

**PLUTARCH ON THE DELAY
OF THE
DEITY IN THE PUNISHMENT
OF THE WICKED**

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Plutarch on the Delay of the Deity in the Punishment of the Wicked by H. B. Hackett

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H. B. HACKETT

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OF THE WICKED**

PLUTARCHUS

DE SERA NUMINIS VINDICTA.

PLUTARCH

ON THE

DELAY OF THE DEITY

IN THE

PUNISHMENT OF THE WICKED.

WITH

NOTES,

BY
Horatio Austin

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INSTITUTION.

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*"Όταν γὰρ ἴδῃς τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῆ,
οἷτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἶσι νόμοι, οἷτινες ἐνδείκνυται
τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν.*

Rom. 2: 14, 15.

Sive argumentum spectes, nullum majus graviusque est; sive explicandi rationem, adeo subtiliter eleganterque disputavit Plutarchus, ut, summorum virorum judicio, proximo ad christianae doctrinae praestantiam accesserit.—*Wyttenbach.*

PREFACE.

THE exegetical study of the New Testament, as pursued in most of our theological Institutions, presupposes, of course, a competent knowledge of the Greek language; but, as from the nature of the case, there are no limits to the amount of acquisition in this respect, which the student will not find it useful to possess, no one can doubt the wisdom or importance of prosecuting the study of the classical Greek authors still further, and of carrying this on, if it be possible, as a sort of parallel course, at the same time with the study of the Greek Testament. The experience of all theological teachers, and of students themselves, so soon at least, as they begin to form an acquaintance with the work of sacred criticism, may be considered as having established this point beyond all need of argument; and hence it was supposed, that something of the nature of that which has been attempted in this volume, designed more especially for the use of those who are engaged in biblical studies, might not prove useless or unwelcome, at the present time.

This destination of the work will suggest at once the reasons for selecting this treatise of Plutarch, and for adopting the plan which has been pursued in the notes, appended to it. The title indicates correctly its general object. We can conceive of no question which is likely to have been