



The
Library of the
British & Foreign Bible Society
was founded in 1804, & formerly
housed in Bible House, London.
This plaque marks the re-opening
of the Library on 11 June 1986 by
His Royal Highness The Prince Philip
Duke of Edinburgh, KG, KT,
Chancellor of the
University

6





Mary Jones Thomas Jones
Leitchfield

Mary Jones

HC 9608

Mary Jones

M

M

CCCCCCCC

B

B

B

B

B

Mary Jones

Mary

Mary

Mary

Mary Jones

Mary Jones

Handwritten scribbles and marks at the bottom of the page.

1. Maccabians, gan weld dyfodiad y
 2. a'r amryw herottod arfau, a chren-
 3. dech y bywyfod, a edynodd allan ei
 4. wyllaw tu a'r nef, ac a alwodd yr Ar-
 5. gydd, yr hwn fydd yn gwneuthur rhy-
 6. fannau; gan wybod nad yw goruchali-
 7. ni yn dyfod wrth arfau, ond ei fod eife yn
 8. rhodd i'r rhai teulwg, megis ag y
 9. eio eife yn dda.
 10. Ac wrth weddin eife a ddywedodd fel
 11. Pen. 8. 19: " Tydi, Arglwydd, a ddanfonaist dy
 12. gyl yn amser Laccra breulon Judea, yr
 13. ni a ddiethodd o werfyll Sennacherib
 14. a'r piomp a phedwar ugan mil.
 15. Felly yr awrion, O Arglwydd y ne-
 16. dd, anion Angelida o'n blaen ni, er ofn
 17. arwyd ddynt.
 18. A thwy perth dy fraich di tarawer
 19. a dychryn, y rhai fydd yn dyfod yn
 20. dy lantaudd bobl i gablu. Ac fel
 21. dywedodd eife.
 22. Yna Nicanor, a'r rhai oedd gyd ag
 23. ddynefau ag udgyrn, ac a cian-
 24. ond Joda a'r rhai oedd gyd ag ef a
 25. ant ynghyd a'r gelymion trwy weddi
 26. nbul.
 27. Felly yn wir, gan ymladd a'u dwy-
 28. a gweiddio ac ddiw a'u calonau,
 29. a llosgiant nid llai na phlymlicon
 30. ar lapanir canys trwy ymddangosiad
 31. yr oedd ym trwy yn llawen iawn.
 32. Yr awrion pan ddarfu y rhyfel, hwy
 33. rebweiryl a llawenydd, a wybuant
 34. Nicanor yn gweiddio yn farw yn ei
 35. beth.
 36. Yna hwy a lefiant yn uchel, ac a
 37. phantat yr Arglwydd yn iath eu
 38. A Joda, pen-ymdillyfyanwr y dinas-
 39. trogorpi ac crual, yr hwn eriodd a
 40. alaw ysbid i'r rhai oedd o'i genedl,
 41. a smynodd dori pen Nicanor, a'i law,
 42. a'wedd, a'u dweyn i Jerusalem.
 43. A phan ddaeth eife yno, wedi galw
 44. ni ei brooch ei hun, a gŵal yr offeir-
 45. gor-bon yr allor, eife a alwodd am y
 46. oedd o'r ger.
 47. Ac a dlangosodd sklynt ben Nicanor
 48. a'r llaw'r caber, yr hon trwy Pen. 14.
 49. ddiheidd a estynnafai eife allan yn er-
 50. fannaudd yr Heil-alluog.
 51. Ac wech eiddo dori ymadd dafod
 52. yr amawel, eife a ddywedodd y
 53. ni eife ei'n nlar yn ddrylliau, ac y
 54. eife wech ei ynhydrydd ei g'fethyn
 55. nbul.
 56. Felly perth a follofnant ni a'r nef
 57. a'weddio Arglwydd, gan ddywedyd,
 58. gŵal gŵal yr hwn a gadwodd ei
 59. ger am yn ddialog.
 60. Yna y crypsid eife ben Nicanor ar y
 61. ni gweiddio amwyr ac eglur i barwb o
 62. gŵal yr Arglwydd.
 63. A hwy a ordennafant: gyd trwy Pen. 14.
 64. gŵalddu, ni ollangid lumbio y 7. 49.
 65. hwn mewen modd yn y byd yn
 66. gŵal, ond cadw yn wyllydd dydd
 67.

Nicanor, a meddiannu o'r Hebreaid y ddi-
 nas er yr amser hynny, minnau helyd a
 ddwyddaf yma.
 38 Ac os da y gwneuthum, ac megis y
 gwdda i'r yllori, hyuny yw'r peth a
 yma y bydd diwedd.

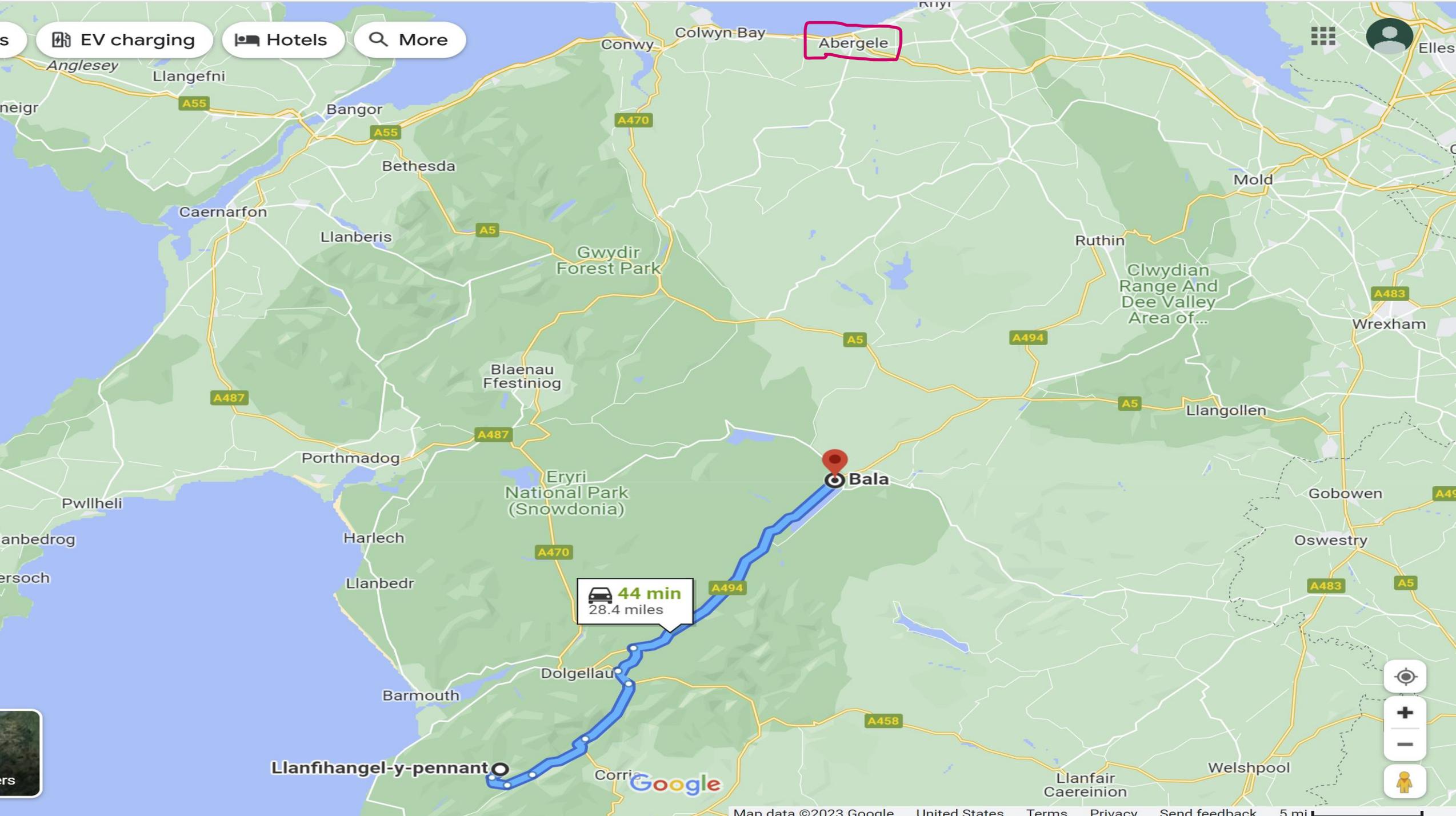
Mary Jones was
 born th 16 of December 1797

I Bought this in the 16 year
 of my age I am Daughter
 of Jacob Jones and Mary Jones

DIWEDD YR APOCRYPHA

This wife the Lord may
 give me grace Amen

Mary Jones This the True
 Owner of this Bible
 Bought in the Year
 1800 Aged, 16



EV charging Hotels More

Abergele

44 min
28.4 miles

Google





IN THIS HOUSE LIVED
THE REV.
THOMAS-CHARLES, B.A.
ONE OF THE FOUNDERS OF THE
BRITISH AND FOREIGN
BIBLE SOCIETY,
IN THE YEAR 1804.
P. CXIX. 162.

BEIBL CYMDEITHAS
YN Y TY HWN
Y PIESWYLLAI Y
PARCH.
THOMAS-CHARLES, B.A.
UN O WILLENWYB Y
BEIBL CYMDEITHAS
FRYTANAIDD A THRAMODUR
YN Y FLWYDDYN 1804.
SALM CXIX. 162.

MARI JONES.

1784 - 1868.

SU EI HESIAMPL
YN CYFERWNG I SEFYDLU
CYMDEITHAS Y BEIBL
YN

HER EXAMPLE
INSPIRED THE FOUNDATION
OF THE BIBLE SOCIETY
IN

1804.



WORKERS' PLAYTIME

20

DENE







Historic Reading Room







SOCRATES

EPICTETUS

PLATO

ARISTOTELIS

CICERO

AESCHYLUS

RAFAELLE

SOCRATES

EPICTETUS

PLATO

ARISTOTELIS

CICERO

AESCHYLUS

RAFAELLE



◆ DANTE. ◆



MICHELANGELO.



◆ HANDEL. ◆





1892

THE SPENCER COLLECTION (1892)

In 1892 Mrs Rylands purchased the collection of the 5th Earl Spencer. It was generally considered to be the finest library then in private ownership, the core of which had been created by George John Spencer, 2nd Earl Spencer (1758-1834). Comprising 43,000 printed books, including 4,000 printed before 1501, and many notable Bibles the collection cost Mrs Rylands £210,000.

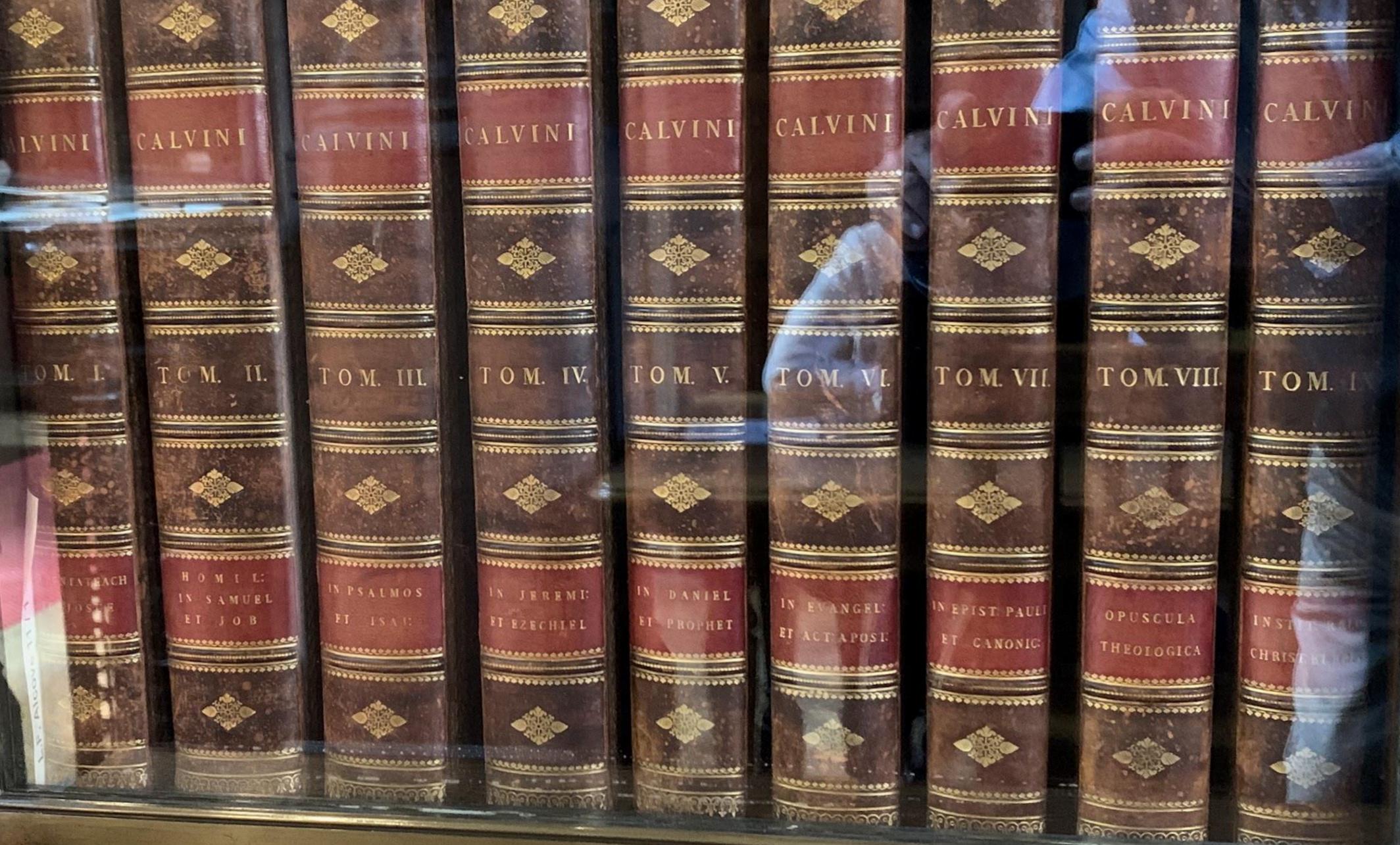












CALVINI

CALVINI

CAIVINI

CALVINI

CALVINI

CALVINI

CALVINI

CALVINI

CALVINI

TOM. I.

TOM. II.

TOM. III.

TOM. IV.

TOM. V.

TOM. VI.

TOM. VII.

TOM. VIII.

TOM. IX.

IN PSALMOS
ET ISAIA

HOMIL.
IN SAMUEL
ET JOB

IN PSALMOS
ET ISAIA

IN JEREMI
ET EZECHIEL

IN DANIEL
ET PROPHET

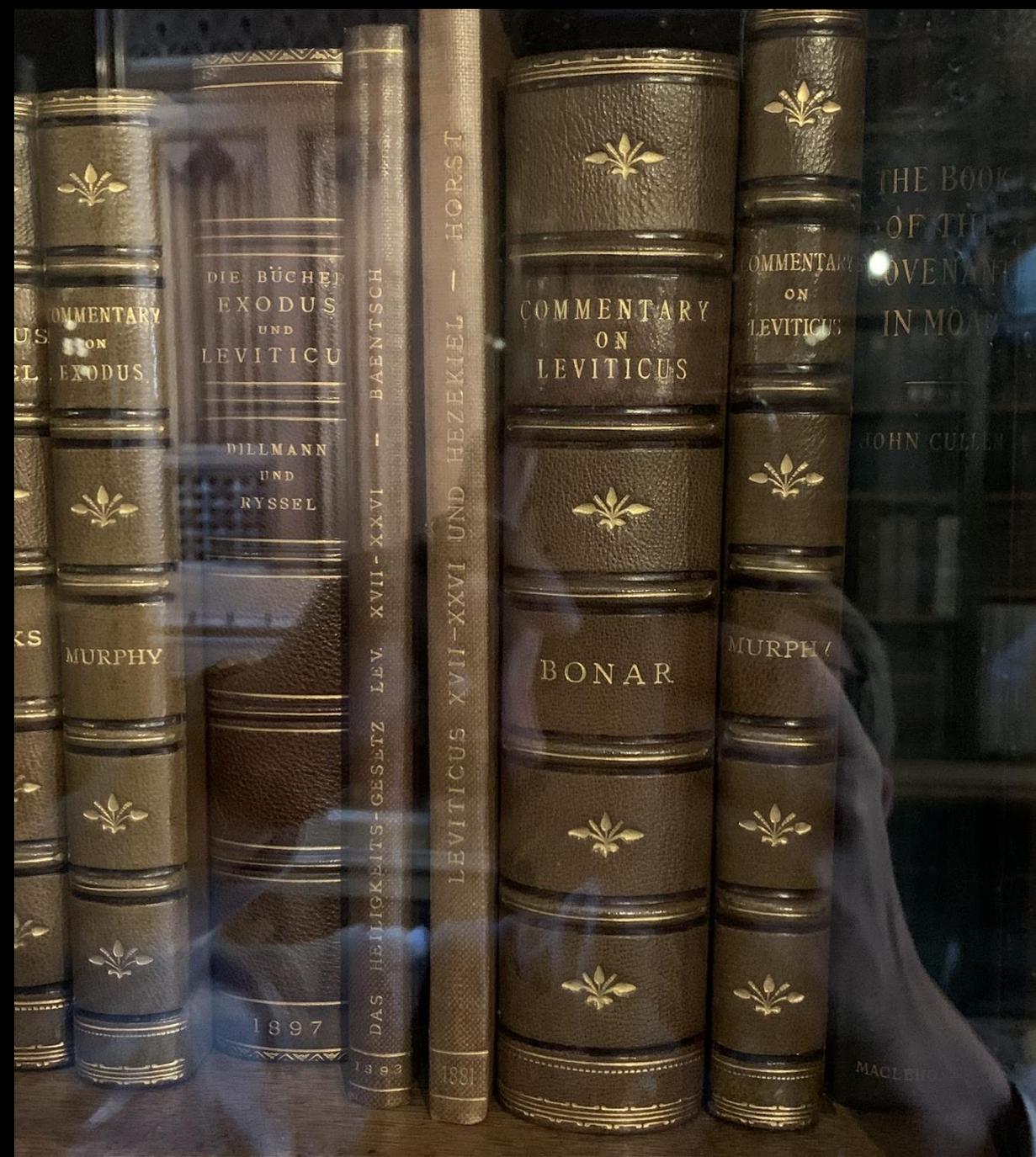
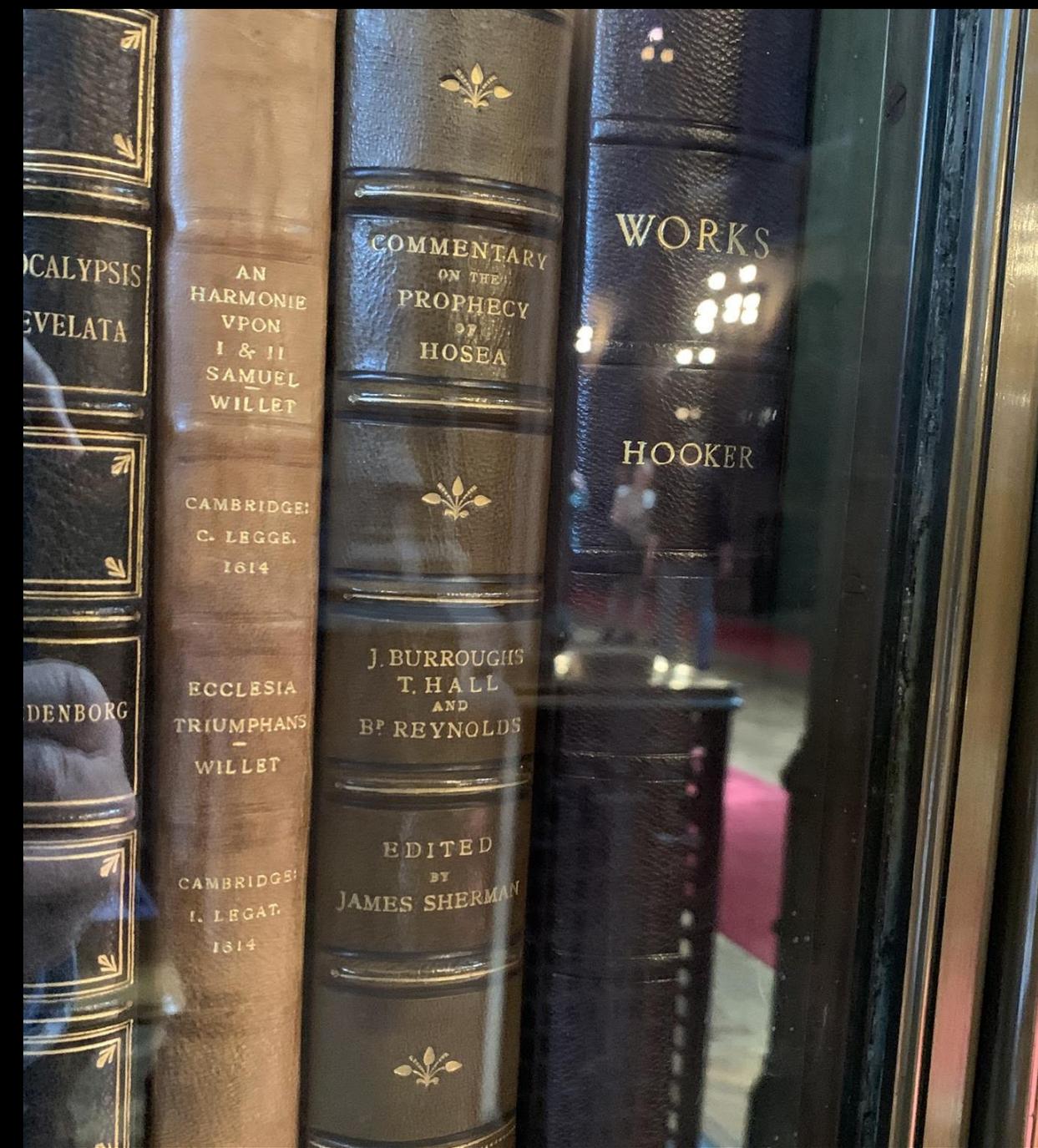
IN EVANGELI
ET ACT APOST.

IN EPIST PAULI
ET CANONIC.

OPUSCULA
THEOLOGICA

INSTITUTIONES
CHRISTIANAE

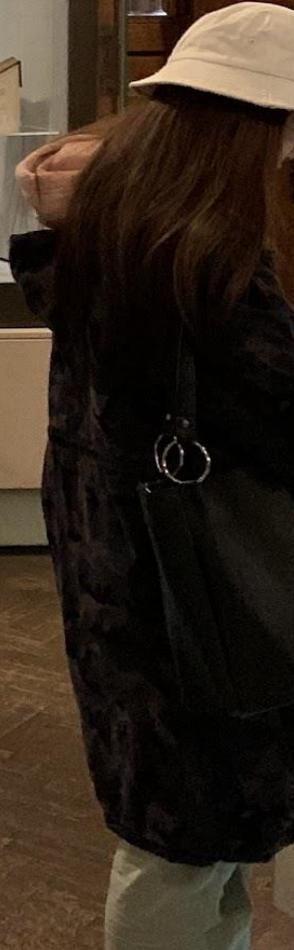














ΟΪΟΥΣ ΔΙ ΤΗΜΕ

ΟΥ ΔΟΝΑ Ι ΝΑΟΑ

ΠΕΝ ΕΠΛΥ Ν Ο

ΕΝΚΕΝΤΙΝ

ΡΙΟΡΙΟΤ

ΚΑ ΕΙΤΙ

9000

ΕΤΟΙΜΑΝΤΕΣ

ΕΙΣ ΤΗΝ ΕΡΕΥΝΑ

ΤΗΣ ΑΝΘΡΩΠΙΝΗΣ

ΕΠΙΣΤΗΜΗΣ

ΕΤΟΙΜΑΝΤΕΣ

ΕΙΣ ΤΗΝ







ΟΪΟΥΣ ΔΙ ΤΗΜΕ

ΟΥ ΔΟΝΑ Ι ΝΑΟΑ

ΠΕΝ ΕΠΛΥ Ν Ο

ΕΝΚΕΝΤΙΝ

ΡΙΟΡΙΟΤ

ΚΑ ΕΙΤΙ

9000

ΟΙ ΤΟΥΤΟΙΣ ΤΟ ΜΟΝΟΥ ΚΕ ΕΣΤΙΝ ΑΠΟΚΤΕΙΝΑΙ
ΟΥΔΕΝΑ ΙΝΑ Ο ΛΟΓΟΣ ΤΟΥΤΟΥ ΠΛΗΡΩΘΗ ΟΝΕΙ
ΠΡΟΣΤΑΝΕΙΝ ΤΟ ΠΟΙΩ ΘΑΝΑΤΩ Η ΜΕΛΛΕΝ ΑΠΟ
ΦΥΣΕΩΣ ΗΛΘΕΝ ΟΥΝ ΠΑΛΙΝ ΕΙΣ ΤΟ ΠΡΑΙΤΩ
ΡΗΘΗΝ ΟΤΙ ΠΕΙΛΑΤΟΣ ΚΑΙ ΕΦΩΝΗΣΕ ΤΟΝ ΙΝ
ΚΑΙ ΕΙΠΕΝ ΑΥΤΩΣ ΥΕΙΣ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ
ΔΑΙΜΝΑΤΕ ΚΡΙΘΗΤΕ ΑΠΟΣΕ ΑΥΤΟΥΣ ΤΟΥ
ΤΟ ΛΕΓΕΙΣ Η ΑΛΛΟΙ ΕΙΠΟΝ ΣΟΙ ΠΕΡΙ ΕΜΟΥ ΑΠΕ
ΚΡΙΘΗ Ο ΠΕΙΛΑΤΟΣ ΜΗΤΙ ΕΓΩ ΙΟΥΔΑΙΟΣ ΕΙΜΙ
ΤΟ ΕΘΝΟΣ ΤΟΣΟΝ ΚΑΙ ΟΙ ΔΙΑΡΧΙΕΡΕΙΣ ΠΑΡΕΔΩ
ΚΑΝ ΣΕ ΕΜΟΙ ΤΙΣ ΠΟΙΗΣΑΣ ΑΠΕΚΡΙΘΗΤΩ Η ΒΑ
ΣΙΛΕΙΑ Η ΕΜΗ ΟΥΚ ΕΣΤΙΝ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥ
ΤΟΥ ΕΙΣ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ Η Η ΒΑΣΙ
ΛΕΙΑ Η ΕΜΗ ΟΙ ΥΠΗΡΕΤΑΙ ΟΙ ΕΜΟΙ Η ΓΩΝΙΖΟΝ
ΤΟ ΑΝ ΙΝΑ ΜΗ ΠΑΡΑΔΩΘΩ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΝΥΝ
ΔΕ Η ΒΑΣΙΛΕΙΑ Η ΕΜΗ ΟΥΚ ΕΣΤΙΝ ΕΝ ΤΕΥΘΕΝ
ΕΙΠΕΝ ΟΥΝ ΑΥΤΩ Ο ΠΕΙΛΑΤΟΣ ΟΥΚ ΟΥΝ ΒΑΣΙ
ΛΕΥΣ ΕΙΣ ΥΑΠΕΚΡΙΘΗ ΟΤΙ ΣΥ ΛΕΓΕΙΣ ΟΤΙ

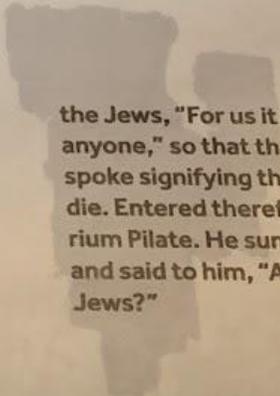
Fragment of the Gospel of John

Egypt

2nd century AD (possibly 3rd)

The fragment was purchased for the Rylands in the 1920's on the Egyptian antiquities market; its exact provenance is therefore uncertain.

Writing is found on both sides, which means the fragment belonged to a book, rather than a scroll. The fragment has not been carbon-dated because this would require partial destruction of the papyrus. Instead, specialists have attempted to date the text by comparing the formal features of the handwriting with other more securely dated texts (a method called palaeography), and have concluded that the handwriting can be placed within the 2nd century or possibly the early 3rd century AD.



the Jews, "For us it is not permitted to kill anyone," so that the word of Jesus might be fulfilled, which he spoke signifying the kind of death he was going to die. Entered therefore again into the Praetorium Pilate. He summoned Jesus and said to him, "Are you the king of the Jews?"

This is an English translation of the original Greek text.
John 18:31-33

the Jews, "For us it is not permitted to kill anyone," so that the word of Jesus might be fulfilled, which he spoke signifying the kind of death he was going to die. Entered therefore again into the Praetorium Pilate. He summoned Jesus and said to him, "Are you the king of the Jews?"

This is an English translation of the original Greek text.
John 18:31-33

ΕΤΟΙΜΑΝΤΕΣ

ΕΙΣ ΤΗΝ ΕΡΕΥΝΑ

ΕΠΙΣΤΗΜΟΛΟΓΙΑΣ

ΚΑΙ ΕΠΙΣΤΗΜΟΝΟΛΟΓΙΑΣ

ΕΤΟΙΜΑΝΤΕΣ

ΕΙΣ ΤΗΝ ΕΡΕΥΝΑ

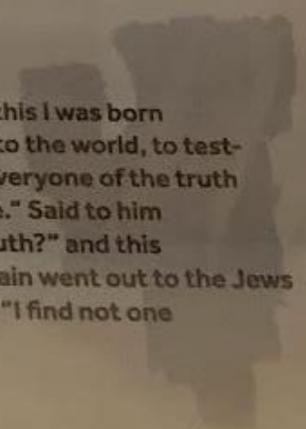
Fragment of the Gospel of John

Egypt

2nd century AD (possibly 3rd)

The fragment was purchased for the Rylands in the 1920's on the Egyptian antiquities market; its exact provenance is therefore uncertain.

Writing is found on both sides, which means the fragment belonged to a book, rather than a scroll. The fragment has not been carbon-dated because this would require partial destruction of the papyrus. Instead, specialists have attempted to date the text by comparing the formal features of the handwriting with other more securely dated texts (a method called palaeography), and have concluded that the handwriting can be placed within the 2nd century or possibly the early 3rd century AD.



"...I am a King. For this I was born and I have come into the world, to testify to the truth. Everyone of the truth listens to my voice." Said to him Pilate, "What is truth?" and this having said, he again went out to the Jews and said to them, "I find not one fault in him."

This is an English translation of the original Greek text.
John 18:37-38

"...I am a King. For this I was born and I have come into the world, to testify to the truth. Everyone of the truth listens to my voice." Said to him Pilate, "What is truth?" and this having said, he again went out to the Jews and said to them, "I find not one fault in him."

*This is an English translation of the original Greek text.
John 18:37-38*





In this regard we do well to notice that a two-volume *Greek Testament* which he used at some period of his life is now among the Methodist archives at London. It is an edition which is interleaved with blank pages for notes and the late Mr George Stampe of the *Wesley Historical Society* says that the notes he made reveal 'a wide, if not deep, knowledge of the Greek language'.¹

Among other books which he read he mentions 'Burkitt's and Henry's *Expositions*', and 'Alleine's *Alarm*, Baxter's *Call to the Unconverted* and Janeway's *Life*'. Books were then much less common and, in comparison, much more expensive than to-day, and, though the set of Matthew Henry's *Commentary* cost £7 (equal to the wages received by a labouring man for fifteen or sixteen weeks of work) he obtained it from Harris and paid him for it a year later.²

This set became his inseparable companion. 'For many months', he wrote, 'I have been almost always upon my knees, to study and pray over these books' (Burkitt and Henry). His *Diary* shows his use of Henry every morning from five till six or even seven, sometimes again later in the morning and the afternoon and, invariably, for an hour or two in the evening. The *Diary* reveals that when he was dejected he used the Scripture as expounded by Henry as a means of comfort and, when he sought guidance in a decision, Henry helped him to know the Divine leading through some Scripture passage. 'What a means has Henry's Comment been of building me up!' he stated. 'I hope I shall never forsake that candle of the Lord', he recorded at another time; and at still another, 'O how sweetly did my hours in private glide away in reading and praying over Mr Henry's Comment on the Scripture'.

* Again his words conjure up a picture in the mind. There he is at five in the morning, in the room above the Harris book-store. He is on his knees with his English Bible, his *Greek New Testament* and Henry's *Commentary* spread out before him. He reads a portion in the English, gains a fuller insight into it as he studies words and tenses in the Greek and then considers Matthew

¹ 'George Whitefield's Greek Testament', in the *Proceedings of the Wesley Historical Society*, Vol 10, part 2, June 1915.

² Nov. 5, 1736, Whitefield wrote to Harris to say, 'Herewith I have sent you seven pounds to pay for Mr Henry's *Commentary*'. *Works*, Vol 1, p 23.

Henry's explanation of it all. Finally, there comes the unique practice that he has developed: that of 'praying over every line and word' of both the English and the Greek till the passage, in its essential message, has veritably become part of his own soul.

Such was Whitefield's study of the Bible in the months following his conversion. There were branches of learning to which he gave little or no attention, but he concentrated on the all-important, the Word of God. When, in later chapters, we see him preaching forty and more hours a week, with little or no time for preparation, we may well look back on these days in Gloucester and recognize that he was then laying up a store of Biblical knowledge on which he was able to draw amidst the haste and tumult of such a ministry.

But the blessings of this new life could not be kept to himself. He must tell them to others and thus we find him writing:

After importunate prayer one day, I resolved to go to the house of Mrs W—, to whom I had formerly read plays, *Spectators*, Pope's *Homer* and such-like trifling books, hoping the alteration she might now find in my sentiments, might, under God, influence her soul. She wanted to be taught the way of God more perfectly and soon became a fool for Christ's sake. Not long after God made me instrumental to awaken several young persons, who soon formed themselves into a little Society, and had quickly the honour of being despised at Gloucester, as we had been before them at Oxford.¹

This Society appears to have met each evening in the week. Whitefield conducted it after the fashion of the Religious Societies, with the singing of Psalms, the reading of the Bible and prayer. He also read and enlarged upon certain books of doctrine and devotion and finally gave an exhortation to holy living. He records that, at times, his exhortation lasted an hour and even two hours.

The founding of this little Society was an historic event. This was the first Methodist Society in the permanent sense of the word, and it remained a unit of Whitefield's work throughout his lifetime.

Nor was this all, for he also began a separate Society for women. He speaks of it as 'a Society of 6 or 7 female disciples',² and '7 or 8 females who are all in the narrow road to Heaven'.

¹ *Journals*, pp 59, 60.

² *Diary*, March 6, 1736.

George Whitefield

In this regard we do well to notice that a two-volume *Greek Testament* which he used at some period of his life is now among the Methodist archives at London. It is an edition which is interleaved with blank pages for notes and the late Mr George Stampe of the *Wesley Historical Society* says that the notes he made reveal 'a wide, if not deep, knowledge of the Greek language'.¹

George Whitefield

In this regard we do well to notice that a two-volume *Greek Testament* which he used at some period of his life is now among the Methodist archives at London. It is an edition which is interleaved with blank pages for notes and the late Mr George Stampe of the *Wesley Historical Society* says that the notes he made reveal 'a wide, if not deep, knowledge of the Greek language'.¹

Among other books which he read he mentions 'Burkitt's and Henry's *Expositions*', and 'Alleine's *Alarm*, Baxter's *Call to the Unconverted* and Janeway's *Life*'. Books were then much less common and, in comparison, much more expensive than to-day, and, though the set of Matthew Henry's *Commentary* cost £7 (equal to the wages received by a labouring man for fifteen or sixteen weeks of work) he obtained it from Harris and paid him for it a year later.²

This set became his inseparable companion. 'For many months', he wrote, 'I have been almost always upon my knees, to study and pray over these books' (Burkitt and Henry). His *Diary* shows his use of Henry every morning from five till six or even seven, sometimes again later in the morning and the afternoon and, invariably, for an hour or two in the evening. The *Diary* reveals that when he was dejected he used the Scripture as expounded by Henry as a means of comfort and, when he sought guidance in a decision, Henry helped him to know the Divine leading through some Scripture passage. 'What a means has Henry's Comment been of building me up!' he stated. 'I hope I shall never forsake that candle of the Lord', he recorded at another time; and at still another, 'O how sweetly did my hours in private glide away in reading and praying over Mr Henry's Comment on the Scripture'.

Comment on the Scripture'.

* Again his words conjure up a picture in the mind. There he is at five in the morning, in the room above the Harris book-store. He is on his knees with his English Bible, his *Greek New Testament* and Henry's *Commentary* spread out before him. He reads a portion in the English, gains a fuller insight into it as he studies words and tenses in the Greek and then considers Matthew

¹ 'George Whitefield's Greek Testament', in the *Proceedings of the Wesley Historical Society*, Vol 10, part 2, June 1915.

² Nov. 5, 1736, Whitefield wrote to Harris to say, 'Herewith I have sent you seven pounds to pay for Mr Henry's *Commentary*'. *Works*, Vol 1, p 23.





M
UM
V
S

FIELD
G

76

METHODIST ARCHIVES
LAMPLOUGH COLLECTION
594(1) AND
RESEARCH CENTRE



White

Handwritten scribbles and initials in the top left corner.

MA 8
1977/537 vol 1

no more than
s together
l meeting
most meetings
groups

to were
called
added
costs
a Page
ag
r he

in
Der
e he
- l
y-
me
mi
-
Ym
ce

97

C. 14
= m. 4
of bu
ston



Yours most affectionately
in N^t Jesus
George Whitefield.

v. 37. St Paul was a Roman, as being a native of
Tarsus, who had y^e privilege of y^e Roman Freedom
conferd upon it. 16.

Signed W. by Whitefield

Manichees or Manichaeans.

believed 2 first Causes or Gods, one good & of other Evil.
marionists.

Held two gods with of Manichees, believed of
had only an appearance of a body, not a
one; of of prohib. of eating of fruit of of Tree of Knowledge
& of Mosaical Law, was from of Evil God. They
only received of gospel of St Luke, & some of St Paul
Epistles. vid. Lewis Life of St Justin 95.

Marcellians

Were they who following Marcellus Bp of Anagnini
asserted, of at of End of of World & Kingdom of
Cease, & of Nozors return to of Father, & which
no more in a distinct manner. In opposition
to in those words were inserted in of Creed
whose Kingdom there shall be no End.

Montanists

believed but one divine Person.

Nestorians

So called from Nestorius Bp of Constant. asserted
of there were not only 2 natures but two
Person in X^t. & of of deity was
inserted to his Creed by way of

3. Denied of necessity of grace in order to Obedience.
Denied of ~~strengthening~~ Justifying grace strengthens
men agt. in. 5. That it is in Humility not in Re-
ality, of we ought to say we have no sin. 6. To
that Saints say for Others, not for themselves,
forgive us our Transgressions. 7. That they say it in
Humility not in Doubt.

Preparares

Montanists who believed Montanus to be of
Priscilla, & Maximilla
headed of Persons of of

THE KAINHΣ
ΔΙΑΘΗΚΗΣ
ΑΠΑΝΤΑ.
NOVUM
TESTAMENTUM.



LONDINI:
Ex Officinâ JACOBI TONSON, &
JOHANNIS WATTS.
MDCCLXIV.

trans espousd of same
ros tanas. tho' some
an rebellious, but to
tor of Nativity of X^t, then
see Father & Son; &
in Passus too, of they be-
tried X^t, from of Cause of
his taught of Nozors did
after he had merited

or Macedonians.
tho both aslety to of P. &
was a creature: & in y^e
& they agreed. Macedonian
ader of of Henry. In opposi-
inserted in of Creed, I believe
fe, who with of P. & of S. to

This Epistle was wrote to preserve of new
 Converts from being seduced by of Judaizers.
 The Doctrine of Justification by faith
 of Gospel, without of observance of Ceremonies
 or other legal rites, is here largely disc^{uss}d.
 It is not to be doubted but it was writ^{ten} by Paul.

v. 1. ἄγγελος Ἰησοῦ, a servant
 i. e. a Minister of Jesus
καλητός Ἰησοῦ, a call
 of immediate call of Christ
ἁφ' ἑωυτοῦ, i. e. agree
 even from my mouth

v. 9. ἡ δικαιοσύνη, answers very
 by which we do not mean never
 but only never failing to do

v. 14 ἔκκλησιον, properly denotes
 = convent, elsewhere made use
 of in several st.

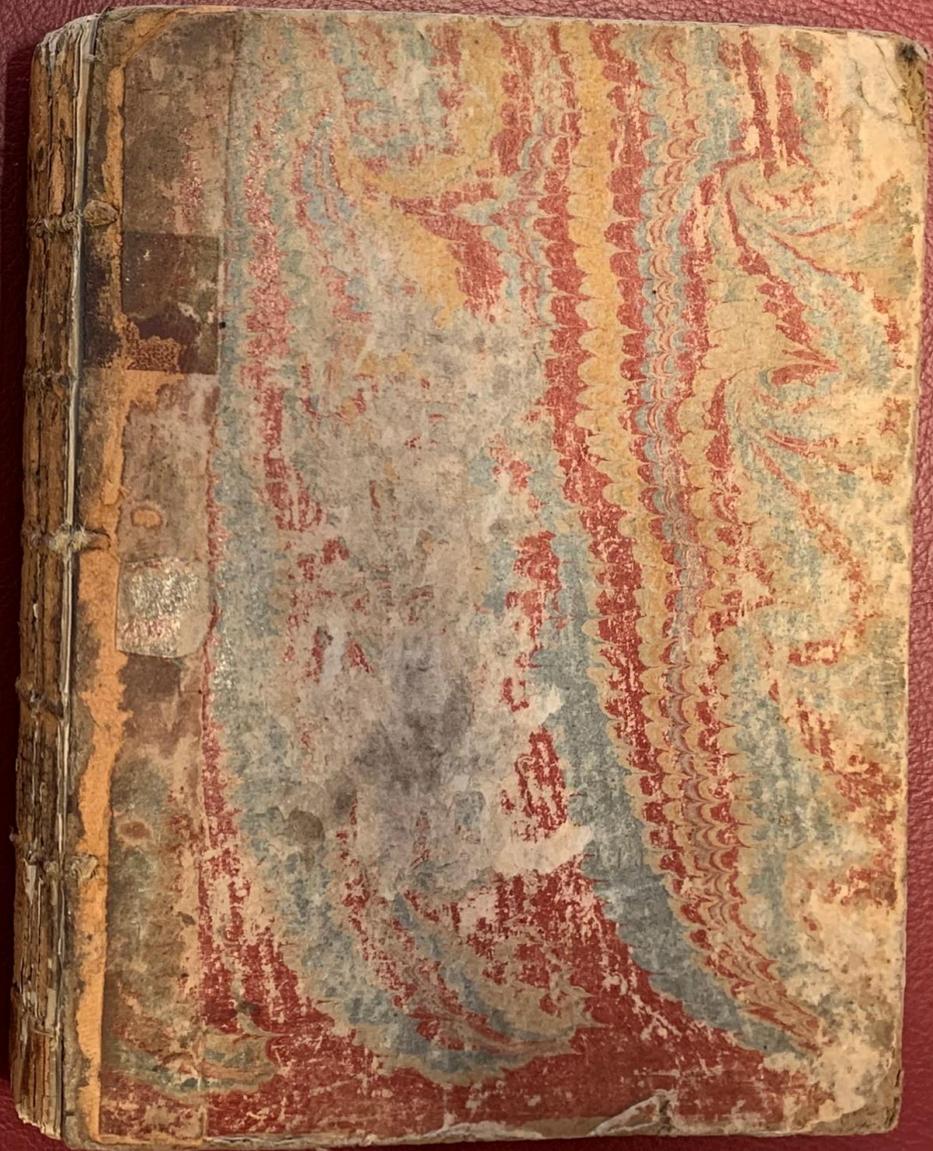
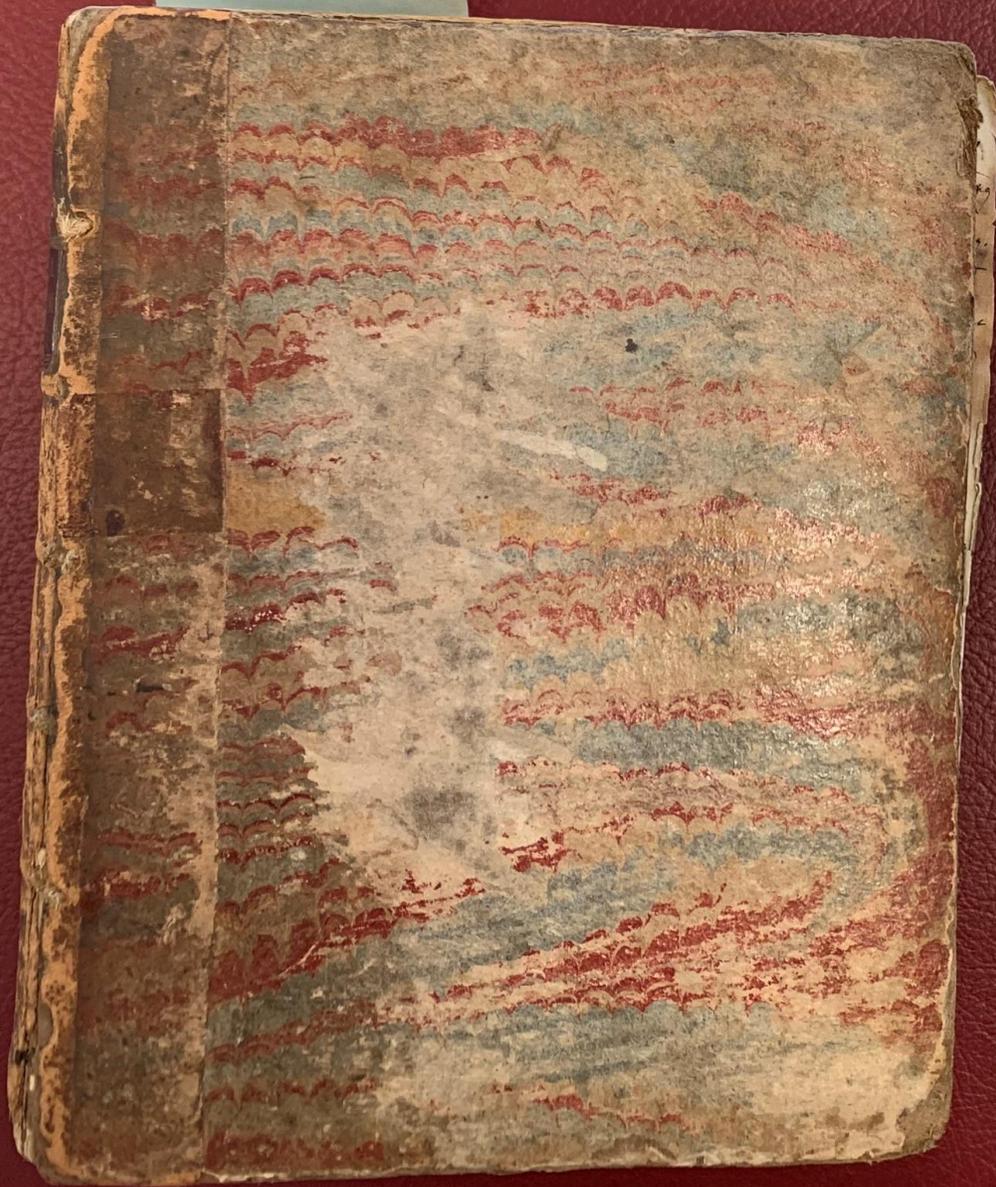
248 Ε Π Ι Ο Λ Η Cap. 2.
 σεις εις πιστιν ἡ δικαιοσυνη
 18 Ἀποστολος Ἰησοῦ
 19 διότι τὸ γινώσκον τὸ
 20 τὰ γὰρ ἀρετὰ αὐτῶν
 21 διότι γινώσκον τὸ θεῶν
 22 φασκεύματα εἶναι σοφοί
 23 καὶ ἄλλα καὶ ἄλλα
 24 διὰ καὶ παρῶν αὐτῶν
 25 οἷον εἰς τὸν αἰῶνα
 26 διὰ τὸ πᾶσι παρῶν αὐτῶν
 27 οἷον εἰς τὸν αἰῶνα

ἐκ πίστεως ἢ ἐκ ἔργων, by faith unto faith i. e.
 unto all ye believe without distraction

τὸ δικαιοσύνη + ἡ θεῶν, ἡ Rule of Right, which
 is of God, or of law of nature said to be τὸ θεῶν,
 as being as it were written in of heart of every
 man by God himself.

WHITEFIELD, GEO
GREEK N.T.

Some former possessor, who has endeavoured to deface,
before parting with it, at all events it was there when
I purchased it many years since, of Caulfield, as the
Greek Testament, formerly the property of Whitefield, and
containing the key in part written by him in his autograph. 113



v. 9 → Knowledge + wisdom + understanding

From Paul + Timothy
To the Colossians

Epaphras was the one who first introduced the Colossians to Christ v7
v9- They pray that they would be filled with the knowledge of this, so that they can walk in a worthy manner. Please God, bear fruit, increase in wisdom, understanding + understanding

THE LETTER OF PAUL TO THE COLOSSIANS

Intent: to counter heresy
Theme: Christ is sufficient
Christ is everything

Greeting

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,
2 To the saints and faithful brothers in Christ at Colossae:
Grace to you and peace from God our Father.

Thanksgiving and Prayer

3 We always thank God, the Father of our Lord Jesus Christ, when we pray for you,
4 since we heard of your faith in Christ Jesus and of the love that you have for all the saints,
5 because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel,
6 which has come to you, since the day you heard it and understood the grace of God in truth,
7 just as you learned it from Epaphras, our beloved fellow servant.
8 He is a faithful minister of Christ on your behalf and has made known to us your love in the Spirit.
9 And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,
10 so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God;
11 being strengthened with all power, according to his glorious might, for all endurance and patience with joy,
12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.
13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,
14 in whom we have redemption, the forgiveness of sins.

The Preeminence of Christ

15 He is the image of the invisible God, the firstborn of all creation.
16 For by him all things were created, things visible and invisible, all things on earth and in heaven and on earth, visible and invisible, whether thrones or powers, or principalities or authorities; all these were created through him and for him, and he is the sustainer of all things, and he holds all things together.
17 And he is the head of the church, his body, of which he is the savior, who has redeemed the church by the word of water, by the word, through the washing of water with the word, that he might present to himself the church to himself, radiant without stain or wrinkle or anything of the kind, that he might present it to himself as a holy and blameless church, that he might cleanse it by the word of water with the word, that he might present it to himself as a church that is new, that he might present it to himself as a church that is not stained or wrinkled or anything of the kind, that he might present it to himself as a church that is new, that he might present it to himself as a church that is not stained or wrinkled or anything of the kind.

I struggle that we may present everyone mature in Christ all by wisdom.
you, to make the word of God fully known, to them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, all wisdom, that we may present everyone mature in Christ.
2 For I want you to know how great a struggle I have for you and for those at Laodicea and for all who have not seen me face to face, that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ, in whom are hidden all the treasures of wisdom and knowledge.
3 For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ.

Alive in Christ

4 Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.
5 See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ, who is the head of all rule and authority.
6 In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,
7 having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.
8 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.
9 He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

Col. 1:15-20
Jesus is: visual representation of overall things

COLOSSIANS 3:6

God's Mystery = Christ
As you read Christ:
- walk in him
- be rooted + built up in him
- established in the faith
= abound in thanksgiving
Filled in Christ

- the debt against us was nailed to the cross
- God forgave all our trespasses
- the implication someone is less than Jesus or someone is wrong

Let No One Disqualify You
18 Let no one disqualify you, insisting on regulations, or on questions of food and drink, or with things to Christ.
19 and not holding fast to the Head, from whom the body is built up, knit together through its joints and ligaments, grows with the elemental spirits of the world, why, as if you were still submitting to regulations—
21 Do not handle, Do not taste, Do not touch, things that all perish as they are used—according to human tradition, which have indeed an appearance of wisdom in promoting their own piety, they are of no value in the life of God.
22 Christ is seated at the right hand of God, who is the Father of all things, who is the head of the church, his body, of which he is the savior, who has redeemed the church by the word of water, by the word, through the washing of water with the word, that he might present to himself the church to himself, radiant without stain or wrinkle or anything of the kind, that he might present it to himself as a holy and blameless church, that he might cleanse it by the word of water with the word, that he might present it to himself as a church that is new, that he might present it to himself as a church that is not stained or wrinkled or anything of the kind.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against

11 And they answered him, saying, From where knowest thou these things, which thou hast said, which thou hast said, which thou hast said?

12 But if we shall say, we shall be counted foolish, for we know not what thou sayest.

13 And they answered him, saying, From where knowest thou these things, which thou hast said, which thou hast said, which thou hast said?

14 And Jesus answering saith unto them, Neither do I tell you what authority I do these things.

CHAPTER 12

1 And he began to speak unto them by parables. A certain man planted a vineyard, and digged a hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent his servant, and the husbandmen a servant, that he might receive from the husbandmen the fruit of the vineyard.

3 And the first he smote, and the second he killed, and the third he beat, and many he hurt, and some he stoned.

4 And the lord of the vineyard said, I will send my beloved son, that he may receive the fruit of the vineyard from the husbandmen.

5 And the husbandmen said among themselves, We will kill him, that we may inherit his estate.

6 And they cast him out of the vineyard, and killed him.

7 Then shall the lord of the vineyard send his servants, the prophets, and he will kill them.

8 And he will send his beloved son, and they will kill him, and cast him out of the vineyard.

9 And the lord of the vineyard will say, I have done this, and have not seen the fruit of the vineyard, but I will destroy the vineyard, and will plant it with fig trees, and I will send my servants, and they will bring me fruit.

10 And he will say, I have done this, and have not seen the fruit of the vineyard, but I will destroy the vineyard, and will plant it with fig trees, and I will send my servants, and they will bring me fruit.