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**Notes on the New  
Testament  
Explanatory and  
Practical: II  
Corinthians and  
Galatians**

**Albert Barnes**





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## **Notes on the New Testament Explanatory and Practical: II Corinthians and Galatians**

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NOTES  
ON THE  
NEW TESTAMENT  
EXPLANATORY AND PRACTICAL

BY  
ALBERT BARNES

ENLARGED TYPE EDITION

EDITED BY  
ROBERT FREW, D.D.

WITH NUMEROUS ADDITIONAL NOTES AND A SERIES OF  
SERMONS.

II. CORINTHIANS AND GALATIANS

BAKER BOOK HOUSE  
Grand Rapids, Michigan  
1949

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INTRODUCTION.

I. The Status of the Revised English Bible.

In the Introduction to the first English Bible, the Vulgate, the character and history of the text of the Bible are discussed. It is pointed out that the Bible is not a single book, but a collection of books, and that the text of the Bible is not a single text, but a collection of texts. It is also pointed out that the Bible is not a single text, but a collection of texts, and that the text of the Bible is not a single text, but a collection of texts.











A. B. [13] CHAPTER I. 15  
of that he had the 1. ...  
[The text continues with dense, small print, likely bleed-through from the reverse side of the page. It appears to be a chapter or section header followed by several paragraphs of text.]

II. CORINTHIANS. [A. B. [14]]  
[The text continues with dense, small print, likely bleed-through from the reverse side of the page. It appears to be a chapter or section header followed by several paragraphs of text.]

A. B. [15] CHAPTER I. 15  
[The text continues with dense, small print, likely bleed-through from the reverse side of the page. It appears to be a chapter or section header followed by several paragraphs of text.]











48 II. CORINTHIANS. [A. D. 58.]

And he saith to us, as we read in Acts, in the 19th chapter, that Paul was in Athens, in the 17th verse, in the 19th verse, in the 22nd verse, in the 24th verse, in the 25th verse, in the 26th verse, in the 27th verse, in the 28th verse, in the 29th verse, in the 30th verse, in the 31st verse, in the 32nd verse, in the 33rd verse, in the 34th verse, in the 35th verse, in the 36th verse, in the 37th verse, in the 38th verse, in the 39th verse, in the 40th verse, in the 41st verse, in the 42nd verse, in the 43rd verse, in the 44th verse, in the 45th verse, in the 46th verse, in the 47th verse, in the 48th verse, in the 49th verse, in the 50th verse, in the 51st verse, in the 52nd verse, in the 53rd verse, in the 54th verse, in the 55th verse, in the 56th verse, in the 57th verse, in the 58th verse, in the 59th verse, in the 60th verse, in the 61st verse, in the 62nd verse, in the 63rd verse, in the 64th verse, in the 65th verse, in the 66th verse, in the 67th verse, in the 68th verse, in the 69th verse, in the 70th verse, in the 71st verse, in the 72nd verse, in the 73rd verse, in the 74th verse, in the 75th verse, in the 76th verse, in the 77th verse, in the 78th verse, in the 79th verse, in the 80th verse, in the 81st verse, in the 82nd verse, in the 83rd verse, in the 84th verse, in the 85th verse, in the 86th verse, in the 87th verse, in the 88th verse, in the 89th verse, in the 90th verse, in the 91st verse, in the 92nd verse, in the 93rd verse, in the 94th verse, in the 95th verse, in the 96th verse, in the 97th verse, in the 98th verse, in the 99th verse, in the 100th verse.

CHAPTER I.

Paul, an apostle of Jesus Christ, called by the will of God, and of our Lord Jesus Christ, to the service of the gospel, unto all nations, and to bring about the obedience of all men by the preaching of the gospel, which is the power of God unto salvation to all them that believe. For in Christ Jesus, the law of righteousness is made manifest to all men.

49 II. CORINTHIANS. [A. D. 58.]

And he saith to us, as we read in Acts, in the 19th chapter, that Paul was in Athens, in the 17th verse, in the 19th verse, in the 22nd verse, in the 24th verse, in the 25th verse, in the 26th verse, in the 27th verse, in the 28th verse, in the 29th verse, in the 30th verse, in the 31st verse, in the 32nd verse, in the 33rd verse, in the 34th verse, in the 35th verse, in the 36th verse, in the 37th verse, in the 38th verse, in the 39th verse, in the 40th verse, in the 41st verse, in the 42nd verse, in the 43rd verse, in the 44th verse, in the 45th verse, in the 46th verse, in the 47th verse, in the 48th verse, in the 49th verse, in the 50th verse, in the 51st verse, in the 52nd verse, in the 53rd verse, in the 54th verse, in the 55th verse, in the 56th verse, in the 57th verse, in the 58th verse, in the 59th verse, in the 60th verse, in the 61st verse, in the 62nd verse, in the 63rd verse, in the 64th verse, in the 65th verse, in the 66th verse, in the 67th verse, in the 68th verse, in the 69th verse, in the 70th verse, in the 71st verse, in the 72nd verse, in the 73rd verse, in the 74th verse, in the 75th verse, in the 76th verse, in the 77th verse, in the 78th verse, in the 79th verse, in the 80th verse, in the 81st verse, in the 82nd verse, in the 83rd verse, in the 84th verse, in the 85th verse, in the 86th verse, in the 87th verse, in the 88th verse, in the 89th verse, in the 90th verse, in the 91st verse, in the 92nd verse, in the 93rd verse, in the 94th verse, in the 95th verse, in the 96th verse, in the 97th verse, in the 98th verse, in the 99th verse, in the 100th verse.

A. D. 63] CHAPTER II. 31  
I had I made you wiser, that  
had I made you wiser, that  
had I made you wiser, that  
had I made you wiser, that

The main subject of this  
chapter is the life of the  
saintly man who lived in  
the time of the great  
kingdoms of the East.

The first part of the  
chapter is devoted to a  
description of the life of  
the saintly man who lived  
in the time of the great  
kingdoms of the East.

The second part of the  
chapter is devoted to a  
description of the life of  
the saintly man who lived  
in the time of the great  
kingdoms of the East.

The third part of the  
chapter is devoted to a  
description of the life of  
the saintly man who lived  
in the time of the great  
kingdoms of the East.

The fourth part of the  
chapter is devoted to a  
description of the life of  
the saintly man who lived  
in the time of the great  
kingdoms of the East.



32

II. GORETHANS. U. D. 36  
I had I made you wiser, that  
had I made you wiser, that  
had I made you wiser, that  
had I made you wiser, that

The main subject of this  
chapter is the life of the  
saintly man who lived in  
the time of the great  
kingdoms of the East.

The first part of the  
chapter is devoted to a  
description of the life of  
the saintly man who lived  
in the time of the great  
kingdoms of the East.

The second part of the  
chapter is devoted to a  
description of the life of  
the saintly man who lived  
in the time of the great  
kingdoms of the East.

The third part of the  
chapter is devoted to a  
description of the life of  
the saintly man who lived  
in the time of the great  
kingdoms of the East.

The fourth part of the  
chapter is devoted to a  
description of the life of  
the saintly man who lived  
in the time of the great  
kingdoms of the East.



33

A. D. 63] CHAPTER II. 31  
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the time of the great  
kingdoms of the East.

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the saintly man who lived  
in the time of the great  
kingdoms of the East.

The second part of the  
chapter is devoted to a  
description of the life of  
the saintly man who lived  
in the time of the great  
kingdoms of the East.

The third part of the  
chapter is devoted to a  
description of the life of  
the saintly man who lived  
in the time of the great  
kingdoms of the East.

The fourth part of the  
chapter is devoted to a  
description of the life of  
the saintly man who lived  
in the time of the great  
kingdoms of the East.



34

34 II CORINTHIANS. [A. D. 56.]
And he hath not proved us, &c. A husband to which a man this
before you I don't stay out into
the Church.

35

A. D. 61. CHAPTER III. 35
7. So. & that whatsoever ye ought rather to desire, &c.
the name of the individual. For
the word of God is not the word of
men, but of God himself. And he
that is of God, he will not receive
the word of men, but the word of
God. And he that is of God, he
will not receive the word of men,
but the word of God. And he that
is of God, he will not receive the
word of men, but the word of
God.

36

35 II CORINTHIANS. [A. D. 56.]
And he hath not proved us, &c. A husband to which a man this
before you I don't stay out into
the Church.

37









46 I. CORINTHIANS. [A. D. 56.]  
 16. **And ye shall be able to bear with one another in the love of the Lord.** The word *able* is not used here in the sense of being able to do something, but in the sense of being able to bear with one another. The word *with* is used here in the sense of being able to bear with one another. The word *in the love of the Lord* is used here in the sense of being able to bear with one another in the love of the Lord.

47

A. D. 56] CHAPTER II. 47  
 17. **And ye shall be able to bear with one another in the love of the Lord.** The word *able* is not used here in the sense of being able to do something, but in the sense of being able to bear with one another. The word *with* is used here in the sense of being able to bear with one another. The word *in the love of the Lord* is used here in the sense of being able to bear with one another in the love of the Lord.

48

48 II. CORINTHIANS. [A. D. 56.]  
 1. **And ye shall be able to bear with one another in the love of the Lord.** The word *able* is not used here in the sense of being able to do something, but in the sense of being able to bear with one another. The word *with* is used here in the sense of being able to bear with one another. The word *in the love of the Lord* is used here in the sense of being able to bear with one another in the love of the Lord.

49

A. D. 86. CHAPTER III.  
[The text of this page is extremely small and largely illegible.]

II. CORINTHIANS. [A. D. 86.]  
[The text of this page is extremely small and largely illegible.]

A. D. 86. CHAPTER III.  
[The text of this page is extremely small and largely illegible.]

50

51

52



A. B. 61	CHAPTER III.	61
<p>1. But if the indignation of heaven, no doubt, so that the guilty will expiate in a manner which will be sufficient to clear them from the guilt of their crimes, it is necessary to suppose that the innocent will be rewarded in a manner which will be sufficient to clear them from the guilt of their crimes. This is the only way in which the justice of God can be maintained.</p>	<p>And if the innocent are to be rewarded in a manner which will be sufficient to clear them from the guilt of their crimes, it is necessary to suppose that the guilty will expiate in a manner which will be sufficient to clear them from the guilt of their crimes. This is the only way in which the justice of God can be maintained.</p>	

62	II. CORINTHIANS.	(A. B. 62)
<p>1. And he beholds the face of Jesus Christ, who shall be the light of the eyes of the nations, and the glory of the people, which shall be the glory of the people, and the glory of the people, and the glory of the people.</p>	<p>And he beholds the face of Jesus Christ, who shall be the light of the eyes of the nations, and the glory of the people, which shall be the glory of the people, and the glory of the people, and the glory of the people.</p>	

A. B. 63	CHAPTER III.	63
<p>1. For if the indignation of heaven, no doubt, so that the guilty will expiate in a manner which will be sufficient to clear them from the guilt of their crimes, it is necessary to suppose that the innocent will be rewarded in a manner which will be sufficient to clear them from the guilt of their crimes. This is the only way in which the justice of God can be maintained.</p>	<p>And if the innocent are to be rewarded in a manner which will be sufficient to clear them from the guilt of their crimes, it is necessary to suppose that the guilty will expiate in a manner which will be sufficient to clear them from the guilt of their crimes. This is the only way in which the justice of God can be maintained.</p>	



**18 II CORINTHIANS [A. S. 98]**

**11 For if I think that I have been doing this, that I have had such abundance of grace, and have such an increase of power, it is not of mine own strength, but of the grace of God which is with me. I will not boast of mine own strength, but of the grace of God which is with me. I will not boast of mine own strength, but of the grace of God which is with me. I will not boast of mine own strength, but of the grace of God which is with me.**

**A. S. 98) CHAPTER III. 18**

**11** For if I think that I have been doing this, that I have had such abundance of grace, and have such an increase of power, it is not of mine own strength, but of the grace of God which is with me. I will not boast of mine own strength, but of the grace of God which is with me. I will not boast of mine own strength, but of the grace of God which is with me. I will not boast of mine own strength, but of the grace of God which is with me.

**18 II CORINTHIANS [A. S. 98]**

**11 And not as those which give a wall over his face, that the**

11 And not as those which give a wall over his face, that the

59

60

61





















A. D. 86.] CHAPTER IV. 86

7. But we have this history in various words, that the sun is ...  
 8. It is not ...  
 9. ...  
 10. ...  
 11. ...  
 12. ...  
 13. ...  
 14. ...  
 15. ...  
 16. ...  
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 82. ...  
 83. ...  
 84. ...  
 85. ...  
 86. ...



A. D. 86.] CHAPTER IV. 86

II. CORRECTIONS. 86

86. ...  
 87. ...  
 88. ...  
 89. ...  
 90. ...  
 91. ...  
 92. ...  
 93. ...  
 94. ...  
 95. ...  
 96. ...  
 97. ...  
 98. ...  
 99. ...  
 100. ...



A. D. 86.] CHAPTER IV. 86

86. ...  
 87. ...  
 88. ...  
 89. ...  
 90. ...  
 91. ...  
 92. ...  
 93. ...  
 94. ...  
 95. ...  
 96. ...  
 97. ...  
 98. ...  
 99. ...  
 100. ...





A. S. 61. CHAPTER IV. 81
about the Lord Jesus, and I will, through the handwriting
of the Law, which was written, and which was written by
me, that the word of the Lord should be fulfilled in you.

92

II. COHENRYANS. A. S. 62
I have sent you the word of the Lord, which I have written
in my heart, and which I have written in the book of my
heart, and which I have written in the book of my heart.

93

A. S. 63. CHAPTER IV. 82
I have sent you the word of the Lord, which I have written
in my heart, and which I have written in the book of my
heart, and which I have written in the book of my heart.

94





100 II. CORINTHIANS. [A. R. 95.]  
 and it is now settled that they have not yet been  
 sent out to be sent to the city of Rome.  
 It is not yet settled that they have not yet been  
 sent out to be sent to the city of Rome.  
 It is not yet settled that they have not yet been  
 sent out to be sent to the city of Rome.

A. R. 95.] CHAPTER IV. 101  
 and in that case, the only hope of the world seems to be  
 that of a general resurrection of the dead.  
 and in that case, the only hope of the world seems to be  
 that of a general resurrection of the dead.

100 CHAPTER V. II. CORINTHIANS. [A. R. 95.]  
 and in that case, the only hope of the world seems to be  
 that of a general resurrection of the dead.  
 and in that case, the only hope of the world seems to be  
 that of a general resurrection of the dead.







A. & B. [3] CHAPTER V. 109
This page contains a dense block of text, likely a continuation of a philosophical or legal treatise, discussing various concepts and their implications. The text is arranged in a grid-like format with multiple columns.



110 II. COMPLETION. [1, 3, 3, 3]
The beginning of this section is marked with the number 110 and the heading 'II. COMPLETION'. It contains a large block of text with a grid-like structure, similar to the first page.



A. & B. [3] CHAPTER V. 111
This page continues the text from the previous pages, starting with 'A. & B. [3] CHAPTER V. 111'. It maintains the same dense, grid-like text format.



113 II. CORINTHIANS. [A. D. 95.]  
If I know that he is not God, and I seek also  
to be made like unto him, I shall be  
found to be a murderer.  
...  
I know that he is not God, and I seek also  
to be made like unto him, I shall be  
found to be a murderer.  
...  
I know that he is not God, and I seek also  
to be made like unto him, I shall be  
found to be a murderer.  
...  
I know that he is not God, and I seek also  
to be made like unto him, I shall be  
found to be a murderer.

113

A. D. 95. CHAPTER V. 113  
For I was crucified to the world, and the world  
is crucified to me; but I am not crucified  
to myself, nor do I seek to be made like  
unto myself.  
...  
For I was crucified to the world, and the world  
is crucified to me; but I am not crucified  
to myself, nor do I seek to be made like  
unto myself.

114

114 II. CORINTHIANS. [A. D. 95.]  
If for what he has, he is crucified to the world,  
and the world is crucified to him; but he  
is not crucified to himself, nor do I seek  
to be made like unto myself.  
...  
If for what he has, he is crucified to the world,  
and the world is crucified to him; but he  
is not crucified to himself, nor do I seek  
to be made like unto myself.

115

A. B. 36.]	CHAPTER V.	111
It is the law of Christ and [after that for all]		
[Text of Chapter V]		

II.	CONSTITUTIONS.	112
[Text of Chapter V]		

A. B. 36.]	CHAPTER V.	113
[Text of Chapter V]		

116

117

118

**118 II. CORINTHIANS. [A. B. 96.]**

work of the government have been found, and the political situation has been generally favorable to the cause of the people. The government has been successful in its efforts to bring about a more equitable distribution of the national wealth, and in its efforts to bring about a more equitable distribution of the national wealth.

The government has been successful in its efforts to bring about a more equitable distribution of the national wealth, and in its efforts to bring about a more equitable distribution of the national wealth.

**A. B. 96.] CHAPTER V. 519**

The government has been successful in its efforts to bring about a more equitable distribution of the national wealth, and in its efforts to bring about a more equitable distribution of the national wealth.

The government has been successful in its efforts to bring about a more equitable distribution of the national wealth, and in its efforts to bring about a more equitable distribution of the national wealth.

**119 II. CORINTHIANS. [A. B. 96.]**

The government has been successful in its efforts to bring about a more equitable distribution of the national wealth, and in its efforts to bring about a more equitable distribution of the national wealth.

The government has been successful in its efforts to bring about a more equitable distribution of the national wealth, and in its efforts to bring about a more equitable distribution of the national wealth.

119

120

121





A. B. H. CHAPTER V. 128  
The first of these was that, since the first of the world generally, there have been all the things that have been said in this chapter. These things have been said in the same manner as they are said in the other chapters of the book. The things that have been said in this chapter are the things that have been said in the other chapters of the book. The things that have been said in this chapter are the things that have been said in the other chapters of the book.

128

II. CONSTITUTIONS. [A. B. H.]  
The first of these was that, since the first of the world generally, there have been all the things that have been said in this chapter. These things have been said in the same manner as they are said in the other chapters of the book. The things that have been said in this chapter are the things that have been said in the other chapters of the book.

129

A. B. H. CHAPTER V. 130  
The first of these was that, since the first of the world generally, there have been all the things that have been said in this chapter. These things have been said in the same manner as they are said in the other chapters of the book. The things that have been said in this chapter are the things that have been said in the other chapters of the book.

130

130 II. CORINTHIANS. [A. D. 56.]  
 19 To us, that God may increase himself, not keeping what  
 Christ, receiving the world  
 (tempus + ante hunc) and hath  
 a b. 1. 1. 1. 1.

20 For he is not ashamed to be called  
 the author of our salvation, who  
 gave himself for us, that he  
 might redeem us from all  
 unrighteousness, and to  
 himself purify unto himself  
 a peculiar people, zealous  
 of good works.

21 Forasmuch as we have  
 these things promised, we  
 will be true to our word,  
 that ye also may be  
 diligent to attain unto  
 the end of the promise  
 of the gospel. That ye  
 also may be zealous  
 of good works, which  
 have their end in glory,  
 and in the life of the  
 world to come. For  
 the grace of God that  
 bringeth salvation is  
 without price, forasmuch  
 as it is by his grace  
 that we are justified  
 freely, by his grace  
 we shall be saved  
 through his grace. For  
 the gift of God is not  
 by works, lest any  
 man should boast.

22 For we are his workmanship,  
 created in Christ Jesus  
 unto good works, which  
 God hath before ordained,  
 that we should walk  
 in them.

23 For whatsoever was  
 written aforetime, was  
 written for our learning,  
 that we might attain  
 to the patience of the  
 promises of the gospel.  
 Forasmuch as we have  
 these things promised,  
 we will be true to our  
 word, that ye also may  
 be diligent to attain  
 unto the end of the  
 promise of the gospel.  
 That ye also may be  
 zealous of good works,  
 which have their end  
 in glory, and in the  
 life of the world to  
 come. For the grace  
 of God that bringeth  
 salvation is without  
 price, forasmuch as  
 it is by his grace  
 that we are justified  
 freely, by his grace  
 we shall be saved  
 through his grace. For  
 the gift of God is not  
 by works, lest any  
 man should boast.

131

A. D. 56.] CHAPTER V. 131  
 1 Forasmuch as we have  
 these things promised,  
 we will be true to our  
 word, that ye also may  
 be diligent to attain  
 unto the end of the  
 promise of the gospel.  
 That ye also may be  
 zealous of good works,  
 which have their end  
 in glory, and in the  
 life of the world to  
 come. For the grace  
 of God that bringeth  
 salvation is without  
 price, forasmuch as  
 it is by his grace  
 that we are justified  
 freely, by his grace  
 we shall be saved  
 through his grace. For  
 the gift of God is not  
 by works, lest any  
 man should boast.

2 For we are his workmanship,  
 created in Christ Jesus  
 unto good works, which  
 God hath before ordained,  
 that we should walk  
 in them.

3 For whatsoever was  
 written aforetime, was  
 written for our learning,  
 that we might attain  
 to the patience of the  
 promises of the gospel.  
 Forasmuch as we have  
 these things promised,  
 we will be true to our  
 word, that ye also may  
 be diligent to attain  
 unto the end of the  
 promise of the gospel.  
 That ye also may be  
 zealous of good works,  
 which have their end  
 in glory, and in the  
 life of the world to  
 come. For the grace  
 of God that bringeth  
 salvation is without  
 price, forasmuch as  
 it is by his grace  
 that we are justified  
 freely, by his grace  
 we shall be saved  
 through his grace. For  
 the gift of God is not  
 by works, lest any  
 man should boast.

132

132 II. CORINTHIANS. [A. D. 56.]  
 20 For he is not ashamed to be called  
 the author of our salvation, who  
 gave himself for us, that he  
 might redeem us from all  
 unrighteousness, and to  
 himself purify unto himself  
 a peculiar people, zealous  
 of good works.

21 Forasmuch as we have  
 these things promised, we  
 will be true to our word,  
 that ye also may be  
 diligent to attain unto  
 the end of the promise  
 of the gospel. That ye  
 also may be zealous  
 of good works, which  
 have their end in glory,  
 and in the life of the  
 world to come. For  
 the grace of God that  
 bringeth salvation is  
 without price, forasmuch  
 as it is by his grace  
 that we are justified  
 freely, by his grace  
 we shall be saved  
 through his grace. For  
 the gift of God is not  
 by works, lest any  
 man should boast.

22 For we are his workmanship,  
 created in Christ Jesus  
 unto good works, which  
 God hath before ordained,  
 that we should walk  
 in them.

23 For whatsoever was  
 written aforetime, was  
 written for our learning,  
 that we might attain  
 to the patience of the  
 promises of the gospel.  
 Forasmuch as we have  
 these things promised,  
 we will be true to our  
 word, that ye also may  
 be diligent to attain  
 unto the end of the  
 promise of the gospel.  
 That ye also may be  
 zealous of good works,  
 which have their end  
 in glory, and in the  
 life of the world to  
 come. For the grace  
 of God that bringeth  
 salvation is without  
 price, forasmuch as  
 it is by his grace  
 that we are justified  
 freely, by his grace  
 we shall be saved  
 through his grace. For  
 the gift of God is not  
 by works, lest any  
 man should boast.

133



A. D. 92] CHAPTER V. 133

... (text continues with dense Greek text and commentary)

134

134 II. CORINTHIANS. [A. D. 93.

... (text continues with dense Greek text and commentary)

135

A. D. 92] CHAPTER V. 133

... (text continues with dense Greek text and commentary)

136



A. B. 96.] CHAPTER VI. 139

of the world, and the earth, but we should speak with reverence, and not with contempt, of the things which we see, and not with contempt of the things which we do not see. We should not speak of the things which we see, as if they were not there, and we should not speak of the things which we do not see, as if they were there. We should speak of the things which we see, as if they were not there, and we should speak of the things which we do not see, as if they were there. We should speak of the things which we see, as if they were not there, and we should speak of the things which we do not see, as if they were there.

140

II. CORINTHIANS. [A. B. 96.]

140

their own good, to the glory of our Lord Jesus Christ, in the power of the Spirit of God. They do not do this for the sake of their own glory, but for the glory of our Lord Jesus Christ. They do not do this for the sake of their own glory, but for the glory of our Lord Jesus Christ. They do not do this for the sake of their own glory, but for the glory of our Lord Jesus Christ.

141

A. B. 96.] CHAPTER VI. 141

CHAPTER VI. [A. B. 96.]

141

of the world, and the earth, but we should speak with reverence, and not with contempt, of the things which we see, and not with contempt of the things which we do not see. We should not speak of the things which we see, as if they were not there, and we should not speak of the things which we do not see, as if they were there. We should speak of the things which we see, as if they were not there, and we should speak of the things which we do not see, as if they were there.

142

142 II. CORINTHIANS [A. D. 96]
that in a final appeal and in the final judgment, you are the day of
the - which, we are the same in every
... [text continues]

143 CHAPTER VI
and Paul, his apostle. The Messiah, which is Jesus Christ, who is
... [text continues]

144 II. CORINTHIANS [A. D. 96]
thing that the witness be said, of that is, of those persons
... [text continues]

143

144

145



148 H. COFFMANN. (A. B. 20.)  
By honor and (others) report to America, and per  
my, by one report and good

... (text continues) ...

149

A. B. 20.] CHAPTER VI. 149  
... (text continues) ...

150

149 H. COFFMANN. (A. B. 20.)  
... (text continues) ...

151











**A. D. 91.] CHAPTER VIII. 165**

It is an admission made in this case that the defendant had no intention of committing the crime charged, but that he was induced to do so by the defendant. The defendant's conduct is therefore to be treated as that of a person who has been induced to commit a crime, and the law is accordingly applied to him as such. The defendant is therefore liable for the crime charged, and the law is accordingly applied to him as such.

164

**A. D. 91.] CHAPTER VIII. 165**

It is an admission made in this case that the defendant had no intention of committing the crime charged, but that he was induced to do so by the defendant. The defendant's conduct is therefore to be treated as that of a person who has been induced to commit a crime, and the law is accordingly applied to him as such. The defendant is therefore liable for the crime charged, and the law is accordingly applied to him as such.

165

**A. D. 91.] CHAPTER VIII. 165**

It is an admission made in this case that the defendant had no intention of committing the crime charged, but that he was induced to do so by the defendant. The defendant's conduct is therefore to be treated as that of a person who has been induced to commit a crime, and the law is accordingly applied to him as such. The defendant is therefore liable for the crime charged, and the law is accordingly applied to him as such.

166



A. D. 96.] CHAPTER VII. 319

... and in the ...

1. GIBBETHS. 320

... and in the ...

A. D. 92.] CHAPTER VII. 321

... and in the ...

170

171

172





178 II. COHENTHANS [A. D. 89

to ensure the success of his designs, he sought to influence the military and naval authorities, and to secure the aid of the Emperor. He was successful in this respect, and his influence was so great that he was able to secure the aid of the Emperor in his designs. He was also successful in securing the aid of the Emperor in his designs. He was also successful in securing the aid of the Emperor in his designs. He was also successful in securing the aid of the Emperor in his designs.

179

A. D. 89 CHAPTER VIII

It is for the honor of the Emperor, that I have had the honor to be the ally of the Emperor, and I have had the honor to be the ally of the Emperor. It is for the honor of the Emperor, that I have had the honor to be the ally of the Emperor, and I have had the honor to be the ally of the Emperor. It is for the honor of the Emperor, that I have had the honor to be the ally of the Emperor, and I have had the honor to be the ally of the Emperor.

180

II. COHENTHANS. [A. D. 89

It is for the honor of the Emperor, that I have had the honor to be the ally of the Emperor, and I have had the honor to be the ally of the Emperor. It is for the honor of the Emperor, that I have had the honor to be the ally of the Emperor, and I have had the honor to be the ally of the Emperor. It is for the honor of the Emperor, that I have had the honor to be the ally of the Emperor, and I have had the honor to be the ally of the Emperor.

181



A. D. 86.] CHAPTER VIII. 187  
... of them, and to prove though he was a noble, yet the  
... of them, and to prove though he was a noble, yet the  
... of them, and to prove though he was a noble, yet the

II. CORINTHIANS. A. D. 86.  
... of them, and to prove though he was a noble, yet the  
... of them, and to prove though he was a noble, yet the  
... of them, and to prove though he was a noble, yet the

A. D. 86.] CHAPTER VIII. 188  
... of them, and to prove though he was a noble, yet the  
... of them, and to prove though he was a noble, yet the  
... of them, and to prove though he was a noble, yet the

182

183

184



**A. D. 96.] CHAPTER VIII. 187**  
19 And thus he is God, which part of the one word he used  
19 And thus he is God, which part of the one word he used  
19 And thus he is God, which part of the one word he used  
19 And thus he is God, which part of the one word he used

188

**II. CORINTHIANS. [A. D. 96.]**  
20 And not that they be not the glory of the Lord, and  
20 And not that they be not the glory of the Lord, and  
20 And not that they be not the glory of the Lord, and  
20 And not that they be not the glory of the Lord, and

189

**A. D. 96.] CHAPTER VIII. 188**  
21 And now which is ablest to be not only in the light of the Lord,  
21 And now which is ablest to be not only in the light of the Lord,  
21 And now which is ablest to be not only in the light of the Lord,  
21 And now which is ablest to be not only in the light of the Lord,

190

188

189

190

188 II. CORINTHIANS. [A. D. 56.]  
 and broken, when we have shown of them, by our progress and  
 things, that we have made them  
 which, *quod deus operatur*  
 10 *et deus operatur*  
 11 *et deus operatur*  
 12 *et deus operatur*  
 13 *et deus operatur*  
 14 *et deus operatur*  
 15 *et deus operatur*  
 16 *et deus operatur*  
 17 *et deus operatur*  
 18 *et deus operatur*  
 19 *et deus operatur*  
 20 *et deus operatur*  
 21 *et deus operatur*  
 22 *et deus operatur*  
 23 *et deus operatur*  
 24 *et deus operatur*  
 25 *et deus operatur*  
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 29 *et deus operatur*  
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 31 *et deus operatur*  
 32 *et deus operatur*  
 33 *et deus operatur*  
 34 *et deus operatur*  
 35 *et deus operatur*  
 36 *et deus operatur*  
 37 *et deus operatur*  
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 39 *et deus operatur*  
 40 *et deus operatur*  
 41 *et deus operatur*  
 42 *et deus operatur*  
 43 *et deus operatur*  
 44 *et deus operatur*  
 45 *et deus operatur*  
 46 *et deus operatur*  
 47 *et deus operatur*  
 48 *et deus operatur*  
 49 *et deus operatur*  
 50 *et deus operatur*

A. D. 56.] CHAPTER VIII. 189  
 21 *et deus operatur*  
 22 *et deus operatur*  
 23 *et deus operatur*  
 24 *et deus operatur*  
 25 *et deus operatur*  
 26 *et deus operatur*  
 27 *et deus operatur*  
 28 *et deus operatur*  
 29 *et deus operatur*  
 30 *et deus operatur*  
 31 *et deus operatur*  
 32 *et deus operatur*  
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 44 *et deus operatur*  
 45 *et deus operatur*  
 46 *et deus operatur*  
 47 *et deus operatur*  
 48 *et deus operatur*  
 49 *et deus operatur*  
 50 *et deus operatur*

192 II. CORINTHIANS. [A. D. 56.]  
 1 *et deus operatur*  
 2 *et deus operatur*  
 3 *et deus operatur*  
 4 *et deus operatur*  
 5 *et deus operatur*  
 6 *et deus operatur*  
 7 *et deus operatur*  
 8 *et deus operatur*  
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 10 *et deus operatur*  
 11 *et deus operatur*  
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 15 *et deus operatur*  
 16 *et deus operatur*  
 17 *et deus operatur*  
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 21 *et deus operatur*  
 22 *et deus operatur*  
 23 *et deus operatur*  
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 25 *et deus operatur*  
 26 *et deus operatur*  
 27 *et deus operatur*  
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 29 *et deus operatur*  
 30 *et deus operatur*  
 31 *et deus operatur*  
 32 *et deus operatur*  
 33 *et deus operatur*  
 34 *et deus operatur*  
 35 *et deus operatur*  
 36 *et deus operatur*  
 37 *et deus operatur*  
 38 *et deus operatur*  
 39 *et deus operatur*  
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 41 *et deus operatur*  
 42 *et deus operatur*  
 43 *et deus operatur*  
 44 *et deus operatur*  
 45 *et deus operatur*  
 46 *et deus operatur*  
 47 *et deus operatur*  
 48 *et deus operatur*  
 49 *et deus operatur*  
 50 *et deus operatur*











A. S. 861 CHAPTER X. 861

the duty of changing it in the present, and will not do so unless it is necessary to do so in order to preserve the integrity of the system. The system is not to be changed in any way which would be likely to result in a loss of confidence in it. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

1. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

2. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

3. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

4. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

5. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

6. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

7. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

8. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

9. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

10. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

206

B. 1. But I think you, that I may not be held when I am present

2. But I think you, that I may not be held when I am present

3. But I think you, that I may not be held when I am present

4. But I think you, that I may not be held when I am present

5. But I think you, that I may not be held when I am present

6. But I think you, that I may not be held when I am present

7. But I think you, that I may not be held when I am present

8. But I think you, that I may not be held when I am present

9. But I think you, that I may not be held when I am present

10. But I think you, that I may not be held when I am present

207

A. S. 862 CHAPTER X. 862

with that, and then, wherever it is, I think, to be held when I am present

1. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

2. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

3. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

4. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

5. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

6. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

7. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

8. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

9. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

10. The system is to be maintained in its present form, and any change in it is to be made only in order to preserve its integrity.

208

199 I. CORINTHIANS [A. B. 98]

199. **199. • are not saved, but:** I Chiding them & warning them  
warning them that I had sent them things that  
which I had against the knowledge  
of them. **199. • are not**  
The Christian Jews for the converts  
which I had sent them things that  
which I had against the knowledge  
of them. **199. • are not**  
We are not saved by works, but  
by the grace of God through  
faith in Jesus Christ. **199. •**  
The Christian Jews for the converts  
which I had sent them things that  
which I had against the knowledge  
of them. **199. • are not**  
We are not saved by works, but  
by the grace of God through  
faith in Jesus Christ. **199. •**

209

209 CHAPTER 4 [A. B. 99]

209. **209. • are not saved, but:** I Chiding them & warning them  
warning them that I had sent them things that  
which I had against the knowledge  
of them. **209. • are not**  
The Christian Jews for the converts  
which I had sent them things that  
which I had against the knowledge  
of them. **209. • are not**  
We are not saved by works, but  
by the grace of God through  
faith in Jesus Christ. **209. •**  
The Christian Jews for the converts  
which I had sent them things that  
which I had against the knowledge  
of them. **209. • are not**  
We are not saved by works, but  
by the grace of God through  
faith in Jesus Christ. **209. •**

210

210 II. CORINTHIANS [A. B. 99]

210. **210. • are not saved, but:** I Chiding them & warning them  
warning them that I had sent them things that  
which I had against the knowledge  
of them. **210. • are not**  
The Christian Jews for the converts  
which I had sent them things that  
which I had against the knowledge  
of them. **210. • are not**  
We are not saved by works, but  
by the grace of God through  
faith in Jesus Christ. **210. •**  
The Christian Jews for the converts  
which I had sent them things that  
which I had against the knowledge  
of them. **210. • are not**  
We are not saved by works, but  
by the grace of God through  
faith in Jesus Christ. **210. •**

211





A. S. 86.] CHAPTER X. 217

to be not to be that one that is upon the last one  
remains himself to approve.

...to be not to be that one that is upon the last one  
remains himself to approve.

218 II. CONSTITUTIONS. [A. S. 86.]

...to be not to be that one that is upon the last one  
remains himself to approve.

A. S. 86.] CHAPTER X. 219

...to be not to be that one that is upon the last one  
remains himself to approve.

A. S. 86.] CHAPTER X. 220

...to be not to be that one that is upon the last one  
remains himself to approve.

218

219

220



A. D. 61.] CHAPTER XI. 223  
[The text of this page is extremely faint and largely illegible. It appears to be a chapter introduction or a section of a larger work.]

224 II. CORINTHIANS. A. D. 63.  
[The text of this page is extremely faint and largely illegible. It appears to be a chapter introduction or a section of a larger work.]

A. D. 66.] CHAPTER XI. 224  
[The text of this page is extremely faint and largely illegible. It appears to be a chapter introduction or a section of a larger work.]

224

225

226







188 H. GÖRTHMANN. [A. D. 95.]  
[The text continues with dense, mirrored German script, appearing as bleed-through from the reverse side of the page.]

233

A. D. 95.] CHAPTER XL  
[The text continues with dense, mirrored German script, appearing as bleed-through from the reverse side of the page.]

234

H. GÖRTHMANN. [A. D. 95.]  
[The text continues with dense, mirrored German script, appearing as bleed-through from the reverse side of the page.]

235

A. B. 91 CHAPTER XI 229
[...]

II. CHRISTIANS. [A. D. 96
and showed them the letters of Paul...

CHAPTER XII 230
[...]





A. D. 86.] CHAPTER XI. 341  
And after the king had the person address to a speech  
of the December 10th of the  
... (text continues)

242

II. CORINTHIANS. [A. D. 86.]  
1st. And though a virgin, by the will and counsel of  
I had with I for... (text continues)

243

A. D. 86.] CHAPTER XII. 342  
And after the king had the person address to a speech  
of the December 10th of the... (text continues)

244

114 II. CORINTHIANS. [A. D. 55.]

10. The Corinthians ought to show more love. The apostle says, "I have written unto you as much as I could, lest I should bring you sorrow by my coming, and that I might joyfully see you." The Corinthians were to show more love to the apostle, and to show more love to one another. The apostle says, "I have written unto you as much as I could, lest I should bring you sorrow by my coming, and that I might joyfully see you." The Corinthians were to show more love to the apostle, and to show more love to one another.

245

A. D. 55.] CHAPTER XII. 340

1. I am not inferior to the apostles. I have been in the world as much as they, and have seen the signs and wonders of the apostles. I have been in the world as much as they, and have seen the signs and wonders of the apostles.

246

11. CORINTHIANS. [A. D. 55.]

1. I am not inferior to the apostles. I have been in the world as much as they, and have seen the signs and wonders of the apostles. I have been in the world as much as they, and have seen the signs and wonders of the apostles.

247

A. D. 96.] CHAPTER XII. 587
It is to be observed that the words...
of the... the...

186 H. COUETHEANS. [A. D. 96.]
I had a horse with a mark...
of the... the...

A. D. 96.] CHAPTER XII. 589
And of the acquisition of land...
of the... the...

248

249

250





A. B. [61] CHAPTER XII. 253

[I shall not I shall be right] form of the revolution, there was a...

II. GIBBETHS. I. A. B. [62]

the management of the... [I shall not I shall be right] form of the revolution, there was a...

CHAPTER XIII. 254

[I shall not I shall be right] form of the revolution, there was a...

254

255

256



A. D. 981 CHAPTER XII. 981  
The first of the world's great religions, the  
Christianity, was founded by Jesus Christ  
in the year 1000. It is the most  
important of all religions, and has  
spread over the whole world. It is  
the religion of the majority of the  
human race. It is the religion of  
the most civilized nations. It is the  
religion of the most noble spirits.  
It is the religion of the most  
generous hearts. It is the religion  
of the most pure souls. It is the  
religion of the most perfect love.  
It is the religion of the most  
sublime faith. It is the religion  
of the most exalted hope. It is the  
religion of the most glorious  
triumph. It is the religion of the  
most eternal life. It is the religion  
of the most perfect happiness.  
It is the religion of the most  
glorious kingdom. It is the religion  
of the most perfect peace. It is the  
religion of the most perfect joy.  
It is the religion of the most  
perfect love. It is the religion of  
the most perfect faith. It is the  
religion of the most perfect hope.  
It is the religion of the most  
perfect joy. It is the religion of  
the most perfect peace. It is the  
religion of the most perfect joy.  
It is the religion of the most  
perfect love. It is the religion of  
the most perfect faith. It is the  
religion of the most perfect hope.  
It is the religion of the most  
perfect joy. It is the religion of  
the most perfect peace. It is the  
religion of the most perfect joy.

II. JOSEPHUS. I. A. D. 981  
The first of the world's great religions, the  
Christianity, was founded by Jesus Christ  
in the year 1000. It is the most  
important of all religions, and has  
spread over the whole world. It is  
the religion of the majority of the  
human race. It is the religion of  
the most civilized nations. It is the  
religion of the most noble spirits.  
It is the religion of the most  
generous hearts. It is the religion  
of the most pure souls. It is the  
religion of the most perfect love.  
It is the religion of the most  
sublime faith. It is the religion  
of the most exalted hope. It is the  
religion of the most glorious  
triumph. It is the religion of the  
most eternal life. It is the religion  
of the most perfect happiness.  
It is the religion of the most  
glorious kingdom. It is the religion  
of the most perfect peace. It is the  
religion of the most perfect joy.  
It is the religion of the most  
perfect love. It is the religion of  
the most perfect faith. It is the  
religion of the most perfect hope.  
It is the religion of the most  
perfect joy. It is the religion of  
the most perfect peace. It is the  
religion of the most perfect joy.  
It is the religion of the most  
perfect love. It is the religion of  
the most perfect faith. It is the  
religion of the most perfect hope.  
It is the religion of the most  
perfect joy. It is the religion of  
the most perfect peace. It is the  
religion of the most perfect joy.

CHAPTER XIII. I. A. D. 981  
The first of the world's great religions, the  
Christianity, was founded by Jesus Christ  
in the year 1000. It is the most  
important of all religions, and has  
spread over the whole world. It is  
the religion of the majority of the  
human race. It is the religion of  
the most civilized nations. It is the  
religion of the most noble spirits.  
It is the religion of the most  
generous hearts. It is the religion  
of the most pure souls. It is the  
religion of the most perfect love.  
It is the religion of the most  
sublime faith. It is the religion  
of the most exalted hope. It is the  
religion of the most glorious  
triumph. It is the religion of the  
most eternal life. It is the religion  
of the most perfect happiness.  
It is the religion of the most  
glorious kingdom. It is the religion  
of the most perfect peace. It is the  
religion of the most perfect joy.  
It is the religion of the most  
perfect love. It is the religion of  
the most perfect faith. It is the  
religion of the most perfect hope.  
It is the religion of the most  
perfect joy. It is the religion of  
the most perfect peace. It is the  
religion of the most perfect joy.  
It is the religion of the most  
perfect love. It is the religion of  
the most perfect faith. It is the  
religion of the most perfect hope.  
It is the religion of the most  
perfect joy. It is the religion of  
the most perfect peace. It is the  
religion of the most perfect joy.

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262

II. CORINTHIANS. [A. D. 95.]	
262	18
with ready to come to you, I shall be glad to see you, but the promise is not to be broken, as you see. I shall be glad to see you, but the promise is not to be broken, as you see.	
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II. CORINTHIANS. [A. D. 95.]	
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II. CORINTHIANS. [A. D. 95.]	
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A.D. 302 CHAPTER XIII 371
should do that which is honest,
I For we are glad, when we
are obedient.

272
II CORINTHIANS. 18. 8-31.
we wish, and you are silent;
I will in the power which the Lord hath
given me, I will come, just as you wish.

A.D. 302 CHAPTER XIII 371
and the land of love and power;
I will all the nations submit unto
me, which is my glory.

273

A.D. 302 CHAPTER XIII 371
I will all the nations submit unto
me, which is my glory.

274







THE EPISTLE OF PAUL THE APOSTLE  
to the  
GALATIANS.

INTRODUCTION

1. The Situation of Galatia, and the Character of the Epistle.  
Galatia was a province of Asia Minor, being situated in the north-west, and bounded on the south by the Taurus mountains. It was probably about the middle of the first century B.C. that it was annexed to the Roman Empire. The name of Galatia, which is derived from the Galatae, a people of the north, was probably first used in the Greek writers. It was the name which was generally used in the classical writers. It was the name which was used in the Latin writers. It was the name which was used in the Greek writers. It was the name which was used in the Latin writers. It was the name which was used in the Greek writers. It was the name which was used in the Latin writers.

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233  
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234  
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**288 GALATIANS. [A. D. 56.]**  
**John, or God is a man.** **17.** **18.** **19.** **20.** **21.** **22.** **23.** **24.** **25.** **26.** **27.** **28.** **29.** **30.** **31.** **32.** **33.** **34.** **35.** **36.** **37.** **38.** **39.** **40.** **41.** **42.** **43.** **44.** **45.** **46.** **47.** **48.** **49.** **50.** **51.** **52.** **53.** **54.** **55.** **56.** **57.** **58.** **59.** **60.** **61.** **62.** **63.** **64.** **65.** **66.** **67.** **68.** **69.** **70.** **71.** **72.** **73.** **74.** **75.** **76.** **77.** **78.** **79.** **80.** **81.** **82.** **83.** **84.** **85.** **86.** **87.** **88.** **89.** **90.** **91.** **92.** **93.** **94.** **95.** **96.** **97.** **98.** **99.** **100.**

**A. D. 56.] CHAPTER I.**  
**11.** **12.** **13.** **14.** **15.** **16.** **17.** **18.** **19.** **20.** **21.** **22.** **23.** **24.** **25.** **26.** **27.** **28.** **29.** **30.** **31.** **32.** **33.** **34.** **35.** **36.** **37.** **38.** **39.** **40.** **41.** **42.** **43.** **44.** **45.** **46.** **47.** **48.** **49.** **50.** **51.** **52.** **53.** **54.** **55.** **56.** **57.** **58.** **59.** **60.** **61.** **62.** **63.** **64.** **65.** **66.** **67.** **68.** **69.** **70.** **71.** **72.** **73.** **74.** **75.** **76.** **77.** **78.** **79.** **80.** **81.** **82.** **83.** **84.** **85.** **86.** **87.** **88.** **89.** **90.** **91.** **92.** **93.** **94.** **95.** **96.** **97.** **98.** **99.** **100.**

**288 GALATIANS. [A. D. 56.]**  
**10.** **11.** **12.** **13.** **14.** **15.** **16.** **17.** **18.** **19.** **20.** **21.** **22.** **23.** **24.** **25.** **26.** **27.** **28.** **29.** **30.** **31.** **32.** **33.** **34.** **35.** **36.** **37.** **38.** **39.** **40.** **41.** **42.** **43.** **44.** **45.** **46.** **47.** **48.** **49.** **50.** **51.** **52.** **53.** **54.** **55.** **56.** **57.** **58.** **59.** **60.** **61.** **62.** **63.** **64.** **65.** **66.** **67.** **68.** **69.** **70.** **71.** **72.** **73.** **74.** **75.** **76.** **77.** **78.** **79.** **80.** **81.** **82.** **83.** **84.** **85.** **86.** **87.** **88.** **89.** **90.** **91.** **92.** **93.** **94.** **95.** **96.** **97.** **98.** **99.** **100.**

293

294

295

A. D. 181 CHAPTER I.  
[The text of the chapter is partially obscured and appears to be a list of names or a table of contents.]

98 GALATIANS. [A. D. 181]  
[The text of the chapter is partially obscured and appears to be a list of names or a table of contents.]

A. D. 181 CHAPTER I.  
[The text of the chapter is partially obscured and appears to be a list of names or a table of contents.]

508 GALATIANS [A.D. 56.]  
 18. I wish you had been with me, that I might have seen you face to face. I wish you had been with me, that I might have seen you face to face. I wish you had been with me, that I might have seen you face to face.



A.D. 56.] CHAPTER I. 509  
 20. I wish you had been with me, that I might have seen you face to face. I wish you had been with me, that I might have seen you face to face. I wish you had been with me, that I might have seen you face to face.



509 GALATIANS [A.D. 56.]  
 21. I wish you had been with me, that I might have seen you face to face. I wish you had been with me, that I might have seen you face to face. I wish you had been with me, that I might have seen you face to face.







**304 GALATIANS [A. B. 54]**

**§ And I went up by private thank that I might preach the Gospel, and not in vain, counting**

more than this to my gain. I have not desired the honor of being regarded as an apostle by the churches. For I, like the apostles, was appointed to preach the Gospel, and not to be honored by men. For I have chosen to be counted as an apostle by the churches, and not to be regarded as one by men. For I have chosen to be counted as an apostle by the churches, and not to be regarded as one by men. For I have chosen to be counted as an apostle by the churches, and not to be regarded as one by men. For I have chosen to be counted as an apostle by the churches, and not to be regarded as one by men.

305

**4. B. 51.] CHAPTER II. 501**

**§ And I have said to you, that if ye shall suffer, or be defamed, for my sake, ye shall be blessed. Forasmuch as ye have joined yourselves to suffer for me, ye shall be with me. Forasmuch as ye have joined yourselves to suffer for me, ye shall be with me. Forasmuch as ye have joined yourselves to suffer for me, ye shall be with me. Forasmuch as ye have joined yourselves to suffer for me, ye shall be with me.**

306

**306 GALATIANS [A. B. 54]**

**§ And ye know that, when I was in the East, I preached the Gospel to you, and not in vain. Forasmuch as ye have joined yourselves to suffer for me, ye shall be with me. Forasmuch as ye have joined yourselves to suffer for me, ye shall be with me. Forasmuch as ye have joined yourselves to suffer for me, ye shall be with me. Forasmuch as ye have joined yourselves to suffer for me, ye shall be with me.**

307

A. B. 363 CHAPTER II. 307
Shall I which we have to Christ Jesus, that they might bring us...

308

288 GALATIANS. [Ch. II. 33]
I, Tychicus, who with me, has declared to you all things that I have...

309

A. B. 365 CHAPTER II. 308
I, Titus, who with me, has declared to you all things that I have...

310

208	GALATIANS.	[A. D. 56.]
[The apostle of the circumcision of the circumcision, the apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		
<b>12</b> And when James, Cephas, and Titus were gathered together, I perceived that they had no other opinion, but that they would have me walk with them, and that I should walk with them.		
[This verse contains the apostle's declaration of his freedom from the yoke of the law, and his declaration of his freedom from the yoke of the law.]		
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		

209	GALATIANS.	[A. D. 56.]
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		
<b>13</b> I have been made free from the law, that I might serve to others.		
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		

210	GALATIANS.	[A. D. 56.]
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		
<b>14</b> I have been made free from the law, that I might serve to others.		
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		

211	GALATIANS.	[A. D. 56.]
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		
<b>15</b> I have been made free from the law, that I might serve to others.		
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		

212	GALATIANS.	[A. D. 56.]
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		
<b>16</b> I have been made free from the law, that I might serve to others.		
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		
[The apostle Paul, who was called to the apostleship by Christ, and who had been a zealous persecutor of the church, is here seen to have been converted to the Christian faith, and to have become a zealous minister of the gospel.]		

311

312

313

A. D. 55.] CHAPTER II. 313  
near them. Jesus, he said, is there, which was of the stream.  
They then came, he withdrew. 17 And the other Jews did  
not believe, because they said, how could this man be so great?  
with all these signs which he doeth?  
The Jews answered and said unto him, Thou art a Samaritan, and thou art the enemy of God. Jesus answered and said unto them, I say unto you, that ye are Samaritans, and ye are in the same manner as the Samaritans. For ye worship ye know not what, ye worship men's commandments, ye worship not God. Jesus answered and said unto them, I say unto you, that ye are Samaritans, and ye are in the same manner as the Samaritans. For ye worship ye know not what, ye worship men's commandments, ye worship not God.



314 GALATIANS. [A. D. 55.]  
meanth that Persecute the new preachers, and especially suffering  
away with their persecutions. 18 And the other Jews did not  
believe, because they said, how could this man be so great?  
with all these signs which he doeth?  
The Jews answered and said unto him, Thou art a Samaritan, and thou art the enemy of God. Jesus answered and said unto them, I say unto you, that ye are Samaritans, and ye are in the same manner as the Samaritans. For ye worship ye know not what, ye worship men's commandments, ye worship not God.



A. D. 55.] CHAPTER II. 315  
meanth that Persecute the new preachers, and especially suffering  
away with their persecutions. 18 And the other Jews did not  
believe, because they said, how could this man be so great?  
with all these signs which he doeth?  
The Jews answered and said unto him, Thou art a Samaritan, and thou art the enemy of God. Jesus answered and said unto them, I say unto you, that ye are Samaritans, and ye are in the same manner as the Samaritans. For ye worship ye know not what, ye worship men's commandments, ye worship not God.



















A. D. 56.] CHAPTER III. 327

And the apostle, in the first verse, says, that he had written the epistle to the Galatians, that he might have some ground to stand upon, in case he should be called to answer for it. He says, that he had written it, that he might have some ground to stand upon, in case he should be called to answer for it. He says, that he had written it, that he might have some ground to stand upon, in case he should be called to answer for it.

328 GALATIANS. [A. D. 56.]

It is that the Ministry of the Law might render the promise of the Spirit effectual. The Law is the letter, the Spirit is the life. The Law is the letter, the Spirit is the life. The Law is the letter, the Spirit is the life. The Law is the letter, the Spirit is the life.

A. D. 56.] CHAPTER III. 329

And the apostle, in the first verse, says, that he had written the epistle to the Galatians, that he might have some ground to stand upon, in case he should be called to answer for it. He says, that he had written it, that he might have some ground to stand upon, in case he should be called to answer for it. He says, that he had written it, that he might have some ground to stand upon, in case he should be called to answer for it.

338

339

340





348 GALATIANS 3. 16, 19.

the right hand of every Joseph. And I have been told that the Galatians were so much affected by the preaching of the apostles that they were converted to the Christian religion in great numbers. The apostles were so successful in their preaching that they were able to convert the Galatians in a very short time. The apostles were so successful in their preaching that they were able to convert the Galatians in a very short time. The apostles were so successful in their preaching that they were able to convert the Galatians in a very short time.

347

349 A. D. 382 CHAPTER III. 20

20 Now a mediator is not a mediator of God, but God's law. being placed in such a way as to bring the Galatians to the Christian religion. The apostles were so successful in their preaching that they were able to convert the Galatians in a very short time. The apostles were so successful in their preaching that they were able to convert the Galatians in a very short time.

348

350 GALATIANS 3. 21, 23.

21 For the law was our tutor to bring us to Christ, and being under the law we were held in bondage. The law was our tutor to bring us to Christ, and being under the law we were held in bondage. The law was our tutor to bring us to Christ, and being under the law we were held in bondage.

349





348 GALATIANS. [A. D. 50.]

...that he might be justified. ...  
 ...that he might be justified. ...  
 ...that he might be justified. ...

353

349 GALATIANS. [A. D. 50.]

...that he might be justified. ...  
 ...that he might be justified. ...  
 ...that he might be justified. ...

354

350 GALATIANS. [A. D. 50.]

...that he might be justified. ...  
 ...that he might be justified. ...  
 ...that he might be justified. ...

355







**GALATIANS. [A. D. 56.]**

11 I am afraid of you, lest I, which have been once for all sent to the gospel, should have laboured in vain for you. I have been once for all sent to the gospel, lest I should have laboured in vain for you. I have been once for all sent to the gospel, lest I should have laboured in vain for you.

**A. D. 56.] CHAPTER IV. 360**

12 I have been through to you in the gospel, lest I should have laboured in vain for you. I have been through to you in the gospel, lest I should have laboured in vain for you. I have been through to you in the gospel, lest I should have laboured in vain for you.

**GALATIANS. [A. D. 56.]**

13 When I shall have seen you, and have given thanks to my Father for you, I will come to you, and will have seen you, and have given thanks to my Father for you, I will come to you, and will have seen you, and have given thanks to my Father for you.

365

366

367



370 GALATIANS 1A, 26-28

18 In Which things are as also... 19 For I have been crucified with Christ...

20 I have been crucified with Christ...

21 I have been crucified with Christ...

22 I have been crucified with Christ...

23 I have been crucified with Christ...

24 I have been crucified with Christ...

25 I have been crucified with Christ...

26 I have been crucified with Christ...

27 I have been crucified with Christ...

28 I have been crucified with Christ...

371

1A, 26-28 CHAPTER 11

18 For this age is... 19 For I have been crucified with Christ...

20 I have been crucified with Christ...

21 I have been crucified with Christ...

22 I have been crucified with Christ...

23 I have been crucified with Christ...

24 I have been crucified with Christ...

25 I have been crucified with Christ...

26 I have been crucified with Christ...

27 I have been crucified with Christ...

28 I have been crucified with Christ...

372

373 GALATIANS 1A, 26-28

18 For this age is... 19 For I have been crucified with Christ...

20 I have been crucified with Christ...

21 I have been crucified with Christ...

22 I have been crucified with Christ...

23 I have been crucified with Christ...

24 I have been crucified with Christ...

25 I have been crucified with Christ...

26 I have been crucified with Christ...

27 I have been crucified with Christ...

28 I have been crucified with Christ...

373





126 GALATIANS 18, 19, 20.

CHAPTER V. **STAYING** IN THE SERVICE OF THE LORD THROUGH CHRIST.

18. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed.

19. I do not nullify the grace of God, for if righteousness were through the law, there is no need of a sacrifice of death. Christ died for us to redeem us from all lawlessness, to himself to bring us to himself, that we should bring forth the fruit of righteousness which shall be by faith. We are justified by faith, and not by the works of the law. For if we were justified by the works of the law, we should have no need of a sacrifice of death. Christ died for us to redeem us from all lawlessness, to himself to bring us to himself, that we should bring forth the fruit of righteousness which shall be by faith. We are justified by faith, and not by the works of the law.

20. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed.

377

A. D. 182.] CHAPTER V. 127

18. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed.

19. I do not nullify the grace of God, for if righteousness were through the law, there is no need of a sacrifice of death. Christ died for us to redeem us from all lawlessness, to himself to bring us to himself, that we should bring forth the fruit of righteousness which shall be by faith. We are justified by faith, and not by the works of the law. For if we were justified by the works of the law, we should have no need of a sacrifice of death. Christ died for us to redeem us from all lawlessness, to himself to bring us to himself, that we should bring forth the fruit of righteousness which shall be by faith. We are justified by faith, and not by the works of the law.

20. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed.

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128 GALATIANS 18, 19, 20.

CHAPTER V. **STAYING** IN THE SERVICE OF THE LORD THROUGH CHRIST.

18. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed.

19. I do not nullify the grace of God, for if righteousness were through the law, there is no need of a sacrifice of death. Christ died for us to redeem us from all lawlessness, to himself to bring us to himself, that we should bring forth the fruit of righteousness which shall be by faith. We are justified by faith, and not by the works of the law. For if we were justified by the works of the law, we should have no need of a sacrifice of death. Christ died for us to redeem us from all lawlessness, to himself to bring us to himself, that we should bring forth the fruit of righteousness which shall be by faith. We are justified by faith, and not by the works of the law.

20. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live with you, but not in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me, to redeem me from every lawless deed.

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A. D. 81. CHAPTER V. 205

If that of the first number, which we call *the first number*, is not equal to the second, *the second number*, then the sum of the two numbers is not equal to the product of the two numbers. This is the case, for example, when the first number is 2 and the second number is 3. The sum of 2 and 3 is 5, and the product of 2 and 3 is 6. Since 5 is not equal to 6, the sum of 2 and 3 is not equal to the product of 2 and 3. This is a general principle that applies to all numbers. If the first number is *a* and the second number is *b*, then the sum of *a* and *b* is *a + b*, and the product of *a* and *b* is *a × b*. The sum of *a* and *b* is equal to the product of *a* and *b* only when *a + b = a × b*. This equation can be solved for *a* and *b*. The solutions are *a = 2* and *b = 2*, and *a = 0* and *b = 0*. In other words, the sum of two numbers is equal to the product of the two numbers only when the two numbers are both 2, or both 0.

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206 CHAPTER V. 206

If that of the first number, which we call *the first number*, is not equal to the second, *the second number*, then the sum of the two numbers is not equal to the product of the two numbers. This is the case, for example, when the first number is 2 and the second number is 3. The sum of 2 and 3 is 5, and the product of 2 and 3 is 6. Since 5 is not equal to 6, the sum of 2 and 3 is not equal to the product of 2 and 3. This is a general principle that applies to all numbers. If the first number is *a* and the second number is *b*, then the sum of *a* and *b* is *a + b*, and the product of *a* and *b* is *a × b*. The sum of *a* and *b* is equal to the product of *a* and *b* only when *a + b = a × b*. This equation can be solved for *a* and *b*. The solutions are *a = 2* and *b = 2*, and *a = 0* and *b = 0*. In other words, the sum of two numbers is equal to the product of the two numbers only when the two numbers are both 2, or both 0.

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A. D. 81. CHAPTER V. 207

If that of the first number, which we call *the first number*, is not equal to the second, *the second number*, then the sum of the two numbers is not equal to the product of the two numbers. This is the case, for example, when the first number is 2 and the second number is 3. The sum of 2 and 3 is 5, and the product of 2 and 3 is 6. Since 5 is not equal to 6, the sum of 2 and 3 is not equal to the product of 2 and 3. This is a general principle that applies to all numbers. If the first number is *a* and the second number is *b*, then the sum of *a* and *b* is *a + b*, and the product of *a* and *b* is *a × b*. The sum of *a* and *b* is equal to the product of *a* and *b* only when *a + b = a × b*. This equation can be solved for *a* and *b*. The solutions are *a = 2* and *b = 2*, and *a = 0* and *b = 0*. In other words, the sum of two numbers is equal to the product of the two numbers only when the two numbers are both 2, or both 0.

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288 GALATIANS. [A. D. 48]

19. Hitherto we have seen the Spirit of God in the hearts of the Galatians, and we have seen him in the hearts of the Jews, but now we see him in the hearts of the Gentiles, and we see him in the hearts of the Gentiles in the hearts of the Jews.

20. The Spirit of God is in the hearts of the Galatians, and he is in the hearts of the Jews, and he is in the hearts of the Gentiles, and he is in the hearts of the Gentiles in the hearts of the Jews.

21. The Spirit of God is in the hearts of the Galatians, and he is in the hearts of the Jews, and he is in the hearts of the Gentiles, and he is in the hearts of the Gentiles in the hearts of the Jews.



289 GALATIANS. [A. D. 48]

22. Let us not be deceived of empty glory, and we shall receive the Spirit of God, and we shall receive the Spirit of God in the hearts of the Galatians, and we shall receive the Spirit of God in the hearts of the Jews, and we shall receive the Spirit of God in the hearts of the Gentiles, and we shall receive the Spirit of God in the hearts of the Gentiles in the hearts of the Jews.

23. The Spirit of God is in the hearts of the Galatians, and he is in the hearts of the Jews, and he is in the hearts of the Gentiles, and he is in the hearts of the Gentiles in the hearts of the Jews.

24. The Spirit of God is in the hearts of the Galatians, and he is in the hearts of the Jews, and he is in the hearts of the Gentiles, and he is in the hearts of the Gentiles in the hearts of the Jews.

25. The Spirit of God is in the hearts of the Galatians, and he is in the hearts of the Jews, and he is in the hearts of the Gentiles, and he is in the hearts of the Gentiles in the hearts of the Jews.



290 GALATIANS. [A. D. 48]

26. The Spirit of God is in the hearts of the Galatians, and he is in the hearts of the Jews, and he is in the hearts of the Gentiles, and he is in the hearts of the Gentiles in the hearts of the Jews.

27. The Spirit of God is in the hearts of the Galatians, and he is in the hearts of the Jews, and he is in the hearts of the Gentiles, and he is in the hearts of the Gentiles in the hearts of the Jews.

28. The Spirit of God is in the hearts of the Galatians, and he is in the hearts of the Jews, and he is in the hearts of the Gentiles, and he is in the hearts of the Gentiles in the hearts of the Jews.

29. The Spirit of God is in the hearts of the Galatians, and he is in the hearts of the Jews, and he is in the hearts of the Gentiles, and he is in the hearts of the Gentiles in the hearts of the Jews.

30. The Spirit of God is in the hearts of the Galatians, and he is in the hearts of the Jews, and he is in the hearts of the Gentiles, and he is in the hearts of the Gentiles in the hearts of the Jews.





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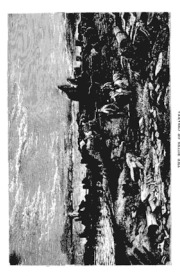
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