Paul, our dear Christian brother, by that wisdom with which he was illuminated, hath justly placed it, in the epistles he hath written to you.

16 Indeed, in all his letters he treats of these important particulars — In which letters there are some things difficult to be understood, which the illiterate and un-

steady miserably torture, as they do the other parts of scripture, to their own fatal ruin.

17 Do you, therefore, my beloved Christians, as you are previously acquainted with these momentous concerns, be ever cautious, lest you too be hurried down by the stream of the pernicious errors of these abandoned persons, and for ever let go your present stability.

18 But make continual improvements in the knowledge of the gospel of our Lord and Saviour Jesus Christ, to whom be glory ascribed both now and in all the revolving ages of eternity ! Amen.



The First Epistle of JOHN.

CHAP. I.

HIM, who was from the beginning, whose voice we heard, whose person our eyes surveyed, whom we viewed with the most accurate attention, whom we handled with our hands—I mean—the revealer of immortality :

2 for the publisher of future life was manifested to the world — we saw his person — we do now bear our testimony to his mission—and announce unto you everlasting life, of which the supreme Father was the original donor, and which hath now been explicitly revealed to us :

3 Him,

3 Him, I say, whose person we surveyed, and whose sacred voice we heard, we now announce to you — that you also may be intimately connected with us in the same common privileges — for we are intimately connected with the supreme Father, and with his Son Jesus Christ.

4 These things we write unto you, in order that our joy on your account may be consummate.

5 This is the message we have received from him; and which we now publish to you, That the Deity is pure and perfect light, whose lustre is totally unpolluted with the least darkness.

6 If we assert, that we have an intimate union with him, while at the same time we walk in darkness, our assertion is false, and we cherish a fatal error.

7 But if we walk in light, of which he is the source and fountain, we are connected to one another by the most endearing ties, and the blood of his Son Jesus Christ totally expunges all our prior guilt.

8 If we declare we are entirely free from vice, we are guilty of dreadful self-deception, and indulge a most pernicious error.

9 But if we make penitent

confession of our crimes, the Deity is merciful and compassionate to forgive us our sins; and to obliterate all the stains of our past guilt:

10 If we declare that we have lived totally free from all sin, we impeach his veracity, and are still utter strangers to his religion:

CHAP. II.

1 **M**Y dear fellow-Christians, I write these things to you to deter you from sin — but if any of you ^q hath sinned, we have a Comforter with the supreme Parent, the holy Jesus.

2 He is an expiatory sacrifice for our vices—but not merely for ours, but for the vices of the whole world.

3 By this we are assured that we are the genuine professors of his religion, if we practise his commands.

4 He who declares he is a professor of his gospel, while he violates the duties he enjoined, is guilty of falsehood, and cherishes a most pernicious error.

5 But he who makes the rules of his gospel the law of his life, in him the love of the Deity hath in truth been carried to its ultimate perfection

— this is the sole infallible rule, by which we are to judge of the real genuineness of our profession.

6 He, who asserts that he is a sincere believer in him, ought to propose his life a constant model for his daily imitation.

7 My dear fellow-Christsians, I do not inculcate upon you any new precept—I only enforce that old injunction which has been urged upon you from the very first publication of Christianity — this old injunction is the law which you have had propounded to you from the first institution of the gospel :

8 I may justly, however, stile this a *new* injunction, which is illustrated in his life, and in yours — *because*, the gloomy darkness is dissipated and vanished, and the true sun is *now* risen upon the world.

9 He, who says he is illuminated by its sacred beams, and at the same time hates his Christian brother, is still to this moment in the gloom of darkness.

10 He, who loveth his Christian brother, enjoys the full splendour of this light, and finds no impediment to obstruct him in his path :

11 But he, who hateth his Christian brother, is involved in darkness — his path is covered with darkness — he knows not whither he directs his steps, because the darkness hath sealed his eyes in total obscurity.

§—12 YOUNG converts, I write to you, because all your former vices are forgiven you in consequence of your reception of his gospel.

13 Senior Christians, I write to you, because you adopted his religion at its first publication — to you its later converts I write, because you have subdued the wicked foe — I write to you, young converts, because you have acknowledged the one true God :

14 I write to you senior Christians, because you embraced his religion at its first promulgation — I write to you, its later converts, because you are steady in your adherence to its principles, and this system of divine truths is indelibly impressed upon your minds, and you have vanquished the ^s fell adversary.

15 Cherish not an inordinate passion for the world, or, for worldly objects — from that heart, in which the world centers,

^r *Tev worship*, meaning the false religion of the Heathens.

^s Namely, the false religion of the Heathens.

centers, the love of God is totally excluded.

16 For not one sensual enjoyment this world contains, arising either from the gratification of appetite, or the lust of gold, or the pomp and pageantry of life, proceeds from God — these proceed solely from a sordid secular disposition.

17 The world, and every vain object, that excites our animal passions, are tending to a final dissolution—but he, who steadily conforms to the will of God, shall continue in existence to all eternity.

18 My dear fellow-Christs, this is the last period of the Jewish dispensation—and as you have been informed that a great adversary of Christianity will arise, so, at present, there have many corrupters of pure Christianity made their appearance—from which circumstance we are fully convinced that the very last period of the Jewish dispensation is now approached.

19 These depravers of the simplicity of the gospel went out of our societies, but they were not the genuine members of our societies — had they been sincere professors, they would have continued with us—but they have given a public demonstration that

they are not any of them the real friends of Christianity.

20 But you are endowed with the sacred effusion of the holy Spirit, and have a clear knowledge of all the genuine doctrines of Christianity.

21 I have not written to you, because you are ignorant of the true fundamental principles of Christianity—but because you have a clear perception of them, and because you know that all false doctrine is inconsistent with truth.

22 Who is the vender of false doctrine, if he is not, who denies that Jesus is the true Messiah?—He, who denies this, is the anti-christ, rejecting in reality both the Father and the Son.

23 For every one, who rejects the Son, does at the same time abjure the Father.

24 To the principles you adopted at the first publication of the gospel do you adhere inflexibly—If the truths you then heard and embraced continue indelibly fixed in your minds, you will continue immoveable in your profession of the Son and of the Father.

25 To this fidelity you have every inducement—for he hath expressly promised to us an happy immortality.

26 I have written these things to you to guard you from the attempts of those, who study to seduce you into fatal errors.

27 But the effusions of those spiritual gifts you received from God continue with you, and you have no need of any one to instruct you in Christianity — As, therefore, by means of these miraculous endowments which illuminate your minds with truth, and guard you from error, you are presented with a clear and comprehensive view of the Christian doctrine, you will, I am persuaded, according to the directions of this heavenly monitor, ever continue firm in your adherence to Christianity.

28 My dear fellow-Christians, do you, therefore, maintain an inviolable fidelity to him—that at his most glorious advent our hearts may be elated with holy confidence, and our minds, when we are ranged before his tribunal, may be wholly dispossessed of conscious terror and confusion.

29 If you know that the Deity is holy, you know that every one, who leads an holy life, is one of his genuine children.

C H A P. III.

BEhold! what signal love hath the supreme Parent expressed for us in deigning to denominate us the sons of God! — It is for this reason that a depraved world doth not acknowledge us, as it did not acknowledge him.

2 My dear fellow-Christians, now we are the sons of God, but it is not yet revealed to us with what felicity we shall be invested! — we know, however, that when he shall appear, we shall be transformed into a glorious resemblance to his person — for we shall see him as he is!

3 Every one, therefore, who cherishes this transporting hope in his bosom, will imitate that spotless purity, which he exhibited in his life.

4 Every one, who is guilty of vice, is guilty of a violation of the divine law — for vice is a violation of law:

5 and you know that the design of his mission was to extirpate vice, and that he himself was perfectly free from all vice.

6 No one, who is a true professor of his gospel, leads a wicked life — every one, who is guilty of habitual wickedness,

ness, is an entire stranger to the nature of his religion.

7 My dear Christian converts, let no one seduce you into fatal error — he, who leads an holy life, is holy in the same manner as Jesus is holy.

8 He, who lives in wickedness, is of the devil — for from the first origin of the world he still continues a wicked being — for this end the Son of God appeared on earth, in order that he might utterly abolish the empire he had erected.

9 Every one, who hath been [†] born of God, doth not lead a wicked life, because the principles he received at his moral birth are inherent in him, and it is morally impossible for him to practise wickedness, because he hath been born of God.

10 By this the children of the true, and the children of the false, Deity, are discriminated — every one, who lives not in the practice of virtue, is not a child of God — nor is he, whose heart is destitute of love to his Christian brother:

11 for this is the message you received at the first publication of Christianity among you, That we Christians

should mutually love one another:

12 and not act like Cain, who was a child of the wicked being, and embrued his hands in his brother's blood — But what instigated him to perpetrate this murder? — It was, because his principles were wicked, and his brother's virtuous.

13 Let it not excite your astonishment, that you are the objects of the world's hatred.

14 We have the fullest conviction that we are translated from death into life, because we cherish a sincere love for our fellow Christians — He, in whose heart the love of his Christian brother is totally extinct, is the devoted victim of eternal death.

15 Every one, who hates his Christian brother, is, in effect, a murderer — and you know that every murderer is necessarily precluded from everlasting life.

16 In this we see his amazing love, for he voluntarily surrendered up his life for our benefit — and we also, in imitation of him, ought cheerfully to devote our lives for the good of our Christian brother.

[†] Adopting the Christian religion is justly styled, *being born of God*, or ushered into a *new moral existence*.

17 But he, who is blessed with opulence, and can see his Christian brother in indigent circumstances without commiserating and relieving his distresses, how can the love of God be said to reside in such a soul?

18 My dear fellow Christians, let not our love be merely formal and ceremonious expression; but let it be an active and practical principle.

19 For by this we shall know that we are the genuine professors of his gospel — and by the culture of this most amiable virtue our hearts will be elated with conscious satisfaction before him:

20 for if our heart reproach and condemn us, that Being, who is omniscient, is more accurately acquainted with our hearts than we ourselves are.

21 My beloved Christians, if our consciences do not condemn us, we then entertain a firm confidence of the divine approbation.

22 And whatever we solicit we receive from him, for we observe his commands, and pursue that course of life, which is agreeable to his will.

23 And this is the command he hath enjoined, that we should embrace the gospel of his Son Jesus Christ, and,

according to his repeated admonition, mutually cherish the kindest affection for one another.

24 He, who regularly observes these his precepts, is reciprocally united with him in the most intimate bonds — and, that he is united with us, we know from those spiritual powers with which he hath endowed us.

CHAP. IV.¹

1 MY dear fellow Christians, do not credulously believe every person who pretends to divine inspiration, but carefully explore the claims of those who profess they are inspired, whether, in reality, they are actuated by a divine afflatus — because many *false* prophets are risen in the world.

2 By this criterion you may distinguish the Spirit of God — Every person, pretending to the Spirit, who asserts that Jesus, who was invested with human nature, is the true Messiah, is from God :

3 and every person, arrogantly pretending to a divine afflatus, who doth not confess that Jesus, who was invested with human nature, is the true Messiah, is not from God. — This is the spirit of that

grand

¹ Πρωτεψα is the true reading.

grand adversary of Christianity, of whose future coming you have been^w informed — this spirit is now already operating in the world.

4 My beloved converts, you are of God, and have repulsed all the attacks of these false pretended prophets — for the celestial Spirit, which actuateth you, is infinitely superior to a sordid secular spirit.

5 They are solely swayed by worldly principles — it is for this reason that their discourses are entirely confined to worldly subjects, and the world listens to them with fond attention.

6 We are from God — he, who hath attained a just knowledge of God, hears us — he, who is not from God, refuseth to hear us — This is the rule, by which we can discriminate a true prophet from an impostor.

§ — 7 My dear fellow-Christians, let us love one another — Love hath its origin from God — Every one, whose bosom feels the sacred power of benevolence and love, is born of God, and hath attained a true knowledge of the Deity.

8 He, who is destitute of love, is destitute of all just

knowledge of God — for God is love.

9 By this was the love of God most illustriously displayed amongst us, that the Deity delegated his only Son a messenger to this world, that in consequence of his mission we might obtain a bleſſed immortality.

10 A most astonishing expression of love this! — not that we loved God — it was he, who loved us, and deputed his Son to offer himself an expiatory sacrifice for our vices,

11 My dear fellow-Christians, if the Deity in this signal manner expressed his love for us, we ought mutually to cherish the most affectionate love for one another.

12 No person hath ever seen the Deity — but if we love one another, the Deity resides in us, and our love of him is then carried to its ultimate perfection.

13 By this we know that we are intimately united to him, and he to us, because he hath poured down upon us the effusion of his Spirit.

14 We have been eye-witnesses, and do solemnly testify, that the Father delegated his Son to be the Saviour of the world!

15 Whoever

^w Namely, by St. Paul in *2 Thessal.* ch. ii. which contains that ever memorable prophecy of the man of sin, or Antichrist.

15 Whoever sincerely confesseth that Jesus is the Son of God, connecteth himself with God, and God is connected with him in the most intimate union.

16 And we have the strongest perception, and the fullest conviction of that love, which the Deity displayed towards us — God is love — and he, who assiduously cultivates this most amiable principle, unites himself with God, and God with him.

17 In this the love, which he has expressed towards us, hath been so infinitely illustrious and consummate, in order that we may be elated with confidence in the day of judgment — for as his nature is benevolence and love, so are we in this world governed by the same principles.

18 There is no slavish fear in love — perfect love exterminates all servile dread — fear occasions racking inquietude — he, who is haunted with abject terrors is short of perfection in love.

19 Let us, therefore, love him, because he *first* exhibited such an amazing instance of love to us !

20 Should any person assert, that he loves God, while at the same time he hates his Christian brother, he is guilty

of a most egregious error and delusion — for he who loveth not his Christian brother whom he hath frequently seen, how is it possible he should love the Deity, whom he hath never seen.

21 This precept is inculcated upon us by him, That he, who loves God, should also love his Christian brother.

CHAP. V.

1 **E**VERY one who believes that Jesus is the Messiah, is born of God, and every one, who loves the great author of his moral birth, loveth every person who is ^x born of him.

2 This is the test, by which we know that we love the children of God, when we express our love to God by an observance of his commands.

3 For the grand criterion of our love to God is the obedience of his commands — and his commands are not rigorous.

4 For every one, who is born of God, attains a compleat conquest over the vices of the world, and the arms by which this victory is achieved, are the principles of the Christian Religion.

5 Who is he that is able to repel all the assaults of this world's temptations, except the man, who

^x Every Christian ; see Note on chap. iii. verse 9.

who hath the fullest conviction that Jesus is the true Messiah.

6 This is the person, even Jesus the Messiah, whose divine mission was most illustriously attested, *both* at his baptism, and at his death — not at his baptism *solely*, but both at his baptism and at his death — it was the Spirit of God, who attested his character—the attestations of the Spirit are absolute truth and veracity.

7 That Jesus is the Messiah, is confirmed by the sanction of *three* witnesses,

8 which are the *Spirit*, his *baptism*, and his *death* — and these *three* witnesses all unite to attest this *one* great^y truth.

9 The testimony of *men* we esteem valid — but the testimony of the *Deity* is stamped with an infinitely greater sanction — for this is *his* testimony, by which he hath solemnly confirmed and ratified the divine mission and character of his Son.

10 He, who believes on the Son of God, hath all this variety of evidence to attest his belief — but he, who disbelieves the testimony of God, impeaches the divine veracity, because he refuses his assent to that evidence, with

which God hath stamped the character of his Son.

11 And this is the grand truth, which is thus solemnly attested — **T H A T** the Deity hath dispensed to us everlasting life—and this blessed immortality is announced to us by his Son.

12 He, who cordially embraceth the religion of Jesus, is entitled to immortality—but he, who rejects the Christian revelation, forfeits immortality!

13 These things I have written to you who are firmly persuaded of the truth of Christianity, in order that you may see that you have everlasting life in reversion, and to induce you to adhere inflexibly to your profession of the gospel.

§—14 **T H E** confidence our religion encourages us to repose in God is such, that if we prefer to him any petitions that are agreeable to his will, he will not repulse us.

15 And if we are persuaded that he will not repulse those petitions we address to him, we know that we shall obtain those particular favours we solicited from him.

16 If any person, by an impulse of the Spirit, have perceived that his Christian brother

^y Viz., that Jesus is the Messiah.

brother has perpetrated a crime whose temporal punishment will *not* issue in death, he shall supplicate the Deity; and, by the miraculous gifts with which he is endowed, he shall restore those to perfect health whose vices have inflicted on them a disease that is *not* to terminate in death — there are atrocious vices which subject Christians, who perpetrate them, to inevitable death — for the removal of those disorders, which these entail, I enjoin you, *not* to petition the Almighty.

17 Every violation of duty is sinful — but there are sins less aggravated than do not devote the guilty to temporal death.

18 We know that every one, who is born of God, doth not live in the practice of wickedness — but he, who hath been happy in this mo-

ral birth, preserves an inviolate purity, and the ^z wicked being cannot injure him.

19 We know, by means of the gospel, we are commenced the children of God, and that the whole idolatrous world are abject slaves under the tyranny of the *false* and wicked being :

20 But we know that the Son of God was delegated from heaven to mankind, and has clearly instructed us in the knowledge of the *true* God — to this knowledge of the one true God we are introduced ^a by his Son Jesus Christ — the Being, whom we Christians adore, is the *true* God, and the life he hath promised his votaries, ^b is eternal and everlasting.

21 My dear fellow-Christs, guard yourselves with the utmost caution from idolatry ! Amen.

^z Meaning, the superstition and idolatry of the world which the *Jews*, imagined to flow from the delusion and wickedness of *satan*,

^a So *er* here signifies.

^b *Esw* is to be repeated from *John*.

The Second Epistle of JOHN.

1 JOHN an early convert of the gospel to Cyria the Christian, and to her children, for whom not only myself, but all, who have embraced the truth of the gospel, cherish the most sincere and cordial affection,

2 on account of your profession of that divine system of truth, to which we adhere, and to which we will inviolably adhere for ever.

3 I affectionately wish you every favour, mercy, and felicity from God the Father of the universe, and from our Lord Jesus Christ, the true and beloved Son of the supreme Parent.

4 I was transported with joy when I was informed that some of your children were firmly attached to the unadulterated purity and truth of the gospel, of which the Deity expressly enjoined us to be inflexibly tenacious.

5 I now require you, Cyria, to cherish a mutual affection and benevolence for one another — no novel injunction this — for it was strenuously inculcated from the first commencement of the Christian dispensation.

6 This love is to be expressed by a regular observance of his commands — this is the capital duty, which you were ever enjoined to obey from the first publication of the gospel among you.

7 What induces me to urge this upon you, is, that many impostors have now risen in the world, who maintain that Jesus Christ was not *really* invested with human nature — He, who asserts this, is an impostor, and an adversary to Christianity.

8 Exercise a constant vigilance over yourselves; that our services among you may not be totally ineffectual, but that we may reap the full reward of our ministerial labours.

9 Every one, who violates the laws of Christianity, and continues not in his profession of the gospel, throws off all due regard to the Deity — but he, who is immovably attached to the doctrine of Christianity, maintains a becoming regard both to the Father and to the Son.

10 If any person comes to you and denies this fundamental doctrine, don't admit him

him into your house, or give him an hospitable reception.

11 For he, who treats such an adversary of Christianity with this friendly respect, is an associate with him in his wickedness.

12 I have a thousand things to say to you, but I will not

commit them to paper, for I hope to pay you a visit, and from a personal converse with you to derive the most consummate joy.

13 The children of your sister, a worthy Christian, embrace you! Amen:



The Third Epistle of JOHN.

1 JOHN an early convert of the gospel to Caius, for whom I retain the most faithful and sincere affection.

2 My amiable friend, I affectionately wish you the same happiness and success in all your *temporal*, as you now enjoy in all your *spiritual*, interests.

3 I felt the highest excesses of joy and transport, when the Christians came and informed me of your firm and inviolable attachment to the purity and truth of the gospel.

4 It is impossible my bosom can experience sublimer raptures than those, with which it is penetrated by the accounts I receive of my con-

verts adhering to the truth of the gospel.

5 My dear fellow-Christian, your conduct is generous and noble both to those Christians, who live around you, and to those who are strangers.

6 These have bore an honourable testimony to your benevolence before the society here — and you will do a very worthy and commendable action, if you will escort those, who wait upon you with this, some part of their journey, in a manner worthy a religious worshipper of God.

7 For these persons travelled from this place, to propagate the Christian religion, from motives entirely disinterested — refusing to take any

any money from the converted Heathens.

8 To such persons as these it is our incumbent duty to give a friendly and hospitable reception — in order that we may co-operate with them in the advancement of the truth.

9 I wrote to the society — but Diotrephes, who affects a magisterial direction over it, peremptorily refuses to admit us.

10 Wherefore when I come I will ^c recall to his remembrance the actions he is guilty of — insolently abusing us with wicked reproaches — but, not satisfied with this, he neither entertains the Christian strangers, nor suffers those, who are willing to entertain them, but expels them out of the society.

11 My dear friend, do not

imitate what is wicked, but what is virtuous — he who practises virtue, is the child of God — he, who leads a wicked life, is a perfect stranger to the true nature of God.

12 Demetrius hath an universal character, which he very justly merits — to his exemplary conduct we give a cheerful suffrage — and you know that our testimony to his distinguished worth is true.

13 I had a thousand things to write, but will not commit them to paper :

14 for I hope soon to visit you, and enjoy the satisfaction of a personal interview with you.

15 Happiness attend you ! Our friends embrace you. Present my affectionate remembrance to all my friends in particular.

^c Τημεντω, I will make him remember. An apostolic and authoritative denunciation.

The Epistle of J U D E.

1 J UDE, a devoted servant of Jesus Christ, the brother of James, to those who have been blessed with distinguished privileges by God, the supreme Parent, and been admitted into the Gospel of Jesus Christ, according to the original intention of the Deity,

2 may love, mercy, and every felicity, in the amplest measure, be dispensed to you.

3 Dear fellow-Christians, cherishing an extreme desire to write to you concerning our common Christianity, I judged it necessary; in the letter I should transmit to you, importunately to urge and conjure you to exert your utmost endeavours to promote that pure and genuine doctrine, which was delivered to the holy apostles.

4 For certain persons have, in a clandestine manner, insinuated themselves into the church, who were long ago described as proper objects of future condemnation; guilty of horrid impiety, perverting

the gospel of our God, to sanctify licentiousness and debauchery — renouncing the one supreme God and governor of the universe, and Jesus Christ our Lord.

5 I am desirous to remind you of what you cannot be unacquainted with, That God, who once rescued his people from Egyptian servitude, afterwards devoted those of them to destruction, who renounced his obedience:

6 the angels too, who maintained not the station assigned them, but deserted their proper rank and province, he precipitated into infernal darkness, confined them in eternal fetters, and hath reserved them in custody to the final judgment of the great day:

7 Sodom also and Gomorra, and the adjacent towns, who were sunk in the same debauchery with them, and had abandoned themselves to all the detestable excesses of unnatural lust, are publickly exhibited by the Deity as an example

^a *Tertius persis*, have been reserved; or destined; that is, by the Deity, to be called by Jesus Christ.

example of the final fate of the wicked, being reduced by inextinguishable fire to utter and total destruction.

8 Notwithstanding, however, these divine inflictions, these idle dreaming speculators pollute themselves with every sensual enormity, throw off with contempt all regard to government and law, and pour the most opprobrious calumnies upon those who fill stations of dignity and authority :

9 whereas Michael the arch-angel, when he was engaged in a contest with the devil, concerning the body of Moses, did not deign to load this wicked being with any reproachful contumelious language, but mildly said, "The Lord rebuke thee."

10 But these, rail at things with which they are totally unacquainted — their knowledge is solely confined to those sensual propensities and appetites, which they have in common with the irrational brutes — and these they indulge to the highest excesses of depravity and pollution.

11 Dreadful destruction is impending over them, for they have trod in the steps of Cain, have run the wild career of Balaam's error and avarice, and have plunged themselves into destruction by

obstinately opposing the truth, like Core.

12 They are at your love-feasts, a blemish and scandal to Christianity — pampering, at that time, their intemperate appetites without shame or fear — They are like clouds destitute of rain, that are transported, in every direction, by furious blasts — they are like leafless naked trees at the commencement of winter, without fruit, dead for two seasons, torn up by the roots.

13 They are like the wild and raging billows of the ocean, furiously emitting the foam of their own infamy and shame — they are like eccentric comets — for them are reserved the horrors of eternal gloom.

14 Enoch, the seventh from Adam, uttered, as an admonition to these also, the following solemn denunciations — "Behold ! the Lord cometh with myriads of his holy angels,

15 to pass the final sentence upon all men, and to convict the profane and abandoned, of all the enormities they have perpetrated, and of all the horrid impieties which profligate creatures have contumeliously uttered against him."

16 These, repine and murmur against God, utter querulous

rusous complaints against the allotments of providence, follow the lead of their depraved appetites, vend the most wild and turgid extravagancies, lavishing boundless adulation and applause on worthless characters, merely from a mercenary principle.

17 But do you, beloved Christians, ever bear impressed on your minds the words which were formerly spoken by the apostles of our Lord Jesus Christ :

18 for they assure you, “ That, in the close of the last period of the Jewish dispensation, there would rise up impious scoffers, following the lead of their sensual and depraved appetites.”

19 These are the persons, who introduce factious divisions among you — abandoned sensualists, and, consequently, in them the spiritual gifts are totally extinct.

20 But do you, beloved Christians, by establishing yourselves on the firm basis of our most holy religion, and by the practice of constant prayer, proceeding from an holy and devout mind,

21 be solicitous ever to

render yourselves the objects of the divine approbation and love, in joyful expectation of that everlasting life, which our Lord JESUS CHRIST will finally dispense:

22 Some of these unhappy persons do you ^e sharply reprove — ^f reasoning with them and convicting them of their erroneous principles and practices :

23 others do you save from these pernicious mistakes with the tenderest anxiety — mercifully plucking them, as it were, from the encircling flames — shewing your utter abhorrence of the least approach to any moral infection and defilement.

24 To that great Being, who is able to guard and secure you from falling into these destructive errors, and to exhibit you before his glorious tribunal, spotless and irreproachable, with hearts enraptured with ineffable exultation and transport :

25 to the one supreme ^g God, our Saviour, be glory and majesty, sovereignty and power ascribed, both now, and through all the revolving ages of eternity ! Amen.

^e Εἰσῆχετε is the true reading.

^f Διανοίκημεναι, reasoning, expostulating with them : so this word often signifies both in sacred and profane writers.

^g Σεργω is not in the best MSS.

The REVELATION of JOHN.

CHAP. I.

THE revelation of JESUS CHRIST which the Deity permitted him to exhibit, in order to discover to his servants, events that would speedily be accomplished — accordingly he dispatched his angel, and signified them to his servant John.

2 The truth of these discoveries of the Almighty he solemnly attests — as he, formerly, gave his testimony to those transactions of Christ, of which he was himself a spectator.

3 Happy is he, who carefully peruseth, and they who attentively hear, the prophecies of this volume, and faithfully regard the admonitions it contains — for the time of their accomplishment will very speedily commence.

4 John, to the seven churches in Minor Asia — may every favour and felicity redound to you from that Being, who is, who was, and who will be; and from the seven

spirits, who attend before his throne,

5 and from Jesus Christ that divine witness, whose veracity may be confided in, who was the very first who rose from the grave to immortality, and who is the Sovereign of the sovereigns of the world — to him, who expressed for us such distinguished love, who ^b extricated us from the servitude of vice, by means of the effusion of his blood,

6 who constituted us kings and priests to the supreme Being, his God and Father, to him be glory and dominion throughout all the revolving ages of eternity! Amen.

7 Behold! he cometh with clouds — every eye shall see him — they too, who once embrued their hands in his blood, shall behold this spectacle — and all the various tribes of the earth shall utter the most piercing lamentations — his coming is most certain! Amen.

8 I am Alpha and Omega, the beginning and the end,

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^b *Aurari*, delivered us from our sins, is the true reading. Blood does not wash.

end, saith the Lord God, the Being, who is, who was, and who will be, the supreme universal governour.

§—9 I JOHN, your fellow-Christian, fellow-sufferer, and fellow-expectant of the future glorious kingdom of Jesus Christ, being in the island Patmos—an exile there for my attachment to the revelation of God, and for my profession of the gospel of Jesus Christ,

10 was, on that day in which our Lord rose from the dead, endowed with the afflatus of the Spirit, and heard behind me a loud sounding voice, like the acute clangors of a trumpet.

11 The voice solemnly articulated these words — “ I am Alpha and Omega, the first and the last — what thou seest, write down in a volume, and transmit it to the churches in Minor Asia, to Ephesus, to Smyrna, to Pergamus, to Thyatira, to Sardis, to Philadelphia, and to Laodicæa.”

12 Instantly I turned to explore the voice, which thus addressed me, and immediately beheld seven branches of a golden candlestick :

13 In the center of these seven branches, I saw an human figure resembling the son of man, vested in a robe that flowed down to his feet,

and encircled round the waist with a golden zone :

14 His head and his hair had the purest lustre, like the whitest wool, or the new fallen snow — and his eyes emitted a piercing light, resembling bright flames of fire :

15 His feet shone like the most refined and polished amber — and the solemnity of his voice was like the deep-full sound of many waters :

16 In his right-hand he held seven stars — out of his mouth played a sharp two-edged lance — and his whole person shot a strong lustre like the sun in his meridian effulgence.

17 Struck with the sight, I sunk down at his feet as one dead — he approached me, laid his right-hand upon me, and thus spoke — “ Banish thy terrors : I am the first and the last :

18 I once animated an human body — I once suffered death — but behold ! I exist, and shall flourish in existence through all the endless ages of eternity — to my hands are committed the keys of death and the grave :

19 commit to writing, therefore, what you have seen, and the things which will be accomplished both in the present and future ages.

20 With regard, first, to the

the explanation of what is figuratively intended by the seven stars which you saw me hold in my right-hand, and by the seven branches of the golden candlestick—the seven stars are designed to represent the pastors of those sevēn churches—and the seven branches, which you saw, signify the churches themselves.

C H A P. II.

I T O the pastor of the church in Ephesus write, in my name, these directions—These are the express words of him who holdeth in his right-hand the seven stars, and who occupieth the center of the seven branches of the golden candlestick :

2 I know your actions, the distresses you suffer, and the constancy you display—I know that the wicked are the object of your utter aversion and abhorrence, that you have carefully examined into the pretensions of those, who falsely arrogate to themselves the apostolic character; and have found them to be vile impostors :

3 you have sustained your sufferings with Christian fortitude, you exercise an exemplary constancy, you have been exposed to distresses for

your profession of my religion, but have not sunk under them.,

4 But, notwithstanding these deserved eulogies, I have reason to censure your conduct—for you have suffered your first affections to grow cold and languid.

5 Consider seriously, therefore, your unhappy declension, reform what is irregular, and return to that virtue you at first displayed—otherwise, if you continue impenitent, I will speedily come, and tear down your lamp from the place it now occupies.

6 You have, however, one thing that merits commendation—you detest the practices of the Nicolaitans, which I also abhor.

7 He, who is endowed with understanding, let him employ it in a serious attention to the admonitions which the Spirit addresseth to the churches—To him, whose virtue is victorious, I will grant free access to eat the immortal fruit of the tree of life, which blooms in the center of the paradise of God.

§—8 To the pastor of the church of Smyrna address this admonition—These are the express words of him, who is the first and the last, who once suffered death, but is now reinstated in immortality.

9 I know your actions, the distresses you sustain, and the deep poverty in which you are sunk — but, notwithstanding your temporal indigence, you possess shining treasures of immense wealth — I know also the factious animosities and calumnies of those, who glory in their being Jews; who are, yet, so far from deserving to be stiled the select community of God, that they are the community of satan.

10 Be not intimidated by those sufferings which thou art going to support — behold! your heathen persecutors will cast some of you into prison — in order that your steadiness to your principles may be brought to the test, and you will conflict with sorrow and suffering, ten days — But be you faithful to death, and I will adorn your temples with a wreath of immortality.

11 Let every one, who is endowed with reason, carefully employ it in diligently attending to the directions which the Spirit addresseth to the churches — He, whose virtue is victorious, shall not be injured by the second death.

§—12 To the pastor of the church in Pergamus convey this message — These are the express words of him,

who brandisheth the sharp two-edged lance.

13 I am intimately acquainted with your condition and circumstances — I know you reside in a place, where the throne of heathenism is erected — I know you adhere immovably to my profession, and that you did not abandon your principles in that severe time, when Antipas my faithful martyr was murdered in your city, — a place, where the heathen adversary bears a sovereign sway.

14 Yet, notwithstanding these deserved commendations, I have a few things to alledge against you — for you countenance those, who espouse the same pernicious errors as Balaam did, who instructed the princes of Moab how to seduce the Israelites from their duty, by alluring them to eat things consecrated to false gods, and enticing them to debauchery.

15 In the same manner you, also, retain and encourage among you persons, who adopt the tenets of the Nicolaitans, which I abhor.

16 Instantly reform—if you refuse, I will very shortly come, and fight against this abandoned party with the flaming lance, which issueth out of my mouth.

17 He,

17 He, who is possessed of rational powers, let him exercise them in attentively considering those warnings, which the Spirit directs to the churches — To him, who gains a complete conquest over the temptations of this life, I will impart the delectable food of the celestial manna, and I will also give him aⁱ white stone, marked with the inscription of a new name, the immense value of which no one knows, but the happy receiver.

§—18 To the pastor of the church in Thyatira transmit this message — These things, saith the Son of God, whose piercing eyes dart a radiance like the brightest flames, and whose feet are like burnished amber:

19 I am perfectly acquainted with your circumstances, with your mutual affection, your benevolence, your fidelity, your unshaken constancy — and know that your *latter*, is more distinguished for your virtue, than your *first*, state.

20 Yet, notwithstanding this your eminent worth, there are a few things in your conduct, that deserve my censure — for you suffer with impunity persons of as abandoned profligacy as Jezebel

— who assume the sacred character of publick instructors, to vend their enormities, to delude my servants, to commit all the excesses of debauchery, and to eat of victims that have been immolated to idols.

21 I allowed these wicked impostors space to repent of their abominable sensualities, but they have not repented.

22 Behold ! I will come and cast them and their licentious party into dreadful misery, unless they reform their immoral practices.

23 And the converts, they have gained to their principles, I will involve in the most dire and horrible fate — and all the churches shall know that I am the Being, whose unerring knowledge intimately explores the human heart — to every one of you I will proportion rewards, or punishments, according to your actions.

24 To you I solemnly declare, and to all others in Thyatira, who have not adopted these destructive errors, but are perfect strangers to the profound dissimulation and hypocrisy of these adversaries of Christianity : to you, I solemnly declare, that I will

T 4

impose

ⁱ A white stone was given to conquerors in the games by the judges, containing the name and the prize of him that conquered : See Sykes on *Redemption*, p. 321.

impose no additional burden upon you :

25 only be solicitous to adhere inflexibly to the principles you already retain, 'till my second appearance.

26 For him, who repels this world's temptations, and maintains an uniform tenor of steady virtue, I will cause to triumph over the Heathens,

27 and he shall rule them with an iron sceptre, and their power shall be crushed and annihilated — like vessels of brittle clay — to effect this demolition of my adversaries, I will exert that power with which my Father hath invested me :

28 and I will adorn him with the splendors of the morning-star.

29 Let every one, who possesses intellectual faculties, employ them in a serious attention to those directions, which the Spirit addresseth to the churches.

CHAP. III.

TO the pastor of the church in Sardis, deliver, in my name, this message — These are the express injunctions of him, who hath the seven Spirits of God and the seven stars — I am conscious of all thy actions;

— I know that you have a mere nominal life, and that you are morally dead.

2 Be vigilant, and reanimate the virtues that are ready to expire — for I have not found that your holiness hath attained its ultimate perfection in the sight of my God.

3 Remember, therefore, the nature of that religion you embraced — adhere to it, and repent — if, notwithstanding this admonition, you suffer yourself to repose in supine negligence and carelessness, I will surprise you, like a thief, and you shall not know in what hour I will rush upon you.

4 Yet, notwithstanding this general corruption, you have a few persons of distinguished virtue in Sardis, whose moral purity hath not been sullied by the stains of these immorality — these persons of such eminent worth shall dwell forever with me, arrayed in splendid and magnificent robes.

5 He, who vanquishes the world's temptations, shall be adorned with a vest of pure and matchless lustre — his name I will never erase from the book of life — his name I will proclaim before my Father, and before his angels.

6 Let him, who is endowed with understanding, diligently employ it in regarding the admonitions

monitions which the Spirit inculcateth upon the churches.

§—7 To the pastor of the church in Philadelphia transmit this direction — This message is addressed to you by him, whose holiness was perfect, and whose truth infallible — who hath the key of David, who opens the gate of Christianity, and no one is able to shut it; and who shuts it, and no one hath power to open it.

8 I know every part of your behaviour — Behold! I have thrown open the doors of the gospel, and admitted you — and none of your adversaries are able to close them — I know that your worldly power and interests are inconsiderable — I know that you have, notwithstanding, adhered to my religion, and never renounced the profession of it.

9 Behold! I will make those who belong to satan's community, notwithstanding they arrogantly boast that they are the true members of the Jewish community — a character, to which they have no pretensions, for they are wicked impostors — I will make them come, and, with the most abject submission, prostrate themselves at your

feet, and they shall know that you are the distinguished object of my love.

10 As you have faithfully preserved the instructions I gave you, with regard to constancy and fortitude in your sufferings, I will also preserve you from those severe trials, in which the ^k whole world will, in no long time, be involved, and which are calculated to bring the principles of its inhabitants to the test.

11 Behold! my coming is immediate! inviolably retain your present principles, that nothing may deprive you of the crown that awaits you.

12 Him, whose virtue is victorious, I will erect as a magnificent pillar in the temple of my God — a pillar that shall rest upon its basis in the celestial mansions to all eternity — for an inscription, I will engrave upon it the name of my God, and the name of the city of my God, the New Jerusalem, which my God will cause to descend from the heavenly abodes, and my own name.

13 Let him, who is possessed of rational powers, diligently exercise them in attending to the admonitions, which the Spirit addresseth to the churches.

§—14

^k The Roman Empire.

§—14 To the pastor of the church in Laodicæa send, in my name, these instructions—This is the express direction of him who is truth itself, a witness of absolute veracity and fidelity, the very first Being, whom the Deity called into existence.

15 I am perfectly acquainted with your moral state—I know that your zeal for the gospel is neither quite extinct and frigid, nor yet is vigorous and fervid—I could wish you were the one or the other.

16 Since, therefore, you are now in a state of luke-warmness, a disagreeable medium between the two opposite extremes, I will, in no long time, eject you from my heart with fastidious contempt.

17 For you insolently say—I have immense riches—I am in most prosperous and opulent circumstances, and want nothing to add to my felicity—and are ignorant, that you are, at the same time, a most wretched, miserable, poor, blind, and indigent creature.

18 I advise you to purchase of me, shining treasures of refined gold, that you may acquire solid and durable wealth, to procure robes of unfullied lustre, to hide thy shame and infamy from the

world, and to anoint thine eyes with eye-salve, that thy vision may be restored.

19 Those, who are the objects of my love, I correct with salutary chastisement—Awake, therefore, thy languishing zeal into life, and reform.

20 Behold! I stand at the door and knock—if any one shall hear my voice, and open the door, I will come in to him, will share with him his entertainment, and he shall, in return, participate mine.

21 Him, who hath totally vanquished the vices of the world, I will permit to be an assessor with me on my throne—even as I gained a complete victory over the world, and was advanced to be an assessor with my Father on his throne.

22 He who is endowed with moral and rational powers, let him carefully employ them in revolving the admonitions, which the Spirit directeth to the churches.

CHAP. IV.

¶ **A**FTER the exhibition of this scene I looked, and behold! a door was opened in heaven—and the first voice, which I heard, was like the clangors of a trumpet, directing to me the follow-

following words—“Ascend to these abodes, and I will shew you what events must succeed to these.”

2 Instantly I was seized with the Spirit—and behold! a throne was erected in heaven, on which a person was sitting...

3 The radiance of this august figure resembled the splendors of the jasper and the sardius—and a rainbow encircled the throne, whose colour was like the emerald.

4 In a circle around this throne were placed four and twenty other thrones, on which I saw four and twenty venerable personages sitting, vested in white robes—the temples of these were adorned with golden crowns.

5 From the throne in the center issued lightnings, thunders, and loud solemn voices—Before the throne seven lamps were burning, which represent the seven Spirits of God.

6 Before the throne was a sea smooth as glass, and sparkling like crystal—and in the center of the throne, and in a circle around it, were four living creatures, full of eyes, before and behind.

7 The first living creature was like a lion—the second like a calf—the third had an

human visage—the fourth was a flying eagle.

8 Each individual of these creatures had respectively six wings, which encircled it, within which they were full of eyes—these, night and day, incessantly cry out, Holy, Holy, Holy, Lord God, the universal Governour, who is, was, and will be!

9 And whenever the creatures gave glory, and honour, and gratitude to him, who sits on the throne, who will flourish in existence throughout all the endless ages of eternity,

10 those four and twenty venerable personages prostrate themselves before him, who sits on the throne, and devoutly worship him, whose being is extended through all the revolving ages of eternity, and cast down their crowns, saying,

11 “Worthy art thou, O Lord, to receive glory, and honour, and power—for thouwert the former of universal nature, and by thine almighty mandate they were originally formed, and now exist!”

C H A P. V.

1 **O**N the right-hand of him who sat on the throne I saw a volume written

ten

ten all over with characters internally and externally, and sealed with seven seals.

2 I then saw an Angel of immense strength, proclaiming with a loud voice— Who is worthy to open this volume, and to loose its seals?

3 But no being in heaven, or in earth, or under the earth, was able to unroll the volume, or even to inspect it.

4 Upon this I was bathed in tears, sorrowing that no person was deemed worthy to unroll and read, or even to view the volume.

5 Upon which one of those venerable personages thus accosted me — Indulge not thy tears, behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the volume, and break its seven seals.

6 I then looked, and behold in the center of the throne, and of the four living creatures, stood a Lamb, which seemed as if it had been immolated, having seven horns and seven eyes — which last represent the seven Spirits of God, dispatched to all the various regions of the world.

7 The Lamb then approached, and took the volume out of the right-hand of him who sat upon the throne.

8 Upon his taking the volume, the four living crea-

tures, and the four and twenty venerable persons prostrated themselves before the Lamb — each of them having harps and golden vials full of incense — which represent the prayers of the holy :

9 and they chant a new ode, saying — “ Worthy art thou to take the book and loose its seals, for thou wert immolated, and didst purchase us to the Deity by means of the effusion of thy blood, out of every tribe, language, nation, and community :

10 and didst constitute us kings and priests to our God, and we reign upon the earth.”

11 I then looked, and heard the voice of numerous angels who incircled the throne, and of the living creatures, and the venerable elders — and their numbers were myriads of myriads, and thousands of thousands :

12 saying with a loud voice — “ Worthy is the Lamb, who was sacrificed, to receive sovereignty, and dominion, and wisdom, and power, and honour, and glory, and blessing !”

13 And every creature that is in heaven, or on earth, or under the earth, or on the sea, all beings in universal nature I heard at once exclaiming — “ To him who sits upon the throne, and to the

the Lamb, be blessing, and honour, and glory, and dominion through all the rolling ages of eternity!"

14 The four living creatures said, Amen! and the four and twenty elders prostrated themselves, and worshipped him, who liveth to all eternity!

CHAP. VI.

1 I Looked when the Lamb opened the first of the seals, and I heard one of the four living creatures addressing himself to me with a voice like the solemn note of thunder, and saying, Approach and see.

2 Instantly I looked, and behold! there was exhibited in the book, the effigies of a white steed — and he, who was mounted upon him, held a bow, and a crown was fixed upon his head, and he advanced conquering and to conquer.

3 When he opened the second seal, I heard the second living creature saying, Approach and see.

4 Immediately there was presented to my view another steed of a deep red — and to his rider was permission given

to banish peace from the earth, and to involve its inhabitants in mutual assassinations and blood-shed — into his hands there was put an enormous sword.

5 When he opened the third seal, I heard the third living creature saying, Approach and see — immediately I looked, and behold! there was portrayed a steed of a black colour — and the person, who was mounted upon him, held a pair of scales in his hand :

6 and I heard a voice, issuing from the midst of the four living creatures, pronouncing these words — A choenix^l of wheat for a denarius^m, and three choenices of barley for a denarius — and injure thou not the oil and the wine.

7 When he opened the fourth seal, I heard the voice of the fourth living creature saying — Approach and see.

8 Accordingly I looked, and behold ! a steed of a pale colour — whose rider's name was Death — in his rear marched the Grave — and they two had permission granted them to destroy the fourth part of human kind, with the lance, with famine, with death, and wild beasts.

9 When

^l About a pint and half of our measure.

^m About eight pence.

9 When he opened the fifth seal, I saw lying prostrate at the altar, vast numbers of those, who had suffered martyrdom for their Christian profession, and for their inviolable adherence to its principles.

10 These, cried with loud and piercing accents — How long, O God of infinite holiness and rectitude, dost thou delay to judge and avenge our blood of the inhabitants of the world !

11 To each of these were given white and brilliant vests — and they were directed to wait a little longer in patient expectation, 'till the period of their Christian brethren, who were to suffer martyrdom, as they had done, should be fully completed.

12 I looked when he opened the sixth seal, and behold ! there was a great earthquake — the sun became black, as sack-cloth of hair, and the whole moon instantly turned red as blood :

13 the stars dropped from the sphere, upon the earth, as a fig-tree drops its blasted fruit, when agitated by a furious storm :

14 the heaven shrunk up, like a volume of parchment that is rolled together — and every mountain and isle were,

by a violent concussion, shook from their base :

15 and the sovereigns of the earth, the illustrious, the opulent, the tribunes, the most dignified personages, the slave, the freeman, hid themselves in the caves and rocks of the mountains :

16 and, in their extreme consternation, thus addressed the mountains and the rocks — “ Overwhelm us in your ruins ! and for ever screen us from his presence, who sits upon the throne, and from the dire resentment of the Lamb !

17 for the great day of his vengeance is now arrived ! Who is able to support its horror !”

CHAP. VII.

AFTER this exhibition I saw four angels standing in the four cardinal points of the globe, confining the four winds that no storms should blow on the earth, the sea, or any tree.

2 I saw then another angel ascending from the east, having the seal of the living God, and with a loud voice he cryed to the four angels, who had been commissioned to excite destructive commotions

* Σεληνή εγώ is the reading in the *Alexandrian* and other MSS.

tions in the earth, and in the ocean :

3 saying to them — Inflict no fatal evil either on the land, or on the ocean, or on the trees, 'till we have sealed the servants of our God in their foreheads.

4 And I heard the number of those who were impressed with this seal, and it was an hundred and forty-four thousand — persons of every tribe of Israel indiscriminately sealed.

5 Of the tribe of Juda, twelve thousand were sealed : of the tribe of Reuben, twelve thousand : of the tribe of Gad, twelve thousand.

6 Of Asher, twelve thousand : of Nepthalim, twelve thousand : of Manasse, twelve thousand :

7 Of Symeon, twelve thousand : of Levi, twelve thousand : of Isachar, twelve thousand.

8 Of Zabulon, twelve thousand : of Joseph, twelve thousand : of Benjamin, twelve thousand.

9 After this vision I looked, and behold ! a most immense and innumerable multitude of all nations, tribes, communities, and languages, stood before the throne, and before the Lamb, arrayed in white stoles, and holding branches of palm in their hands :

10 all exclaiming in loud accents — “ Salvation be ascribed to our God, who sitteth upon the throne, and to the Lamb ! ”

11 Upon which all the angels, who stood in a circle round the throne, the elders, and the four living creatures, prostrated themselves before the throne, and devoutly worshipped God ;

12 saying — Amen ! may blessing, and glory, and wisdom, and gratitude, and honour, and dominion, and power, be paid to our God through all the revolving ages of eternity ! ” Amen.

13 One of the venerable personages then said to me — Who are these happy persons, who are enrobed in these white and lucid vests ? from what region did they come ?

14 I said to him — You, sir, need not to be informed — he replied, These are persons, who have emerged from the depth of sorrows and sufferings, who have washed their robes, and given them this conspicuous whiteness and lustre by means of the effusion of the Lamb’s blood :

15 for which distinguished virtue they are advanced to this station before the throne of God, and incessantly worship him day and night in his temple — and he, who sitteth

sitteth upon the throne, shall fix his blissful residence among them.

16 They shall feel the sensations of hunger and of thirst no more for ever — neither the fierce rays of the sun, or any other scorching flames shall ever assail them :

17 for the Lamb, who is in the midst of the throne, shall be their Shepherd, and conduct them to the fountain of the waters of ^a life, and God shall wipe every tear from their eyes !

CHAP. VIII.

1 WHEN he opened the seventh seal, there was a profound silence in heaven for half an hour.

2 And I saw seven angels standing before God, and there were seven trumpets given to them.

3 Another angel then approached, and took his station at the altar, having a golden censer — and to him there was given a large quantity of incense to offer, along with the prayers of the holy, on the golden altar, which stood before the throne.

4 The smoak of this fragrant incense, which was of-

fered together with the devotions of the holy, ascended from the angel's hand before the Almighty.

5 The angel then took the censer, filled it with fire from the altar, and threw it upon the earth — upon which there instantly ensued terrible sounds, thunders, lightnings, and an earthquake.

6 After this, the seven angels who had the seven trumpets, prepared to sound them.

7 The first angel sounded his trumpet — and immediately dreadful storms of hail and fire, mingled with blood, rushed down upon the world — the third part of the trees were burned to ashes, and all the verdant herbage was totally consumed.

8 The second angel sounded his trumpet — and an immense mass, like an enormous mountain all involved in flames, was thrown into the ocean — and the third part of its waters instantly became blood :

9 and the third part of the animals expired — and the third part of all the ships on its surface perished.

10 The third angel sounded his trumpet — and immediately there fell from heaven

a star

^a Ζῶντας ἄνθες is the true reading.

a star of vast bulk, flaming like a torch — and it dropped on the third part of the rivers, and upon the fountains of waters.

11 The name of this star is wormwood — for the third part of the waters of the earth instantly turned bitter as wormwood — and vast numbers of the human species died by drinking the waters, because they were impregnated with such a noxious quality.

12 The fourth angel sounded his trumpet — and the third part of the sun was immediately struck, the third part of the moon, and the third part of the stars — that the third part of these luminaries was instantly shrouded in darkness, and the third part of the day and of the night, also, was obscured in total gloom.

13 I then looked, and heard an eagle flying through the midst of heaven, exclaiming with a loud voice, Woe, Woe, Woe to the world's inhabitants, by reason of the dire clangors of the trumpets of the three other angels, who are yet to blow.

CHAP. IX.

THE fifth angel sounded his trumpet — and

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I saw a star that had fallen from heaven, and to him was given the key of the unathomable gulf.

2 Immediately he opened the unfathomable gulf — and out of it ascended a dusky vapour, like the black smoak that rises from a large furnace, which blotted out the sun, and involved the whole sky in gloomy darkness.

3 From this smoak there issued and fell locusts upon the earth, which were empowered to inflict the same dreadful miseries, which scorpions inflict.

4 These were directed not to injure the herbage of the field, or any verdure, or any tree, but to invade those persons only who had not the seal of God impressed on their foreheads.

5 They were not permitted to punish men with death — only to torment them five months — and the torments they inflict were like the agonizing torture a person feels from the bite of a scorpion.

6 In that period, mankind will wish for death to release them from the miseries they sustain, and shall not find its friendly aid — they will indulge ardent desires to die, but death shall refuse to de-

U

live†

[†] Αστρον is the true reading.

liver them from their wretchedness.

7 The figure of these locusts resembled horses, completely harnessed for battle, on their heads they wore glittering ornaments, like golden crowns, and their face was like the human:

8 their hair resembled the flowing tresses of the fair sex; and their teeth were like the fangs of the lion:

9 they wore breast-plates, that had a similar appearance to those that are made of iron, the sound of their wings was like the tremendous rattle of chariots, when vast troops of cavalry all rush into the battle:

10 they have tails, similar to those of the scorpion, armed with stings—and they have licence to spread misery and wretchedness among mankind, for five months:

11 they are headed by a sovereign, who is the angel of the unfathomable gulf, whose name, in Hebrew, is Abaddon, in Greek, Apollyon.

12 The first woe is past—behold! there are still impending two more woes, successive to this.

§—13 THE sixth angel sounded his trumpet—and I heard a voice issuing from the

four horns of the golden altar, which was before the Supreme,

14 saying to the sixth angel who had the trumpet—Loose the fetters of those four angels who have been confined at the great river Euphrates.

15 Instantly those four angels were freed from their chains, who were commissioned to destroy the third part of the human species—and they were permitted to continue these ravages for an hour, a day, a month, and a year.

16 The number of the cavalry they had in their armies, was two myriads of myriads—I heard the number recited.

17 I also saw in the vision, the horses and the horsemen, who appeared in breast-plates of the colour of fire, of jacinth, and brimstone—the heads of the horses were like the heads of lions, and from their mouths issued fire and smoak and brimstone.

18 By these three destructive ⁹ plagues was the third part of the human race miserably slaughtered, by the fire, the smoak, and the brimstone, which issued out of their mouths.

19 For the whole strength of

⁹ Πληγῶν is the reading in the best MSS.

of these horses is confined to their mouths¹ and their tails — for their tails are like serpents, and they have heads annexed to them — it is with these they do all the fatal execution.

20 And the other remaining part of mankind, who had not fallen a sacrifice to these depopulating evils, did not repent of their abandoned wickedness, but continued to pay their adoration to souls departed, to idols of gold, silver, brass, stone, wood; blind and deaf and motionless statues:

21 nor did they repent of the murders they perpetrated, of the arts of poisoning they practised, or of the debaucerries and robberies they committed.

CHAP. X.

1 **I** Then saw another angel, of immense strength, descending from heaven, arrayed in a cloud, and his head encircled with a rainbow, his face was like the sun, his feet like pillars of fire:

2 He held in his hand a very small volume, open —

and he fixed his right foot on the ocean, and his left on the earth:

3 He then uttered a loud and tremendous vociferation, like the roaring of a lion — when he ceased, seven claps of thunder uttered their explosions.

4 After the successive explosions of these seven claps of thunder, I was going to write down the words they pronounced — but I heard a voice out of heaven addressing me and saying — Suppress in impenetrable silence what the thunders spoke, and commit it not to writing.

5 The angel then, whom I saw standing on the sea and on the land, raised his right hand to heaven,

6 and solemnly swore by that Being, whose duration is to all eternity, who formed the heaven, and all beings who inhabit it, the earth, and all the creatures that move on its surface, and the ocean, with all the various animals it contains, that the happy period would not yet commence,

7 but that it would take place in the days, when the seventh angel sounded his U 2 trumpet

¹ Καὶ εὐταῖς εὐπαισ αὐτῶν seem to have been the original reading.

² — Nube candentes humeros amictus

Augur Apollo.

Horat. lib. i. Ode 25

trumpet — the dispensations of God would, then, receive their full and perfect completion, as he had assured his servants the prophets.

8 The voice then, which I heard from heaven, directed itself again to me, and said— Go, take that little volume, which is held open in the hand of the angel who stands on the sea and on the land.

9 I advanced accordingly to the angel and said — Give me the little volume— Take it, he replied, and eat it up— in thy mouth it will have a delicious sweetnes, like honey; in thy stomach, a disagreeable bitterness.

10 I then took the small volume from the angel's hand, and eat it up — and its taste in my mouth was like the sweetnes of honey, but in my stomach it had an acrid and nauseous bitterness.

11 He then said to me, Thou must again prophesy to numerous nations, countries, languages, and kingdoms.

CHAP. XI.

¹ A FTER this there was given to me a reed, like a measuring rod, and the angel, who stood, said to me — Rise and measure the temple of God, in which the al-

tar is erected, and where his pious votaries worship :

2 but the external court of the temple do not measure at all, for it is given up to the Heathens, who shall trample under foot the holy city, two and forty months.

3 Yet I will endow my two witnesses with power, and they shall prophesy a thousand two hundred and sixty days, cloathed in sack-cloth.

4 These are the two olive-trees, and the two lamps, which stand before the supreme Ruler of the world.

5 If any one attempt to injure these, fire instantly issues out of their mouth, and devoureth their opponents — to this dreadful doom must every one, who plots their ruin, be devoted.

6 These have power to seal up the clouds, that no refreshing showers distil on the ground, during the days of their prophecy—they have power, also, over the waters, to turn them into blood, and to smite the earth with every plague, as often as they please.

7 When they shall have finished their testimony, the beast, which ascends out of the unfathomable gulf, shall commence hostilities with them, shall vanquish and kill them.

8 And

8 And their dead bodies shall be thrown into the street of that great city, which, figuratively, is called Sodom and Egypt, where even our Lord hath been crucified.

9 And persons of all nations, tribes, languages, and countries, shall see their dead bodies, three days and an half, and deny their corpse the common rites of sepulture.

10 And the inhabitants of the earth shall insult over them, and indulge the highest transports of joy, and mutually send presents to one another on this occasion, because these two witnesses gave the inhabitants of the world such tormenting inquietude.

11 But, after three days and half, the spirit of life from God entered into them, and they stood erect — and great consternation seized all the spectators.

12 The witnesses then heard a loud voice from heaven, saying to them, Ascend hither — Instantly a cloud conveyed them to the celestial regions, and their enemies saw their triumphant ascension.

13 In that hour there was a great earthquake, by which the tenth part of the city was thrown down, and seven thousand men perished — those, who survived the general ruin,

were filled with the last consternation, and gave glory to the God of heaven.

14 The second woe is past, behold ! the third woe will speedily commence.

§—15 THE seventh angel sounded his trumpet — on which, loud voices resounded in heaven, exclaiming — “The sovereignty of the world is now become our Lord’s and his Christ’s, and his reign shall be perpetuated through all the endless ages of eternity !

16 The twenty-four elders then, who were sitting on their thrones before the Almighty, prostrated themselves on their faces, and devoutly worshipped the Supreme :

17 saying — “ We pay thee our most grateful acknowledgments, O Lord, the universal Ruler, who is, who wert, and who wilt be, that thou hast assumed thine almighty power, and taken into thine hands the reins of government !

18 The Heathens were enraged — but the period of thine indignation is now arrived, and the time when thou wilt judge the dead, and distribute a reward to thy servants the prophets, to the virtuous and to the devout, rich and poor, without distinction, and when

^c Εγενέτο η Καπιθαια του κοσμου is the true reading.

thou wilt miserably destroy those who have wretchedly corrupted the earth."

§ * * 19 AFTER the exhibition of these scenes, the temple of God in heaven was thrown open, in which the ark of his covenant displayed itself to my view—and there were lightnings, tremendous noises, claps of thunder, an earthquake, and a terrible storm of hail.

CHAP. xii. 1 And a great prodigy appeared in heaven!—a woman cloathed with the sun, and the moon was under her feet, and on her head she wore a crown of seven stars.

2 And the period of her pregnancy being complete, she uttered piercing cries, racked with the agonizing pangs of child-birth.

3 There appeared also another prodigy in heaven—behold! a great red dragon, with seven heads and ten horns, and on his heads he wore seven diadems.

4 His tail swept away the third part of the stars of heaven, and threw them upon the earth—this dragon stood before the woman, who was going to be delivered, intent

to devour her child the moment it was born.

5 The woman was delivered of a male child—who is destined to rule all the Heathens with an iron sceptre—but the infant was instantly caught up to the Almighty and to his throne.

6 The woman then fled into the desert—where she has a residence prepared for her by the Almighty, and in this solitude she is to be maintained a thousand two hundred and sixty days.

7 After this, hostilities raged in heaven—Michael and his angels encountered with the dragon and his angels.

8 But the latter were totally vanquished—and, for the future, there was no place in heaven found to shelter the routed party.

9 The great dragon, accordingly, was thrown out of heaven—the old serpent, called the devil and satan, the grand deceiver of the whole universe, was thrown out of heaven upon the earth—his angels, also, were precipitated from the sky.

10 I then heard a loud voice proclaiming in heaven—“Now is arrived the salvation,

* * * The II^d. PART of the REVELATION begins here. The Apostle resumes the subject of the former part, and illustrates it; See Lowman and Newton in loc.

vation, the power, and the kingdom of our God, and the power of his Christ — for the false accuser of our brethren, who was incessantly night and day calumniating and traducing them before our God, is for ever banished from these regions!

11 For the victory they gained over him they were indebted to the effusion of the Lamb's blood, and to those principles whose truth they attested — for the sake of these they cherished no fond love of life, but freely devoted themselves to death !

12 Rejoice, therefore, O ye heavens ! and all you its sacred inhabitants ! — but woe to you, who reside on the land, or traverse the ocean ! for the devil is descended to you, transported with furious rage ; conscious, that the period of his power is very short."

13 When the dragon found that he was ejected upon earth, he pursued the woman, who had brought forth the male child.

14 But to the woman were given two wings of a great eagle, with which she might speed her flight into the solitude, her former residence — in which sequestered retreat she is maintained, far remote

from the serpent, a time, and times, and half a time.

15 The serpent then threw out of his mouth, after the woman, an immense stream, like a torrent, to sweep her away and bury her in the flood.

16 But the earth lent her aid to the woman — the earth opened her mouth, and absorbed the deluge, which the dragon emitted from his jaws.

17 The dragon then was inflamed with rage against the woman, and turned to make war with those who still remained of her descendants, who observe the divine commands, and adhere to the Christian profession.

CHAP. XIII.

I AFTER this, I stood on the sea shore, and I saw a wild beast rise up out of the ocean, which had seven heads, and ten horns — on its horns it wore ten diadems, and upon its heads ^a names of blasphemy.

2 The wild beast, which I saw, resembled a leopard — it had feet like a bear, and a mouth like a lion — and the dragon gave it his strength, his throne, and immense authority.)

^a ονοματα is the reading best supported.

3 I observed that one of his heads looked as if it had received a mortal wound — but the mortal stroke was healed, and all the world followed the wild beast, struck with admiration.

4 And they worshipped the dragon, who had invested the wild beast with its authority — and they paid, also, devout adoration to the wild beast, saying — Who is like the beast? who is able to cope with it!

5 There was then given to the wild beast a mouth that uttered the most enormous extravagancies and blasphemies — and it was permitted to flourish forty-two months.

6 It then opened its mouth to utter blasphemies against God, to vilify and defame his perfections, his tabernacle, and all the holy inhabitants of heaven.

7 Licence was given it to wage war with the virtuous and to defeat them — and it was permitted to exercise unlimited authority over every tribe, country, language, and nation.

8 To it all those inhabitants of the world paid divine honours, whose names were not written from the foundation of the world in the Lamb's

book of life, who surrendered up himself a victim.)

9 He, who is endowed with intelligence, let him carefully employ it in an attention to this.

10 He, who drags the captive prisoner, shall himself be dragged a captive prisoner — he, who assassinates with the sword,) shall himself by the sword be assassinated. — In this period flourishes the constancy and fidelity of the holy.)

11 After this, I saw another savage beast ascend out of the earth, and it had two horns similar to those of the Lamb, but it spoke like a dragon.

12 And it exertereth all the authority of the first beast in its presence, and causeth the world and the inhabitants to worship the *first* beast, whose mortal wound was cured.

13 It also displays amazing prodigies, makes even fire descend from heaven to the earth in the sight of men :

14 so that it deludeth the inhabitants of the earth by these prodigies it hath been impowered to display in the presence of the beast — enjoining all mankind to make an image to the beast, which received the deep wound from the sword, but recovered.

15 Power also was given

^w Καὶ αὐτὸν τούτου is supported by the best authorities.

to it to infuse life into the image of the wild beast — in order that the image, too, of the beast should speak, and cause all who should refuse divine honours to the image of the beast, to be put to death.

16 It obliges all, indiscriminately, small and great, rich and poor, freemen and slaves, to receive, from it, a mark in their right-hand, or in their forehead :

17 so that no one is able to buy or sell, except he is impressed with this mark, or with the name of the wild beast, or with the *number* of his name.

18 Here is a subject for sagacity and erudition — let him, who is intelligent, find out what is signified by the number of the wild beast — it is a human number — it is six hundred, sixty, six.

CHAP. XIV.

AFTER this I looked, and behold ! y the Lamb stood upon mount Sion, and along with him an hundred and forty-four thousand who had ^z his name, and

the name of his Father inscribed on their foreheads.

2 I then heard a voice out of heaven, solemn as the noise of many waters, and loud as the horrible explosion of thunder — the voice which I heard was like a grand chorus of musicians all playing in full concert.

3 These chant a new song before the throne, before the four living creatures, and the venerable personages — this song no one could learn except the hundred and forty-four thousand, who had been redeemed from the earth.

4 These are persons of spotless and immaculate chastity — these accompany the Lamb wherever he goes — these were redeemed from among mankind — a select and distinguished society devoted to God and to the Lamb.

5 In their mouth there was found no ^y falsehood — for they are perfectly pure and unpolluted before the throne of God.

6 I then saw another angel flying through the midst of heaven, having the everlasting gospel to publish to all the inhabitants of the world,

to

^y To *αριστην* is the reading of the best MSS.

^z See the lections in *Mill* and *Wetstein*.

^a Ψευσθαι is the true reading.

to every country, community, language, and nation :

7 exclaiming with a loud voice — “ Reverence the Almighty, and give him glory — for the period of his judgment is now arrived — pay your devout adoration to the great Former of the heaven, of the earth, of the ocean, and of all fountains of water.”

8 He was followed by another angel, who said — “ Babylon is fallen ! is fallen ! that immense city ! because she intoxicated all nations with the inflaming wine of her debauchery.”

9 These were also followed by a third angel, who cried with a loud voice — “ If any one worships the wild beast or its image, or receives its mark in his forehead, or in his hand,

10 he shall drink of the wine of God’s indignation, poured forth pure and unmixed into the cup of his fury, and he shall be tormented with fire and brimstone in the presence of the holy angels, and presence of the Lamb.”

11 The smoak arising from the place, where they are tormented, mounteth up for ever and ever — and the worshippers of the wild beast and its image, and every one who is impressed with the mark of its name, have no

soothing intervals of quietude for ever.

12 In this period flourishes the constancy of the holy — in this period flourish those, who observe the divine commands, and adhere to the religion of Jesus.

13 After this I heard a voice from heaven, bidding me write the following words — “ Happy are the dead, who, from the present æra, die for their attachment to the Christian religion ! — Thrice happy ! most assuredly, faith the Spirit, for they have found repose from their labours, and their virtues accompany them ! ”

§—14 I THEN looked, and behold ! a lucid cloud — on which one sat like the Son of man, whose temples were encircled with a crown of gold, and whose hand held a sharp sickle.

15 Another angel then came out of the temple, crying with a loud voice to the person who sat upon the cloud — “ Put thy sickle into the standing corn and reap : for the time of harvest is now arrived — the harvest of the world is ripe.”

16 The person immediately, who sat upon the cloud, threw his sickle into the earth, and the earth was reaped.

17 Another

17 Another angel then came out of heaven's temple, grasping also a sharp sickle.

18 A third angel also came from the altar, who had power over fire, and he called with a loud voice to him who held the sharp sickle, saying — Thrust in thy sharp sickle and gather the vintage of the earth, for her grapes have attained their full maturity.

19 Instantly the angel thrust his sickle into the earth, and gathered her vintage, and threw the grapes into the capacious wine-press of God's indignation.

20 The wine-press was then trodden out of the city, and blood streamed from the press in such quantities as reached to an horse's breast for the space of sixteen hundred stadia.

CHAP. XV.

1 **A**FTER this I saw another prodigy in heaven, grand and astonishing, seven angels having the seven last plagues — for by these evils the indignation of the Almighty was fully executed.

2 I then saw a wide extended plain, that resembled a sea of glass intermixed

with fire — and those who had acquired a victory over the wild beast, over his image, over his mark, and over the number of his name, stood on the surface of this glassy ocean, holding in their hands the harps of God.

3 And they chant the song of Moses the servant of God, and the song of the Lamb, saying — “Vast and astonishing are thy works, O Lord God, the universal Governor ! righteous and true, are thy procedures, O thou Sovereign of the ^b world !

4 Who would not revere thee, O God ! who would not celebrate thy perfections ! for thou alone art possessed of immaculate holiness — all the nations shall come, and in devout homage prostrate themselves before thee — for the rectitude of thy administration hath been fully displayed !”

5 After the exhibition of these scenes I looked, and behold ! there was opened in heaven the temple of the tabernacle of the testimony.

6 Out of this temple issued the seven angels, who had the seven plagues, cloathed in vests of pure and shining linen, and encircled round the waiste with golden zones.

7 Upon

^a E^{ta}re^y is the reading best supported.

7 Upon this, one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of that great Being who liveth to all eternity.

8 The whole temple then was filled with smoak from the glory and the power of God — so that no one could enter the temple until the seven plagues of the seven angels had received their ultimate completion.

CHAP. XVI.

1 **I** Then heard a great voice out of the temple, saying to the seven angels — Go and pour the vials of the divine anger upon the earth.

2 Upon this, the first went and poured his vial upon the earth, and instantly a shocking and malignant ulcerous disease invaded those who were impressed with the mark of the wild beast, and paid divine honours to its image.

3 The second poured his vial upon the ocean — immediately the whole body of its waters became like the blood of a dead corpse, and every living creature in it expired.

4 The third angel poured his vial upon the rivers and fountains of water, and they were converted into blood.

5 I then heard the angel of the waters say — “Righteous art thou, O God, who art, wert, and wilt be, in that thou hast inflicted these judgments !

6 because they shed the blood of saints and prophets, thou hast given them blood to drink — this requital they justly merit.”

7 I heard, also, another angel from the altar say — “ Equal and just, O Lord God, the universal Governour, are all thy inflictions ! ”

8 The fourth angel poured his vial upon the sun — and it was permitted to scorch mankind with fire.

9 The human race were, accordingly, assailed with intolerable heat, and blasphemed God, who had sovereign power over these plagues, and they were not induced by them to repent, and give him glory.

10 The fifth angel poured his vial upon the throne of the beast — upon which his kingdom was totally enveloped in darkness, and men bit their tongues for extreme vexation,

11 and blasphemed the God of heaven on account of the dire pains and ulcers, with which they were afflicted, and reformed not their abandoned practices.

12 The sixth angel poured his vial upon the great river Euphrates — its channel instantly became dry—in order to accommodate the kings of the east with a passage.

13 I then saw crawl out of the mouth of the dragon, out of the mouth of the wild beast, and out of the mouth of the false prophet, three filthy spirits, in the shape of frogs.

14 These are the spirits of dæmons, which perform amazing feats, and migrate, in all directions, to all the kings of the whole universe, to convene them all to the battle of the great day of God the universal Gouvernour.

15 Behold ! my coming will be like the sudden attack of a thief—Happy is he who exerciseth an unremitting vigilance, and carefully preserveth his purity and virtue, that he be not finally exposed to infamy and shame.

16 And he collected them to a place called, in Hebrew, *Armageddon*.

17 The seventh angel poured his vial upon the air — upon which, a great voice out of the temple of heaven, from the throne, said — It is finished !

18 And there ensued tremendous noises, peals of thunder, and flashes of lightning

— and there was a dreadful earthquake, such as hath never happened from the foundation of the wold, for the horror and violence of its concussions.

19 By it the great city was rent into three parts—and the cities of the Heathens were totally overturned — then the Almighty remembered to give to Babylon the Great the cup of the wine of his furious indignation.

20 By it was every island torn from its base, and the lofty mountains annihilated;

21 And a great hail-storm, every stone about the weight of a talent, rushed from heaven upon mankind — and men blasphemed, for the miseries the hail inflicted ; for the anguish and torment it caused, were excessively acute and intolerable.

CHAP. XVII.

I **T**HEN one of the seven angels, who had the seven vials, came and accosted me, saying — “ Come hither, and I will shew you the condemnation of the great prostitute, who sits upon many waters :

2 with whom the kings of the earth have maintained a criminal converse, and the inhabitants

habitants of the world been inebriated by the wine of her debauchery."

3 Accordingly he conveyed me in a visionary scene into the desert — and I saw a woman sitting on a scarlet-coloured wild beast, that was quite covered over with blasphemous titles and inscriptions, and it had seven heads and ten horns.

4 The woman was dressed in purple and scarlet, and richly decorated with gold, precious stones, and jewels — and she held in her hand a gold cup replete with her impure and abominable debaucheries.

5 Her name was inscribed on her forehead — MYSTERY, THE GREAT BABYLON, THE MOTHER OF PROSTITUTES, AND OF ALL THE DETESTABLE ENORMITIES IN THE WORLD.

6 I observed that the woman was drunk with the blood of the holy, and with the blood of the martyrs of Jesus — such a spectacle struck me with the last astonishment !

7 The angel then said to me — Why do you express such amazement ? — I will give you a more explicit information concerning this

figurative representation of the woman, and of the wild beast which carries her, which has seven heads and ten horns.

8 The beast, which you see, was, and is not, but will ascend out of the fathomless gulf, and is to be devoted to destruction — and those inhabitants of the earth, whose names were not enrolled in the book of life from the foundation of the world, shall be seized with devout astonishment, when they view the wild beast, which was, and is not, but ^c will be.

9 Here is a subject to employ sagacity and wisdom — the seven heads represent seven mountains, on which the woman sits.

10 They also represent seven kings — five are defunct — one is now living — the other hath not yet appeared — when he appears, his continuance will be very short.

11 And the wild beast, which was, and is not, is the eighth — is a descendent from the seven — and will be devoted to destruction.

12 And the ten horns, which you saw, represent ten kings, who have not yet received their kingdom — but who will, at the same time with the beast,

^c Καὶ μεγεῖται is the reading in the *Alexandrian MS.*

beast, be invested with regal government.

13 These are all actuated by the same sentiments, and give their power and authority to the beast.

14 These shall make war with the Lamb, and the Lamb shall defeat them — for he is the Lord of lords, and Sovereign of sovereigns, and his associates are a distinguished, select, and faithful community.

15 He then saith to me— The waters, which you saw, where the prostitute sits, represent nations, and multitudes, and countries, and languages.

16 And the ten horns, which you saw project from the beast, shall hate the prostitute, shall make her desolate and naked, shall devour her flesh, and burn her with fire.

17 For the Almighty hath powerfully influenced their hearts to perform his designs, and unanimously to concur in one sentiment, and to give their kingdom to the wild beast, until that period arrive, when the dispensations of the Supreme shall have received their full and final accomplishment.

18 The woman, whom you saw, represents the great city

which exercises supreme sovereignty over the sovereigns of the world.

CHAP. XVIII.

1 **A**FTER these exhibitions, I saw an angel descending from heaven, vested with great authority, and the whole earth was illuminated by his glorious splendour.

2 He then cried with a loud voice, saying — The great Babylon is fallen! is fallen! and is become the residence of dæmons, the rendezvous of every impure spirit, and the resort of every ominous and detestable bird.

3 For she intoxicated all nations with the inflaming wine of her debauchery—the sovereigns of the world maintained criminal converse with her, and the merchants of the earth derived immense riches from the boundless multiplicity of her luxurious refinements.

4 I then heard another voice from heaven, saying — Abandon her, my people, lest you participate with her in her crimes, and share with her in her punishments.

5 For the immense pile of her crimes hath touched the very

very heavens: and the Almighty hath remembered all her enormities.

6 Retaliate upon her the treatment she has given you, and inflict upon her a double portion of wretchedness — in the bowl, in which she mingled for you the intoxicating potion, do you infuse for her draught, double the poisonous ingredients.

7 In proportion as she hath decorated herself with pompous magnificence, and revelled in luxurious excesses; the same measures do you observe in the torture and anguish you impose upon her — because she hath insolently said in her heart; “ I will sit a queen: I am no widow: I shall never know sorrow.”

8 For this, in one day shall her miseries all invade her, death, and despair, and famine—and she shall be totally consumed with fire — for mighty is the Lord, who devoteth her to this doom.

9 Then shall the sovereigns of the world, who traversed a circle of debauchery and luxury with her, deplore her wretchedness, and bewail her fate in floods of tears — when they see the smoak ascend from the conflagration that involveth her :

10 Standing a great distance

from her for fear of being confounded in the general destruction, and bitterly exclaiming — Ah! Ah! the great city Babylon! the mighty city! how hath thy wretched doom surprized thee in a moment!

11 The merchants of the earth also shall weep and lament over her — because no one for the future will ever buy the merchandize they imported from her :

12 the merchandize of gold, of silver, of precious stones, of jewels, of fine linen, of purple, of silk, of scarlet — all the rich manufactures in thyine wood, in ivory, in costly wood, in brass, in iron, in marble :

13 the commerce of cinnamon, spices, perfumes, frankincense, wine, oil, the finest flower, corn, beasts, sheep, horses, chariots, slaves, and souls of men.

14 All thy lucrative gains, in which thy whole foul centered, are lost to thee for ever — all thy elegancies and refinements are torn from thee; and thou shalt never behold them more.

15 The merchants, who accumulated such immense riches from a commerce with her, shall stand at a vast distance from her, for fear of being

being involved in her dire destruction, deplored her fate in piercing accents of grief :

16 repeating — Ah ! Ah ! the immense city ! which was arrayed in fine linen, and purple, and scarlet, and richly decorated with gold and precious stones and diamonds, how, in a moment, is all thy opulence sunk in a gulf of utter ruin !

17 Every pilot, also, every one who sailed to the ^d place, every ship's crew, and every one concerned in naval commerce, stood at a great distance from her :

18 and beholding the smoke mount the skies from the conflagration in which she was involved, they raised loud and dismal screams, repeating — What place was ever like this magnificent city !

19 They threw dust upon their heads, and, bathed in floods of tears and grief, uttered doleful lamentations, crying — Ah ! Ah ! this imperial city ! in which all, who engaged in naval business, acquired such immense riches from her magnificence ! how art thou, in one hour, totally desolated !

20 Exult over her, O heaven ! and all ye holy angels and prophets ! — for the Al-

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mighty hath avenged your cause on her.

21 A mighty angel then took up an enormous stone, large as a mill-stone, and plunged it into the ocean, saying — Such is the impetuosity, with which the great city Babylon shall be tumbled from her elevation, and be for ever lost !

22 The voice of harpers, of singers, of pipers, and of trumpeters shall never be heard again in thee — no artist, skilled in any art or science whatever, shall ever appear in thee — the sound of the mill-stone shall never more be heard in thee.

23 The light of a lamp shall never again be seen in thee — the festivities of nuptial joy shall never more be found in thee — Thy merchants were the illustrious of the world, because all nations were infatuated by thy intoxicating potion.

24 And in her was found the blood of prophets, and saints, and of all, who had been murdered in the world.

CHAP. XIX.

I **A**FTER these things I heard the whole chorus of heaven, like the X united

^a *O ester tener where* is the true reading : see *Mill* and *Wetstein*.

united noise of a vast multitude, saying—Alleluja! Salvation and glory and honour and dominion be ascribed to the Lord our God!

2 For his inflictions are just and equitable — he hath punished the great prostitute who corrupted the world with her debauchery, and he hath avenged the blood of his servants, which her hand had spilled.

3 A second time they all cried, Alleluja! — and the smoak, which arose from the conflagration in which she was involved, mounted up for ever and ever.

4 Immediately the four and twenty elders, and the four living creatures, prostrated themselves, and paid their devout adorations to the Almighty, who sits upon the throne, saying—Amen! Alleluja!

5 A voice then proceeded from the throne, saying — Praise our God all ye his servants, and you, who revere him, of all orders and conditions, indiscriminately.

6 Upon which I heard the whole choir of heaven, like the voice of an immense multitude, or as the united noise of many torrents, or as the loud peals of thunder, all, at once, exclaiming, Alleluja!

the Lord God, the universal Governor, reigneth!

7 let us indulge the highest transports of exultation and triumph, and give him glory, for the nuptial solemnities of the Lamb are now to be celebrated, and his bride hath already decorated herself.

8 She was adorned in a vest of the finest linen, which reflected the most pure and brilliant lustre — this rich and elegant dress represents the purity and rectitude of the holy.

9 He then commanded me to write down the following words—Happy are they, who have been invited to the nuptial entertainment of the Lamb! — he then added — These are the infallible dictates of the Almighty!

10 I then prostrated myself at his feet to pay him divine honours — but he prevented me, saying—I am but your fellow-servant, and one of your brethren who attested the religion of Jesus — pay your homage to God — the prophetic afflatus you enjoy is the attestation of Jesus.

§—11 AFTER this I saw heaven opened, and behold ! a white steed advanced, and he, who was mounted upon him, was called Faithful and True — whose decisions and whose wars are equitable.

12 From his eyes darted a multitude, freemen and slaves, radiance, like flames of fire noble and ignoble.—on his head he wore many diadems—on him was a name inscribed, which no person could comprehend but himself.

13 He was robed in a vest dipped in blood — and his name is called, The revealer of the Deity.

14 The celestial armies followed him on white steeds, and arrayed in fine linen of the most pure and splendid lustre.

15 Out of his mouth played a sharp lance to smite the Heathens—he will rule them with an iron sceptre — and himself treadeth the wine-pres of the furious indignation of God the supreme universal Governour.

16 On his vest and on his thigh is this inscription — MONARCH OF MONarchs : SOVEREIGN OF SOVEREIGNS.

17 I then saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls who cut the ætherial sky — Come and collect yourselves to the supper prepared for you by the great God :

18 to eat the flesh of kings, the flesh of tribunes, the flesh of the mighty, the flesh of horses, and of horsemen, and the flesh of a promiscuous

multitude, freemen and slaves, noble and ignoble.

19 I then saw the wild beast and the sovereigns of the world, and their armie's all collected together to make war with him, who was mounted on the steed, and with his arany.

20 And the wild beast was seized, and the false prophet, who was along with it, who performed the miraculous prodigies before it, by which he imposed upon those, who received the mark of the wild beast, and who worshipped his image—and they were precipitated alive into a fiery lake that burns with brimstone.

21 And all the rest of their adherents were slain by the lance, which issued out of the mouth of him who was mounted upon the steed — and all the fowls were glutted with their carcases.

CHAP. XX.

I Then saw an angel descending out of heaven, having the key of the unfathomable gulf, and a great chain in his hand :

2 and he seized the dragon, the old serpent, who is the devil and satan, and confined him for a thousand years.

3 He then precipitated him headlong into the abyss — committed him to close custody — fixed his seal upon the mouth of the gulf, to prevent his deluding the nations any more, until the thousand years are elapsed — for after the expiration of this period he must be set at liberty for a little time.

4 I then saw thrones, and the persons who sat upon them, and they were appointed to administer justice — I saw, also, the souls of those, who had been beheaded for their attachment to the Christian profession, and for their inflexible adherence to divine revelation, who never had paid religious homage to the wild beast, or to its image, and who never had received the mark in their foreheads, or in their hands—these lived and reigned with Christ a thousand years.

5 But the rest of the dead were not restored to life 'till the thousand years were completed—this is the *first* resurrection.

6 Distinguished is his happiness who attains the felicity of this *first* resurrection — on such illustrious spirits the arrows of the second death can make no impression — but they shall be constituted

the priests of God and of Christ, and they shall reign with him a thousand years.

§—7 WHEN these thousand years are elapsed, then shall satan be loosed from his confinement.

8 And he shall come forth to deceive the nations which inhabit the four cardinal points of the world, Gog and Magog, to convene them all to war — the number of these will surmount the sand of the sea.

9 They then all marched to the breadth of the earth, and surrounded the camp of the Holy, and the beloved city—but fire descended from God out of heaven, and utterly consumed them.

10 And the devil, who had seduced them into these fatal errors, was precipitated into a lake of fire and brimstone, in which the wild beast and the false prophet had been plunged, and they shall be tormented day and night for ever and ever.

11 I then beheld a large white throne, and saw a person sitting on it, from whose countenance the earth and the sky vanished and disappeared, and no traces of them left!

12 I then saw the dead of every order and condition stand

stand before God — and the books were opened — and another volume was opened which is the book of life — and sentence was passed upon the dead according to their actions, which were registered in these books.

13 The ocean surrendered up its dead — death and the grave delivered their dead — and every individual of human kind was judged according to his actions.

14 Death and the grave were then thrown into the fiery lake — this is the *second* death.

15 And if the name of any one was not found enrolled in the book of life, he was thrown into the lake of fire.

C H A P. XXI.

1 **I** Then saw a new heaven and a new world — for the former heaven and the former world had totally vanished and disappeared, and the ocean was no more.

2 I John beheld the sacred city, the New Jerusalem, descending from God out of the celestial regions, embellished with all the elegance with which a bride is decorated for the reception of her Spouse.

3 I then heard a loud voice from heaven, saying — Behold!

the tabernacle of God is with men! — He will reside among them — they shall be his people, and he himself shall be ever propitiously present with them as their God!

4 God shall wipe away every tear from their eyes — death shall be for ever banished those happy seats! — all sorrow, grief, and pain shall be no more! — the former evils are for ever removed!

5 He then, who sat upon the throne, thus accosted me — Behold! I form a new creation! — and, he added, commit this to writing, for these assurances are true, and their veracity may be depended upon.

6 And he said to me — It is finished! — I am Alpha and Omega, the beginning and the end — to him, who is parched with thirst, I will freely give the refreshing water of the fountain of life.

7 All this felicity shall be the everlasting inheritance of the virtuous conqueror — I will be his God, and he shall be my son!

8 But the apostate, the disbeliever, the profligate, the murderer, the debauchee, the poisoner, the idolater, and every liar, shall be consigned to the lake which burneth with fire and brimstone — which is the *second* death.

9 Then

9 Then one of the seven angels, who had the seven last plagues, approached me and said — Come hither, and I will shew you the Bride the Lamb's Spouse.

10 Upon which he conveyed me, in a visionary scene, to the summit of a large and lofty mountain, and exhibited to my eyes the immense city, the holy Jerusalem, descending from God, out of the celestial abodes.

11 It was all irradiated with the glorious splendours of the Almighty — and the radiance it emitted was like the lustre of the most precious stones, like a jasper, darting its strong effulgence around.

12 It was surrounded with a wall, great and high—it had twelve gates — at every gate an angel was stationed — the names of the several gates were fixed over them in an inscription—their names were those of the twelve patriarchs of Israel.

13 On the east it had three gates, on the north, three, on the south, three, on the west, three.

14 The city-wall had also twelve foundations—on which were inscribed the names of the twelve apostles of the Lamb.

15 He, moreover, who conversed with me, had

a golden measuring-rod to take the dimensions of the city, its gates, and its wall.

16 The city was an exact square — its length the same as its breadth — he took the exact dimensions of the city with his measuring-rod, in compass twelve thousand stadia — the length, breadth and height of it were perfectly proportionate and regular.

17 He measured the wall, which was an hundred and forty-four cubits — the *angel* using the same standard in mensuration as *mankind* use.

18 The wall was constructed with jasper, and the city all of pure solid gold, that reflected a light like the brightness of the purest crystal.

19 The foundations of the city-wall were most magnificently ornamented with every species of precious stones — The first foundation was jasper; the second, sapphire; the third, chalcedon; the fourth, emerald;

20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolith; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst.

21 The twelve gates, also, were composed of twelve diamonds—each gate, respectively, was one entire single diamond

mond — The city, also, was paved with the finest gold, bright as transparent crystal.

22 In this city I saw no temple — for the Lord God, the universal Governour, and the Lamb, compose its temple.

23 The city hath no need of the sun, or of the moon to illuminate it—for the glory of God irradiates it, and the Lamb diffuses the most sacred light around.

24 Amid this glorious splendour shall the immense multitudes of the saved walk! — The virtuous sovereigns of the world bring with them all their pomp and magnificence into it.

25 The gates of this city will never be shut in the day — in the *day*, because the *night* will be for ever banished from these abodes!

26 The virtuous and the good shall, severally, bring with them into it, all the grandeur and elegance that is found in every distinct region of the universe.

27 But within its holy precincts nothing shall ever be admitted that is impure and false — none, except those, whose names have been enrolled in the Lamb's book of life.

CHAP. xxii. 1. He then showed me the limpid river of the water of life — clear and pellucid as crystal—flowing from the throne of the Almighty and of the Lamb.

2 On each side of the street, and of the river, was planted the tree of life, producing twelve kinds of fruit, which every month attained their full maturity — the leaves of this tree are a sovereign remedy for every indisposition.

3 Nothing will ever intervene to ^f interrupt this felicity — the throne of God and of the Lamb shall eternally be established in it, and his votaries shall serve him :

4 and they shall ever be in his immediate presence, and his name shall be inscribed on their foreheads.

5 The shades of night will here be unknown ! its inhabitants have no need of the faint glimmer of a taper, or of the splendours of the sun — for the Lord God throws the purest radiance around them—in his happy kingdom they shall reign through all the revolving ages of eternity !

§—6 AFTER these visionary exhibitions, he said — These prophetic assurances, which you have received, are founded

^f οὐ καταδεψει, diminution, abatement, allay : see Wetstein.

founded upon the most certain veracity and truth—The Lord, the God of the holy prophets, hath dispatched his angel to exhibit before his servants the events, which must very shortly begin to receive their accomplishments.

7 Behold ! I come quickly ! Happy is he who observeth the predictions of this book !

8 I John saw these scenes exhibited, and heard these things uttered — and after I had heard and seen them, I prostrated myself at the feet of the angel who represented them before me, to pay him religious honours.

9 But he prohibited me, saying — I am only your fellow-servant, one of your brethren the prophets, and one of those who regard the divine assurances contained in this book—pay religious worship solely to the Deity.

10 He added — Do not suppress the prophetic predictions of this book—for the time, in which the accomplishment of them will commence, will very soon arrive.

11 He who is unjust, ^g will, notwithstanding these cautions, continue his inju-

stice : he, who is abandoned, will continue his abandoned courses — but the virtuous will still persist in the pursuit of virtue, and the holy persevere in holiness.

12 Behold ! the time of my advent will very speedily arrive ! — then I bring retrIBUTions with me, to requite every individual of the human race according to his respective actions.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Happy are those, who obey his commands ! — they shall have free access to the tree of life, and shall enter in triumph through the gates into the city !

15 But fierce and violent persecutors, poisoners, debauchees, murderers, idolaters, and every one who loves and invents a false religion, shall be for ever excluded !

16 I Jesus have deputed my angel solemnly to attest the truth of these things in the Christian churches — I am the true descendent of David, the radiant morning-star.

17 The Spirit and the Bride say, Come ! — and let him, who hears these truths repeat

^g This, which in the Original is in the *imperative mood*, is to be considered as spoken in the *prophetic style*, and means no more than that these prophecies would not affect the general *moral state* of the world.

repeat his joyful assent— Let him, who is parched with thirst, come to these refreshing streams! Let every well-disposed person freely drink of the water of life.

18. I solemnly announce to every one, who hears the prophetic predictions of this book, That if he heap any additions of his *own* upon them, the Almighty will heap upon him the dire miseries which are recorded in this book:

19. And if any person exscind any part of the prophe-

cies contained in this book, God shall exscind his name from the book of life, and exclude him from the holy city, and from those felicities, that are described in this volume.

20 He, who solemnly stamps the truth of these declarations with his testimony, faith, “ I come quickly ! ” — Amen ! Lord Jesus, display thy glorious advent !

21 May the favour of our Lord Jesus Christ ever attend you all ! Amen.

The End of the NEW TESTAMENT.

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C L E M E N T's
E P I S T L E
T O T H E
C O R I N T H I A N S.

ADVERTISEMENT.

ANNEXED to the *Alexandrian MS.* the most antient and celebrated manuscript of the New Testament, is the following epistle of CLEMENT to the *Corinthians*. By the learned it is universally esteemed the most valuable remain of Christian antiquity. In the early ages of the church it formed part of the canon of scripture, and was publickly read, along with the writings of the *Evangelists* and *Apostles*, in the assemblies of the primitive Christians. The *Alexandrian MS.* one of the oldest and most valuable manuscripts in the world, adds great sanction to its authority, and stands an illustrious monument of its once forming a part of the sacred code. The *antients* never mention this *Epistle* without the highest encomiums. *Eusebius* styles it, * *that excellent and most admirable epistle!* *Clement Alexandrinus* expressly calls him an † *APOSTLE*. But the noblest attestation to his character is given by St. *Paul*, who mentions him among those whose names are in the book of life ‡. What hath contributed in the later ages to invalidate its *scriptural* authority, is, no doubt, the fabulous story of the *Phœnix*—which he only introduces by way of *simile* to illustrate the doctrine of the *resurrection from the dead*. It was universally believed in those times that there was such a bird, just as it was believed that the *sun* performed its revolutions round the *earth*, and that *maniacal* and *epileptic* cases were caused by the actual possession of *dæmons*. Christianity was not designed to teach men *philosophy*, and to rectify the errors of vulgar theory and speculation. This most excellent epistle is not now esteemed of *canonical* authority, but it may be read by every serious and good Christian with great improvement and edification.

* Επιστολη — μεγαλη τε κη θαυμασια. *Eusebii Eccl. Hist.* lib. iii. cap. 16. fol. 25. Edit. Rob. Stephan. Paris. 1544.

† ο ΑΠΟΣΤΟΛΟΣ Κλημης. *Clem. Alexandrini Strom.* lib. iv. p. 516. Edit. Paris. 1629.

‡ *Philip.* chap. iv. 3.

CLEMENT's Epistle to the CORINTHIANS.

§ I. **T**H E church of God in *Rome* to the church of God in *Corinth*, called and sanctified by the will of God through Jesus Christ our Lord. May every favour and felicity from God, the universal Governour, through Jesus Christ, be abundantly dispensed to you ! —— So sudden and universal have been the troubles, my dear Christian brethren, in which we have been involved, that the attention you desired us to give to your unhappy situation, hath been hitherto delayed. We judge ourselves guilty of tardiness in not having sooner adverted to that wicked and detestable discord and faction, which a few rash and obstinate persons have kindled into so furious a flame— by which your character, formerly so venerable, so universally celebrated, and so deservedly esteemed of all men, hath greatly suffered. For who, that visited *Corinth*, did not applaud your steady and exemplary profession of the gospel ? Who did not admire your calm and rational piety as Christians ! Who did not celebrate your amiable and generous hospitality ! Who did not bestow the highest eulogies on your perfect and accurate knowledge of Christianity ! In every instance of duty your character was irreproachable. In the commandments of God you walked : to your pastors you yielded obedience : to your aged you paid due honour : youth you carefully trained up in sobriety and virtue : women you commanded to maintain sanctity of manners, and purity of conscience, to love their husbands, to be in subjection. You instructed them in domestic duties, and enjoyed them ever to preserve an inviolable chastity.

§ II. You were, moreover, humble—in nothing elated—yielding deference to others rather than claiming it yourselves—more delighted with giving than receiving—Perfectly satisfied

satisfied with the divine allotments, and diligently attending to his word, you treasured it up in your minds, and kept the divine instructions before your eyes. In this profound and happy tranquillity you all lived, cherishing an insatiable ardour to do good, and mutually enjoying the ample endowments of the Holy Spirit. Full of holy desires and benevolent dispositions, you stretched out your hands, with devout confidence, to God the universal Governour, imploring his pardoning mercy if you had fallen into any involuntary errors. Night and day you earnestly interceded with God for the whole Christian name — that the whole community of his select and favoured people might, through his mercy, finally attain eternal salvation ! You were distinguished for sincerity and simplicity, and the mutual forgiveness of injuries. All discord, all dissention, you regarded with horror. You mourned over the sins of your neighbours : their deficiencies you esteemed your own. You rejoiced in every opportunity to do a beneficent action : you were prompt to every good work. Your minds were adorned with universal virtue, and the whole tenour of your religious conversation was governed by the fear of God. The statutes and ordinances of the Lord were engraven on the tablet of your heart.

§ III. The highest glory and the amplest felicity was conferred upon you—so that in you was accomplished what is recorded in scripture : *He eat and drank, he was enlarged, he waxed fat and kicked.* Hence contest and envy, dissention and discord, persecution and violence, war and captivity. Hence the lowest orders among you have risen up against the highest ; the meanest against the illustrious ; the unintelligent against the wise ; the young against the aged ! Hence it is that virtue and tranquillity are departed from you, since each of you banishes from his mind the fear of God, hath greatly darkened and obscured his religious principles, walks no longer in the divine precepts, nor regulates his life according to the rules of the gospel, but every one follows the lead of his depraved desires, exciting unrighteous and wicked animosity and envy, by which *death* first entered into the world.

§ IV.

§ IV. For thus it is written : “ And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof : And the Lord had respect unto Abel and to his offering ; but unto Cain and unto his offering he had not respect. And Cain was very sorrowful, and his countenance fell. And the Lord said unto Cain, Why art thou sorrowful ? and why is thy countenance fallen ? If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain said unto Abel his brother, Let us go down into the field. And it came to pass, as they were in the field, that Cain rose up against Abel his brother and slew him.” You see, brethren, in this instance that animosity and envy caused Cain to imbrue his hands in his brother’s blood. It was animosity and envy that made our father Jacob fly from the face of his brother Esau. It was animosity and envy that caused Joseph to be persecuted even to death, and to be reduced to the rigours of servitude. It was animosity and envy that compelled Moses to fly from the presence of Pharaoh king of Egypt, when he heard one of his countrymen accost him in these expressions : “ Who was it made thee a judge or a governour over us ? Wilt thou murder me as thou murderedst the Egyptian yesterday ? ” It was animosity and envy that made Aaron and Miriam to be excluded from the camp of Israel. It was animosity and envy that occasioned Dathan and Abiram to be swallowed up alive, because of their factious opposition to Moses the servant of God. It was animosity and envy that caused David to be hated not only by other nations, but to be persecuted even by Saul the king of Israel !

§ V. But leaving these *antient* examples, let us descend to those illustrious worthies who have adorned *our* age. Let us consider those renowned examples which have appeared in our times. It was through animosity and malice that the faithful and most holy ornaments of the Christian church have been persecuted even to the most dreadful death ! Let

us place before our eyes the holy apostles. Peter, through wicked animosity, did not support only *one* or *two*, but *many* sufferings ; and, in this manner, setting his seal to the cause he had espoused, went to those mansions of glory reserved for his fidelity. It was through animosity and rage that Paul obtained the reward of his constancy — after having been *seven* times imprisoned, after having been expelled from various cities and countries, after having been stoned, after having published the gospel both in the east and in the west; he received the glorious palm of his fidelity — for having instructed the whole world in righteousness, and penetrated to the very extremities of the west, he was crowned with martyrdom by the command of the governors, and being thus dismissed from human life, was received to the heavenly abodes — leaving us the most illustrious pattern of fortitude and patience.

§ VI. Besides these holy men, a great number of Christians were involved in the same calamities, being subjected by rage and resentment to sustain many indignities and torments, and thereby exhibiting to us a most worthy pattern. Through rage and malice the fair sex have been involved in persecutions, have supported the most cruel and unworthy punishments, and though weak in person, have been enabled to finish the Christian race with honour, and have received the glorious chaplet of immortality. Animosity hath torn asunder the conjugal bond, and disproved that assertion of Adam : *Bone of my bone, flesh of my flesh.* Animosity and discord have overturned the noblest cities, and totally exterminated the most formidable nations.

§ VII. These things, dearly beloved, we write not merely to admonish *you*, but at the same time to impress *our own* minds with their importance. For *we* are placed in the same common theatre : and the same arduous contention awaiteth *us*. Let us therefore abandon every vain and frivolous pursuit, and conform to the glorious and venerable standard of our holy vocation. Let us regard what is good, what is amiable, and what is acceptable in the eyes of our Maker. Let us contemplate the blood of Jesus, and consider

sider how valuable in the Divine estimation its effusion is—as it was shed for our salvation, and hath offered to the whole world the favour of repentance. Let us take a review of all *past* ages, and reflect how in every successive generation the Supreme hath graciously afforded an opportunity of repentance to those who were disposed to return to him. Noah preached repentance; and those who obeyed him were saved. Jonah preached repentance to the Ninevites, and those of them who renounced their vices, though they had been alienated from God, yet upon earnestly imploring his forgiveness, rendered him propitious, and obtained salvation.

§ VIII. Not only the *ministers* of the grace of God have by the Holy Spirit spoken of repentance, but *God himself* hath spoken concerning it with an oath: “ As I live, saith the Lord, I desire not the death of a sinner, but that he should repent.” Adding this illustrious declaration: “ Turn from your iniquity, O house of Israel. Say unto the children of my people, Though your sins should reach from earth to heaven; and though they should be redder than scarlet, and blacker than sackcloth; yet if you will turn to me with all your heart, and call me father, I will hearken to you, as to an holy people.” And in another place he thus speaks: “ Wash ye, make you clean: put away the evil of your doings from before mine eyes: cease to do evil, learn to do well: seek judgment: relieve the oppressed: judge the fatherless: plead for the widow. Come now and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool. If you be willing and obedient, you shall eat of the good of the land; but if you refuse and rebel, you shall be devoured with the sword; for the mouth of the Lord hath spoken it.” Desirous therefore that all his beloved children should repent, he hath ratified these his gracious intentions by his supreme authority and will.

§ IX. Let us therefore obey his most benevolent and glorious will, and as the supplicants of his mercy and benignity,

nignity, let us prostrate ourselves before him, and implore his tender mercies — for ever renouncing all our vain pursuits, and that discord and animosity which will plunge us in death eternal. Let us fix our eyes on those who have approved themselves the faithful and perfect ministers of his most glorious Majesty. Let us contemplate Enoch, who being found in obedience and righteousness, was translated, and did not feel the stroke of death. Noah, being found faithful, preached amendment and reformation of life to the world, and God, by him, preserved all the living creatures, which entered, in mutual harmony, into the *ark*.

§ X. Abraham, denominated the friend of God, approved his fidelity in obeying the divine commands. From a principle of obedience he relinquished his country, his kindred, and his father's house, in order that forsaking a little country, an inconsiderable kindred, and a small family, he might inherit the promises of God. For thus said God to him: “Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make thee a great nation, and I will bless thee, and make thy name great, and thou shalt be blessed. And I will bless them that bless thee, and curse them that curse thee: and in thee shall all the families of the earth be blessed.” And again, when he was separated from Lot, God said to him: “Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered.” And again he saith: “And God brought forth Abraham and said to him, Look now towards heaven, and tell the stars, if thou be able to number them; so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness.” On account of his faith and hospitality there was given him a son in his old age; whom, in compliance with the divine command,

he offered a sacrifice to God on one of the mountains to which he was directed.

§ XI. On account of his hospitality and piety Lot was rescued out of Sodom, all the adjacent country been overwhelmed in a deluge of fire and brimstone — the Almighty manifesting to the world, in this instance, that he will never desert those who confide in him, and that he will inflict the most dreadful punishments on the disobedient—for his wife, who accompanied him at his departure from the city, being of a different disposition, and not concurring with him in the same sentiments of piety, was fixed a monument of the divine indignation, to remain a pillar of salt to this day—that all might learn, That those who question a providence, and distrust the power of God, incur the divine inflictions, and thus serve to teach all succeeding ages a lesson of useful instruction.

§ XII. For her faith and hospitality Raab the harlot was preserved. For when Joshua the son of Nun had sent spies into Jericho, and the king of that country had gained intelligence of it, and sent men to seize them, that they might be put to death, this hospitable woman received them into her house, and concealed them in an upper room, under stalks of flax ; and when messengers came from the king and said : “ There came men unto thee to spy out the land, bring them forth, for so hath the king commanded : ” She answered, “ The two men whom you seek came unto me, but presently they departed, and are gone : ” not discovering them. Then she said to the spies : “ I know that the Lord your God hath given this city into your hands ; for the fear of you is fallen upon all that dwell therein. When therefore you shall have taken it, you shall save me and my father’s house.” And they answered her, saying : “ It shall be as thou hast spoken to us. Therefore when thou shalt know that we are near, thou shalt gather all thy family together upon the housetop, and they shall be saved : But all that shall be found without thy house, shall be destroyed.” And they moreover gave her a sign ; that she should hang out of her house

a SCARLET line : manifesting, that through the BLOOD of our Lord all those who believe and hope in God, should obtain REDEMPTION. See, beloved, there was not only *faith*, but even *prophecy*, in this woman !

§ XIII. Let us therefore, my brethren, adorn our souls with humility — divesting ourselves of all haughtiness, and arrogance, and folly, and passion. Let us attend to the directions of scripture ; for the Holy Spirit saith : “ Let not “ the wise man glory in his wisdom, nor the strong man in “ his strength, nor the rich man in his riches ; but let him “ that glorieth, glory in the Lord, to seek him, and to do “ judgment and justice.” Above all, remembering the words of our Lord Jesus, which he delivered when he was inculcating mildness and meekness : “ Show mercy that “ you may obtain mercy : Forgive that you may be for-“ given. As you do to others, so shall it be done to you. “ As you give, so shall it be given to you. As you judge, “ so shall you be judged. As you show kindness to others, “ so will kindness be showed to you. With what measure “ you mete, with the same shall it be measured to you “ again.” In this direction, and in these precepts, let us establish ourselves, that we may walk in obedience to his most excellent rules, being adorned with humility. For the scripture saith : “ Upon whom will I look, but upon “ him that is meek and of a contrite spirit, and that trem-“ bles at my word.”

§ XIV. Justice, therefore, and duty require, my brethren, that we should rather obey God than in haughtiness and disorder to follow the authors and fomenters of detestable discord. For it is no small detriment we shall sustain, rather, we shall incur very great danger, if we precipitantly surrender ourselves to the wills of men, whose aim and study it is to involve us in contentions and factious parties, in order to divert us from the path of our duty. Let us then mutually exercise the greatest benignity and kindness one to another, according to the infinite benevolence and love of the Being who made us. For it is written : “ The mer-“ ciful shall inherit the earth, and they that are without
“ evil,

“ evil; shall be left upon it ; but the transgressors shall perish from the face of it.” And again the scripture saith : “ I have seen the wicked in great power, and spreading himself like the cedars of Lebanon. I passed by, and lo ! he was not : I sought his place, but it could not be found. Keep innocence, and do the thing that is right ; for there shall be a remnant to the peaceable man.”

§ XV. Let us, therefore, join ourselves to those who from a principle of religion study to live peaceably, and not to those, who only from a principle of hypocrisy desire peace. For he saith in a certain place : “ This people honoureth me with their lips, but their heart is far from me.” And again : “ They bless with their mouth, but curse in their heart.” And again the scripture saith : “ They loved him with their mouth, and with their tongue they lied to him. For their heart was not right with him, neither were they faithful to his covenant. Let all deceitful lips become dumb, and the tongue that speaketh proud things. Who have said, with our tongue will we prevail : our lips are our own, who is Lord over us. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord ; I will set him in safety, I will deal confidently with him.”

§ XVI. They are the humble and lowly who have an interest in Christ, not those who insolently usurp dominion over his flock. For our Lord Jesus Christ, who was the sceptre of the Divine supremacy, did not assume any ostentatious pomp and grandeur, though he might have assumed it, but was humble and lowly, as the Holy Spirit thus witnesseth concerning him. “ Lord, who hath believed our report, and to whom is the arm of the Lord revealed ? For he shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men : a man of sorrows and acquainted with grief. And we hid, as it were, our faces from him. He was despised, and we esteemed him not. Surely he hath borne our griefs, and carried

“ carried our sorrows. Yet we did esteem him stricken,
“ smitten of God and afflicted. But he was wounded for
“ our transgressions : he was bruised for our iniquities : the
“ chastisement of our peace was upon him, and with his
“ stripes we are healed. All we like sheep have gone astray :
“ we have turned every one to his own way, and the Lord
“ hath laid on him the iniquity of us all. He was oppressed
“ and he was afflicted, yet he opened not his mouth. He is
“ brought as a lamb to the slaughter, and as a sheep before
“ her shearers is dumb, so he openeth not his mouth. He
“ was taken from prison, and from judgment, and who shall
“ declare his generation ? For he was cut off out of the
“ land of the living ; for the transgression of my people was
“ he stricken. And he made his grave with the wicked,
“ and with the rich in his death ; because he had done no
“ violence, neither was any deceit in his mouth. Yet it
“ pleased the Lord to bruise him ; he hath put him to grief.
“ When thou shalt make his soul an offering for sin, he
“ shall see his seed, he shall prolong his days, and the plea-
“ sure of the Lord shall prosper in his hand. He shall see
“ of the travail of his soul, and shall be satisfied. By his
“ knowledge shall my righteous servant justify many, for
“ he shall bear their iniquities. Therefore will I divide him
“ a portion with the great, and he shall divide the spoil
“ with the strong, because he hath poured out his soul unto
“ death. And he was numbered with the transgressors, and
“ he bare the sin of many, and made intercession for the
“ transgressors.” And again he himself saith : “ I am a
“ worm and no man, a reproach of men, and despised of the
“ people. All they that see me, laugh me to scorn : they
“ shoot out their lips, they shake their head, saying, He
“ trusted in God that he would deliver him : let him deliver
“ him, seeing he delighted in him.” See, my dear Christian
brethren, what an example is here displayed before us !
If our Lord thus demeaned himself, how ought we to conduct ourselves, who, by his benignity, are brought under his gracious yoke !

§ XVII. Let us be followers of those who went about in sheep-skins and goat-skins, proclaiming the advent of the Messiah.

Messiah. Such as Elias, and Elisha, and Ezekiel the prophets, and other good men, whose virtues the scripture celebrates. Highly was Abraham honoured in being styled the friend of God—and yet when he contemplated the glory of God, with true humility he cries out : *I am but dust and ashes!* Of Job it is also written : That he was just and without blame, true ; one that served God, and abstained from all evil. Yet he, reproaching himself, says : *No man is free from pollution, no, not though he should live for one day !* Moses was found faithful in all his house, and God, by his ministry, inflicted many dreadful judgments on Egypt—yet, though he was so highly distinguished, he was not elated—but said, when the Divine Voice addressed him out of the bush : “ Who am I, that thou shouldest send me ? I am of a “ weak voice and a slow tongue.” And again he saith : “ I am as the vain vapour from a pot ! ”

§ XVIII. What shall we say of David who obtained that illustrious character from God : “ I have found a man after “ my own heart; David the son of Jesse. With my holy “ oil I have anointed him.” Yet he himself saith to God : “ Have mercy upon me, O God, according to thy loving “ kindness ; according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly “ from mine iniquity, and cleanse me from my sin. For “ I acknowledge my transgressions, and my sin is ever before “ me. Against thee only have I sinned, and done this evil “ in thy sight, that thou mightest be justified when thou “ speakest, and be clear when thou judgest. Behold, I was “ shapen in iniquity, and in sin did my mother conceive “ me. Behold, thou desirest truth in the inward parts, and “ in the hidden part thou shalt make me to know wisdom. “ Purge me with hyssop, and I shall be clean ; wash me, “ and I shall be whiter than snow. Make me to hear joy “ and gladness, that the bones which thou hast broken may “ rejoice. Hide thy face from my sins, and blot out all “ mine iniquities. Create in me a clean heart, O God ; “ and renew a right spirit within me. Cast me not away “ from thy presence, and take not thy Holy Spirit from me. “ Restore unto me the joy of thy salvation, and uphold me

“ with

" with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall shew forth thy praise. For thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offerings. The sacrifices of God are a broken heart; a broken and a contrite heart, O God, thou wilt not despise."

§ XIX. The humility and submissive obedience, therefore, of so many and such illustrious persons, who have been honoured with these eulogies, have not only rendered us, but all preceding ages, better, who have received the divine oracles in fear and truth. Since therefore examples so numerous, so great, and so illustrious, have been held up to our view, let us steadily pursue that peace which hath been inculcated upon us from the beginning. Let us intensely contemplate the Creator and Parent of universal nature, and indelibly impress our minds with his most magnificent, his most transcendantly excellent gifts and blessings of peace. Let us view him in idea, and steadfastly fix the eye of the soul upon his never-ceasing benevolence. Let us consider how infinitely kind and benign he is to every one of his creatures.

§ XX. The revolutions of the heavens, harmoniously conducted by his administration, are subject to him in peace. Day and night, without the least confusion, regularly produce the vicissitude he hath ordained. The sun and moon, and heavenly constellations, according to his appointment, in harmonious concord, without the least irregularity, perform the various motions he hath assigned them. The earth opens her teeming bosom according to his will, and in its appointed seasons supplieth men and animals, and every living creature on its surface, with food in copious abundance—no confusion and disorder being ever introduced into those laws he hath established. The inexplorable abyss, and the unfathomable depths are controll'd by his sovereign mandate. The immensity of the ocean, whose infinite mass

of

of water his creative power collected and combined into one vast system, transgresses not the boundaries in which he hath circumscribed it, but obeys his authoritative ordinance. For God saith: *Hitherto shalt thou go, and no farther: here shall thy waves be stayed.* The ocean, impermeable to mortals, and the worlds beyond it, are harmoniously governed by the same constitution of the Supreme Ruler. Spring, summer, autumn, winter, follow each other in harmonious rotation. The winds stationed in their various quarters, at their appointed time, without any wild tumultuous collision, perform the services assigned them. The perennial fountains, which the Creator's bounty hath formed for utility and health, open their bosom flowing with indefectible streams to support the life of mortals. The minutest and most inconsiderable creatures stately cohabit in harmony and concord. All these things the Great Creator and Lord of universal nature, by his sovereign appointment, hath harmoniously disposed — diffusing his goodness upon *all*, but in a most transcendently liberal manner upon *us*, who have fled for refuge to his mercy through Jesus Christ our Lord. To him be glory and dominion through all the revolving ages of eternity! Amen.

§ XXI. Be cautious, my dearly beloved, lest his various blessings should only expose you to condemnation, if you should be found not to have lived in a manner worthy of God, and in mutual concord and harmony to have performed those things that are good and acceptable to him. For he saith in a certain place: *The Spirit of the Lord is a lamp that exploreth the secret recesses of the mind.* Let us consider how near he is to every one of us, and that we cannot screen a single thought or word from his infallible knowledge. It is our duty, therefore, never to desert our rank and revolt from his will. Let us rather offend men who are weak and unintelligent, and ostentatious, and inflated with the pride of their superior wisdom, than GOD. Let us reverence our Lord Jesus Christ, whose blood was voluntarily shed for us. Let us revere our pastors, honour our aged, instruct our children in the fear of God, and form our women to virtue. Let them display a sanctity of manners!

ners : let them manifest a mild and amiable disposition : let them shew, in a modest silence, their aversion from all intemperate garrulity : let them diffuse their benevolence and love, not by fond partiality, but equally to all who fear God. Let your children be trained up in Christian discipline : let them learn how much humility availeth with God — what efficacy pure benevolence hath with the Deity — how happy and important it is to fear him — and how he saveth those who piously walk before him with a pure mind — for he is a witness of our thoughts and intentions. It is his breath we breathe, and, when he pleases, he can withdraw it !

§ XXII. Faith in Christ confirmeth all these truths — for by the Holy Spirit he himself thus addresseth us : “ Come, “ ye children, and hearken unto me, and I will teach you “ the fear of the Lord. What man is there that desireth “ life, and loveth to see good days ? Keep thy tongue from “ evil, and thy lips that they speak no guile. Depart from “ evil and do good ; seek peace and pursue it. The eyes “ of the Lord are upon the righteous, and his ears are open “ to their prayers. But the face of the Lord is against “ them that do evil, to cut off the remembrance of them “ from the earth. The righteous cried, and the Lord heard “ him, and delivered him out of all his troubles. Many “ are the troubles of the sinner, but mercy shall surround “ those who hope in God.”

§ XXIII. The all-merciful and benevolent Parent hath the tenderest compassion for them that fear him, and with infinite delight and complacency imparteth his selectest favours to those who approach him in simplicity and purity. Let us not therefore call in question his bounty, or cherish the least diffidence concerning his most exuberant and glorious beneficence. Far be it from us that we ever verify that passage of scripture : Miserable are the double-minded, who are distracted with impious doubts, who say, *These things we have heard from our fathers, but behold we are now grown old, and none of these things have happened to us !* O thoughtless and inconsiderate ! Observe the trees—the vine, for example.

ample. First it sheds its leaves — next the buds appear — then the leaf — then the bloom — afterwards the four grape — last of all the ripe fruit. You see in how short a space the fruit attains its maturity. With the same brevity and swiftness; be assured, shall his will be compleatly perfected — for the scripture solemnly declares, *That he will quickly come and not delay; that the Lord will suddenly come to his temple, even the holy one whom you expect.*

§ XXIV. Let us consider, my beloved, how incessantly our Maker indicateth to us a future resurrection. The Almighty constituted our Lord Jesus Christ the first fruits of this general harvest, by raising him from the dead. Let us attend, my beloved, to nature, which continually exhibits a resurrection. The interchanges of day and night read to us a resurrection. The night is wrapped in darkness — the day emerges from its gloom — the night and day follow each other in swift succession. Let us observe the grain, and consider in what manner it is formed. The husbandman goeth forth — casts it into the ground — it falls into the soil, dry and naked — it is dissolved — after its dissolution, the omnipotence of the great Creator raiseth it into new life — it bursts forth into a copious ear — and produceth fruit in rich abundance.

§ XXV. Let us contemplate that wonderful phænomenon in the eastern countries, namely, about *Arabia*. There is a certain bird called a *Phœnix*. There is never but one of the species, and it lives five hundred years. When the time of its dissolution approaches, it forms a nest of frankincense, myrrh, and other aromatics. Into this, when its time is compleated, it enters and dies. Its flesh putrifying, generates a worm, which feeds on the carcase of its deceased parent until it puts forth wings — becoming then robust and vigorous, it takes the nest, where the bones of its predecessor lie, and carries it through the air from Arabia to Egypt, into a city called *Heliopolis*. And there, in open day, in the sight of all the inhabitants, it lays them upon the altar of the sun, and then returns. When the priests examine the records, they find that this phænomenon hath

made its appearance precisely at the consummation of a period of five hundred years.

§ XXVI. Shall we therefore deem it any thing marvellous and wonderful that the universal Creator should bless those, who have served him in full assurance of faith, with a resurrection ; when in *this bird* he exhibits to us a striking emblem of the greatness of this magnificent promise. For he saith in a certain place : *Thou wilt raise me up, and I will celebrate thy praise. I laid me down and slept, I awaked, for thou art with me.* And again Job saith : *Thou wilt raise up this flesh of mine which hath endured all these sufferings.*

§ XXVII. In this transporting hope, therefore, let our souls be firmly united to him who is faithful in his promises, and just in his decisions. He who prohibited *lying*, how much more will not he violate *truth* ! There is nothing impossible with God except the violation of truth. Let faith in God, therefore, re-kindle with new vigour in our bosoms, and let us consider that he is intimately present with every thing, that he hath formed all things by his omnipotent Word, and by his Word is able to involve all things in total destruction ! “ Who shall say to him, what doest thou ? Who can resist the power of his might ? When he pleaseth, and as he pleaseth, he will do all things, and nothing can frustrate his determinations. All things are before him, and nothing is concealed from his notice. The heavens declare the glory of God, and the firmament sheweth forth his handy-work. Day unto day uttereth speech, night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.”

§ XXVIII. Since, therefore, he is an intimate spectator, and a constant witness of all our actions, let us fear him, and extinguish every impure desire, that being the objects of his mercy we may escape his final judgments. For whither can any of us fly from his potent arm ? What world will receive any of us, if we desert him ? For the scripture says : “ Whither shall I flee from thy Spirit ? Where shall I hide myself from thy presence ? If I ascend up

" up into heaven, thou art there: If I remove to the uttermost parts of the earth, thy right hand is there: If I make my bed in the deep, thy Spirit is there." Whither can any one remove, whither can he fly from that great Being who surroundeth and embraceth all things !

§ XXIX. Wherefore let us draw near to him with purity of mind, lifting up chaste and unpolluted hands before him, suffering all our affections to flow forth towards our benign and most merciful Father, who hath been graciously pleased to constitute us a part of his chosen people. For thus it is written: " When the most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of his angels. His people Jacob became the portion of the Lord, and Israel the lot of his inheritance." And in another place the scripture faith: " Behold the Lord taketh unto himself a nation out of the midst of the nations, as a man taketh the first fruits of his flower, and the greatest holiness shall proceed out of that nation."

§ XXX. Since we, therefore, form a part of his select and distinguished people, let us practise universal holiness, avoiding defamation, all wicked and unchaste embraces, drunkenness, riot, abominable lust, detestable adultery, odious pride, for God, saith the scripture, *resisteth the proud, but imparteth his favour to the humble.* Let us, therefore, be of that happy number, to whom God *imparteth his favour:* let us cultivate harmony and concord: let us be humble, continent, at the remotest distance from scandal and detraction, justified by our works, not our words — for the scripture faith: " Doth he that speaketh and heareth many things, and that is of a ready tongue, imagine that he is righteous? Blessed is he that is born of a woman, that liveth but a few days. Use not therefore much speech." Let us seek praise from God, and not from ourselves — for God hateth those who celebrate their own praises. Let the testimony of our good lives be given by others, as it was to our religious forefathers. Violence, obstinacy, and arrogance, form the character of those who are *accursed of God;* gen-

tleness, humility, and mildness, constitute the character of those who are *blessed* of God.

§ XXXI. Let us, therefore, secure his *blessing*—and consider by what *means* we may insure it. Let us revolve the transactions of *antient* time. On what account was Abraham our father blessed? Was it not because he through faith practised righteousness and truth? Isaac, having a full persuasion of those great events which God in future time would assuredly accomplish, cheerfully became a sacrifice. Jacob, in humility, left his country, flying from his brother, went to Laban, and lived in servitude. He was therefore honoured with the illustrious distinction of being the father and ruler of the twelve tribes of Israel.

§ XXXII. If any one will accurately examine every circumstance, he will form a just idea of those blessings which God bestowed upon Jacob. For from him descended all the priests and levites who minister in holy things at the divine altar. From him descended our Lord Jesus as to human extraction. From him descended the kings and princes, and potentates, who adorned the tribe of Juda. Nor was the honour and distinction of the other tribes inconsiderable, since God promised, *That his seed should be as the stars of heaven.* They all, therefore, attained this illustrious honour and greatness, not of themselves, or by their own actions, or by any virtue they displayed, but by the benevolent will of God. So we Christians, also, being called in Christ Jesus, by his benevolent will, do not receive our gospel privileges from ourselves, or from our own wisdom, or understanding, or piety, or any good works we performed; but we enjoy them by means of that principle of belief, through which it is that the supreme God hath ever bestowed blessings on all from the beginning. To him be glory for ever and ever. Amen.

§ XXXIII. What then shall we do, brethren? Shall we be remiss in well-doing, and totally disregard benevolence? God grant that this may never happen to us! Rather let us hasten with generous activity and alacrity to perform every good

good work. For the Creator and Lord of all himself exulteth in his works. For by his infinite omnipotence he established the heavens, and by his incomprehensible wisdom he adorned them. He separated the earth from the water that overwhelmed it, and fixed it on a solid and immovable basis. His almighty fiat spoke into existence all the living creatures that walk its surface. The ocean, and all the creatures therein, he created, and his power prescribed its boundaries. Last of all, man, the most exalted and dignified in rational powers, he fashioned by his pure and spotless hands, and stamped upon him the impression of his image. For God spoke these words : *Let us make man in our image, after our own likeness : So God created man, male and female created he them.* Having fashioned these works of creation, he applauded them, blessed them, and said : *Increase and multiply.* We know that all truly religious men have been adorned with good works. Even God, you see, having adorned himself with works, rejoiced. Having such a pattern, therefore, let us unweariedly perform his will. Let us with all our powers execute the work of righteousness.

§ XXXIV. A faithful labourer, with liberal confidence, receives the bread he hath earned by his industry ; the slothful and indolent is not able to look the master in the face that employed him. We ought, therefore, to be diligent and active in well-doing : For it is he that dispenseth all rewards : For he thus addresseth us : *Behold the Lord, and his reward is with him to recompence to every man according to his work.* To this he importunately urges us, and stimulateth all our powers that we may not be remiss and negligent in any good work. Let this be the source of our rejoicing and confidence. Let his will be the law of all our actions. Let us consider how the universal company of his angels stand before his throne and minister to his will. For the scripture saith : *Myriads of myriads stand before him ; thousands of thousands minister unto him : and they cry out, Holy, Holy, Holy, Lord God Almighty ; the whole creation is full of his glory !* Let us, therefore, assemble together in concord, as with one mouth fervently invoke him, and earnestly implore him to admit us to that great and glorious

blessedness he hath promised. For he saith: *Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive what God hath provided for those that wait for him.*

§ XXXV. How blessed, my beloved brethren, and wonderful are the gifts of God! Life in immortality; splendour in righteousness; truth in liberty; faith in assurance; temperance in holiness! All these blessings we have faculties to comprehend. But what are the felicities that are reserved for the persevering? — The Creator and Father of eternal ages, the infinitely holy God, only knows their immensity and glory. Let us, therefore, earnestly strive to be found in the number of those who wait for him, that we may share the blessedness he hath promised. How shall we secure it, my beloved? — if our minds be firmly established in faith towards God; if we seek those things that are well-pleasing and acceptable to him; if we perform those things that are agreeable to his most holy will; if we steadily advance in the path of truth, casting from us all injustice and iniquity, avarice, discord, malignity, fraud, scandal, defamation, impiety, pride, arrogance, vain-glory, and selfishness. They who practise these things are odious to God. — And not only they who practise them, but those who applaud others who are guilty of them. For thus saith the scripture: “But unto the wicked God said, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and casteth my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother, thou slanderest thy own mother’s son. These things hast thou done and I kept silence; thou thoughtest that I was altogether such an one as thyself — but I will reprove thee, and set them in order before thine eyes. Now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver. Who so offereth praise, glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God.”

§ XXXVI.

§ XXXVI. This is the path, my beloved, which will finally conduct us to our Saviour Jesus Christ, the High-Priest of our oblations, the Guardian and Support of our weakness. Through him it is that our view is directed toward the highest heavens. Through him it is that we behold as in a glass his faultless and glorious person. Through him it is that the mental eye hath been opened. Through him it is that our ignorant and benighted minds are illuminated with his most marvellous light. Through him it is that the Supreme God was desirous that we should be blessed with the knowledge of immortality. "Who being a radiant beam from his glory, is by so much greater than the angels, as he hath by inheritance obtained a more excellent name than they." For thus it is written: "Who maketh the winds his angels, and a flame of fire his ministers." But concerning the Son the Deity thus speaketh: "Thou art my Son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And again he saith concerning him: "Sit thou on my right hand, until I make thine enemies thy footstool." But who are his *enemies*?—The wicked, and those who oppose their wills to the will of God.

§ XXXVII. Wherefore, my brethren, let us serve under his standard with all assiduity in his most holy commands. Let us consider the soldiers who are on duty under our governors. With what order, with what promptitude, with what submissive obedience do they perform what is commanded them. All are not praetors, or tribunes, or centurions, or captains, or inferior officers; but each individual in his own proper rank executes the orders of the emperor and the generals. The *great* can do nothing without the *small*, nor the *small* without the *great*. There is a reciprocal union, from which results utility. Let us, for instance, take the human body. The head without the feet is nothing, neither the feet without the head. But the least and most inconsiderable members are necessary and useful to the whole body. For *all* mutually conspire, and are har-

harmoniously combined to form and constitute the *whole system.*

§ XXXVIII. In like manner let the whole *body* of Christians be thus harmoniously united, and let every individual pay a deference to his neighbour according to the respective station in which Providence hath placed him. Let not the strong despise the weak ; let the weak reverence the strong ; let the rich be liberal to the poor ; let the poor be thankful to God for giving him a benefactor to supply his wants. Let the wise manifest his wisdom not by *words*, but good *works* ; let not the humble sound his own praise, but let others celebrate his worth. Let not the chaste be elated, knowing it is from *another* he received the gift of continence. Let us consider, my brethren, of what materials our frame is composed, *who* and *what* kind of beings we entered into this world, as it were from the tomb and from a state of darkness. Who it was that formed us and introduced us into this life, having previously provided accommodations for us before we were ushered into being. All these blessings, therefore, since we solely derive from God, we ought in all our enjoyments with gratitude to celebrate his praise. To whom be glory for ever and ever. Amen.

§ XXXIX. Inconsiderate, and unintelligent, and infatuated, and illiterate men, make us Christians the objects of their banter and contemptuous scorn, willing to exalt themselves in their own imaginations. “ But what can mortal man do ? or what strength is there in him that is made out of the dust ? ” For it is written : “ There was no shape before my eyes ; only I heard a sound and a voice. But what ? shall man be pure before the Lord ? Shall he be blameless in his works ? Behold he trusteth not in his servants, and his angels he chargeth with folly. Yea, the heaven is not clean in his sight, how much less they that dwell in houses of clay, of which also we ourselves were made ? He smote them as a moth, and from morning even unto evening they endure not. Because they were not able to help themselves, they perished. He breathed upon them, and they died, because they had no wisdom.

“ Call

" Call now if there be any that will answer thee, and to
" which of the angels wilt thou look? For wrath killeth
" the foolish man, and envy slayeth him that is in error.
" I have seen the foolish taking root, but lo their habitation
" was presently consumed. Their children were far from
" safety, they perished at the gates of those who were lesser
" than themselves, and there was no man to help them.
" For what was prepared for them the righteous did eat;
" and they shall not be delivered from evil."

§ XL. Having these things before our eyes, and earnestly looking into the depths of the divine knowledge, we ought to do all things in regularity and order, which God hath prescribed us. Particularly, we ought to perform oblations and religious services at the times he hath appointed. He hath ordained that we should discharge these not in an immethodical and irregular manner, but in those proper times and hours his wisdom hath fixed. In what *places*, and by *whom*, is it his design that these should be performed? His supreme will hath expressly directed—in order that all things being religiously performed, might meet with his propitious acceptance. They, therefore, who in the times prescribed offer up their pious oblations, are accepted and happy. For those who follow the divine regulations do not err from the path of duty: for the High Priest hath his particular services, the priests have their respective appointments, the levites their proper ministries, the common people their several duties.

§ XLI. Let each of you, brethren, in his own proper station serve God, maintaining a good conscience, not overleaping the boundaries of that respective department which God hath assigned him, supporting the dignity and gravity of the Christian character. The daily sacrifices, the votive offerings, the sin-offerings, and trespass-offerings, are not dedicated to God in any place indiscriminately, but solely in Jerusalem, and even there they are not consecrated to the Deity in any place promiscuously, but only in the temple, at the altar, the oblation being carefully inspected by the high-priest and the above-mentioned ministers. They who

act

act contrary to his will, are punished with death. You see, brethren, that the greater knowledge God hath graciously imparted to us, the greater is the danger to which we are exposed.

§ XLII. The Apostles brought us glad tidings from our Lord Jesus Christ; Jesus Christ from the Deity. Christ was therefore delegated by the Deity, the Apostles by Christ. Wherefore both in harmonious union acted according to the will of the Deity. Having, therefore, received instruction, and being fully convinced of the truth of Christianity by the resurrection of our Lord Jesus Christ, and being firmly established in the word of God by the copious endowments of the Holy Spirit, they went forth publishing that the kingdom of God would speedily be erected. Preaching the gospel, therefore, in various countries and cities, they constituted their *first* converts, after having first explored and proved them by the Holy Spirit, to be the bishops and deacons of *future* believers. This is no *new* institution. Many ages ago express mention was made in scripture of *bishops* and *deacons*. These are its words : *I will appoint their bishops in righteousness, and their deacons in faith.*

§ XLIII. And what wonder, if they who in Christ had this arduous office assigned them by the Deity, constituted the above-mentioned governors — when Moses, who was a faithful servant in all his house, hath recorded in the sacred scripture every thing he was appointed to do. This illustrious law-giver have the other prophets followed, bearing testimony to the institutions he established. For Moses, when there was a warm contest about the priesthood, and the tribes were violently contending, which of them should be adorned with this illustrious honour, ordered the twelve princes of each respective tribe to bring him twelve rods, inscribed with the name of every tribe. These he bound together, and sealed them with the respective seal of each prince, and laid them up in the tabernacle of the testimony, on the table of God. After this he shut the tabernacle, set a seal on the keys of it, as he had done upon the rods. He then

then said to them, My brethren, whatsoever tribe shall have its rod blossom, *that* tribe hath God chosen to enjoy the honours of the priesthood, and to minister to him in sacred things.—Early the next day he convened all Israel, consisting of six hundred thousand men, showed their seals to the respective heads of tribes, opened the tabernacle of witness, brought out the rods, and Aaron's was found not only to have *blossomed*, but it was adorned with *fruit*. What think you, my beloved? Had not Moses a perfect knowledge of what, otherwise, in future time would necessarily have happened? He saw this clearly: and that there might be no *confusion* in Israel, he acted in *this* manner, that the name of the one supreme and true God might be glorified. To him be glory for ever and ever. Amen.

§ XLIV. In *like* manner our Apostles knew by our Lord Jesus Christ that there would be discords and dissensions about the title and office of bishop—for which reason, therefore, being endowed with a perfect knowledge of future scenes, they constituted bishops and deacons—and in the mean time appointed, that after *their* decease, *others*, whose characters had been approved, should succeed them in the Christian ministry. Those, therefore, who were appointed by the *Apostles*, or, *since* their time, by other eminent persons with the united approbation of the whole church, and with irreproachable reputations have ministered to the flock of Christ in humility, peace, and dignity of virtue, and have maintained, for a series of years, an universal character, we by no means think it just that such as these should be ejected from the ministry. For we shall incur no small guilt, if we expel those from the episcopal function who have discharged its sacred duties in an holy and unblameable manner. Happy are those Presbyters who have gone before us, who enjoyed an honourable and triumphant dissolution! They are now harrassed with no fears lest any one should *remove* them from that *station* that is now *assigned* them! For we see that you have deprived some worthy persons of a function which they discharged with honour, and adorned with an unexceptionable character.

§ XLV. You are warmly disputing and contending, my brethren, about things that have no reference to your final salvation. Search the scriptures, the genuine dictates of the Holy Spirit. You know there is nothing wicked, nothing fabulous written in them. There you will not find good men degraded by good men. Religious men were persecuted, but it was by bad men. They were imprisoned, but it was by the wicked. They were stoned by the profligate and depraved; they were murdered by the abandoned, and by those who were instigated by the worst passions. These sufferings, with a glorious magnanimity, they supported. What! my brethren, was Daniel precipitated into a den of lions by persons who feared God? Were Ananias, Azarias, and Misael, thrown into a fiery furnace by those who professed the excellent and glorious worship of the Most High? — Far from it! Who were they that committed these violences? — The most abandoned of men, distinguished for every enormity, were transported into these excesses — so as to exercise these cruelties on those who served God with an holy and spotless mind — not knowing that the Most High is a defender and protector of those who worship his most holy name with a pure conscience. To him be glory thro' eternal ages! Amen. Those who sustained these sufferings with inflexible fortitude are now entered into the possession of immortal glory — God hath exalted them to the highest honours, and their names shall live in remembrance for ever and ever! Amen.

§ XLVI. Such examples as these, my brethren, we ought ever to propose as a constant model for our own imitation. For it is written: *Associate with the holy, for the companions of such will be holy.* And again the scripture saith in another place: *With the pure thou wilt be pure; with the virtuous thou wilt be virtuous: but with the perverse man thou wilt be perverse.* Let us, therefore, copy the example of the virtuous and good. They are the distinguished friends of God. Why do discords, and resentments, and dissentions, and separations, and the last violences subsist among you? Do we not all profess one God, and one Christ? Was not one Spirit of God poured forth upon us? Have we not one com-

common vocation in Christ? Why do we violently sever and tear in pieces the *members* of Christ, and seditiously revolt and militate against our own *body*, and proceed to such distraction and madness as to forget that we are members one of another? Remember the words of Jesus Christ our Lord, who said: "Woe to that man! Better had he never been born, than to have laid a stumbling block in the path of one of my elect. Better a mill-stone were tied about his neck and he thrown headlong into the sea, than to have caused the least of my disciples to stumble and fall." Your divisions have perverted many, distracted many, divided the minds of many, and overwhelmed all of us in extreme grief — and yet your factious dissensions still continue!

§ XLVII. Take up the Epistle of blessed Paul the Apostle. What did he write to you in the beginning of that sacred book? — Why, indeed, by divine inspiration he wrote to you concerning *himself*, and *Cephas*, and *Apollos* — because even THEN you were swayed by fond partiality towards *particular* persons. But that *former* partiality brought upon you less guilt, for it had for its object the *Apostles* — whose characters were abundantly attested, and a person, who had been approved by the Apostles. But now consider, who they are that have perverted you, and sullied the lustre of your mutual fraternal love, which was so universally celebrated. It is disgraceful, my dear brethren, it is to the last disgraceful, and unworthy the Christian character, to hear, That the most united and antient church of the Corinthians, should, on account of *one* or *two* persons, be full of faction and party-discord against its Presbyters! And the fame of this hath not only reached us, but is diffused even among the disbelievers of our Religion — so that the Christian profession is calumniated and reviled on account of your folly, and you are hereby voluntarily bringing yourselves into danger!

§ XLVIII. Wherefore let us immediately exterminate these evils; and prostrate ourselves before God, supplicating him with tears to be propitious to us, and restore us to our former

former virtuous and amiable state of fraternal love. This is the gate of righteousness that opens into life; as it is written: *Open to me the gates of righteousness, that I may enter into them, and celebrate the praises of God. This is the gate of the Lord, the righteous shall enter therein.* For though many paths have been marked out, yet the true gate of righteousness hath been opened by Christ — into which all who enter, and pursue the journey of life in holiness and goodness, and practise their whole duty in concord and harmony, are happy! Is any person faithful; doth he possess the powers of communicating knowledge; is he endowed with distinguished intelligence and judgment; is he in his daily practice chaste and temperate? — The higher his attainments are, the greater are his obligations to be humble, and not to study his own, but the universal good.

§ XLIX. He that hath the love of Christ, let him keep the commandments of Christ. What words can fully represent the sacred bonds of the divine benevolence and love! Who is there can do adequate justice to its immensity and excellence! The height to which benevolence exalts us is unutterable. Benevolence unites us to God. Benevolence covers a multitude of sins. Benevolence beareth all things, supporteth every evil with serene composure. There is nothing illiberal in benevolence, nothing arrogant. Benevolence doth not cause divisions, benevolence doth not kindle factious dissensions. All the chosen people of God were made perfect in benevolence. Where this is wanting, nothing is acceptable with God. Through benevolence the Deity adopted us to himself for the love he had for us—for by the will of the Supreme Being, Jesus Christ our Lord voluntarily shed his blood for us, and surrendered up his flesh for our flesh, his life for our lives.

§ L. You see, my brethren, how transcendently excellent and illustrious benevolence is; so that no words can fully represent its dignity and perfection. Who is worthy to be found invested with this, except those whom God shall deem worthy this honour. Let us, therefore, implore the Deity, that we may be adorned with this illustrious worthiness,

thiness, that we may live in love, maintain an unspotted character, and be divested of all human partiality and pre-possession. All the preceding generations, that have lived before us, have quitted the stage of life; but those who through the divine favour had their *other* virtues crowned and perfected by benevolence, possess the mansions of the pious, and shall make their appearance when Christ descends to visit his kingdom. For it is written: *Enter into thy apartments for a little space, till my wrath and indignation shall have passed away; and I will remember the good day, and raise you up out of your graves.* Blessed are we, my beloved brethren, if we practise the commands of God, united to each other in the bonds of *love*, in order that through *love* our sins may be forgiven us! For it is written: *Blessed are those whose transgressions are forgiven, whose sins are covered!* *Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no deceit!* This *blessedness* was derived upon us who were chosen of God through Jesus Christ our Lord. To him be glory for ever and ever! Amen.

§ LI. Let us, therefore, implore the divine forgiveness of any crimes, into which these contentions have betrayed us. And they, who were the original authors of this factious discord and dissention ought to make the common hope their great object and aim. For they, who are possessed with the principles of piety and benevolence, would rather *suffer* in their own persons than have their neighbours involved in sufferings, and feel the acutest reproaches of their *own* minds rather than violate that harmony and concord which Christianity hath so strictly enjoined upon its professors. For it is better for a man to confess his guilt than harden his heart, as theirs were hardened who excited a factious opposition against Moses the servant of God—whose condemnation instantly appeared, for they descended alive into the grave, and were swallowed up in death. Pharaoh and his host, and all the governors of Egypt, their chariots and horsemen were, for no other cause, overwhelmed in the Red Sea and perished, but that their incorrigible minds were steeled against all conviction, and they remained

unconvinced after all the miracles and prodigies which God displayed by his servant Moses.

§ LII. The Supreme, my brethren, is not indigent of any thing. He requires nothing from any rational being but that he should celebrate his praises. For thus faith David his chosen servant : “ I will pour forth my grateful acknowledgments before the Lord, this will please him better than a young bullock that hath horns and hoofs. Let the poor see it and be glad.” And again he saith : “ Offer unto God the sacrifice of praise, and pay thy vows unto the Most High. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. The sacrifice of God is a broken spirit.”

§ LIII. You know, my beloved, you accurately know, the holy scriptures, and have carefully explored the oracles of God. Wherefore call these to your remembrance. When Moses went up into the mount, and fasted and humbled himself forty days and forty nights, God said to him : “ Arise Moses, get thee down quickly from hence — for thy people, whom thou broughtest out of the land of Egypt, have committed wickedness : they have soon transgressed the way that I marked out for them, and have made to themselves graven images. And the Lord said unto him ; I have spoken unto thee various times, saying, I have seen this people, and behold it is a stiff-necked people : Let me therefore destroy them, and blot out their names from under heaven. And I will raise up unto thee a great and wonderful nation, that shall be much larger than this. But Moses said : Not so, Lord ! Forgive now this people their sin : or if thou wilt not, blot me out of the book of the living.” O transcendent benevolence and love ! O peerless perfection of goodness ! The servant addresses the Supreme LORD with freedom and liberty, implores forgiveness for the multitude ; he even desires that he himself may be involved in the general destruction !

§ LIV. What generous, what compassionate man is there among you? Let such an one make this publick declaration: Is this dissention, and discord, and separation owing to me? — This moment I will depart; I will remove where-ever you will. I am ready to do whatever the congregation enjoins me to do — only let the flock of Christ, with the Presbyters who preside over it, enjoy undisturbed tranquillity. — He that acteth in this manner will secure to himself great honour from God. Every place will receive such a voluntary worthy exile — *for the earth is the Lord's, and the fullness thereof.* In this manner those, who regulate their lives according to the sacred institutions of God, have acted, and will ever act.

§ LV. Examples of this we may produce even from among the *heathens*. Many kings and princes, when a pestilence hath raged, in obedience to the oracular response have voluntarily surrendered themselves to death, to rescue their subjects and citizens by their blood. Many have for ever abandoned their native cities, to extinguish the flames of sedition. Many among *you* we know, who to ransom others have generously delivered up themselves to bonds. Many have spontaneously submitted their necks to servitude, and supported *others* by the miserable pittance they could earn. Many of the tender sex, strengthened by divine assistance, have performed many heroic deeds. The renowned Judith, when the city was besieged, requested the elders for permission to go forth into the camp of their enemies. Exposing herself, therefore, to imminent danger, urged by the love of her country, and of the inhabitants who were in the last distress, she entered the camp, and the Lord delivered Holophernes into the hand of a woman! Not less distinguished for her faith is Esther, who willingly risked her own life to rescue the twelve tribes of Israel who were destined to speedy destruction. For in-fasting and humiliation she fervently supplicated the eternal God, the omniscient Lord of the universe, who, seeing the genuine humility of her soul, delivered the

people, for whose sake she had exposed herself to such danger.

§ LVI. Wherefore let us intercede for those who have incurred any guilt, that they may be endowed with humility and self-abasement, to submit, not to us, but to the will of God. This disposition will not only render them perfectly amiable in the sight of God, but secure them the tender pity and compassion of the saints. Let us employ, my beloved, that reprobation and reproof, which no one ought to resent. The admonition which we give one another, is extremely useful and salutary — for this unites us to the will of God. For thus faith the holy scripture : “ The Lord corrected me, “ but he did not deliver me over unto death. For whom “ the Lord loveth, he chasteneth, and scourgeth every son “ whom he receiveth. The righteous, *it saith*, shall in-“ struct me in mercy, but let not the oil of sinners make “ fat my head.” And again it saith : “ Happy is the man “ whom God correcteth ; therefore despise not thou the “ chastening of the Almighty. For he maketh sore, and “ bindeth up ; he woundeth, and his hands make whole, “ He shall deliver thee in six troubles, yea in seven there “ shall no evil touch thee. In famine he shall redeem thee “ from death, and in war from the power of the sword. “ Thou shalt be hid from the scourge of the tongue, neither “ shalt thou be afraid of destruction when it cometh. Thou “ shalt laugh at the wicked and sinners, neither shalt thou “ be afraid of the beasts of the earth. The wild beasts “ shall be at peace with thee. Then shalt thou know that “ thy house shall be in peace, and the habitation of thy “ tabernacle shall not err. Thou shalt know also that thy “ seed shall be great, and thy off-spring as the grass of “ the earth. Thou shalt come to thy grave as the ripe “ corn, that is taken in due time, like as a shock of corn “ cometh in, in its season.” You see, my beloved, what a protection and guardianship is exercised over those who are chastened of the Lord — for a good God corrects us that we may be made wiser and better by his sacred discipline.

§ XLVII. You therefore, who first lighted the flame of this dissention; submit yourselves to the Presbyters, and be advised to repent, humbling yourselves in the profoundest abasement. Learn submission, laying aside all arrogant and disdainful virulence of language. For it is better for you to fill some of the lowest stations in the *fold* of Christ, than, vainly arrogating to yourselves a proud superiority above others, to be expelled from its sacred enclosure. For thus the divine wisdom speaketh : “ Behold, I will pour out the word of my Spirit upon you ; I will make known my speech unto you. Because I called and you would not hear, I stretched out my hands and you regarded not : but you have set at nought all my counsel, and would none of my reproof : I also will laugh at your calamity, and mock when your fear cometh : when your fear cometh as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you. Then shall you call upon me, but I will not hear you ; the wicked shall seek me, but they shall not find me : For that they hated knowledge, and did not seek the fear of the Lord. They would not hearken unto my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own ways, and be filled with their own wickedness.” * * * *

§ LVIII. May the omniscient God, the Lord of spirits, and the governour of all flesh, who elected our Lord Jesus Christ, and us through him to be his peculiar people, endow every soul, that calls upon his most glorious and holy name, with faith, reverence, peace, patience, long-suffering, continence, chastity and sobriety, that he may secure his favour and acceptance through our High-Priest and Governour Jesus Christ, thro' whom, to his supreme Majesty, be ascribed glory and greatness, power and honour, both now and thro' all ages of time and eternity ! Amen.

§ LIX. Claudius Ephebus, Valerius Bito, with Fortunatus, whom we have dispatched to you, send back to us in peace and joy, with all possible expedition, that we may the sooner

sooner be informed that the concord and harmony, which is the object of our ardent prayers and wishes, is restored among you ; and that we may the sooner rejoice in the happy reunion and re-establishment of your society.—May the favour of our Lord Jesus Christ be with you, and with all every where, who are called of God through him. To the supreme God, through Jesus Christ, be glory, honour, power, majesty, and everlasting dominion, through all the revolving ages of time and eternity ! Amen.

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