

A N
A T T E M P T

TO COLLECT THE
SCRIPTURE PASSAGES

IN FAVOUR OF THE
UNIVERSAL RESTORATION,
AS CONNECTED WITH THE DOCTRINE OF
REWARDS AND PUNISHMENTS.

ALL TENDING TO PROVE,
THE UNIVERSAL EMPIRE OF CHRIST,
THE TOTAL DESTRUCTION OF EVIL,
AND THE
FINAL RE-ESTABLISHMENT OF
LAPSED INTELLIGENCES.

By *ELHANAN WINCHESTER.*

*“ Who would from hence into the Notion fall
“ That Vice or Virtue there is none at all ?
“ If white and black, blend, soften, and unite
“ A thousand Ways, is there no black, nor white ?
“ Ask your own Heart, and nothing is so plain ;
“ 'Tis to mistake them costs the Time and Pain.”*

P O P E.

P R O V I D E N C E :

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THE PREFACE.

KIND AND COURTEOUS READERS,

I H E R E present you with a small Collection of some of the beauties of that incomparable magazine of the richest treasures, I mean the Bible ; or if I may so call it, our father's will ; wherein the legatees are not distinguished by name, but by character. Some legacies are given and granted so universally, that *every man* may, without presumption, believe that something infinitely worthy of his acceptance is left for him, and granted to him in that testament, which has been sealed and dedicated with the blood of the testator : while other legacies are granted only to those of a very particular character, to which few, very few attain. As the former are pretty fully collected in the ensuing work, it will not be amiss to take some view of the latter in this place, to induce us to run with patience the race that is set before us. In collecting a few of those exceeding great and precious promises, that are given to those who have escaped the corruption that is in the world through lust, I shall follow the same method that I have done in the ensuing Collection, that being the best I could ever find for obtaining the precise meaning of the scriptures.

*Promises made to those who are Overcomers, &c.
whose Characters are described Pages 21, 22.*

A N D I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead who die in the LORD, from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them ^a. They loved not their lives unto the death ^b. And he saith unto me, Write, Blessed *are* they who are called unto the marriage supper of the Lamb ^c. For he is Lord of lords, and King of kings : and they that are with him

^a Rev. xiv. 13.

^b Rev. xii. 11.

^c Rev. xix. 9.

him *are* called, and chosen, and faithful *d*. He that hath an ear, let him hear what the Spirit saith unto the churches : To him that overcometh will I give to eat of the tree of life ; which is in the midst of the paradise of God *e*. Be thou faithful unto death, and I will give thee a crown of life. He that overcometh shall not be hurt of the second death *f*. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it *g*. That which ye have, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations : and he shall rule them with a rod of iron : as the vessels of a potter shall they be broken to shivers ; even as I received of my Father. And I will give him the morning star *h*.

Thou hast a few names even in Sardis who have not defiled their garments ; and they shall walk with me in white ; for they are worthy. He that overcometh, the same shall be clothed in white raiment : and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels *i*. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly ; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of

d Rev. xvii. 14.

e Rev. ii. 7.

f Rev. ii. 10, 11.

g Rev. ii. 17.

h Rev. ii. 25—28.

i Rev. iii. 4, 5.

of my God, and the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God : and *I will write upon him my new name* *k*.

Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne *l*. He that overcometh shall inherit all things : and I will be his God, and he shall be my son *m*.

Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city *n*.

And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is *o*. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world *p*. And I saw thrones, and they sat upon them, and judgement was given unto them : and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, nor his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished, this *is* the first resurrection. Blessed and holy *is* he that hath part in the first resurrection ;

k Rev. iii. 10, 11, 12. *l* Rev. iii. 20, 21.

m Rev. xxi. 7. *n* Rev. xxii. 14.

o Rev. xvii. 8. *p* Rev. xiii. 8.

resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years *q*.

q Rev. xx. 4, 5, 6.

Here is a small specimen of what God hath prepared for them that love and serve him here: O let us all seek to obtain the mark of the prize of the high calling of God in Christ Jesus! Since we look for such things, what manner of persons ought we to be in all holy conversation and godliness?

I will now give you a short account of the method I have taken in the following Collection.

I have never meant to quote the same passage twice, though sometimes nearly the same words occur several times, being found in different passages; as also in the notes some texts are inserted that are to be found in the body of the work.

I have sometimes left out the additions, or supplements, added by the translators to complete the sense, and where I have retained them they are marked in *italics*, as they are in the English Bible.

I have used the word *who* instead of *which* where it appeared to me most proper.

Where the word LORD is printed in capitals in the Bible, I have endeavoured to have it printed in the same manner in this Collection; the word in the Hebrew being that which we pronounce JEHOVAH, and which the Jews never attempt to pronounce at all, but call it, The great mysterious Name of God: instead of which they commonly use the word Adonai, which answers to the English word Lord.

I have sometimes added the marginal readings, at other times words that appeared to me preferable to those used in the text; in all which cases I have included such additions in a parenthesis, (thus.)

Some other little variations are noted at the bottom of the pages wherein they occur.

In the following Collection there is, first, A solemn address to Almighty God; in which the greatness of his mercy is celebrated, his wonderful works declared, and his dominion over all asserted. In the second place you have a discourse upon the love of God, the death of Christ, the salvation of mankind, the certainty that Christ will subdue all things to himself; that he will subject, reconcile,
and

and gather all things into one, or rehead all things : then follows a description of the particular number of the church of the first born, or first fruits unto God and the Lamb ; as also an account of the great number which no man could number of all nations, &c. this part closes with a declaration of the worship that shall at last be paid to God and the Lamb, by every creature without exception. Thirdly, there is an exhortation given to the children of men universally, to praise JEHOVAH, for his unbounded benevolence, and his kindness towards mankind in particular. Fourthly, then follows a form of thanksgiving and supplication, suitable for any Christian congregation, as the whole is copied nearly from the words of the new testament, and chiefly from the thanksgivings and prayers of the Apostles. Then lastly, there is a subject entered into that seems almost inexhaustible, and though much is quoted, much more might have been quoted, to shew that God threatens, (yea and executes) the greatest judgements, and makes the most glorious promises to the same people ; and who dare say, That he will not fulfil all the words which his mouth hath spoken, however contrary and impossible they may seem to unbelieving minds ?

The following should always be maxims with us, when we read such prophecies that appear impossible or contradictory.

‘ Is any thing too hard for the LORD ? ’

‘ For with God nothing shall be impossible. ’

‘ God is not a man, that he should lie ; neither the son of man, that he should repent : hath he said, and shall he not do ? or hath he spoken, and shall he not make it good ? ’

‘ And also the Strength of Israel will not lie, nor repent : for he is not a man, that he should repent. ’

If we firmly believed these truths, we should not stagger at the promises of God through unbelief ; but should be strong in faith, giving glory to God : and be fully persuaded that what he hath promised, he is able also to perform.

It was the aim of the writer to collect scripture passages, and dispose them under proper heads, so as to form one continued discourse, where the reading should be connected and agreeable, and to arrange the texts in such a manner as might add to their perspicuity, and illustrate the subject ; but he intreats the candour of his readers to excuse any defects they may perceive in the method of the ensuing Collection, as it was wrote but once over, and then only by piece-meals, and carried directly to the press, and had no friendly eye or hand to spy out or correct its faults, except his own ; and he besides other difficulties laboured under

great

great indisposition of body almost the whole time that he was employed in writing the same : and unfortunately a collection that he had made upon these subjects when he enjoyed greater advantages for performing it well than at the present time, could not be obtained till it was too late to make any use of it in the following work. The only method therefore that he used in composing this little book, was taking the Bible, and writing one passage, and then another, as they occurred to his mind, or struck his eye, till he had wrote a pamphlet as large as he chose to print at this time ; but found matter enough upon the same subjects to write nearly such another ; which may appear hereafter, if the Lord will. Considering all these things, there is no doubt but many pertinent passages are omitted, while others less pertinent are inserted ; and it is highly probable that many texts would have appeared to better advantage had they been placed in a different manner : but such as this Collection is, with all its defects, he freely submits it to the serious and candid perusal of his readers ; to whom he wishes every blessing.

Providence, April 29, 1786.

A solemn Address to Almighty God.

PR A I S E waiteth for thee, O God, in Zion :
and unto thee shall the vow be performed.
O thou that hearest prayer, unto thee shall all flesh
come. Iniquities prevail against me : our trans-
gressions thou shalt purge them away^a. All the
ends of the world shall remember and turn unto the
LORD: and all the kindreds of the nations shall wor-
ship before thee. For the kingdom *is* the LORD's :
and he the governor among the nations. All *that*
be fat upon earth shall eat and worship : all they
that go down to the dust shall bow before him ;
and none can keep alive his own soul^b. All the
kings of the earth shall praise thee, O LORD, when
they shall hear the words of thy mouth. Yea,
they shall sing in the ways of the LORD : for
great is the glory of the LORD.^c Also unto thee,
O LORD, *belongeth* mercy : for thou renderest to
every man according to his work^d. God be mer-
ciful unto us, and bless us ; *and* cause his face to
shine upon us. That thy way may be known
upon earth, thy saving health among all nations.
Let the people praise thee, O God: let all the peo-
ple praise thee. O let the nations be glad and
sing for joy : for thou shalt judge the people righ-
teously, and govern the nations upon earth. Let
the people praise thee, O God, let all the people
praise thee. *Then* shall the earth yield her in-
crease. God, our own God, shall bless us, God
shall bless us ; and all the ends of the earth shall

B

fear

^a Psal. lxxv. 1, 2, 3.

^b Psal. xxii. 27, 28, 29.

^c Psal. cxxxviii. 4, 5.

^d Psal. lxii. 12.

fear him. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, *for* the rebellious also, that the LORD God might dwell *among them*. Blessed be the Lord who daily loadeth us *with benefits, even* the God of our salvation; he that is our God *is* the God of salvation; and unto God the LORD *belong* the issues from death *f*. The LORD merciful and gracious, slow to anger, and plentiful in mercy. He will not always chide; neither will he keep *anger* forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him. As far as the east is from the west, *so* far hath he removed our transgressions from us. Like as a father pitieth *his* children, the LORD pitieth them that fear him. For he knoweth our frame, he remembereth that we *are* dust *g*. The LORD gracious and full of compassion; slow to anger, and of great mercy. The LORD good to all; and his tender mercies over all his works. All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power: to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion *endureth* throughout all generations. The LORD upholdeth all that fall, and raiseth up all bowed down. The eyes of all wait upon thee: thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The LORD

is

e Psal. lxxvii. *f* Psal. lxxviii. 18, 19, 20.

g Psal. ciii. 8—14.

is righteous in all his ways, and holy in all his works^b. O LORD how great are thy works ! thy thoughts are very deepⁱ ! Many, O LORD my God, are thy wonderful works, *which* thou hast done, and thy thoughts to us-ward : they cannot be reckoned up in order unto thee : if I would declare and speak *of them*, they are more than can be numbered^k. Great and marvellous *are* thy works, Lord God Almighty : just and true *are* thy ways, thou king of saints ! who shall not fear thee, O LORD, and glorify thy name ? for *thou* only *art* holy ; for all nations shall come and worship before thee ; for thy judgements are made manifest^l. Thou art worthy, O Lord, to receive glory and honour and power : for thou hast created all things, and for thy pleasure they are and were created^m. Doubtless thou *art* our Father, though Abraham be ignorant of us, and Israel acknowledge us not : thou O LORD, *art* our Father our Redeemer, thy name is from everlastingⁿ. But we are all as an unclean *thing*, and all our righteousnesses as filthy rags ; and we all do fade as a leaf ; and our iniquities like the wind have taken us away^o. But now, O LORD, thou our father, we *are* the clay, and thou our potter ; and we all *are* the work of thy hand. Be not wroth very fore, O LORD, neither remember iniquity forever : Behold, see, we beseech thee, we *are* all thy people^p. Let the sighing of the prisoner come before thee : according to the greatness of thy power preserve thou those that are appointed to die^q. So we thy people, and sheep of thy pasture, will give thee thanks forever : we will shew forth thy praise to
all

^b Psal. cxlv. 8—17. ⁱ Psal. xcii. 5. ^k Psal. xl. 5.
^l Rev. xv. 3, 4. ^m Rev. iv. 11. ⁿ Isai. lxiii. 16.
^o Isai. lxiv. 6. ^p Isai. lxiv. 8, 9. ^q Psal. lxxix. 11.

all generations^r. And all men shall fear, and shall declare the work of God : for they shall wisely consider of his doings^s. All the earth shall worship thee, and shall sing unto thee : they shall sing thy name^t. Among the gods *there is* none like unto thee, O LORD, neither *are there any works* like unto thy works. All nations whom thou hast made shall come and worship before thee O LORD ; and shall glorify thy name. For thou *art* great, and doest wondrous things : thou *art* God alone^u. O Lord how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches^v. The glory of the LORD shall endure forever : the LORD shall rejoice in his works^y. Blessed *be* the LORD God, the God of Israel, who only doeth wonderous things. And blessed *be* his glorious name forever : and let the whole earth be filled *with* his glory. Amen, and Amen^z.

^r Psal. lxxix. 13.

^s Psal. lxiv. 9. ^t Psal. lxvi. 4. ^u Psal. lxxxvi. 8, 9, 10.

^v Psal. civ. 24. ^y Psal. civ. 31. ^z Psal. lxxii. 18, 19.

A Discourse upon the Love of God, the Death of Christ, and the Salva- tion of Mankind.

HE that loveth not, knoweth not God; for God is love^a. And we have known and believed the love that God hath to us: God is love; and he that dwelleth in love, dwelleth in God, and God in him^b. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins^c. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved^d. Hereby perceive we the love of God, because he laid down his life for us^e. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live through him^f. And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world^g. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him: for if when we were enemies we were reconciled to God by the death of his Son, much more being

^a 1 John iv. 8.

^b 1 John iv. 16.

^c 1 John iv. 10.

^d St. John iii. 16, 17.

^e 1 John iii. 16.

^f 1 John iv. 9.

^g 1 John iv. 14.

being reconciled we shall be saved by his life. And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (or reconciliation.) Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also the free gift; for if through the offence of one many be dead; much more the grace of God, and the gift by grace, by one man, Jesus Christ, hath abounded unto many. And not as by one that sinned, *so* the gift: for the judgement *was* by one to condemnation, but the free gift, of many offences unto justification. For if by one man's offence death reigned by one; much more they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one *judgement came* upon all men to condemnation; even so by the righteousness of one, *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Moreover, the law entered that the offence might abound: but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord^b. For the earnest expectation of the creature waiteth for the manifestation

^b Rom. v. 6—21.

festation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only *that*, but ourselves also who have the first fruits of the Spirit; even we ourselves, groan within ourselves, waiting for the adoption, the redemption of our bodyⁱ. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. Death the last enemy shall be destroyed. † For he hath put all things under his feet^k: for in that he put all in subjection under him, he left nothing not put under him: but now we see not yet all things put under him^l. But when he saith, all things are put under *him*, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all^m. And as we have borne the image of the earthy, we shall also bear the image of the heavenlyⁿ. For this corruptible must put on incorruption, and
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ⁱ Rom. viii. 19—23. ^k 1 Cor. xv. 22—27.

^l Heb. ii. 8. ^m 1 Cor. xv. 27, 28. ⁿ 1 Cor. xv. 49.

† The word death is transposed in this verse, as well as the additions left out.

this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law.

And I heard a great voice out of heaven, saying, Behold the tabernacle of God with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new: and he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is a-thirst of the fountain of the water of life freely *p*. Who hath declared this from ancient time? *who* hath told it from that time? *have* not I, the LORD? and no God else beside me; a just God, and a Saviour: *there is* none beside me. Look unto me, and be ye saved all the ends of the earth: for I *am* God; and none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall say, in the LORD have I righteousness and strength; to him shall come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel

Israel be justified, and shall glory ^q. And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken ^r. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth ^s. Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see, and *that* which they had not heard shall they consider ^t. He shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities ^u. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed ^x. Now to Abraham and his seed were the promises made: he saith not,

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And

^q Isai. xlv. 21--25. ^r Isai. xxv. 6, 7, 8. ^s Isai. xlix. 6.
^t Isai. lii. 13, 14, 15. ^u Isai. liii. 10, 11. ^x Gal. iii. 8.

And to seeds, as of many; but, as of one, And to thy seed, which is Christ *y*. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe *z*.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the whole world *a*. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them, and rose again *b*. We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man *c*. All we like sheep have gone astray; we have turned every one his own way: and the LORD hath laid on him the iniquity of us all *d*. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between (or of) God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher and an apostle,

y Gal. iii. 16. *z* Gal. iii. 22. *a* 1 John ii. 1, 2.
b 2 Cor. v. 14, 15. *c* Heb. ii. 9. *d* Isai. liii. 6.

apostle, (I speak the truth in Christ, *and I ye not,*) a teacher of the Gentiles in faith and verity. I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting^e. For the grace of God that bringeth salvation to all men, hath appeared †; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world^f. This is a faithful saying, and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach^g. Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with (or as) God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: Wherefore God also hath highly exalted him, and given him a name which is above every name: that at (or in) the name of Jesus every knee should bow, of *things* in heaven, and in earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father^h. (And no man can say that Jesus is the Lord, but by the Holy Ghostⁱ.) That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, in him^k. Who is the
image

^e 1 Tim. ii. 1—8. ^f Tit. ii. 11, 12.

^g 1 Tim. iv. 9, 10, 11. ^h Phil. ii. 5—11.

ⁱ 1 Cor. xii. 3. ^k Ephes. i. 10.

† Here the marginal reading is preferred.

image of the invisible God, the first born of every creature : for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones or dominions, or principalities, or powers ; all things were created by him, and for him : and he is before all things, and by him all things consist, and he is the head of the body, the Church : who is the beginning, the first-born from the dead ; that in all things he might have the pre-eminence. For it pleased *the Father* that in him should all fulness dwell ; and having made peace through the blood of his Cross, by him to reconcile all things unto himself, by him, whether things in earth, or things in heaven^l.

Behold the Lamb of God, who taketh away the sin of the world^m ! He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of Godⁿ. If we receive the witness of men, the witness of God is greater : for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself : he that believeth not God, hath made him a liar ; because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life : and this life is in his Son^o. The Father loveth the Son, and hath given all things into his hand^p.

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God^q, said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee : as thou hast given him power over
all

^l Col. i. 15.—20.

ⁿ St. John iii. 33. 34.

^p St. John iii. 35.

^m St. John i. 29.

^o 1 John v. 9, 10, 11.

^q St. John xiii. 3.

all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent^r. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*^s. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day^t. It is written in the prophets, And they shall be all taught of God: every man therefore that hath heard, and hath learned of the Father cometh unto me^u. All power is given unto me in heaven and in earth^x. And I, if I be lifted up from the earth, will draw all unto me^y. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and *he* to whomsoever the Son will reveal *him*. Come unto me, all that labour and are heavy laden, and I will give you rest^z.

The Spirit of the LORD God *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; to proclaim the acceptable year of
of

^r St. John xvii. 1, 2, 3. ^s St. Luke x. 22.
^t St. John vi. 37, 38, 39. ^u St. John vi. 45.
^x St. Matt. xxviii. 18. ^y St. John xii. 32.
^z St. Matt. xi. 27, 28.

of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified ^a. How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool ^b. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness; from the womb of the morning, thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou *art* a priest forever, after the order of Melchizedek. The LORD at thy right hand shall strike through kings in the day of his wrath ^c. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Thou shalt break them with the rod of iron; thou shalt dash them in pieces like a potter's vessel ^d. Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. And in in thy majesty ride prosperously, because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things. Thine arrows *are* sharp in the heart of the king's enemies; the people fall under thee. Thy throne,

O

^a Isai. lxi. 1, 2, 3.

^b St. Mark xii. 35, 36.

^c Psal. cx. 2, 3, 4, 5.

^d Psal. ii. 8, 9.

O God, *is* forever and ever: (or unto the ages of ages) the sceptre of thy kingdom *is* a right sceptre. Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows *e*.

God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; (or constituted the ages :) who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high *f*. For it became him for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings *g*.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their life-time subject to bondage *h*. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things *pertain-*
ing to God, to make reconciliation for the sins of the people *i*. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them *k*. And for this cause he is the Mediator
of

e Psal. xlv. 2-7.

g Heb. ii. 10.

i Heb. ii. 17.

f Heb. i. 1, 2, 3.

h Heb. ii. 14, 15.

k Heb. vii. 25.

of the new testament, that by means of death, for the redemption of the transgressions under the first testament, they who are called might receive the promise of eternal inheritance^l. And ye know that he was manifested to take away our sins: and in him is no sin^m. For this purpose the Son of God was manifested, that he might destroy the works of the devilⁿ. Who in the days of his flesh, offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared^o. Then said Jesus, Father, forgive them; for they know not what they do^p.

Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people who stand by I said *it*, that they may believe that thou hast sent me^q. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world^r. I have manifested thy name unto the men which thou gavest me out of the world; thine they were and thou gavest them me; and they have kept thy word^s. I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine^t. Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou Father, *art* in me, and I in thee, that they also may be one in us: That the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be

^l Heb. ix. 15. ^m 1 John iii. 5. ⁿ 1 John iii. 8.
^o Heb. v. 7. ^p St. Luke xxiii. 34. ^q St. John xi. 41, 42.
^r St. John xvii. 24. ^s St. John xvii. 6. ^t St. John xvii. 9.

be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me^u. Father, glorify thy name^x. Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him^y. Now I say, That Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises unto the fathers: and that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles: in him shall the Gentiles trust^z. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living^a. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth: who *is* he that condemneth? *It is* Christ that died, yea, rather that is risen

D

fen

^u St. John xvii. 20—23. ^x St. John xii. 28.

^y St. John xiii. 31, 32. ^z Rom. xv. 8—12.

^a Rom. xiv. 7, 8, 9.

sen again, who is even at the right hand of God, who also maketh intercession for us *b*. We are sanctified, through the offering of the body of Jesus once *for all*. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us; for after that he had said before, *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin c*.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name *was* John: the same came for a witness, to bear witness of the Light, that all *men* through him (or it) might believe *d*. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall

b Rom. viii. 31—34.

c Heb. x. 10—18.

d St. John i. 1—7.

shall be made straight, and the rough ways shall be made smooth : and all flesh shall see the salvation of God ^e. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world ^f. Then spake Jesus unto them, saying, I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life ^g. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man : but these things I say that ye might be saved ^h. I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. And other sheep I have who are not of this fold ; them also I must bring, and they shall hear my voice : and there shall be one fold, *and* one shepherd ⁱ. I am come that they might have life, and that they might have *it* more abundantly ^k. For the bread of God is he which cometh down from heaven, and giveth life unto the world ^l. I am the living bread which came down from heaven ; if any man eat of this bread, he shall live forever ; and the bread that I will give is my flesh, which I will give for the life of the world ^m. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life ⁿ.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto
Zion,

^e St. Luke iii, 4, 5, 6. ^f St. John i. 8, 9.

^g St. John viii, 12. ^h St. John v. 33, 34.

ⁱ St. John x. 14, 15, 16. ^k St. John x. 10.

^l St. John vi. 33, ^m St. John vi. 51. ⁿ St. John iii, 14, 15.

Zion, Thy God reigneth ! Thy watchmen shall lift up the voice, with the voice together shall they sing : for they shall see eye to eye when the LORD shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem : for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations : and all the ends of the earth shall see the salvation of our God ^o. Rejoice greatly, O daughter of Zion ; shout O daughter of Jerusalem, behold thy King cometh unto thee : he *is* just, and having salvation ; and he shall speak peace unto the heathen ; and his dominion *shall be* from sea to sea, and from the river to the ends of the earth ^p. Yea, all kings shall fall down before him ; all nations shall serve him ^q. His name shall endure forever : his name shall be continued as long as the sun : and *men* shall be blessed in him : all nations shall call him blessed ^r.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool : his throne *was like* the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgement was set, and the books were opened ^s. I saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him : and there was given him dominion and glory and a kingdom, that all people, nations
and

^o Isai. lii. 7—10. ^p Zech. ix. 9, 10.

^q Psal. lxxii. 11. ^r Psal. lxxii. 17. ^s Daniel vii. 9, 10.

and languages should serve him : his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed †. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High ; whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him †.

And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads : And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder ; and I heard the voice of harpers harping with their harps : and they sung as it were a new song before the throne, and before the four beasts (or living creatures,) and the elders : and no man could learn that song but the hundred forty *and* four thousand, who were redeemed from the earth. These are they who were not defiled with women : for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, the first fruits unto God and to the Lamb. And in their mouth was found no guile : for they are without fault before the throne of God †. The four beasts (or living creatures) and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and
people

† Dan. vii. 13, 14. † Dan. vii. 27. † Rev. xiv. 1—5.

people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him *be* glory and dominion forever and ever. Amen. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures *a*.

After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and the elders and the four beasts (or living creatures,) and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might *be* unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth upon the throne shall dwell among

y Rev. v. 8, 9, 10. *z* Rev. i. 5, 6. *a* James i. 17, 18.

among them. They shall hunger no more, neither thirſt any more : neither ſhall the ſun light on them, nor any heat. For the Lamb who is in the miſt of the throne ſhall feed them, and ſhall lead them unto living fountains of waters : and God ſhall wipe away all tears from their eyes *b*.

And I beheld, and I heard the voice of many angels round about the throne, and the beaſts (or living creatures) and the elders : and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands ; ſaying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power, *be* unto him that ſitteth upon the throne, and unto the Lamb for ever and ever. And the four beaſts (or living creatures) ſaid, Amen. And the four *and* twenty elders fell down, and worſhipped him that liveth forever and ever *c*.

b Rev. vii. 9—17.

c Rev. v. 11, 12, 13, 14.

An Exhortation to praise God.

O SING unto the LORD a new song; for he hath done marvellous things; his right hand, and his holy arm hath gotten him the victory. The LORD hath made known his salvation; his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise *a*. Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: he hath made us, and not we ourselves: *we are* his people, and the sheep of his pasture. Enter into his gates with thanksgiving, into his courts with praise: be thankful unto him, bless his name. For the LORD is good: his mercy everlasting; and his truth *endureth* to all generations *b*. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts. O worship the LORD in the beauty of holiness: fear before him, all the earth *c*.

O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the LORD is a great God, and a great king above all gods. In his hand *are* the deep places
of

a Psal. xcvi. 1—4.

b Psal. c.

c Psal. xcvi. 7, 8, 9.

of the earth : the strength of the hills *is* his also :
 The sea *is* his, and he made it ; and his hands
 formed the dry land. O come let us worship and
 bow down : let us kneel before the LORD our
 maker. For he *is* our God ; and we the people of
 his pasture, and the sheep of his hand ; to day if
 ye will hear his voice, harden not your hearts *d*.
 God is gone up with a shout, the LORD with the
 found of a trumpet. Sing praises to God, sing
 praises : sing praises unto our king, sing praises :
 For God *is* the king of all the earth : sing ye praises
 with understanding. God reigneth over the hea-
 then : God sitteth upon the throne of his holiness :
 The princes of the people are gathered together ;
 the people of the God of Abraham : for the
 shields of the earth *belong* unto God : he is greatly
 exalted *e*. O praise the LORD, all ye nations :
 praise him, all ye people ; for his merciful kind-
 ness is great towards us ; and the truth of the
 LORD *endureth* forever. Praise ye the LORD *f*.

O Give thanks unto the LORD ; for he *is* good ;
 for his mercy *endureth* forever. O give thanks
 unto the God of gods ; for his mercy *endureth* for-
 ever. O give thanks to the LORD of lords : for
 his mercy *endureth* for ever. To him who alone
 doeth great wonders : for his mercy *endureth* for-
 ever *g*. Who remembered us in our low estate :
 for his mercy *endureth* forever : And hath re-
 deemed us from our enemies : for his mercy *endu-
 reth* forever. Who giveth food to all flesh : for
 his mercy *endureth* forever. O give thanks unto
 the God of heaven : for his mercy *endureth* for-
 ever *h*.

E

Kings

d Psal. xcv. 1—8. *e* Psal. xlvii. 5, 6, 7, 8, 9.

f Psal. cxvii. *g* Psal. cxxxvi. 1—4.

Psal. cxv. xvi. 23—26.

Kings of the earth, and all people; princes and all judges of the earth; both young men and maidens; old men, and children: let them praise the name of the LORD; for his name alone is excellent; his glory *is* above the earth and heaven *i*. Rejoice, O ye nations his people *k*. Let every thing that hath breath praise the LORD. Praise ye the LORD *l*. Glory to God in the highest; and on earth peace, good will towards men *m*. Let them now that fear the LORD say, that his mercy *endureth* forever *n*. For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning *o*.

Oh, that *men* would praise the LORD *for* his goodness, and his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness *p*. O give thanks unto the LORD: for *he is* good: for his mercy *endureth* forever. Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy *q*. Sing unto the LORD a new song, *and* his praise from the end of the earth; ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing: let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands *r*. They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud
from

i Psal. cxlviii. 11, 12, 13. *k* Deut. xxxii. 43.

l Psal. cl. 6. *m* St. Luke ii. 14.

n Psal. cxviii. 4. *o* Psal. xxx. 5.

p Psal. cvii. 8, 9. *q* Psal. cvii. 1, 2.

r Isai. xlii. 10, 11, 12.

from the sea. Wherefore glorify ye the LORD in the fires, the name of the LORD God of Israel in the isles of the sea *s*. For how great *is* his goodness! and how great *is* his beauty *t*! The LORD hath done great things for us; *whereof* we are glad *u*. Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul *x*. Blessed be the name of the LORD, from this time forth and forevermore *y*.

Blessed *be* the LORD God of Israel, from everlasting to everlasting; (*or* from age to age:) and let all the people say, Amen. Praise ye the LORD *z*.

s Isai. xxiv. 14, 15.

t Zech. ix. 17.

u Psal. cxxvi. 3.

x Psal. ciii. 22.

y Psal. cxiii. 2.

z Psal. cvi. 48.

A Thanksgiving and Prayer, composed nearly in the Words of the New-Testament, and chiefly in the Language of the Apostles.

BLESSED be the Lord God of Israel ; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David : as he spake by the mouth of his holy prophets who have been since the world began ; that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy, *promised* to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life ^a. Through the tender mercy of our God ; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace ^b. Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us ; who are kept by the power of God through faith unto salvation, ready to be revealed in the last time ^c. And this *we* pray, that *our* love may abound yet more and more in knowledge and all judgement ;

^a St. Luke i. 68—75. ^b St. Luke i. 78, 79.

^c 1 Peter i. 3, 4, 5.

judgement; that *we* may approve things that are excellent: that *we* may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God *d*. That the God of our Lord Jesus Christ, the Father of glory, may give unto *us* the Spirit of wisdom and revelation, in the knowledge of him: the eyes of *our* understanding being enlightened; that *we* may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power; which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the *heavens*, far above all principality and power and might and dominion, and every name that is named, not only in this world (*or* age,) but also in that which is to come, and put all things under his feet, and give him *to be* the head over all things to the church, which is his body, the fulness of him that filleth all in all *e*.

We give thanks to God and the Father of our Lord Jesus Christ *f*, and do not cease to pray, that *we may* be filled with the knowledge of his will in all wisdom and spiritual understanding; that *we may* walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from
the

d Phil. i. 9, 10, 11.

e Ephes. i. 17—23.

f Col. i. 3.

the power of darkness, and hath translated *us* into the kingdom of his dear Son; in whom we have redemption through his blood, the forgiveness of sins *g*.

Wherefore also we pray, that our God would count *us* worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in *us*, and *we* in him, according to the grace of our God, and of the Lord Jesus Christ *h*: that *we* may stand perfect and complete in all the will of God *i*; that *our* hearts *may* be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge *k*.

And the Lord make *us* to increase and abound in love one towards another, and towards all *men*: to the end he may stablish *our* hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints *l*. And *may* the very God of peace sanctify *us* wholly; and *our* whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ *m*.

Now our Lord Jesus Christ himself, and God even our Father, who hath loved us, and hath given *us* everlasting consolation and good hope through grace, comfort *our* hearts, and stablish *us* in every good word and work *n*. And the Lord direct *our* hearts into the love of God, and into the patient
waiting

g Col. i. 9—14.

h 2 Thes. i. 11, 12.

i Col. iv. 12.

k Col. ii. 2, 3.

l 1 Thess. iii. 12, 13.

m 1 Thess. v. 23.

n 2 Thess. ii. 16, 17.

waiting for Christ ^o. Now the God of patience and consolation grant *us* to be like-minded one towards another, according to Christ Jesus: that *we* may with one mind, *and* one mouth glorify God, even the Father of our Lord Jesus Christ ^p. *And* the God of all grace, who hath called *us* unto his eternal glory by Christ Jesus, after that *we* have suffered a while, make *us* perfect, stablish, strengthen, settle *us* ^q.

Now the God of hope fill *us* with all joy and peace in believing, that *we* may abound in hope through the power of the Holy Ghost ^r. Now *we* pray to God that *we* do no evil; but that *we* should do that which is honest ^s.

Now the Lord of peace himself, give *us* peace always by all means. The Lord *be* with *us* all ^t.

For this cause *we* bow *our* knees unto the Father of our Lord Jesus Christ; of whom the whole family in heaven and earth is named, that he would grant *us* according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in *our* hearts by faith; that *we* being rooted and grounded in love, may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that *we* may be filled with all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in *us*, unto him *be* glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen ^u.

Now

^o 2 Theff. iii. 5.

^p Rom. xv. 5, 6.

^q 1 Pet. v. 10. ^r Rom. xv. 13. ^s 2 Cor. xiii. 7.

^t 2 Theff. iii. 16.

^u Ephes. iii. 14—21.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom *be* glory for ever and ever. Amen *.

* Heb. xiii. 20, 21.

In the foregoing all the words that are altered or added, are printed in *italicks*; as are also the supplements added by the translators, in those passages where they are retained.

LORD thy God from the land of Egypt, and thou shalt know no God but me: for *there is* no faviour beside me. I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted: therefore have they forgotten me. Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*. I will meet them as a bear bereaved of *her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them. O Israel, thou hast destroyed thyself, but in me *is* thine help. I will be thy king: where *is any other* that may save thee *b*?

The iniquity of Ephraim *is* bound up; his sin is hid. The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay long in the *place of the* breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes *c*. I have surely heard Ephraim bemoan-

b Hosea xiii. 4—10.

c Hosea xiii. 12, 13, 14.

ver. 43. 'And they shall accept of the punishment of their iniquity.' Isaiah xiii. 11. 'And I will punish the world FOR evil, and the wicked FOR their iniquity.' xxvi. 21. 'For behold JEHOVAH cometh out of his place to punish the inhabitants of the earth FOR their iniquity.' Jer. xxv. 12. 'I will punish the king of Babylon and that nation, saith JEHOVAH, FOR their iniquity.' xxxvi. 31. 'And I will punish him and his seed, and his servants FOR their iniquity.' Hosea iv. 9. 'And I will punish them FOR their ways, and reward them their doings.' Chap. xii. 2. 'And will punish Jacob according to his ways, &c.' Amos iii. 2. 'You only have I known of all the families of the earth;

bemoaning himself *thus* ; Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke* : turn thou me, and I shall be turned : for thou *art* the LORD my God. Surely after that I was turned, I repented : and after that I was instructed, I smote upon *my* thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth. *Is* Ephraim my dear son ? *is he* a pleasant child ? for since I spake against him, I do earnestly remember him still ; therefore my bowels are troubled for him : I will surely have mercy upon him, saith the LORD *d*. And my people are bent to backsliding from me : though they called them to the most High, none at all would exalt *him*. How shall I give thee up, Ephraim ? *how* shall I deliver thee, Israel ? *how* shall I make thee as Admah ? *how* shall I set thee as Zeboim ? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim : for I *am* God, and not man ; the Holy One in the midst of thee *e* : for I am a Father to Israel, and Ephraim is my first born *f*.

O

d Jer. xxxi. 18, 19, 20.

e Hosea xi. 7, 8, 9. *f* Jer. xxxi. 9.

‘ earth ; therefore I will punish you FOR all your iniquities.’
 Ezra ix. 13. ‘ Thou our God hast punished us less than our
 ‘ iniquities.’ Lam. iii. 39. ‘ Wherefore doth a living man
 ‘ complain ? a man for the punishment of his sins ?’ Chap.
 iv. 6. ‘ For the punishment of the iniquity of the daughter
 ‘ of my people is greater than the punishment of the sin of
 ‘ Sodom.’ Ver. 22. ‘ The punishment of thine iniquity
 ‘ is accomplished.’ Ezek. xiv. 10. ‘ They shall bear the
 ‘ punishment of their iniquity ; the punishment of the pro-
 ‘ phet, shall be even as the punishment of him that seeketh
 unto

O Jerufalem, Jerufalem, *thou* that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not ! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord g.

If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee : and they shall not leave in thee one stone upon another : because thou knewest not the time of thy visitation *b*. And they shall burn thine houses with fire, and execute judgements upon thee. So will I make my fury towards thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

Because

g St. Matt. xxiii. 37, 38, 39. b St. Luke xix. 42, 43, 44.

‘ unto him.’ Amos i. 3, 6, 9, 11, 13. Chap. ii. 1, 4, 6. Our translation reads, ‘ For three transgressors of, &c. and ‘ for four I will not turn away the punishment THEREOF.’ But the words *the punishment*, are in all those places added by the translators, to complete the sense.

Heb. x. 29. ‘ OF how much forer punishment, suppose ye, ‘ shall he be thought worthy, who hath trodden under foot ‘ the Son of God ? &c.’ 1 Pet. ii. 14. Governors are sent by Kings, ‘ for the punishment OF evil doers.’

Several things may be observed from the use of this word in its several forms in the scriptures :

1. Both these expressions, *the punishment of iniquity*, and *to punish for iniquity*, mean precisely the same thing.

2. This

Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things*: behold therefore, I also will recompense thy way upon *thine* head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations. Behold, every one that useth proverbs, shall use *this* proverb against thee, saying, As is the mother, *so is* her daughter. Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, who loathed their husbands and their children: your mother was an Hittite, and your father an Amorite; and thine elder sister *is* Samaria, she and her daughters, that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand *is* Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, Pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw *good*.

Sodom

i Ezek, xvi. 41—50.

2. This word is seldom used in the new testament, but 9 times in any form, and but 4 times for any punishment inflicted by God. Matt. xxv. 46. 'These shall go away into 'aionian punishment.' Heb. x. 29. 'Of how much sorer 'punishment, &c.' 2 Thess. i. 9. 'Who shall be punished 'with an aionian destruction, &c.' 2 Pet. ii. 9. Where the Lord is said 'to reserve the unjust unto the day of judgment to be punished,'

3. This

Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh; are set forth for an example, suffering the vengeance of eternal (or aionion) fire *k*.

Wo unto thee, Chorazin! Wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgement than for thee *l*.

Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations
more

k Jude 7.

l St. Matt. xi. 21—24.

3. This word in our translation is never used for the sufferings of Christ; Bishop Lowth in his translation of Isaiah uses it once in the 53d chapter, and 11th verse, in these words, 'For the punishment OF THEIR INIQUITIES he shall bear.' It is said Heb. ix. 28. 'Christ was once offered to bear the sins of many.' Isaiah saith Chap. liii. 4. 'Surely he hath borne our griefs, and carried our sorrows.' and St. Peter says, 1 Pet. ii. 24. 'Who his own self bare our sins in his own body on the tree, &c.' quoted from Isai. liii. 12. which says, 'And he bare the sin of many, and made intercession for the transgressors.' St. Matt. in chap. viii. and ver. 17, quotes Isaiah liii. 4, saying, 'Himself took our infirmities, and bare our sicknesses.' These are all the passages I can find in the Bible where Christ is said to bear either our sins, or the punishment of them, in those words, but the same thing is strongly implied in Isai. liii. 5, 6. 'But he was wounded for our transgressions, he was
'bruised

more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, who hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they; they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters *m*.

Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways, and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth *n*. And I will cast you out of my sight; as I have cast out all your brethren, the whole seed of Ephraim *o*. In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged

m Ezek. xvi. 51, 52.

n Ezek. vii. 8, 9.

o Jer. vii. 15.

‘bruised for our iniquities: the chastisement of our peace
‘*was* upon him; and with his stripes we are healed. All
‘we like sheep have gone astray, we have turned every one
‘his own way: and JEHOVAH hath laid on him the iniquity
‘of us all.’

Christ is said to be made ‘sin for us who knew no sin,
‘that we might be made the righteousness of God in him;’
2 Cor. v. 21. And his soul is said to be made ‘an offering
‘for sin:’ Isaiah liii. 10. and it is said, Rom. vi. 10, ‘For
‘in that he died, he died unto sin once; but in that he
‘liveth, he liveth unto God.’

Aaron is said to ‘bear the iniquity of the holy things;’
(Exod. xxviii. 38.) The goat of the sin offering was given
to Aaron and his sons to eat, that they might bear the ini-
quity of the congregation, and make an atonement for them
before JEHOVAH, Lev. x. 17. ‘And JEHOVAH said unto
‘Aaron,

purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the LORD have spoken; it shall come to pass, and I will do; I will not go back, neither will I spare, neither will I repent, according to thy ways and according to thy doings shall they judge thee, saith the Lord God *p*. And I will do in thee that which I have not done, and whereunto I will not do any more the like; because of all thine abominations *q*. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken in my zeal, when I have accomplished my fury in them *r*.

Wo, wo unto thee! saith the Lord God *s*. For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, *that was* overthrown as in a moment; and

p Ezek. xxiv. 13, 14. *q* Ezek. v. 9.

r Ezek. v. 13. *s* Ezek. xvi. 23.

‘ Aaron, Thou, and thy sons, and thy father’s house with thee, shall bear the iniquity of the sanctuary; and thou and thy sons with thee, shall bear the iniquity of your priesthood.’ Num. xviii. 1. God told Ezekiel that he should bear upon his side the iniquity of the house of Israel, saying, ‘ Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it, according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity; For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah, forty days; I have appointed thee each day for a year.’ See Ezek. iv. 4, 5, 6.

They that are strong, are commanded to bear the infirmities of the weak; Rom. xv. 1. and the Apostle says, ‘ Bear ye one another’s burdens, and so fulfil the law of Christ.’ Gal. vi. 2.

and no hands stayed on her. Wo unto thee O Jerusalem ! wilt thou not be made clean ? when shall it once be ^u ?

When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them : that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride ^x. For thus saith the Lord God ; I will even deal with thee as thou hast done, who hast despised the oath in breaking the covenant. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger ; and I will give them unto thee for daughters ; but not by thy covenant. And I will establish my covenant with thee, and thou shalt know that I *am* the LORD ; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God ^y. And I will betroth thee unto me for ever ; yea, I will betroth thee unto me in righteousness, and in judgement, and in loving-kindness, and in mercies.

G

I

^r Lam. iv. 6.

^u Jer. xiii. 27.

^{*} Ezek. xvi. 53—56.

^y Ezek. xvi. 59—63.

I will even betroth thee unto me in faithfulness; and thou shalt know the LORD ^z.

And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy; and I will say to *them who were* not my people, *Thou art* my people; and they shall say, *Thou art* my God ^a. And it shall come to pass *that* in the place where it was said unto them, *Ye are* not my people; *there* it shall be said unto them, *Ye are* the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel ^b. (*or* seed of God.) For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod and teraphim: afterward shall the children of Israel return and seek the LORD their God, and David their king, and shall fear the LORD and his goodness in the latter days ^c. For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear, and go away; I will take away, and none shall rescue ^d. Yea, wo also to them when I depart from them ^e! I will go, *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early ^f.

Then said Jesus unto them, (*the Jews.*) Yet a little while am I with you, and *then* I go unto him that sent me ^{*}. Ye shall seek me, and shall not

find
^z Hosea ii. 19, 20. ^a Hosea ii. 23. ^b Hosea i. 10, 11.
^c Hosea iii. 4, 5. ^d Hosea v. 14. ^e Hosea ix. 12.
^f Hosea v. 15.

* It may be worth while to notice, that Christ expressed himself nearly in this manner to his disciples, saying, 'Little

find me; and whereshall ye come g. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come b. I said therefore unto you, That ye shall die in your sins: for if ye believe not that I AM, ye shall die in your sins. O Jerusalem, Jerusalem, thou which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate! And verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the Name of the Lord k.

Fill ye up then the measure of your fathers. Serpents, generation of vipers, how can ye escape the damnation of hell?

But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them m. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest

g St. John vii. 33, 34. b St. John viii. 21.

h St. John viii. 24. k St. Luke xiii. 34, 35.

l St. Matt. xxiii. 32, 33. m St. John xii. 37—40.

the children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come, so now I say unto you.' St. John xiii. 33.

rest were blinded, according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them. Let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid; (or by no means;) but rather through their fall salvation is come unto the Gentiles, to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness? For if the casting away of them be the reconciling of the world: what shall the receiving of them be but life from the dead? For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou being a wild olive tree wert grafted in amongst them, and with them partakest of the root and fatness of the olive tree; boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; That blindness in part is happened to Israel, until the fulness of the Gentiles be come in;

and

ⁿ Rom. xi. 7—12.

^o Rom. xi. 15—18.

and so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.

As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers sakes. For the gifts and calling of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgements, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him? and it shall be recompensed unto him again. For of him, and through him, and to him *are* all things. To whom *be* glory forever. Amen *p.*

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. But this *shall be* the covenant that I will make with the house of Israel; After those days saith the LORD, I will put my law in their inward parts, and write it in their hearts; and

and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the LORD, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea when the waves thereof roar; the LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD *g*. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made*. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners. I create the fruit of the lips; Peace, peace to *him that is far off*; and to *him that is near*, saith the LORD; and I will heal him.

Ephraim

g Jer. xxxi. 31—37. * Isai. lvii. 16—19.

* Those who venture to contradict their Maker in this assertion, and say that he *will contend for ever, and will be always wroth*, ought to be able, at least to assign as good a reason why he *will contend for ever, and be always wroth*, as he has assigned why, *he will not*; and consequently prove, that he hath not made *all souls*.

Ephraim is joined to idols : let him alone.
 And the pride of Israel doth testify to his face :
 therefore shall Israel and Ephraim fall in their
 iniquity : Judah also shall fall with them. Wo
 unto them ; for they have fled from me ! destruc-
 tion unto them ; because they have transgressed
 against me ! though I have redeemed them, yet
 they have spoken lyes against me ^u. I drew them
 with cords of a man, with bands of love ; and I
 was to them as they that take off the yoke on their
 jaws, and I laid meat unto them ^x. I will heal
 their backsliding, I will love them freely ; for
 mine anger is turned away from him ^y.

Wilt thou not from this time cry unto me, My
 father ; Thou art the guide of my youth ? Will he
 reserve *his anger* for ever ? will he keep it to the
 end ? Behold, thou hast spoken and done evil
 things as thou couldest ^z. Return thou back-
 sliding Israel, saith the LORD ; and I will not
 cause mine anger to fall upon you ; for I am mer-
 ciful, saith the LORD, and I will not keep *anger*
 for ever. Only acknowledge thine iniquity, that
 thou hast transgressed against the LORD thy God,
 and ye have not obeyed my voice, saith the LORD.
 Turn ; O backsliding children, saith the LORD ;
 for I am married unto you ^a. But I said, How
 shall I put thee among the children, and give
 thee a pleasant land, a goodly heritage of the hosts
 of nations ? and I said, Thou shalt call me, My
 father, and shalt not turn away from me ^b.

Thus saith the LORD unto this people : Thus
 have they loved to wander, they have not re-
 frained their feet : therefore the LORD doth not
 accept

^s Hosea iv. 17. ^t Hosea v. 5. ^u Hosea vii. 13.
^x Hosea xi. 4. ^y Hosea xiv. 4. ^z Jer. iii. 4, 5.
^a Jer. iii. 12, 13, 14. ^b Jer. iii. 19.

accept them : he will now remember their iniquity, and visit their sins *c*. For mine eyes *are* upon all their ways : they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double ; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things *d*. The house of Israel is to me become dross : all they *are* brass, and tin, and iron, and lead in the midst of the furnace ; they are *even* the dross of silver. Therefore thus saith the Lord God ; Because ye are all become dross, behold therefore I will gather you into the midst of Jerusalem ; *as* they gather silver, and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it, to melt *it* : so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you. Yea I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof ; and ye shall know that I the LORD have poured out my fury upon you *e*. And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin *f*. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron *g* : saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem *b*. Can thine heart endure, or can thine hands be strong in the days that I shall deal with thee ? I the LORD have spoken *it*, and will do *it* : and will consume thy filthiness out of thee :

c Jer. xiv. 10.

d Jer. xvi. 17, 18.

e Ezek. xxii. 18—22.

f Isaiah i. 25.

g Isaiah lx. 17.

h Isaiah xxxi. 9.

thee : and thou shalt know that I *am* the LORD :*

And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. *As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will*

H bring

i Ezek. xxii. 14, 15, 16.

* One of the great designs of God, in all his dispensations towards men, is to make them know that he is the LORD ; this seems to be his end in giving forth laws, in sending afflictions, and even in destroying nations, as also in restoring them again ; ‘ And they shall know that I am the LORD ;’ is often the closing sentence of the severest threatenings. Expressions of this nature seem to be the burden of the song in this prophecy of Ezekiel, as will evidently appear to those who will be at the pains of reading and comparing the following passages.

Ezek. vi. 7, 10, 13, 14. vii. 4, 9, 27. xi. 10, 12. xii. 15, 16, 20. xiii. 9, 14, 21, 23. xiv. 8. xv. 7. xvi. 62. xx. 12, 20, 26, 38, 42, 44. xxii. 16. xxiii. 49. xxiv. 24, 27. xxv. 5, 7, 11, 17. xxvi. 6. xxviii. 22, 23, 24, 26. xxix. 6, 9, 16, 21. xxx. 8, 19, 25, 26. xxxii. 15. xxxiii. 29. xxxiv. 27. xxxv. 4, 9, 12, 15. xxxvi. 11, 23, 38. xxxvii. 6, 13. xxxviii. 23. xxxix. 6, 7, 22, 28.

Those who consider what the knowledge of God is, and that it tends to eternal life, yea, is life eternal begun, will not be much at a loss to find very gracious promises perpetually succeeding to threatenings the most tremendous : now both of these must be fulfilled, first one, and then in due time the other. ‘ For he shall have judgement without mercy, that hath shewed no mercy ;’ here is the threatening ; ‘ and mercy rejoiceth against judgement :’ this is the consolation. James ii. 13.

bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant *k*. And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways and all your doings wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God *l*.

For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water *m*. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God *n*. And they shall bear the punishment of their iniquity; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God *o*. And

k Ezek. xx. 32—37. *l* Ezek. xx. 42, 43, 44.

m Jer. ii. 13. *n* Ezek. xxii. 30, 31.

o Ezek. xiv. 10, 11.

I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God *p*.

Behold, I *am* the LORD, the God of all flesh: Is there any thing too hard for me *q*. Behold, I will gather them out of all countries whither I have driven them in mine anger and in my fury and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me forever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good: but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart and with my whole soul. For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them *r*.

And it shall come to pass, *that* like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict: so will I watch over them to build and to plant, saith the LORD *s*. At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people *t*. The LORD hath appeared of old unto me, *saying*, Yea,
I

p Ezek. xi. 19, 20.

q Jer. xxxii. 27.

r Jer. xxxii. 37—42.

s Jer. xxxi. 28.

t Jer. xxxi. 1.

I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee^u. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This is Zion, whom no man seeketh after^x. And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem^y. In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice, and oblation; yea, they shall vow a vow unto the LORD, and perform *it*. And the LORD shall smite Egypt; he shall smite and heal *it*; and they shall return to the LORD, and he shall be intreated of them, and shall heal them. In that day there shall be a high way out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance^z.

Moab

^u Jer. xxxi. 3.

^x Jer. xxx. 17.

^y Isaiah xxviii. 13.

^z Isaiah xix. 19—25.

Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD *a*. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border. Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and salt-pits, and a perpetual desolation *b*. Yet will I bring again the captivity of Moab in the latter days, saith the LORD *c*. And afterward I will bring again the captivity of the children of Ammon, saith the LORD *d*.

I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, *even* my fierce anger, saith the LORD: and I will send the sword after them, till I have consumed them *e*. But it shall come to pass in the latter days *that* I will bring again the captivity of Elam, saith the LORD *f*.

Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent *g*. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage: and the transgression thereof shall be heavy upon it; and it

a Jer. xlviii. 42.

b Zeph. ii. 8, 9.

c Jer. xlviii. 47.

d Jer. xlix. 6.

e Jer. xlix. 37.

f Jer. xlix. 39.

g Zeph. iii. 8, 9.

it shall fall, and not rise again: And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. (*or* found wanting.) Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously *b*.

Behold, my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles *i*. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house. I *am* the LORD; that *is* my name: and my glory will I not give to another, neither my praise to graven images *k*. This people have I formed for myself; they shall shew forth my praise. But thou hast not called upon me O Jacob; but thou hast been weary of me O Israel *l*. I *even I am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins *m*. Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass *n*. Yea, thou heardest not, yea, thou knewest not, yea, from that time thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called A transgressor from the womb.

b Isaiah xxiv. 20—23.

i Isaiah xlii. 1.

k Isaiah xlii. 6, 7, 8.

l Isaiah xliii. 21, 22.

m Isaiah xliii. 25.

n Isaiah xlviii. 4.

womb. For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, *even* for mine own sake, will I do *it*: for how should my name be polluted? and I will not give my glory to another^o.

Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me. I have blotted out as a thick cloud thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee. Sing, O ye heavens; for the Lord hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel^p. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water. Turn ye to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee^q. The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail^r. Such as sit in darkness, and in the shadow of death, bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the most High: therefore he brought down their heart with labour; they fell down, and *there was* none to help. Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses. He brought them out of darkness, and the shadow of death, and brake their bands in sunder.

^o Isaiah xlvi. 8—11. ^p Isai. xlv. 21, 22, 23.

^q Zech. ix. 11, 12. ^r Isai. li. 14.

funder. Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men ! For he hath broken the gates of brass, and cut the bars of iron in funder^s. The righteous shall see *it*, and rejoice : and all iniquity shall stop her mouth. Whofo *is* wise and will observe these *things*, even they shall understand the loving kindness of the Lord^t.

When the LORD shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come : and the people which shall be created shall praise the LORD. For he hath looked down from the height of his sanctuary ; from heaven did the LORD behold the earth ; to hear the groaning of the prisoner, to loose those that are appointed to death ; to declare the name of the LORD in Zion, and his praise in Jerusalem ; when the people are gathered together, and the kingdoms to serve the LORD^z.

Therefore the redeemed of the LORD shall return, and come with singing unto Zion ; and everlasting joy shall be upon their heads : they shall obtain gladness and joy ; and sorrow and sighing shall flee away^x. Shall the prey be taken from the mighty, or the lawful captive delivered ? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered^y. For thus saith the LORD, Ye have sold yourselves for nought ; and ye shall be redeemed without money^z.

Thus saith the LORD, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him

^s Psal. cvii. 10—16.

^z Psal. cii. 16—22.

^y Isaiah xlix. 24, 25.

^t Psal. cvii. 42, 43.

^x Isaiah li. 11.

^z Isaiah lii. 3.

him whom the nation abhorreth, to a servant of rulers: kings shall see, and arise; princes also shall worship; because of the LORD that is faithful, the Holy One of Israel, and he shall choose thee. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger, nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them ^a. And the LORD shall be King over all the earth: in that day shall there be one LORD, and his name one ^b. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious ^c.

The stone *which* the builders refused is become the head of the corner. This is the LORD's doing; it is marvellous in our eyes ^d. I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty ^e. I am the first and the last: he that liveth, and was dead; and behold I am alive forevermore, amen; and have the keys of hell and of death ^f.

For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being

I

being

^a Isaiah xlix. 7—10.

^b Zech. xiv. 9.

^c Isaiah xi. 10.

^d Psal. cxviii. 22, 23.

^e Rev. i. 8.

^f Rev. i. 17, 18.

being put to death in the flesh, but quickened by the spirit: by which also he went and preached to the spirits in prison; who sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing *g*. We shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit *b*. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things *i*. His soul was not left in hell, neither his flesh did see corruption *k*. Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him *l*. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began *m*.

Behold, he cometh with clouds; and every eye shall see him, and they *also* who pierced him; and all kindreds of the earth shall wail because of him. Even so; amen *n*. And behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be *o*.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look
upon

g 1 Pet. iii. 19, 20.

b 1 Pet. iv. 5, 6.

i Ephes. iv. 8, 9, 10.

k Acts ii. 31.

l 1 Pet. iii. 22.

m Acts iii. 21.

n Rev. i 7.

o Rev. xxii. 12.

upon me whom they have pierced, and they shall mourn for him as one mourneth for *his* only son, and shall be in bitterness for him as one that is in bitterness for *his* first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the house of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart *p*. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness *q*.

Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me *r*. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them *s*.

Behold, the days come, saith the LORD, that I will perform that good thing which I have promised

p Zech. xii. 10—14.

q Zech. xiv. 1.

r Jer. xxxiii. 6, 7, 8.

s Zech. x. 6.

mised unto the house of Israel, and to the house of
 Judah. In those days and at that time will I
 cause the Branch of righteousness to grow up unto
 David; and he shall execute judgement and
 righteousness in the land. In those days shall
 Judah be saved, and Jerusalem shall dwell safely;
 and this *is the name* wherewith she shall be called,
 (*or* this is he that calleth her) The LORD our
 righteousness. For thus saith the LORD; David
 shall never want a man to sit upon the throne of
 the house of Israel †. Thus saith the LORD; If ye
 can break my covenant of the day and my cove-
 nant of the night, and that there should not be day
 and night in their season; *then* may also my co-
 venant be broken with David my servant; that he
 should not have a son to reign upon his throne;
 and with the Levites the priests, my ministers. As
 the host of heaven cannot be numbered, neither
 the sand of the sea measured; so will I multiply the
 seed of David my servant, and the Levites that
 minister unto me †. This people have spoken,
 saying, The two families which the LORD hath
 chosen, he hath even cast them off. Thus have
 they despised my people; that they should be no
 more a nation before them. Thus saith the LORD;
 If my covenant *be* not with day and night, *and if*
 I have not appointed the ordinances of heaven
 and earth; then will I cast away the seed of Jacob,
 and David my servant, *so* that I will not take *any*
 of his seed *to be* rulers over the seed of Abraham,
 Isaac, and Jacob: for I will cause their captivity
 to return, and have mercy on them *. In those
 days and in that time, saith the LORD, the ini-
 quity of Israel shall be sought for, and *there shall*

† Jer. xxxiii. 14—17.

‡ Jer. xxxiii. 20, 21, 22.

* Jer. xxxiii. 24, 25, 26.

be none ; and the sins of Judah, and they shall not be found ; for I will pardon them, whom I reserve *y*. And I will set up one shepherd over them, and he shall feed them, *even* my servant David : he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them : I the LORD have spoken *it* *z*. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God. And ye my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God *a*.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this *is* my covenant with them, saith the LORD ; My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and forever *b*. And their seed shall be known among the Gentiles, and their offspring among the people : all that see them shall acknowledge them that they *are* the seed *which* the LORD hath blessed *c*. And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say,
Come

y Jer. l. 20.

z Ezek. xxxiv. 23, 24.

x Ezek. xxxiv. 29, 30, 31.

b Isaiah lix. 20, 21.

a Ezek. xxxiv. 31.

c Isaiah l. 9.

Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more ^d. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea ^e. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts ^f. In those days and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion, with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten ^g. So the house of Israel shall know that I *am* the LORD their God, from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions

^d Isaiah ii. 2, 3, 4.

^e Isaiah xi. 9.

^f Mal. i. 11.

^g Jer. l. 4, 5.

gressions have I done unto them, and hid my face from them. Therefore thus saith the Lord God ; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name ; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid. When I have brought them again from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations ; then shall they know that I *am* the LORD their God, who caused them to be led into captivity among the heathen : but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them ; for I have poured out my spirit upon the house of Israel, saith the Lord God *b*.

Thus saith the LORD God ; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have prophaned among the heathen whither ye went. And I will sanctify my great Name, *which was* prophaned among the heathen, which ye have profaned in the midst of them : and the heathen shall know that I *am* the LORD, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the

b Ezek. xxxix. 22—29.

the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations. Not for your sakes do I *this*, saith the Lord God; be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded *k*. Then the heathen that are left round about you shall know that I the LORD build the ruined places, *and* plant *that* *that* was desolate: I the LORD have spoken *it*, and I will do *it*. Thus saith the Lord God; I will yet *for* this be enquired of by the house of Israel, to do *it* for them: I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD *l*.

i Ezek. xxxvi. 22—29. *k* Ezek. xxxvi. 31, 32, 33.
l Ezek. xxxvi. 36, 37, 38.

See also Ezek xxxvii. Isaiah liv. lx. lxi. 4—8. lxii. lxv. 17—25. lxvi. 5—24. Micah iv. Isaiah iv. 3, 4. xi. 1—8. xii. xxxii. 1—4. xxxv. xlix. 13—23. Psa. lxxii. Jer. xxiii. 3—8. xxix. 11—14. xxx. 18—24. xxxi. 4—17. xxxiii. 9, 10, 11. Amos ix. 11—15. Zech. xiv. 4—21.