

A

NEW TRANSLATION

OF THOSE PARTS ONLY OF THE

NEW TESTAMENT,

WHICH ARE

WRONGLY TRANSLATED IN OUR COM-
MON VERSION,

B Y

GILBERT WAKEFIELD, B.A.

And late Fellow of Jesus-College, Cambridge.

And Philip said: Understandest thou what thou readeſt?

And he ſaid: How can I, except ſome Man ſhould guide me?

Acts viii. 30, 31.

L O N D O N:

Sold by J. DEIGHTON, No. 274, HOLBOURN.

M.DCC.LXXXIX.

NEW TRASSATION

ON THE ...

NEW TESTAMENT

WHICH ...

TRANSLATED INTO ...

BY ...

GILBERT ...

And ...

...

LONDON

...

...

T O

The Rev. ROBERT TYRWHITT, M.A.

Of Jesus-College, Cambridge,

A S A

TESTIMONY OF FRIENDSHIP,

A N D A

TRIBUTE OF RESPECT FOR HIS ABILITIES

AND VIRTUES;

T H E S E C O R R E C T I O N S

O F T H E

E N G L I S H V E R S I O N O F T H O S E S C R I P T U R E S

W H I C H H E H A S S T U D I E D W I T H S O M U C H A C C U R A C Y

A N D S U C C E S S

A R E A F F E C T I O N A T E L Y

I N S C R I B E D B Y T H E

A U T H O R.

The Rev. ROBERT TYRWHITT, M.A.

Of Jesus College, Cambridge.

TRINITY

1844

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T H E
P R E F A C E.

IN this little Work the Reader will find no ostentatious Display of elaborate and learned Criticism, but a studied Attention to general Utility and Convenience. It professes to be *an amended Translation* of those Passages of the *New Testament*, where the Sense has been either impaired or mistaken in our *common Version*: and, to reduce the Size and Cost of the Performance as much as possible, the Quotations are of no greater Length than was necessary to point out their Connexion with the Context. Mere Clumsiness of Construction, obsolete Phraseology, or other smaller Improperities and Inaccuracies, which are innumerable, have been disregarded, except when they occurred in the same Passage, that required an essential Correction; from which they are distinguished by *Italics*, as that is from the received Text by CAPITALS: so that the first Glance will discover what Alterations have been made.

With the same View to general Convenience and the immediate Accommodation of the unlearned, all Remarks whatsoever have been suppressed; and a few occasional References only inserted at the Bottom of the Page, either to specify where a similar Correction should take Place, or to give some Corroboration to the Amendment from parallel Passages of Scripture. At the same Time, I am sensible, that my Reputation is but ill consulted by this Plan, as many capital and even indisputable Alterations will appear to the greatest Disadvantage, unaccompanied by such Proofs and Illustrations, which might have been produced in their Behalf: but the Temper of the Times holds forth no Encouragement to *sacred Criticism*, nor indeed to *theological Performances* of any Kind; and I shall trust myself to the Candour of the discerning few, who alone are capable of relishing and comprehending many of my Improvements, which depend upon a minuter Skill in the *Greek Language* and a more intimate Acquaintance with *biblical Phraseology*. Some of the Corrections indeed have been already proposed and defended in several of my Publications, and particularly in one now in the Press, entirely of a critical Complexion; but a more ample Discussion of these Points is appropriated to my *Miscellaneous Criticisms on the Old and New Testament*, which

which I flatter myself are calculated to recommend the *Bible* to the Attention of Scholars and Men of Taste, as a Volume worthy of all their Ingenuity and Abilities to illustrate and explain; and which I hope some Day to meet with Inducement to publish.

Lastly, with the same View, I have foreborne to swell the Work with perpetual Acknowledgements of my Obligations to former Critics; for, though my own Produce is not inconsiderable, I have collected a plentiful Harvest from other Labourers. Literary Plunderers are, in my Opinion, of all others the most detestable; and I would ever show myself the first to pay the Tribute of Applause and Gratitude to superiour Learning and Ingenuity.

Some of my Alterations will appear at first Sight unimportant and even trivial, which, if considered in their Connexion with the Passage and compared with the received Translation, will be discovered to remove some Difficulty, or to throw Light on the Argument of the Writer. But in some Instances, no Doubt, my Amendments may be purely imaginary, or, from mere Want of Discernment, totally mistaken.

I have often found it extremely difficult to give the clear Sense of an obscure Passage in Language of sufficient Simplicity, partly from an Accumu-

lation of Phrase peculiar to the *Oriental* Stile; partly from the consummate Art, with which our Translators have conducted themselves on some Occasions; and partly from our Familiarity with the present Version, which strangely indisposes us to any Correction of the Sentiment and Expression, however judicious and even necessary it may be: when most certainly, if the proposed Alteration had been the Original, the Substitution of the present Translation would appear truly shocking, and be instantly exploded. The Difficulties in this Respect will not easily be apprehended, or even understood, but from actual Experience.

Some exceptionable Passages of our Translation are left untouched, where my Ideas of it depended on remoter Niceties of Criticism, and might have been thought at best but unimportant: and some, where any Alteration could not have failed to expose me to an Imputation of prejudiced Attachment to a particular System of *Divinity*. I had indeed no Desire to raise against me on this Occasion the loud Clamours of that numerous Tribe, the Selfish, the Bigotted, and the Dull: which, perhaps, even now I have been attempting to stop in vain. For in one or two such Places I have yielded to *the Cloud of Witnesses*, that surrounded me; and have sacrificed the Timidity of my Scruples to the Truth, when

I should not have hesitated a Moment at adopting such Alterations in a Passage not exceptionable in that Respect. Without this Degree of Fortitude, I could not have acted the Part of an ingenuous Critic, and a conscientious Translator of the Scriptures. My Learning and my Opportunities, it is true, may be circumscribed, my Abilities feeble, and my Inferences inconclusive: but of my Sincerity I have always been, and am still, ready to give that best Proof* required by the GLORIOUS FOUNDER of our Religion from his true Disciples.

Should the Reader complain, that some Parts of the *New Testament* still continue in Obscurity, he must recollect, that, even were I capable of explaining them, a mere Change of Expression will not always convert Darkness into Light; and that I now appear in the Character of a *Translator* only, and not of a *Commentator* on the Scriptures.

But the present Work, with all the disadvantageous Circumstances of its Appearance, and all its Imperfections, which undoubtedly are numerous, I can affirm, with much less Violation of Truth than of Decorum, to be the most complete of the Kind yet exhibited in our Language. It may serve as no mean Specimen of my own Diligence and Accuracy in the Study of the Scriptures,

* Luke xiv. 26.

tures, and as a pregnant Proof of the deplorable Deficiencies of our *vulgar Translation*; Deficiencies, which loudly proclaim the Necessity of a Revival. And, if our Version of the *Christian Scriptures* is so abundantly incorrect, I can assure the Reader, that the *poetical* and *prophetical* Writings of the *Old Testament* are much more inadequately represented in our Translation. I assert what I can prove, and therefore without Hesitation, that I have yet seen no Specimens at all answerable to my Ideas of a COMPLETE VERSION of the Bible. BISHOP LOWTH is a great Name in this Province of *Scripture-Criticism*, and any Insinuation to his Disparagement may be thought the Effect of Ignorance, or Malice, or Conceit. But, as I am conscious to myself, on one Hand, to use the Words of the incomparable *Mr. Hales*, of no "Distemper or Malignity;" and, on the other, of some Skill in the ancient Languages; I scruple not to assert, that his *Isaiab*, though it be a Work of great Taste and very considerable Learning, so as to have made him the *Mercury* of our modern *Lycaonians*, who bring *Oxen* and *Garlands* in Abundance to his Altar; his *Isaiab*, I say, is no adequate Exhibition of the great *Hebrew* Prophet. Perhaps his *oriental* Knowledge was not sufficiently universal: perhaps his Elegance of Taste was more to be admired than his

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his critical Penetration : perhaps he was not sufficiently attentive to those Peculiarities of *Eastern* Composition, with which he was undoubtedly acquainted. However this may be, as he deserves great Commendation for many other Excellencies, so particularly for not arrogating to himself more than he possessed. Not like a celebrated *Oxford* Professor, who, in his Comparison of the Passages from the *Old Testament* quoted in the *New* with the Version of the *LXX.* and with the original *Hebrew*, mentions the Variations of the *Syriac* and other Versions, and at the same Time very gravely and modestly informs us, that he does NOT UNDERSTAND THEM. What is this but *stretching ourselves beyond our Measure*, multiplying Books without Use, and often confirming and propagating Error ?

Should any Man now put the Question, “ What constitutes a competent Translator of the Scriptures ? ” I will give him the best Answer in my Power.—An Acquaintance with all the *Eastern* Languages, the Versions in which may very properly be considered as the Representatives of MSS much more ancient than any now in Being ; a most intimate Knowledge of the *Greek* and *Roman* Authors, particularly with the Poets, who are of admirable Use in illustrating and exemplifying the Phraseology of the sacred Writers ; a distinct Apprehension

prehenſion of the Force and the Peculiarities of the *oriental* Style, ſo very different from that of modern Compoſition, and ſo conſpicuous in every Page of the *New Teſtament* ; a confirmed Skill in *conjectural Criticiſm*, which not only enables us to ſelect the beſt Readings of the MSS and Verſions, but often detects the genuine Reading beyond all Controverſy by it's own Habit and Ingenuity ; and to crown all, unwearied Diligence, and a religious Veneration for Truth, ſuperiour to all Temptation. But I will maintain, that no *one* Man, be his Qualifications what they may, is by any Means equal to that arduous Undertaking, A COMPLETE TRANSLATION OF THE SCRIPTURES. It muſt be the joint Production of many learned and judicious Critics with all the Means of Information in their Power. This is a Point well worthy of the ſerious Regard of our Rulers. *The Poor have the Goſpel preached to them* : but many Stumbling-Blocks will retard the Progreſs of Chriſtian Knowledge, untill an improved Verſion of the Bible is executed and admitted by public Authority. Surely the Continuance of the preſent erroneous Tranſlation is, as diſgraceful to theſe Times, as to thoſe of our Fathers to have no Verſion at all in the vulgar Tongue. This would alſo greatly contribute to conciliate Sceptics and Unbelievers of various Denominations ; whoſe

Pre-

Prejudices, it is probable, are sometimes founded on Objections, that would have no Weight against the original Writings; which Men of this Description are not always capable of consulting.

If sufficient Encouragement might be expected, by which I mean simply an Indemnification from Loss, I should have no Objection to give an entire Translation of the *New Testament*, and to contribute my Endeavours to a more perfect Representation of the *Old* by such a Work as the present on the *Hagiographa* and the *Prophets*; for the *historical* Parts, from very obvious Reasons, are not susceptible of so much Improvement. But this would be a Task of greater Pains and Perseverance than will easily be imagined, and will therefore not be rashly undertaken by any Man, who has Reason to consider other Loss besides that of his Time and Labour.

A smaller manageable Edition of the *Greek Testament* with an improved Text would also be an useful Publication; to which I flatter myself that the present Work would essentially contribute. Scholars at present are greatly perplexed by the unauthorised Phrases, the false Punctuation, and the absurd Divisions of the Text, as it is exhibited in most Editions. But it is in vain to project Improvements in such a lukewarm Age, so governed too by Fashion even in this Respect. Mr.

Bowyer's Edition, for Instance, has many Admirers; for what Reasons they should Inform us: I cannot discover. It remedies none of the Inconveniencies just pointed out, and is abominably incorrect, there being no fewer than *four* or *five* gross Errors of the Press in the Gospel of *St. Matthew* only. Nor can some of his other Publications lay claim to greater Purity; his *Pindar* in particular, in some Part of which I recollect the Omission of an entire Verse. A Disgrace indeed to any Editor, who makes the least Pretension to Learning and Exactness!

If our Clergy and others would find Time and Inclination to read the Scriptures in their *original Languages* more than they do, and not confide so entirely in the common Version, we might soon expect a more accurate Acquaintance with the Doctrines of our Religion, than seems at present to prevail. It is very lamentable, that most Divines never attend to the Originals at all; and some too, who step forwards as Controversialists, and sit as Dictators upon religious Topics, uninitiated even in the Rudiments of Philology and Criticism; with an Effrontery commensurate only to their Ignorance. They derive their Knowledge, perhaps, from Inspiration: yes, no Doubt, from the Inspiration of their Mother *Eunice* and their Grandmother *Lois*.

In the present Publication a new Turn is given to several capital Passages in *St. John's Gospel*, which were before either absurd or unintelligible. Indeed, this last Review of the New Testament has given additional Strength not only to my Conviction of the Truth of Christianity, but to my Persuasion of the superlative Excellence of that Gospel. It presents us with a more exact Representation of the private Character of our Saviour, of his Reasonings with the *Jews*, and his Conversations with his Disciples. The more closely it is studied, the more clearly will it's Merits appear, which are not yet by any Means sufficiently apprehended. Indeed such *à priori* ought it's Character to be, from the particular Attention shewn to our Historian by his divine Master. A very pleasing Confirmation of the Truth of our Religion! But the Simplicity of the evangelical Narratives will not be relished by the Admirers of that contemptible Scoffer *Gibbon*; whose History, I confidently affirm, no Person of Taste could scarcely endure to read, but for the *Facts*, which are not accessible to all: whose Antipathy to our Religion, as that of most other Cavillers, is the legitimate Offspring of Ignorance, Depravity, and Conceit: whose fabricated Compilations are as nearly allied to the Authenticity of History, as his artificial Composition and turgid Diction to the

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the unaffected Charms, the simple Dignity, the native Eloquence of *Xenophon*, of *Cæsar*, and the *Gospels*. If *Gibbon* be a fine Writer, those Heroes of Antiquity, his diametrical Opposites in every Character of Composition, who have carried away every Vote of every Man of Taste in every Age, were the merest Bunglers in their Profession. *Gibbon* may write well, but then most undoubtedly *Xenophon*, *Cæsar*, and *Luke*, are contemptible Historians.

Any Inaccuracies of the Press the Reader must candidly excuse, as the Author's remote Situation rendered him incapable of preventing them,

Nottingham, Dec. 1, 1788.

THE

THE
GOSPEL of St. MATTHEW.

Chap. ver.

- i. 1. **A**N ACCOUNT OF THE LIFE of Jesus Christ;
A Son of David, A Son of Abraham.
- 19. *Upon this*, Joseph her Husband, being a *righteous*
Man, BUT not willing to *expose* her, *resolved* to
dismiss her *privately*.
- ii. 1. ——— Behold! MAGI OF THE EAST came to
Jerusalem, saying.
- 2. ——— for we *saw* his Star AT IT'S RISE.* ———
- 3. When Herod the King heard *this*, he was DIS-
TURBED. ———
- iii. 8. Bring forth therefore Fruits *suitable* to THIS Re-
pentance.
- 11. ——— whose Shoes I am not worthy to CARRY
AWAY.† ———
- 14. But John EARNESTLY ENDEAVOURED TO PRE-
VENT him. ———
- 15. ——— Suffer ME now. ———
- 16. And, when Jesus was baptised, AS SOON AS he
went up out of the Water, the Heavens were
opened unto *John*. ———

B iii.

* So again, ver. 9. † So John, xii. 6.

Chap. ver.

iii. 17. — This is my Son, THAT beloved Son. † —

iv. 1. Then Jesus was CARRIED AWAY *by* the Spirit. —3. — command, that these Stones be made
LOAVES.

7. — It is written ON THE OTHER HAND. —

21. — PUTTING their Nets IN ORDER. * —

v. 11. BE ye HAPPY, when Men REPROACH you, and
REVILE † you, and *speake* all Manner of Evil
against you. —

14. Ye are the Light of the World. As a City set

15. on a Hill cannot be hid; *and* as Men do *not*
light a LAMP, and put it under *the* Bushel,16. but upon *the* STAND, *that it may shine* to all in
the House: so let your Light shine before
Men. —19. — but whosoever shall do and teach ACCOR-
DINGLY, *he shall be greatest* in the Kingdom
of Heaven.21. Ye have heard, that it was said UNTO ‖ *the An-*
cients. —28. — that whosoever looketh on a MARRIED
WOMAN, *so as* to lust after her IN HIS HEART,
he hath already committed Adultery with her.29. And, if EVEN thy right Eye CAUSE THEE TO
SIN. —36. — for thou canst not make ONE WHITE
HAIR BLACK.

v.

† So xvii. 5. Mark i. 11. ix. 7. Luke iii. 22. ix. 35. xx. 13.

* So Mark i. 19.

† So v. 12. 44. Rom. xii. 14. 1 Cor. iv. 12. Gal. v. 11. ‖ So v. 27, 33.

Chap. ver.

- v. 37. But let your WORD YEA BE YEA; YOUR NAY, BE NAY: for what is more than these, IS OF THE EVIL ONE.¶
47. And, if ye salute your Brethren only, WHAT GOOD WILL IT DO YOU? Do not even the Publicans *act thus?*
- vi. I. Take *Care not to do* your Alms *in the Sight* of Men, *that ye may be observed* by them: otherwise, ye have no Reward WITH your Father, *who is in Heaven.*
- II. Give us this Day *the Bread SUFFICIENT* FOR US.*
19. ——— where Moth and WORM† *consumeth.*—
25. Therefore I say unto you, Be not *anxious about* your Life, what ye shall eat; nor *about* your Body, what ye shall put on.
27. *And* which of you by *his Anxiety* can add a *single Cubit* to his AGE?†
34. Be not *anxious* therefore *about* the Morrow; for the Morrow *will be anxious* about the Things of itself. LET *each Day* BE SATISFIED *with it's own Evil.*
- vii. 3. Why *observest* thou the SPLINTER‖ in thy Brother's Eye.——
6. Give not THE SACRIFICE unto the Dogs, neither cast your Pearls before Swine: lest *the*
- B 2 Swine

¶ So v. 39. vi. 13. xiii. 19. 38. Luke xi. 4. John xvii. 15. I Cor. v. 13. Eph. vi. 16. 2. Theff. iii. 3. I John ii. 13. 14. iii. 12. v. 18. 19.

* So Luke xi. 3.

† So v. 20.

‡ So Luke xii. 25.

‖ So Luke vi. 41.

Chap. ver.

- Swine* trample upon them with their Feet, and the Dogs turn and TEAR you.
- vii. 17. So every good Tree beareth good Fruit, As the bad Tree.——
21. No MAN for saying unto me, Lord! Lord! shall enter into the Kingdom of Heaven; but for doing the Will.——
- viii. 9. For EVEN I,* who am a Man under Authority, have Soldiers under myself; and I say to one, go: and he goeth.——
11. —— and shall SIT DOWN TO MEAT† with Abraham.——
- ix. 5. For which is it easier to say, “Thy Sins be forgiven thee;” or to say, “Arise and walk;” but that ye may know, that the Son of Man hath Authority upon Earth to forgive Sins ††
6. Then he saith to the Paralytic. ——
16. No one putteth a Piece of new Cloth to an old Garment; FOR IT TAKES AWAY FROM THE ENTIRENESS OF THE GARMENT, and A WORSE RENT is made.
36. —— because they fainted and were LAID DOWN. ——
- x. 10. —— nor two Coats, nor two Pair of Shoes, nor two Staves.——
17. But beware of THE JEWS.——
25. LET the Disciple BE SATISFIED in being as his Master.——

xi.

* So Luke vii. 8.

† So Luke xiii. 29.

‡ So Mark ii. 9. Luke v. 23.

- Chap. ver.
- xi. 3. ——— THOU ART *he, who was to come* : CAN WE look for another?||
19. ——— But Wisdom *was always* justified by her WORKS.
20. Then he began to REPROVE the Cities.——
21. ALAS ! FOR THEE, Chorazin ! ALAS ! FOR THEE, Bethsaida !——
26. *Yea, O ! Father, I thank thee,* BECAUSE* it thus seemed good in thy Sight.
- xii. 32. EVEN HE, *who* speaketh a Word against the Son of Man, *may* be forgiven.——
44. ——— findeth it READY FOR HIS RECEPTION, swept, and PUT IN ORDER.†
- xiii. 40. ——— so *will* it be at the End of this AGE.‡
44. ——— is like unto a HIDDEN TREASURE in a Field, which a Man found out, and KEPT SECRET.——
56. And his Sisters, are they not all LIKE US?§——
- xiv. 13. ——— and, when the *Multitudes* heard thereof, they followed him BY LAND¶ from the Cities.
15. ——— this Place is a *Desart*, and THE DAY IS FAR SPENT.——
35. And the Men of that Place KNEW HIM AGAIN, and sent out.——
- xvi. 1. ——— ASKED him AGAIN *to* shew them a Sign from Heaven.

|| So Luke vii. 19. 20.

* So Luke x. 21.

† So Luke xi. 25.

‡ So v. 39. 49. xxiv. 3. xxviii. 20. Heb. ix. 26.

§ So Mark vi. 3.

¶ So Mark vi. 33.

Chap. ver.

- xvi. 5. And the Disciples, when they were come to the other Side, *found that they had forgotten* to take Bread *with them.*
20. ——— that they should tell no Man, that HE WAS THE CHRIST.
22. *Upon this, Peter, when he had TAKEN him ASIDE,** began to rebuke him. ———
- xvii. 4. ——— Lord, it is BETTER † for us to be here. ———
- xviii. 1. The Disciples came *up to* Jesus AT THE VERY MOMENT, ‡ *when they were disputing, which was* greatest in the Kingdom of Heaven.
5. And whoſo ſhall receive ONE LIKE THIS little Child. ———
12. ——— doth he not leave the ninety and nine UPON THE MOUNTAINS, and *go to ſeek* that which is agone aſtray ?
15. ——— go and CONVINCe him *of his Fault.* ———
22. ——— I ſay unto thee, NOT until ſeven Times. ———
23. ——— *who wiſhed to ſettle his Account* || with his Servants.
- xix. 14. ——— for of THOSE LIKE THEM is the Kingdom of Heaven.
25. ——— WHAT RICH MAN ¶ then can be ſaved ?
- xx. 12. ——— and HAST THOU made them equal unto us ? ———

XX.

* So Mark viii. 32.

† So xxvi. 24. Mark ix. 5. xiv. 21. Luke xiv. 34. 1 Cor. vii. 1. 8. 26.

‡ So viii. 13. ix. 22. x. 19. xv. 28. xvii. 18. xxvi. 55. Mark xiii. 11. and other Places.

|| So v. 24. xxv. 19.

¶ So Mark x. 26.

Chap. ver.

xx. 15. *May I not do as I please* IN MY OWN CONCERNS?—

23. ——— is not mine to give, EXCEPT* to them for whom it is prepared *by* my Father.

26. But LET IT not be so among you.—

xxi. 16. ——— thou hast PREPARED Praise.

33. ——— and went FROM HOME.†

36. Again he sent other Servants, OF MORE DIGNITY‡ than the first.—

40. 41. ——— what will he do to these Husbandmen? He will miserably destroy those wicked Men, and will let out *the* Vineyard to other Husbandmen, who *will* render him the Fruits in their

43. Seasons. Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof.

42. Jesus saith *moreover* unto them. ——— and it

44. is marvellous in our Eyes. And whosoever shall fall on this Stone.—

xxii. 21. ——— the Things that are Cæsar's, AS|| *ye give* unto God the Things that are God's.

36. ——— which is the GREATEST¶ Commandment in the Law?

xxiii. 7. ——— and to be called *by* Men, *Master! Master!*

8. But be not ye called *Master*; for one is your Master, even *the* Christ.

B 4.

xxiii.

* So Mark x. 40. † So xxv. 14. 15. Mark xii. 1. Luke xv. 13. xx. 9.

‡ So vi. 25. xii. 41. 42. Mark xii. 33.

|| So Mark xii. 17.

¶ So v. 38.

Chap. ver.

- xxiii. 9. And call no Man your Father upon the Earth ;
for one is your Father, *who* is in Heaven, AND
ALL YE ARE BRETHREN.
10. Neither be ye called GUIDES ; for one is your
11. GUIDE, even *the* Christ. But LET HIM,*
who is greatest among you, be your Servant.
15. ——— ye make him *a* Child of Hell MORE DE-
CEITFUL than yourselves.
24. ——— who STRAIN OUT *the* Gnat, *but* swallow
the Camel.
32. And YE FILL up *accordingly* the Measure of your
Fathers.
36. ——— All THIS BLOOD shall come upon this
Generation.
- xxiv. 1. And Jesus WENT OUT OF THE TEMPLE, and
WAS GOING AWAY ; when his Disciples came
to him.——
12. And because Iniquity *will be multiplied*, the Love
of MOST *of my Disciples* will become cold.
24. ——— and WILL PROPOSE† great Signs and
Wonders.——
43. But YE KNOW this.‡——
51. And will cut him IN TWO.∥——
- xxv. 10. ——— went in with him to the MARRIAGE-
SUPPER.¶——
26. ——— DIDST THOU KNOW,§ that I reap,
where I sowed not?——

xxvi.

* So Mark ix. 35. x. 43. 44.

† So Mark xiii. 22.

‡ So Luke xii. 39.

∥ So Luke xii. 46.

¶ So xxi. 2.

§ So Luke xix. 22.

Chap. ver.

- xxvi. 2. Ye know, that after two Days is the Passover,
 WHEN the Son of Man *will be* DELIVERED
 UP* to be crucified.
45. ——— Do YE STILL SLEEP,† and *rest your-*
selves? ———
56. But all this IS *come to pass.* ———
64. ——— Thou hast *spoken truly.* MOREOVER‡
 I *declare* unto you ———
74. Then he began to CURSE HIMSELF and to
 swear. ———
- xxvii. 5. ——— and went *away,* and DIED WITH
 GRIEF.
42. He saved others; CANNOT HE|| save himself?—
65. ——— TAKE a Guard: go, *secure* it as ye
know best.
- xxviii. 2. And behold! a great ALARM *had happened.* ———
4. And *through* Fear of him the Keepers WERE A-
 LARMED. ———

St. M A R K.

- i. 12. ——— the Spirit LEADETH him OUT. ———
13. And he *continued* there in the Wilderness forty
 Days, *and was* tempted by Satan. ———
24. Saying: HAH!§ what HAST THOU TO DO
 WITH US?¶

ii.

* So xvii. 22.

† So Mark xiv. 41.

‡ So Luke xix. 27.

|| So Mark xv. 31.

§ So Luke iv. 34.

¶ So v. 7. Matth. viii. 29. Luke iv. 34. John ii. 4.

Chap. ver.

- ii. 21. ——— *if so*, the new Piece taketh away from
THE ENTIRENESS *of* the old, and A WORSE
RENT is made.
- iii. 5. And, when he had looked round about *upon* them,
BEING ANGRY AND AT THE SAME TIME
SORRY for the BLINDNESS* of their Hearts,
he saith unto the Man. ———
21. And when his RELATIONS heard *this*, they went
out to SECURE him ; for they said, He is *rash*
even to Madness.
- iv. 5. 6. ——— and it sprang up immediately ; AND,
when the Sun was up, BECAUSE it had no
Depth of Earth, † it was scorched. ———
27. And *sleepeth by* Night, and *riseth by* Day. ———
36. And they LEFT the Multitude, and TAKE HIM
WITH THEM. And WHEN HE WAS in the
37. *Vessel*, (other little *Vessels* also were with him)
there cometh a great *Gust* of Wind, and IT CAST
the Waves into the *Vessel*, so that it *already*
BEGAN TO FILL ‡
41. ——— WHO THEN CAN this BE ? ———
- v. 23. ——— that she may *recover*, and live.
38. ——— and seeth *them in Confusion*, *weeping* and
MAKING A GREAT NOISE.
39. ——— Why make ye this *Disturbance* and *La-*
mentation ? ———
- vi. 19. *So that* Herodias was ENRAGED *at him*. ———
46. And he SEPARATED HIMSELF FROM them, and
went into the Mountain to pray.

vii.

* So vi. 52. viii. 17.

† So Matth. xiii. 5. 6.

‡ So Luke viii. 23.

Chap. ver.

- vii. 9. ——— Ye ENTIRELY reject the Commandment of God.———
19. ——— but into the Belly, and *goeth forwards* into *that Part of the Body, which* CASTETH OUT all *the Food.*
22. Thefts, EXCESSIVE DESIRES.*———
- viii. 18. 19. ——— and do ye not remember, when I brake the five Loaves among *the* five thousand *People*, how many Baskets full of Fragments YE TOOK UP?———
24. ——— I see Men, LIKE WALKING TREES.
- ix. 3. And his Raiment became BRIGHT LIKE SNOW, exceeding white, so as no Fuller upon Earth can *whiten.*
10. And they CAUGHT that Saying, and DEBATED AMONG THEMSELVES what *that* rising from the dead *could* mean.
12. ——— Elias indeed cometh first *to restore* all Things, and (*as it is also* written concerning the Son of Man) TO SUFFER many Things.———
- xi. 13. ——— if haply he might find any Thing *upon it*; FOR the Time of *gathering* Figs was not yet. And, when he *was come* to it, he found Nothing but Leaves.
32. But, if we say of Men, WE ARE IN DANGER *from* the People.———
- xii. 4. ——— and at him they cast Stones, and SPEEDILY sent him away *shamefully treated.*

xii.

* And so in all Places instead of the Word *Covetousness.*

Chap. ver.

- xii. 12. And they sought to lay hold on him, for they knew that he *spake this Parable with a View to them* : but *they feared the Multitude* ; so they left him, and went *away*.
32. ——— Master, THOU SAYEST WELL : FOR TRULY GOD IS ONE, and there is *no* other but he.
- xiii. 25. And the Stars *will* FALL FROM Heaven.——
- xiv. 3. ——— a Woman came, having an Alabaster-Box of MIXED PERFUMES, PURE* *and very costly* ; and, *when she HAD SHAKEN the Box TOGETHER, she poured them out upon his Head*.
15. ——— a large Upper-Room, SPREAD WITH CARPETS† and prepared.——
30. ——— Verily I say unto thee, that THOU this Day, this *very* Night.——
31. ——— If I *must therefore* die with thee, I will *on no Account* deny thee, O ! MY MASTER. ——
54. ——— and he *was sitting* with the Servants WITHIN THE SIGHT OF THE FIRE,‡ and *warming* himself.
68. ——— I *do* not know *him*, neither understand I what thou *meanest*.
72. ——— And he BEGAN TO WEEP MUCH.
- xv. 2. ——— And he answering said unto him : I AM. ||
13. And they cried out *in Answer to him*.——
32. Let THIS Christ, THIS King of Israel.——

xv.

* So John xii. 3.

† So Luke xxii. 12.

‡ So Luke xxii. 56.

|| So Matt. xxvi. 64. xxvii. 11. Luke xxiii 3.

Chap. ver.

xv. 39. ——— saw, that he *expired* AFTER CRYING
OUT so *loudly*. ———

43. ——— came, and *had the Courage to go in to* Pi-
late, and *ask for* the Body of Jesus.

44. And Pilate *wondered, that he should be* dead alrea-
dy: *so he called* the Centurion unto him, and
asked him, *if he had indeed died some Time since*.

xvi. 3. ——— “ Who shall roll us away the Stone from
4. the Door of the Sepulchre ?” for it was very
great.

And they looked *up, and* saw, that the
Stone was rolled away.

15. ——— preach the Gospel to *the whole Creation*.

16. ——— but he, *who believeth not, will be con-*
*demned.**

20. ——— and confirming the Word *by* THOSE
Signs *attending them*.

St. L U K E.

i. 2. Even as they delivered them unto us, *who were*
Eye-Witnesses of them from the Beginning:

3. It *seemeth* good to me also, *who have ex-*
aactly ATTENDED to every Particular IN OR-
DER from the very first. ———

* So Rom. xiv. 23.

Chap. ver.

- i. 24. ——— and she KEPT THE MATTER SECRET five Months.
45. And *happy* is she, *who* believed THAT there will be. ———
51. ——— and *scattereth abroad those, who are puffed up* BY the Imagination of their *Heart*.
52. He *taketh* down the mighty from their *Thrones*, and *exalteth* THE HUMBLE.
72. To SHEW Mercy TO our Fathers. ———
77. To give a Knowledge of Salvation to his People,
78. WITH a Remission of their Sins through the tender Mercy of our God; whereby the Day-Spring. ———
- ii. 1. ——— that all the World should ENROLL THEMSELVES.*
32. A Light to MAKE KNOWN the Gentiles, and TO GLORIFY thy People Israel.
40. And the Child *was* filled with Wisdom, AS HE GREW AND GAINED STRENGTH. ———
49. ——— How *could ye be seeking* me? Know ye not, that I must be IN MY FATHER'S HOUSE?
52. And *as* Jesus advanced in AGE, *he advanced* in Wisdom, and Favour with God and *Men*.
- iv. 1. ——— and was CARRIED by the Spirit into the
2. Wilderneys FOR FORTY DAYS, tempted by the Devil. ———
3. ——— SINCE THOU ART† a Son of God, command this Stone *to become* A LOAF.

iv.

* So v. 2. 3. 5. Heb. xii. 23.

† So v. 9. Matt. iv. 3. 6.

Chap. ver.

- iv. 31. ——— and CONSTANTLY TAUGHT* them on the Sabbath-Days.
36. ——— What a *strange* THING is this? for with Authority.——
- v. 6. ——— and their Net WAS READY TO BREAK.
36. ——— No Man putteth a Piece of a new Garment TO an old GARMENT : *if so*, he both maketh a Rent *in* the new *Garment*, and the Piece *from* the new agreeth not with the old.
- vi. 9. ——— I will ask you a *Question*: WHETHER is it lawful.——
12. ——— and he continued AWAKE all Night in A HOUSE OF PRAYER to God.
22. ——— and reproach you, and *speak of you as wicked Men*.——
35. ——— and leed, DISAPPOINTING NO MAN.—
40. A Disciple is not above his *Teacher*; but LET every *Disciple* BE DULY PREPARED as his *Teacher*.
- vii. 4. ——— He is worthy *to* whom THOU SHOULD-EST do this.
30. ——— rejected the *Intention* of God TOWARDS THEM.——
47. Wherefore I say unto thee, BECAUSE MANY SINS ARE FORGIVEN HER, she *shewed much Love*.
- viii. 13. ——— BUT have no Root, *believing only* for a *little Time*, and in a Time of Temptation *falling away*.

viii.

* This error, of not giving the true Power of the *imperfect Tense*, runs, through the Whole of our common Version.

Chap. ver.

- viii. 27. ——— A MAN OF THE CITY met him.——
- ix. 4. And whatsoever House ye enter, *stay* there, and
LEAVE IT NOT.
18. ——— as he was praying IN A RETIRED
PLACE.——
32. ——— but, WAKING IN THE MEAN TIME,
they saw his Glory.——
48. ——— for the least of you all shall be GREAT-
EST.
61. ——— but first *suffer me to SETTLE MY AF-
FAIRS AT HOME.*
- x. 1. ——— appointed SEVENTY OTHERS.——
18. ——— I beheld Satan *fall, like Lightning,* from
Heaven.
30. ——— A certain MAN OF JERUSALEM *was go-
ing down to Jericho.*——
41. ——— Thou art *anxious and troublest thyself a-
bout many Dishes, when only one is necessary :*
BUT Mary hath chosen that good *Employ-
ment.*——
- xi. 7. ——— and my Children AND MYSELF are in
Bed.——
35. CONSIDER therefore, WHETHER the Light,
which is in thee, be Darkness.
36. ——— as when THE LAMP *enlighteneth thee with
it's Brightness.*
40. ——— *Doth not he, WHO MAKETH THE OUT-
SIDE CLEAN, MAKE THE INSIDE CLEAN al-
so ?*

Chap. ver.

- xi. 41. Rather give Alms ACCORDING TO YOUR ABILITY. —
44. — and Men are not aware *when they walk upon them.*
49. — and some will they *drive away,** and kill *some.*
53. — began TO BE GREATLY ENRAGED, and to URGE him to speak RASHLY *upon other Matters.*
- xii. 15. — Take *Care* and keep yourselves from EXCESSIVE APPETITES; for *no* Man's Life consisteth in the SUPERFLUITY of *his Possessions.*
20. — this *very* Night THIS Soul of *thine* is demanded from thee. —
34. — there LET † your Heart be also.
49. — and what *wish* I *more,* if it *hath been* already kindled?
50. I have a Baptism. —
54. — ye say, *It will be Rain* IMMEDIATELY. —
57. And why *do ye* not of *your own Accord* judge right?
- xiii. 33. But I must CONTINUE to-day and to-morrow, and *on the next Day* DEPART. —
- xiv. 7. — how they *were choosing* out for themselves the *first Seats.* —
10. — Friend, *come* higher up to me. —

C

xiv.

* So 1 Theff. ii. 15.

† So Matt. vi. 21. See Col. ii. 1. 3.

Chap. ver.

xiv. 14. *Because* they cannot recompense thee : and HAPPY wilt thou be, for thou wilt be recompensed in the Resurrection of the just.

18. And they all began to make THE SAME Excuse.—

35. It is *not* fit EVEN TO MANURE THE LAND : it is thrown away. ———

xv. 16. And he *was* EAGER* to fill his Belly with the Offals, which the Swine were accustomed to eat : for no Man gave him any Food.

xvi. 2. ——— GIVE UP THE BUSINESS of thy Stewardship : for thou *must* be no longer Steward.

9. ——— that, when ye DIE, YE MAY BE RECEIVED into everlasting Tabernacles.

xvii. 7. ——— will say unto him AS SOON AS HE RETURNS from the Field, *Come in*, and sit down to Meat ?

9. *Does* he OWE ANY FAVOUR to that Servant ?—

21. ——— for behold ! the Kingdom of God is IN THE MIDST OF you.

23. And, IF they shall say unto you, *Behold ! he is here ; or, Behold ! he is there ; go not out, nor seek to find him.*

31. ——— and *in the same Manner*, let not him, who is in the Field, *turn back.*

34. ——— two Men AT THE SAME TABLE. ———

xviii. 5. ——— left by her coming she weary me out AT LAST.

7. And *will* not God, THOUGH HE HAS DELAYED SO LONG, avenge his Elect ? ———

xviii.

* So xvi. 21.

Chap. ver.

xviii, II. The Pharisee, STANDING BY HIMSELF, prayed thus. ———

13. ——— would not *even lift up his Eyes* to Heaven ; but smote upon his Breast, *and said : O ! God ! be thou merciful to me, that sinful Creature !*

29. ——— there is none of you,* *who hath left House.* ———

30. ——— and in the AGE,† *which is coming, everlasting Life.*

31. Then he TOOK the twelve ASIDE. ———

——— and all *those Things, which have been written by the Prophets, will be accomplished IN the Son of Man.*

34. ——— and THE MATTER was *so* hidden from them, *that they knew not whas was meant.*

xix, 9. And Jesus said CONCERNING him. ———

13. ——— *Trade with them 'till I come.*

24. ——— and give it to him, *who hath THE ten Pounds : (though they said unto him, Lord, he hath ten Pounds already) for I say unto you.* ———

28. And *as he thus spake,* he went STRAIGHT FORWARDS. † ———

37. And, when he was NOW COMING NIGH, at the Descent of the Mount of Olives. ———

43. ——— and compass thee round, and keep thee in on every Side AND THY CHILDREN WITH-

C 2

IN

* So Mark x. 29.

† So Mark x. 30. See Matt, xix. 28.

‡ So v. 4.

Chap. ver.

IN THEE, and will *level* thee with the
Ground.——

xix. 48. BUT could not *tell how to act*. ——

xx. 19. —— fought to lay Hands on him ; (BUT
feared the People) for they perceived. ——

20. And they sent Spies, *who pretended to be righteous*
Men, TO WATCH HIM. ——

37. —— Moses *hath shewn*, when he calleth the
Lord AT THE BUSH. ——

xxi. 8. —— saying, I am *the Christ* : and, The Time
is at Hand. ——

13. And *this will come to pass, that ye may bear Testi-*
mony before them.

19. And BY your Patience YE WILL PRESERVE
YOUR LIVES.*

25. —— Distress of Nations, *perplexed BY A*

26. NOISE AND MOTION OF THE SEA : Men's
Hearts failing them through a fearful Expec-
tation of those Things, which are coming on
the *World*. ——

30. When YE SEE THEM SHOOT forth, ye know. ——

34. —— your Hearts be OPPRESSED with *Intem-*
perance and Drunkenness. ——

xxii. 24. *Now there HAD BEEN also a Contention among*
them. ——

26. But DO not ye ACT *thus*. ——

29. And, as my Father hath *granted* unto me a

30. Kingdom, I GRANT UNTO YOU TO EAT and
to drink at my Table in THIS my Kingdom. ——

xxii.

* See Matt. xxiv. 13.

Chap. ver.

- xxii. 31. ——— Satan hath OBTAINED LEAVE to sift you
like Wheat :
32. But I have prayed for thee, that thy Faith *may*
not UTTERLY *forsake* thee ; and, when AT
LAST thou *hast turned again*, strengthen THESE
thy Brethren.
42. ——— Father ! OH ! THAT THOU WOULDST
remove this Cup from me ! *Yet* not my Will,
but thine be done.
46. And said unto them : WHAT ? *Are ye asleep ?*—
47. ——— a Multitude ; and Judas, *who WAS SPO-*
KEN OF *above*, one of the twelve. ———
70. ——— Ye say *true* ; for I am.
- xxlii. 5. ——— beginning from Galilee, and teaching
through all Judea TO THIS PLACE.
15. ——— Nothing worthy of Death *has been* done
BY him.
18. ——— LET THIS MAN DIE,* and release unto
us Barabbas.
23. But they were *urgent, demanding* WITH LOUD
VOICES. ———
32. ——— two *others, who were* Malefactors. ———
- xxiv. 12. ——— the linen Cloaths *lying* by themselves ;
and WENT HOME, wondering at *what had hap-*
pened.
17. ——— What are these THINGS, *which ye are de-*
bating with each other as ye go along ? ———
18. ——— Art thou ALONE SO GREAT A STRAN-
GER in Jerusalem, AS NOT TO KNOW the
C 3 Things,

* So John xix. 15.

Chap. ver.

Things, *that have happened* there in these Days?

xxiv. 25. ——— Oh! *foolish Men*, and of a *Heart slow* in believing all *those Things*, which the Prophets have spoken!

26. *Was it not necessary,** that the Christ by suffering *these Things* should enter into his Glory?

27. And *he began and* expounded unto them FROM Moses and all the Prophets. ———

31. And their Eyes were opened *so that* they knew him AGAIN.: and he LEFT THEM.

34. *Who said*: Is the Lord *then* risen indeed, and hath *he* appeared unto Simon?

35. *Upon which they related* what had happened in the Way. ———

37. But they were CONFOUNDED and affrighted. ———

38. ———and why do DOUBTS arise in your Hearts?

41. And while they *still disbelieved through* Joy and Wonder. ———

44. ———THIS IS THE VERY THING, which I *told* you, while I was yet with you. ———

St. J O H N.

i. 3. All Things were made by *it*, and without *it* was *Nothing* made.

*. So vers 46.

Chap. ver.

- i. 4. WHAT WAS MADE HAD LIFE IN IT, and
 5. THIS Life was the Light of Men; and THIS
 Light shineth in Darkness, and THIS Dark-
 ness CONFINED it not.
 9. *Which* was that true Light, *which* COMETH into
 the World TO *enlighten* every Man.
 14. — (and we beheld his Glory, A GLORY FROM
 THE FATHER, as of *an* only-begotten Son.)—
 15. — “ He, *who* is coming behind me, is indeed
 before me ;” for he *is* greater than I.*
 16. And of THIS Fulness we have all received; and
 FAVOUR IN ABUNDANCE.
 25. — Why baptisest thou then, SINCE THOU
 ART neither the Christ.—
 34. And I saw *it*, and TESTIFY that this *very* Man
 is the Son of God.
 42. — We have found the Messiah: (which is,
 being interpreted, the Christ.)†
 52. — and the Angels of God *coming backwards and*
forwards TO the Son of Man.
 ii. 9. — called TO the Bridegroom.
 18. — What Sign shewest thou unto us? WHY
 doest *thou* these things?
 24. *As for* Jesus, he did not *trust* himself unto them,
 25. because THEY ALL KNEW HIM; and he needed
 not *the Testimony* of any Man, for he *himself*
 knew what HIS OWN POWER WAS.
 iii. 3. — Except a Man be born FROM ABOVE.‡—

C 4

iii.

* N. B. This Verse breaks the Connection of the Passage, and should be placed after v. 18.—So render also v. 30.

† There should be the same Parenthesis in v. 43. iv. 25. ‡ So v. 7.

Chap. ver.

- iii. 13. — FOR no Man. —
 20. — left his Deeds should be DISCOVERED.
 21. — that his Deeds may be made manifest : BE-
 CAUSE they are wrought in God.
 31. — he, *who* cometh from Heaven, is above all,
 32. and *testifieth what* he hath seen and heard ; BUT no
 33. Man receiveth THIS Testimony. He, *who doth*
receive THIS Testimony, hath DECLARED HIS
 BELIEF that God is true.
 34. The Words of God DECLARE WHO IT IS, WHOM
 GOD HATH SENT: —
- iv. 6. — So Jesus, being wearied with his Journey,
 WAS ON THAT ACCOUNT *sitting at* the Well,
 7. (and it was about the sixth Hour) WHEN a Wo-
 man of Samaria *came* to draw Water. —
 9. — “ *Why dost* thou, *who art* a Jew, *ask* Drink
 of me, *who am* a Samaritan Woman ? ” (for
 the Jews have no Dealings with the Samari-
 tans.)
 20. — in this Mountain : and DO YE SAY — ?
 29. Come, see WHETHER a Man, *who has* told me all
 that ever I did, BE NOT THE CHRIST ? |
 48. — Except ye see Signs and Wonders, WILL
 YE not believe ?
- v. 6. — *Dost* thou *desire* to be *healed* ?
 12. — WHICH is *the* Man, *who* said unto thee. —
 17. — My Father worketh CONSTANTLY ; *there-*
fore I ALSO work.
 18. — making himself LIKE* unto God.

V.

* So Matthew xxi. 12.

Chap. ver.

v. 20. — greater Works than these, *so as to make you wonder.*

25. — and *those, who OBEY,* shall live.

27. And hath given him Authority to execute Judgment also, because he is A* Son of Man.

31, 32. THOUGH I *testify* of myself, IS NOT† my *Testimony* true? There is, *however,* another *who testifieth* of me. —

35. — BUT ye *chose* to rejoice for a SHORT TIME *only‡* in THAT Light.

36. — for the Works, which the Father *gave* me to *perform,* THESE VERY Works, *which I am*

37. *doing, testify* of me, that the Father sent me; SO THAT the Father himself, *who* sent me, *testifieth* of me.

38. Ye neither HEARKENED§ TO HIS VOICE at any Time, nor *beheld* his *Form:¶* and have not his *Doctrine* abiding in you, BECAUSE ye believe not on THIS MAN, whom he hath sent.

39. YE SEARCH the Scriptures, *because* ye think that ye have in them eternal Life: YET, THOUGH they testify of me, ye will not come to me, that ye *may* have life.

45. DO YE think, that I *shall* accuse you to the Father? —

vi. 27. — for to him hath the Father, *even* God, given *his Authority.*

vi.

* That is, a Man: see Heb. ii. 18.

† See viii. 14.

‡ See Matt. xi. 18. Luke vii. 30.

§ So v. 25. viii. 43. ix. 27.

¶ See Matt. v. 8. Heb. xii. 14. and John vi. 46.

Chap. ver.

- vi. 32. — *It was not Moses, who gave you that Bread of Heaven, but my Father, who now giveth you the true Bread of Heaven.*
33. For the Bread of God is THAT BREAD, which cometh down from Heaven to give Life unto the World.
35. — I am THAT Bread of Life. —
36. *Now I have told you this, BECAUSE, THOUGH ye have seen me, ye believe not.*
45. — Every one therefore, who heareth the Father, and RECEIVETH HIS DOCTRINE, cometh unto me.
46. Not that any one can see the Father; save he, who is from God, he seeth the Father.
50. This Bread, which cometh down from Heaven; is SUCH, that, if a Man eat thereof, he will not die.
55. For my Flesh is THE TRUE Meat, and my Blood is THE TRUE Drink.
58. SUCH is this Bread, which is come down from Heaven; not like THAT Manna, which your Fathers ate, and died: he, who eateth this Bread, will live for ever.
59. These Things he said, as he taught in the Synagogue AT Capernaum.
60. — This is a harsh Doctrine: who can UNDERSTAND it?
70. — Have not I chosen you, the twelve? YET
71. one of you is a Devil. He MEANT Judas. —
- vii. 4. For no Man, who wisheth to be publicly known; doeth any Thing in A SECRET PLACE.* SINCE
THOU

* So xviii. 20. Matt. vi. 6. Luke xi. 33.

Chap. ver.

THOU CANST DO these Things, shew thyself to
the World.

- vii. 12. And there was much PRIVATE DISPUTE con-
cerning him among the Multitudes.—
15. — *Whence had this Man such LEARNING, who
was never taught it?*
21. — I did *but* one Work, and DO YE all wonder
AT IT ?
22. Moses gave you Circumcision.—
23. — because I made *an* ENTIRE Man *well* on the
Sabbath-Day ?
26. — *Are* the Rulers *really* CONVINCED, that this
Man is *indeed* the Christ ?
28. — *So then* ye know me, and know *also* whence
I am : YET, THOUGH I am not come of myself,
ye know not *him*, that sent me, *who is worthy of
Credit.*
33. Then said Jesus : Yet a little While.—
34. — and *whither* I GO, ye cannot come.
38. He, *who* believeth on me AS THE SCRIPTURE*
HATH COMMANDED HIM, *shall have* Rivers of
living Water *flowing from* his Belly.
39. — for the Spirit was not yet given.—
50. Nicodemus saith unto them, (he, *who* came to
HIM by Night) being one of them.
51. Doth our Law CONDEMN the Man, *without first
hearing* him, and *knowing* what he *hath done* ?
52. — DOST thou also STAND UP FOR Galilee ?
Search, and *thou wilt see*, that no Prophet *hath
arisen* out of Galilee.

viii.

* See Deut. xviii. 15.

Chap. ver.

- viii. 14. — Though I *testify* of myself, yet THIS Testimony is true, THAT I know whence I came, and whither I *am going*; AND, THAT ye *know not*. —
16. — because *it is* not I ALONE, *that judge*: but I and the Father, *who sent me*.
19. — As ye *know not me*, so ye *know not my Father*. —
21. — I *am going away*; and, THOUGH ye *should seek me*, ye *will die* in your Sins; for whither I *am going*, ye cannot come.
25. — I HAVE INDEED, AS I DECLARE UNTO
26. YOU, MANY THINGS to say, and to judge *concerning* you: but he, *who sent me* is *the true Judge*, and I speak *in the World only** those Things, which I heard *from him*.
28. — then ye *will know*, that I am he; and that I do Nothing of myself, but *declare such Things*,
29. *as my Father taught me*; AND THAT he, *who sent me*, is with me. —
31. — If ye continue TRULY in THIS my Doc-
32. trine, ye *shall be* my Disciples, and know the Truth, and THIS Truth *will make you free*.
37. — because THIS *Doctrine* of mine *doth not THRIVE* in you.
40. — Abraham did not *act* THUS.
43. Why do ye not understand my *Discourse*? Because ye cannot LISTEN to my *Doctrine*.

viii.

* See v. 15. iii. 17.

Chap. ver.

viii. 44. The Devil *is* your Father, and *accordingly* ye *are* ready to perform the Lusts of your Father. He was a Murderer from the Beginning, and *continued* not in the Truth, because there is no Truth in him. WHEN ANY MAN SPEAKETH A LIE, HE SPEAKETH SUITABLY TO HIS OWN KINDRED ; FOR HIS FATHER ALSO IS A LIAR.

52. — and DOST THOU SAY, If a Man keep my *Doctrine* — ?

54, 55. — of whom ye say, that he is your God, THOUGH ye know him not. —

56. Your Father Abraham EAGERLY DESIRED to see THIS my Day. —

58. — before Abraham was, I AM HE.*

ix. 7. — Go, wash THY FACE in the Pool of Siloam. —

8. Upon this the Neighbours, and they, *who* had seen before WHEN HE USED TO BEG, said. —

11. — Go to the Pool of Siloam, and wash THEM. † —

17. — What sayest thou of him, INASMUCH AS he opened thine Eyes? *And* he said, *that* he is a Prophet.

19. — IF THIS BE your Son, whom ye *affirm* to *have been* born blind ; how doth he now see ?

21. — ask him ; LET HIM answer for himself.

27. — I have told you already, and ye did not REGARD IT. —

ix.

* So Luke xxi. 8. John xiii. 19. and other Places.

† So v. 15.

Chap. ver.

- ix. 28. ——— BE THOU his Disciple. ———
29. ———but we *do* not know FROM WHOM* this *Man* is come.
30. ——— THIS ONE THING is *wonderful*, that ye know not FROM WHOM he is *come*, THOUGH he hath opened mine Eyes.
33. ——— he could *have done* NO SUCH THING.
- x. 1. ——— the same is a Thief and a MURDERER. †
9. ——— I am the Door : *through* me if any *Sheep* enter, *it will be safe*. ———
10. ——— I am come, that they *may* have Life, and ABUNDANCE OF ALL GOOD THINGS.
14. ——— and I know my Sheep, and am known *by mine*, AS the Father knoweth me, AND I know the Father. ———
21. Others said : These are not the ACTIONS of *one*, who hath a *Dæmon*. ———
22. And it was at Jerusalem the Feast of the Dedication : and THE WEATHER WAS RAINY, SO THAT Jesus *was walking* in the Temple, in Solomon's Porch.
24. ——— How long *wilt* thou KILL us *with* Doubt ? ———
26. But ye believe not, because ye are not of my Sheep : FOR MY SHEEP, AS I TOLD YOU, hear my Voice. ———
30. I and my Father are THE SAME THING. ‡
- xi. 4. ——— This Sickness is unto Death ONLY for the Glory of God. ———

xi.

* So vii. 28. viii. 14. ix. 30. xix. 9.

† So v. 8. See xviii. 40. Luke xxiii. 19. Acts iii. 14.

‡ So xvii. 11. 22. 1 John v. 7.

Chap. ver.

xi. 10. — he stumblēth, because *the* Light is *not* IN THE WORLD.

16. — MUST WE also go, and *expose ourselves to Destruction** with him?

28. — and called her Sister Mary, saying *to her* secretly. —

33. — he VEHEMENTLY REPROVED† his Spirit, and STRUGGLED WITHIN HIMSELF.

48. — and will DESTROY both THIS TEMPLE‡ and our Nation.

49. — said unto them: ARE YE SO ENTIRELY IGNORANT AND DO YE NOT consider —?

xii. 6. — and *kept* the Bag, and CARRIED AWAY|| what was put therein.

17. MOREOVER the *Multitude, which* was with him, TESTIFIED THAT HE CALLED Lazarus out of *the Tomb*, and raised him from the dead.

18. For this *Reason* also, a *great Company* had gone to meet him, who heard that he had done this Miracle.

27. — and WHICH shall I say? “Father! *deliver* “me from this Hour!” But for this Cause

28. *am* I come, WITH A VIEW to this VERY Hour. I will say therefore: “Father! glorify thy “SON!” Upon which a Voice came from Heaven: “I have both glorified *him*, and will glorify *him* again.”

31. Now will this World PASS SENTENCE: now will the Prince¶ of this World be SCORNFULLY REJECTED.

* See v. 8.

† So v. 38.

‡ See Acts vi. 14.

xii.

|| Or *stole*.

¶ See xvi. 11. Rev. i. 5.

Chap. ver.

- xii. 32. And, WHEN I *shall have been* lifted up from the
Ground, I *shall* draw all Men unto *myself*.
40. — and DARKENED their Heart. —
42. — but did not OWN IT because of the Phari-
 fees. —
47. — I judge him not ; (for I came not to judge
 48. the World, but to save the World) INASMUCH
 AS THE MAN, *who* rejecteth me and receiveth
 not my Words, *already* hath one to judge him :
 the *Doctrine*, which I have delivered, that will
 judge him in the last Day.
49. — he gave me *an Order* what I should COM-
 MAND, and what I should TEACH.
- xiii. 1. — *as he had ever* loved his own, *who* were with
 him in this World,* he *shewed* his love for them
 AT THE LAST.
2. *Accordingly*, when Supper was ended. —
- 3, 4. — and WAS GOING to God ; riseth up AF-
 TER Supper, and *taketh off* his UPPER-GAR-
 MENTS. —
6. — *art* thou going to wash my Feet ?
7. — Thou knowest not now what I *mean* by do-
 ing this ; but thou shalt know, when I have
 done. †
10. — As he, *who* is washed, hath no Need to wash
 any Thing save his Feet, but is clean all over ;
 so are ye clean. —
12. — CONSIDER what I have done unto you.

xiii.

* See xvii. 13.

† See v. 14.

Chap. ver.

xliii. 32. SINCE God *is* glorified by him, God *will* also give him *Glory* of himself, and *will* immediately give him *Glory*.

35. All Men *will* know that ye are my Disciples, if ye have SUCH Love one to another.

xiv. 1. ——— PUT YOUR TRUST in God; PUT YOUR TRUST also in me.

2. In my Father's House are many Mansions. BE-

3. HOLD! I TELL YOU, THAT I *am* going to prepare a Place for you: and, WHEN I HAVE BEEN and *prepared* a Place for you, I will come again. ———

9. ——— Have I been so long with you, and DO YE not *know* me? He, *who* SEETH* me, Philip, SEETH the Father. ———

10. ——— The Words, *which* I speak unto you, I speak not of myself, BUT MY FATHER SPEAKETH: *the* Works, WHICH I DO, *he*, *who* abideth in me, doeth.

12. ——— because I am going unto my Father, AND

13. whatsoever ye shall ask in my Name, that I will

14. do. If ye shall ask any Thing in my Name, SO THAT the Father may be glorified in the Son, I will do it.

16. ——— and he *will* give you another ADVO. CATE. † ———

17. THAT Spirit of Truth, whom the World WILL not receive, because it *cannot discern* him nor

D

know

* So v. 7.

† So v. 26. xv. 26. xvi. 7. i John ii. 1.

Chap. ver.

know him; but ye WILL know him, because he WILL abide with you and be in you.

xiv. 18. I will not leave you DESOLATE: I am coming to

19. you IN A LITTLE TIME: and, THOUGH the World WILL NOT DISCERN* me, ye WILL DISCERN me, THAT I AM ALIVE, and THAT ye will live also.

20. In that Day at least ye will be convinced that I am in my Father.——

24. —— THOUGH INDEED the Doctrines, which ye hear, is not mine.——

27. —— what I give unto you, is not such as the World will give:† let not, HOWEVER, your Heart be troubled, nor dismayed.

28. —— If ye loved me, ye would have rejoiced, BECAUSE I AM GOING to the Father.——

30. I will not talk with you much longer now; for the Prince‡ of this World is coming soon: AND I

31. HAVE NOTHING NOW TO DO, BUT TO CONVINCe the World, that I love the Father.——

xv. 2. Every branch in me, that beareth not Fruit, he will take away: and every Branch, that beareth Fruit, he will prune, that it may bear more Fruit.

3. Now are ye like pruned Branches through the

4. Doctrines which I have declared unto you. Abide therefore in me, and I will abide in you.

xv.

* See v. 22.

† See xvi. 33.

‡ See the Note at xii. 31. See also v. 18. of this Chapter: xvi. 16. xvii. 2. Phil. ii. 9. &c.

Chap. ver.

- XV. 5. — the same *beareth* much Fruit; but, *separated from me*, ye can BEAR NO FRUIT AT ALL.
6. *Whosoever abideth not in me*, will be cast away like the Branch, *that is withered*; which Men gather to the Rest, and cast into a Fire to be burned.
8. THIS IS THE WILL OF my Father, that ye bear much Fruit, *and be my Disciples*.
11. — that *the Joy*, WHICH I HAVE OF YOU, may *continue*, and that your joy may be complete.
15. I will no more call you Servants, *because the Servant knoweth not his Master's Business*: but I call you Friends, *because I have made known unto you all the Directions, which I received from my Father*.
16. Ye chose not me, but I chose you; and so PLACED you in the Vine, that ye may go on bearing Fruit, and that THIS Fruit may continue; that whatsoever ye ask the Father in my Name, he may give it you.
17. This I again command you, that ye love one another.
18. If the World hate you, CONSIDER, that it first hated me.
20. — SINCE* they persecuted me, they will persecute you also: SINCE they ABUSED my Doctrine they will ABUSE your's also.

D 2

xvi.

* So Matt. x. 25.

Chap. ver.

- xvi. 1. These Things have I spoken unto you, that ye
*may not forsake the Faith.**
13. ——— and WILL EXPLAIN TO YOU WHAT IS
 NOW COMING TO PASS.†
22. ——— and THIS Joy no Man *shall take* from you.
23. And in that Day ye *will have no need to ask me a-
 ny Thing* : FOR verily. ———
24. ——— and ye shall receive SO AS TO HAVE YOUR
 Joy complete.
30. ——— and *there is no Need* that any Man should
 ask thee † again.
32. ——— that ye *will be scattered every one HIS OWN
 WAY.* ———
- xvii. 1. ——— that thy Son also may glorify thee BY GI-
 2. VING eternal Life to as many as thou hast given
 him ; *inasmuch* as thou hast given him *Dominion*
 over all Flesh.
11. As I am no *longer* in the World, but they are in
 the World, and I *am coming* to thee ; keep,
 holy Father, in *thy Name.* ———
12. While I was with them in the World, I KEPT
 THEM, WHOM THOU HAST GIVEN ME, in thy
 Name : I kept *them*, and none of them is
 lost. ———
13. ——— and these Things I speak *whilst I am yet in*
 the World. ———
17. Sanctify them FOR § thy Truth. ———

xvii.

* So in all those Places, where the common Version uses the Word *offend*.
 For the contrary Idea, see Matt. xxiv. 12. 13. Rev. ii. 10.

† Luke xxiv. 25. 26.

‡ See v. 19.

§ So v. 19.

Chap. ver.

- xvii. 21. ——— that the World may believe, that thou
didst send me, and THAT THOU GAVEST ME
 THE GLORY, WHICH I GAVE THEM: that
 22. they may be one as we are one; I in them, *as*
 thou in me, *so as to be perfected* in one: that
 the World may know. ———
24. ——— that they may behold my Glory, WHICH
 THOU GAVEST* ME, *because* thou lovedst me,
 BEFORE THE FOUNDATION OF THE
 WORLD.
- xviii. 20. ——— whither ALL the Jews resort. ———
36. ——— my Servants ALSO would HAVE STRIVED,
 that I *might* not be delivered to the Jews. ———
37. ——— Thou sayest *truly*; I am a King. ———
 ——— that I *might* bear Witness to THIS† Truth.
 Every one, *who* is of THIS Truth,‡ heareth
 my Voice.
38. Pilate saith unto him: What is Truth *to me*?§ —
- xix. 11. ——— Thou *wouldest* have had no Power at all o-
 ver me, *unless* I HAD BEEN GIVEN UP to thee
 from above. ———
35. And he, *who* saw this, beareth Testimony of it, that
 ye may believe: and THIS Testimony is true;
 and JESUS HIMSELF knoweth, that he *speaketh*
 Truth.
- xx. 8. 9. ——— and he saw, and believed: for they did not
 UNDERSTAND TILL THEN THAT Scripture,
 that he *was to rise* from the dead.

D 3

XX.

* See v. 5.

† See Matt. iv. 17. 1 Tim. vi. 12, 13.

‡ See viii. 43.

§ See Acts xviii. 15.

Chap. ver.

xx. 17. — *Meddle not with me now*; (for I am not going up to my Father yet) but go immediately to my Brethren. —

19. — and the Doors, where the Disciples were assembled, BEING SHUT FOR FEAR OF THE JEWS. —

29. — Thomas, because thou *seest* me, dost thou believe? —

xxi. 15. — lovest thou me more than these other Disciples love me?*

25. — I do not think that the World EVEN THEN WOULD RECEIVE† the Books, that would be written. Amen.

The Acts of the Apostles.

i. 2. — unto the Apostles, whom he had CHOSEN BY THE HOLY SPIRIT: to whom also, after his Passion, he shewed himself TO BE ALIVE by many Proofs during forty Days, being seen by them. —

4. — but wait for the Promise of the Father, which ye heard from me, THAT John indeed baptised with water. —

i.

* See Matt. xxvi. 33.

† See Amos vii. 10. Matt. xix. 11. John xii. 37.

Chap. ver.

i. 8. But, *when* the Holy Spirit is come upon you, ye shall receive Power † *to be* Witnesses unto me.—

14. These all continued with one Accord in Prayer, with *some* Women.—

ii. 1. And, when the DAYS of Pentecost were accomplished.—

3. And *they* saw like *Tongues* of Fire, DISTRIBUTING THEMSELVES, and *settling* upon each of them,

6. — the Multitude came together IN A CONFUSED MANNER, because every Man heard them *speaking* in his own Language.

22. — Jesus of Nazareth, WHO HAS BEEN PROVED TO BE A MAN SENT TO YOU FROM GOD by Miracles. —

23. — ye *took*, and, WHEN YE HAD RIDICULED, *slew* by wicked Hands.

26. — my Flesh *also* shall dwell IN HOPE THAT

27. thou wilt not UTTERLY leave my *Life* in THE GRAVE.*—

30. — that of the Fruit of his Loins HE WOULD SET *upon* his Throne.

33. — and having received *from* his Father the Promise of the Holy Spirit, he hath *poured it out* : THE VERY THING, which ye now see and hear.

43. — BECAUSE many Wonders and Signs.—

D 4

ii.

† See iv. 13, 31.

* So Matt. xi. 23. xvi. 18. Luke x. 15. xvi. 23. 1 Cor. xv. 55. Rev. i. 12. vi. 8. xx. 13. 14.

Chap. ver.

- ii. 46. — and AT HOME BREAKING BREAD, *partook of Food* with Gladness. —
47. — And the Lord *was* daily adding those, who accepted Salvation, to the Church.
- iii. 11. And, as HE kept Hold of Peter and John. —
12. — as if by our own Power or ABILITY we had made this Man walk.
13. — hath glorified his SERVANT* Jesus.
16. And by Faith in his Name hath he made this Man strong, whom ye see and know: HIS NAME, I say, and Faith THROUGH IT, hath given him. —
17. And now, Brethren, I know that ye did it WITHOUT CONSIDERATION.† —
19. — that your Sins may be blotted out, AND TIMES of Refreshment MAY come UNTO YOU
20. from the Presence of the Lord; and that he may send Jesus Christ, who was PREORDAINED FOR YOU.
21. — till the Times of Restitution of all Things, AS God spake by the Mouth of his holy Prophets. —
22. — HEAR YE him in all Things. —
25. Ye are the Sons of THESE PROPHECIES‡ and of that Covenant. —
26. For you first God appointed his Servant Jesus, and sent him. —

iv.

* So v. 26. iv. 27. 30.

† So xiii. 27. xvii. 23. 30. Rom. ii. 4. 1 Tim. i. 13. Heb. ix. 7.

‡ See Rom. viii. 17. ix. 8. Matt. viii. 12.

Chap. ver.

- iv, 21. — they let them go, *not being able to punish them in any Way*, because of the People. —
24. — *O! Lord! thou God, who madest the Heaven and the Earth.* —
25. — didst *formerly say.* —
29. So NOW, Lord! —
30. By stretching forth thy Hand to *Healing*, and by Signs and Wonders *being done through the Name of thy holy Servant Jesus.*
- v. 11. — and upon *all who* heard these Things.
- 12, 13. And they were all with one Accord in Solomon's Porch. And AFTER THIS NO ONE DARED TO HINDER THEM; but the People magnified them; and Believers were the more added to the Lord, Multitudes both of Men and Women. And by the Hands of the Apostles were many Signs and Wonders *done among the People*; so THAT *through every Street* they brought forth the sick. —
15. —
20. Go, stand, and *declare* in the Temple to the People all THIS *Doctrine of eternal Life.*
24. — they doubted HOW THIS MATTER COULD BE.
30. — whom ye flew *by hanging** on a Tree.
33. *But they, upon hearing these Things*, were EXCEEDINGLY ENRAGED. † —
35. — what ye do AGAINST these Men.
38. And I *advise you on this Occasion*, Have Nothing to do with these Men. —

v.

* So x. 39.

† So vii. 54.

Chap. ver.

- v. 39. But, if it be of God, ye *will be unable to destroy it,*
and will be found also to fight against God.
42. — and preach Jesus TO BE THE Christ.
- vi. 2. — *We do not choose to leave the Word of God*
to serve Tables.
7. — and a great *Multitude* OUT OF JUDEA be-
came obedient to the Faith.
10. — and the Spirit, WHICH spake IN HIM.
11. Then they suborned Men TO SAY. —
- vii. 2. And he said: Brethren,* and Fathers, hearken,
 en, —
6. — THY Seed shall sojourn in a strange Land,
under Bondage and ill Treatment, four hundred
Years. —
8. — and *under this Covenant* he begat Isaac. —
10. — and gave him THE GIFT OF WISDOM†
 in the Sight of Pharaoh. —
17. And, as the Time of the Promise, which God
swore to Abraham, approached, the People kept
thriving and multiplying in Ægypt.
19. The same dealt UNJUSTLY‡ with our Race, and
ill-treated our Fathers, so AS TO MAKE THEM
cast out their Infants. —
24. — he assisted him, and avenged him, *when he*
was OVERPOWERED, by smiting the Ægypt-
tian.
26. And the next Day he saw two of them FIGHT-
 ING, and *endeavoured to reconcile them, saying,*
Ye are Brethren: why do ye HURT each other?
- vii.

* So i. 16. ii. 29. xxii. 1. and in other Places.

† So Rom. i. 5.

‡ See Exod. i. 14. v. 7.

Chap. ver.

- vii. 30. — in a Flame of A BUSH ON FIRE.*
31. — and as he *was drawing* near to CONSIDER†
it. —
34. I have *carefully observed* the ILL TREATMENT of
my People. —
36. He brought them out, AND PERFORMED Won-
ders. —
37. — A Prophet *will* the Lord your God raise up
for you out of your Brethren, AS HE RAISED
ME. † HEARKEN *unto* him.
38. This is he, *who*, in the Church in the Wilder-
ness, was with the Angel, *who* spake to him
in the Mount Sina, and with our Fathers ;
who received the Oracles *of Life* to give unto
us.
41. — and MADE THEMSELVES MERRY§ *with*
the Works of their own Hands. —
42. Then God gave them up AGAIN|| to worship the
Host of Heaven. —
45. Which also our Fathers RECEIVED FROM HIM,
and brought in with JOSHUA, *when he possessed*
the Nations, *which* God continued to drive out
before the Face of our Fathers unto the Days
of David.
52. Which of THOSE Prophets *did* not your Fathers
persecute and slay, who *foretold* the Coming of
THAT *righteous Man*. —

vii.

* See Exod. iii. 2.

† So v. 32. Matt. vii. 3. Luke vi. 41. xii. 24. 27. xx. 23. James i.
23. 24.

‡ So iii. 22.

§ So Luke xii. 19. xv. 23.

|| So xv. 6.

Chap. ver.

- vii. 57. *And, as HE* cried out with a loud Voice, they *stopt* their Ears. —
58. — and PREPARED TO STONE* him. —
59. And they stoned Stephen, *still* APPEALING to them,† and saying. —
- viii. 5. And Philip went down to a City of Samaria, and preached unto them THE Christ.
9. Now a certain Man, Simon by Name, had been in that City some Time before, exercising Magic, and astonishing‡ the Nation of Samaria. —
20. — Thy Money perish with thee! Thou hast
21. neither Part nor Lot in this DOCTRINE, for expecting to procure THIS Gift of God with Money. —
22. — if THIS DECEITFULNESS of thy Heart may THEREBY be forgiven thee.
30. — Dost thou understand THEN what thou art reading?
38. And he told him TO STOP the Chariot. —
39. — the Spirit of the Lord took§ away Philip, so that the Eunuch saw him no more, but went on his Way rejoicing.
- ix. 3. And, as he journeyed, when he was coming near Damascus, a Light from Heaven suddenly flashed || around him.
8. — and, when his Eyes were opened, he could see NOTHING; so they led him by the Hand to Damascus.

ix.

* So John x. 32.

† See v. 56. 57.

‡ So v. 11.

§ See Matt. iv. i. Mark i. 12.

|| So xxii. 6.

Chap. ver.

ix. 11. ——— for behold! *whilst he was praying, he*12. *saw in a Vision.* ———14. And *is here with Authority from the Chief-Priests to bind all, who CALL THEMSELVES BY* thy Name.*19. Then Saul, AS SOON AS *he had been with the Dis-*20. *ciples in Damascus some Days, CONSTANTLY proclaimed in the Synagogues, that JESUS is the Son of God.*23. ——— the *Jews were contriving to kill him, (now*24. *Saul knew their Intention) and kept watching the Gates.* ———29. And *feeling great Confidence in the Name of the Lord Jesus, he both talked and disputed with the Grecians.* ———31. ——— and Samaria; and WENT ON, *edifying and multiplying, in the Fear of the Lord, and the SUPPORT† of the Holy Spirit.*

33. ——— BECAUSE‡ of a Palsy.

35. And all *the Inhabitants of Lydda and Saron, who saw him, turned to the Lord.*x. 11. ——— a *large Sheet, let down by a String at the four Corners to the Earth.*17. Now, *when Peter WAS COME TO HIMSELF, and was doubting what this Vision.* ———

21. Then Peter went down to the Men, and said. ———

36. *That Doctrine, which God sent unto the Children of Israel preaching the Gospel of Peace through Jesus Christ, BELONGS EQUALLY TO ALL.*

* SOV. 21. See xi. 26. James ii. 7.

† See John xiv. 16.

‡ See xvii. 11.

Chap. ver.

- x. 37. FOR ye know THAT AFFAIR OF JESUS OF NAZARETH, which *took Place* throughout all Judea, *beginning* from Galilee, after the Baptism; which John preached : how God anointed *him* with the Holy Spirit and with Power ; HOW *he* went about doing Good. —
38. ——— and in Jerusalem.
39. ——— and in Jerusalem.
40. Him though they flew by hanging on a Tree; THIS VERY *Man* God raised up *on* the third Day ; and SUFFERED HIM *to shew himself*. —
42. ——— that it is he, *who* is appointed by God to be Judge of *the living* and *the dead*.
47. ——— that these, *who* have received the Holy Spirit, should not be BAPTISED AS WELL AS WE ?
- xi. 4. And Peter *laid* the Matter *before* them *in Order*, saying.
15. And AFTER I HAD BEGUN* to speak. —
16. Then I *called to Mind* THAT DECLARATION of the Lord. —
17. Forasmuch then as God gave them, who believed on the Lord Jesus Christ, the like Gift as to us ; was I *a Man* able to hinder God ?
19. ——— the Persecution that arose UPON *the Death* of Stephen. —
- xii. 4. ——— intending after THE PASSOVER. —
8. ——— Gird *thy Coat* about thee, and tie thy Sandals. And he did so. And he saith unto him : Cast thy UPPER-GARMENT about thee, and follow me.

xii.

- Chapter I. *Ver.* *vi.* *xiv.*
- xii. 11. THEN Peter *came* to himself, and said.—
 19. — and he went down from Judea, and CON-
 TINUED IN Cæsarea.
 xiii. 12. — *was* astonished, and BELIEVED THE DOC-
 TRINE of the Lord.
 18. And *for* the Space of forty Years FED them in the
 Wilderness.
 25. — I am not *the Man*, whom ye *suppose* me to
 be.—
 27. For *the Inhabitants* of Jerusalem and their Rulers,
 — NOT ATTENDING TO THIS WORD, nor to
 the Voices of the Prophets, which are read
 every Sabbath-Day, fulfilled them *by* condemn-
 ing him.
 33. God hath fulfilled the same unto their Children,
 by RAISING UP* Jesus FOR US.—
 36. For David *indeed*, after SERVING THE WILL OF
 GOD *in* his own Generation. —
 42. And, *as* THEY were going out, SOME OF THE
 SYNAGOGUE OF THE JEWS *desired* that *the*
 SAME Words might be *spoken* to them *on* the
 next Sabbath.
 48. — they were glad, and glorified GOD; and
 as many as were SO PURPOSED,† BELIEVED
 UNTO ETERNAL LIFE. †
 50. — the devout Women OF HIGH RANK. —
 xiv. 9. *This Man* was listening to Paul, *as* he preached. —

xiv.

* So v. 37. See v. 23. vii. 37.

† See y. 46. ix. 13. 1 Cor. xvi. 15.

† See 1 Tim. i. 16.

Chap. ver.

- xiv. 10. Said with a loud Voice : I COMMAND THEE, IN
THE NAME OF THE LORD JESUS CHRIST,
to stand upright on thy Feet.
13. *But* the Priest of Jupiter, THE GUARDIAN-
GOD of their City. —
15. — We *too* are but Men, of like Passions with
yourselves, declaring unto you glad Tidings, that
ye may turn from these Vanities unto God, the
living God. —
16. — suffered all THE GENTILES.* —
17. — in that he did us GOOD FROM HEAVEN by
giving Rain and fruitful Seasons. —
19. — and, when they had STIRRED UP the Mul-
titudes, and stoned Paul, they dragged him out
of the City. —
- xv. 4. — and they declared all Things, that God
5. had done with them; AND HOW certain of
the Sect of the Pharisees, *who* believed, rose
up, and said. —
11. But *I* believe, as THESE MEN† ALSO DO, that
they are saved through the Grace of our Lord
Jesus Christ.
22. — with the whole Church, that THEY SHOULD
CHOOSE‡ Men from among themselves to send to
Antioch. —
26. Men, *who* have DEVOTED their Lives. —
27. We have sent therefore Judas and Silas WITH
THEM, who *will* tell you the same Things
by *Word of Mouth*.

XV.

* So Rom. i. 5. xvi. 26.

† That is, Paul and Barnabas.

‡ So v. 25.

Chap. ver.

xv. 31. *And*, when they had read *it*, they rejoiced at
THIS ENCOURAGEMENT.*

xvi. 13. ——— by a River-Side, where *there seemed to be*
A HOUSE OF PRAYER.† ———

18. ——— And he came out *at that* INSTANT.‡

19. ——— and *dragged* them into the Market-Place,

20. and brought them *before* the Magistrates, say-
ing.——

22. ——— and *ordered them to be beaten* WITH RODS.

30. ——— What must I do to be SAFE?§

34. ——— and *he* with all his *Family* rejoiced EXCEED-
INGLY upon believing in God.

37. ——— and now *they are for sending us away pri-
vately. Not so indeed*: but let them come them-
selves, and *conduct* us out.

xvii. 2. ——— and *for three Sabbath-Days continued to rea-
son* with them *from* the Scriptures, *explaining*

3. *them* and PROVING, that IT WAS NECESSARY
FOR THE Christ *to suffer*, and *to rise* from the
dead: and that *the same* Jesus, whom I *declare*
unto you, is THIS Christ.

5. ——— and fought *for them, in Order* to bring them
out.——

8. And the *Multitude* and the Rulers of the City *were*
somewhat alarmed upon hearing these Things.

11. ——— and *enquired of* the Scriptures daily, whe-

12. *ther these Things were so*: so THAT many of
them believed.——

E

xvii.

* See v. 10. ix. 31.

† See Luke vi. 12.

‡ See Matt. xviii. 1.

§ See v. 27. Matt. xxviii. 14.

Chap. ver.

- xvii. 19. ——— WE CANNOT UNDERSTAND what this new Doctrine, whereof thou speakest, is.
22. ——— Ye Men of Athens, I perceive, that ye are
23. ALL *very much given to Superstition*. For, as I was going about and taking Notice of your DEITIES, I found AMONG THE REST an Altar with this Inscription, TO AN unknown God. Whom therefore ye reverence without knowing him, the same declare I unto you.
25. Neither requireth he any Service from the Hands of Men.* ———
26. ——— having fixed from the first the appointed Times and Bounds of their Habitation ;
27. That they might look for GOD, SINCE by feeling after him THEY WOULD FIND HIM ; INASMUCH AS HE IS NOT far from every one of us.
31. ——— by A MAN, whom he appointed, as he hath given PROOF to all by raising him from the dead.
- xviii. 5. And, when Silas and Timothy were come down
6. from Macedonia, the Spirit of Paul was VIOLENTLY MOVED BY THE Opposition and abusive Speeches of the Jews, AS HE testified to them that Jesus was THE Christ ; SO THAT HE THREW OFF † HIS UPPER-GARMENT, and said unto them : Your Blood be upon your own Heads ; I am CLEAN FROM THIS MOMENT : I will go unto the Gentiles.

xviii.

* See v. 29. Exod. xx. 4.

† See xxii. 23.

Chap. ver.

- xviii. 9, 10. — *Fear not* ; for I am with thee, and no Man shall *lay Hands* on thee to hurt thee : but speak and *be not silent, because* I have much People in this City.
13. — This *Man* persuadeth OUR PEOPLE to worship God contrary to the Law.
17. — and beat him before the Judgement-Seat *itself* ; and NONE OF THEM REGARDED GAL-LIO.
25. — and being fervent in the Spirit, USED *to speak and teach* the Things concerning JESUS, but NOT EXACTLY, knowing only the Baptism of John.
27. — who, when he was come *among them, contributed* to the faithful BY HIS GIFT ;* for he CONFUTED the Jews publickly *with great Power*, shewing by the Scriptures, that Jesus was THE Christ.
- xix. 2. — We have not so much as heard, whether *the Holy Spirit* be yet.
7. And *they* were all MEN, twelve *in Number*.
20. *In such a Manner* did the Word of God mightily THRIVE and GROW STRONG.
21. — Paul *resolved* in his MIND.† —
24. — *furnished* no small EMPLOYMENT to the *Artificers*.
25. — ye know, that our *Prosperity* arises from this EMPLOYMENT.

* See v. 24, 25.

† So Mark ii. 8. See Acts v. 4.

Chap. ver.

- xix. 27. — is in Danger of DETECTION. —
33. And *one* Alexander STEPT FORTH *from* the Multitude. —
37. For ye have brought these Men AS CRIMINALS,* *though they have neither committed Sacrilege, nor blasphemed your Goddess.*
40. For we are in Danger *of being accused of Sedition* FOR THIS DAY'S ASSEMBLY, *as there is no Reason for it* : NEITHER *shall we be able to give any Account of this TUMULT.*
- xx. 4. And there accompanied him Sopater of Berea : BUT Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and *Timothy,* and Tychicus and Trophimus of Asia, WENT
5. BEFORE, *and tarried for us at Troas.*
8. FOR there were many Lights in the *Upper-Room,* where WE were *assembled.*
9. — and, as Paul was long *in his Discourse,* *having LEANED BACKWARDS as he slept, he fell down.* —
13. — *meaning himself to go BY LAND.*
18. — *in what Manner I have behaved among you ALL THIS TIME.*
20. How I *forbore to declare unto you and to teach you*
21. Nothing, that was profitable ; TESTIFYING BOTH IN PUBLIC and *in private,* both to Jews and Greeks. —
23. — *saying ; Bonds and Afflictions await THEE.*

XX.

* So Mark xiii. 11.

Chap. ver.

- xx. 24. *But I make no Account of any Thing, nor do I regard even my Life as of any Value to myself in Comparison with finishing my Race with Joy.*—
28. — to feed the Church of THE LORD.—
34. — that these *very* Hands WHOLLY SUPPLIED my *own* Necessities, and *those of my Companions.*
35. I have given you an *Example*, that even by labouring in this Manner ye ought to assist the weak. —
- xxi. 7. But we, TO FINISH our *Voyage*, from Tyre came to Ptolemais. —
15. And after those Days we MADE OURSELVES READY to go up to Jerusalem.
22. *What then must be done? A Multitude will certainly come together.*—
- 37, 38. — DOST thou THEN speak Greek? Art not thou that Ægyptian, *who some Time ago* STIRRED UP and led away into the Wilderness THOSE four thousand Murderers?
39. — I am a Jew,* of Tarsus. —
- xxii. 3. — *but* brought up in this VERY City, instructed, after the *Strictness* of the Law of our Fathers, at the Feet of Gamaliel, zealous towards God. —
9. And they, *who* were with me, saw indeed the Light, but UNDERSTOOD† not the Voice of him, *who was speaking* to me.

* So xxii. 3.

† See ix. 7.

Chap. ver.

- xxii. 29. — and the Chief-Captain was afraid, *when* he knew that he was a Roman, because he had *bound him for Scourging.**
30. *And on the Morrow, wishing to KNOW FROM THE JEWS the Certainty of what he was accused.* —
- xxiii. 5. — I *was not* AWARE, Brethren, —
6. — *concerning* the Hope OF a Resurrection of the dead I am *now judged.*
9. — We find no Evil in this Man : AND WHAT if a Spirit, or an Angel, have spoken to him ?
15. — and we are ready to kill him *before he gets to you.*
27. — *and* HAVE *since* LEARNED, that he is a Roman.
30. — I sent HIM *immediately* to thee. —
35. I will *give thee* a FULL HEARING. —
- xxiv. 3. — That we enjoy great *Peace through* thee, and that *great Prosperity has been derived* to this Nation AT ALL TIMES AND IN EVERY
4. PLACE *through thy prudent Administration,* we *respectfully acknowledge,* most excellent Felix, with all Thankfulness.
15. — which they themselves also ENTERTAIN. —
16. And THIS ONE THING I ENDEAVOUR, to have always, —
18. AT WHICH TIME certain Jews. —
20. Or let these *very People speak,* EITHER, if they found any *Crime* in me, while I stood before the

* See the next Verse.

Chap. ver.

the Council ; OR *with Respect* to this one *Declaration*. —

xxiv. 22. And, when Felix heard these Things, he *put them off*, and said : WHEN I HAVE GAINED a more *exact* Knowledge of *this Way*, and *Lysias* the Chief-Captain is come down, I will *enquire fully into this Business*.

25. — Felix WAS ALARMED. —

xxv. 2. — CONCERNING* Paul. —

3. — INTENDING *to lie in Wait and kill him on the Road*.

6. And *after staying* among them NOT more than ten Days. —

11. — but, if *what they* accuse me of is NOTHING, NO Man can GRATIFY THEM AT MY EXPENCE. —

12. — THOU HAST appealed unto Cæsar : to Cæsar thou shalt go.

15. — *requiring his* CONDEMNATION, †

16. To whom I answered, *that* it is not a *Custom with the Romans to give up any Man to Destruction* AS A FAVOUR TO ANOTHER ; but that he, *who* is accused, *must first* have the Accusers Face to Face, and an *Opportunity of defending himself from the Charge* :

18. — they brought NO CAPITAL ‡ Accusation as

19. I *expected* : but had against him *some Questions* of their own RELIGION. —

E 4

xxv.

* So v. 3. and 1 Cor. xv. 15.

† See v. 24.

‡ See xxviii. 18.

Chap. ver.

xxv. 20. And, because I *was at a Loss upon such a Question.* ———

xxvi. 4. *As to my Life since my Youth, which I spent from*
 5. *the first among mine own Nation at Jerusa-*
lem, all THESE Jews, who were acquainted with
me many Years ago, know, if they would own
it, that after the strictest Sect of our Religion
I lived a Pharisee.

8. WHAT? IT IS thought incredible by YOU, that
 God should raise the dead. Verily I ALSO *was*
once of Opinion. ———

10. ——— and I gave my Vote against *those, who were*
put to Death.

11. And BY PUNISHING them oft in every Syna-
 gogue I compelled them to blaspheme. ———

12. As I *was going to Damascus ALSO UPON THIS*
BUSINESS. ———

18. To open their Eyes, THAT THEY MAY turn from
 Darkness unto Light. ———

21. ——— the Jews IN A BODY SEIZED me.* ———

22. ——— I CONTINUE WITNESSING unto this
 Day. ———

23. That THE Christ *was to suffer, and to be the*
first, who should proclaim a Light to the Peo-
ple and to the Gentiles BY A RESURRECTION
 FROM THE DEAD.

xxvii. 14. But not long after *our Purpose was opposed by a*
tempestuous Wind, called Euroclydon :

xxvii.

* So Matt. xxvi. 55. Mark xiv. 48. Luke xxii. 54. Acts i. 16, xxiii.

Chap. ver.

- xxvii. 14. *So the Vessel being forced from her Course, and not able to face the Wind. ———*
21. ——— and to have *saved* this DANGER and Loss.
23. ——— AN Angel of THAT God, whose I am. —
33. ——— This Day is the fourteenth Day that ye *continue* IN SUSPENSE *without Food.*
34. ——— for this *concerns* your SAFETY. ———
38. ——— and cast out the PROVISIONS into the Sea.
39. ——— with an EVEN Shore, *in* which they *resolved*, if it were possible, to PRESERVE the *Vessel.*
40. *So* they CUT AWAY the Anchors, AND LEFT THEM IN the Sea. ———
44. ——— some on Boards, and some on THINGS BELONGING TO the *Vessel.* ———
- xxviii. 2. And the *Barbarians* shewed us no *common Benevolence*; for they received us *all*, *after kindling* a Fire because of the Rain *at that Time*, and because of the Cold.
3. ——— a Viper, DRIVEN OUT BY THE HEAT, came and fastened on his Hand.
16. ——— but Paul was suffered to *continue* WHERE HE PLEASED. ———
21. ——— NEITHER ANY LETTERS, *that* we received *from* Judea concerning thee, *nor* any of the Brethren, *who* came *hither*, HAVE RELATED or *spoken* any Harm of thee.
25. ——— CONCERNING* YOUR Fathers.

Epistle

* So Heb. i. 7, 8.

Epistle to the Romans.

Chap. ver.

- i. 1. — a CALLED* Apostle. —
3. — who WAS of the Seed of David. —
4. *Who was* PROVED to be the Son of God *through the Power of the Holy Spirit by a Resurrection from the dead.*
5. *Through whom we received the Favour of an* Apostleship *in Behalf of his Name, for Obedience to the Faith among all* THE GENTILES.
9. — how I make Mention of you without Ceasing in my Prayers, *requesting, that I may by some Means at length, through the Will of God, HAVE THE HAPPINESS OF COMING TO YOU.*
14. As I am a Debtor both to Greeks and Barbarians, both to the wise and unwise; so am I ready to preach the Gospel to you at Rome also.
16. For I am not ashamed of THIS Gospel: for it is. —
17. — The JUST BY FAITH† shall live.
18. For the Wrath of God WILL BE‡ *displayed* from Heaven. —

i.

* So 1 Cor. i. 1. Compare John vi. 70. with Gal. i. 15.

† So Gal. iii. 11. Heb. x. 38.

‡ See Heb. x. 27.

Chap. ver.

- i. 19. *Because what may be known of God, (for God himself shewed it unto them) IS NOT MANIFEST IN THEM.*
20. *For his invisible Properties, even his eternal Power and Godhead, WHEN CONSIDERED IN HIS WORKS, are clearly manifest ever since the Creation of the World: so that they are*
21. *without Excuse, as they knew God, for not glorifying him as God and being thankful: but they became vain in their Reasonings, and their stupid Heart was darkened.*
22. *Professing to be wise, they proved themselves Fools.*
25. — the Creature, AND NOT the Creator. —
28. And, as they did not USE THEIR UNDERSTANDINGS SO AS TO ACKNOWLEDGE God, God gave them over to an UNJUDGING Mind. —
- ii. 4. — not OBSERVING, that THIS *Kindness is leading thee to Repentance.*
14. For, when the Gentiles, *who are BORN WITHOUT A LAW, do the Things of the Law. —*
15. — BOTH *by the Testimony of their Conscience, and BY THEIR REASONINGS BETWEEN EACH OTHER, when they accuse others or defend themselves.*
17. Behold! thou CALLEST THYSELF a Jew. —
18. — and CANST DISCERN the Things that are excellent. —
27. And shall not THIS Uncircumcision, IF IT FULFILL THE LAW BY NATURE, condemn thee,
WHO

WHO HAST A WRITTEN COMMANDMENT
AND CIRCUMCISION, *and yet* dost transgress
the Law ?

iii. 8. — whose *Condemnation* is just.

9. What then ? WE ARE better than they. NOT
IN EVERY RESPECT : for we have before
brought a Charge of Sin both *against* Jews and
Greeks.

19. — *so* that every Mouth *must* be stopped, and
20. the *whole* World *be* *subject* to the *Judgement* of
God : for by the *Works* of ANY Law will no
Flesh be justified in his Sight ; for by A Law
is a *Conviction* of Sin.

21. But now, *independent** of A Law, a *Justification*

22. *from* God, *testified* by the Law and the Pro-
phets, *even* a *Justification* from God through

Faith in Jesus Christ, is manifest unto all,

23. *who* believe : (for there is no Difference, *be-*

24. *cause* all have sinned, and *are* *fallen* short of
the Glory of God) *who* are justified freely

by his Grace through the Redemption, *which*

25. is in Christ Jesus ; whom God hath set forth

to be a MERCY-SEAT through Faith, *by* his
Blood, for the Remission of *past* Sins.

30. *Since* it is the *same* God, *who* will justify Cir-
cumcision *that* *hath* Faith, and Uncircumci-
sion through THE SAME Faith.

iv. 1. What *Advantage* then shall we say that Abra-

2. ham our Father *had* as to the Flesh ? For,

iv.

* So iv. 6.

Chap. ver.

- iv. 3. if Abraham were justified by Works, he *may* boast. But HE CANNOT BOAST before God. For what saith the Scripture ?
11. And he received CIRCUMCISION AS A SIGN AND SEAL of the *Justification* by THAT Faith, which he had in *Uncircumcision*.——
- 16, 17. —— who is the Father of us all ; as it is written, I have made thee a Father of many Nations : *which he was even then* IN THE SIGHT OF HIM, *whom he believed*.——
18. Who, *when he had no Hope, hoped and believed* that he *should* become a Father of many Nations.——
19. NOR WAS HE SO WEAK IN FAITH AS TO REGARD his own Body.——
25. Who was delivered UP.——
- v. 2. Through whom *indeed* we have received *Admission* by THIS Faith into *the gracious Gospel*,* where-
in we stand.
5. And THIS Hope WILL NOT DISAPPOINT†
US.——
7. For scarcely for a righteous Man will *any* one die :
(*scarcely, I say ; for perhaps some one may have*
8. *Courage* even to die for a good Man) God, *however*, commendeth his Love for us. ——
9. —— *after being* justified.
10. —— HOW MUCH MORE, *after being reconciled*,
SHALL WE BE saved by his Life ?

V.

* See John i. 17. Rom. vi. 14. &c.

† See Eph. i. 13, 14.

Chap. ver.

v. 12. ——— so Death passed ALSO upon all Men, BE-
CAUSE all sinned.

16. ——— for the Judgement was of one Sin to
Condemnation. ———

17. For, if by THE SINGLE TRANSGRESSION OF
ONE MAN Death reigned. ———

18. Therefore, as by ONE *Transgression* all Men came
into Condemnation: so also by ONE GRACIOUS
DECREE will all Men come unto Justification
of Life.

vi. 5. For, if we have CONFORMED TO the Likeness
of his Death, LET US also conform to the Like-
ness of his Resurrection.

6. *Considering* this, that our old Man WAS crucified
with him, that the Body of Sin might be de-
stroyed, and we no longer be Slaves to Sin.

12. ——— that ye should OBEY THE LUSTS thereof.

17. But Thanks be to God, that, THOUGH ye were
Slaves to Sin, ye have obeyed from the Heart

18. that Form of Doctrine, to which YE WERE
TRANSFERRED; and, after ye were set free
from Sin, became Slaves to Righteousness.

19. ——— so YE HAVE NOW YIELDED your Mem-
bers.

21. What Fruit THEREFORE had ye then in those
Things? *A Fruit, of which ye are now a-
shamed.* ———

vii. 1. ——— that the Law hath Power over a Man, as
long as IT IS IN FORCE?

Chap. ver.

- vii. 6. But now we *have been set at Liberty* BY DEATH*
from THAT Law, *by which* we were hold-
en.—
8. But Sin, *having received an Opportunity,*
WROUGHT IN ME BY THE COMMAND-
MENT† all Manner of Concupiscence.—
9. — Sin *received fresh Life.*—
11. — SEDUCED ME BY THE COMMANDMENT,
and slew me by it.
13. *Did then THIS good Thing come, that it might be*
Death to me? *By no Means;* but that Sin
might be shewn to be Sin FROM working Death
to me by THIS *good Thing.*—
15. For *I am not* AWARE *what I am doing.*—
21. I find *therefore* that, when MY MIND *is willing to*
perform THE GOOD *Precepts* OF THE LAW, E-
vil is *close unto* me.
24. — who will deliver me from THIS DEADLY
BODY?‡ THE GRACE OF GOD through
Jesus Christ our Lord.—
- viii. 1. There is therefore now no Condemnation to
2. them, *who* are in Christ Jesus: for the SPIRI-
TUAL LAW of Life in Christ Jesus.—
3. — God, *by sending his own Son in the Likeness*
of a sinful Body on Account of Sin, condemned
THIS Sin by THAT *Body.*
17. — SO THAT, if we suffer with him, we *shall*
also be glorified together.

viii.

* See v. 4.

† See v. 13.

‡ See viii. 11.

Chap. ver.

- viii. 20. For the Creation *is* subject to Vanity, (not willingly, but by Reason of him, who *brought it into this Subjection*) IN HOPE, THAT THIS VERY CREATION will be delivered. —
21. ——— *lingly, but by Reason of him, who brought it into this Subjection*) IN HOPE, THAT THIS VERY CREATION will be delivered. —
24. ——— *expecting an Adoption of Sons FOR our Deliverance from the Body.*
26. ——— for we KNOW NOT AS WE OUGHT, what to pray for. ———
—— with SECRET Groans.
28. And we know that *the Spirit worketh* IN ALL THINGS for Good WITH them, *who love God.*
33. Who shall *bring an Accusation against* God's Elect?
34. SHALL GOD, *who justifieth?* Who shall *condemn* them? SHALL CHRIST, *who died?* —
- ix. 2, 3. ——— and continual Sorrow in my Heart, (FOR I ALSO WAS ONCE AN ALIEN from Christ) ON ACCOUNT OF my Brethren. ———
6. Not *that by any Means* the Word of God hath *failed*: for they, *who sprang from Israel*, are not all *the true Israel.*
10. And not only this, but *it was* THE SAME with
11. Rebecca also, *who had conceived by our Father Isaac*: for, *when the Children were not yet born and had done neither Good nor Evil*, that the Purpose of God according to Election, (not of
12. Works, but of him, *who calleth*) might stand, it was said unto her. —

Chap. vii.

- ix. 23. That he might make known. ———
24. Whom he ALSO called, not only us, *who are* of the Jews, but *them* of the Gentiles also.
- x. 11, 12. ——— NO ONE, *who* believeth on him shall be ashamed: for there is no Difference between Jew and Greek: *all have* the same Lord, rich. ———
20. I WAS SEEN *by* them, *who* sought me not: I WAS FOUND *by* them, *who* asked not after me.
- xi. 2. ——— his People, *whom* he *knew of old*. ———
 ——— how he SPEAKETH unto God CONCERNING Israel. ———
11. ——— Have they stumbled SO AS TO FALL? ———
18. Boast not against THESE Branches: but, if thou wilt boast, *know, that* thou. ———
21. ——— the natural Branches, *perhaps* he *may* not spare thee.
25. ——— that Blindness is *come* in Part upon Israel,
26. *only* until the Fulness of the Gentiles be come in; and so THEN all Israel will be saved. ———
30. For as ye *also* once *were* disobedient to God, but
31. have now obtained Mercy *during* their Disobedience: so also have *they* now DISOBEYED THE MERCY *shewn to you*, that they also may *hereafter* obtain Mercy.
35. ——— *so as to receive* ONLY A RECOMPENCE again?
- xii. 1. ——— your Service of Reason.
3. For, through the *Authority*,* given unto me, I CHARGE every Man among you. ———

F

xii.

* See i. 5.

Chap. ver.

- xii. 10. *Let your brotherly Love be a NATURAL AFFECTION for each other : be MORE FORWARD than each other in mutual Respect : not BACKWARD TO DILIGENCE : fervent in THE Spirit : serving the TIME.*
14. Bless them, *who REVILE** you. ———
- 16, 15. *Have the same Dispositions towards each other, so AS TO rejoice with them, who do rejoice, and weep with them, who weep.*
16. ——— *Be not high-minded, but UNDER THE GOVERNMENT OF HUMILITY.* ———
17. ——— *Pursue what is honourable, IF YE CAN, in*
18. *the Sight of all Men.† As much as lieth in you, be at Peace with all Men.*
19. ——— *but give Way‡ to the Anger of another.* ———
- xiii. 4. ——— *for he is AN AVENGING MINISTER UNTO WRATH to him, who doeth Evil.*
6. ——— *for THERE ARE Ministers of God attending to this very Duty.*
11. *ESPECIALLY§ love each other from considering THIS SEASON, that now is the Hour of arising from Sleep ; for our Deliverance is nearer now than when we first believed.*
13. *Let us walk ORDERLY as in the Day-Time.* ———
- xiv. 1. *Him, who is weak in the Faith, ASSIST ;|| not with a View to DISTINCTIONS BY REASONINGS.*

xiv.

* See Matt. v. 11.

† See Phil. iv. 8.

‡ See Luke xiv. 9.

§ See Matt. xxiv. 12, 13. Luke xxi. 28.

|| Or, kindly receive : so xv. 7.

Chap. ver.

- xiv. 2. For one *has Faith to eat any Thing* ; BUT another. ———
4. Who art thou that judgest ANOTHER'S Servant?—
6. He, *who* regardeth the Day, regardeth it unto HIS MASTER. ———
9. ——— both died, and rose *again* TO LIFE. ———
13. ——— but *determine* this rather, that no Man put a Stumbling-Block in his Brother's Way.
16. Let not OUR *Privileges* be the *Occasion of Re-proach*.
21. ——— nor any Thing, whereby thy Brother stumbleth.
22. Hast thou *Confidence* IN THYSELF ? Have it before God. Happy is he, *who* condemneth not himself *for his own Practices*.
23. ——— is *condemned*, if he eat. ———
- xv. 2. ——— *in what* is GOOD FOR Edification.
4. For whatsoever Things were written aforetime FOR OUR INSTRUCTION, WERE WRITTEN THAT, through Patience, and *the Consolation* of THOSE Scriptures, we *may* have Hope.
15. Nevertheless, Brethren, *with a View of reminding you*, I have written to you *with greater Boldness upon some Points* because of the *Authority** given to me *by God*.
17. ——— *in Christ Jesus* TOWARDS God.
20. So *ambitious am I* to preach the Gospel !—
22. *Therefore*, THOUGH I have been OFTEN hindered from coming to you, YET now, *as I have* no more *Scope* in these Parts. ———

• See xii. 3.

Chap. ver.

xvi. 3. — my FELLOW-LABOURERS* in Christ Jesus.

5. — the first Fruits of ASIA in Christ.

6. — who *laboured* much FOR YOU.

26. — But *has been* now made MANIFEST BY the Scriptures of the Prophets, AND published to all *the Gentiles*, according to AN APPOINTMENT of the everlasting God, for *their* Obedience to the Faith.

The first Epistle to the Corinthians.

i. 5, 6. — in all *Doctrines* and all Knowledge, ACCORDING TO THE STRONG PROOF OF the Testimony of Christ AMONG you.

7. — waiting for the *Manifestation* of our Lord Jesus Christ.

9. God, by whom ye were called to a *Communion* of
8. his Son. Jesus Christ our Lord, is faithful; who *will* also ESTABLISH YOU BLAMELESS unto the End, UNTO THAT Day of our Lord Jesus Christ.

i.

* Sov. 9. 2 Cor. i. 24.

Chap. ver.

- i. 12. I MEAN THIS, that *each* of you faith. ———
18. For the *Doctrin*e of the Cross is to them, WHO ARE LOST, Foolishness. ———
21. For, after that the World by THIS Wisdom knew not God, IT PLEASED GOD IN HIS WISDOM to save by THIS Foolishness, *which*
22. *we preach*, them, *who* believe: for, *whilst*
23. the Jews *demand* a Sign and Greeks *require* Wisdom, we preach Christ crucified. ———
26. For *observe those*, *who are called among you*, Brethren. ———
30. But YE ARE OF HIM BOTH JUSTIFICATION, and Sanctification, and Redemption in Christ Jesus, who is *become* to us Wisdom from God.
- ii. 1. ——— *in* declaring unto you the MYSTERY of God.
6. *But we proclaim a Wisdom* THAT IS PERFECT.
7. ——— *which was hid and* PREORDAINED by God before the AGES unto our Glory.
12. ——— that we might *understand the free Gift* of
13. God: which we *declare also*. ——— EXPLAINING spiritual Things IN SPIRITUAL WORDS.
15. *And he, who* is spiritual, *discerneth* EVERY MAN, but
16. is himself *discerned by none*: for who *so knoweth* the Mind of the Lord *as to be able to instruct* THIS MAN? *And* we have the Mind of Christ.
- iii. 1, 2. ——— but as unto carnal. I fed you with Milk, AS BABES in Christ, and not with Meat;

Chap. ver.

- Meat; for ye *could* not *then* bear it, neither
 iii. 3. *can* ye now, for ye are yet carnal. ———
 5. ——— but Ministers *through* whom ye believed?
 AND, as the Lord gave to EACH OF US,* I
 planted, Apollos watered; but God *made* it
grow.
 8. ——— are THE SAME THING;† and EACH *will*
 receive his own Reward. ———
 13. ——— for THAT Day, WHEN *it is* revealed with
 Fire,‡ *will shew* it. ———
 14, 15. ——— IT *will* receive a Reward. ——— IT *will*
 BE LOST. ———
 18. ——— If any Man *have* the Reputation of wise a-
 mong you, let him become a Fool in *the Wis-*
dom of this World, that he may be wise.
 20. ——— the REASONINGS of the wise. ———
 iv. 3, 4. ——— yea, I *do* not even judge *myself*; for I
 am CONSCIOUS TO MYSELF OF NO EVIL.§ ———
 7. SHOULD ANY ONE CALL THEE TO AN AC-
 COUNT, what hast thou, *which* thou didst not
 receive? ———
 8. ARE YE *then* already full with Plenty? ARE
 YE *already* become rich? DO YE REIGN AS
 Kings without us? ———
 9. For I think, that God hath *brought* us the A-
 postles last *upon* the Stage, as devoted to *Destruc-*
tion: for we are made a Spectacle unto the
 World, to Angels and to Men.

iv.

* So iv. 5. xv. 23.

† So 1 John v. 7. See John xvii. 21.

‡ See 2 Thess. i. 7, 8. Heb. x. 27.

§ See v. 2. 2 Cor. xi. 23. 1 Tim. i. 12. 2 Tim. iv. 7.

Chap. ver.

iv. 11, 12. — and *are driven from Place to Place*, and
endure Fatigue by working with our own
Hands : *when reviled*, we bless ; *when RE-*
PROACHED,* *we take it patiently.*

15. — ten thousand† GUIDES.—

17. — who *will bring to your Remembrance* my
DOCTRINES‡ in Christ.—

21. WHICH§ *do ye choose?*

v. 1. Is *then* Fornication CERTAINLY reported *to be*
among you, and such Fornication as is not E-
VEN amongst the Gentiles?—

2. And ARE YE puffed up? —

5. DELIVER THIS MAN unto Satan.—

7. — for Christ is the Passover *that was slain* for
us Gentiles also.

11. But THIS IS WHAT I WROTE to you, not to
keep Company *with any Man, who calleth him-*
self a Brother, if he be a Fornicator, or UN-
JUST.—

12. *Is it my Concern* to judge them, *who are without?*
NO : but JUDGE YE them, *who are within ;*
(for them, who are without, God will judge)
and remove from among you that wicked Per-
son.

vi. 1. *Doth* any one of you, having a *Dispute with his*
FRIEND, *venture to go to Law* — ?

2. — but, if the World *will be judged by you,*

F 4

THESE

* See Rom. xii. 14.

† See Gal. iii. 24.

‡ See Acts xxii. 4. xxiv. 22.

§ See John xii. 27.

Chap. ver.

THESE MEAN TRIBUNALS BECOME YOU
NOT.

vi. 4. *When, therefore, yourselves have TRIBUNALS for the Affairs of this Life, DO YE make Judges of those, who are of no Esteem in the Church?*

7. *Certainly, however, there is some Defect among you, that ye go to Law with each other at all. Why do ye not rather bear Injuries; why do ye not rather suffer Loss?*

12. — under the Power of any THING.

20. — glorify God therefore *with your Body.*

vii. 1. — It is BETTER* for a Man not to *marry.*

21. *Wert thou a Slave, when called? Let it give thee no Concern: YEA, EVEN if thou canst be free, CONTINUE AS THOU ART.*

23. HAD YE BOUGHT YOUR FREEDOM? *Become not Slaves to Men.*

25. Now concerning YOUNG UNMARRIED PEOPLE,† I have no Commandment of the Lord; *but I will give an Opinion, as one, who hath been FAVOURED WITH A TRUST‡ from the Lord.*

26. *I think therefore this to be good Advice on Account of the Difficulties of the Time, that it is BETTER FOR EVERY ONE TO CONTINUE AS THEY ARE. §*

29. But this I say, Brethren, INASMUCH AS the Time HENCEFORTH IS STRAITENED, that they

* So v. 8, 26.

† See Rom. xii. 3.

‡ See Rev. xiv. 4.

§ So v. 40.

Chap. ver.

- they, who have Wives, *should* be as though they had none. —
- vii. 31. And they, *who* use this World, as not USING IT
 32. TO EXCESS: for the Fashion of this World passeth away; AND I *wish* you TO BE FREE FROM ITS' ANXIETIES. *The unmarried Man is anxious* for the Things of the Lord, how. —
 33, 34. — how he may please his Wife; AND IS DISTRACTED. THE WOMAN ALSO, THAT IS UNMARRIED, and *the Virgin*, IS ANXIOUS for the Things of the Lord. —
36. But, if any Man think, that A DISHONOUR ARISES FROM HIS VIRGINITY,* if HE *be past* HIS *Prime*, IT OUGHT SO TO BE, let him do what he will, he sinneth not, let *such* marry.
- viii. 1. Now *concerning the Things sacrificed* unto Idols, DO WE UNDERSTAND *this Matter* BECAUSE we all have Knowledge? THIS Knowledge puffeth up, but *Love* edifieth.
3. But, if any Man love God, HE† KNOWETH *this Matter* TRULY.
4. — we know, that a WORLDLY Idol is Nothing AT ALL, and that there is no God but one.
5. For, though there be Gods, *both cœlestial and terrestrial*, by Name. —
7. — for some, FROM BEING ACCUSTOMED TO the Idol *'till* this Hour. —

viii.

* So v. 37.

† Compare v. 11, 12, 13, with 2 John iv. 20, 27. Rom. xiv. 25.

Chap. ver.

- viii. 8. But Meat WILL NOT BRING US INTO JUDGEMENT BEFORE GOD : for neither, if we eat NOT, *shall we gain any Advantage* ; neither, if we EAT, *shall we suffer any Loss.*
- ix. 1. Am I not a free Man? Am I not an Apostle?—
2. For ye are the Seal of my *Commission from the Lord.*
5. Have we not Power to *take with us a Wife, IF SHE BE A SISTER,** as well as THE other Apostles. —
6. — have we not Power to *desist from labouring?†*
10. — and he, *who thresheth, IN HOPE OF PARTAKING.*
11. If we have sown spiritual Things IN you, is it a great Matter if we reap FROM YOU carnal Things ?
12. If others, BY THIS AUTHORITY, BE PARTAKERS OF YOU, *ought not we rather ?*
17. — but, if I AM ENTRUSTED WITH A DISPENSATION AGAINST MY WILL, what is my Reward then?—
18. — that I USE NOT TO THE UTMOST‡ my *Privilege* in the Gospel.
22. — I am all Things to all Men, that I *may save ALL.*
23. And ALL this I do *on Account of the Gospel,* that I *may become a JOINT-PARTAKER with others of it.*

ix.

* See vii. 39.

† See iv. 12.

‡ See vii. 31.

Chap. ver.

- ix. 26. I therefore so run, as *one, who would not run in vain* ; I so fight, as *one, who would not strike the Air only* ; but I BRUISE my Body and keep it down, lest, after PROCLAIMING OTHERS to be Conquerors, I myself should lose the Prize.
27. ———
- x. 5. But will MOST of them.——
13. ——— but, with the Temptation, will also GIVE YOU STRENGTH TO BEAR THE EFFECTS OF IT.
14. ——— *shun THIS* Attention to Idols.*
16. ——— is it not A COMMUNION WITH the BLOOD— A COMMUNION WITH the BODY ——— ?
17. BECAUSE THE BREAD IS ONE, we, *who are many*, ARE BUT ONE BODY ; for we all partake of THIS one Bread.
18. ——— *Have not they, who eat the Sacrifices, COMMUNION WITH the Altar ?*
20. ——— and I would not have you in COMMUNION with *Dæmons*.
28. ——— eat not, *because of him, who informed thee,*
29. and *thy† Conscience* : but I do not mean thine own Conscience only, but that also of THY BROTHER : for why should my Liberty be condemned by another Man's Conscience ?
30. But, if I partake with THANKFULNESS.——
- xi. 14. ——— it is a Shame unto him ; but THAT, if a Woman have long Hair, it is a Glory to her ? ——
16. But, if any Man BE contentious. ——

xi.

* See viii. 1, 10.

† So v. 27.

Chap. ver.

- xi. 19. For *indeed* there must be *Divisions* among you. —
 21. *Because at the eating of it*, every one TAKETH
 FIRST his own Supper. ———
 22. ——— and shame THE POOR? ———
 23. ——— that OUR Lord Jesus the same Night, in
 which he GAVE HIMSELF UP,* took Bread.
 24. ——— this is my Body, which is GIVEN for
 you. ———
 25. ——— This Cup is the new COVENANT BY my
 Blood: this do in Remembrance of me.
 26. ——— MAKE *thereby* A DECLARATION of the
 Lord's Death. ———
 29. ——— eateth and drinketh CONDEMNATION to
 himself, not *distinguishing* the Lord's Body.
 32. But, BEING CONDEMNED BY THE LORD, we
suffer Chastisement, that we may not be *finally*
 condemned with the World.
 33. Wherefore, my Brethren, when ye come toge-
 ther to eat† *the Lord's Supper*, wait for each o-
 ther; and, if any one be hungry, let him eat at
 Home: that ye. ———
- xii. 1. Now concerning spiritual PERSONS. ———
 3. ——— that no Man speaking by the Spirit of God
will say, that Jesus should be REJECTED. ———
 5. And there are *various Distributions*‡ of *Services*,
 but the same *Master*.
 7. ——— to each, AS IT IS EXPEDIENT.
 15. ——— IT IS by no Means on this Account not of the
 Body. §

xii.

* See John xviii. 4, 5, 8.

† So v. 21.

‡ So v. 4, 6. See v. 11. Acts ii. 3.

§ So v. 16.

Chap. ver.

- xii. 26. SO THAT, IF one Member suffer.——
- 29, 30. —— HAVE ALL Miracles? Have all Gifts of Healing?——
31. But YE ARE AMBITIOUS* OF the best Gifts: I will shew you therefore a still better Way.
- xiii. 3. And though I consume all my Substance in feeding others,† and GIVE UP MY BODY,‡ SO AS TO HAVE CAUSE OF BOASTING, and have not Love, it will avail me Nothing.
4. —— Love QUARRELLETH not; Love is not RASH, is not puffed up.
7. Is CONTENTED at all TIMES, FULL OF CONFIDENCE at all TIMES, full of Hope at all TIMES, patient at all TIMES.
8. Love will never fail, whether Prophecies come to Nothing, or Tongues cease, or Knowledge be destroyed.
11. Whilst I was a Child, I talked like a Child, I HAD THE DISPOSITIONS OF a Child, I REASONED like a Child,——
12. For now INDEED I see through a Glass WITH UNCERTAINTY, but then I shall see Face to Face: now I know imperfectly, but then I shall know others, as they also have known me.
- xiv. 2. ——for no one understandeth him, but he speaketh
3. Mysteries TO HIS Spirit:§ whereas he, who prophesieth, speaketh unto other Men.——
7. IN LIKE MANNER, Things without Life.——

xiv.

* So xiv. 1, 12.

† See 1 Tim. v. 10. Heb. xiii. 2.

‡ See Dan. iii. 28. Acts xv. 26. Rom. viii. 32. Phil. i. 20. 1 John iv. 21, &c.

§ See v. 4, 28. So also more properly v. 15, 16.

Chap. ver.

- xiv 10. There are *I know not how* many Kinds of *Lan-
guages* in the World. ———
18. I thank God, I speak WITH THE Tongues OF
you all.
24. ——— he is *led to Conviction* by all, he is LED by
25. all TO AN EXAMINATION of himself: the
Thoughts of his Heart are made; and *according-
ly* he will fall down upon his Face and worship
God; SHEWING THEREBY, that God is *truly*
amongst you.
26. What then, Brethren, is *to be done*? When ye
assemble, EVERY ONE OF YOU, HATH any
Man a Psalm ——— HATH HE an Interpre-
tation? Let all be done unto *Edification*.
- 31, 32. ——— that all may TEACH, and all may
33. be EXHORTED, and the Spirits of the Pro-
phets BE SUBJECT to the Prophets; (for God
has Nothing to do with Confusion, but *with*
Peace) and so in all THE Churches of the
Saints.
37. If any Man BE a Prophet, or spiritual, HE MUST
acknowledge. ———
38. But, if any Man *know not this*, HE IS UNKNOWN
as a Prophet.
40. BUT let all Things. ———
- xv. 1, 2. *But I say* unto you, Brethren, TO WHAT PUR-
POSE preached I unto you THAT Gospel, which
I *did preach* unto you, which also ye received,
in which TOO ye CONTINUED, by which al-
so

Chap. ver.

- so ye *must be saved*, IF YE MAINTAIN IT NOT?
 IF NOT HOWEVER, YOUR FAITH* IS vain.
- xv. 3. For I delivered unto you AS THE PRINCIPAL
 THING, SUCH AS I INDEED received it. —
12. *But, since Christ is declared to have risen from the
 dead, WHY say some among you — ? —*
15. — that he raised up Christ, whom he *did not*
 16. *raise up: for if the dead will not be raised,
 neither was Christ raised.*
- 18, 19. Then they also, *who have fallen asleep in*
 Christ, are LOST : AND we, if in this Life
 we have NO HOPE BUT in Christ. —
20. But, ON THE CONTRARY,† Christ *hath been rai-
 sed* from the dead, A First-Fruits of them, *who
 are asleep.*
21. For, BECAUSE by Man came Death, by Man
 also *will be* A Resurrection of the dead.
23. But EACH in his own Order. —
24. Then *will* the End *be*, when GOD THE FA-
 THER WILL DELIVER THE KINGDOM‡ *to*
 him, DURING WHICH he will *have destroyed*
25. all *Dominion*, and all Authority and ALL Pow-
 er : for he *will* reign. —
- 26, 27. *Even* the Enemy Death *will be destroyed at*
last ; BECAUSE God hath put all Things under
the Feet of Christ. Now, when *the Scripture*
saith, that all Things are put under him, it is
 manifest,

* See v. 17.

† So Rom. vi. 22. 1 Cor. xii. 18. Eph. ii. 13. Heb. viii. 6. xi. 16.

‡ See Rev. xx. 4-14. Heb. ii. 8. x. 13.

Chap. ver.

manifest, that THERE IS A SUBJECTION BESIDES THAT TO HIM, *who* put all Things under him.

xv. 29. BESIDES, what ADVANTAGE ABOVE THE *other* dead WILL THEY HAVE, who *submit to Baptism*?* *And why should they suffer this Baptism,*

IF the dead *will* CERTAINLY not be raised? Why *should* we ALSO *expose ourselves*

30. *to the Danger of it every Hour?* (Indeed I DO die daily, I protest by THE BOASTFUL CONFIDENCE, which I have in Christ Jesus our Lord.)

32. AND, SINCE I fought, AS FAR AS A MAN COULD,† with Beasts at Ephesus, what *Advantage shall I have?* If the dead *will* not be raised, let us eat.—

34. BE SOBER unto Righteousness, and ERR not; for some have not A Knowledge of God: I speak this *for* your REFORMATION.‡

35. ——— WHY are the dead raised up? And with what Body WILL they come?

32. ——— and another of Birds, and another of Fishes?

41. ——— EVEN one Star differeth.——

42. ——— *Man* is sown UNTO§ Corruption, *he* is raised UNTO Incorruption.——

xv.

* See Matt. xx. 22. Luke xii. 50. Rev. xx. 4.

† See Acts xix. 30, 31. 2 Cor. i. 8, 10.

‡ So vi. 5.

§ So throughout the Passage.

Chap. ver.

- xv. 44. *He is sown an ANIMAL* BODY.——*
45. *For the first Adam, as it is written, became a LI-
VING CREATURE; but the last Adam is a
Spirit, that giveth Life.*
47. *The first, A MAN FROM THE GROUND, was
DUST: the second, A MAN FROM HEAVEN,
is HEAVENLY.*
50. *I MEAN THIS, Brethren, that Flesh and Blood.—*
51. *—— We shall not all DIE INDEED, but we shall*
52. *all be changed, in a Moment, in the GLANCE
of an Eye.——*
55. *O! Grave, where is thy Victory? O! Death,
where is thy Sting?*
57. *—— who HATH GIVEN us the Victory.——*
58. *—— be ye stedfast AND immoveable.——*
- xvi. 1, 2. *—— so do ye also ON the first Day of the
Week. Let every one of you lay by him in
Store, according TO HIS ABILITY.——*
3. *—— whomsoever ye shall approve, I will SEND
WITH A LETTER.——*
4. *But, if your Contribution be WORTHY OF MY
GOING also. ——*
5. *—— when I HAVE GONE through Macedonia;
for I AM GOING through.——*
9. *For a great Door OF EMPLOYMENT is opened
unto me.——*
11. *—— for I AND THE BRETHREN† are expecting
him.*

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xvii.

* So v. 46. ii. 14. Jam. iii. 15. Jude, 19.

† So v. 12.

Chap. ver.

xvi. 13. — FORTIFY YOURSELVES.

15. BUT I *exhort* you, Brethren, WITH RESPECT
 TO the *Family* of Stephanus, (FOR ye know,
 that it is the First-Fruits of Achaia, and that
 they have *given* themselves up to minister unto
 16. the Saints) to submit yourselves unto such, and
 to every one, that helpeth us in our Labours.

22. — let him be SEPARATED FROM YOU. OUR
 LORD IS COMING.*

The second Epistle to the Corinthians.

i. 6. For, if we be afflicted, it is for your *Encourage-
 ment* and *Salvation*: and, if we be comforted,
 it is for your *Encouragement*, which SHEWETH
 ITSELF in the enduring of the same Sufferings,
 which we also suffer.

8. — that it lay exceedingly heavy upon us, above
 our Strength.—

9. But we had THIS *Conviction* of Death within our-
 selves, that we might learn not to trust upon our-
 selves.—

10. Who delivered us from so great a Death; and we

11. trust in him, that he will still deliver: you al-

so

* See Matt. xxiv. 33. Phil. iv. 5.

Chap. ver,

so co-operating for us by Prayer; that, as THIS gracious Deliverance was bestowed upon us by the Means of many, Thanks might be returned by many on our Behalf.

i. 13. ——— than what ye KNOW and acknowledge.——

14. As indeed ye acknowledged us, IN YOUR TURN, to be your Glory, as ye also will be our's.——

17. ——— that MY YEA SHOULD NOT BE YEA, and MY NAY BE NAY ?*

ii. 5. ——— he hath caused it not to me only, but MUTUALLY TO YOU ALL.

6. THAT I MAY NOT ADD ANY MORE BURTHEN, THAT CENSURE from the Majority shall suffice for such a Man.

10. ——— for INDEED if I forgave any Thing, I forgave it for your Sakes, before Christ.

14. ——— who LEADETH US IN TRIUMPH always in Christ.——

iii. 2. ——— written in YOUR Hearts.——

3. SHEWING YOURSELVES to be AN Epistle of Christ, delivered by us; AND written.——

7. But, if that deadly Ministration OF THE LETTER, engraven on Stones, was glorious——.

10. For indeed that Glory was no Glory, in Comparison with the exceeding Glory of the other.

14. ——— for untill this Day the same Veil remaineth UPON the Old Testament, NOT DISCOVERED TO BE done away in Christ.

G 2

iii.

* See Matt. v. 37.

Chap. ver.

iii. 18. But we all, with UNVEILED Face, beholding as in a LOOKING-GLASS* the Glory of the Lord, TRANSFORM OURSELVES AFTER THAT Image.—

- iv. 1. *Wherefore, as we have been GRACIOUSLY EN-*
 2. *TRUSTED WITH† this Ministry, we CONTI-*
NUE NOT IN WICKEDNESS ; but have renoun-
ced the DARK PRACTICES OF SHAME. —
 3, 4. — it is hid THROUGH THOSE DESTRUC-
 TIVE SINS, BY WHICH the God of this
 World hath blinded the Minds *of the Unbe-*
lievers, SO THAT the Light of the glorious
 Gospel of Christ, who is AN Image of God,
 IS NOT RISEN UPON them.
 7. — that our extraordinary Strength may IN
 ALL THINGS *appear to be from God, and not*
from ourselves.
 8. We are PRESSED, but not STRAITENED ; per-
 plexed, but not TOTALLY AT A LOSS.
 15. BUT all THESE *Sufferings* are for your Sakes,
 that, the Grace *of the Gospel* ABOUNDING IN
 MANY, the *Tribute of Thanksgiving* may a-
 bound to the Glory of God.
- v. 2. FOR INDEED, *whilst* in this Tabernacle, we
 groan *with an earnest Desire of cloathing ourselves*
 3. *with our heavenly Habitation :* if so be, that,
when we have PUT OFF this Tabernacle, we
 shall not be naked.

V.

* See 1 Cor. xiii. 12.

† See 1 Cor. vii. 25.

Chap. ver.

v. 4. ——— groan with the *Weight*; not that we wish so much to uncloath ourselves, as to put on another Garment.——

5. But he, who WILL ACCOMPLISH FOR US THIS VERY THING, is God; who hath given us the Earnest of the Spirit.

6. For this Cause, we have Confidence at all Times; THOUGH we know, that, whilst we continue in

7, 8. the Body, we are absent from the Lord: (for we walk by Faith not by Sight) YET have we greater Confidence and Desire to be absent from the Body, and present with the Lord.

10. ——— that each may receive ACCORDING TO HIS DEEDS IN THE BODY, whether Good or EVIL.

11. ——— and ACT OPENLY* before God.——

13. For, if we were EXTRAVAGANT in our Boasting, it was to God.——

14. ——— then were all under the Dominion of Death.

17, 18. ——— behold! THE WHOLE CREATION IS COME NEW FROM GOD, who reconciled us to himself by Jesus Christ, and gave us the

19. Ministry of THIS Reconciliation: FOR it is God, who reconcileth the World to himself IN CHRIST.——

20. We THEREFORE ARE Ambassadors for Christ & as though God were exhorting you through us,

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we

* See iv. 2.

Chap. ver.

we pray you *in Behalf of Christ*, be ye reconciled unto God : †

- vi. 1. *And we also, cooperating with God, exhort you not TO HAVE RECEIVED the Grace of God in vain.*
4. *But in every Respect approving ourselves as Ministers of God, BY much Patience IN Afflictions. —*
5. — in Imprisonments, in WANDERINGS.* —
9. AS IGNORANT, but FULL OF KNOWLEDGE. † —
14. Be not YOKE-FELLOWS with Unbelievers. —
15. — So what Part can a Believer have with an Infidel ?
16. And what Agreement can A Temple of God have with THAT OF Idols? —
- vii. 8. — for perceiving, that ye were made sorry by that Letter but for a short Time, I now rejoice : not because ye were made sorry, but because ye sorrowed to Repentance : for ye shewed a godly Sorrow, so AS to need no Punishment at all from us.
10. For godly Sorrow produceth a Repentance, that will not change it's Mind, unto Salvation. —
12. For indeed I wrote unto you, not so much on his Account, who had done Wrong, nor on his, who suffered Wrong ; but that the Earnestness of YOUR CONCERN FOR ME might be made manifest

† N. B. The Chapter should end with this Verse, and Ver. 21 follow the 19th.

* See I Cor. iv. 11.

† See xi. 6.

Chap. ver.

vii. 13. *manifest* in the Sight of God. *Wherefore* we were comforted : and *an abundantly greater Joy was added* TO OUR CONSOLATION by the Joy of Titus.—

14. — ye gave me no Cause to be ashamed : but as we. —

viii. 1. — We signify unto you the DIVINE GENEROSITY, that has been displayed by the Churches.—

2. How, during a great Trial of Affliction, the Abundance of their WANT, and their deep Poverty, seemed to contribute to the Plenteousness of their Liberality.

3, 4. — and beyond their Power, they besought us OF THEIR OWN ACCORD with much Entreaty, that we would accept THIS Liberality* and COMMUNICATION OF SERVICE to the Saints.

5. And not as we EXPECTED, but much more ; for they devoted themselves to the Lord first, and then to us. —

6. — so he would finish AMONG YOU ALSO this LIBERALITY,

8. — but to try the Sincerity of YOUR LOVE ALSO BY the Forwardness of others.

9. For CONSIDER the KINDNESS of our Lord Jesus Christ.—

10. BUT I give my Advice in this Matter, as conducing to your own Advantage, who began before

G 4

not

* See v. 6, 7, 9, 19.

Chap. ver.

not only to BE WILLING, but also to PERFORM, a Year ago.

viii. 11. *But now finish the Performance ALSO ; that as there was a Forwardness FROM being willing, so there may be a FINISHING also out of YOUR PRESENT PLENTY.**

12. — according to *what IT hath*, and not according to *what IT hath not*.

19, 20. — to the Glory of GOD HIMSELF, AT MY DESIRE, *cautious as I am in this Respect*, that no Man should blame *me in the Service of*

21. *these plentiful Contributions ; TAKING CARE TO BE IRREPROACHABLE not only. —*

22. I have sent *therefore, I say*, with Titus THAT OUR Brother, whom I have *experienced on many Occasions to be zealous*, but *unusually zealous on this Occasion ; with much Confidence in your*

23. *Treatment of him, as my Companion often† INSTEAD OF Titus, and a Fellow-Labourer with him to you ; and of them both, as our Brethren, Apostles of the Churches, a Glory of Christ.*

ix. 3. — lest our Boasting of you IN THIS RESPECT should *appear groundless ; that ye may be found prepared, as I said ye were.*

4. — we should be *disgraced (not to say you) by such a FALLING-OFF.*

5. — your Bounty, WHICH YE SIGNIFIED *some Time ago ; that the same may be ready as*

a

* See v. 13.

† See 2 Tim. iv. 10, 11.

Chap. ver.

a Bounty IN REALITY, and not as EXTORTED FROM YOU.

ix. 6. *Now* he, who soweth IN THIS MATTER sparingly.—

8. And God is able to make all *your* LIBERALITY abound unto yourselves, so that in every Thing at all Times ye may have all Sufficiency, and abound in all GOOD.*

10. MAY HE THEREFORE, who supplieth Seed to the SOWER AND BREAD FOR FOOD, supply and multiply THIS Seed of your's, and cause to thrive

11. THIS Produce of your LIBERALITY, by enriching you in every Thing unto all Bountifulness; SUCH AS *now* causeth through you Thanksgiving unto God.

12. — but also FLOWETH OVER IN many Thankgivings unto God.

13. — for your Subjection TO THE PROFESSION of Christ's Gospel. —

x. 3. For we walk in the Flesh, not AFTER THE
4, 5. FLESH,† and carry on a War, (and the Weapons of THIS Warfare. —) casting down REASONINGS. —

7. CONSIDER WHAT IS BEFORE YOU.‡ If any Man. —

8. — I SHALL not be disgraced by what I can do among you§.

11. — Such we WERE also in Deed, when present,

x.

* See Matt. vi. 33. Luke i. 53. xli. 19.

‡ See 1 Cor. iv. 19. 2 Cor. xii. 12.

† See Rom. viii. 1, 4.

§ See v. 11.

Chap. ver.

- x. 12. — but ARE NOT AWARE *that they are* measuring themselves by themselves, and comparing themselves *with* themselves.
13. — but according to the Measure of THAT Rule, which God PORTIONED unto us.
- xi. 4. — ye might *even then* HAVE *easily* BORN *with me* : for I consider myself as no Wise inferiour to the very greatest Apostles.
5. — for I consider myself as no Wise inferiour to the very greatest Apostles.
8. — taking Wages of them *for the Support of my Ministry among you*.
17. What I *am going to say*, I say not after the Lord. —
20. For ye *endure*, if A CERTAIN PERSON.* —
21. I *am speaking with Respect to my Reproach, as that I was so weak*. † —
23. — in Stripes FAR EXCEEDING THEM. —
25. — a Night and a Day I have *floatated in the Sea*.
26. Often, ON MY JOURNIES, in Dangers of Rivers. —
27. In LABOUR and Weariness. —
29. Who is weak *in the Faith*, ‡ and I faint not *with Sorrow* ? Who *stumbleth*, § and I burn not *with Zeal* ?
- xii. 1. BUT it is not expedient for me to boast *of these Things*. || SHALL I come THEN to Visions and Revelations of the Lord ?
2. I know ¶ a Man, WHEN HE HAD BEEN in Christ FOURTEEN YEARS. —

xii.

* And so throughout the Verse.

† See x. 10.

‡ See Rom. xiv. 21. 1 Cor. viii. 9. So 1 Theff. v. 14.

§ See John xvi. 1.

|| See xi. 30.

¶ See v. 3.

Chap. ver.

xii. 4. — which it is not POSSIBLE for a Man to utter.

6. *But, if I were willing to boast, I should not appear foolish; for I will tell the Truth: — but I forbear, lest any Man should think above what he seeth IN ME, or heareth of me.*

7. — by the GREATNESS of *such* Revelations.—

9. — for *Power is seen to Perfection* in Weakness.—

10. — in Infirmities, in BODILY HURTS, in Necessities, in Persecutions, in IMPRISONMENTS* for Christ's Sake. —

19. — before God in Christ WE SPEAK ALL THESE THINGS.—

20, 21. — Swellings, *Seditions* AMONG YOU: left me, ON THE OTHER HAND, when I AM COME UNTO YOU, my God *should* humble; and I should bewail.—

xiii. 1. This is the third Time, that I am PREPARING TO COME unto you.—

2. I *said* before, and I foretell THE SECOND TIME, as if present, *though absent and by Letter*, to them.—

4. — but we shall PROVE OURSELVES ALIVE with him.—

7. *But* I pray unto God, that HE WOULD DO UNTO YOU no Evil at all: I pray not, that we may appear approved, but that ye may do what is right, and ourselves appear of no Estimation.

xiii.

* So Rom. viii. 35.

Chap. ver.

xiii. 11. Finally, Brethren, REJOICE,* *make yourselves perfect, EXHORT EACH OTHER.*—

The Epistle to the Galatians.

- i. 4. — according to the Will of God our Father.
 6. I marvel, that ye are so soon TRANSFERRING
 7. YOURSELVES FROM CHRIST, *who called you by Grace, to another Gospel: which indeed is not another; but there are some, who disturb you, and wish to ALTER the Gospel of Christ.*
 8. — preach *the Gospel differently from what we preached unto you, let him be REJECTED.*†
 10. For do I now STUDY THE APPROBATION OF Men, or of God?—
 12. — nor FROM MY OWN KNOWLEDGE. —
 14. — above MOST OF MY CONTEMPORARIES in mine own Nation.—
 16. To reveal his Son BY me, that I might preach *his Gospel among the Gentiles; IMMEDIATELY, without having Recourse to Flesh and Blood, or going up to Jerusalem to them, who were Apostles before me, I WENT into Arabia.*—

* See ii. 7. vii. 8.

† So v. 9.

Chap. ver.

- ii. 2. ——— but privately, to *the chief Apostles*, NOT AS THOUGH I *were running*, or had run in vain.
3. But Titus, who was with me, *though* a Greek, 4. WOULD HAVE BEEN compelled to be circumcised BY SOME false Brethren, *who had craftily introduced themselves to ensnare* our Liberty. —
5. ——— that the *true Gospel may continue among* you.
10. Only that we would remember OUR POOR COUNTRYMEN; FOR WHICH REASON I was *very zealous in that Matter*.
15. We, *who were born* Jews, and are not of the Gentiles, BEING SINNERS, (*for we know*, that a Man *will not be justified by the Works of ANY Law*, but by Faith in Jesus Christ) even we. —
17. But, if we, *who seek for Justification in Christ*, place ourselves in the Capacity of Sinners. —
18. ——— I place myself in the Condition of a Transgressor.
19. For I, WHO WAS UNDER THE LAW, DIED to 20. the Law, that I might live unto God; AND *have been crucified with Christ*, so THAT I live *myself* NO LONGER, but Christ liveth in me. —
21. I do not REJECT THIS Grace of God; for, if *Justification were* by ANY Law, then Christ *died* in vain.
- iii. 1. ——— before whose Eyes Jesus Christ crucified *was so clearly represented*.

Chap. ver.

- iii. 4. Have ye LEARNED* so many Things in vain?
If *indeed* it be in vain.
10. — *who* SHALL NOT PERFORM all THOSE
Things. —
13. BUT Christ hath redeemed us from THAT
Curse of the Law. —
16. — He saith not, And to THY Seeds, as of
many; but, And to THAT Seed of *thine*, as
of one; which is Christ.
20. But THIS Mediator *hath no Concern with one of
the Parties* † and God is but one of the two.
22. — that the Promise by Faith might be given
to them, *who* believe.
23. — we were kept shut up TOGETHER under *the
Governance of the Law against THAT Faith,*
24. which *was to be revealed: so that* the Law was
our CONDUCTOR ‡ unto Christ. —
- iv. 1. BUT WHAT I MEAN IS, § that the Heir. —
2. But is under GUARDIANS and STEWARDS. —
4. — God sent forth his Son, born of a Woman
5. (born under the Law to *purchase the Freedom* ||
of those under the Law) that we might receive
the Adoption of Sons.
8. — *ye were Slaves FROM the Circumstances of
your BIRTH to those, that are not Gods.*
- 9, 10. — to be in Bondage; AND observe —
and Years?

iv.

* See iv. 11.

† So v. 25.

|| See Rom. viii. 2.

† That is, the Gentiles: see v. 8.

§ See iii. 23, 24.

Chap. ver.

- iv. 13. Ye know *with what* Infirmity of *Body*.——
14. BUT ye *did not despise nor reject* THAT *Affliction* in my *Flesh*.
15. HOW GREAT THEN WAS MY HAPPINESS IN YOU!——
16. SO THEN I am become your Enemy *for DEALING TRULY* with you!
17. They *have a Zeal* for you not *for your Good*, but *from a Desire of excluding you from my Affection*, that ye may have a *Zeal* for them.
18. It is good *indeed to have a Zeal at all Times* for a good *Person*.——
20. —— for I AM DISTRESSED FOR you.
24. Which Things *have a further Meaning*; for these *Women signify* the two Covenants. One *Covenant is* from Mount Sinai, *bearing Children unto Bondage*; which is *meant by Hagar*: for this *Hagar signifies no other than* Mount Sinai in Arabia, and answereth to the
25. *present Jerusalem*, which is in *Bondage* with its *Children*. But THE *Jerusalem*, which is above, is *signified by* THE FREE WOMAN, *who is* the Mother of us all.
- v. 1. —— and ENTANGLE NOT YOURSELVES with A Yoke of *Slavery*.
4. —— *whosoever of you seek Justification* by the Law.——
5. For we ACCEPT a Hope of *Justification under A SPIRIT, which is OF FAITH*.*

Chap. ver.

- v. 11. ——— IS THEN THAT *Stumbling-Block* of the
Cross *done away*?
12. I *wish*, that they, who *unsettle* you, MAY LA-
MENT IT!
17. ——— and the Spirit is against the Flesh. ———
20. Idolatry, POISONING.* ———
- vi. 1. ——— lest thou also be OVERTAKEN.
2. ——— and ye WILL TRULY fulfill the Law of
Christ.
3. FOR, if A CERTAIN PERSON† think himself to
4. be some Thing, he deceiveth himself. And
let every Man *examine* his own *Performance*,
and then *his* BOASTING *will be confined* to
5. himself, and *not be directed against* THE other.
LET every Man *carry the Burden*, which he is
able to bear.
6. Let him, who is taught the Word, *make his*
Teacher a Partaker of all his good Things.‡
9. And let us not be weary of THIS GOOD SER-
VICE.§ ———
11. See IN WHAT LARGE LETTERS. ———
12. They, who would constrain you to be circumcised,
wish to be well thought of in the Flesh, that they
may not suffer. ———
16. And as many as SHALL walk according to this
Rule, Peace WILL be on them. ———

Epistle

* So Rev. ix. 21. xxii. 15.

† See 2 Cor. ix. 8.

‡ See 2 Cor. xi. 20.

§ See v. 6. So v. 10.

Epistle to the Ephesians.

Chap. ver.

- i. 3, 4. ——— in the heavenly *Dispensation* in Christ :
as he *chose* us in him before the Foundation of
the JEWISH STATE,* that we *might* be holy
and without SPOT *in the Presence* of HIM-
5. SELF : having *preordained* us FOR HIMSELF
IN LOVE unto an Adoption of Sons by Jesus
Christ, according. ———
6. ——— of his Grace, *which* he FREELY BE-
7. STOWED *upon* in THAT beloved Son ; in whom
we have THE Redemption, the *Remission* of
Sins BY HIS BLOOD. ———
9. ——— according to his *gracious Intention* (which
10. he *afore determined* in himself *with Respect* to a
Dispensation of the Fulness of Times) to *collect*
IN HIMSELF all Things, both in *the Heavens*
and *upon the Earth*, under one Head † in Christ.
13. In whom ye also, *who* heard AND BELIEVED the
*Doctrin*e of THE Truth, the Gospel of your
14. Salvation, were sealed *by the Holy Spirit* of
the Promise, (*who* is an Earnest of our Inheri-
tance,) *against* a Redemption of the *Acquisition* †
unto the Praise of his Glory.

H

i.

* See Col. ii. 20. Heb. ix. 1.

† See v. 22.

‡ See Acts xx. 28.

Chap. ver.

- i. 18. ——— and what the *glorious* Riches of his Inheritance AMONG the Saints ; and what that PORTION OF HIS MIGHT, WHICH FELL TO OUR SHARE, who believe, in THAT *Operation* 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 heavenly *Dispensation*.*
19. ———
20. ———
- ii. 1. ——— who ARE dead TO† Trespasses and Sins.
2. ——— according TO THE WILL of the *Ruler* of the *Empire* of DARKNESS, THAT Spirit. ———
8. ——— WE are saved. ——— not of OURSELVES. ———
9. ——— SO THAT no *one* CAN‡ boast.
12. ——— SEPARATE FROM§ Christ ——— and Strangers to the Covenants, having no HOPE OF THE PROMISE ; and without God, *Men* OF THIS WORLD. But now ye, who were *once* afar off, are *come near* by the Blood of Christ.
13. ———
14. ——— and hath broken down THAT *Sign* of Enmity, THE FENCE of the *Partition-Wall*, having abolished BY his *own Body*|| the Law of Commandments WITH *it's* Ordinances, that *he might create* of THE *two* one new Man in
15. ———
16. himself by making Peace between them ; and might reconcile them both, now become one Body, unto God, having slain the Enmity BY THE CROSS.

iii.

* See v. 10, 22. So ii. 6.

† So 1 Cor. i. 29.

|| See Col. ii. 14.

† See Rom. vi. 2, 11. So v. 5.

§ See John xv. 5, and below v. 73

Chap. ver.

- iii. 1. — I Paul AM the Prisoner. —
2. INASMUCH AS ye have heard. —
5. — *so clearly* as it *hath been* now revealed to his holy Apostles and TEACHERS* by the Spirit.
6. — and Partakers of his Promise *through* the Gospel.
7. — according to the *gracious Appointment* of God, given unto me, AND according to the Operation of his Power.
9. — what is THAT DISPENSATION of the Mystery. —
11. According to A PREDISPOSITION OF THE AGES, which he MADE in Christ Jesus our Lord.
13. Wherefore I PRAY, that I *may* not faint IN
14. THESE my Tribulations for you, which *are*
15. your Glory : *and* for *the same* Cause I bend my Knees to the Father, *by whose Name*† the whole Family in Heaven and upon Earth is called.
19. And to *understand* (WHICH IS FAR BETTER THAN THAT KNOWLEDGE) the Love of Christ, that ye *may* be filled. —
20. — according to the Power *displayed*‡ in us.
- iv. 3. EARNESTLY endeavouring to *preserve* the Unity of the Spirit BY the Bond of Peace ; *that ye*
4. *may be* one Body and one Spirit, even as ye

H 2

iv.

* So 1 Cor. xii. 28. xiv. 29. and other Places.

† See ii. 19. John i. 12, 13. Rom. iii. 29.

‡ See i. 19, 20.

Chap. ver.

iv. 6. *were called unto one Hope ; even as there is one Lord, one Faith, one Baptism, one God and Father of all ; who is above all Things, and through all Things, and in all Things.*

8. *Wherefore the Scripture* saith.——*

13. *—— to a grown-up Man, to the full Size of the Stature of Christ.*

14. *—— tossed LIKE WAVES, and carried about with every Wind of Doctrine, according to the*

15. *UNSTEADINESS of SOME Men, by their Craftiness, BY THE CONTRIVANCES OF ERROR : but, DEALING TRULY IN ALL THINGS, may*

16. *grow up in Love unto him, who is the Head, even Christ : from whom the whole Body, fitly compacted and connected by IT'S SEVERAL JOINTS, procureth it's Increase according to the Operation of every SINGLE LIMB, unto the Edification of itself in Love.*

21. *INASMUCH AS ye have heard him, and were*

22. *taught, according to the Truth in Jesus, TO PUT OFF the old Man OF YOUR FORMER CONVERSATION, who was corruptible, the Man*

23. *according to the Lusts of Error ; and to renew*

24. *yourselves in the Spirit of your Mind, and to put on the new Man, THE MAN ACCORDING TO God, fashioned in Righteousness and Holiness, THE TRUE MAN.*

26. *IF YE BE angry, sin not.——*

iv.

Chap. ver.

- iv. 27. Neither give *any Occasion* to the ACCUSER.*
28. — *procuring* with his Hands the good *Things of Life.*—
29. — but that which is good FOR THE FURTHERANCE OF THE BUSINESS *in Hand*, that it may *be acceptable* to the Hearers.
32. — FREELY forgiving† one another, even as God IN CHRIST hath FREELY forgiven you.
- v. 1. Be ye therefore *Imitators* of God, like DUTIFUL Children.
4. Neither *what is* SHAMEFUL, nor UNCHASTE CONVERSATION, nor UNSEASONABLE LEVITY; but *let there be* rather giving of Thanks
5. For BE ASSURED OF THIS—of THE Christ OF God.‡
8. For ye were *once* Darknes; but now, *being* Light in the Lord, walk as Children of Light.
18. And *make* not *yourselves* drunk with Wine, in which is A SHAMEFUL WANT OF ORDER; but *fill yourselves* with the Spirit.
- 20, 21. ——— to *his* God and Father, submitting yourselves to *each other* in the LOVE of CHRIST.
23. — even as Christ is the Head AND SAVIOUR OF THE BODY OF THE CHURCH.§

H 3

v.

* See 1 Tim. v. 14. 1 Pet. iii. 16. So Eph. vi. 11. 1 Tim. iii. 6, 7. 2 Tim. ii. 26. 1 Pet. v. 8.

† See Luke vii. 42. Rom. viii. 32. 1 Cor. ii. 12. So Phil. ii. 19. Col. ii. 13. iii. 13.

‡ See Luke ii. 26. ix. 20.

§ See Col. i. 18.



Chap. ver.

- v. 30. — *we are* of his Flesh. —
32. This is THAT great Myſtery : I MEAN THE UNION OF Chriſt and the Church.
33. HOWEVER, let every one of you. —
- vi. 6, 7. — but FROM THE HEART, with Good-Will, as Servants of Chriſt doing the Will of God ; *thus* SERVING THE LORD and not Men.*
9. And, ye Maſters, DEAL EQUALLY WITH them. —
10. — *ſtrengthen yourſelves* WITH* the Lord, and WITH the Power of his Might.
13. — and, AFTER DESTROYING EVERY *Adverſary*, to ſtand.
16. *Befides all theſe*. — the fiery Darts of the EVIL ONE.
19. — that Utterance may be given me *with an open Mouth*, to *proclaim* WITH BOLDNESS the Myſtery of the Goſpel.
20. — that I may ſpeak IT boldly. —
22. Whom I have ſent unto you for *this very* Purpoſe, AND *alſo* that HE MAY KNOW YOUR AFFAIRS. —
24. — in PURITY. †

Epiſtle

* So 2 Tim. ii. i.

† See 2 Cor. ii. 17.

Epistle to the Philippians.

Chap. ver.

i. 3. I thank my God ALWAYS upon every Remem-
4. brance of you, in every Prayer of mine for
5, 6. you all ; making Prayer WITH JOY BECAUSE
OF your Fellowship in the Gospel ; *having*
THE SAME *Confidence* FROM the first Day un-
till now, that EVERY ONE AMONG YOU, *who*
hath begun a good Work, will *go on to finish*
it. —

7. — because YE have ME in YOUR Heart, AND
both in my Bonds, and *my* Defence and Con-
firmation of the Gospel, ye *were* all *Sharers*
*with me in my Ministry.**

8. — *with the Affections* of Jesus Christ.

9, 10. — more and more, *with* CONVICTION,
and all UNDERSTANDING *in distinguishing the*
Things that are excellent ; that ye may *go on*
WITH DISCERNMENT and without *Stumbling*
unto the Day of Christ.

12. But I *wish you to know*, Brethren, that *with Re-*

13. *spect* to me the Gospel *hath been greatly promo-*
ted ; so that the *whole* Palace and ALL OTHERS
are *certified*, that my Bonds *are in the Cause of*

H 4

Christ :

* See Rom. i. 5.

Chap. ver.

Christ: and many of the Brethren, *receiving* GREATER CONFIDENCE IN THE LORD from my Bonds, *proclaim* the Word OF GOD without Fear.

- i. 15, 17. ——— and some of Good-Will AND OF
 16. LOVE, knowing that I am *appointed* for the *Vindication* of the Gospel: but THEY, WHO ARE CONTENTIOUS, preach Christ *with no pure Intention.*———
19. ——— that this *Imprisonment will end in my Welfare.*———
20. ——— that in Nothing I shall *disgrace myself.* ——
22. But, if THIS LIFE in the Flesh *be to me A*
 23. FRUITFUL WORK *in the Gospel, which I should choose in this Case I know not; for I am perplexed* betwixt THESE two Things: *I have a Desire to depart and to be with Christ, and this were far better FOR ME.*
25. —— for your *Gratification, and for the Advance-*
 26. *ment* of THE Faith: that your *Glorying* OF me in Jesus Christ may be *abundantly encreased* by my coming to you again.
27. —— or absent HEAR of your Affairs, YE MAY
 28. *continue* in one Spirit AND *in one SOUL, contending* together, *unterrified* by all *Opposers*, for the Faith of the Gospel; which is to them a *Demonstration unto Destruction*, but of *Salvation* unto you.
29. *And this Kindness hath* GOD VOUCHSAFED to you *with Respect* to Christ, not only.———

Chap. ver.

- ii. 1. If therefore EXHORTATION in Christ, if *the Consolation of Love, if a Communion of the Spirit, if Kindness and Compassion have any*
2. *Power, fill ye up my Joy by having the same*
3. *Dispositions, the same Love, THE SAME SOUL: MINDING Nothing from Strife. ———*
4. *Let each be anxious not for himself only, but for others also.*
6. ——— *did not think of EAGERLY RETAINING*
7. *THIS RESEMBLANCE TO God; but EMP-*
8. *TIED HIMSELF* of it, taking the Form of a*
8. *Servant; AND being made in the Shape of*
- Men,† and *having THE DISPOSITIONS‡ of a*
- Man, he humbled himself, *in his Obedience, un-*
- to Death. ———*
12. ——— *as ye always obeyed ME WITH FEAR and*
- Trembling. ———*
13. ——— *PROMOTE THE WELFARE OF EACH O-*
- THER :§ for God is working in you both to*
- be willing and to perform.*
14. *Do all Things WITH GOOD WILL, without*
- Murmurings. ———*
15. *That ye may be Children of God without SPOT,*
- blameless and UNCORRUPTED even in the*
- Midst of a crooked and perverse Generation :*
- among whom SHINE OUT|| like Luminaries in*
- ii.

* See Matt. iv. 4-11. viii. 20. xxvi. 53. John vi. 15.

† See Luke xxiv. 39. Heb. ii. 14.

‡ See Matt. xxvi. 38. Heb. iv. 15.

§ See v. 4.

|| See Matt. v. 16.

Chap. ver.

- ii. 16. the World, holding FAST the Word of Life.——
17. Yea, EVEN if I be Poured out upon the Sacrifice and *Offering* of your Faith. ——
18. IN the same MANNER. ——
20. —— who will *feel* a SINCERE Concern for your *Affairs*.
28. I *was* therefore the more *desirous* of sending him. ——
- iii. 2. Beware of THOSE Dogs, beware of THOSE evil Workers, beware of THEIR BITING YOU.
3. —— and BOAST in Jesus Christ. ——
8. —— and count them but REFUSE, that I *might* gain Christ.
- 9, 10. —— the Righteousness from God; *so as to* know him, and the *Efficacy* of his Resurrection, *conforming myself* BY a Participation of
11. his Sufferings, unto his Death, if I *may* by any Means attain A COMPLETE Resurrection from DEAD WORKS.
16. *But, as far as we have gone*, let us walk in the same *Path*.
19. Whose End is *to ruin others*. ——
20. *But we are* CITIZENS of Heaven. ——
21. Who TOOK UPON HIMSELF THE FASHION of our vile Body, that it *might* be *made* like. ——
- iv. 4. Rejoice in the Lord: I say again, ALWAYS rejoice.
5. Let your EQUITY be known unto all Men. ——
6. Be *anxious about* Nothing. ——

Chap. ver.

iv. 8. — are true, whatsoever Things are RESPEC-

TABLE. —

10. — that at length your Concern for me, which indeed ye had before, but without Opportunity, hath revived.

18. I have received all. —

19. But my God will fill up all your Wants according to his GLORIOUS Riches in Christ Jesus.

20. Now unto OUR God and Father. —

The Epistle to the Colossians.

i. 2. To the *holy* and faithful Brethren in Christ at Colosse. —

12. — who thought us *worthy** to be Partakers. —

13. — and transferred our Service into the King-

14. dom of his dear Son, by whom we have THIS

15. DELIVERANCE from Slavery, even the Remis-

sion of Sins: who is AN Image of the invisi-

ble God, A First-born of THE WHOLE CRE-

ATION.

17. And he is ABOVE all Things. —

i.

* So 2 Cor. iii. 6. See 1 Tim. i. 12.

Chap. ver.

- i. 18. And he is the Head of the Body of the Church
by being the First-born from the dead ; that he
might *be the first* in all Things.
22. ——— to present you holy, and WITHOUT SPOT,
and blameless, *before his Presence.*
23. If ye WILL continue.——
24. ——— and *am filling up* IN my Flesh the *Remain-*
der of my Afflictions in Christ.
27. To whom God *was willing* to make known the
GLORIOUS RICHES of this Mystery TOWARDS
YOU the Gentiles, which is Christ, the Hope
of Glory.
- ii. 2. ——— and *in all the Riches* of the full *Conviction* of
the Understanding, unto an Acknowledgement
of the Mystery of God the Father IN Christ ;
3. in whom are *laid up* all the Treasures of
Wisdom and Knowledge : *which I tell you,**
that no Man. ——
7. —— AND, as ye were taught.——
8. Beware THEREFORE, lest any Man *make a Prey*
of you.——
10. And BE YE FILLED WITH him. ——
11. ——*by the putting off of our FLESHLY Body.*——
13. And you, *become dead* TO† Sins and TO the Un-
circumcision of your Flesh.——
14. *And, having blotted out the Hand-Writing of*
OUR DEBTS in the *Book of Ordinances, which*
15. *stood in our Way, he removed it, and nailed it to*
THE CROSS : BY *which, after STRIPPING*
HIMSELF

* See v. 8.

† See Eph. ii. 1.

Chap. ver.

HIMSELF *for the Combat*, he made a *public Display in Triumph* of Principalities and Powers.

ii. 21. EAT not, taste not, TOUCH not.

23. — and a *bodily* ABSTINENCE IN THINGS NOT HONOURABLE, *but necessary* to the Satisfying of the Flesh.

iii. 5. — your Members *as to* THESE EARTHLY THINGS, Fornication. —

8, 9. — Malice, ABUSE, *filthy Talking*. Lie not WITH YOUR MOUTH* to one another. —

12. — Affections of PITY, Kindness. —

13. — FREELY forgiving *each other*, if any one have *Cause of Complaint* against another. —

14. And *over* all these, put on LOVE, which is the PERFECT BOND OF UNION.

15. And let the Peace of CHRIST, unto which ye were called, *govern* your Hearts† *as* IN ONE BODY. —

16. Let the Word of THE LORD — and admonishing YOURSELVES‡ — singing with THANKFULNESS. —

17. — in the Name of OUR Lord Jesus CHRIST, giving Thanks to God the Father *through* him.

22. — AS fearing God.

24. — for Christ is THE MASTER, whom ye serve.

iv.

* See 1 Pet. ii. 22. Jude, 16. 1 Kings xxii. 22.

† See Eph. iv. 4.

‡ See Eph. v. 19.

Chap. ver.

- iv. 12. That ye may walk *with Decorum*.*——
14. —— so *must we believe that God THROUGH*
Jesus will bring with him those also, who are a-
sleep.
16. —— with a *COMMAND*, with the *Voice of AN*
Archangel.——
17. —— and first shall the dead rise *again IN CHRIST*:
then we.——
v. 5, 6. —— and *Children of the Day.* So then, as
we are not of *Night nor of Darkness*, let us
not sleep. ——
10. —— that whether we *LIVE or DIE.* ——
13. And to *regard them with the utmost Fondness of*
Affection; AND FOR *the Sake of their Offices*,
LIVE WITH THEM IN PEACE.†
18. AT ALL TIMES give Thanks.——

The second Epistle to the Theffalo- nians.

- i. 5. A *Proof of the just Judgement, in vouchsafing un-*
to you THAT Kingdom of God, for which ye
can EVEN suffer.

i:

* So Rom. xiii. 13. 1 Cor. vii. 35. xiv. 40.

† See Heb. xiii. 17.

Chap. ver.

- i. 7. *He will ALSO to you, who are afflicted, give Rest with us. —*
10. — and to be admired *on* that Day in all them, *who* believe THAT, WHICH WAS ESTABLISHED BY PROOF among you, *even* our Testimony of Christ.*
11. — that God would *make* you worthy of YOUR Calling, and FILL YOU WITH EVERY DISPOSITION FOR GOODNESS, and *with a powerful Operation* of Faith.
- ii. 1. — CONCERNING the Coming — and our. —
6. And ye know what now *hindereth him from being revealed before* THAT Time *appointed for him.*
- 9, 10. — with all IMPOSTURE of Miracles and Signs and Wonders, and with all *Seduction* of Unrighteousness among them, *who are lost.* —
- 11, 12. — *so* that they will believe THIS *lying Power, and will be all condemned.* —
15. — and hold THE DOCTRINES DELIVERED † *to you, whether ye were taught them by our Discourse or our Epistle.*
- iii. 1. — may *run and gain Glory, even as with you.*
5. — and into *patient Hope in Christ.*
12. — that they *labour, and eat their own Bread IN PEACE.*
16. — always IN all THINGS. —

I

The

* See 1 Cor: i. 6.

† So iii. 6.

The first Epistle to Timothy.

Chap. ver.

- i. 1. ——— by AN APPOINTMENT* of God our Saviour. ———
2. To Timothy my TRUE† Son in the Faith. ———
8. ——— if a Man use it *suitably to it's Purpose*.
9. ——— for *the* unholy and IMPURE. ———
- 10, 11. ——— to THE *wholsome* Doctrine of THAT glorious Gospel of the HOLY‡ God. ———
12. And I AM THANKFUL§ to Christ Jesus our Lord, *who* GIVETH me STRENGTH, for *counting* me faithful. ———
- ii. 2. For Kings, and all in *high Stations*; that THEY may PASS THROUGH LIFE in *Tranquillity* and *Peace*, with all Godliness and RESPECT.
4. Who WILLETH all Men to BE IN SAFETY, and to come to an *Acknowledgement* of the Truth.
5. ——— and ALSO ONE MAN, a Mediator between God and Men.
- 6, 7. ——— THAT MYSTERY|| in *it's proper* Time, of which I WAS ordained. ———
8. ——— without RESENTMENT and DEBATES.
9. ——— in A BECOMING *Dress*, with *Modesty* and *Sobermindedness*. ———

ii.

† So Rom. xvi. 26. Tit. i. 3.

† So Tit. i. 4.

‡ So vi. 15.

§ So 2 Tim. i. 3.

|| See Rom. xvi. 25, 26. Eph. iii. 2, 3. Col. i. 26, 27.

Chap. ver.

- ii. 10. *But in a Manner suitable to Women, who profess*
 TO SHEW THEIR PIETY BY good Works.
14. And Adam was not deceived, but BECAME a
 15. *Transgressor THROUGH the Error of the Wo-*
man. Notwithstanding, HE will be saved
 WITH HIS OFFSPRING, if they continue in
- iii. 1. *Faith, and Love, and Sanctification, with Sober-*
 mindedness. This a DOCTRINE WORTHY OF
 BELIEF.*
2. ——— a Husband of one Wife, *sober, of a sound*
 3. *Mind, RESPECTABLE, a Lover of Hospitality,*
ready to teach, not riotous, no Striker.——
4. *Ruling his own Family well, and having his Chil-*
 dren in Subjection, with all *Decorum.*
- 6: ——— he fall *under the Reproach of the Accu-*
 SER.†
13. ——— *procure for themselves an honourable Sta-*
tion.——
15. ——— that thou mayest know, how A *PILLAR‡*
 OF THE LIVING GOD and A SUPPORT of the
 Truth, *ought to behave himself in the House of*
 God, which is the Church.
16. ——— great is THIS *Mystery of Godliness, WHICH*
 was *manifested in Flesh, vindicated§ by the Spi-*
 rit, *seen by Angels,|| proclaimed among the*

I 2

Gen-

* So i. 15. iv. 9. 2 Tim. ii. 11. Tit. iii. 8.

† So v. 7. See v. 14. Eph. iv. 27.

‡ See Eph. ii. 20, 22. 1 Pet. ii. 5.

§ See John ii. 19, 22. Rom. i. 4. || See Luke xxiv. 23.

Chap. ver.

Gentiles, ¶ was believed in the World,* was taken up with Glory. §

- iv. 1. ——— to Doctrines about DEAD MEN. †
 2. *Through the Hypocrisy of Liars.* ———
 3. *Giving Prohibitions about Marriage, about Abstinence from Meats, which God created to be partaken of with Thanksgiving by them, who believe and acknowledge THIS Truth, THAT every Creature of God is good.* ———
 6. LAY these Things BEFORE the Brethren, and BE a good Minister of Jesus Christ; *nourishing THYSELF up in the Doctrines of THE Faith and IN THOSE good Instructions, which thou hast FOLLOWED.*
 8. ——— profiteth FOR A SHORT TIME *only*, but Godliness is profitable FOR EVER. ———
 12. ——— in *Love*, in Faith, in Purity.
 14. ——— which was given thee *for the Purposes of TEACHING.* ———
 15. ——— may appear IN ALL THINGS.
 16. ——— and *persevere* IN THY DOCTRINE; for *by* doing this. ———
- v. 12. *Incurring CENSURE, for rejecting their first Determination.*
 17. ——— worthy of double REWARD.
 21. ——— that thou observe these Things without PREJUDICE. ———

vi.

¶ See Acts xi. 18.

* See Matt. viii. 10. Rom. x. 20.

§ See Acts i. 9, Matt. xxiv. 30.

† So 1 Cor. x. 20, and many other Places.

Chap. ver.

- vi. 2. — but *let them*, AS Partakers of the *same* Benefit, do them *more hearty* Service. —
3. — of our Lord Jesus Christ, AND IS BLIND TO
4. THE Doctrin*e* of Godliness, knowing Nothing, but. —
5. — supposing that *Godliness* is *Gain*. —
15. Which *will be manifested* in its *proper* Time by the HOLY ONE, and only Potentate. —
16. — dwelling in Light, which NO ONE can approach. —
17. Charge *the* rich not to be LIFTED UP BY *the* Things of this World. —
19. — a VERY good TREASURE against the Time to come. —
-

The second Epistle to Timothy.

- i. 3. — in my Prayers Night and Day, INASMUCH AS I have *an unceasing* Remembrance* of thee.
7. — a Spirit of INACTIVITY. —
10. — and hath *spread abroad the* Light of Life and Immortality by the Gospel.

* See 1 Thess. iii. 6.

Chap. ver.

- i. 13. Hold FORTH, with Faith and Love in Christ Jesus, a *Pattern* of *wholesome Doctrines*, which thou hast heard *from* me.
- ii. 5. *In the Games* also, no *Man* is crowned, except he *contend according to the Rules*.
6. The Husbandman must *labour* BEFORE he *be* Partaker of the Fruits.
- 7, 8. ——— and the Lord give thee Understanding. ON ALL OCCASIONS *keep in thy Remembrance* Jesus Christ, *who* was raised from the dead; of the Seed of David.———
21. If a Man therefore THOROUGHLY *purify* himself, he *will* be thenceforth a Vessel unto Honour.———
25. ——— if God will *turn their Minds*,* *so that they*
26. *may acknowledge* the Truth, and recover *their Senses* TO PERFORM HIS WILL, *after being* RESCUED ALIVE BY *the Servant of the Lord* out of the Snare of the Devil.
- iii. 3. ——— fierce, ENEMIES TO GOODNESS.
6. ——— and lead Captive MEN OF EFFEMINATE MINDS.———
16. *Every Scripture divinely inspired* is profitable.———
- iv. 2. ——— CONFUTE, *reprove*, exhort.———
7. I have CONTENDED HONOURABLY IN THE GAMES; † I have finished THE *Race*.———
14. ——— the Lord WILL reward him.———

The

● See Heb. xii. 17.

† So 1 Cor. ix. 25. 1 Tim. vi. 12.

The Epistle to Titus.

Chap. ver.

- i. 2. — before the TIMES OF THE AGES.
8. — a Lover of GOODNESS. —
9. — that he may be able both to encourage *some*
by *his wholesome* Doctrine, and to CONFUTE*
others, who contradict.
14. — of Men, who HAVE DEPARTED from the
Truth.
- ii. 2. — sober, *venerable*, STEADY. —
7. — in Doctrine, IMPARTIAL, † *respectable, un-*
corrupt.
11. For the Grace of God, *which* bringeth Salva-
tion UNTO ALL MEN, hath appeared.
- iii. 1. — and Powers, to be ready to obey THEM IN
every good Work.
7. — we *might hope for the Inheritance* of eternal
Life.
8. — *study to be the FOREMOST ‡ in* good Works.
These are the Things, that are honourable
and. —

* Soii. 15.

† See 1 Tim. v. 21.

‡ So v. 14.

The Epistle to the Hebrews.

Chap. ver.

- i. 1. God, who BY sundry PORTIONS.——
 2. —— by whom also he *appointed* the AGES.
 6. —— *the Scripture** saith.——
 7. —— Who maketh his Angels WINDS.——
 8. But OF† the Son *the Scripture* saith : GOD *will be*
 THY THRONE FOR EVER AND EVER.——
- ii. 2. —— received a Reward IN PUNISHMENT.
 4. —— and *Distributions*, according to his own
 Will, of the Holy Spirit.
 5. —— the *future* DISPENSATION,‡ of which we
 are speaking.
 9. For we see THAT Jesus *now* crowned with Glo-
 ry and Honour, who was made a little lower
 than the Angels *with a View to* the Suffering
 of Death ; that.——
 10. —— and by whom are all Things, to make the
 Captain of their Salvation, THE CONDUCTOR
 OF many Sons unto Glory, perfect through
 Sufferings.
 11. —— are of one *Father*.——
 15. And deliver FROM SLAVERY them, who were
 all their Life-Time SUBJECT TO THE FEAR
 of Death.

ii.

* So v. 7, and more properly v. 5, and iv. 4, 7.

† So v. 5.

‡ So i. 6.

Chap. ver.

- ii. 16. — he HELPETH not Angels, but HELPETH. —
- iii. 5. — to declare those *Directions*, which should be given to him.
6. — if we hold fast *our confident and glorious Hope* unto the End.
14. — if we hold the *Principle*, on which we stand,
15. *firm* unto the End; according to the Declaration: To-day. —
16. For WHO, when they had heard, *provoked him*? DID NOT ALL, who came out of *Ægypt* under Moses?
- iv. 1. *We* therefore may be afraid, lest any of US, BY NEGLECTING THE Promise of entering into his Rest, should AT LAST come short of it.
2. For *we have received glad Tidings*, as they also did. —
3. For *we*, who have believed, are to enter into THAT Rest, (as *the Scripture hath said* — my Rest) *that Rest* INDEED of God after the Works were finished at the Foundation of the World.
8. For, if JOSHUA had *procured* them Rest. —
9. There remaineth therefore a Rest, LIKE THAT OF THE SABBATH, to the People of God.
11. — that *none of us may* FALL INTO the same *Pattern* of DISOBEDIENCE.
15. — but tempted, AND in all *Respects* LIKE OURSELVES, without Sin.
16. — and find *Favour* for our *seasonable Relief*.

Chap. ver.

- v. 2. Who can *make Allowance* for the HEEDLESS and *mistaken* ; *inasmuch* as he also is *cloathed* with Infirmary.
- 7, 8. — and was heard ; YET, though he were
9. a SON, FROM HIS PIOUS REVERENCE *did* he *learn* Obedience, and, being made PERFECT BY THE THINGS, WHICH HE SUFFERED, became.——
11. Of whom* we have many Things to say, and hard to be EXPLAINED.——
12. —— ye have Need ON THE CONTRARY that SOME ONE teach you the first Principles.——
13. —— is *unacquainted* with the *Doctrin*e of *Jus-*
tification.——
- vi. 5. And have HEARD OF the good Word of God and the *Miracles* of the FUTURE AGE.†
6. —— seeing they crucify FOR themselves the Son of God, and *expose* him to open Shame.
7. —— that cometh oft upon upon it FROM GOD,‡ and bringeth forth *Herbage useful* to them, by whom *indeed* it is tilled, receiveth
8. PRAISE : but, *when it beareth* Thorns and Briars, *Men reject* and *are ready to curse it* ; and the End of it is *Burning*.
10. —— to forget THAT *Proof* of your Love.——
11. And we *wish each* of you to shew the same *Earnestness*, ACCORDING to the *Confidence* of your Hope, unto the End.

* That is, *Christ*.

† See ii. 5.

‡ See Acts xiv. 17. Zech. x. 1.

Chap. ver.

- vi. 17. *In which View, God* ——— *INTERPOSED an Oath.*
19. ——— *an Anchor of the Soul, both FAST and STRONG.* ———
- vii. 3. ——— *and, like the Son of God, continueth a Priest for ever.*
14. *FOR IT WAS FORETOLD, that our Lord was to spring from Judah.* ———
15. *And this is still far more evident, IF another Priest WERE TO ARISE after the Likeness of Melchisedec.*
18. *For the former Commandment indeed is set aside,*
19. *because weak and unprofitable; (for the Law made Nothing perfect) but a better Hope is introduced.* ———
24. ——— *hath a Priesthood, that is never transferred to another.*
28. ——— *a SON, MADE PERFECT and continuing for ever.*
- viii. 4. *FOR INDEED, if he were OVER EARTHLY THINGS, he would not have been a Priest.* ———
8. *For, finding Fault with the former Covenant, he saith UNTO THEM.* ———
13. ——— *Now what is going to decay FROM OLD-AGE, must shortly disappear.*
- ix. 1. ——— *and THE SACRED FURNITURE.*
- 8, 9. ——— *while the first Tabernacle had it's Establishment; (which was a Figure UNTO THAT Time, which is NOW COME) under which are offered both Gifts and Sacrifices, which CAN-*
- NOT

Chap. ver.

- ix. 10. NOT make perfect as to the Conscience him, *who performeth his Service only with Meat and Drink-Offerings.* ———
- 11, 12. — of THOSE good Things to come, entered, *not* by the Blood of Goats and Calves but by his own Blood, ONCE FOR ALL into the *Sanctuary** THROUGH THAT greater and more perfect Tabernacle, not made with Hands, that is, not of *the same Workmanship.* ———
- 16, 17. — the Death of *that, which makes the Covenant.* For a COVENANT is *confirmed* OVER DEAD THINGS; *else, is IT of any Force* at all, whilst *that, which makes the Covenant, is alive?*
19. — and Hyssop AND the Book, and sprinkled all the People. †
26. — but now once at the CONCLUSION of the AGES. ———
28. So THE Christ, *having been* once offered UP to bear AWAY the Sins of many, *will appear* A second Time, without *any Offering for Sin, to those who expect* him, unto Salvation.
- x. 1. ——— Year by Year, make the *Worshippers* perfect FOR EVER. ‡
2. For then THEY WOULD have ceased. ———
12. But *he, after offering* FOR EVER one Sacrifice. —
14. For one Offering hath *made perfect.* ———
17. *He ALSO saith:* Their Sins. ———

X,

* So 24.

† See Exod. xxiv. 7.

‡ See v. 14.

Chap. very

- x. 19. — FULL LIBERTY to enter the *Sanctuary* by the Blood. —
23. Let us hold fast the *Declaration* of our HOPE. —
25. Not forsaking OUR ASSOCIATION *in the Gospel*, as some *do*. —
27. But a certain fearful *Expectation* of Punishment, and a RAGING FIRE, which *will* devour the Adversaries.
37. For yet a VERY little While, and he, *who is to* come, will come *without Delay*: and the just BY FAITH *will* live; but, if HE *withdraw himself*, TAKE THOU, my Soul, no Pleasure in him.
- xi. 1. Now Faith is the FOUNDATION of Things hoped for; the *Conviction* of *Events* not yet seen.
3. — that the AGES were so *ordered* by the Word of God, that *what is now* seen *did* not arise from *what then* appeared.
4. — yet speaketh OF HIMSELF.
6. — must FIRST believe. —
7. — not seen as yet, with PIOUS REVERENCE prepared an Ark — and OBTAINED the DELIVERANCE *according to his* Faith.
10. For he *was expecting* THAT City, which hath Foundations; whose CONTRIVER and BUILDER is God.
- 13, 14. — and Pilgrims *in the* LAND. For they, *who thus speak*, plainly *shew*, that they are seeking their NATIVE Country.
16. — to CALL HIMSELF their God. —

Chap. ver.

- xi. 19. *Having reasoned with himself*, that God was able even to raise him from the dead: whence* *indeed, comparatively speaking*, he received him.
32. And WHY *do I still go on?*——
53. —— wrought DELIVERANCE.†——
- 34, 35. —— *put to Flight the Armies of their Enemies*, RECEIVED FOR WOMEN their dead raised to Life again: and *some* were KILLED WITH CLUBS.——
37. —— they were *sawn asunder*, they were THRUST THROUGH WITH STAKES.——
38. They, of whom the *whole World* was not worthy, wandered.——
- xii. 1. Wherefore LET US ALSO, who *have* so great a Cloud of Witnesses *surrounding us*, lay aside.——
2. Looking FORWARDS unto Jesus, the GREAT and PERFECT EXAMPLE of THIS Faith.——
3. —— lest ye faint *with Weariness* OF SOUL.
4. Ye have not yet resisted Sin UNTO BLOOD, *in*
5. *your Struggles with it*: and have ye forgotten —— ?
7. BEAR *your Chastisement with Patience*: God is *dealing* with you as with Sons. ——
- 9 AND, IF we have had.——
10. For they *indeed*, WITH A VIEW TO a few Days, after their own HUMOUR, *used to chastise us*.——
15. —— lest any Root of Bitterness AND GALL spring up, and thereby.——

xii.

* See Gen. xxii. 10.

† See v. 7. Judges ii. 16. &c.

Chap. ver.

- xii. 17. — for he found no *Way of* CHANGING *his Father's* MIND, though he fought it *earnestly* with Tears.
18. FOR ye are not come to A *Mountain* SPREAD OVER and *burning* with Fire.—
- 22, 23. — A heavenly Jerusalem, and to A general Assembly OF innumerable Angels, and to A Church of first-born *Sons* ENROLLED in Heaven.—
25. — who refused *the earthly Messenger of God*, much *less* shall we, *who reject his heavenly Messenger*.
- xiii. 4. LET Marriage BE honourable *among you* all, and *let your Bed be* undefiled : FOR Whoremongers and Adulterers God will *punish*.
9. Be not carried ASIDE.—
15. — the Fruit of Lips, *that* CONFESS his Name.
20. — who brought UP from the dead THAT Shepherd of the Sheep, *made* great BY* the Blood of an everlasting Covenant, our Lord Jesus CHRIST.
22. — suffer THIS Word of Exhortation : for INDEED I have GIVEN you BUT FEW COMMANDS.

The

* See Phil. ii. 8, 9.

The Epistle of James.

Chap. ver.

i. 6. ——— *moved* by the Wind, and TOSSING ITSELF ABOUT.

7, 8. For let not that Man, double-minded, unstable in all his Ways, think that he *will* receive any Thing *from* the Lord.

12. ——— for, when he HAS BEEN PROVED. ———

13. ——— for God IS UNACQUAINTED with Evil. —

14. But every Man is tempted BY his own Lust, *being* drawn OUT BY IT'S BAIT.*

15. ——— and Sin, when HER FULL TIME IS COME. ———

17. ——— with whom is no PARALLAX, *nor* TROPICAL Shadow.

22. But be ye Doers of the LAW. ———

ii. 1. My Brethren, *hold* not the GLORIOUS† FAITH of our Lord Jesus Christ with Respect of Persons.

4. *Do* ye not then *make Distinctions among* yourselves; and *form your Judgements* UPON wicked REASONINGS?

5. ——— rich in Faith, TO BE Heirs of THAT King-

6. dom ——— love him : AND ye have *dishonoured* the poor *Man*? Do not the rich DOMINEER OVER you. ———

11. For THE *same Law*, which saith. ———

ii.

* See Matt. iv. 21.

† See 1 Tim. i. 11.

Chap. ver.

- ii. 16. ——— Be ye warm with Cloaths, and filled with Food.——
21. ——— when he CARRIED Isaac his Son TO the Altar?
26. For, as the Body without BREATH is dead. ——
- iii. 6. And the Tongue is a Fire, THE VARNISHER of Injustice; that Member, which defileth the whole Body, and setteth on Fire the WHEEL of Life.——
10. Do Blessing and Cursing come out of the same Mouth?——
12. —— So NEITHER can A SALT SPRING supply fresh Water.
13. —— THE Works OF HIS WISDOM with Meekness.
14. —— MUST YE glory and lie against the Truth?
18. And the Fruit of Righteousness WITH Peace is sown by them, who promote Peace.
- iv. 5. Do ye think, that the Scripture speaketh to us in
6. vain? HATH THAT Spirit, which dwelleth in us, the Desires of Envy? IT rather giveth greater Grace: wherefore the Scripture saith.
12. There is one Lawgiver AND A JUDGE, who is able to save and to destroy? Who art thou, that judgest thy BROTHER?
15. Instead of saying, If the Lord will, AND we live, THEN LET US do this or that.
16. But now ye boast in your PRESUMPTION: all such Boasting is evil.

Chap. ver.

- v. 3. ——— will eat your Flesh: ye have heaped up
Treasure, TO BE AS FIRE IN the last Days.
5. ——— as in a Day of SACRIFICE.
6. ——— there is no *Opposition** to you.
7. ——— Behold! the Husbandman, *who expecteth* the
precious Fruit of the Ground, *waiteth patiently*
over it, untill he receive *both* the early and the
latter FRUIT.
12. ——— lest ye fall into DECEIT.
16. ——— the *Effect* of a righteous *Man's* Prayer is
very powerful.
20. Know YE, that he, *who* converteth A Sinner
from the Error of his Way, will save HIS OWN
Soul from Death. ———

The first Epistle of St. Peter.

- i. 2. Elect according to A *Predetermination* of God the
Father *with* Sanctification of the Spirit, unto
Obedience ACCORDING TO *the* Sprinkling of
the Blood of Jesus Christ. ———
3. ——— unto a Hope OF LIFE. ———
6. FOR WHICH REASON ye greatly rejoice *even* IN
being troubled† now, if Need be, for a *little*
Time by *various* Temptations.

i.

* See Luke xxii. 53.

† See Rom. v. 3.

Chap. ver.

- i. 8. Whom, *though ye* KNEW not, ye love.——
13. —— and PLACE A FIRM HOPE UPON THAT
14. Grace, *which will be shewn* unto you at the Revelation of Jesus Christ, like obedient Children: not *conforming* to the former Lusts.——
17. And, if ye call HIM YOUR FATHER, who WILL judge without Respect of Persons according to every Man's Work, pass the Time of your *Pilgrimage* in his Fear.
- ii. 2. —— desire THAT pure Milk of REASON,* that
3. ye may grow *up* thereby UNTO SALVATION; SINCE ye have tasted.——
5. Do ye also, as *living* Stones, BUILD YOURSELVES up, a spiritual *Temple* FOR a holy Priesthood.—
7. To you therefore, *who* believe, *it will be an Honour*;
8. *but to the* disobedient, a Stone of Stumbling and a Rock of *Deviation*; *who* stumble THROUGH *Disobedience* TO the Word.——
9. —— a People ACQUIRED, that ye *might proclaim his* VIRTUES, who called you.——
12. *Maintaining* your Conversation among the Gentiles *blameless*, that, WHEREIN they speak against you as Evil-Doers, they may *from their own Observation* glorify God on Account of your good Works in the Day of *Examination*.
16. As free, and not using THIS Liberty for a Cloak
17. of MISCHIEF; but, as Servants of God, BE FRIENDLY UNTO ALL MEN: love. ——

* See Rom. xii. 1.

Chap. ver.

- ii. 18. ——— but also to the froward AND THE PEEVISH.
21. ——— suffered for us, leaving us a *Mark* BEHIND *him*, that WE *might* follow in his *Footsteps*.
- 23, 24. ——— but DELIVERED HIMSELF UP TO THE UNJUST JUDGE, and CARRIED UP our Sins in his own Body TO the Tree, that *we might die* to SINS, and live BY HIS Righteousness. —
- iii. 1. ——— that EVEN if some *conform* not to the Word, they may be won *over* without DISPUTING by the *Behaviour* of their Wives.
3. ——— and of wearing Gold ABOUT IT. ———
- 5, 6. ——— *submitting themselves* unto their own Husbands, (as Sarah, whose Children ye are,* obeyed Abraham, calling him Lord) *living virtuously*, and *alarmed by no Terrors*. †
7. Likewise, ye Husbands, live according to Knowledge as WITH THE weaker FEMALE Vessel ; giving Honour to them ALSO as *Joint-Heirs* of the *Gift of Life*. ———
10. For let him, *who wisheth* Life, and DESIRETH to see good Days. ———
12. ——— and his Ears TOWARDS their PRAYER. —
13. ——— if ye be ZEALOUS of *Goodness* ?
- 15, 16. ——— of the Hope that is in you ; having a good Conscience WITH Meekness and *Reverence*, that WHEREIN they speak against you as Evil-Doers, they, *who* INJURIOUSLY
TREAT

* See Gal. iv. 31.

† See Gen. xii. 13, 15. xx. 2. xxvi. 7.

Chap. ver.

TREAT YOU, may be *confounded* BY your good
Conversation in Christ.

- iii. 19. IN *the Power of* which he went *forth* also and
preached unto the *Minds of Men* in Prison ;*
who were disobedient *in former Times*, when
the Long-suffering of God.——
- iv. 1. Christ *therefore having died* for us in the Flesh,
INASMUCH AS he, *who is dead* in the Flesh,
2. hath ceased from Sin, *do ye also* arm your-
selves with the same Mind, *so as* no longer to
live the Rest of *your Time*.——
3. —— of *your Life* may suffice YOU —— when
YE walked —— and LAWLESS Idolatries.
14. —— for the *glorious* AND POWERFUL Spirit of
God.——
- v. 3. Neither as *domineering* over THE Heritage.——
5. —— AND all of you *clothe* YOURSELVES with
Humility TOWARDS *each other*.——
8. —— because your SLANDEROUS Adversary, as
a roaring Lion.——
10. —— who called us THROUGH TRANSITORY
SUFFERINGS to his eternal Glory *in* Christ Je-
sus, make you perfect.——

K 3

The

* See Luke iv. 1, 18. Rom. vii. 23.

The second Epistle of St. Peter.

Chap. ver.

- i. 3. *Since* his divine Power hath given us all Things that pertain unto A Life ACCORDING TO Godliness, through the *Acknowledgement* of him, *who* called us BY A GLORIOUS Virtue.
5. WITH THIS VIEW, *employing* all your Earnestness, *furnish* your Faith with Virtue.—
10. Wherefore, Brethren, *endeavour with greater Earnestness* to make BY GOOD WORKS your Calling.—
19. AND we have *hereby* THE Word of Prophecy CONFIRMED ; *to which* ye do well that ye *attend*, as to a LAMP.—
20. *Considering* this PARTICULARLY,* that no Prophecy of Scripture GIVES IT'S OWN Interpretation.
- ii. 1. — who *will craftily* bring in DESTRUCTIVE OPINIONS.—
2. And many will follow their IMPURITIES.—
3. And through GREEDINESS *will* they make a *Gain* of you with *fielitious Doctrines*. —
12. But these, *like DUMB Animals*, made BY NATURE to be taken.—
13. — INDULGING themselves TO EXCESS by their
14. *Craftiness*, when they feast with you ; having
Eyes

* So iii. 3.

Chap. ver.

Eyes full of ADULTEROUS and PERPETUAL Sin; *ensnaring* unstable Souls; *having* a Heart exercised in INJUSTICE.——

ii. 18. —— those, *who had* FOR A LITTLE TIME escaped.——

iii. 2. —— and of the Commandment of our Lord and Saviour *spoken* BY us the Apostles.

5, 6. For this they *wilfully overlook*, that IN THEIR TIME, the Heavens and the Earth, *which had been constituted* of old out of the Water and BY the Water by the Word of God, the World *as it then was*, perished by a Flood of Water.

7. —— are *treasured up* FOR FIRE, reserved against the Day of Judgement.——

11. —— what *Sort* of Persons ought ye to be? *Ye ought*, in all holy Conversation and Godliness, *to expect* and *hasten* THAT Coming.——

16. —— speaking in them *concerning* these Things; upon which *Subject* are some *Points* hard to be understood.——

The first Epistle of St. John.

Chap. ver.

- i. 3. ——— and THAT our *mutual* Fellowship MAY BE
with the Father.——
7. ——— as he is in the Light, *God and* we have
Fellowship with *each other*.——
- ii. 1. ——— we have a JUSTIFYING Advocate with the
Father, *even* Jesus Christ.
8. ——— which Thing is *Truth* from him and is in
you ; THAT the Darknes.——
20. ——— and know EVERY MAN.
27. ——— but, as the same Anointing teacheth you
concerning all MEN, and is true, and is not a
Lie : so, as it taught you, CONTINUE IN
IT.
28. So THEN, little Children.——
29. If ye know, that he is righteous, BE ASSURED,
that every one.——
- iii. 1. Behold ! what GREAT Love the Father hath
shewn for us.——
2. ——— that we shall be like him, THAT we shall
3. see him as he is. And every one, *who placeth*
this Hope in Him.——
5. ——— SO THAT *there* is no Sin in him.

Chap. ver.

- iii. 18, 19. ——— and in Truth ; FOR *by this* we know.——
- iv. 10. ——— that, *though* we loved *not* God, God loved us.——
18. ——— *so that* he, *who* feareth, is not made perfect in Love.
19. LET US love him.——
- v. 2. By this we know, that WE ARE the Children of God, when.——
20. —— and hath given us *Discernment* to know *the true One* ; and we are in *the true One*, by *being* in his Son Jesus Christ. HE IS THAT true God and eternal Life.

The second Epistle of St. John.

- ver. 3. —— WITH Truth and Love.
8. —— that YE lose not *what* YE have *done*, but receive a full Reward.

The

The third Epistle of St. John.

ver. 5. Beloved, thou WILT DO *suitably to the Faith,*
whatever thou SHALT *do for* the Brethren and
THE Strangers.

The Epistle of Jude.

- ver. 4. ——— who were before WRITTEN OF *for* this
Condemnation.———
5. ——— though ye KNOW that the Lord, *though he*
ONCE faved.———
8. *And indeed in like Manner* these Dreamers de-
file the Flesh.———
11. ——— and *are going to Destruction* in the Gain-
faying of Core.
12. ——— feasting with you WITHOUT FEAR, DE-
LUDING THEMSELVES ; Clouds.———
15. ——— and to CONVICT all *the* ungodly.———
22. And *make* a Difference, BY REBUKING SOME,
ver.

ver. 23. *by having Compassion on others ; and others
save with Fear.*————

The Revelation of St. John.

Chap. ver.

i. 9. ——— your Brother, and a *Partaker with you*
IN THE Afflictions and Patience of Jesus
Christ.————

14. ——— were white like WHITE WOOL, like
Snow.————

15. ——— unto fine Brass, WHICH HAD BEEN HEAT-
ED in a Furnace.————

18. AND *who* WAS ALIVE, and *became* dead, and
behold ! *live* for evermore ; and have the
Keys of THE GRAVE* and of Death.

ii. 17. ——— of the Manna, *which is* LAID UP.†——

19. ——— and thy LAST Works to be BETTER than
the first.

20. ——— to teach, and my Servants TO BE DE-
CEIVED.————

22. Behold ! I will cast her and *the Adulterers*
with her INTO A BED *unto* great Tribula-
tion.————

iii.

* So throughout for *Hell*.

† See Exod. xvi. 34.

- Chap. ver.
- iii. 7. ——— *who* hath the Key, THE SON of David. ———
14. ——— the CHIEF* of the Creation of God.
19. As many as I love, I PROVE BY *Chastisement*: be *thou* therefore *eager* to repent.
- iv. 6. ——— were four *living Creatures* full of Eyes. ———
- v. 1. ——— written within, and sealed ON THE BACK with seven Seals.
4. ——— worthy to open THE BOOK, *nor* to look therein.
5. ——— to open the Book and *it's* seven Seals.
12. ——— to receive ABUNDANCE OF THE RICHES, *both* of Wisdom, and *Might*. ———
- vi. 9. ——— and for the Testimony OF THE LAMB, which they *gave*.
10. ——— WILT thou delay Judgement, and TO avenge our Blood. ———
11. ——— and *they were told* to rest *contented* yet a little *Time*. ———
- vii. 17. ——— will feed them *like Sheep*. ———
- ix. 21. ——— of their Murders, nor of their POISONINGS. ———
- x. 6. ——— that there should be no longer DELAY.
- xi. 2. But MAKE NO ACCOUNT OF the COURT without the Temple. ———
- xiii. 8. ——— whose Names were not written FROM the Foundation of the World in the Book of Life of the Lamb *that was slain*.

xiv.

* See Col. i. i8.

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Chap. ver.

- xiv. 10. — of the Wrath of God, OF THE STRONG
WINE THAT HATH BEEN MIXED IN the
Cup of his Indignation. —
- xv. 3. — thou King ETERNAL.
- xviii. 4. — and that ye receive not of her STRIPES.
- xix. — See IF I BE NOT* thy Fellow-Servant. —
- xxi. 2. And I saw the holy City. —
8. But the WICKED and unbelieving. —
- xxii. 2. — and of the River, *which flowed* ALL AROUND
it, was A Tree of Life. —

* So xxii. 9.

T H E E N D.





