

himself, or any other true believer, appears, first, from the ninth verse, "Therewith bless we God, therewith curse we men." Surely not *we apostles!* Not *we believers!* Secondly, from the words preceding the text: "My brethren, be not many masters or teachers, knowing that we shall receive the greater condemnation. For in many things we offend all." We! Who? Not the apostles, nor true believers, but they who were to "receive the greater condemnation," because of those many offences. Nay, thirdly, the verse itself proves, that "we offend all," cannot be spoken either of all men, or of all Christians. For in it immediately follows the mention of a man who "offends not," as the *we* first mentioned did: from whom therefore he is professedly contradistinguished and pronounced "a perfect man."

"But St. John himself says: 'If we say that we have no sin, we deceive ourselves.' And, 'If we say we have not sinned, we make him a liar, and his word is not in us.'"

I answer, 1. The tenth verse fixes the sense of the eighth: "If we say we have no sin" in the former, being explained by "If we say we have not sinned," in the latter verse: 2. The point under consideration is not, whether we have or have not sinned *heretofore*; and neither of these verses asserts that we do sin or commit sin *now*; 3. The ninth verse explains both the eighth and tenth, "If we confess our