

**A GENERAL INTRODUCTION TO  
THE APOSTOLIC EPISTLES: WITH A  
TABLE OF ST. PAUL'S TRAVELS  
AND AN ESSAY ON THE STATE  
AFTER DEATH**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649039937

A General Introduction to the Apostolic Epistles: With a Table of St. Paul's Travels and an Essay on the State after Death by A Bishop's Chaplain

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Cover @ 2017

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# **A BISHOP'S CHAPLAIN**

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A GENERAL INTRODUCTION TO THE  
APOSTOLIC EPISTLES.

WITH A TABLE OF ST PAUL'S TRAVELS AND AN  
ESSAY ON THE STATE AFTER DEATH.

SECOND EDITION, ENLARGED.

TO WHICH IS ADDED

A FEW WORDS ON THE ATHANASIAN CREED, ON  
JUSTIFICATION BY FAITH, AND ON THE NINTH  
AND SEVENTEENTH ARTICLES OF THE  
CHURCH OF ENGLAND.

BY A BISHOP'S CHAPLAIN.

*Wm. G. Ward*

CAMBRIDGE:  
DEIGHTON, BELL, AND CO.  
LONDON: BELL AND DALDY.  
1861.

1917  
No. 100  
March 1917

(977)

CAMBRIDGE:  
PRINTED BY C. J. CLAY, M.A.  
AT THE UNIVERSITY PRESS.

TO

SIR RICHARD TORIN KINDERSLEY, M.A.

FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE,

ONE OF THE VICE-CHANCELLORS

IN HER MAJESTY'S HIGH COURT OF CHANCERY.

AND TO WHOM

WHAT WAS SAID OF MEMMIUS

APPLIES IN A HIGHER AND A BETTER SENSE

APRIL, MDCCCLII

*ADVERTISEMENT.*

*The present pages were written to accompany a volume of Notes on the Apostolic Epistles and Apocalypse. An insufficient command of books has prevented the completion of the Notes, but it is believed that there are many to whom what is here offered will be acceptable.*

*St Paul's Itinerary faces p. 100.*

*Additions and Corrections are on p. 189.*



## GENERAL INTRODUCTION

TO

## THE EPISTLES.

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In vetere Testamento novum latet,  
In novo Testamento vetus patet<sup>1</sup>.

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§ 1. **T**OO many are apt to regard Christianity as beginning with the Incarnation, or, at the earliest, with the parentage of John the Baptist. It more properly begins with the first verse of Genesis, or, at the latest, with the promise in Gen. iii. 15. The Bible, indeed, commences with times before the world was, and closes when time shall be no longer<sup>2</sup>; Christianity starts with Man's first interest in

Christianity  
the comple-  
tion of the  
Old Testam-  
ent.

<sup>1</sup> The author of the distich, whoever he may have been, was prompted by an expression of Augustin, *Quæst. 73 in Eccl.—Vetus Testamentum, recte sentientibus, prophetia est Novi Testamenti.* Aug. *contra Faust.* XV. 2.—*Quid est enim quod dicitur Testamentum Vetus, nisi occultatio Novi? et quid est aliud quod dicitur Novum, nisi Veteris revelatio?* Aug. *Civ. Dei*, XVI. 26. 2.—*Sacramenta N. Testamenti dant salutem; sacramenta V. Testamenti promiserunt Salvatorem.* Aug. *Pa.* 73. § 2.

Strictly speaking, there are only two covenants, each with Adam; one prior, one subsequent, to the Fall. Ep. Van Mildert's *Bampton Lectures*, 127—130. 314—317. 1831. and *Serm. at Lincoln's Inn*, I. 231. 1832.

<sup>2</sup> The Apocalypse is the substitute for a succession of prophets in the Church; and the fulfilment of prophecy is to us in lieu of present miracles. In its delivery, it announces God's purpose; in its accomplishment, it certifies God's doing.

Miracles are needed in the introduction of a revelation from God, to arrest attention and accelerate assent; and because the intrinsic excellence of a doctrine supplies only a presumptive possibility that it may come direct from heaven, . . . as, on the other hand, the credibility of miracles as an agency of God wrought for a known purpose—which constitutes the distinction between miracle and prodigy—depends on the congruity between their final cause and

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time, and its consummation is to endure throughout the ages of eternity.

The cosmogony in Genesis.

It will not be improper to premise that the Mosaic cosmogony strikingly contrasts with all of later date, whether they be fabulous or philosophic; just as the *saying* and *calm approval* in Gen. i. transcend the *pains* and *exultation* of Plato's demiurge. Plat. *Timæ.* 37 HSt. justly criticised in Aug. *Civ. Dei* XI. 21. And—while the word *heaven* (cf. Ainsworth upon Ps. viii. 9. 1639) embraces the entire universe, visible and invisible, beyond the planet on which we dwell, John i. 3. Col. i. 16—we shall escape much embarrassment, by assuming *that* the inspired historian confines his details to our globe and its circumambient expanse<sup>3</sup>;...*that* the original creation of heaven and earth (Gen. i. 1) was followed by a period, of unknown duration, including various progressive changes and terminated by a great convulsion of the earth, which last, as to time, might be occasioned by the wickedness of those by whom it was then tenanted<sup>4</sup>; *that* its outer

the divine attributes. (Locke, Book IV. ch. 16. §§ 12, 14. Bp. Warburton, *D. L.* Book IX. ch. 5.) *Ad hoc quippe visibilia miracula conseruant, ut corda audientium ad fidem invisibilia pertrahant.* Greg. M. *Hom.* 4 in *Evang.* § 3. Prophecy differs from other miracles in this,—that its effect is greatest upon those who (in age) are furthest off, to whom its continuous accomplishment authenticates the reality of those introductory miracles; the progressive completion of prophecy being of itself a standing miracle, which by lapse of time increases in solidity and splendour, according to the complexity of its structure and the amount of the period over which its reach extends. (This note is continued on p. 43.)

<sup>3</sup> See also note x<sup>3</sup> of the *State after Death* in this volume. Many readers will remember Lord Erskine's astounding ignorance, *Armata* II. 189. 1818.

<sup>4</sup> Ps. cvii. 34. Jer. xii. 4.—The Persians tell of seventy-two Pre-Adamite Sultans, of whom the last was Gian ben Gian; they were ousted by the Deevs, who afterwards apostatised. These, and the *Titans* who assailed *Cronos* and were secured in *Tartarus*, may be the lower apostate "angels who kept not their first estate." Jude 6. 2 Pet. ii. 4. Job iv. 18. xv. 15. Isai. xiv. 13. Ezek. xxviii. 14.—*Iliad* XV. O'. 225. Hesiod *Theog.* 617—745. 851. Satan's present agents are perhaps more recent beings. See Mayer's *Historia Diaboli*, ed. 2. Tubings 1780. oct. Job i. 6. ii. 1; 2 Chron. xviii. 20, signify (in a manner adapted to eastern comprehension) that nothing passes without Divine permission. With Eph. ii. 2, vi. 12, cf. 2 Kings vi. 16, 17. also with Job ii. 2, cf. 2 Pet. v. 8. Mat. iv. 8. John xii. 31.

The *giants* of Greek mythology, who assailed *Zeus* and were consigned to

surface was thus reduced to a miry chaos enveloped in a dense moist fog (Gen. i. 2 *ist.* Job xxxviii. 8, 9);...till a powerful wind<sup>5</sup> so far dispersed the shroud as to admit a *portion* of the sun's light, making "the first day." Gen. i. 2 *ult.*—5;...that its force caused furthermore a separation of the waters, which became partly rarefied as clouds and vapour, Gen. i. 6—8;...and partly gathered into lakes and sea; while, by the same process, the earthen particles were precipitated and consolidated (Ps. xxiv. 2. 2 Pet. iii. 5), till they began to support plants<sup>6</sup> at first nourished by a rising mist which condensed into dew (Gen. i. 9—13. ii. 5, 6),... and soon fostered by the seasons as regulated by the heavenly luminaries which, having imparted light ever since their first but undated launch into existence, now *again became visible here*<sup>7</sup> as our atmosphere cleared more and more, and its increased attenuation (after the third day) transmitted freely heat as well as light, Gen. i. 14—19. cf. Job xxxviii. 7;...next are formed successively fish, birds, Gen. i. 20—23 ("and let the fowl fly," 20. cf. ii. 19);...animals, man, Gen. i. 24—31. ii. 7—25. Thus *the evenings and the mornings* are six natural days; and the harmony in the series of production, as stated by Moses, with recent geological discoveries<sup>8</sup>

*Erebes*, are the haughty antediluvians who perished in the Flood. Gen. vi. vii. Job iv. 18. xxii. 15—19. xxvi. 5. Ezek. xxvi. 19, 20. xxviii. 8.—(*Odys.* VII. 7. 60.) Pindar *Pyth.* VIII. 15. *Nem.* L. 100. VII. 133. Eur. *Ion* 106 sqq. *Servius ad Æn.* VI. 580.

See notes m<sup>8</sup>. n<sup>8</sup>. of the *State after Death* in this volume.

<sup>5</sup> Gen. i. 1. Cf. xxiii. 6. xxx. 5. Exod. ix. 28. 1 Sam. xiv. 15. Ps. xxxvi. 7. lxx. 10. lxxx. 11. civ. 16.

<sup>6</sup> Gen. i. 12 so far solves the problem in *Macrob.* VII. 16.

<sup>7</sup> In Gen. i. 16, *made* is not creation, but appointment; the same verb occurs in Ps. civ. 19; and *set*=provided, gave.—Cf. Ps. cxxxvi. 5—9. viii. 6—8. civ.

<sup>8</sup> "By piecing the two records together—that revealed in Scripture and that revealed in the rocks—records which, however widely geologists may mistake the one, or commentators misunderstand the other, have emanated from the same great Author,—we learn that in slow and solemn majesty has period succeeded period, each in succession ushering in a higher and yet higher scene of existence,—that fish, reptiles, mammiferous quadrupeds, have reigned in turn,—that responsible man, 'made in the image of God,' and with dominion over all creatures, ultimately entered into a world ripened for his