

10^u Loving one another with the charity of brotherhood, with honour preventing one another.

11 In carefulness not slothful. In spirit fervent. Serving the Lord.

12 Rejoicing in hope. Patient in tribulation. Instant in prayer.

13 Communicating to the necessities of the saints. ^z Pursuing hospitality.

14 Bless them that persecute you: bless, and curse not.

15 Rejoice with them that rejoice; weep with them that weep.

16 Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits.

17 To no man rendering evil for evil.

^a Providing good things, not only in the sight of God, but also in the sight of all men.

18^b If it be possible, as much as is in you, have peace with all men.

19^c Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: ^d *Revenge is mine, I will repay*, saith the Lord.

20^e But if thy enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head.

21 Be not overcome by evil, but overcome evil by good.

CHAPTER 13.

Lessons of obedience to superiors, and mutual charity.

LET ^f every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God.

2 Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.

3 For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same.

4 For he is God's minister to thee, for

^y Eph. 4. 3; 1 Peter 2. 17. — ^z Heb. 13. 2; 1 Peter 4. 9. — ^a 2 Cor. 8. 21. — ^b Heb. 12. 14. — ^c Eccli. 28. 1, and 2. 3. — ^d Matt. 5. 39; Deut. 32. 35; Heb. 10. 30. — ^e Prov. 25. 21. — ^f Wisd. 6. 4; 1 Peter 2. 13. — ^g Matt.

CHAP. 14. Ver. 2. *Eat all things.* Viz., without observing the distinction of clean and unclean meats, prescribed by the law of Moses: which was now no

good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil.

5 Wherefore be subject of necessity, not only for wrath, but also for conscience' sake.

6 For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose.

7^g Render therefore to all men their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honour, to whom honour.

8 Owe no man any thing, but to love one another. For he that loveth his neighbour, hath fulfilled the law.

9^h For *Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal, Thou shalt not bear false witness: Thou shalt not covet:* and if there be any other commandment, it is comprised in this word, ⁱ *Thou shalt love thy neighbour as thyself.*

10 The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.

11 And that knowing the season; that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

12 The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light.

13 Let us walk honestly, as in the day: ^j not in rioting and drunkenness, not in chambering and impurities, not in contention and envy:

14^k But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.

CHAPTER 14.

The strong must bear with the weak. Cautions against judging; and giving scandal.

NOW him that is weak in faith, take unto you: not in disputes about thoughts.

2 For one believeth that he may eat all

22. 21. — ^h Ex. 20. 14; Deut. 5. 18. — ⁱ Lev. 19. 18; Matt. 22. 39; Mark 12. 31; Gal. 5. 14; James 2. 8. — ^j Luke 21. 34. — ^k Gal. 5. 16; 1 Peter 2. 11.

longer obligatory. Some weak Christians, converted from among the Jews, as we here gather from the apostle, made a scruple of eating such meats as were

things: but he that is weak, let him eat herbs.

3 Let not him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him.

4 Who art thou that judgest another man's servant? To his own lord he standeth or falleth. And he shall stand: for God is able to make him stand.

5 For one judgeth between day and day: and another judgeth every day: let every man abound in his own sense.

6 He that regardeth the day, regardeth it unto the Lord. And he that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God.

7 For none of us liveth to himself; and no man dieth to himself.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore, whether we live, or whether we die, we are the Lord's.

9 For to this end Christ died and rose again; that he might be Lord both of the dead and of the living.

10 But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? ^mFor we shall all stand before the judgment seat of Christ.

11 For it is written: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

12 Therefore every one of us shall render account to God for himself.

13 Let us not therefore judge one another any more. But judge this rather, that you put not a stumblingblock or a scandal in your brother's way.

14 I know, and am confident in the Lord Jesus, that nothing is unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean.

15 For if, because of thy meat, thy brother be grieved, thou walkest not now according to charity. ^oDestroy not

him with thy meat, for whom Christ died.

16 Let not then our good be evil spoken of.

17 For the kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost.

18 For he that in this serveth Christ, pleaseth God, and is approved of men.

19 Therefore let us follow after the things that are of peace; and keep the things that are of edification one towards another.

20 Destroy not the work of God for meat. ^pAll things indeed are clean: but it is evil for that man who eateth with offence.

21 ^qIt is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalized, or made weak.

22 Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth.

23 But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith is sin.

CHAPTER 15.

He exhorts them to be all of one mind: and promises to come and see them.

NOW we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of you please his neighbour unto good, to edification.

3 For Christ did not please himself, but as it is written: "*The reproaches of them that reproached thee, fell upon me.*"

4 For what things soever were written, were written for our learning: that through patience and the comfort of the scriptures, we might have hope.

5 Now the God of patience and of comfort ^sgrant you to be of one mind one towards another, according to Jesus Christ:

^p Titus 1. 15. — ^q 1 Cor. 8. 13.
^r Ps. 68. 10. — ^s 1 Cor. 1. 10.

^l James 4. 13. — ^m 2 Cor. 5. 10.
ⁿ Isa. 45. 24 Phil. 2. 10. — ^o 1 Cor. 8. 11.

deemed unclean by the law; such as swine's flesh, &c., which the stronger sort of Christians did eat without scruple. Now the apostle, to reconcile them together, exhorts the former not to judge or condemn the latter, using their Christian liberty; and the latter, to take care not to despise or scandalize their weaker brethren, either by bringing them to eat what in their conscience they think they should not, or by

giving them such offence, as to endanger the driving them thereby from the Christian religion.

Ver. 5. *Between day, &c.* Still observing the sabbaths and festivals of the law.

Ver. 23. *Discerneth.* That is, distinguisheth between meats, and eateth against his conscience, what he deems unclean.—*Ibid.* *Of faith.* By faith is here understood judgment and conscience; to act against which is always a sin.

6 That with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.

7 Wherefore receive one another, as Christ also hath received you unto the honour of God.

8 For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

9 But that the Gentiles are to glorify God for his mercy, as it is written: *Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name.*

10 And again he saith: *Rejoice, ye Gentiles, with his people.*

11 And again: *"Praise the Lord, all ye Gentiles; and magnify him, all ye people.*

12 And again Isaias saith: *"There shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.*

13 Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, and in the power of the Holy Ghost.

14 And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

15 But I have written to you, brethren, more boldly in some sort, as it were putting you in mind: because of the grace which is given me from God.

16 That I should be the minister of Christ Jesus among the Gentiles; sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost.

17 I have therefore glory in Christ Jesus towards God.

18 For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and deed,

19 By the virtue of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem round about as far as unto Illyricum, I have replenished the gospel of Christ.

20 And I have so preached this gospel,

not where Christ was named, lest I should build upon another man's foundation.

21 But as it is written: *"They to whom he was not spoken of, shall see, and they that have not heard shall understand.*

22 For which cause also I was hindered very much from coming to you, and have been kept away till now.

23 But now having no more place in these countries, and having a great desire these many years past to come unto you,

24 When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you:

25 But now I shall go to Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem.

27 For it hath pleased them: and they are their debtors. ² For it the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them.

28 When therefore I shall have accomplished this, and consigned to them this fruit, I will come by you into Spain.

29 And I know, that when I come to you, I shall come in the abundance of the blessing of the gospel of Christ.

30 I beseech you therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God,

31 That I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the saints.

32 That I may come to you with joy, by the will of God, and may be refreshed with you.

33 Now the God of peace be with you all. Amen.

CHAPTER 16.

He concludes with salutations, bidding them beware of all that should oppose the doctrine they had learned.

AND I commend to you Phebe, our sister, who is in the ministry of the church, that is in Cenchræ:

t 2 Kings 23. 50; Ps. 17. 50. — u Ps. 116. 1.

v Isa. 11. 10. — w Isa. 52. 15. — x 1 Cor. 9. 11.

CHAP. 15. Ver. 8. Minister of the circumcision.

That is, executed his office and ministry towards the Jews, the people of the circumcision.

2 That you receive ⁱⁿ in the Lord as becometh saints, and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

3 * Salute Prisca and Aquilla, my helpers in Christ Jesus,

4 (Who have for my life laid down their own necks: to whom not I only give thanks, but also all the churches of the Gentiles,)

5 And the church which is in their house. Salute Epenetus, my beloved: who is the firstfruits of Asia in Christ.

6 Salute Mary, who hath laboured much among you.

7 Salute Andronicus and Junias, my kinsmen and fellow prisoners: who are of note among the apostles, who also were in Christ before me.

8 Salute Ampliatus, most beloved to me in the Lord.

9 Salute Urbanus, our helper in Christ Jesus, and Stachys, my beloved.

10 Salute Apelles, approved in Christ.

11 Salute them that are of Aristobulus' household. Salute Herodian, my kinsman. Salute them that are of Narcissus' household, who are in the Lord.

12 Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis, the dearly beloved, who hath much laboured in the Lord.

13 Salute Rufus, elect in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympias; and all the saints that are with them.

16 Salute one another with an holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them.

18 For they that are such, serve not Christ our Lord, but their own belly; and by pleasing speeches and good words, seduce the hearts of the innocent.

19 For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil.

20 And the God of peace crush Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.

21 * Timothy, my fellow labourer, saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Caius, my host, and the whole church, saluteth you. Erastus, the treasurer of the city, saluteth you, and Quartus, a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is able to establish you, according to my gospel, and the preaching of Jesus Christ, according to the revelation or the mystery, which was kept secret from eternity,

26 (Which now is made manifest by the scriptures c. the prophets, according to the precept of the eternal God, for the obedience of faith,) known among all nations;

27 To God the only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen.

^y Acts 18. 2 and 26.

^z Acts 16. 1.

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS.

ST. PAUL, having planted the faith in Corinth, where he had preached a year and a half and converted a great many, went to Ephesus. After being there two years, he wrote this first Epistle to the Corinthians, and sent it by the same persons; Stephanus, Fortunatus, and Achaicus, who had brought their letter to him. It was written about twenty-seven years after our Lord's Ascension, and contains several matters appertaining to faith and morals, and also to ecclesiastical discipline.

CHAPTER 1.

He reproveth their dissensions about their teachers. The world was to be saved by preaching of the cross, and not by human wisdom or eloquence.

PAUL, called to be an apostle of Jesus Christ by the will of God, and Sosthenes a brother,

2 To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ, in every place of theirs and ours.

3 Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

4 I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus,

5 That in all things you are made rich in him, in all utterance, and in all knowledge;

6 As the testimony of Christ was confirmed in you,

7 So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ.

8 Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

9 ^a God is faithful: by whom you are called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment.

11 For it hath been signified unto me, my brethren, of you, by them that are of

the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith: I indeed am of Paul; and I am ^b of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul?

14 I give God thanks, that I baptized none of you ^c but Crispus and Caius;

15 Lest any should say that you were baptized in my name.

16 And I baptized also the household of Stephanus; besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: ^d not in wisdom of speech, lest the cross of Christ should be made void.

18 For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, ^e it is the power of God.

19 For it is written: *I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.*

20 ^g Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

21 For seeing that in the wisdom of God the world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save them that believe.

22 For both the Jews require signs, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews indeed a stumblingblock, and unto the Gentiles foolishness:

^a 1 1ness. 5. 24. — ^b Acts 18. 14. — ^c Acts 18. 8.

^d 2 Peter 1. 16; Infra 2. 1, 4, and 13.

^e Rom. 1. 16 — ^f Isa. 29. 14.

^g Isa. 33. 18.

24 But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For see your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble:

27 But the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong.

28 And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are:

29 That no flesh should glory in his sight.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption:

31 That, as it is written: *He that glorieth, may glory in the Lord.*

CHAPTER 2.

His preaching was not in loftiness of words, but in spirit and power. And the wisdom he taught, was not to be understood by the worldly wise or sensual man, but only by the spiritual man.

AND I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ.

2 For I judged not myself to know any thing among you, but Jesus Christ, and him crucified.

3 ^a And I was with you in weakness, and in fear, and in much trembling.

4 ^b And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the Spirit and power;

5 That your faith might not stand on the wisdom of men, but on the power of God.

6 Howbeit we speak wisdom among the perfect: yet not the wisdom of this world,

neither of the princes of this world that come to nought;

7 But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory:

8 Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory.

9 But, as it is written: *That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.*

10 But to us God hath revealed them, by his Spirit. For the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God.

12 Now we have received not the spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God.

13 ⁿ Which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things with spiritual.

14 But the sensual man perceiveth not these things that are of the Spirit of God; for it is foolishness to him, and he cannot understand, because it is spiritually examined.

15 But the spiritual man judgeth all things; and he himself is judged of no man.

16 ^o For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER 3.

They must not contend about their teachers, who are but God's ministers, and accountable to him. Their works shall be tried by fire.

AND I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ.

^a Jer. 25. 5. — ⁱ Jer. 9. 23 and 24; 2 Cor. 10. 17.

^j Supra 1. 17. — ^k Acts 18. 3.

^l 2 Peter 1. 16.

^m Isa. 64. 4.

ⁿ Supra 1. 17, and 2. 1 and 4; 2 Peter 1. 16.

^o Wisd. 9. 13; Isa. 40. 13; Rom. 11. 34.

CHAP. 1. Ver. 25. *The foolishness, &c.* That is to say, what appears foolish to the world in the ways of God, is indeed most wise; and what appears weak is indeed above all the strength and comprehension of man.

CHAP. 2. Ver. 14, 15. *The sensual man — the spiritual man.* The sensual man is either he who is taken up with sensual pleasures, with carnal and worldly affections; or he who measureth divine mys-

teries by natural reason, sense, and human wisdom only. Now such a man has little or no notion of the things of God. Whereas the *spiritual man* is he who, in the mysteries of religion, takes not human sense for his guide: but submits his judgment to the decisions of the church, which he is commanded to hear and obey. For Christ hath promised to remain to the end of the world with his church, and to direct her in all things by the Spirit of truth.

2 I gave you milk to drink, not meat; for you were not able as yet. But neither indeed are you now able; for you are yet carnal.

3 For, whereas there is among you envying and contention, are you not carnal, and walk according to man?

4 For while one saith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo, and what is Paul?

5 The ministers of him whom you have believed; and to every one as the Lord hath given.

6 I have planted, Apollo watered, but God gave the increase.

7 Therefore, neither he that planteth is any thing, nor he that watereth; but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one. ^p And every man shall receive his own reward, according to his own labour.

9 For we are God's coadjutors: you are God's husbandry; you are God's building.

10 According to the grace of God that is given to me, as a wise architect, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation no man can lay, but that which is laid; which is Christ Jesus.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

13 Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide, which he hath built thereupon, he shall receive a reward.

15 If any man's work burn, he shall

suffer loss; but he himself shall be saved, yet so as by fire.

16 Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?

17 But if any man violate the temple of God, him shall God destroy. ^q For the temple of God is holy, which you are.

18 Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written: ^r *I will catch the wise in their own craftiness.*

20 And again: ^s *The Lord knoweth the thoughts of the wise, that they are vain.*

21 Let no man therefore glory in men.

22 For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for all are yours;

23 And you are Christ's; and Christ is God's.

CHAPTER 4.

God's ministers are not to be judged. He reprehends their boasting of their preachers; and describes the treatment the apostles every where met with.

LET ^t a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God.

2 Here now it is required among the dispensers, that a man be found faithful.

3 But to me it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self.

4 For I am not conscious to myself of any thing, yet am I not hereby justified; but he that judgeth me, is the Lord.

5 Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God.

6 But these things, brethren, I have in

p Ps. 61. 13; Matt. 16. 27; Rom. 2. 6; Gal. 6. 5.

q Infra 6. 19; 2 Cor. 6. 16.

r Job 5. 13. — s Ps. 93. 11.

t 2 Cor. 6. 4.

CHAP. 3. Ver. 12. *Upon this foundation.* The foundation is *Christ* and his doctrine: or the true faith in him, working through charity. The building upon this foundation *gold, silver, and precious stones*, signifies the more perfect preaching and practice of the gospel; the *wood, hay, and stubble*, such preaching as that of the Corinthian teachers (who affected the pomp of words and human eloquence) and such practice as is mixed with much imperfection, and many lesser sins. Now the *day of the Lord*, and his *fiery trial*, (in the particular judgment immediately after death,) shall make manifest

of what sort *every man's work* has been: of which, during this life, it is hard to make a judgment. For then the *fire* of God's judgment shall try *every man's work*. And they, whose works, like *wood, hay, and stubble*, cannot abide the fire, shall suffer loss: these works being found to be of no value; yet they themselves, having built upon the right foundation, (by living and dying in the true faith and in the state of grace, though with some imperfection,) shall be saved yet so as by fire: being liable to this punishment, by reason of the *wood, hay, and stubble*, which was mixed with their building.

CHAPTER 5.

He excommunicates the incestuous adulterer, and admonishes them to purge out the old leaven.

a figure transferred to myself and to Apello, for your sakes; that in us you may learn, that one be not puffed up against the other for another, above that which is written.

7 For who distinguisheth thee? Or what hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it?

8 You are now full; you are now become rich; you reign without us; and I would to God you did reign, that we also might reign with you.

9 For I think that God hath set forth us apostles, the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men.

10 We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honourable, but we without honour.

11 Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode;

12 And we labour, working with our own hands: we are reviled, and we bless; we are persecuted, and we suffer it.

13 We are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now.

14 I write not these things to confound you; but I admonish you as my dearest children.

15 For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you.

16 Wherefore I beseech you, be ye followers of me, as I also am of Christ.

17 For this cause have I sent to you Timothy who is my dearest son and faithful in the Lord; who will put you in mind of my ways, which are in Christ Jesus; as I teach every where in every church.

18 As if I would not come to you, so some are puffed up.

19 But I will come to you shortly, if the Lord will: and will know, not the speech of them that are puffed up, but the power.

20 For the kingdom of God is not in speech, but in power.

21 What will you? shall I come to you with a rod; or in charity, and in the spirit of meekness?

IT^v is absolutely heard, that there is fornication among you, and such fornication as the like is not among the heathens; that one should have his father's wife.

2 And you are puffed up; and have not rather mourned, that he might be taken away from among you, that hath done this deed.

3^w I indeed, absent in body, but present in spirit, have already judged, as though I were present, him that hath so done,

4 In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus;

5 To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.

6 Your glorying is not good. ^x Know you not that a little leaven corrupteth the whole lump?

7 Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed.

8 Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote to you in an epistle, not to keep company with fornicators.

10 I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols; otherwise you must needs go out of this world.

11 But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner: with such a one, not so much as to eat.

12 For what have I to do to judge them that are without? Do not you judge them that are within?

13 For them that are without, God will judge. Put away the evil one from among yourselves.

CHAPTER 6.

He blames them for going to law before unbelievers of sins that exclude from the kingdom of heaven. The evil of fornication.

^v Acts 20. 34; 1 Thess. 2. 9; 2 Thess. 3. 8.

^w Lev. 18. 7, 8, and 20. 11.

^w Col. 2. 5.

^x Gal. 5. 9.

DARE any of you having a matter against another, go to be judged before the unjust, and not before the saints?

2 Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?

3 Know you not that we shall judge angels? how much more things of this world?

4 If therefore you have judgments of things pertaining to this world, set them to judge, who are the most despised in the church.

5 I speak to your shame. Is it so that there is not among you any one wise man, that is able to judge between his brethren?

6 But brother goeth to law with brother, and that before unbelievers.

7 ^y Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?

8 But you do wrong and defraud, and that to your brethren.

9 Know you not that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers,

10 Nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.

11 And such some of you were; but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and the Spirit of our God.

12 All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any.

13 Meat for the belly, and the belly for the meats; but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body.

^y Matt. 5. 39; Luke 6. 29; Rom. 12. 17; 1 Thess. 4. 6.
^z Gen. 2. 24; Matt. 19. 5 Mark 10. 8; Eph. 5. 31.

CHAP. 6. Ver. 7. *A fault.* Lawsuits can hardly ever be without a fault, on the one side or the other: and oftentimes on both sides.

Ver. 12. *All things are lawful, &c.* That is, all *different things* are indeed lawful, inasmuch as they are not prohibited: but oftentimes they are not expedient; as in the case of lawsuits, &c. And much less would it be expedient to be enslaved by an irregular affection to any thing, how indifferent soever.

14 Now God hath both raised up the Lord, and will raise us up also by his power.

15 Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 Or know you not, that he who is joined to a harlot, is made one body? ^z *For they shall be, saith he, two in one flesh.*

17 But he who is joined to the Lord, is one spirit.

18 Fly fornication. Every sin that a man doth, is without the body; but he that committeth fornication, sinneth against his own body.

19 Or know you not, ^a that your members are the temple of the Holy Ghost, who is in you, whom you have from God: and you are not your own?

20 ^b For you are bought with a great price. Glorify and bear God in your body.

CHAPTER 7.

Lessons relating to marriage and celibacy. Virginitv is preferable to a married state.

NOW concerning the things whereof you wrote to me: It is good for a man not to touch a woman.

2 But for fear of fornication, let every man have his own wife, and let every woman have her own husband.

3 ^c Let the husband render the debt to his wife, and the wife also in like manner to the husband.

4 The wife hath not power of her own body, but the husband. And in like manner the husband also hath not power of his own body, but the wife.

5 Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer; and return together again, lest Satan tempt you for your incontinency.

6 But I speak this by indulgence, not by commandment.

^a Supra 3. 17; 2 Cor. 6. 16.

^b Infra 7. 23; 1 Peter 1. 18. — ^c 1 Peter 3. 7.

CHAP. 7. Ver. 2. *Have his own wife.* That is, keep to his wife, which he hath. His meaning is not to exhort the unmarried to marry: on the contrary, he would have them rather continue as they are. (Ver. 8.) But he speaks here to them that are already married; who must not depart from one another, but live together as they ought to do in the marriage state.

Ver. 6. *By indulgence.* That is, by a condescension to your weakness.

7 For I would that all men were even as myself: but every one hath his proper gift from God, one after this manner, and another after that.

8 But I say to the unmarried, and to the widows: It is good for them if they so continue, even as I.

9 But if they do not contain themselves, let them marry. For it is better to marry than to be burnt.

10 But to them that are married, not I but the Lord commandeth, ^d that the wife depart not from her husband.

11 And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12 For to the rest I speak, not the Lord. If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away.

13 And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband.

14 For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children should be unclean; but now they are holy.

15 But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace.

16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

17 But as the Lord hath distributed to every one, as God hath called every one, so let him walk: and so in all churches I teach.

18 Is any man called, being circumcised? let him not procure uncircumcision. Is any man called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing: but the observance of the commandments of God.

^d Matt. 5. 32, and 19. 9; Mark 10. 9; Luke 16. 18.

Ver. 9. *If they do not contain, &c.* This is spoken of such as are free, and not of such as, by vow, have given their first faith to God; to whom if they will use proper means to obtain it, God will never refuse the gift of continency. Some translators have corrupted this text, by rendering it, *if they cannot contain.*

20 ^e Let every man abide in the same calling in which he was called.

21 Wast thou called, being a bondman? care not for it; but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a bondman, is the freeman of the Lord. Likewise he that is called, being free, is the bondman of Christ.

23 ^f You are bought with a price; be not made the bondslaves of men.

24 Brethren, let every man, wherein he was called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful.

26 I think therefore that this is good for the present necessity, that it is good for a man so to be.

27 Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you.

29 This therefore I say, brethren; the time is short; it remaineth, that they also who have wives, be as if they had none;

30 And they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as if they used it not: for the fashion of this world passeth away.

32 But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.

33 But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.

34 And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married

^e Eph. 4. 1.—^f Supra 6. 20; 1 Peter 1. 18.

Ver. 12. *I speak, not the Lord.* Viz., by any express commandment, or ordinance.

Ver. 14. *Is sanctified.* The meaning is not, that the faith of the husband or the wife is of itself sufficient to put the unbelieving party, or their children, in the state of grace and salvation; but that it is very often an occasion of their sanctification, by bringing them to the true faith.

thinketh on the things of the world, how she may please her husband.

35 And this I speak for your profit: not to cast a snare upon you; but for that which is decent, and which may give you power to attend upon the Lord, without impediment.

36 But if any man think that he seemeth dishonoured, with regard to his virgin, for that she is above the age, and it must so be: let him do what he will; he sinneth not, if she marry.

37 For he that hath determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well.

38 Therefore, both he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better.

39 ^a A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty: let her marry to whom she will; only in the Lord.

40 But more blessed shall she be, if she so remain, according to my counsel; and I think that I also have the spirit of God.

CHAPTER 8.

Though an idol be nothing, yet things offered up to idols are not to be eaten, for fear of scandal.

NOW concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth.

2 And if any man think that he knoweth any thing, he hath not yet known as he ought to know.

3 But if any man love God, the same is known by him.

4 But as for the meats that are sacrificed to idols, we know that an idol is nothing in the world, and that there is no God but one.

5 For although there be that are called gods, either in heaven or on earth (for there be gods many, and lords many);

g Rom. 7. 2.

Ver. 36. *Let him do what he will; he sinneth not, &c.* The meaning is not, as libertines would have it, that persons may do what they will and not sin, provided they afterwards marry; but that the father, with regard to the giving his virgin in marriage, may do as he pleaseth; and that it will be no sin to him if she marry.

CHAP. 8. Ver. 1. *Knowledge puffeth up, &c.* Knowledge, without charity and humility, serveth only to puff persons up.

Ver. 5. *Gods many, &c.* Reputed for such among the heathens.

6 Yet to us there is but one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 But there is not knowledge in every one. For some until this present, with conscience of the idol: eat as a thing sacrificed to an idol, and their conscience, being weak, is defiled.

8 But meat doth not commend us to God. For neither, if we eat, shall we have the more; nor, if we eat not, shall we have the less.

9 But take heed lest perhaps this your liberty become a stumblingblock to the weak.

10 For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols?

11 ^h And through thy knowledge shall the weak brother perish for whom Christ hath died?

12 Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ.

13 ⁱ Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

CHAPTER 9.

The apostle did not make use of his power, of being maintained at the charges of those to whom he preached, that he might give no hindrance to the gospel. Of running in the race, and striving for the mastery.

AM not I free? Am not I an apostle? Have not I seen Christ Jesus our Lord? Are not you my work in the Lord?

2 And if unto others I be not an apostle, but yet to you I am. For you are the seal of my apostleship in the Lord.

3 My defence with them that do examine me is this.

4 Have not we power to eat and to drink?

5 Have we not power to carry about a

h Rom. 14. 15. — i Rom. 14. 21.

Ver. 13. *If meat scandalize.* That is, if my eating cause my brother to sin.

CHAP. 9. Ver. 5. *A woman, a sister.* Some erroneous translators have corrupted this text by rendering it, *a sister, a wife*: whereas, it is certain, St. Paul had no wife (chap. 7. ver. 7, 8) and that he only speaks of such devout women, as, according to the custom of the Jewish nation, waited upon the preachers of the gospel, and supplied them with necessities.

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woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to do this?

7 Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth the flock, and eateth not of the milk of the flock?

8 Speak I these things according to man? Or doth not the law also say these things?

9 For it is written in the law of Moses: *Thou shalt not muzzle the mouth of the ox that treadeth out the corn.* Doth God take care for oxen?

10 Or doth he say this indeed for our sakes? For *these things* are written for our sakes: that he that plougheth, should plough in hope; and he that thrasheth, in hope to receive fruit.

11 ^a If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

12 If others be partakers of this power over you, why not we rather? Nevertheless, we have not used this power: but we bear all things, lest we should give any hindrance to the gospel of Christ.

13 ^b Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar?

14 So also the Lord ordained that they who preach the gospel, should live by the gospel.

15 But I have used none of these things. Neither have I written these things, that they should be so done unto me: for it is good for me to die, rather than that any man should make my glory void.

16 For if I preach the gospel, it is no glory to me, for a necessity lieth upon me: for woe is unto me if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me:

^j Deut. 25. 4; ¹ Tim. 5. 18. — ^k Rom. 15. 27.

^l Deut. 18. 1.

Ver. 16. *It is no glory.* That is, I have nothing to glory of.

Ver. 27. *I chastise, &c.* Here St. Paul shews the necessity of self-denial and mortification, to subdue the flesh, and its inordinate desires.

CHAP. 10. Ver. 2. *In Moses.* Under the conduct of Moses, they received baptism in figure, by passing

18 What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel.

19 For whereas I was free as to all, I made myself the servant of all, that I might gain the more.

20 And I became to the Jews, a Jew, that I might gain the Jews:

21 To them that are under the law, as if I were under the law, (whereas myself was not under the law,) that I might gain them that were under the law. To them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ,) that I might gain them that were without the law.

22 To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

23 And I do all things for the gospel's sake: that I may be made partaker thereof.

24 Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

25 And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one.

26 I therefore so run, not as at an uncertainty: I so fight, not as one beating the air:

27 But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway.

CHAPTER 10.

By the example of the Israelites, he shews that we are not to build too much upon favours received; but avoid their sins, and fly from the service of idols and from things offered to idols.

FOR I would not have you ignorant, brethren, that our fathers were all ^m under the cloud, and all passed through ⁿ the sea.

2 And all in Moses were baptized, in the cloud, and in the sea:

^m Ex. 13. 21; Num. 9. 21.

ⁿ Ex. 14. 22.

under the cloud, and through the sea; and they partook of the body and blood of Christ in figure, by eating of the *manna* (called here a *spiritual food* because it was a figure of the true bread which comes down from heaven), and drinking the water, miraculously brought out of the rock, called here a *spiritual rock*, because it was also a figure of Christ.

3 ^o And did all eat the same spiritual food,

4 ^p And all drank the same spiritual drink; (and they drank of the spiritual rock that followed them, and the rock was Christ.)

5 But with most of them God was not well pleased: ^q for they were overthrown in the desert.

6 Now these things were done in a figure of us, that we should not covet evil things ^r as they also coveted.

7 Neither become ye idolaters, as some of them, as it is written: ^s *The people sat down to eat and drink, and rose up to play.*

8 Neither let us commit fornication, ^t as some of them committed fornication, and there fell in one day three and twenty thousand.

9 Neither let us tempt Christ: as some of them tempted, and perished by the serpents.

10 ^u Neither do you murmur: as some of them murmured, and were destroyed by the destroyer.

11 Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.

12 Wherefore he that thinketh himself to stand, let him take heed lest he fall.

13 Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

14 Wherefore, my dearly beloved, fly from the service of idols.

15 I speak as to wise men: judge ye yourselves what I say.

16 The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord?

17 For we, being many, are one bread, one body, all that partake of one bread.

18 Behold Israel according to the flesh: are not they, that eat of the sacrifices, partakers of the altar?

19 What then? Do I say, that what is offered in sacrifice to idols, is any thing? Or, that the idol is any thing?

20 But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils.

21 You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils.

22 Do we provoke the Lord to jealousy? Are we stronger than he? ^v All things are lawful for me, but all things are not expedient.

23 All things are lawful for me, but all things do not edify.

24 Let no man seek his own, but that which is another's.

25 Whatsoever is sold in the shambles, eat; asking no question for conscience' sake.

26 ^w *The earth is the Lord's, and the fulness thereof.*

27 If any of them that believe not, invite you, and you be willing to go; eat of any thing that is set before you, asking no question for conscience' sake.

28 But if any man say: This has been sacrificed to idols, do not eat of it for his sake that told it, and for conscience' sake.

29 Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience?

30 If I partake with thanksgiving, why am I evil spoken of, for that for which I give thanks?

31 ^x Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God.

^o Ex. 16. 15. — ^p Ex. 17. 6; Num. 20. 11.

^q Num. 26. 64 and 65. — ^r Ps. 105. 14.

^s Ex. 32. 6. — ^t Num. 21. 5 and 6.

^u Num. 11. 1, and 14. 1. — ^v Supra 6. 12.

^w Ps. 23. 1; Eccl. 17. 31.

^x Col. 3. 17.

Ver. 11. *The ends of the world.* That is, the last ages.

Ver. 13. Or, *no temptation hath taken hold of you.* Or come upon you as yet, but what is human, or incident to man. — *Ibid.* Issue, or a way to escape.

Ver. 16. *Which we bless.* Here the apostle puts them in mind of their partaking of the body and blood of Christ in the sacred mysteries, and becoming thereby one mystical body with Christ. From whence he infers, ver. 21, that they who are made partakers with Christ, by the eucharistic sacrifice

and sacrament, must not be made partakers with devils by eating of the meats sacrificed to them.

Ver. 17. *One bread;* or, as it may be rendered, agreeably both to the Latin and Greek, *because the bread is one, all we, being many, are one body, who partake of that one bread.* For it is by our communicating with Christ, and with one another, in this blessed sacrament, that we are formed into one mystical body; and made, as it were, one bread, compounded of many grains of corn, closely united together.

32 Be without offence to the Jews, and to the Gentiles, and to the church of God:

33 As I also in all things please all men, not seeking that which is profitable to myself, but to many, that they may be saved.

CHAPTER 11.

Women must have a covering over their heads. He presents the abuses of their love feasts; and upon that occasion, treats of the blessed sacrament.

BE ye followers of me, as I also am of Christ.

2 Now I praise you, brethren, that in all things you are mindful of me: and keep my ordinances as I have delivered them to you.

3 But I would have you know, ^vthat the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying with his head covered, disgraceth his head.

5 But every woman praying or prophesying with her head not covered, disgraceth her head: for it is all one as if she were shaven.

6 For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head.

7 The man indeed ought not to cover his head, because he is the ²image and glory of God; but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 ^aFor the man was not created for the woman, but the woman for the man.

10 Therefore ought the woman to have a power over her head, because of the angels.

11 But yet neither is the man without the woman, nor the woman without the man, in the Lord.

12 For as the woman is of the man, so also is the man by the woman: but all things of God.

13 You yourselves judge: doth it become a woman, to pray unto God uncovered?

14 Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame unto him?

15 But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering.

16 But if any man seem to be contentious, we have no such custom, nor the church of God.

17 Now this I ordain: not praising you, that you come together not for the better, but for the worse.

18 For first of all I hear that when you come together in the church, there are schisms among you; and in part I believe it.

19 For there must be also heresies: that they also, who are approved, may be made manifest among you.

20 When you come therefore together into one place, it is not now to eat the Lord's supper.

21 For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk.

22 What, have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

23 For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread,

24 And giving thanks, broke, and said: ^bTake ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me.

25 In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me.

26 For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come.

^v Eph. 5. 23. — ² Gen. 1. 26. — ^a Gen. 2. 23.

CHAP. 11. Ver. 10. *A power*, that is, a veil or covering, as a sign that she is under the *power* of her husband: and this, the apostle adds, *because of the angels*, who are present in the assemblies of the faithful.

Ver. 19. *There must be also heresies*. By reason of the pride and perversity of man's heart; not by God's will or appointment: who nevertheless draws good out of this evil, manifesting, by that occasion,

^b Matt. 26. 26; Mark 14. 22; Luke 22. 17.

who are the good and firm Christians, and making their faith more remarkable.

Ver. 20. *The Lord's supper*. So the apostle here calls the *charity feasts* observed by the primitive Christians; and reprehends the abuses of the Corinthians, on these occasions; which were the more criminal, because these feasts were accompanied with the celebrating the eucharistic sacrifice and sacrament.

27 ^c Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

28 ^d But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

30 Therefore are there many infirm and weak among you, and many sleep.

31 But if we would judge ourselves, we should not be judged.

32 But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

33 Wherefore, my brethren, when you come together to eat, wait for one another.

34 If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

CHAPTER 12.

Of the diversity of spiritual gifts. The members of the mystical body, like those of the natural body, must mutually cherish one another.

NOW concerning spiritual things, my brethren, I would not have you ignorant.

2 You know that when you were heathens, you went to dumb idols, according as you were led.

3 Wherefore I give you to understand, ^e that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost.

4 Now there are diversities of graces, but the same Spirit;

5 And there are diversities of ministries, but the same Lord;

6 And there are diversities of operations, but the same God, who worketh all in all.

7 And the manifestation of the Spirit is given to every man unto profit.

8 To one indeed, by the Spirit, is given

the word of wisdom: and to another, the word of knowledge, according to the same Spirit;

9 To another, faith in the same spirit; to another, the grace of healing in one Spirit:

10 To another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, *diverse* kinds of tongues; to another, interpretation of speeches.

11 ^f But all these things one and the same Spirit worketh, dividing to every one according as he will.

12 For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ.

13 For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink.

14 For the body also is not one member, but many.

15 If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling?

18 But now God hath set the members every one of them in the body as it hath pleased him.

19 And if they all were one member, where would be the body?

20 But now *there are* many members indeed, yet one body.

21 And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you.

22 Yea, much more those that seem to be the more feeble members of the body, are more necessary.

23 And such as we think to be the less honourable members of the body, about

c John 6. 59. — *d* 2 Cor. 13. 5.

Ver. 27. *Or drink.* Here erroneous translators corrupted the text, by putting *and drink* (contrary to the original, ἡ πίψ) instead of *or drink*.

Ver. 27, 29. *Guilty of the body, &c., not discerning the body, &c.* This demonstrates the real presence of the body and blood of Christ, even to the unworthy communicant; who otherwise could not be *guilty of*

the body and blood of Christ, or justly condemned for not discerning the Lord's body.

Ver. 28. *Drink of the chalice.* This is not said by way of command, but by way of allowance, viz., where and when it is agreeable to the practice and discipline of the church.

these we put more abundant honour; and those that are our uncomely parts, have more abundant comeliness.

24 But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour,

25 That there might be no schism in the body; but the members might be mutually careful one for another.

26 And if one member suffer any thing, all the members suffer with it; or if one member glory, all the members rejoice with it.

27 Now you are the body of Christ, and members of member.

28 And God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches.

29 Are all apostles? Are all prophets? Are all doctors?

30 Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?

31 But be zealous for the better gifts. And I shew unto you yet a more excellent way.

CHAPTER 13.

Charity is to be preferred before all other gifts.

IF I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

4 Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up;

5 Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth with the truth;

g Eph. 4. 11.

CHAP. 14. Ver. 1. *Prophecy.* That is, declare or expound the mysteries of faith.

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, that which is in part shall be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child.

12 We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known.

13 And now there remain faith, hope, and charity, these three: but the greatest of these is charity.

CHAPTER 14.

The gift of prophesying is to be preferred before that of speaking strange tongues.

FOLLOW after charity, be zealous for spiritual gifts; but rather that you may prophesy.

2 For he that speaketh in a tongue, speaketh not unto men, but unto God: for no man heareth. Yet by the Spirit he speaketh mysteries.

3 But he that prophesieth, speaketh to men unto edification, and exhortation, and comfort.

4 He that speaketh in a tongue, edifieth himself: but he that prophesieth, edifieth the church.

5 And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the church may receive edification.

6 But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?

7 Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?

Ver. 2. *Not unto men.* Viz., so as to be heard, that is, so as to be understood by them.

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking into the air.

10 There are, for example, so many kinds of tongues in this world; and none is without voice.

11 If then I know not the power of the voice, I shall be to him to whom I speak a barbarian; and he that speaketh, a barbarian to me.

12 So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church.

13 And therefore he that speaketh by a tongue, let him pray that he may interpret.

14 For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit.

15 What is it then? I will pray with the spirit, I will pray also with the understanding; I will sing with the spirit, I will sing also with the understanding.

16 Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing? because he knoweth not what thou sayest.

17 For thou indeed givest thanks well, but the other is not edified.

18 I thank my God I speak with all your tongues.

19 But in the church I had rather speak five words with my understanding, than I may instruct others also; than ten thousand words in a tongue.

20 Brethren, do not become children in sense: but in malice be children, and in sense be perfect.

21 In the law it is written: ^h *In other tongues and other lips I will speak to this people: and neither so will they hear me, saith the Lord.*

22 Wherefore tongues are for a sign, not to believers, but to unbelievers; but pro-

phesies not to unbelievers, but to believers.

23 If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad?

24 But if all prophesy, and there come in one that believeth not, or an unlearned person, he is convinced of all, he is judged of all.

25 The secrets of his heart are made manifest; and so, falling down on his face, he will adore God, affirming that God is among you indeed.

26 How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification.

27 If any speak with a tongue, let it be by two, or at the most by three, and in course, and let one interpret.

28 But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God.

29 And let the prophets speak, two or three; and let the rest judge.

30 But if any thing be revealed to another sitting, let the first hold his peace.

31 For you may all prophesy one by one; that all may learn, and all may be exhorted:

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the God of dissension, but of peace: as also I teach in all the churches of the saints.

34 Let women keep silence in the churches: for it is not permitted them to speak, but to be subject,ⁱ as also the law saith.

35 But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

36 Or did the word of God come out from you? Or came it only unto you?

37 If any seem to be a prophet, or

^h Isa. 28. 11.

ⁱ Gen. 3. 16.

Ver. 12. *Of spirits.* Of spiritual gifts.
 Ver. 16. *Amen.* The unlearned, not knowing that you are then blessing, will not be qualified to join with you by saying Amen to your blessing. The use or abuse of strange tongues, of which the apostle here speaks, does not regard the public liturgy of the church, (in which strange tongues were never used,) but certain conferences of the faithful, ver. 26, &c., in which, meeting together, they discovered to one

another their various miraculous gifts of the Spirit, common in those primitive times; amongst which the apostle prefers that of prophesying before that of speaking strange tongues, because it was more to the public edification. Where also note, that the Latin, used in our liturgy, is so far from being a strange or unknown tongue, that it is perhaps the best known tongue in the world.

spiritual, let him know the things that I write to you, that they are the commandments of the Lord.

35 But if any man know not, he shall not be known.

36 Wherefore, brethren, be zealous to prophesy; and forbid not to speak with tongues.

40 But let all things be done decently, and according to order.

CHAPTER 15.

Christ's resurrection and ours: the manner of our resurrection.

NOW I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand;

2 By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

3 For I delivered unto you first of all, which I also received: how that Christ died for our sins, ^k according to the scriptures:

4 ^l And that he was buried, and that he rose again the third day, according to the scriptures:

5 And that he was seen by Cephas; ^m and after that by the eleven.

6 Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep.

7 After that, he was seen by James, then by all the apostles.

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

9 ⁿ For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10 But by the grace of God, I am what I am; and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me:

11 For whether I, or they, so we preach, and so you have believed.

12 Now if Christ be preached, that he

arose again from the dead, how do some among you say, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then Christ is not risen again.

14 And if Christ be not risen again, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ; whom he hath not raised up, if the dead rise not again.

16 For if the dead rise not again, neither is Christ risen again.

17 And if Christ be not risen again, your faith is vain, for you are yet in your sins.

18 Then they also that are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now Christ is risen from the dead, the firstfruits of them that sleep:

21 ^o For by a man *came* death, and by a man the resurrection of the dead.

22 And as in Adam all die, so also in Christ all shall be made alive.

23 ^p But every one in his own order: the firstfruits Christ, then they that are of Christ, who have believed in his coming.

24 Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality, and power, and virtue.

25 For he must reign, ^q until he hath put all his enemies under his feet.

26 And the enemy death shall be destroyed last: ^r For he hath put all things under his feet. And whereas he saith,

27 All things are put under him; undoubtedly, he is excepted, who put all things under him.

28 And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.

29 Otherwise what shall they do that are baptized for the dead, if the dead

^j Gal. 1. 11. — ^k Isa. 53. 5.

^l Jonas 2. 1. — ^m John 20. 19.

ⁿ Acts 9. 3; Eph. 3. 8. — ^o Col. 1. 18; Apoc. 1. 5.

^p 1 Thess. 4. 15.

^q Ps. 109. 1; Heb. 1. 13, and 10. 13.

^r Ps. 8. 8; Heb. 2. 8.

CHAP. 15. Ver. 28. *The Son also himself shall be subject unto him.* That is, the Son will be subject to the Father, according to his human nature, even after the general resurrection: and also the whole

mystical body of Christ will be entirely subject to God, obeying him in every thing.

Ver. 29. *That are baptized for the dead.* Some think the apostle here alludes to a ceremony then

rise not again at all? why are they then baptized for them?

30 Why also are we in danger every hour?

31 I die daily, I protest by your glory, brethren, which I have in Christ Jesus our Lord.

32 If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? ** Let us eat and drink, for to morrow we shall die.*

33 Be not seduced: *Evil communications corrupt good manners.*

34 Awake, ye just, and sin not. For some have not the knowledge of God, I speak it to your shame.

35 But some man will say: How do the dead rise again? or with what manner of body shall they come?

36 Senseless man, that which thou sowest is not quickened, except it die first.

37 And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest.

38 But God giveth it a body as he will: and to every seed its proper body.

39 All flesh is not the same flesh: but one is the flesh of men, another of beasts, another of birds, another of fishes.

40 And there are bodies celestial, and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial.

41 One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption.

43 It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power.

44 It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written:

45 ** The first man Adam was made into a living soul; the last Adam into a quickening spirit.*

46 Yet that was not first which is spirit-

s Wisd. 2. 6; Isa. 22. 13, and 56. 12. — *t* Gen. 2. 7.

n use; but others, more probably, to the prayers and penitential labours, performed by the primitive Christians for the souls of the faithful departed; or to the baptism of afflictions and sufferings undergone by sinners spiritually dead.

ual, but that which is natural; afterwards that which is spiritual.

47 The first man was of the earth, earthly: the second man, from heaven, heavenly.

48 Such as is the earthly, such also are the earthly: and such as is the heavenly, such also are they that are heavenly.

49 Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

51 Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed.

52 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed.

53 For this corruptible must put on incorruption; and this mortal must put on immortality.

54 And when this mortal hath put on immortality, then shall come to pass the saying that is written: *"Death is swallowed up in victory."*

55 *O death, where is thy victory? O death, where is thy sting?*

56 Now the sting of death is sin: and the power of sin is the law.

57 ^v But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast and unmoveable; always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

CHAPTER 16.

Of collection of alms: admonitions and salutations.

NOW concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also.

2 On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that

u Osee 13. 14; Heb. 2. 14. — *r* 1 John 5. 5.

Ver. 32. *Let us eat and drink, &c.* That is, if we did not believe that we were to rise again from the dead, we might live like the impious and wicked, who have no belief in the resurrection.

when I come, the collections be not then to be made.

3 And when I shall be with you, whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem.

4 And if it be meet that I also go, they shall go with me.

5 Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

6 And with you perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I shall go.

7 For I will not see you now by the way, for I trust that I shall abide with you some time, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and evident is opened unto me: and many adversaries.

10 Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the brethren.

12 And touching our brother Apollo, I give you to understand, that I much entertained him to come unto you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

CHAP. 16. Ver. 22. *Let him be anathema, maran-atha.* *Anathema* signifies here a thing accursed. *Maran-atha*, which, according to St. Jerome and St. Chrysostom, signify, *The Lord is come* already, and therefore is to be taken as an admonition to those who doubted of the resurrection, and to put them in

13 Watch ye, stand fast in the faith, do manfully, and be strengthened.

14 Let all your things be done in charity.

15 And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the firstfruits of Achaia, and have dedicated themselves to the ministry of the saints:

16 That you also be subject to such, and to every one that worketh with us, and laboureth.

17 And I rejoice in the presence of Stephanas, and Fortunatus, and Achaicus, because that which was wanting on your part, they have supplied.

18 For they have refreshed both my spirit and yours. Know them, therefore, that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house, with whom I also lodge.

20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul, with my own hand.

22 If any man love not our Lord Jesus Christ, let him be anathema, maran-atha.

23 The grace of our Lord Jesus Christ be with you.

24 My charity be with you all in Christ Jesus. Amen.

mind that Christ, the judge of the living and the dead, is come already. Others explain *Maran-atha*: *May our Lord come*, that is, to judge and punish those with exemplary judgments and punishments, that do not love the Lord Jesus Christ.

THE SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS

In this Epistle ST. PAUL expresses his joy in that the Corinthians have manifested their loyalty to him and punished an offender. He speaks of his sincerity and his dignity as a minister of the New Testament. He cautions the faithful against false teachers and the society of infidels. He gives an account of his sufferings, and also of the favours and graces which God hath bestowed on him. This second Epistle was written in the same year with the first, and sent by TITUS from some place in Macedonia.

CHAPTER 1.

He speaks of his troubles in Asia. His not coming to them was not out of levity. The constancy and sincerity of his doctrine.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother: to the church of God that is at Corinth, with all the saints that are in all Achaia:

2 Grace unto you and peace from God our Father, and from the Lord Jesus Christ.

3 ^a Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.

4 Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God.

5 For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.

6 Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer.

7 That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

8 For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above our strength, so that we were weary even of life.

9 But we had in ourselves the answer of death, that we should not trust in ourselves, but in God who raiseth the dead.

10 Who hath delivered and doth deliver us out of so great dangers: in whom we trust that he will yet also deliver us.

11 You helping withal in prayer for us: that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.

12 For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you.

13 For we write no other things to you than what you have read and known. And I hope that you shall know unto the end:

14 As also you have known us in part, that we are your glory, as you also are ours, in the day of our Lord Jesus Christ.

15 And in this confidence I had a mind to come to you before, that you might have a second grace:

16 And to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards Judea.

17 Whereas then I was thus minded, did I use lightness? Or, the things that I purpose, do I purpose according to the flesh, that there should be with me, *It is*, and *It is not*?

18 But God is faithful, for our preaching which was to you, was not, *It is*, and *It is not*.

10 For the Son of God, Jesus Christ who was preached among you by us, by me, and Sylvanus, and Timothy, was not, *It is* and *It is not*, but, *It is*, was in him.

11 For all the promises of God are in him; *It is*; therefore also by him, amen to God, unto our glory.

12 Now he that confirmeth us with you in Christ, and that hath anointed us, is God:

13 Who also hath sealed us, and given the pledge of the Spirit in our hearts.

14 But I call God to witness upon my soul, that to spare you, I came not any more to Corinth: not because we exercise dominion over your faith: but we are helpers of your joy: for in faith you stand.

CHAPTER 2.

He grants a pardon to an offender upon his doing penance.

BUT I determined this with myself, not to come to you again in sorrow.

2 For if I make you sorrowful, who is he then that can make me glad, but the same who is made sorrowful by me?

3 And I wrote this same to you; that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice: having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful: but that you might know the charity I have more abundantly towards you.

5 And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all.

6 To him who is such a one, this rebuke is sufficient, which is given by many:

7 So that on the contrary, you should rather forgive him and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow.

8 Wherefore, I beseech you, that you would confirm your charity towards him.

9 For to this end also did I write, that I may know the experiment of you, whether you be obedient in all things.

CHAP. 1. Ver. 19. *It is, was in him.* There was no inconstancy in the doctrine of the apostles, sometimes, like modern sectaries, saying, *It is*, and at other times saying, *It is not*. But their doctrine was ever the same, one uniform *yea*, in Jesus Christ, one *Amen*, that is, one *truth* in him.

CHAP. 2. Ver. 10. *I also.* The apostle here granted an indulgence or pardon, *in the person* and by the authority of Christ, to the incestuous Co-

10 And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ.

11 That we be not overreached by Satan. For we are not ignorant of his devices.

12 And when I was come to Troas for the gospel of Christ, and a door was opened unto me in the Lord,

13 I had no rest in my spirit, because I found not Titus my brother; but bidding them farewell, I went into Macedonia.

14 Now thanks be to God, who always maketh us to triumph in Christ Jesus, and manifesteth the odour of his knowledge by us in every place.

15 For we are the good odour of Christ unto God, in them that are saved, and in them that perish.

16 To the one indeed the odour of death unto death: but to the others the odour of life unto life. And for these things who is so sufficient?

17 For we are not as many, adulterating the word of God; but with sincerity, but as from God, before God, in Christ we speak.

CHAPTER 3.

He needs no commendatory letters. The glory of the ministry of the New Testament.

DO we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you?

2 You are our epistle, written in our hearts, which is known and read by all men:

3 Being manifested, that you are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart.

4 And such confidence we have, through Christ, towards God.

5 Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God.

rinthian, whom before he had put under penance: which pardon consisted in a releasing of part of the temporal punishment due to his sin.

Ver. 16. *The odour of death, &c.* The preaching of the apostle, which, by its fragrant odour, brought many to life, was to others, through their own fault, the occasion of death; by their wilfully opposing and resisting that divine call.

6 Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit. For the letter killeth, but the spirit quickeneth.

7 Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void:

8 How shall not the ministration of the spirit be rather in glory?

9 For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

10 For even that which was glorious in this part was not glorified, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is in glory.

12 Having therefore such hope, we use much confidence:

13 ^b And not as Moses put a veil upon his face, that the children of Israel might not steadfastly look on the face of that which is made void.

14 But their senses were made dull. For, until this present day, the selfsame veil, in the reading of the old testament, remaineth not taken away (because in Christ it is made void).

15 But even until this day, when Moses is read, the veil is upon their heart.

16 But when they shall be converted to the Lord, the veil shall be taken away.

17 ^c Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.

18 But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

CHAPTER 4.

The sincerity of his preaching: his comfort in his afflictions.

THEREFORE, seeing we have this ministration, according as we have obtained mercy, we faint not;

2 But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God; but by manifestation of the truth commend-

ing ourselves to every man's conscience, in the sight of God.

3 And if our gospel be also hid, it is hid to them that are lost,

4 In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.

5 For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.

7 But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us.

8 In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute;

9 We suffer persecution, but are not forsaken; we are cast down, but we perish not:

10 Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies.

11 For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus may be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 But having the same spirit of faith, as it is written: ^d *I believed, for which cause I have spoken*; we also believe, for which cause we speak also:

14 Knowing that he who raised up Jesus, will raise us up also with Jesus, and place us with you.

15 For all things are for your sakes; that the grace abounding through many, may abound in thanksgiving unto the glory of God.

16 For which cause we faint not; but though our outward man is corrupted, yet the inward man is renewed day by day.

17 For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.

^b Ex. 34. 33. — ^c John 4. 24.

^d Ps. 115. 10.

12 While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal; but the things which are not seen, are eternal.

CHAPTER 5.

He is willing to leave his earthly mansion to be with the Lord. His charity for the Corinthians.

FOR we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven.

2 For in this also we groan, desiring to be clothed upon with our habitation that is from heaven.

3 Yet so that we be found clothed, not naked.

4 For we also, who are in this tabernacle, do groan, being burthened; because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life.

5 Now he that maketh us for this very thing, is God, who hath given us the pledge of the Spirit.

6 Therefore having always confidence, knowing that, while we are in the body, we are absent from the Lord.

7 (For we walk by faith, and not by sight.)

8 But we are confident, and have a good will to be absent rather from the body, and to be present with the Lord.

9 And therefore we labour, whether absent or present, to please him.

10 For we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.

11 Knowing therefore the fear of the Lord, we use persuasion to men; but to God we are manifest. And I trust also that in your consciences we are manifest.

12 We commend not ourselves again to you, but give you occasion to glory in our behalf; that you may have somewhat

to answer them who glory in face, and not in heart.

13 For whether we be transported in mind, it is to God; or whether we be sober, it is for you.

14 For the charity of Christ presseth us: judging this, that if one died for all, then all were dead.

15 And Christ died for all; that they also who live, may not now live to themselves, but unto him who died for them, and rose again.

16 Wherefore henceforth, we know no man according to the flesh. And if we have known Christ according to the flesh; but now we know him so no longer.

17 If then any be in Christ a new creature, the old things are passed away, behold all things are made new.

18 But all things are of God, who hath reconciled us to himself by Christ; and hath given to us the ministry of reconciliation.

19 For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins; and he hath placed in us the word of reconciliation.

20 For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God.

21 Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him.

CHAPTER 6.

He exhorts them to a correspondence with God's grace, and not to associate with unbelievers.

AND we helping do exhort you, that you receive not the grace of God in vain.

2 For he saith: *In an accepted time have I heard thee; and in the day of salvation have I helped thee.* Behold, now is the acceptable time; behold, now is the day of salvation.

3 Giving no offence to any man, that our ministry be not blamed:

*e Apoc. 16. 15. — f Rom. 14. 10.
g Isa. 43. 19; Apoc. 21. 5.*

*h Isa. 49. 8.
i 1 Cor. 10. 32.*

CHAP. 5. Ver. 10. *The proper things of the body.* In the particular judgment, immediately after death, the soul is rewarded or punished according to what it has done in the body.

Ver. 16. *We know no man according to the flesh.* That is, we consider not any man with regard to his nation, family, kindred, or other natural qualities or advantages; but only with relation to Christ, and

according to the order of divine charity, in God, and for God. The apostle adds, that even with respect to Christ himself, he now no longer considers him according to the flesh, by taking a satisfaction in his being his countryman; his affection being now purified from all such earthly considerations.

Ver. 21. *Sin for us.* That is, to be a sin offering, a victim for sin.

4 But in all things let us exhibit ourselves ^j as the ministers of God, in much patience, in tribulation, in necessities, in distresses,

5 In stripes, in prisons, in seditions, in labours, in watchings, in fastings,

6 In chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned,

7 In the word of truth, in the power of God; by the armour of justice on the right hand and on the left;

8 By honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet known;

9 As dying, and behold we live; as chastised, and not killed;

10 As sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

11 Our mouth is open to you, O ye Corinthians, our heart is enlarged.

12 You are not straitened in us, but in your own bowels you are straitened.

13 But having the same recompense, (I speak as to my children,) be you also enlarged.

14 Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?

15 And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?

16 And what agreement hath the temple of God with idols? ^k For you are the temple of the living God; as God saith:

^l *I will dwell in them, and walk among them; and I will be their God, and they shall be my people.*

17 ^m Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing:

18 And I will receive you; ⁿ and I will be a Father to you; and you shall be my sons and daughters, saith the Lord Almighty.

CHAPTER 7.

The apostle's affection for the Corinthians: his comfort and joy on their account.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God.

2 Receive us. We have injured no man, we have corrupted no man, we have overreached no man.

3 I speak not this to your condemnation. For we have said before, that you are in our hearts, to die together, and to live together.

4 Great is my confidence for you, great is my glorying for you. I am filled with comfort: I exceedingly abound with joy in all our tribulation.

5 For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation; combats without, fears within.

6 But God, who comforteth the humble, comforted us by the coming of Titus.

7 And not by his coming only, but also by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more.

8 For although I made you sorrowful by my epistle, I do not repent; and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful;

9 Now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing.

10 ^o For the sorrow that is according to God worketh penance, steadfast unto salvation; but the sorrow of the world worketh death.

11 For behold this selfsame thing, that you were made sorrowful according to God, how great carefulness it worketh in you; yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge: in all things you have shewed yourselves to be undefiled in the matter.

12 Wherefore although I wrote to you, it was not for his sake that did the wrong, nor for him that suffered it; but to manifest our carefulness that we have for you

13 Before God: therefore we were comforted. But in our consolation, we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all.

14 And if I have boasted any thing to

^j 1 Cor. 4. 1. — ^k 1 Cor. 3. 16, 17, and 6. 19.

^l Lev. 26. 12.

^m Isa. 62. 11. — ⁿ Jer. 31. 9.

^o 1 Peter 2. 19.

him of you. I have not been put to shame; but as we have spoken all things to you in truth, so also our boasting that was made to Titus is found a truth.

13 And his 7 bowels are more abundantly towards you; remembering the obedience of you all, how with fear and trembling you received him.

14 I rejoice that in all things I have confidence in you.

CHAPTER 8.

He exhorts them to contribute bountifully to relieve the poor of Jerusalem.

NOW we make known unto you, brethren, the grace of God, that hath been given in the churches of Macedonia.

2 That in much experience of tribulation, they have had abundance of joy; and their very deep poverty hath abounded unto the riches of their simplicity.

3 For according to their power (I bear them witness), and beyond their power, they were willing.

4 With much entreaty begging of us the grace and communication of the ministry that is done toward the saints.

5 And not as we hoped, but they gave their own selves first to the Lord, then to us by the will of God:

6 Insomuch, that we desired Titus, that as he had begun, so also he would finish among you this same grace.

7 That as in all things you abound in faith, and word, and knowledge, and all carefulness; moreover also in your charity towards us, so in this grace also you may abound.

8 I speak not as commanding; but by the carefulness of others, approving also the good disposition of your charity.

9 For you know the grace of our Lord Jesus Christ, that being rich he became poor, for your sakes; that through his poverty you might be rich.

10 And herein I give my advice; for this is profitable for you, who have begun not only to do, but also to be willing, a year ago.

11 Now therefore perform ye it also in deed; that as your mind is forward to be willing, so it may be also to perform, out of that which you have.

12 For if the will be forward, it is ac-

p That is, affection.

cepted according to that which a man hath, not according to that which he hath not.

13 For I mean not that others should be eased, and you burthened, but by an equality.

14 In this present time let your abundance supply their want, that their abundance also may supply your want, that there may be an equality,

15 As it is written: *He that had much, had nothing over; and he that had little, had no want.*

16 And thanks be to God, who hath given the same carefulness for you in the heart of Titus.

17 For indeed he accepted the exhortation; but being more careful, of his own will he went unto you.

18 We have sent also with him the brother, whose praise is in the gospel through all the churches.

19 And not that only, but he was also ordained by the churches companion of our travels, for this grace, which is administered by us, to the glory of the Lord, and our determined will:

20 Avoiding this, lest any man should blame us in this abundance which is administered by us.

21 For we forecast what may be good not only before God, but also before men.

22 And we have sent with them our brother also, whom we have often proved diligent in many things; but now much more diligent, with much confidence in you,

23 Either for Titus, who is my companion and fellow labourer towards you, or our brethren, the apostles of the churches, the glory of Christ.

24 Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

CHAPTER 9.

A further exhortation to almsgiving: the fruits of it.

FOR concerning the ministry that is done towards the saints, it is superfluous for me to write unto you.

2 For I know your forward mind: for which I boast of you to the Macedonians.

q Ex. 16, 18.— r Rom. 12, 17.

That Acnaia also is ready from the year past, and your emulation hath provoked very many.

3 Now I have sent the brethren, that the thing which we boast of concerning you, be not made void in this behalf, that (as I have said) you may be ready:

4 Lest, when the Macedonians shall come with me, and find you unprepared, we (not to say ye) should be ashamed in this matter.

5 Therefore I thought it necessary to desire the brethren that they would go to you before, and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness.

6 Now this I say: He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap blessings.

7 Every one as he hath determined in his heart, not with sadness, or of necessity: *for God loveth a cheerful giver.*

8 And God is able to make all grace abound in you; that ye always, having all sufficiency in all things, may abound to every good work,

9 As it is written: *He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever.*

10 And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice:

11 That being enriched in all things, you may abound unto all simplicity, which worketh through us thanksgiving to God.

12 Because the administration of this office doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Lord,

13 By the proof of this ministry, glorifying God for the obedience of your confession unto the gospel of Christ, and for the simplicity of *your* communicating unto them, and unto all.

14 And in their praying for you, being desirous of you, because of the excellent grace of God in you.

15 Thanks be to God for his unspeakable gift.

CHAPTER 10.

To stop the calumny and boasting of false apostles he sets forth the power of his apostleship

NOW I Paul myself beseech you, by the mildness and modesty of Christ, who in presence indeed am lowly among you, but being absent, am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I am thought to be bold, against some, who reckon us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war according to the flesh.

4 For the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels,

5 And every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ;

6 And having in readiness to revenge all disobedience, when your obedience shall be fulfilled.

7 See the things that are according to outward appearance. If any man trust to himself, that he is Christ's, let him think this again with himself, that as he is Christ's, so are we also.

8 For if also I should boast somewhat more of our power, which the Lord hath given us unto edification, and not for your destruction, I should not be ashamed.

9 But that I may not be thought as it were to terrify you by epistles,

10 (For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible,)

11 Let such a one think this, that such as we are in word by epistles, when absent, such also *we will be* indeed when present.

12 For we dare not match, or compare ourselves with some, that commend themselves; but we measure ourselves by ourselves, and compare ourselves with ourselves.

13 "But we will not glory beyond our measure; but according to the measure of the rule, which God hath measured to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure, as if we reached not unto you. For we are come as far as to you in the gospel of Christ.

15 Not glorying beyond measure in other

men's labours; but having hope of your increasing faith, to be magnified in you according to our rule abundantly;

16 Yea, unto those places that are beyond you, to preach the gospel, not to glory in another man's rule, in those things that are made ready to our hand.

17 * But he that glorieth, let him glory in the Lord.

18 For not he who commendeth himself, is approved, but he, whom God commendeth.

CHAPTER 11.

He is forced to commend himself and his labours, lest the Corinthians should be imposed upon by the false apostles.

WOULD to God you could bear with some little of my folly: but do bear with me.

2 For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ.

3 But I fear lest, ^w as the serpent seduced Eve by his subtilty, so your minds should be corrupted, and fall from the simplicity that is in Christ.

4 For if he that cometh preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel which you have not received; you might well bear with him.

5 For I suppose that I have done nothing less than the great apostles.

6 For although I be rude in speech, yet not in knowledge; but in all things we have been made manifest to you.

7 Or did I commit a fault, humbling myself, that you might be exalted? Because I preached unto you the gospel of God freely?

8 I have taken from other churches, receiving wages of them for your ministry.

9 And, when I was present with you, and wanted, I was chargeable to no man: for that which was wanting to me, the brethren supplied who came from Macedonia; and in all things I have kept myself from being burthensome to you, and so I will keep myself.

10 The truth of Christ is in me, that

this glorying shall not be broken off in me in the regions of Achaia.

11 Wherefore? Because I love you not? God knoweth it.

12 But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that wherein they glory, they may be found even as we.

13 For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ.

14 And no wonder: for Satan himself transformeth himself into an angel of light.

15 Therefore it is no great thing if his ministers be transformed as the ministers of justice, whose end shall be according to their works.

16 I say again, (let no man think me to be foolish, otherwise take me as one foolish, that I also may glory a little.)

17 That which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying.

18 Seeing that many glory according to the flesh, I will glory also.

19 For you gladly suffer the foolish; whereas yourselves are wise.

20 For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

21 I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also.

22 They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I.

23 They are the ministers of Christ (I speak as one less wise): I am more; in many more labours, in prisons more frequently, in stripes above measure, in deaths often.

24 Of the Jews ^x five times did I receive forty stripes, save one.

25 ^y Thrice was I beaten with rods, ^z once I was stoned, ^a thrice I suffered shipwreck, a night and a day I was in the depth of the sea.

26 In journeying often, in perils of waters, in perils of robbers, in perils from

^x Jer. 9. 23; 1 Cor. 1. 31.
^w Gen. 3. 4. — ^x Deut. 25. 3.

^y Acts 16. 22. — ^z Acts 14. 18.
^a Acts 27. 41.

CHAP. 11. Ver. 1. *My folly.* So he calls his resiting his own praises, which, commonly speaking, is looked upon as a piece of folly and vanity; though

the apostle was constrained to do it, for the good of the souls committed to his charge.

my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren.

27 In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things which are without: my daily instance, the solicitude for all the churches.

29 Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

30 If I must needs glory, I will glory of the things that concern my infirmity.

31 The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not.

32 ^bAt Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me.

33 And through a window in a basket was I let down by the wall, and so escaped his hands.

CHAPTER 12.

His raptures and revelations. His being buffeted by Satan. His fear for the Corinthians.

IF I must glory (it is not expedient indeed): but I will come to visions and revelations of the Lord.

2 ^cI know a man in Christ above fourteen years ago (whether in the body, I know not; God knoweth), such a one caught up to the third heaven.

3 And I know such a man (whether in the body, or out of the body, I know not: God knoweth):

4 That he was caught up into paradise, and heard secret words, which it is not granted to man to utter.

5 For such an one I will glory; but for myself I will glory nothing, but in my infirmities.

6 For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

7 And lest the greatness of the revela-

tions should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me.

8 For which thing thrice I besought the Lord, that it might depart from me.

9 And he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

10 For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. For when I am weak, then am I powerful.

11 I am become foolish: you have compelled me. For I ought to have been commended by you: for I have no way come short of them that are above measure apostles, although I be nothing.

12 Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds.

13 For what is there that you have had less than the other churches, but that I myself was not burthensome to you? Pardon me this injury.

14 Behold now the third time I am ready to come to you; and I will not be burthensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

15 But I most gladly will spend and be spent myself for your souls; although loving you more, I be loved less.

16 But be it so: I did not burthen you: but being crafty, I caught you by guile.

17 Did I overreach you by any of them whom I sent to you?

18 I desired Titus, and I sent with him a brother. Did Titus overreach you? Did we not walk with the same spirit? did we not in the same steps?

19 Of old, think you that we excuse ourselves to you? We speak before God in Christ; but all things, my dearly beloved, for your edification.

20 For I fear lest perhaps when I come I shall not find you such as I would, and that I shall be found by you such as

^b Acts 9. 24.

^c Acts 9. 3.

Ver. 28. *My daily instance.* The labours that come in, and press upon me every day.

CHAP. 12. Ver. 9. *Power is made perfect.* The strength and power of God more perfectly shines

forth in our weakness and infirmity; as the more weak we are of ourselves, the more illustrious is his grace in supporting us, and giving us the victory under all trials and conflicts.

you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you.

21 Lest again, when I come, God humble me among you: and I mourn many of them that sinned before, and have not done penance for the uncleanness, and fornication, and lasciviousness, that they have committed.

CHAPTER 13.

He threatens the unpentitent, to provoke them to penance.

BEHOLD, this is the third time I am coming to you: ^d In the mouth of two or three witnesses shall every word stand.

2 I have told before, and foretell, as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare.

3 Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you?

4 For although he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God towards you.

5 Try your own selves if you be in the faith; prove ye yourselves. Know you not your own selves, that Christ Jesus is in you, unless perhaps you be reprobates?

6 But I trust that you shall know that we are not reprobates.

7 Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as reprobates.

8 For we can do nothing against the truth; but for the truth.

9 For we rejoice that we are weak, and you are strong. This also we pray for, your perfection.

10 Therefore I write these things, being absent, that, being present, I may not deal more severely, according to the power which the Lord hath given me unto edification, and not unto destruction.

11 For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you.

12 Salute one another with a holy kiss. All the saints salute you.

13 The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

THE

EPISTLE OF ST. PAUL TO THE
GALATIANS.

The Galatians, soon after ST. PAUL had preached the Gospel to them, were seduced by some false teachers, who had been Jews, and who were for obliging all Christians, even those who had been Gentiles, to observe circumcision and the other ceremonies of the Mosaical law. In this Epistle, he refutes the pernicious doctrine of those teachers, and also their calumny against his mission and apostleship. The subject matter of this Epistle is much the same as in that to the Romans. It was probably written at Ephesus about twenty-five years after our Lord's Ascension.

CHAPTER 1.

He blames the Galatians for suffering themselves to be imposed upon by new teachers: the apostle's calling.

^d Deut. 19. 15; Matt. 18. 16;

PAUL, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,

John 8. 17; Heb. 10. 28.

CHAP. 1. Ver. 7. *Reprobates:* that is, without proof, by having no occasion of shewing our power in punishing you.

2 And all the brethren who are with me, to the churches of Galatia.

3 Grace be to you, and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father :

5 To whom is glory for ever and ever. Amen.

6 I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel.

7 Which is not another, only there are some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.

9 As we said before, so now I say again : If any one preach to you a gospel, besides that which you have received, let him be anathema.

10 For do I now persuade men, or God ? Or do I seek to please men ? If I yet pleased men, I should not be the servant of Christ.

11 ^e For I give you to understand, brethren, that the gospel which was preached by me is not according to man.

12 ^f For neither did I receive it of man, nor did I learn it ; but by the revelation of Jesus Christ.

13 For you have heard of my conversation in time past in the Jews' religion : how that, beyond measure, I persecuted the church of God, and wasted it.

14 And I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

15 But when it pleased him, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the Gentiles, immediately I condescended not to flesh and blood.

17 Neither went I to Jerusalem, to the apostles who were before me : but I went

into Arabia, and again I returned to Damascus.

18 Then, ^g after three years, I went to Jerusalem, to see Peter, and I tarried with him fifteen days.

19 But other of the apostles I saw none, saving James the brother of the Lord.

20 Now the things which I write to you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia.

22 And I was unknown by face to the churches of Judea, which were in Christ :

23 But they had heard only : He, who persecuted us in times past, doth now preach the faith which once he impugned :

24 And they glorified God in me.

CHAPTER 2.

The apostle's preaching was approved of by the other apostles. The Gentiles were not to be constrained to the observance of the law.

THEN, ^h after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 And I went up according to revelation ; and communicated to them the gospel, which I preach among the Gentiles, but apart to them who seemed to be some thing : lest perhaps I should run, or had run in vain.

3 But neither Titus, who was with me, being a Gentile, was compelled to be circumcised.

4 But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude.

5 To whom we yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you.

6 But of them who seemed to be some thing, (what they were some time, it is nothing to me, ⁱ God accepteth not the person of man,) for to me they that seemed to be some thing added nothing.

7 But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision.

8 (For he who wrought in Peter to the

^e 1 Cor. 15. 1.—^f Eph. 3. 3.—^g A. D. 39.

^h A. D. 49.—ⁱ Deut. 10. 17 ; Job 34. 19 ; Wisd. 6. 8 ;

Eccli. 35. 15 ; Acts 10. 34 ; Rom. 2. 11 ; Eph. 6. 9 ;

Col. 3. 25 ; 1 Peter 1. 17.

CHAP. 2. Ver. 7. *The gospel of the uncircumcision.* The preaching of the gospel to the uncircumcised, that is, to the Gentiles. St. Paul was called to an extraordinary manner to be the apostle of the

Gentiles : St. Peter, besides his general commission over the whole flock, (John 21. 15, &c.) had a peculiar charge of the people of the circumcision, that is, of the Jews.

apostleship of the circumcision, wrought in me also among the Gentiles.)

9 And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the Gentiles, and they unto the circumcision:

10 Only that we should be mindful of the poor: which same thing also I was careful to do.

11 But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision.

13 And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation.

14 But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?

15 We by nature are Jews, and not of the Gentiles sinners.

16 But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: ^jbecause by the works of the law no flesh shall be justified.

17 But if while we seek to be justified in Christ, we ourselves also are found sinners; is Christ then the minister of sin? God forbid.

18 For if I build up again the things which I have destroyed, I make myself a prevaricator.

19 For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross.

20 And I live, now not I; but Christ

liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me.

21 I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

CHAPTER 3.

The Spirit, and the blessing promised to Abraham, cometh not by the law, but by faith.

O SENSELESS Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you?

2 This only would I learn of you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

3 Are you so foolish, that, whereas you began in the Spirit, you would now be made perfect by the flesh?

4 Have you suffered so great things in vain? If it be yet in vain.

5 He therefore who giveth to you the Spirit, and worketh miracles among you; doth he do it by the works of the law, or by the hearing of the faith?

6 As it is written: ^k*Abraham believed God, and it was reputed to him unto justice.*

7 Know ye therefore, that they who are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing, that God justifieth the Gentiles by faith, told unto Abraham before: ^l*In thee shall all nations be blessed.*

9 Therefore they that are of faith, shall be blessed with faithful Abraham.

10 For as many as are of the works of the law, are under a curse. For it is written: ^m*Cursed is every one, that abideth not in all things, which are written in the book of the law to do them.*

11 But that in the law no man is justified with God, it is manifest: ⁿbecause the just man liveth by faith.

12 But the law is not of faith: but, ^o*He that doth those things, shall live in them.*

13 Christ hath redeemed us from the curse of the law, being made a curse for

^j Rom. 3. 20. — ^k Gen. 15. 6; Rom. 4. 3; James 2. 23.
^l Gen. 12. 3; Eccl. 44. 20.

^m Deut. 27. 26. — ⁿ Hab. 2. 4; Rom. 1. 17.
^o Lev. 18. 5.

Ver. 11. *I withstood, &c.* The fault that is here noted in the conduct of St. Peter, was only a certain imprudence, in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jewish converts: but this, in such circumstances, when his so doing might be of ill consequence to the Gentiles, who might be induced thereby to think them-

selves obliged to conform to the Jewish way of living, to the prejudice of their Christian liberty. Neither was St. Paul's reprehending him any argument against his supremacy; for in such cases an inferior may, and sometimes ought, with respect, to admonish his superior.

us: for it is written: ^p *Cursed is every one that hangeth on a tree:*

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.

15 Brethren (I speak after the manner of man,) ^q yet a man's testament, if it be confirmed, no man despiseth, nor addeth to it.

16 To Abraham were the promises made and to his seed. He saith not, *And to his seeds*, as of many: but as of one, *And to thy seed*, which is Christ.

17 Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect.

18 For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

19 Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator.

20 Now a mediator is not of one: but God is one.

21 Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law.

22 ^r But the scripture hath concluded all under sin, that the promise, by the faith of Jesus Christ, might be given to them that believe.

23 But before the faith came, we were kept under the law shut up, unto that faith which was to be revealed.

24 Wherefore the law was our pedagogue in Christ, that we might be justified by faith.

25 But after the faith is come, we are no longer under a pedagogue.

p Deut. 21. 23. — *q* Heb. 9. 17.

CHAP. 3. Ver. 19. *Because of transgressions.* To restrain them from sin, by fear and threats. — Ibid. *Ordained by angels.* The law was delivered by angels, speaking in the name and person of God to Moses, who was the mediator, on this occasion, between God and the people.

Ver. 22. *Hath concluded all under sin*, that is, hath declared all to be under sin, from which they could not be delivered but by faith in Jesus Christ, the promised seed.

Ver. 24. *Pedagogue.* That is, schoolmaster, conductor, or instructor.

26 For you are all the children of God by faith, in Christ Jesus.

27 ^s For as many of you as have been baptized in Christ, have put on Christ.

28 There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus.

29 And if you be Christ's, then are you the seed of Abraham, heirs according to the promise.

CHAPTER 4.

Christ has freed us from the servitude of the law: we are the freeborn sons of Abraham.

NOW I say, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed by the father:

3 So we also, when we were children, were serving under the elements of the world.

4 But when the fulness of the time was come, God sent his Son, made of a woman, made under the law:

5 That he might redeem them who were under the law: that we might receive the adoption of sons.

6 And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.

7 Therefore now he is not a servant, but a son. And if a son, an heir also through God.

8 But then indeed, not knowing God, you served them, who, by nature, are not gods.

9 But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements, which you desire to serve again?

10 You observe days, and months, and times, and years.

11 I am afraid of you, lest perhaps I have laboured in vain among you.

r Rom. 3. 9. — *s* Rom. 6. 3.

Ver. 28. *Neither Jew, &c.* That is, no distinction of Jew, &c.

CHAP. 4. Ver. 3. *Under the elements, &c.* That is, under the first rudiments of religion, in which the carnal Jews were trained up: or under those corporeal creatures, used in their manifold rites, sacrifices, and sacraments.

Ver. 10. *You observe days, &c.* He speaks not of the observation of the Lord's day, or other Christian festivals; but either of the superstitious observation of days lucky and unlucky; or else of the Jewish festivals, to the observance of which, certain Jewish teachers sought to induce the Galatians.

12 Be ye as I, because I also am as you: brethren, I beseech you: you have not injured me at all.

13 And you know, how through infirmity of the flesh, I preached the gospel to you heretofore: and your temptation in my flesh,

14 You despised not, nor rejected: but received me as an angel of God, even as Christ Jesus.

15 Where is then your blessedness? For I bear you witness, that, if it could be done, you would have plucked out your own eyes, and would have given them to me.

16 Am I then become your enemy, because I tell you the truth?

17 They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.

18 But be zealous for that which is good in a good thing always: and not only when I am present with you.

19 My little children, of whom I am in labour again, until Christ be formed in you.

20 And I would willingly be present with you now, and change my voice: because I am ashamed for you.

21 Tell me, you that desire to be under the law, have you not read the law?

22 For it is written that Abraham had two sons: 'the one by a bondwoman, " and the other by a free woman.

23 But he who *was* of the bondwoman, was born according to the flesh: but he of the free woman, *was* by promise.

24 Which things are said by an allegory. For these are the two testaments. The one from mount Sina, engendering unto bondage; which is Agar:

25 For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children.

26 But that Jerusalem, which is above, is free: which is our mother.

27 For it is written: " *Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband.*

28 " Now we, brethren, as Isaac was, are the children of promise.

29 But as then he, that was born accord-

ing to the flesh, persecuted him that was after the spirit; so also it is now.

30 But what saith the scripture? *Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman.*

31 So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

CHAPTER 5.

He exhorts them to stand to their Christian liberty. Of the fruits of the flesh, and of the spirit.

STAND fast, and be not held again under the yoke of bondage.

2 ^x Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing.

3 And I testify again to every man circumcising himself, that he is a debtor to do the whole law.

4 You are made void of Christ, you who are justified in the law: you are fallen from grace.

5 For we in spirit, by faith, wait for the hope of justice.

6 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision: but faith that worketh by charity.

7 You did run well, who hath hindered you, that you should not obey the truth?

8 This persuasion is not from him that calleth you.

9 ^y A little leaven corrupteth the whole lump.

10 I have confidence in you in the Lord: that you will not be of another mind: but he that troubleth you, shall bear the judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross made void.

12 I would they were even cut off, who trouble you.

13 For you, brethren, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit serve one another.

14 For all the law is fulfilled in one word: ^z *Thou shalt love thy neighbour as thyself.*

15 But if you bite and devour one an-

^x Gen. 16. 15. — ^y Gen. 21. 2.
^z Isa. 54. 1. — ^z Rom. 9. 8.

^x Acts 15. 1. — ^y 1 Cor. 5. 6.
^z Lev. 19. 18; Matt. 22. 39; Rom. 13. 8.

other; take heed you be not consumed one of another.

16 I say then, ^a walk in the spirit, and you shall not fulfil the lusts of the flesh.

17 For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would.

18 But if you are led by the spirit, you are not under the law.

19 Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury,

20 Idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects,

21 Envies, murders, drunkenness, revelings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

22 But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

23 Mildness, faith, modesty, continency, chastity. Against such there is no law.

24 And they that are Christ's, have crucified their flesh, with the vices and concupiscences.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be made desirous of vain glory, provoking one another, envying one another.

CHAPTER 6.

He exhorts to charity, humility, etc. He glories in nothing but in the cross of Christ.

BRETHREN, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens; and so you shall fulfil the law of Christ.

3 For if any man think himself to be some thing, whereas he is nothing, he deceiveth himself.

4 But let every one prove his own work, and so he shall have glory in himself only, and not in another.

5 ^b For every one shall bear his own burden.

6 And let him that is instructed in the word, communicate to him that instructeth him, in all good things.

7 Be not deceived, God is not mocked.

8 For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting.

9 ^c And in doing good, let us not fail. For in due time we shall reap, not failing.

10 Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

11 See what a letter I have written to you with my own hand.

12 For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ.

13 For neither they themselves who are circumcised, keep the law; but they will have you to be circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God.

17 From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

^a 1 Peter 2. 11.

^b 1 Cor. 3. 8. — ^c 2 Thess. 3. 13.

THE EPISTLE OF ST. PAUL TO THE EPHESIANS.

The words "at Ephesus" of the first verse of this Epistle are lacking in many ancient authorities; and the contents are such as to show that it was a circular letter to several churches. The fact that it deals with the same errors and singular practices as the Epistle to the Colossians indicates that it was written for churches in Asia, probably including the church of Ephesus founded by St. Paul during his third missionary journey in 53-57 A.D. It was probably written from Rome during St. Paul's first captivity, 60-62 A.D. It deals with the church, considered as the mystical body of Christ.

CHAPTER 1.

*The great blessings we have received through Christ.
He is the head of all the church.*

PAUL, an apostle of Jesus Christ, by the will of God, to all the saints who are at Ephesus, and to the faithful in Christ Jesus.

2 Grace be to you, and peace from God the Father, and from the Lord Jesus Christ.

3 ^d Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places, in Christ:

4 As he chose us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity.

5 Who hath predestinated us unto the adoption of children through Jesus Christ unto himself: according to the purpose of his will:

6 Unto the praise of the glory of his grace, in which he hath graced us in his beloved son.

7 In whom we have redemption through his blood, the remission of sins, according to the riches of his grace,

8 Which hath superabounded in us in all wisdom and prudence,

9 That he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in him,

10 In the dispensation of the fulness of

times, to re-establish all things in Christ, that are in heaven and on earth, in him.

11 In whom we also are called by lot, being predestinated according to the purpose of him who worketh all things according to the counsel of his will.

12 That we may be unto the praise of his glory, we who before hoped in Christ:

13 In whom you also, after you had heard the word of truth, (the gospel of your salvation;) in whom also believing, you were signed with the holy Spirit of promise,

14 Who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of his glory.

15 Wherefore I also, hearing of your faith that is in the Lord Jesus, and of your love towards all the saints,

16 Cease not to give thanks for you, making commemoration of you in my prayers,

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of revelation, in the knowledge of him:

18 The eyes of your heart enlightened, that you may know what the hope is of his calling, and what are the riches of the glory of his inheritance in the saints.

19 And what is the exceeding greatness of his power towards us, who believe^e according to the operation of the might of his power,

^d 2 Cor. 1. 3; 1 Peter 1. 3.

^e Infra 3. 7.

CHAP. 1. Ver. 3. *In heavenly places, or, in heavenly things. In celestibus.*

Ver. 14. *Acquisition, that is, a purchased possession.*

20 Which he wrought in Christ, raising him up from the dead, and setting him on his right hand in the heavenly places.

21 Above all principality, and power, and virtue, and dominion, and every name that is named, not only in this world, but also in that which is to come.

22 ^f And he hath subjected all things under his feet, and hath made him head over all the church,

23 Which is his body, and the fulness of him who is filled all in all.

CHAPTER 2.

All our good comes through Christ. He is our peace.

AND ^g you, when you were dead in your offences, and sins,

2 Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief :

3 In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of *our* thoughts, and were by nature children of wrath, even as the rest:

4 But God, (who is rich in mercy,) for his exceeding charity wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved,)

6 And hath raised us up together, and hath made us sit together in the heavenly places, through Christ Jesus.

7 That he might shew in the ages to come the abundant riches of his grace, in his bounty towards us in Christ Jesus.

8 For by grace you are saved through faith, and that not of yourselves, for it is the gift of God;

9 Not of works, that no man may glory.

10 For we are his workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them.

11 For which cause be mindful that you, being heretofore Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands;

12 That you were at that time without

f Ps. 8. 8. — *g* Col. 2. 13.

Christ, being aliens from the conversation of Israel, and strangers to the testament, having no hope of the promise, and without God in this world.

13 But now in Christ Jesus, you, who some time were afar off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh:

15 Making void the law of commandments *contained* in decrees; that he might make the two in himself into one new man, making peace;

16 And might reconcile both to God in one body by the cross, killing the enmities in himself.

17 And coming, he preached peace to you that were afar off, and peace to them that were nigh.

18 ^h For by him we have access both in one Spirit to the Father.

19 Now therefore you are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God,

20 Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone :

21 In whom all the building, being framed together, groweth up into an holy temple in the Lord.

22 In whom you also are built together into an habitation of God in the Spirit.

CHAPTER 3.

The mystery hidden from former ages, was discovered to the apostle, to be imparted to the Gentiles. He prays that they may be strengthened in God.

FOR this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles;

2 If yet you have heard of the dispensation of the grace of God which is given me towards you:

3 How that, according to revelation, the mystery has been made known to me, as I have written above in a few words;

4 As you reading, may understand my knowledge in the mystery of Christ,

5 Which in other generations was not known to the sons of men, as it is now revealed to his holy apostles and prophets in the Spirit :

6 That the Gentiles should be fellow

h Rom. 5. 2.

CHAP. 2. Ver. 9. *Not of works, as of our own growth, or from ourselves: but as from the grace of God.*

members, and of the same body, and co-partners of his promise in Christ Jesus, by the gospel:

7 Or which I am made a minister, according to the gift of the grace of God, which is given to me ¹ according to the operation of his power.

8 To me, the least of all the saints, is given this grace, to preach among the Gentiles, the unsearchable riches of Christ.

9 And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things:

10 That the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the church,

11 According to the eternal purpose, which he made, in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I pray you not to faint at my tribulations for you, which is your glory.

14 For this cause I bow my knees to the Father of our Lord Jesus Christ,

15 Of whom all paternity in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man,

17 That Christ may dwell by faith in your hearts; that being rooted and founded in charity,

18 You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth:

19 To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God.

20 Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us;

21 To him be glory in the church, and in Christ Jesus unto all generations, world without end. Amen.

¹ Supra 1. 19. — ^j 1 Cor. 15. 9. — ^k 1 Cor. 7. 17; Phil. 1. 27.
^l Rom. 12. 10. — ^m Mal. 2. 10.

CHAP. 3. Ver. 15. *All paternity.* Or, the whole family, warped. God is the Father both of angels and men: whosoever besides is named father, is so named with subordination to him.

CHAP. 4. Ver. 11, 13. *Gave some apostles* — Until

CHAPTER 4.

He exhorts them to unity; to put on the new man; and to fly sin.

I THEREFORE, a prisoner in the Lord, beseech you ^k that you walk worthy of the vocation in which you are called,

2 With all humility and mildness, with patience, supporting one another in charity.

3 ^l Careful to keep the unity of the Spirit in the bond of peace.

4 One body and one Spirit; as you are called in one hope of your calling.

5 One Lord, one faith, one baptism.

6 ^m One God and Father of all, who is above all, and through all, and in us all.

7 ⁿ But to every one of us is given grace, according to the measure of the giving of Christ.

8 Wherefore he saith: ^o *Ascending on high, he led captivity captive; he gave gifts to men.*

9 Now that he ascended, what is it, but because he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended above all the heavens, that he might fill all things.

11 And he gave some ^p apostles, and some prophets, and other some evangelists, and other some pastors and doctors,

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ;

14 That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive.

15 But doing the truth in charity, we may in all things grow up in him who is the head, *even Christ*:

16 From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to

ⁿ Rom. 12. 3; 1 Cor. 12. 11; 2 Cor. 10. 13.
^o Ps. 67. 19. — ^p 1 Cor. 12. 28.

we all meet, &c. Here it is plainly expressed, that Christ has left in his church a *perpetual* succession of orthodox pastors and teachers, to preserve the faithful in unity and truth.

the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity.

17 ^q This then I say and testify in the Lord: That henceforward you walk not as also the Gentiles walk in the vanity of their mind,

18 Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.

19 Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness.

20 But you have not so learned Christ;

21 If so be that you have heard him, and have been taught in him, as the truth is in Jesus:

22 ^r To put off, according to former conversation, the old man, who is corrupted according to the desire of error.

23 ^s And be renewed in the spirit of your mind:

24 ^t And put on the new man, who according to God is created in justice and holiness of truth.

25 ^u Wherefore putting away lying, speak ye the truth every man with his neighbour; for we are members one of another.

26 ^v Be angry, and sin not. Let not the sun go down upon your anger.

27 ^w Give not place to the devil.

28 He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

29 Let no evil speech proceed from your mouth; but that which is good, to the edification of faith, that it may administer grace to the hearers.

30 And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption.

31 Let all bitterness, and anger, and indignation, and clamour, and blasphemy, be put away from you, with all malice.

32 ^x And be ye kind one to another; merciful, forgiving one another, even as God hath forgiven you in Christ.

CHAPTER 5.

Exhortations to a virtuous life. The mutual duties of man and wife, by the example of Christ, and of the church.

BE ye therefore followers of God, as most dear children;

2 ^y And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness.

3 ^z But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints:

4 Or obscenity, or foolish talking, or scurrility, which is to no purpose; but rather giving of thanks.

5 For know you this and understand, that no fornicator, or unclean, or covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God.

6 ^a Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief.

7 Be ye not therefore partakers with them.

8 For you were heretofore darkness, but now light in the Lord. Walk then as children of the light.

9 For the fruit of the light is in all goodness, and justice, and truth;

10 Proving what is well pleasing to God.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For the things that are done by them in secret, it is a shame even to speak of.

13 But all things that are reprov'd, are made manifest by the light; for all that is made manifest is light.

14 Wherefore he saith: *Rise thou that sleepest, and arise from the dead: and Christ shall enlighten thee.*

15 See therefore, brethren, how you walk circumspectly: ^b not as unwise,

16 But as wise: redeeming the time, because the days are evil.

17 ^c Wherefore become not unwise, but understanding what is the will of God.

18 And be not drunk with wine, wherein is luxury; but be ye filled with the holy Spirit,

19 Speaking to yourselves in psalms,

^q Rom. 1. 21. — ^r Col. 3. 8. — ^s Rom. 6. 4.
^t Col. 3. 12. — ^u 1 Peter 2. 1. ; Zach. 8. 16.
^v Ps. 4. 5. — ^w James 4. 7. — ^x Col. 3. 13.

^y John 13. 34, and 15. 12; 1 John 4. 21. — ^z Col. 3. 2.
^a Matt. 24. 4; Mark 13. 5; Luke 21. 8; 2 Thess. 2. 3.
^b Col. 3. 3. — ^c Rom. 12. 2; 1 Thess. 4. 3.

and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord.

20 Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father:

21 Being subject one to another, in the fear of Christ.

22 ^d Let women be subject to their husbands, as to the Lord:

23 ^e Because the husband is the head of the wife, as Christ is the head of the church. He is the saviour of his body.

24 Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things.

25 ^f Husbands, love your wives, as Christ also loved the church, and delivered himself up for it:

26 That he might sanctify it, cleansing it by the laver of water in the word of life:

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.

28 So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.

29 For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the church:

30 Because we are members of his body, of his flesh, and of his bones.

31 ^g For this cause shall a man leave his father and mother, and shall cleave to his wife, ^h and they shall be two in one flesh.

32 This is a great sacrament; but I speak in Christ and in the church.

33 Nevertheless let every one of you in particular love his wife as himself: and let the wife fear her husband.

CHAPTER 6.

Duties of children and servants. The Christian's armour.

CHILDREN, obey your parents in the Lord, for this is just.

2 ⁱ Honour thy father and thy mother,

^d Gen. 3. 16; Col. 3. 18; 1 Peter 3. 1. — ^e 1 Cor. 11. 3.
^f Col. 3. 19. — ^g Gen. 2. 24; Matt. 19. 5; Mark 10. 7.

^h 1 Cor. 6. 16.

ⁱ Ex. 20. 12; Deut. 5. 16; Eccli. 3. 9;
Matt. 15. 4; Mark 7. 10; Col. 3. 20.

CHAP. 5. Ver. 24. As the church is subject to Christ. The church then, according to St. Paul, is ever obedient to Christ, and can never fall from him, but remain faithful to him, unspotted and unchanged to the end of the world.

which is the first commandment with a promise:

2 That it may be well with thee, and thou mayest be long lived upon earth.

4 And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord.

5 ^j Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ:

6 Not serving to the eye, as it were pleasing men, but, as the servants of Christ doing the will of God from the heart,

7 With a good will serving, as to the Lord, and not to men.

8 Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond, or free.

9 And you, masters, do the same things to them, forbearing threatenings, knowing that the Lord both of them and you is in heaven; ^k and there is no respect of persons with him.

10 Finally, brethren, be strengthened in the Lord, and in the might of his power.

11 Put you on the armour of God, that you may be able to stand against the deceits of the devil.

12 For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.

13 Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of justice,

15 And your feet shod with the preparation of the gospel of peace:

16 In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one.

^j Col. 3. 22; Titus 2. 9; 1 Peter 2. 18.

^k Deut. 10. 17; 2 Par. 19. 7; Job 34. 19;

Wisd. 6. 8; Eccli. 35. 15;

Acts 10. 34; Rom. 2. 11;

Col. 3. 25; 1 Peter 1. 17.

CHAP. 6. Ver. 12. High places, or heavenly places. That is to say, in the air, the lowest of the celestial regions; in which God permits these wicked spirits or fallen angels to wander.

17 ^lAnd take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God).

18 By all prayer and supplication praying at all times in the spirit; ^mand in the same watching with all instance and supplication for all the saints:

19 And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel.

20 For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

21 But that you also may know the things that concern me, and what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things:

22 Whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts.

23 Peace be to the brethren and charity with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in incorruption. Amen.

THE

EPISTLE OF ST. PAUL TO THE
PHILIPPIANS.

The PHILIPPIANS were the first among the Macedonians converted to the faith. They had a great veneration for ST. PAUL, and supplied his wants when he was a prisoner in Rome, sending to him by Epaphroditus, by whom he sent this Epistle; in which he recommends charity, unity, and humility, and warns them against false teachers, whom he calls dogs, and enemies of the cross of Christ. He also returns thanks for their benefactions. It was written about thirty-two years after our Lord's Ascension.

CHAPTER 1.

The apostle's affection for the Philippians.

PAUL and Timothy, the servants of Jesus Christ; to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons.

2 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 I give thanks to my God in every remembrance of you,

4 Always in all my prayers making supplication for you all, with joy;

5 For your communication in the gospel of Christ from the first day until now.

6 Being confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus.

7 As it is meet for me to think this for you all, for that I have you in my heart; and that in my bands, and in the defence

and confirmation of the gospel, you all are partakers of my joy.

8 For God is my witness, how I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your charity may more and more abound in knowledge, and in all understanding:

10 That you may approve the better things, that you may be sincere and without offence unto the day of Christ,

11 Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

12 Now, brethren, I desire you should know, that the things which have happened to me, have fallen out rather to the furtherance of the gospel:

13 So that my bands are made manifest in Christ, in all the court, and in all other places:

14 And many of the brethren in the Lord, growing confident by my bands, are

^l Isa. 59. 17; 1 Thess. 5. 8.

^m Col. 4. 2 and 3; 2 Thess. 3. 1.

much more bold to speak the word of God without fear.

15 Some indeed, even out of envy and contention; but some also for good will preach Christ.

16 Some out of charity, knowing that I am set for the defence of the gospel.

17 And some out of contention preach Christ not sincerely: supposing that they raise affliction to my bands.

18 But what then? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice.

19 For I know that this shall fall out to me unto salvation, through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my expectation and hope; that in nothing I shall be confounded, but with all confidence, as always, so now also shall Christ be magnified in my body, whether *it be* by life, or by death.

21 For to me, to live is Christ: and to die is gain.

22 And if to live in the flesh, this is to me the fruit of labour, and what I shall choose I know not.

23 But I am straitened between two: saving a desire to be dissolved and to be with Christ, a thing by far the better.

24 But to abide still in the flesh, is needful for you.

25 And having this confidence, I know that I shall abide, and continue with you all, for your futherance and joy of faith:

26 That your rejoicing may abound in Christ Jesus for me, by my coming to you again.

27 ⁿOnly let your conversation be worthy of the gospel of Christ: that, whether I come and see you, or, being absent, may hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel.

28 And in nothing be ye terrified by the adversaries: which to them is a cause of perdition, but to you of salvation, and this from God:

29 For unto you it is given for Christ, not only to believe in him, but also to suffer for him.

30 Having the same conflict as that which you have seen in me, and now have heard of me.

CHAPTER 2.

He recommends them to unity and humility: and to work out their salvation with fear and trembling.

IF there be therefore any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of commiseration:

2 Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment.

3 Let nothing be done through contention, neither by vain glory: but in humility, let each esteem others better than themselves:

4 Each one not considering the things that are his own, but those that are other men's.

5 For let this mind be in you, which was also in Christ Jesus:

6 Who being in the form of God, thought it not robbery to be equal with God:

7 But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

8 ^oHe humbled himself, becoming obedient unto death, even to the death of the cross.

9 For which cause God also hath exalted him, and hath given him a name which is above all names:

10 ^pThat in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth:

11 And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

12 Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence,) with fear and trembling work out your salvation.

13 For it is God who worketh in you, both to will and to accomplish, according to his good will.

ⁿ Eph. 4. 1; Col. 1. 10; 1 Thess. 2. 12.

CHAP. 1. Ver. 22. *This is to me, &c.* His meaning is, that although his dying immediately for Christ would be his gain, by putting him presently in possession of heaven; yet he is doubtful what he should choose, because by staying longer in the flesh, he

^o Heb. 2. 9. — ^p Isa. 45. 24; Rom. 14. 11.

should be more beneficial to the souls of his neighbours.

CHAP. 2. Ver. 7. *Emptied himself, exinanivit,* made himself as of no account.

Ver. 12. *With fear, &c.* This is against the false faith, and presumptuous security of modern sectaries.

14 ^q And do ye all things without murmurings and hesitations ;

15 That you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation ; among whom you shine as lights in the world.

16 Holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain.

17 Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice, and congratulate with you all.

18 And for the selfsame thing do you also rejoice, and congratulate with me.

19 And I hope in the Lord Jesus ^r to send Timothy unto you shortly, that I also may be of good comfort, when I know the things concerning you.

20 For I have no man so of the same mind, who with sincere affection is solicitous for you.

21 ^s For all seek the things that are their own ; not the things that are Jesus Christ's.

22 Now know ye the proof of him, that as a son with the father, so hath he served with me in the gospel.

23 Him therefore I hope to send unto you immediately, so soon as I shall see how it will go with me.

24 And I trust in the Lord, that I myself also shall come to you shortly.

25 But I have thought it necessary to send to you Epaphroditus, my brother and fellow labourer, and fellow soldier, but your apostle, and he that hath ministered to my wants.

26 For indeed he longed after you all : and was sad, for that you had heard that he was sick.

27 For indeed he was sick, nigh unto death ; but God had mercy on him ; and not only on him, but on me also, lest I should have sorrow upon sorrow.

28 Therefore I sent him the more speedily : that seeing him again, you may rejoice, and I may be without sorrow.

29 Receive him therefore with all joy in the Lord ; and treat with honour such as he is.

30 Because for the work of Christ he came to the point of death : delivering his life, that he might fulfil that which

on your part was wanting towards my service.

CHAPTER 3.

He warneth them against false teachers. He counts all other things loss, that he may gain Christ.

AS to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not wearisome, but to you is necessary.

2 Beware of dogs, ^t beware of evil workers, beware of the concision.

3 For we are the circumcision, who in spirit serve God ; and glory in Christ Jesus, not having confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more,

5 Being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; ^u according to the law, a Pharisee :

6 According to zeal, persecuting the church of God ; according to the justice that is in the law, conversing without blame.

7 But the things that were gain to me, the same I have counted loss for Christ.

8 Furthermore I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord ; for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ :

9 And may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith :

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death,

11 If by any means I may attain to the resurrection which is from the dead.

12 Not as though I had already attained, or were already perfect ; but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus.

13 Brethren, I do not count myself to have apprehended. But one thing I *do* : forgetting the things that are behind, and stretching forth myself to those that are before,

14 I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus.

^q 1 Peter 5. 6.—^r Acts 16. 1.—^s 1 Cor. 13. 5.

^t That is, false teachers.—^u Acts 23. 6.

13 Let us therefore, as many as are perfect, be thus minded: and if in any thing you be otherwise minded, this also God will reveal to you.

14 Nevertheless whereunto we are come, that we be of the same mind, let us also continue in the same rule.

15 Be ye follower of me, brethren, and observe them who walk so as you have our model.

16 For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ;

17 Whose end is destruction; whose God is their belly; and whose glory is in their shame; who mind earthly things.

18 But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ,

19 Who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

CHAPTER 4.

He exhorts them to perseverance in all good; and acknowledges their charitable contributions to him.

THEREFORE, my dearly beloved brethren, and most desired, my joy and my crown; so stand fast in the Lord, my dearly beloved.

2 I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord.

3 And I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life.

4 Rejoice in the Lord always; again, I say, rejoice.

5 Let your modesty be known to all men. The Lord is nigh.

v Rom. 16. 17.

CHAP. 4. VER. 8. *For the rest, brethren, whatsoever things are true, &c.* Here the apostle enumerates general precepts of morality, which they ought to practise. *Whatsoever things are true:* in words, in promises, in lawful oaths, &c., he commands rectitude of mind, and sincerity of heart. *Whatsoever modest:* by these words he prescribes gravity in manners, modesty in dress, and decency in conversation. *Whatsoever just:* that is, in dealing with others, in buying or selling, in trade or business, to be fair and honest. *Whatsoever holy:* by these words may be understood, that those who are in a religious state professed, or in holy orders, should lead a life of *continency and chastity*, according to the vows they make; but these words being also applied to those in

6 Be nothing solicitous; but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God.

7 And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

8 For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things.

9 The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you.

10 Now I rejoice in the Lord exceedingly, that now at length your thought for me hath flourished again, as you did also think; but you were busied.

11 I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith.

12 I know both how to be brought low, and I know how to abound: (every where, and in all things I am instructed) both to be full, and to be hungry; both to abound, and to suffer need.

13 I can do all things in him who strengtheneth me.

14 Nevertheless you have done well in communicating to my tribulation.

15 And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only:

16 For unto Thessalonica also you sent once and again for my use.

17 Not that I seek the gift, but I seek the fruit that may abound to your account.

18 But I have all, and abound: I am filled, having received from Epaphro-

the world, indicate the virtuous life they are bound by the divine commandments to follow. *Whatsoever lovely:* that is, to practise those good offices in society, that procure us the esteem and good will of our neighbours. *Whatsoever of good fame:* that is, that by our conduct and behaviour we should edify our neighbours, and give them good example by our actions. *If there be any virtue, if any praise of discipline:* that those in error, by seeing the morality and good discipline of the true religion, may be converted. And finally, the apostle commands, not only the Philippians, but all Christians, *to think on these things:* that is, to make it their study and concern, that the *peace of God might be with them.*

ditus the things you sent, an odour of sweetness, ^wan acceptable sacrifice, pleasing to God.

19 And may my God supply all your want, according to his riches in glory in Christ Jesus.

20 Now to God and our Father be glory world without end. Amen.

21 Salute ye every saint in Christ Jesus.

22 The brethren who are with me, salute you. All the saints salute you; especially they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ be with your spirit. Amen.

THE

EPISTLE OF ST. PAUL TO THE
COLOSSIANS.

Colossa was a city of Phrygia, near Laodicea. It does not appear that St. PAUL had preached there himself, but that the Colossians were converted by Epaphras, a disciple of the Apostles. However, as St. PAUL was the great Apostle of the Gentiles, he wrote this Epistle to the COLOSSIANS when he was in prison, and about the same time that he wrote to the Ephesians and Philippians. The exhortations and doctrine it contains are similar to that which is set forth in his Epistle to the Ephesians. St. Paul emphasizes the preeminence of Christ and the need of close union with Christ, the head of the mystical body, the Church.

CHAPTER 1.

He gives thanks for the grace bestowed upon the Colossians; and prays for them. Christ is the head of the church, and the peacemaker through his blood. Paul is his minister.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy, a brother,

2 To the saints and faithful brethren in Christ Jesus, who are at Colossa.

3 Grace be to you and peace from God our Father, and from the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you.

4 Hearing your faith in Christ Jesus, and the love which you have towards all the saints.

5 For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the gospel,

6 Which is come unto you, as also it is in the whole world, and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth.

7 As you learned of Epaphras, our most

beloved fellow servant, who is for you a faithful minister of Christ Jesus;

8 Who also hath manifested to us your love in the spirit.

9 Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding:

10 That you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God:

11 Strengthened with all might, according to the power of his glory, in all patience and longsuffering with joy,

12 Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love,

14 In whom we have redemption through his blood, the remission of sins;

15 Who is the image of the invisible God, the firstborn of every creature:

w Rom. 12. 1.

CHAP. 1. Ver. 15. *The firstborn.* That is, first begotten; as the Evangelist declares, *the only begotten* of his Father: hence, St. Chrysostom explains

firstborn, not first created, as he was not created at all, but born of his Father before all ages; that is, coeval with the Father and with the Holy Ghost.

CHAPTER 2.

He warns them against the impostures of the philosophers and the Jewish teachers, that would withdraw them from Christ.

16 ^a For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him.

17 And he is before all, and by him all things consist.

18 And he is the head of the body, the church, ² who is the beginning, the first-born from the dead; that in all things he may hold the primacy:

19 Because in him, it hath well pleased the Father, that all fulness should dwell;

20 And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven.

21 And you, whereas you were some time alienated and enemies in mind in evil works:

22 Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before him:

23 If so ye continue in the faith, grounded and settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church:

25 Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God:

26 The mystery which hath been hidden from ages and generations, but now is manifested to his saints,

27 To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory.

28 Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Wherein also I labour, striving according to his working which he worketh in me in power.

FOR I would have you know, what manner of care I have for you and for them that are at Laodicea, and whosoever have not seen my face in the flesh:

2 That their hearts may be comforted, being instructed in charity, and unto all riches of fulness of understanding, unto the knowledge of the mystery of God the Father and of Christ Jesus:

3 In whom are hid all the treasures of wisdom and knowledge.

4 Now this I say, that no man may deceive you by loftiness of words.

5 ² For though I be absent in body, yet in spirit I am with you; rejoicing, and beholding your order, and the steadfastness of your faith which is in Christ.

6 As therefore you have received Jesus Christ the Lord, walk ye in him;

7 Rooted and built up in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving.

8 Beware lest any man cheat you by philosophy, and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ:

9 For in him dwelleth all the fulness of the Godhead corporeally;

10 And you are filled in him, who is the head of all principality and power:

11 In whom also you are circumcised with circumcision not made by hand, in despoiling of the body of the flesh, but in the circumcision of Christ:

12 Buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who hath raised him up from the dead.

13 ^a And you, when you were dead in your sins, and the uncircumcision of your flesh; he hath quickened together with him, forgiving you all offences:

14 Blotting out the handwriting of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to the cross:

^x John 1. 3. — ^y 1 Cor. 15. 20; Apoc. 1. 5.

Ver 24. *Wanting*. There is no want in the sufferings of Christ in himself as *head*; but many suf-

^z 1 Cor. 5. 3. — ^a Eph. 2. 1.

ferings are still *wanting*, or are still to come, in his body the church, and his members the faithful.

15 And despoiling the principalities and powers, he hath exposed them confidently in open shew, triumphing over them in himself.

16 Let no man therefore judge you in meat or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths,

17 Which are a shadow of things to come, but the body is of Christ.

18 ^b Let no man seduce you, willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,

19 And not holding the head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth unto the increase of God.

20 If then you be dead with Christ from the elements of this world, why do you yet decree as though living in the world?

21 Touch not, taste not, handle not :

22 Which all are unto destruction by the very use, according to the precepts and doctrines of men.

23 Which things have indeed a shew of wisdom in superstition and humility, and not sparing the body; not in any honour to the filling of the flesh.

CHAPTER 3.

He exhorts them to put off the old man, and to put on the new. The duties of wives and husbands, children and servants.

THEREFORE, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God:

2 Mind the things that are above, not the things that are upon the earth.

3 For you are dead; and your life is hid with Christ in God.

^b Matt. 24. 4. — ^c Eph. 5. 3.

^d Rom. 6. 4; Eph. 4. 22; Heb. 12. 1;

CHAP. 2. Ver. 16. *In meat, &c.* He means with regard to the Jewish observations of the distinction of clean and unclean meats; and of their *festivals, new moons, and sabbaths*, as being no longer obligatory.

Ver. 18. *Willing, &c.* That is, by a self willed, self invented, superstitious worship, falsely pretending *humility*, but really proceeding from pride. Such was the worship, that many of the philosophers (against whom St. Paul speaks, ver. 8) paid to angels or demons, by sacrificing to them, as carriers of intelligence betwixt God and men; pretending *humility* in so doing, as if God was too great to be addressed by men; and setting aside the mediatorship of Jesus Christ, who is the head both of angels and men. Such also was the worship paid by the ancient heretics, disciples of Simon and Menander, to the angels, whom they believed to be makers and lords

4 When Christ shall appear, who is your life, then you also shall appear with him in glory.

5 Mortify therefore your members which are upon the earth; ^e fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols.

6 For which things the wrath of God cometh upon the children of unbelief,

7 In which you also walked some time, when you lived in them.

8 ^d But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.

9 Lie not one to another: stripping yourselves of the old man with his deeds,

10 And putting on the new, him who is renewed unto knowledge, ^e according to the image of him that created him.

11 Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all.

12 Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience :

13 Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also.

14 But above all these things have charity, which is the bond of perfection:

15 And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another ^f in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.

1 Peter 2. 1, and 4. 2.

^e Gen. 1. 26. — ^f Eph. 5. 19.

of this lower world. This is certain, that they whom the apostle here condemns, did not *hold the head*, (ver. 19,) that is, Jesus Christ, and his mediatorship; and therefore what he writes here no way touches the Catholic doctrine and practice, of desiring our good angels to pray to God for us, through Jesus Christ. St. Jerome [*Epist. ad Algas.*] understands by the *religion* or service of angels, the Jewish religion given by angels; and shews all that is here said, to be directed against the Jewish teachers, who sought to subject the new Christians to the observance of the Mosaic law.

Ver. 21. *Touch not, &c.* The meaning is, that Christians should not subject themselves, either to the ordinances of the old law, forbidding touching or tasting things unclean; or to the superstitious invention of heretics, imposing such restraints, under pretence of wisdom, humility, or mortification.

17 ^o All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

18 ^o Wives, be subject to your husbands, as it becometh in the Lord.

19 Husbands, love your wives, and be not bitter towards them.

20 ^o Children, obey your parents in all things: for this is well pleasing to the Lord.

21 ^o Fathers, provoke not your children to indignation, lest they be discouraged.

22 ^o Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.

23 Whatsoever you do, do it from the heart, as to the Lord, and not to men:

24 Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

25 ^o For he that doth wrong, shall receive for that which he hath done wrongfully: and there is no respect of persons with God.

CHAPTER 4.

*He recommends constant prayer, and wisdom.
Various salutations.*

MASTERS, do to your servants that which is just and equal: knowing that you also have a master in heaven.

2 ^m Be instant in prayer; watching in it with thanksgiving:

3 ^o Praying withal for us also, that God may open unto us a door of speech to speak the mystery of Christ (for which also I am bound;)

4 That I may make it manifest as I ought to speak.

5 ^o Walk with wisdom towards them that are without, redeeming the time.

6 Let your speech be always in grace seasoned with salt: that you may know how you ought to answer every man.

g 1 Cor. 10. 31. — *h* Eph. 5. 22; 1 Peter 3. 1.
i Eph. 6. 1. — *j* Eph. 6. 4.
k Titus 2. 9; 1 Peter 2. 18. — *l* Rom. 2. 6.

CHAP. 4. Ver. 16. *And that you read that which is of the Laodiceans.* What this epistle was is uncertain, and annotators have given different opinions concerning it. Some expound these words of an epistle which St. Paul wrote to the Laodiceans, and is since lost, for that now extant is no more than a collection of sentences out of the other epistles of St. Paul: therefore it cannot be considered even as a part of that epistle. Others explain that the text means a letter sent to St. Paul by the Laodiceans, which he sends to the Colossians to be read by them. However, this opinion does not seem well founded. Hence it is more probable that St. Paul wrote an

7 All the things that concern me, Tychicus, our dearest brother, and faithful minister and fellow servant in the Lord, will make known to you,

8 Whom I have sent to you for this same purpose, that he may know the things that concern you, and comfort your hearts,

9 With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

10 Aristarchus, my fellow prisoner, saluteth you, and Mark, the cousin german of Barnabas, touching whom you have received commandments; if he come unto you, receive him:

11 And Jesus, that is called Justus: who are of the circumcision: these only are my helpers in the kingdom of God; who have been a comfort to me.

12 Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayers, that you may stand perfect, and full in all the will of God.

13 For I bear him testimony that he hath much labour for you, and for them that are at Laodicea, and them at Hierapolis.

14 ^p Luke, the most dear physician, saluteth you; and Demas.

15 Salute the brethren who are at Laodicea, and Nymphas, and the church that is in his house.

16 And when this epistle shall have been read with you, cause that it be read also in the church of the Laodiceans. and that you read that which is of the Laodiceans.

17 And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation of Paul with my own hand. Be mindful of my bands. Grace be with you. Amen.

m Luke 18. 1; 1 Thess. 5. 17.
n Eph. 6. 19; 2 Thess. 3. 1; Col. 4. 3.
o Eph. 5. 15. — *p* 2 Tim. 4. 11.

epistle from Rome to the Laodiceans, about the same time that he wrote to the Colossians, as he had then both equally at heart, and that he ordered that epistle to be read by the Colossians for their instructions; and being neighbouring cities, they might communicate to each other what they had received from him: as one epistle might contain some matters not related in the other, and would be equally useful for their concern; and more particularly as they were equally disturbed by intruders and false teachers, against which the apostle was anxious to warn them, lest they should be infected by their pernicious doctrine.

THE FIRST EPISTLE OF ST. PAUL TO THE THESSALONIANS.

Thessalonica was the capital of Macedonia, in which ST. PAUL having preached the Gospel, converted some Jews, and a great number of the Gentiles; but the unbelieving Jews, envying his success, raised such a commotion against him, that he, and his companion, Sylvanus, were obliged to quit the city. Afterwards he went to Athens, where he had heard that the converts in Thessalonica were under a severe persecution ever since his departure; and, lest they should lose their fortitude, he sent Timothy to strengthen and comfort them in their sufferings. In the mean time ST. PAUL came to Corinth, where he wrote this first Epistle, and also the second to the THESSALONIANS, both in the same year, being the twenty-second after our Lord's Ascension. These are the first of his Epistles in the order of time.

CHAPTER 1.

He gives thanks for the graces bestowed on the Thessalonians.

PAUL and Sylvanus and Timothy: to the church of the Thessalonians, in God the Father, and in the Lord Jesus Christ.

2 Grace be to you and peace. We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing,

3 Being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father:

4 Knowing, brethren beloved of God, your election:

5 For our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes.

6 And you became followers of us, and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost:

7 So that you were made a pattern to all that believe in Macedonia and in Achaia.

8 For from you was spread abroad the word of the Lord, not only in Macedonia, and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing.

9 For they themselves relate of us, what manner of entering in we had unto

you; and how you turned to God from idols, to serve the living and true God.

10 And to wait for his Son from heaven (whom he raised up from the dead,) Jesus, who hath delivered us from the wrath to come.

CHAPTER 2.

The sincerity of the apostle's preaching the gospel to them: and of their receiving it.

FOR yourselves know, brethren, our entrance in unto you, that it was not in vain:

2 But having suffered many things before, and been shamefully treated (as you know) at Philippi, ² we had confidence in our God, to speak unto you the gospel of God in much carefulness.

3 For our exhortation was not of error, nor of uncleanness, nor in deceit:

4 But as we were approved by God that the gospel should be committed to us: even so we speak, not as pleasing men, but God, who proveth our hearts.

5 For neither have we used, at any time, the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness:

6 Nor sought we glory of men, neither of you, nor of others.

7 Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children:

8 So desirous of you, we would gladly

impart unto you not only the gospel of God, but also our own souls: because you were become most dear unto us.

9 For you remember, brethren, our labour and toil: working night and day, lest we should be chargeable to any of you, we preached among you the gospel of God.

10 You are witnesses, and God also, how holily, and justly, and without blame, we have been to you that have believed:

11 As you know in what manner, entreating and comforting you, (as a father doth his children,)

12 We testified to every one of you, that you would walk worthy of God, who hath called you unto his kingdom and glory.

13 Therefore, we also give thanks to God without ceasing: because, that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed.

14 For you, brethren, are become followers of the churches of God which are in Judea, in Christ Jesus: for you also have suffered the same things from your own countrymen, even as they have from the Jews,

15 Who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men;

16 Prohibiting us to speak to the Gentiles, that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

17 But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire.

18 For we would have come unto you, I Paul indeed, once and again: but Satan hath hindered us.

19 For what is our hope, or joy, or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming?

20 For you are our glory and joy.

CHAPTER 3.

The apostle's concern and love for the Thessalonians.

r Acts 20. 24; 1 Cor. 4. 12; 2 Thess. 3. 8.

CHAP. 2. Ver. 16. *To fill up their sins.* That is, to fill up the measure of their sins, after which God's justice would punish them. — Ibid. *For the wrath*

FOR which cause, forbearing no longer, we thought it good to remain at Athens alone:

2 And we sent Timothy, our brother, and the minister of God in the gospel of Christ, to confirm you and exhort you concerning your faith:

3 That no man should be moved in these tribulations: for yourselves know, that we are appointed thereunto.

4 For even when we were with you, we foretold you that we should suffer tribulations, as also it is come to pass, and you know.

5 For this cause also, I, forbearing no longer, sent to know your faith: lest perhaps he that tempteth should have tempted you, and our labour should be made vain.

6 But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, desiring to see us as we also to see you;

7 Therefore we were comforted, brethren, in you, in all our necessity and tribulation, by your faith,

8 Because now we live, if you stand in the Lord.

9 For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God,

10 Night and day more abundantly praying that we may see your face, and may accomplish those things that are wanting to your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do also towards you,

13 To confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ, with all his saints. Amen.

CHAPTER 4.

He exhorts them to purity and mutual charity: he treats of the resurrection of the dead.

FOR the rest therefore, brethren, we pray and beseech you in the Lord

s Acts 16. 1.

of God is come upon them to the end. That is, to continue on them to the end.

Jesus, that as you have received from us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.

2 For you know what precepts I have given to you by the Lord Jesus.

3 For this is the will of God, your sanctification; that you should abstain from fornication;

4 That every one of you should know how to possess his vessel in sanctification and honour:

5 Not in the passion of lust, like the Gentiles that know not God:

6 And that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified.

7 For God hath not called us unto uncleanness, but unto sanctification.

8 Therefore, he that despiseth these things, despiseth not man, but God, who also hath given his holy Spirit in us.

9 But as touching the charity of brotherhood, we have no need to write to you: for yourselves have learned of God to love one another.

10 For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more:

11 And that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you: and that you walk honestly towards them that are without; and that you want nothing of any man's.

12 And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

13 For if we believe that Jesus died, and rose again; even so them who have slept through Jesus, will God bring with him.

14 For this we say unto you in the word of the Lord, ^v that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

15 For the Lord himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ, shall rise first.

16 Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord.

17 Wherefore, comfort ye one another with these words.

CHAPTER 5.

*The day of the Lord shall come, when least expected.
Exhortations to several duties.*

BUT of the times and moments, brethren, you need not, that we should write to you;

2 ^w For yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night.

3 For when they shall say, peace and security; then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape.

4 But you, brethren, are not in darkness, that that day should overtake you as a thief.

5 For all you are the children of light, and children of the day: we are not of the night, nor of darkness.

6 Therefore, let us not sleep, as others do; but let us watch, and be sober.

7 For they that sleep, sleep in the night; and they that are drunk, are drunk in the night.

8 But let us, who are of the day, be sober, ^xhaving on the breastplate of faith and charity, and for a helmet the hope of salvation.

9 For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord Jesus Christ,

10 Who died for us; that, whether we watch or sleep, we may live together with him.

11 For which cause comfort one another; and edify one another, as you also do.

12 And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you:

13 That you esteem them more abundantly in charity, for their work's sake. Have peace with them.

14 And we beseech you, brethren, re-

^t Rom. 12. 2; Eph. 5. 17.

^v John 13. 34, and 15. 12 and 17;

1 John 2. 10, and 4. 12.

^v 1 Cor. 15. 23.

^w 2 Peter 3. 10; Apoc. 3. 3, and 16. 15.

^x Isa. 59. 17; Eph. 6. 14 and 17.

Take the unquiet, comfort the feeble minded, support the weak, be patient towards all men.

15 ² See that none render evil for evil to any man; but ever follow that which is good towards each other, and towards all men.

16 Always rejoice.

17 ² Pray without ceasing.

18 In all things give thanks; for this is the will of God in Christ Jesus concerning you all.

19 Extinguish not the spirit.

20 Despise not prophecies.

21 But prove all things; hold fast that which is good.

22 From all appearance of evil refrain yourselves.

23 And may the God of peace himself sanctify you in all things; that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Lord Jesus Christ.

24 ^a He is faithful who hath called you, who also will do it.

25 Brethren, pray for us.

26 Salute all the brethren with a holy kiss.

27 I charge you by the Lord, that this epistle be read to all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

THE

SECOND EPISTLE OF ST. PAUL TO THE THESSALONIANS.

In this Epistle ST. PAUL admonishes the Thessalonians to be constant in the faith of Christ, and not to be terrified by the insinuations of false teachers telling them that the day of judgment was near at hand, as there must come many signs and wonders before it. He bids them to hold firm the traditions received from him, whether by word, or by epistle; and shews them how they may be certain of his letters by the manner he writes.

CHAPTER 1.

He gives thanks to God for their faith and constancy, and prays for their advancement in all good.

PAUL, and Sylvanus, and Timothy, to the church of the Thessalonians in God our Father, and the Lord Jesus Christ.

2 Grace unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 We are bound to give thanks always to God for you, brethren, as it is fitting, because your faith groweth exceedingly, and the charity of every one of you towards each other, aboundeth:

4 So that we ourselves also glory in you in the churches of God, for your patience and faith, and in all your persecutions and tribulations, which you endure,

5 For an example of the just judgment of God, that you may be counted worthy

of the kingdom of God, for which also you suffer.

6 Seeing it is a just thing with God to repay tribulation to them that trouble you:

7 And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with the angels of his power:

8 In a flame of fire, giving vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ.

9 Who shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be made wonderful in all them who have believed; because our testimony was believed upon you in that day.

11 Wherefore also we pray always for

you; that our God would make you worthy of his vocation, and fulfil all the good pleasure of his goodness and the work of faith in power;

12 That the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God, and of the Lord Jesus Christ.

CHAPTER 2.

The day of the Lord is not to come, till the man of sin be revealed. The apostle's traditions are to be observed.

AND we beseech you, brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto him:

2 That you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand.

3 ^b Let no man deceive you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition,

4 Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God.

5 Remember you not, that when I was yet with you, I told you these things?

6 And now you know what withholdeth, that he may be revealed in his time.

7 For the mystery of iniquity already worketh; only that he who now holdeth, do hold, until he be taken out of the way.

8 And then that wicked one shall be revealed^c whom the Lord Jesus shall kill with the spirit of his mouth; and shall destroy with the brightness of his coming, him,

9 Whose coming is according to the working of Satan, in all power, and signs, and lying wonders,

b Eph. 5. 6. — *c* Isa. 11. 4.

CHAP. 2. Ver. 3. *A revolt.* This revolt, or falling off, is generally understood, by the ancient fathers, of a revolt from the Roman empire, which was first to be destroyed, before the coming of Antichrist. It may, perhaps, be understood also of a revolt of many nations from the Catholic Church; which has, in part, happened already, by the means of Mahomet, Luther, &c., and it may be supposed, will be more general in the days of Antichrist. — Ibid. *The man of sin.* Here must be meant some particular man, as is evident from the frequent repetition of the Greek article *ὁ*, the man of sin, the son of perdition, the adversary or opposer, *ὁ ἀντικείμενος*. It agrees to the wicked and great Antichrist, who will come before the end of the world.

10 And in all seduction of iniquity to them that perish; because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying:

11 That all may be judged who have not believed the truth, but have consented to iniquity.

12 But we ought to give thanks to God always for you, brethren, beloved of God, for that God hath chosen you firstfruits unto salvation, in sanctification of the spirit, and faith of the truth:

13 Whereunto also he hath called you by our gospel, unto the purchasing of the glory of our Lord Jesus Christ.

14 Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.

15 Now our Lord Jesus Christ himself, and God and our Father, who hath loved us, and hath given us everlasting consolation, and good hope in grace,

16 Exhort your hearts, and confirm you in every good work and word.

CHAPTER 3.

He begs their prayers, and warns them against idleness.

FOR^d the rest, brethren, pray for us, that the word of God may run, and may be glorified, even as among you;

2 And that we may be delivered from importunate and evil men; for all men have not faith.

3 But God is faithful, who will strengthen and keep you from evil.

4 And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do.

5 And the Lord direct your hearts, in

d Eph. 6. 19; Col. 4. 3.

Ver. 4. *In the temple.* Either that of Jerusalem, which some think he will rebuild; or in some Christian church, which he will pervert to his own worship: as Mahomet has done by the churches of the east.

Ver. 10. *God shall send;* that is, God shall suffer them to be deceived by lying wonders, and false miracles, in punishment of their not entertaining the love of truth.

Ver. 14. *Traditions.* See here that the unwritten traditions of the apostles are no less to be received than their epistles.

CHAP. 3. Ver. 1. *May run,* that is, may spread itself, and have free course.

the charity of God, and the patience of Christ.

6 And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

7 For yourselves know how you ought to imitate us: for we were not disorderly among you;

8 Neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day, lest we should be chargeable to any of you.

9 Not as if we had not power: but that we might give ourselves a pattern unto you, to imitate us.

10 For also when we were with you, this we declared to you: that, if any man will not work, neither let him eat.

11 For we have heard there are some

among you who walk disorderly, working not at all, but curiously meddling.

12 Now we charge them that are such, and beseech them by the Lord Jesus Christ, that, working with silence, they would eat their own bread.

13 But you, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and do not keep company with him, that he may be ashamed:

15 Yet do not esteem him as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you everlasting peace, in every place. The Lord be with you all.

17 The salutation of Paul with my own hand; which is the sign in every epistle. So I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

THE FIRST EPISTLE OF ST. PAUL TO TIMOTHY.

ST. PAUL writes this Epistle to his BELOVED TIMOTHY, being then bishop of Ephesus, to instruct him in the duties of a bishop, both in respect to himself and to his charge; and that he ought to be well informed of the good morals of those on whom he was to impose hands: Impose not hands lightly upon any man. He tells him also how he should behave towards his clergy. This Epistle was written about thirty-five years after our Lord's Ascension; but where it was written is uncertain: the more general opinion is, that it was in Macedonia.

CHAPTER 1.

He puts Timothy in mind of his charge: and blesses God for the mercy he himself had received.

PAUL, an apostle of Jesus Christ, according to the commandment of God our Saviour, and of Christ Jesus our hope:

2 To Timothy, his beloved son in faith. Grace, mercy, and peace from God the Father, and from Christ Jesus our Lord.

3 As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise,

4 Not to give heed to fables and endless genealogies: which furnish questions rather than the edification of God, which is in faith.

5 Now the end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith.

6 From which things some going astray, are turned aside unto vain babbling:

7 Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully:

e Acts 20. 34; 1 Cor. 4. 12; 1 Thess. 2. 9.
f Gal. 6. 9. — *g* Acts 16. 1.

h Infra 4. 7; 2 Tim. 2. 16; Titus 3. 9.
i Rom. 7. 12.

9 Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked and defiled, for murderers of fathers, and murderers of mothers, for manslayers,

10 For fornicators, for them who defile themselves with mankind, for men-stealers, for liars, for perjured persons, and whatever other thing is contrary to sound doctrine,

11 Which is according to the gospel of the glory of the blessed God, which hath been committed to my trust.

12 I give him thanks who hath strengthened me, *even* to Christ Jesus our Lord, for that he hath counted me faithful, putting me in the ministry;

13 Who before was a blasphemer, and a persecutor, and contumelious. But I obtained the mercy of God, because I did it ignorantly in unbelief.

14 Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ Jesus.

15 A faithful saying, and worthy of all acceptation,^j that Christ Jesus came into this world to save sinners, of whom I am the chief.

16 But for this cause have I obtained mercy: that in me first Christ Jesus might shew forth all patience, for the information of them that shall believe in him unto life everlasting.

17 Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This precept I commend to thee, O son Timothy; according to the prophecies going before on thee, that thou war in them a good warfare,

19 Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith.

20 Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme.

^j Matt. 9. 13; Mark 2. 17.
^k 1 Peter 3. 3. — 1 Cor. 14. 34.

CHAP. 1. Ver. 9. *The law is not, &c.* He means, that the just man doth good, and avoideth evil, not as *compelled* by the law, and merely for fear of the punishment appointed for transgressors; but voluntarily, and out of the love of God and virtue; and would do so, though there were no law.

CHAP. 2. Ver. 5. *One mediator.* Christ is the one and *only mediator of redemption*, who gave himself, as the apostle writes in the following verse,

CHAPTER 2.

Prayers are to be said for all men; because God wills the salvation of all. Women are not to teach.

I DESIRE therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men:

2 For kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will have all men to be saved, and to come to the knowledge of the truth.

5 For there is one God, and one mediator of God and men, the man Christ Jesus:

6 Who gave himself a redemption for all, a testimony in due times.

7 Whereunto I am appointed a preacher and an apostle, (I say the truth, I lie not,) a doctor of the Gentiles in faith and truth.

8 I will therefore that men pray in every place, lifting up pure hands, without anger and contention.

9 ^k In like manner women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire,

10 But as it becometh women professing godliness, with good works.

11 Let the woman learn in silence, with all subjection.

12 ^l But I suffer not a woman to teach, nor to use authority over the man: but to be in silence.

13 ^m For Adam was first formed; then Eve.

14 ⁿ And Adam was not seduced; but the woman being seduced, was in the transgression.

15 Yet she shall be saved through child-bearing; if she continue in faith, and love, and sanctification, with sobriety.

CHAPTER 3.

What sort of men are to be admitted into the clergy. the church is the pillar of truth.

^m Gen. 1. 26.
ⁿ Gen. 3. 6.

a *redemption for all.* He is also the *only mediator*, who stands in need of no other to recommend his petitions to the Father. But this is not against our seeking the prayers and intercession, as well of the faithful upon earth, as of the saints and angels in heaven, for obtaining mercy, grace, and salvation, through Jesus Christ. As St. Paul himself often desired the help of the prayers of the faithful, without any injury to the mediatorship of Jesus Christ.

A FAITHFUL saying: if a man desire the office of a bishop, he desireth a good work.

2 It becometh therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher,

3 Not given to wine, no striker, but modest, not quarrelsome, not covetous, but

4 One that ruleth well his own house, having his children in subjection with all chastity.

5 But if a man know not how to rule his own house, how shall he take care of the church of God?

6 Not a neophyte: lest being puffed up with pride, he fall into the judgment of the devil.

7 Moreover he must have a good testimony of them who are without: lest he fall into reproach and the snare of the devil.

8 Deacons in like manner chaste, not double tongued, not given to much wine, not greedy of filthy lucre:

9 Holding the mystery of faith in a pure conscience.

10 And let these also first be proved: and so let them minister, having no crime.

11 The women in like manner chaste, not slanderers, but sober, faithful in all things.

12 Let deacons be the husbands of one wife: who rule well their children, and their own houses.

13 For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus.

14 These things I write to thee, hoping that I shall come to thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

o Titus 1. 7 — p 2 Tim. 3. 1; 2 Peter 3. 3; Jude 1. 18.

CHAP. 3. Ver. 2. *Of one wife.* The meaning is not that every bishop should have a wife (for St. Paul himself had none), but that no one should be admitted to the holy orders of bishop, priest, or deacon, who had been married more than once.

Ver. 6. *A neophyte.* That is, one lately baptized, a young convert.

Ver. 15. *The pillar and ground of the truth.* Therefore the church of the living God can never uphold error, nor bring in corruptions, superstition, or idolatry.

CHAP. 4. Ver. 3. *Forbidding to marry, to abstain*

16 And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory.

CHAPTER 4.

He warns him against heretics, and exhorts him to the exercise of piety.

NOW the Spirit manifestly saith, ^p that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils,

2 Speaking lies in hypocrisy, and having their conscience seared,

3 Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth.

4 For every creature of God is good, and nothing to be rejected that is received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 These things proposing to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith, and of the good doctrine which thou hast attained unto.

7 ^q But avoid foolish and old wives' fables: and exercise thyself unto godliness.

8 For bodily exercise is profitable to little: but godliness is profitable to all things, having promise of the life that now is, and of that which is to come.

9 A faithful saying and worthy of all acceptance.

10 For therefore we labour and are reviled, because we hope in the living God, who is the Saviour of all men, especially of the faithful.

11 These things command and teach.

12 Let no man despise thy youth: but be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity.

q Supra 1. 4; 2 Tim. 2. 23; Titus 3. 9.

from meats, &c. He speaks of the Gnostics, the Marcionites, the Encratites, the Manicheans, and other ancient heretics, who absolutely condemned marriage, and the use of all kind of meat; because they pretended that all *flesh* was from an evil principle. Whereas the church of God, so far from condemning marriage, holds it a holy sacrament; and forbids it to none but such as by vow have chosen the better part: and prohibits not the use of any meats whatsoever in proper times and seasons; though she does not judge all kind of diet proper for days of fasting and penance.

13 Till I come, attend unto reading, to exhortation, and to doctrine.

14 Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood.

15 Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all.

16 Take heed to thyself and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

CHAPTER 5.

He gives him lessons concerning widows: and how he is to behave to his clergy.

AN ancient man rebuke not, but entreat him as a father: young men, as brethren:

2 Old women, as mothers: young women, as sisters, in all chastity.

3 Honour widows, that are widows indeed.

4 But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God.

5 But she that is a widow indeed, and desolate, let her trust in God, and continue in supplications and prayers night and day.

6 For she that liveth in pleasures, is dead while she is living.

7 And this give in charge, that they may be blameless.

8 But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.

9 Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband.

10 Having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

11 But the younger widows avoid. For when they have grown wanton in Christ, they will marry:

12 Having damnation, because they have made void their first faith.

13 And withal being idle they learn to go about from house to house: and are not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil.

15 For some are already turned aside after Satan.

16 If any of the faithful have widows, let him minister to them, and let not the church be charged: that there may be sufficient for them that are widows indeed.

17 Let the priests that rule well, be esteemed worthy of double honour: especially they who labour in the word and doctrine:

18 For the scripture saith: * *Thou shalt not muzzle the ox that treadeth out the corn:* and, † *The labourer is worthy of his reward.*

19 Against a priest receive not an accusation, but under two or three witnesses.

20 Them that sin reprove before all: that the rest also may have fear.

21 I charge thee before God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side.

22 Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste.

23 Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities.

24 Some men's sins are manifest, going before to judgment: and some men they follow after.

25 In like manner also good deeds are manifest: and they that are otherwise cannot be hid.

CHAPTER 6.

Duties of servants. The danger of covetousness. Lessons for the rich.

WHOSOEVER are servants under the yoke, let them count their masters worthy of all honour; lest the name of the Lord and his doctrine be blasphemed.

2 But they that have believing masters,

* Deut. 25. 4; 1 Cor. 9. 9.

† Matt. 10. 10; Luke 10. 7.

let them not despise them, because they are brethren; but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to godliness,

4 He is proud, knowing nothing, but sick about questions and strifes of words; from which arise envies, contentions, blasphemies, evil suspicions,

5 Conflicts of men corrupted in mind, and who are destitute of the truth, supposing gain to be godliness.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world: and certainly we can carry nothing out.

8 But having food, and wherewith to be covered, with these we are content.

9 For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition.

10 For the desire of money is the root of all evils; which some coveting have erred from the faith, and have entangled themselves in many sorrows.

11 But thou, O man of God, fly these things: and pursue justice, godliness, faith, charity, patience, mildness.

12 Fight the good fight of faith: lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses.

13 I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession,

14 That thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ,

15 Which in his times he shall shew who is the Blessed and only Mighty, the King of kings, and Lord of lords;

16 Who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see: to whom be honour and empire everlasting. Amen.

17 Charge the rich of this world not to be highminded, nor to trust in the uncertainty of riches, but in the living God, (who giveth us abundantly all things to enjoy,)

18 To do good, to be rich in good works, to give easily, to communicate to others,

19 To lay up in store for themselves a good foundation against the time to come, that they may hold on the true life.

20 O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called.

21 Which some promising, have erred concerning the faith. Grace be with thee. Amen.

† Job 1. 21; Eccl. 5. 14. — u Prov. 27. 26.

v Matt. 27. 11: John 18. 33, 37.

w Apoc. 17. 14, and 19. 16.

x John 1. 18; 1 John 4. 12. — y Luke 12. 21.

THE .

SECOND EPISTLE OF ST. PAUL TO TIMOTHY.

In this Epistle the Apostle again instructs and admonishes Timothy in what belonged to his office, as in the former; and also warns him to shun the conversation of those who had erred from the truth, describing at the same time their character. He tells him of his approaching death, and desires him to come speedily to him. It appears from this circumstance, that he wrote this second Epistle in the time of his last imprisonment at Rome, and not long before his martyrdom.

CHAPTER 1.

He admonishes him to stir up the grace he received by his ordination, and not to be discouraged at his sufferings, but to hold firm the sound doctrine of the gospel.

PAUL, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus.

2 To Timothy my dearly beloved son, grace, mercy, and peace, from God the Father, and from Christ Jesus our Lord.

3 I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing, I have a remembrance of thee in my prayers, night and day.

4 Desiring to see thee, being mindful of thy tears, that I may be filled with joy,

5 Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am certain that in thee also.

6 For which cause I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of my hands.

7 ^z For God hath not given us the spirit of fear: but of power, and of love, and of sobriety.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but labour with the gospel, according to the power of God,

9 Who hath delivered us and called us by his holy calling, ^a not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the times ^b of the world.

^z Rom. 8. 15. — ^a Titus 3. 5.

^b That is, The beginning.

10 But is now made manifest by the illumination of our Saviour Jesus Christ, who hath destroyed death, and hath brought to light life and incorruption by the gospel:

11 Wherein ^c I am appointed a preacher, and an apostle, and teacher of the Gentiles.

12 For which cause I also suffer these things: but I am not ashamed. For I know whom I have believed, and I am certain that he is able to keep that which I have committed unto him, against that day.

13 Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus.

14 Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us.

15 Thou knowest this, that all they who are in Asia, are turned away from me: of whom are Phigellus and Hermogenes.

16 The Lord give mercy to the ^d house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chain:

17 But when he was come to Rome, he carefully sought me, and found me.

18 The Lord grant unto him to find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou very well knowest.

CHAPTER 2.

He exhorts him to diligence in his office, and patience in suffering. The danger of the delusions of heretics.

THOU therefore, my son, be strong in the grace which is in Christ Jesus:

^c 1 Tim. 2. 7.

^d Infra 4. 19.

2 And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also.

3 Labour as a good soldier of Christ Jesus.

4 No man, being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath engaged himself.

5 For he also that striveth for the mastery, is not crowned, except he strive lawfully.

6 The husbandman, that laboureth, must first partake of the fruits.

7 Understand what I say: for the Lord will give thee in all things understanding.

8 Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel.

9 Wherein I labour even unto bands, as an evildoer; but the word of God is not bound.

10 Therefore I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory.

11 A faithful saying: for if we be dead with him, we shall live also with him.

12 If we suffer, we shall also reign with him. * If we deny him, he will also deny us.

13 ^f If we believe not, he continueth faithful, he can not deny himself.

14 Of these things put them in mind, charging them before the Lord. Contend not in words, for it is to no profit, but to the subverting of the hearers.

15 Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth.

16 But shun profane and vain babblings: for they grow much towards ungodliness.

17 And their speech spreadeth like a canker: of whom are Hymeneus and Philetus:

18 Who have erred from the truth, saying, that the resurrection is past already, and have subverted the faith of some.

19 But the sure foundation of God standeth firm, having this seal: the Lord knoweth who are his; and let every one depart from iniquity who nameth the name of the Lord.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and some indeed unto honour, but some unto dishonour.

21 If any man therefore shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work.

22 But flee thou youthful desires, and pursue justice, faith, charity, and peace, with them that call on the Lord out of a pure heart.

23 ^g And avoid foolish and unlearned questions, knowing that they beget strifes.

24 But the servant of the Lord must not wrangle: but be mild towards all men, apt to teach, patient,

25 With modesty admonishing them that resist the truth: if peradventure God may give them repentance to know the truth,

26 And they may recover themselves from the snares of the devil, by whom they are held captive at his will.

CHAPTER 3.

The character of heretics of latter days: he exhorts Timothy to constancy. Of the great profit of the knowledge of the scriptures.

KNOW also this, that, ^h in the last days, shall come dangerous times.

2 Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked,

3 Without affection, without peace, slanderers, incontinent, unmerciful, without kindness,

4 Traitors, stubborn, puffed up, and lovers of pleasures more than of God:

5 Having an appearance indeed of godliness, but denying the power thereof. Now these avoid.

6 For of these sort are they who creep into houses, and lead captive silly women laden with sins, who are led away with divers desires:

7 Ever learning, and never attaining to the knowledge of the truth.

8 Now as ⁱ Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

^e Matt. 10. 33; Mark 8. 38. — ^f Rom. 3. 3.
^g 1 Tim. 1. 4 and 7; Titus 3. 9.

^h 1 Tim. 4. 1; 2 Peter 3. 3; Jude 1. 18.
ⁱ Ex. 7. 11.

9 But they shall proceed no farther; for their folly shall be manifest to all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience,

11 Persecutions, afflictions: ^j such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured, and out of them all the Lord delivered me.

12 And all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall grow worse and worse: erring, and driving into error.

14 But continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned *them*;

15 And because from thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus.

16 ^k All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice,

17 That the man of God may be perfect, furnished to every good work.

CHAPTER 4.

His charge to Timothy: he tells him of his approaching death, and desires him to come to him.

I CHARGE thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom:

2 Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine.

3 For there shall be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears:

4 And will indeed turn away their hearing from the truth, but will be turned unto fables.

5 But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober.

j Acts 14. 1, et seq.—*k* 2 Peter 1. 20.

Ver. 16. *All scripture, &c.* Every part of divine scripture is certainly profitable for all these ends. But, if we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures, which Timothy *knew from his infancy*, that is, with the Old Testament alone: nor

6 For I am even now ready to be sacrificed: and the time of my dissolution is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming. Make haste to come to me quickly.

9 For Demas hath left me, loving this world, and is gone to Thessalonica:

10 Crescens into Galatia, Titus into Dalmatia.

11 ^l Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 But Tychicus I have sent to Ephesus.

13 The cloak that I left at Troas, with Carpus, when thou comest, bring with thee, and the books, especially the parchments.

14 Alexander the coppersmith hath done me much evil: the Lord will reward him according to his works:

15 Whom do thou also avoid, for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all forsook me: may it not be laid to their charge.

17 But the Lord stood by me, and strengthened me, that by me the preaching may be accomplished, and that all the Gentiles may hear: and I was delivered out of the mouth of the lion.

18 The Lord hath delivered me from every evil work: and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, ^m and the household of Onesiphorus.

20 Erastus remained at Corinth. And Trophimus I left sick at Miletus.

21 Make haste to come before winter. Eubulus and Pudens, and Linus and Claudia, and all the brethren, salute thee.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

l Col. 4. 14.—*m* Supra 1. 16.

yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book, and the true meaning of it.

CHAP. 4. Ver. 5. *An evangelist*, a diligent preacher of the gospel.

THE EPISTLE OF ST. PAUL TO TITUS.

ST. PAUL having preached the faith in the island of Crete, he ordained his beloved disciple and companion, TITUS, bishop, and left him there to finish the work which he had begun. Afterwards the Apostle on a journey to Nicopolis, a city in Macedonia, wrote this Epistle to Titus, in which he directs him to ordain bishops and priests for the different cities, shewing him the principal qualities necessary for a bishop, also gives him particular advice for his own conduct to his flock, exhorting him to hold to strictness of discipline, but seasoned with lenity. It was written about thirty-five years after our Lord's Ascension.

CHAPTER 1.

What kind of men he is to ordain priests. Some men are to be sharply rebuked.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God and the acknowledging of the truth, which is according to godliness:

2 Unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world:

3 But hath in due times manifested his word in preaching, which is committed to me according to the commandment of God our Saviour:

4 To Titus my beloved son, according to the common faith, grace and peace from God the Father, and from Christ Jesus our Saviour.

5 For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee:

6 "If any be without crime, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre:

8 But given to hospitality, gentle, sober, just, holy, continent:

9 Embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to convince the gainsayers.

n 1 Tim. 3. 2.

10 For there are also many disobedient, vain talkers, and seducers: especially they who are of the circumcision:

11 Who must be reprov'd, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of them a prophet of their own, said, *The Cretians are always liars, evil beasts, slothful bellies.*

13 This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables and commandments of men, who turn themselves away from the truth.

15 "All things are clean to the clean: but to them that are defiled, and to unbelievers, nothing is clean: but both their mind and their conscience are defiled.

16 They profess that they know God: but in their works they deny him; being abominable, and incredulous, and to every good work reprobate.

CHAPTER 2.

How he is to instruct both old and young. The duty of servants. The Christian's rule of life.

BUT speak thou the things that become sound doctrine:

2 That the aged men be sober, chaste, prudent, sound in faith, in love, in patience.

3 The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well:

4 That they may teach the young wo-

o Rom. 14. 20.

CHAP. 1. Ver. 6. *Of one wife.* See the note upon 1 Tim. 3. 2.

men to be wise, to love their husbands, to love their children,

5 To be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed.

6 Young men, in like manner, exhort that they be sober.

7 In all things shew thyself an example of good works, in doctrine, in integrity, in gravity,

8 The sound word that can not be blamed: that he, who is on the contrary part, may be afraid, having no evil to say of us.

9 ^P Exhort servants to be obedient to their masters, in all things pleasing, not gainsaying:

10 Not defrauding, but in all things shewing good fidelity, that they may adorn the doctrine of God our Saviour in all things:

11 ^Q For the grace of God our Saviour hath appeared to all men;

12 Instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world,

13 Looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ,

14 Who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works.

15 These things speak, and exhort and rebuke with all authority. Let no man despise thee.

CHAPTER 3.

Other instructions and directions for life and doctrine.

ADMONISH them to be subject to princes and powers, to obey at a word, to be ready to every good work.

2 To speak evil of no man, not to be

p Eph. 6. 5; Col. 3. 22; 1 Peter 2. 18. — *q* Infra 3. 4.

CHAP. 3. Ver. 11. *By his own judgment.* Other offenders are judged, and cast out of the church, by the sentence of the pastors of the same church.

litigious, but gentle: shewing all mildness towards all men.

3 For we ourselves also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, and hating one another.

4 But when the goodness and kindness of God our Saviour appeared:

5 ^r Not by the works of justice, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost;

6 Whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour:

7 That, being justified by his grace, we may be heirs, according to hope of life everlasting.

8 It is a faithful saying: and these things I will have thee affirm constantly: that they, who believe in God, may be careful to excel in good works. These things are good and profitable unto men.

9 ^s But avoid foolish questions, and genealogies, and contentions, and strivings about the law. For they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, avoid:

11 Knowing that he, that is such an one, is subverted, and sinneth, being condemned by his own judgment.

12 When I shall send to thee Artemas or Tychicus, make haste to come unto me to Nicopolis. For there I have determined to winter.

13 Send forward Zenas, the lawyer, and Apollo, with care, that nothing be wanting to them.

14 And let our men also learn to excel in good works for necessary uses: that they be not unfruitful.

15 All that are with me salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

r 2 Tim. 1. 9. — *s* 1 Tim. 1. 4, and 4. 7; 2 Tim. 2. 23.

Heretics, more unhappy, run out of the church of their own accord, and by doing so, give judgment and sentence against their own souls.

THE
EPISTLE OF ST. PAUL TO
PHILEMON.

PHILEMON, a noble citizen of Colossa, had a servant named **ONESIMUS**, who robbed him and fled to Rome, where he met **ST. PAUL**, who was then a prisoner there the first time. The Apostle took compassion on him, and received him with tenderness, and converted him to the faith; for he was a Gentile before. **ST. PAUL** sends him back to his master with this Epistle in his favour; and though he beseeches Philemon to pardon him, yet the Apostle writes with becoming dignity and authority. It contains divers profitable instructions, and points out the charity and humanity that masters should have for their servants. It was written at the same time as the Epistle to the Colossians.

CHAPTER 1.

He commends the faith and charity of Philemon; and sends back to him his fugitive servant, whom he had converted in prison.

PAUL, a prisoner of Christ Jesus, and Timothy, a brother: to Philemon, our beloved and fellow labourer;

2 And to Appia, our dearest sister, and to Archippus, our fellow soldier, and to the church which is in thy house:

3 Grace to you and peace from God our Father, and from the Lord Jesus Christ.

4 I give thanks to my God, always making a remembrance of thee in my prayers.

5 Hearing of thy charity and faith, which thou hast in the Lord Jesus, and towards all the saints:

6 That the communication of thy faith may be made evident in the acknowledgment of every good work, that is in you in Christ Jesus.

7 For I have had great joy and consolation in thy charity, because the bowels of the saints have been refreshed by thee, brother.

8 Wherefore though I have much confidence in Christ Jesus, to command thee that which is to the purpose:

9 For charity sake I rather beseech, whereas thou art such a one, as Paul an old man, and now a prisoner also of Jesus Christ.

10 I beseech thee for my son, whom I have begotten in my hands, Onesimus,

11 Who hath been heretofore unprofitable to thee, but now is profitable both to me and thee.

12 Whom I have sent back to thee.

And do thou receive him as my own bowels.

13 Whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the gospel:

14 But without thy counsel I would do nothing: that thy good deed might not be as it were of necessity, but voluntary.

15 For perhaps he therefore departed for a season from thee, that thou mightest receive him again for ever:

16 Not now as a servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee both in the flesh and in the Lord?

17 If therefore thou count me a partner, receive him as myself.

18 And if he hath wronged thee in any thing, or is in thy debt, put that to my account.

19 I Paul have written it with my own hand: I will repay it: not to say to thee, that thou owest me thy own self also.

20 Yea, brother. May I enjoy thee in the Lord. Refresh my bowels in the Lord.

21 Trusting in thy obedience, I have written to thee: knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging. For I hope that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus;

24 Mark, Aristarchus, Demas, and Luke my fellow labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

THE EPISTLE OF ST. PAUL TO THE HEBREWS.

ST. PAUL wrote this Epistle to the Christians in Palestine, the most part of whom being Jews before their conversion, they were called Hebrews. He exhorts them to be thoroughly concerted and confirmed in the faith of Christ, clearly shewing them the pre-eminence of Christ's priesthood above the Levitical, and also the excellence of the new law above the old. He commends faith by the example of the ancient fathers: and exhorts them to patience and perseverance, and to remain in fraternal charity. It appears, from chap. 13, that this Epistle was written in Italy, and probably at Rome, in the last years of St. Paul's life.

CHAPTER 1.

God spoke of old by the prophets, but now by his Son, who is incomparably greater than the angels.

GOD, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, 2 In these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.

3 ^tWho being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high.

4 Being made so much better than the angels, as he hath inherited a more excellent name than they.

5 For to which of the angels hath he said at any time, "^uThou art my Son, to day have I begotten thee? And again, "^vI will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first begotten into the world, he saith: "^wAnd let all the angels of God adore him.

7 And to the angels indeed he saith: "^xHe that maketh his angels spirits, and his ministers a flame of fire.

8 But to the Son: "^yThy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom.

9 Thou hast loved justice, and hated iniquity: therefore God, thy God, hath

anointed thee with the oil of gladness above thy fellows.

10 And: "^zThou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens.

11 They shall perish, but thou shalt continue: and they shall all grow old as a garment.

12 And as a vesture shalt thou change them, and they shall be changed: but thou art the selfsame, and thy years shall not fail.

13 But to which of the angels said he at any time: "^aSit on my right hand, until I make thy enemies thy footstool?

14 Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?

CHAPTER 2.

The transgression of the precepts of the Son of God is far more condemnable, than of those of the Old Testament given by angels.

THEREFORE ought we more diligently to observe the things which we have heard, lest perhaps we should let them slip.

2 For if the word, spoken by angels, became steadfast, and every transgression and disobedience received a just recompense of reward:

3 How shall we escape if we neglect so great salvation? which having begun to be declared by the Lord, was confirmed unto us by them that heard him.

4 ^bGod also bearing them witness by signs, and wonders, and divers miracles,

^t Wisd. 7. 26. — ^u Ps. 2. 7.
^v 2 Kings 7. 14. — ^w Ps. 96. 7.

^x Ps. 103. 4. — ^y Ps. 44. 7. — ^z Ps. 110. 26.
^a Ps. 109. 1; 1 Cor. 15. 25. — ^b Mark 16. 20.

CHAP. 1. Ver. 3. *The figure*, χαρακτήρ; that is, the express image, and most perfect resemblance. —

Ibid. *Making purgation*. That is, having purged away our sins by his passion

and distributions of the Holy Ghost, according to his own will.

5 For God hath not subjected unto angels the world to come, whereof we speak.

6 But one in a certain place hath testified, saying: *What is man, that thou art mindful of him: or the son of man, that thou exaltest him?*

7 Thou hast made him a little lower than the angels: thou hast crowned him with glory and honour, and hast set him over the works of thy hands:

8 *Thou hast subjected all things under his feet.* For in that he hath subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him.

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that, through the grace of God, he might taste death for all.

10 For it became him, for whom are all things, and by whom are all things, who had brought many children into glory, to perfect the author of their salvation, by his passion.

11 For both he that sanctifieth, and they who are sanctified, are all of one. For which cause he is not ashamed to call them brethren, saying:

12 *I will declare thy name to my brethren; in the midst of the church will I praise thee.*

13 And again: *I will put my trust in him.* And again: *Behold I and my children, whom God hath given me.*

14 Therefore because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that, through death, he might destroy him who had the empire of death, that is to say, the devil:

15 And might deliver them, who through the fear of death were all their lifetime subject to servitude.

16 For no where doth he take hold of the angels: but of the seed of Abraham he taketh hold.

17 Wherefore it behoved him in all things to be made like unto his brethren, that he might become a merciful and

faithful high priest before God, that he might be a propitiation for the sins of the people.

18 For in that, wherein he himself hath suffered and been tempted, he is able to succour them also that are tempted.

CHAPTER 3.

Christ is more excellent than Moses: and therefore we must adhere to him by faith and obedience.

WHEREFORE, holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our confession, Jesus;

2 Who is faithful to him that made him, as was also ^jMoses in all his house.

3 For this man was counted worthy of greater glory than Moses, by so much as he that hath built the house, hath greater honour than the house.

4 For every house is built by some man: but he that created all things, is God.

5 And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said:

6 But Christ as the Son in his own house: which house are we, if we hold fast the confidence and glory of hope unto the end.

7 Wherefore, as the Holy Ghost saith: ^k*To day if you shall hear his voice,*

8 *Harden not your hearts, as in the provocation; in the day of temptation in the desert,*

9 *Where your fathers tempted me, proved and saw my works,*

10 *Forty years: for which cause I was offended with this generation, and I said: They always err in heart. And they have not known my ways,*

11 *As I have sworn in my wrath: If they shall enter into my rest.*

12 Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God.

13 But exhort one another every day, whilst it is called *to day*, that none of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ: yet so, if we hold the beginning of his substance firm unto the end.

c Ps. 8. 5. — d Matt. 28. 18; 1 Cor. 15. 26.
e Phil. 2. 8. — f Ps. 21. 23. — g Ps. 17. 3.

h Isa. 8. 18. — i Osee 13. 14; 1 Cor. 15. 54.
j Num. 12. 7. — k Ps. 94. 8; Infra 4. 7.

CHAP. 2. Ver. 10. *Perfect by his passion.* By suffering, Christ was to enter into his glory, Luke 24. 26, which the apostle here calls being made perfect.

Ver. 16. *No where doth he, &c.* That is, he never took upon him the nature of angels, but that of the seed of Abraham.

15 While it is said, *To day if you shall hear his voice, harden not your hearts, as in that provocation.*

16 For some who heard did provoke: but not all that came out of Egypt by Moses.

17 And with whom was he offended forty years? Was it not with them that sinned, whose carcasses were overthrown in the desert?

18 And to whom did he swear, that they should not enter into his rest: but to them that were incredulous?

19 And we see that they could not enter in, because of unbelief.

CHAPTER 4.

The Christian's rest: we are to enter into it, through Jesus Christ.

LET us fear therefore lest the promise being left of entering into his rest, any of you should be thought to be wanting.

2 For unto us also it hath been declared, in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of those things they heard.

3 For we, who have believed, shall enter into rest; as he said: *m As I have sworn in my wrath; If they shall enter into my rest; and this indeed when the works from the foundation of the world were finished.*

4 For in a certain place he spoke of the seventh day thus: *n And God rested the seventh day from all his works.*

5 And in this place again: *If they shall enter into my rest.*

6 Seeing then it remaineth that some are to enter into it, and they, to whom it was first preached, did not enter because of unbelief:

7 Again he limiteth a certain day, saying in David, *To day, after so long a time, as it is above said: o To day if you shall hear his voice, harden not your hearts.*

8 For if Jesus had given them rest, he would never have afterwards spoken of another day.

9 There remaineth therefore a day of rest for the people of God.

10 For he that is entered into his rest, the same also hath rested from his works, as God did from his.

l Num. 14. 37. — *m* Ps. 94. 11.

n Gen. 2. 2. — *o* Supra 3. 7.

11 Let us hasten therefore to enter into that rest; lest any man fall into the same example of unbelief.

12 For the word of God is living and effectual, and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discernor of the thoughts and intents of the heart.

13 *p* Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is.

14 Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession.

15 For we have not a high priest, who can not have compassion on our infirmities: but one tempted in all things like as we are, without sin.

16 Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.

CHAPTER 5.

The office of a high priest. Christ is our high priest.

FOR every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins:

2 Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity.

3 And therefore he ought, as for the people, so also for himself, to offer for sins.

4 *q* Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.

5 So Christ also did not glorify himself, that he might be made a high priest: but he that said unto him: *r Thou art my Son, this day have I begotten thee.*

6 As he saith also in another place: *s Thou art a priest for ever, according to the order of Melchisedech.*

7 Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able

p Ps. 33. 16; Eccl. 15. 20. — *q* Ex. 28. 1; 2 Par. 26. 18.

r Ps. 2. 7. — *s* Ps. 109. 4.

to save him from death, was heard for his reverence.

8 And whereas indeed he was the Son of God, he learned obedience by the things which he suffered:

9 And being consummated, he became, to all that obey him, the cause of eternal salvation.

10 Called by God a high priest according to the order of Melchisedech.

11 Of whom we have much to say, and hard to be intelligibly uttered: because you are become weak to hear.

12 For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk, and not of strong meat.

13 For every one that is a partaker of milk, is unskilful in the word of justice: for he is a little child.

14 But strong meat is for the perfect; for them who by custom have their senses exercised to the discerning of good and evil.

CHAPTER 6.

He warns them of the danger of falling by apostasy; and exhorts them to patience and perseverance.

WHEREFORE leaving the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God,

2 Of the doctrine of baptisms, and imposition of hands, and of the resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost,

5 Have moreover tasted the good word of God, and the powers of the world to come,

6 And are fallen away: to be renewed again to penance, crucifying again to themselves the Son of God, and making him a mockery.

7 For the earth that drinketh in the

rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing from God.

8 But that which bringeth forth thorns and briers, is reprobate, and very near unto a curse, whose end is to be burnt.

9 But, my dearly beloved, we trust better things of you, and nearer to salvation; though we speak thus.

10 For God is not unjust, that he should forget your work, and the love which you have shewn in his name, you who have ministered, and do minister to the saints.

11 And we desire that every one of you shew forth the same carefulness to the accomplishing of hope unto the end:

12 That you become not slothful, but followers of them, who through faith and patience shall inherit the promises.

13 For God making promise to Abraham, because he had no one greater by whom he might swear, swore by himself,

14 Saying: *"Unless blessing I shall bless thee, and multiplying I shall multiply thee."*

15 And so patiently enduring he obtained the promise.

16 For men swear by one greater than themselves: and an oath for confirmation is the end of all their controversy.

17 Wherein God, meaning more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed an oath:

18 That by two immutable things, in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge to hold fast the hope set before us.

19 Which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil;

20 Where the forerunner Jesus is entered for us, made a high priest for ever according to the order of Melchisedech.

CHAPTER 7.

The priesthood of Christ, according to the order of Melchisedech, excels the Levitical priesthood, and puts an end both to that, and to the law.

FOR ^vthis Melchisedech was king of Salem, priest of the most high God,

^u Gen. 22. 16. — ^v Gen. 14. 18.

CHAP. 6. Ver. 1. *The word of the beginning. The first rudiments of the Christian doctrine.*

Ver. 4. *It is impossible, &c.* The meaning is, that it is impossible for such as have fallen after bap-

tism, to be again baptized; and very hard for such as have apostatized from the faith, after having received many graces, to return again to the happy state from which they fell.

who met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham divided the tithes of all: who first indeed by interpretation, is king of justice: and then also king of Salem, that is, king of peace:

3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever.

4 Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things.

5 And indeed they that are of the sons of Levi, who receive the priesthood, ^w have a commandment to take tithes of the people according to the law, that is to say, of their brethren: though they themselves also came out of the loins of Abraham.

6 But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, that which is less, is blessed by the better.

8 And here indeed, men that die, receive tithes: but there he hath witness, that he liveth.

9 And (as it may be said) even Levi who received tithes, paid tithes in Abraham:

10 For he was yet in the loins of his father, when Melchisedech met him.

11 If then perfection was by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise according to the order of Melchisedech, and not be called according to the order of Aaron?

12 For the priesthood being translated, it is necessary that a translation also be made of the law.

13 For he, of whom these things are spoken, is of another tribe, of which no one attended on the altar.

14 For it is evident that our Lord sprung out of Juda: in which tribe Moses spoke nothing concerning priests.

15 And it is yet far more evident: if according to the similitude of Melchisedech there ariseth another priest,

16 Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life:

17 For he testifieth: ^z *Thou art a priest for ever, according to the order of Melchisedech.*

18 There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof:

19 (For the law brought nothing to perfection,) but a bringing in of a better hope, by which we draw nigh to God.

20 And inasmuch as it is not without an oath, (for the others indeed were made priests without an oath;

21 But this with an oath, by him that said unto him: ^y *The Lord hath sworn, and he will not repent, Thou art a priest for ever.*)

22 By so much is Jesus made a surety of a better testament.

23 And the others indeed were made many priests, because by reason of death they were not suffered to continue:

24 But this, for that he continueth for ever, hath an everlasting priesthood,

25 Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us.

26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens;

27 Who needeth not daily (as the other priests) ^z to offer sacrifices first for his own sins, and then for the people's: for this he did once, in offering himself.

28 For the law maketh men priests, who have infirmity: but the word of the oath, which was since the law, the Son who is perfected for evermore.

^w Deut. 18. 3; Jos. 14. 4. — ^x Ps. 109. 4.

^y Ps. 109. 4. — ^z Lev. 16. 6.

CHAP. 7. Ver. 3. *Without father, &c.* Not that he had no father, &c., but that neither his father, nor his pedigree, nor his birth, nor his death, are set down in scripture.

Ver. 23. *Many priests, &c.* The apostle notes this difference between the high priests of the law, and our high priest Jesus Christ; that they being removed by death, made way for their successors: whereas our Lord Jesus is a priest for ever, and hath no successor; but liveth and concurreth for

ever with his ministers, the priests of the new testament, in all their functions. Also, that no one priest of the law, nor all of them together, could offer that absolute sacrifice of everlasting redemption, which our one high priest Jesus Christ has offered once, and for ever.

Ver. 25. *Make intercession.* Christ, as man, continually maketh intercession for us, by representing his passion to his Father.

CHAPTER 8.

Where of the excellency of the priesthood of Christ, and of the New Testament.

NOW of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of majesty in the heavens,

2 A minister of the holies, and of the true tabernacle, which the Lord hath pitched, and not man.

3 For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have some thing to offer.

4 If then he were on earth, he would not be a priest: seeing that there would be others to offer gifts according to the law,

5 Who serve unto the example and shadow of heavenly things. As it was answered to Moses, when he was to finish the tabernacle: ^a See (saith he) that thou make all things according to the pattern which was shewn thee on the mount.

6 But now he hath obtained a better ministry, by how much also he is a mediator of a better testament, which is established on better promises.

7 For if that former had been faultless, there should not indeed a place have been sought for a second.

8 For finding fault with them, he saith: ^b Behold, the days shall come, saith the Lord: and I will perfect unto the house of Israel, and unto the house of Juda, a new testament:

9 Not according to the testament which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my testament: and I regarded them not, saith the Lord.

10 For this is the testament which I will make to the house of Israel after those days, saith the Lord: I will give my laws into their mind, and in their heart will I write

^a Ex. 25. 40; Acts 7. 44. — ^b Jer. 31. 31.

^c Ex. 26. 1. and 36. 8. — ^d Lev. 16.; Num. 16.

CHAP. 8. VER. 2. *The holies*: that is, the sanctuary.

VER. 4. *If then he were on earth, &c.* That is, if he were not of a higher condition than the Levitical order of earthly priests, and had not another kind of sacrifice to offer, he should be excluded by them from the priesthood, and its functions, which by the law were appropriated to their tribe.

VER. 5. *Who serve unto, &c.* The priesthood of the law and its functions were a kind of an example

them: and I will be their God, and they shall be my people:

11 And they shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest of them:

12 Because I will be merciful to their iniquities, and their sins I will remember no more.

13 Now in saying a new, he hath made the former old. And that which decayeth and groweth old, is near its end.

CHAPTER 9.

The sacrifices of the law were far inferior to that of Christ.

THE former indeed had also justifications of *divine* service, and a worldly sanctuary.

2 ^c For there was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the holy.

3 And after the second veil, the tabernacle, which is called the holy of holies:

4 Having a golden ^d censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron, that had blossomed, and the ^e tables of the testament.

5 And over it were the cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly.

6 Now these things being thus ordered. into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices.

7 But into the second, the high priest alone, ^f once a year: not without blood, which he offereth for his own, and the people's ignorance:

8 The Holy Ghost signifying this, that the way into the holies was not yet made manifest, whilst the former tabernacle was yet standing.

^e 3 Kings 8. 9; 2 Par. 5. 10.

^f Ex. 30. 10. Lev. 16. 2.

and shadow of what is done by Christ in his church militant and triumphant, of which the tabernacle was a pattern.

VER. 11. *They shall not teach, &c.* So great shall be the light and grace of the new testament, that it shall not be necessary to inculcate to the faithful the belief and knowledge of the true God, for they shall all know him.

VER. 13. *A new*: supply covenant.

9 Which is a parable of the time present: according to which gifts and sacrifices are offered, which can not, as to the conscience, make him perfect that serveth, only in meats and in drinks,

10 And divers washings, and justices of the flesh laid on them until the time of correction.

11 But Christ, being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation:

12 Neither by the blood of goats, or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption.

13 ^g For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

14 ^h How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

15 And therefore he is the mediator of the new testament: ⁱ that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance.

16 For where there is a testament, the death of the testator must of necessity come in.

17 For a testament is of force, after men are dead: otherwise it is as yet of no strength, whilst the testator liveth.

18 Whereupon neither was the first indeed dedicated without blood.

19 For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water, and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

^g Lev. 16. 15.

^h 1 Peter 1. 19; 1 John 1. 7; Apoc. 1. 5.

CHAP. 9. Ver. 10. *Of correction.* Viz., when Christ should correct and settle all things.

Ver. 12. *Eternal redemption.* By that one sacrifice of his blood, once offered on the cross, Christ our Lord paid and exhibited, once for all, the general price and ransom of all mankind: which no other priest could do.

Ver. 25. *Offer himself often.* Christ shall never more offer himself in sacrifice, in that violent, painful, and bloody manner, nor can there be any occasion for it: since by that one sacrifice upon the cross, he has furnished the full ransom, redemption, and

20 Saying: *This is the blood of the testament, which God hath enjoined unto you.*

21 The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood.

22 And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.

23 It is necessary therefore that the patterns of heavenly things should be cleansed with these: but the heavenly things themselves with better sacrifices than these.

24 For Jesus is not entered into the holies made with hands, the patterns of the true: but into heaven itself, that he may appear now in the presence of God for us.

25 Nor yet that he should offer himself often, as the high priest entereth into the holies, every year with the blood of others:

26 For then he ought to have suffered often from the beginning of the world: but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself.

27 And as it is appointed unto men once to die, and after this the judgment:

28 ^k So also Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him unto salvation.

CHAPTER 10.

Because of the insufficiency of the sacrifices of the law, Christ our high priest shed his own blood for us, offering up once for all the sacrifice of our redemption. He exhorts them to perseverance.

FOR the law having a shadow of the good things to come, not the very image of the things; by the selfsame sacrifices which they offer continually every year, can never make the comers thereunto perfect:

2 For then they would have ceased to

ⁱ Gal. 3. 15. — ^j Ex. 24. 8.

^k Rom. 5. 9; 1 Peter 3. 18.

remedy for all the sins of the world. But this hinders not that he may offer himself daily in the sacred mysteries in an unbloody manner, for the daily application of that one sacrifice of redemption to our souls.

Ver. 28. *To exhaust.* That is, to empty, or draw out to the very bottom, by a plentiful and perfect redemption.

CHAP. 10. Ver. 2. *They would have ceased.* If they had been of themselves perfect to all the intents of redemption and remission, as Christ's death is, there would have been no occasion of so often re

be offered: because the worshippers once cleansed should have no conscience of sin any longer:

3 But in them there is made a commemoration of sins every year.

4 For it is impossible that with the blood of oxen and goats sin should be taken away.

5 Wherefore when he cometh into the world, he saith: *'Sacrifice and oblation thou wouldest not: but a body thou hast Atted to me:*

6 *Holocausts for sin did not please thee.*

7 Then said I: Behold I come: ^m in the head of the book it is written of me: that I should do thy will, O God.

8 In saying before, *Sacrifices, and oblations, and holocausts for sin thou wouldest not, neither are they pleasing to thee, which are offered according to the law.*

9 Then said I: Behold, I come to do thy will, O God: he taketh away the first, that he may establish that which followeth.

10 In the which will, we are sanctified by the oblation of the body of Jesus Christ once.

11 And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins.

12 But this man offering one sacrifice for sins, for ever sitteth on the right hand of God,

13 From henceforth expecting, ⁿ until his enemies be made his footstool.

14 For by one oblation he hath perfected for ever them that are sanctified.

15 And the Holy Ghost also doth testify this to us. For after that he said:

16 ^o *And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts, and on their minds will I write them:*

17 *And their sins and iniquities I will remember no more.*

18 Now where there is a remission of

these, there is no more an oblation for sin.

19 Having therefore, brethren, a confidence in the entering into the holies by the blood of Christ;

20 A new and living way which he hath dedicated for us through the veil, that is to say, his flesh,

21 And a high priest over the house of God:

22 Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water.

23 Let us hold fast the confession of our hope without wavering (for he is faithful that hath promised),

24 And let us consider one another, to provoke unto charity and to good works:

25 Not forsaking our assembly, as some are accustomed; but comforting one another, and so much the more as you see the day approaching.

26 ^p For if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins,

27 But a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries.

28 A man making void the law of Moses, dieth without any mercy under two ^q or three witnesses:

29 How much more, do you think he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?

30 For we know him that hath said: *'Vengeance belongeth to me, and I will repay.* And again: *The Lord shall judge his people.*

31 It is a fearful thing to fall into the hands of the living God.

32 But call to mind the former days,

^l Ps. 39. 7. — ^m Ps. 39. 8.

ⁿ Ps. 109. 1; 1 Cor. 15. 25.

^o Jer. 31. 33; Supra 8. 8.

^p Supra 6. 4.

^q Deut. 17. 6; Matt. 18. 16; John 8. 17; 2 Cor. 13. 1.

^r Deut. 32. 35; Rom. 12. 19.

peating them: as there is no occasion for Christ's dying any more for our sins.

Ver. 18. *There is no more an oblation for sin.* Where there is a full remission of sins, as in baptism, there is no more occasion for a *sin offering* to be made for such sins already remitted; and as for sins committed afterwards, they can only be remitted in virtue of the one oblation of Christ's death.

Ver. 26. *If we sin wilfully.* He speaks of the sin

of wilful apostasy from the known truth; after which, as we can not be baptized again, we can not expect to have that abundant remission of sins, which Christ purchased by his death, applied to our souls in that ample manner as it is in baptism; but we have rather all manner of reason to look for a dreadful judgment; the more because apostates from the known truth, seldom or never have the grace to return to it.

wherein, being illuminated, you endured a great fight of afflictions.

33 And on the one hand indeed, by reproaches and tribulations, were made a gazingstock; and on the other, became companions of them that were used in such sort.

34 For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance.

35 Do not therefore lose your confidence, which hath a great reward.

36 For patience is necessary for you; that, doing the will of God, you may receive the promise.

37 For yet a little and a very little while, and he that is to come, will come, and will not delay.

38 ^s But my just man liveth by faith; but if he withdraw himself, he shall not please my soul.

39 But we are not the children of withdrawing unto perdition, but of faith to the saving of the soul.

CHAPTER 11.

What faith is: its wonderful fruits and efficacy demonstrated in the fathers.

NOW faith is the substance of things to be hoped for, the evidence of things that appear not.

2 For by this the ancients obtained a testimony.

3 ^t By faith we understand that the world was framed by the word of God; that from invisible things visible things might be made.

4 ^u By faith Abel offered to God a sacrifice exceeding that of Cain, ^v by which he obtained a testimony that he was just, God giving testimony to his gifts; and by it he being dead yet speaketh.

5 ^w By faith Enoch was translated, that he should not see death; and he was not found, because God had translated him: for before his translation he had testimony that he pleased God.

6 But without faith it is impossible to please God. For he that cometh to God,

^s Hab. 2. 4; Rom. 1. 17; Gal. 3. 11.

^t Gen. 1. 4. — ^u Gen. 4. 4.

^v Matt. 23. 35. — ^w Gen. 5. 24; Eccl. 44. 16.

CHAP. 11. Ver 8. *He that is called Abraham or, Abraham being called.*

must believe that he is, and is a rewarder to them that seek him.

7 ^x By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house, by the which he condemned the world; and was instituted heir of the justice which is by faith.

8 ^y By faith he that is called Abraham, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

9 By faith he abode in the land, dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise.

10 For he looked for a city that hath foundations; whose builder and maker is God.

11 ^z By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age; because she believed that he was faithful who had promised,

12 For which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable.

13 All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers on the earth.

14 For they that say these things, do signify that they seek a country.

15 And truly if they had been mindful of that from whence they came out, they had doubtless time to return.

16 But now they desire a better, that is to say, a heavenly country. Therefore God is not ashamed to be called their God; for he hath prepared for them a city.

17 ^a By faith Abraham, when he was tried, offered Isaac: and he that had received the promises, offered up his only begotten son;

18 (To whom it was said: ^b *In Isaac shall thy seed be called.*)

19 Accounting that God is able to raise up even from the dead. Whereupon also he received him for a parable.

^x Gen. 6. 14; Eccl. 44. 17. — ^y Gen. 12. 1.

^z Gen. 17. 19. — ^a Gen. 22. 1; Eccl. 44. 21.

^b Gen. 21. 12; Rom. 9. 7.

Ver. 19. *For a parable: that is, as a figure of Christ, slain and coming to life again.*

20 By faith also of things to come, Isaac blessed Jacob and Esau.

21 By faith Jacob dying, blessed each of the sons of Joseph, and adored the top of his rod.

22 By faith Joseph, when he was dying, made mention of the going out of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months by his parents; because they saw he was a comely babe, and they feared not the king's edict.

24 By faith Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter;

25 Rather choosing to be afflicted with the people of God, than to have the pleasure of sin for a time,

26 Esteeming the reproach of Christ greater riches than the treasure of the Egyptians. For he looked unto the reward.

27 By faith he left Egypt, not fearing the fierceness of the king: for he endured as seeing him that is invisible.

28 By faith he celebrated the pasch, and the shedding of the blood; that he, who destroyed the firstborn, might not touch them.

29 By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting, were swallowed up.

30 By faith the walls of Jericho fell down, by the going round them seven days.

31 By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.

32 And what shall I yet say? For the time would fail me to tell of Gedeon, Barac, Samson, Jephthe, David, Samuel, and the prophets:

33 Who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, recovered

strength from weakness, became valiant in battle, put to flight the armies of foreigners:

35 Women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection.

36 And others had trial of mockeries and stripes, moreover also of bands and prisons.

37 They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted:

38 Of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth.

39 And all these being approved by the testimony of faith, received not the promise;

40 God providing some better thing for us, that they should not be perfected without us.

CHAPTER 12.

Exhortation to constancy under their crosses. The danger of abusing the grace of the New Testament.

AND therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us:

2 Looking on Jesus, the author and finisher of faith, who having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God.

3 For think diligently upon him that endured such opposition from sinners against himself; that you be not wearied, fainting in your minds.

4 For you have not yet resisted unto blood, striving against sin:

5 And you have forgotten the consolation, which speaketh to you, as unto children, saying: *My son, neglect not the discipline of the Lord; neither be thou wearied whilst thou art rebuked by him.*

6 For whom the Lord loveth, he chastiseth:

c Gen. 27. 27, 29. — d Gen. 48. 15. — e Gen. 47. 31.

f Gen. 50. 23. — g Ex. 2. 2. — h Ex. 1. 17.

i Ex. 2. 11. — j Ex. 12. 21. — k Ex. 14. 22.

l Jos. 6. 20. — m Jos. 2. 3; James 2. 25.

n Rom. 6. 4; Eph. 4. 22; Col. 3. 8;

1 Peter 2. 1, and 4. 2. — o Prov. 3. 11; Apoc. 3. 19.

Ver. 21. *Adored the top of his rod.* The apostle here follows the ancient Greek Bible of the seventy interpreters, (which translates in this manner, Gen. 47. 31.) and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of his

faith. But some translators, who are no friends to this relative honour, have corrupted the text, by translating it, *he worshipped, leaning upon the top of his staff*; as if this circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost.

and he scourgeth every son whom he receiveth.

7 Persevere under discipline. God deal-eth with you as with his sons; for what son is there, whom the father doth not correct?

8 But if you be without chastisement, whereof all are made partakers, then are you bastards, and not sons.

9 Moreover we have had fathers of our flesh, for instructors, and we revered them: shall we not much more obey the Father of spirits, and live?

10 And they indeed for a few days, according to their own pleasure, instructed us: but he, for our profit, that we might receive his sanctification.

11 Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice.

12 Wherefore lift up the hands which hang down, and the feeble knees,

13 And make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed.

14 ^p Follow peace with all men, and holiness: without which no man shall see God.

15 Looking diligently, lest any man be wanting to the grace of God; lest any root of bitterness springing up do hinder, and by it many be defiled.

16 Lest there be any fornicator, or profane person, ^q as Esau; who for one mess, sold his first birthright.

17 For know ye that ^r afterwards, when he desired to inherit the benediction, he was rejected; for he found no place of repentance, although with tears he had sought it.

18 ^s For you are not come to a mountain that might be touched, and a burning fire, and a whirlwind, and darkness, and storm,

19 And the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them:

^p Rom. 12. 18. — ^q Gen. 25. 33. — ^r Gen. 27. 38.
^s Ex. 19. 12, and 20. 21. — ^t Ex. 19. 13.

CHAP. 12. Ver. 17. *He found, &c.* That is, he found no way to bring his father to repent, or change his mind, with relation to his having given the blessing to his younger brother Jacob.

CHAP. 13. Ver. 4. Or, *let marriage be honourable in all.* That is, in all things belonging to the marriage state. This is a warning to married people, not to abuse the sanctity of their state, by any liberties or irregularities contrary thereunto. Now

20 For they did not endure that which was said: ^t And if so much as a beast shall touch the mount, it shall be stoned.

21 And so terrible was that which was seen, Moses said: *I am frightened, and tremble.*

22 But you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels,

23 And to the church of the firstborn, who are written in the heavens, and to God the judge of all, and to the spirits of the just made perfect,

24 And to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel.

25 See that you refuse him not that speaketh. For if they escaped not who refused him that spoke upon earth, much more shall not we, that turn away from him that speaketh to us from heaven.

26 Whose voice then moved the earth; but now he promiseth, saying: *“Yet once more, and I will move not only the earth, but heaven also.”*

27 And in that he saith, *Yet once more,* he signifieth the translation of the moveable things as made, that those things may remain which are immoveable.

28 Therefore receiving an immoveable kingdom, we have grace; whereby let us serve, pleasing God, with fear and reverence.

29 ^v For our God is a consuming fire.

CHAPTER 13.

Divers admonitions and exhortations.

LET the charity of the brotherhood abide in you.

2 ^w And hospitality do not forget; for by this some, ^x being not aware of it, have entertained angels.

3 Remember them that are in bands, as if you were bound with them; and them that labour, as being yourselves also in the body.

4 Marriage honourable in all, and the

^u Agg. 2. 7. — ^v Deut. 4. 24.
^w Rom. 12. 13; 1 Peter 4. 9. — ^x Gen. 18. 3, and 19. 2.

it does not follow from this text that all persons are obliged to marry, even if the word *omnibus* were rendered, *in all persons*, instead of *in all things*: for if it was a precept, St. Paul himself would have transgressed it, as he never married. Moreover, those who have already made a vow to God to lead a single life, should they attempt to marry, they would incur their own damnation. 1 Tim. 5. 12.

and undefiled. For fornicators and adulterers God will judge.

3 Let your manners be without covetousness, contented with such things as you have; for he hath said: ¹ *I will not leave thee, neither will I forsake thee.*

4 So that we may confidently say: ² *The Lord is my helper: I will not fear what man shall do to me.*

7 Remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation,

8 Jesus Christ, yesterday, and to day; and the same for ever.

9 Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats; which have not profited those that walk in them.

10 We have an altar, whereof they have no power to eat who serve the tabernacle.

11 ^a For the bodies of those beasts, whose blood is brought into the holies by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate.

13 Let us go forth therefore to him without the camp, bearing his reproach.

14 ^b For we have not here a lasting city, but we seek one that is to come.

15 By him therefore let us offer the sacrifice of praise always to God, that is to

say, the fruit of lips confessing to his name.

16 And do not forget to do good, and to impart; for by such sacrifices God's favour is obtained.

17 Obey your prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief. For this is not expedient for you.

18 Pray for us. For we trust we have a good conscience, being willing to behave ourselves well in all things.

19 And I beseech you the more to do this, that I may be restored to you the sooner.

20 And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament,

21 Fit you in all goodness, that you may do his will; doing in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen.

22 And I beseech you, brethren, that you suffer *this* word of consolation. For I have written to you in a few words.

23 Know ye that our brother Timothy is set at liberty: with whom (if he come shortly) I will see you.

24 Salute all your prelates, and all the saints. The brethren from Italy salute you.

25 Grace be with you all. Amen.

y Jos. 2. 5. — *z* Ps. 117. 6.

a Lev. 16. 27. — *b* Mich. 2. 10.

Ver. 13. *Let us go forth therefore to him without the camp, bearing his reproach.* That is, bearing his cross. It is an exhortation to them to be willing

to suffer with Christ, reproaches, persecutions, and even death, if they desire to partake of the benefit of his suffering for man's redemption.

THE CATHOLIC EPISTLE OF ST. JAMES THE APOSTLE.

This Epistle is called CATHOLIC or UNIVERSAL, as formerly were also the two Epistles of ST. PETER, the first of ST. JOHN, and that of ST. JUDE, because they were not written to any peculiar people or particular person, but to the faithful in general. It was written by the apostle ST. JAMES, called THE LESS, who was also called THE BROTHER OF OUR LORD, being his kinsman (for cousins german with the Hebrews were called brothers). He was the first bishop of Jerusalem. In this Epistle are set forth many precepts appertaining to faith and morals; and particularly, that faith without good works will not save a man, that true wisdom is given only from above. In the fifth chapter he publishes the sacrament of anointing the sick. It was written a short time before his martyrdom, which took place in A. D. 62.

CHAPTER 1.

The benefit of tribulations. Prayer with faith. God is the author of all good, but not of evil. We must be slow to anger; and not hearers only, but doers of the word. Of bridling the tongue, and of pure religion.

JAMES the servant of God, and of our Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy, when you shall fall into divers temptations;

3 ^c Knowing that the trying of your faith worketh patience.

4 And patience hath a perfect work; that you may be perfect and entire, failing in nothing.

5 But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him.

6 ^d But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind.

7 Therefore let not that man think that he shall receive any thing of the Lord.

8 A double minded man is inconstant in all his ways.

9 But let the brother of low condition glory in his exaltation:

10 And the rich, in his being low; ^e because as the flower of the grass shall he pass away.

^c Rom. 5. 3. — ^d Matt. 7. 7, and 21. 22; Mark 11. 24; Luke 11. 9; John 14. 13 and 16.

CHAP. 1. Ver. 2. *Into divers temptations.* The word *temptation*, in this epistle, is sometimes taken for trials by afflictions or persecutions, as in this

11 For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways.

12 ^f Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.

13 Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man.

14 But every man is tempted by his own concupiscence, being drawn away and allured.

15 Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death.

16 Do not err, therefore, my dearest brethren.

17 Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration.

18 For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.

19 You know, my dearest brethren. ^g And let every man be swift to hear, but slow to speak, and slow to anger.

^e Eccl. 14. 18; Isa. 40. 6; 1 Peter 1. 24.
^f Job 5. 17. — ^g Prov. 17. 27.

place: at other times, it is to be understood, tempting, enticing, or drawing others into sin.

Ver. 18. *Some beginning.* That is, a kind of first fruits of his creatures.

20 For the anger of man worketh not the justice of God.

21 Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

22 ^a But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass.

24 For he beheld himself, and went his way, and presently forgot what manner of man he was.

25 But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed.

26 And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27 Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world.

CHAPTER 2.

Against respect of persons. The danger of transgressing one point of the law. Faith is dead without works.

MY 'brethren, have not the faith of our Lord Jesus Christ of glory with respect of persons.

2 For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire,

3 And you have respect to him that is clothed with the fine apparel, and shall say to him: Sit thou here well; but say to the poor man: Stand thou there, or sit under my footstool:

^a Matt. 7. 21 and 24; Rom. 2. 13.

^j Lev. 14. 15; Deut. 1. 17, and 16. 19, Prov. 24. 23; Eccl. 42. 1.

CHAP. 2. Ver. 1. *With respect of persons.* The meaning is, that in matters relating to faith, the administering of the sacraments, and other spiritual functions in God's church, there should be no respect of persons: but that the souls of the poor should be as much regarded as those of the rich. See Deut. 1. 17.

Ver. 10. *Guilty of all;* that is, he becomes a transgressor of the law in such a manner, that the observing of all other points will not avail him to salvation; for he despises the lawgiver, and breaks through the great and general commandment of charity, even by

4 Do you not judge within yourselves, and are become judges of unjust thoughts?

5 Hearken, my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?

6 But you have dishonoured the poor man. Do not the rich oppress you by might? and do not they draw you before the judgment seats?

7 Do not they blaspheme the good name that is invoked upon you?

8 If then you fulfil the royal law, according to the scriptures, ^j *Thou shalt love thy neighbour as thyself;* you do well.

9 ^k But if you have respect to persons, you commit sin, being reproved by the law as transgressors.

10 ^l And whosoever shall keep the whole law, but offend in one point, is become guilty of all.

11 For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou do not commit adultery, but shalt kill, thou art become a transgressor of the law

12 So speak ye, and so do, as being to be judged by the law of liberty.

13 For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment.

14 What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?

15 ^m And if a brother or sister be naked, and want daily food:

16 And one of you say to them: Go in peace, be ye warmed and filled; yet give them not those things that are necessary for the body, what shall it profit?

17 So faith also, if it have not works, is dead in itself.

18 But some man will say: Thou hast

^j Lev. 19. 18; Matt. 22. 39; Mark 12. 31;

Rom. 13. 9; Gal. 5. 14. — ^k Supra 1; Lev. 19. 15.

^l Deut. 1. 18; Matt. 5. 19. — ^m 1 John 3. 17.

one mortal sin. For all the precepts of the law are to be considered as one total and entire law, and as it were a chain of precepts, where, by breaking one link of this chain, the whole chain is broken, or the integrity of the law consisting of a collection of precepts. A sinner, therefore, by a grievous offence against any one precept, incurs eternal punishment: yet the punishment in hell shall be greater for those who have been greater sinners, as a greater reward shall be for those in heaven who have lived with greater sanctity and perfection.

faith, and I have works: shew me thy faith without works; and I will shew thee, by works, my faith.

19 Thou believest that there is one God. Thou dost well: the devils also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 ⁿ Was not Abraham our father justified by works, offering up Isaac his son upon the altar?

22 Seest thou, that faith did co-operate with his works; and by works faith was made perfect?

23 And the scripture was fulfilled, saying: *“Abraham believed God, and it was reputed to him to justice, and he was called the friend of God.”*

24 Do you see that by works a man is justified; and not by faith only?

25 ^p And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and sending them out another way?

26 For even as the body without the spirit is dead; so also faith without works is dead.

CHAPTER 3.

Of the evils of the tongue. Of the difference between the earthly and heavenly wisdom.

BE ye not many masters, my brethren, knowing that you receive the greater judgment.

2 For in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body.

3 For if we put bits into the mouths of horses, that they may obey us, and we turn about their whole body.

4 Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth.

5 Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood.

6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defleth the whole body, and inflameth the wheel of our nativity, being set on fire by hell.

7 For every nature of beasts, and of

birds, and of serpents, and of the rest, is tamed, and hath been tamed, by the nature of man:

8 But the tongue no man can tame, an unquiet evil, full of deadly poison.

9 By it we bless God and the Father: and by it we curse men, who are made after the likeness of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth, out of the same hole, sweet and bitter water?

12 Can the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet.

13 Who is a wise man, and endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom.

14 But if you have bitter zeal, and there be contentions in your hearts; glory not, and be not liars against the truth.

15 For this is not wisdom, descending from above: but earthly, sensual, devilish.

16 For where envying and contention is, there is inconstancy, and every evil work.

17 But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.

18 And the fruit of justice is sown in peace, to them that make peace.

CHAPTER 4.

The evils that flow from yielding to concupiscence, and being friends to this world. Admonitions against pride, detraction, etc.

FROM whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members?

2 You covet, and have not: you kill, and envy, and can not obtain. You contend and war, and you have not, because you ask not.

3 You ask, and receive not; because you ask amiss: that you may consume it on your concupiscences.

4 Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a

friend of this world, becometh an enemy of God.

5 Or do you think that the scripture saith in vain: To envy doth the spirit *carst* which dwelleth in you?

6 But he giveth greater grace. Wherefore he saith: *God resisteth the proud, and giveth grace to the humble.*

7 Be subject therefore to God, but resist the devil, and he will fly from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow.

10 Be humbled in the sight of the Lord, and he will exalt you.

11 Detract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, and judge, that is able to destroy and to deliver.

13 *But who art thou that judgest thy neighbour? Behold, now you that say: To day or to morrow we will go into such a city, and there we will spend a year, and will traffic, and make our gain.*

14 Whereas you know not what shall be on the morrow.

15 For what is your life? It is a vapour which appeareth for a little while, and afterwards shall vanish away. For that you should say: If the Lord will, and if we shall live, we will do this or that.

16 But now you rejoice in your arrogancies. All such rejoicing is wicked.

17 To him therefore who knoweth to do good, and doth it not, to him it is sin.

CHAPTER 5.

A word to the rich that oppress the poor. Exhortations to patience, and to avoid swearing. Of the anointing the sick, confession of sins and fervour in prayer.

GO to now, ye rich men, weep and howl in your miseries, which shall come upon you.

2 Your riches are corrupted: and your garments are motheaten.

r Prov. 3. 34; 1 Peter 5. 5.

CHAP. 5. Ver. 14. *Let him bring in, &c.* See here a plain warrant of scripture for the sacrament of extreme unction, **that** any controversy against its

3 Your gold and silver is cankered: and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days.

4 Behold the hire of the labourers, who have reaped down your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entered into the ears of the Lord of sabaoth.

5 You have feasted upon earth: and in riotousness you have nourished your hearts, in the day of slaughter.

6 You have condemned and put to death the Just One, and he resisted you not.

7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth: patiently bearing till he receive the early and latter rain.

8 Be you therefore also patient, and strengthen your hearts: for the coming of the Lord is at hand.

9 Grudge not, brethren, one against another, that you may not be judged. Behold the judge standeth before the door.

10 Take, my brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke in the name of the Lord.

11 Behold, we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate.

12 But above all things, my brethren, *swear not*, neither by heaven, nor by the earth, nor by any other oath. But let your speech be, yea, yea: no, no: that you fall not under judgment.

13 Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing.

14 Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord.

15 And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

16 Confess therefore your sins one to

s Rom. 14. 4. — t Matt. 5. 34.

institution would be against the express words of the sacred text in the plainest terms.

Ver. 16. *Confess your sins one to another.* That