

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 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 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:

r 2 Tim. i. 9.

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

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 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.

s 1 Tim. i. 4, and 4. 7; 2 Tim. 2. 23.

church. 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.

CHAPTER I.

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 an 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 bands, 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 converted 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, about twenty-nine years after our Lord's Ascension.

CHAPTER I.

GOD, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all,

God spoke of old by the prophets, but now by his Son, who is incomparably greater than the angels.