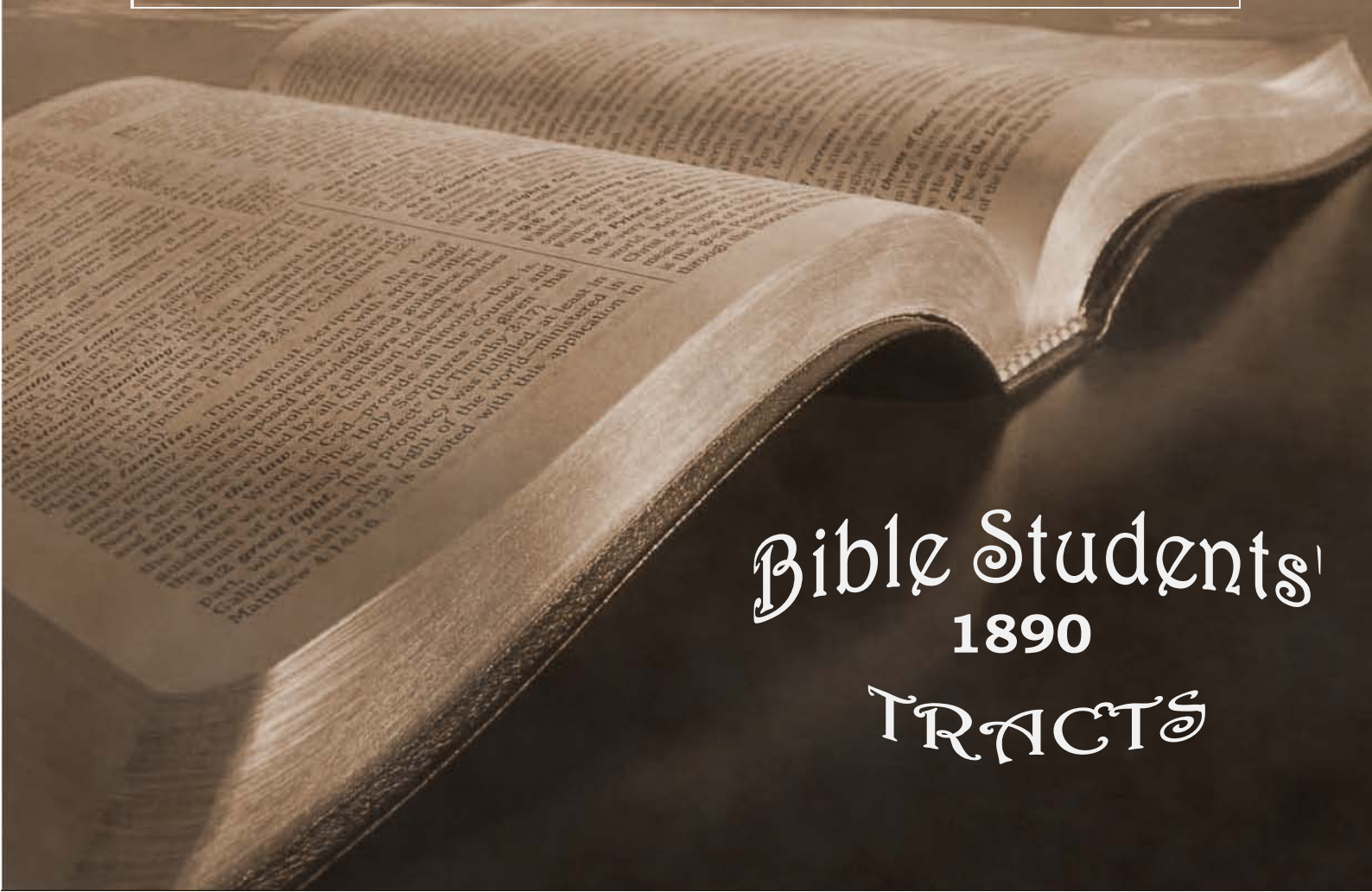
The Old Theology

No. 5—Friendly Hints on Bible Study and Students' Helps



Bible Students'
1890
TRACTS

OLD THEOLOGY QUARTERLY.

FRIENDLY HINTS

ON

Bible Study

AND

Students' Helps.

"Inquire for the Old Paths."—Jer. 6:16.

BIBLE STUDENTS'

TRACTS.

APRIL, 1893.

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FOR THE

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BIBLE STUDY

—AND—

NEEDFUL HELPS THERETO.

Our Redeemer prayed for his disciples—"Sanctify them through thy truth;" and then added, "Thy Word is truth." (John 17: 17.) He thus showed us a general principle, and one which experience demonstrates—that God's truth is his agency for developing his children. Not general truths, however good and beautiful, such as botany, astronomy, etc., but truths which God reveals in his Word, are those which tend to produce in us, if we heartily receive them, the graces of God's spirit—the spirit of THE truth.

But the questions arise—"What is God's truth?" "What is God's Word?" For it will be remembered that at the time our Lord said, "Thy Word is truth," the New Testament had not been written. It does not follow, however, that our Lord meant that the Law and the Prophets (the Old Testament) *alone* were to be considered the Word of God adapted and intended to sanctify us; but, rather, that all that God had caused to be written by the prophets, together with all the *explanations* of those Old Testament

writings which God would supply through Christ's teachings, and afterward through the writings of the apostles, were to be esteemed as God's Word—revelations of truth which would sanctify those who believe them and who act accordingly. This he clearly showed when he declared, "My doctrine is not mine, but his that sent me;" "The words that I speak unto you, they are spirit and they are life;" "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of truth is come, he will guide you into all truth, and he will *show you things to come.*"—John 7: 16; 6: 63; 16: 12, 13.

It will be seen, therefore, at once, that the opinion of many, that the prophecies of the Old Testament are all fulfilled and not now worthy of reverent study, is a great mistake—a serious mistake, because it blinds many to the great and beautiful promises therein revealed which are still future and vitally associated with the true Christian faith and hope, and therefore essential to complete sanctification. Of these, first in prominence are the promises of Christ's Millennial Kingdom and of the great blessings which shall accrue to the world of mankind, and to the earth as man's future home, of pleasing prospect and bountifully teeming with luxuries and comforts for the willingly obedient. Second are the promises to Israel of a restoration to divine favor and to a share in the Millennial work of blessing (educating, ruling and lifting up) mankind—promises which state as well as imply that the old patriarchs are to be restored to life as perfect men, to be examples of what *perfect* manhood is and of what all the fallen race *may* attain unto by obeying the Lord Jesus, then, with his Church, the Ruler of earth.—Acts 3: 19–22; 7: 37; 1 Cor. 6: 2.

Indeed, it is largely because of a failure to appreciate the Old Testament prophecies, that so many of God's children have gotten so sadly mixed on all the teachings of the New

Testament—shown by the conflicting creeds of Christendom. The apostles were continually referring to the statements of the prophets and *interpreting them*, and reasoning from THAT BASIS. (See, for instances, Acts 2 : 24–32; 3 : 19–22; Rom. 11 : 2, 8, 9; Gal. 3.)

From the prophecies they deduced and stated conclusions regarding the Lord's will in the present age and declared his future purposes. (See Rom. 11 : 25–32; Acts 15 : 14–16.) No wonder, then, that those who ignore the Old Testament should but dimly understand the arguments of the New Testament which are based upon those previous revelations.

YOU WILL REQUIRE ASSISTANCE.

If you are intellectually bright, and have large perceptive and reflective powers and a good education, you can take the Bible, and by years of patient, critical study, you may prove to your satisfaction its divine inspiration and greatness from its internal as well as its external evidence, and acquire much of its wisdom and truth. But have you all these advantages? And if so, have you at your command the years of time needful to their use? Most of the earnest truth-seekers have not; and even if they all had, would it not be an evident waste of time for each to study out this subject independently of each other one? We do not do so in other sciences, but make use of each other's assistance—not, however, without proving what we accept, with our best reasoning faculties. And so we should do in Bible study. And evidently it is the Lord's will that we should do so, since through the Apostle Paul he shows the mutual dependence, one upon another, of the various members of the Church, though some may be specially useful to the body, as eye or as right hand members.—1 Cor. 12 : 14–21.

THE CREDIBILITY OF THE SCRIPTURES.

Many able and valuable works upon this subject are obtainable through any bookseller, or in any public library; but the most of these are written in a style for the scholarly only, and, filling several volumes, require more time than many are able to give for such information; and hence few of the masses of the people know, as they ought, the firm foundation which God's Word really affords for their faith. As a result, many have but little faith in the Bible and are often ashamed of it.

But we wish to call your attention to a very brief and pointed treatise on this subject—one which you can digest in a few hours, and which will strengthen your faith in God's Word for the remainder of your life. It is contained in the first three chapters of a book entitled "*The Plan of the Ages.*" Whatever else you may or may not have read, you should read the *pointed* arguments there presented. And as parents and as Christians you should assist the young and the many who are skeptically inclined in this day of doubts, and help them to get settled and grounded upon the Bible as God's Word. In the case of your own children this is specially a duty that you owe them. And in the case of others, remember that, in God's sight, we are each our brother's keeper.

ONLY THE MEEK WILL BE TAUGHT.

When satisfied that the Bible is really God's Word and intended to be the guide of his children, a lamp to our feet, while we walk by faith and not by sight, until the Millennial Day dawns, you will want to study it. *How shall you begin?*

Begin as you would with any other study—systematically. The first requisite is a guileless heart—a simple heart—one not too wise to be instructed—a heart that realizes that the

information it seeks can come from God alone, that human wisdom is insufficient—a heart that is ready "as a little child" to be taught of God. "The meek will he guide in judgment, and the meek will he teach his way." (Psa. 25:9.) Because "God resisteth the proud, but giveth grace to the humble." (Jas. 4:6.) Such, then, must all be who would be "taught of God." Others will fail to understand God's Word; for he has arranged it so that others shall not understand it.—Dan. 12:10; Matt. 13:10, 11.

Again, the Apostle says, "Study to show thyself approved unto God, a workman who needeth not to be ashamed—

"RIGHTLY DIVIDING THE WORD OF TRUTH."

—2 Tim. 2:15.—

To rightly divide the Word of truth, you should be shown how by some one who has learned how, otherwise you will find it a tedious and laborious task, costing precious years. And, alas! we regret to have it to say that few of God's children have learned this secret of Bible study, and few, therefore, can aid you to any considerable degree. Instead of recognizing the various ages and dispensations —the Patriarchal age, the Jewish age, the Christian age and "the Ages to Come"—and seeing the work God is gradually perfecting through these ages, they think of God's dealings as almost aimless and without order. Hence, instead of rightly dividing and applying the various statements of Scripture severally to the various ages and dispensations to which they properly belong, they mix them all together and have a disorderly and seemingly contradictory mass which they cannot understand and can scarcely realize to be a revelation at all.

But, on the contrary, when the various ages are clearly in mind, and when the plan of God with reference to them is once seen, the Bible becomes an open book before the

humble student—a great treasure-house of truth and grace, every statement of which can be definitely located. And when rightly applied to its proper age—past, present or future, as the case may be—the whole record from Genesis to Revelation falls into harmony.

As a help in the direction of the right dividing of God's Word, we commend the book whose first three chapters we have already referred to, whose name, "*The Plan of the Ages*," indicates but slightly its value as an exponent of the way in which the Word of God should be rightly divided —dispensationally—in order to be "meat in due season" to the household of faith.

The foundation here laid, in an understanding of God's dispensational dealings, will lead the mind of the earnest student into green pastures of spiritual refreshment and strength, and open the way to and into "the *deep things* of God," both of knowledge and experience. Begin, then, with the *study* (not a reading merely) of "*The Plan of the Ages*," and then go on unto perfection. The foundation properly laid in a heart-felt desire to know and obey God's Word, and an outline of the ages in mind, your building up in the *most holy faith*, and with truths which will satisfy you wholly, will be an easy task.

THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD, should be well sharpened. That is to say, you will want a Bible with marginal references. If you can afford it, you should get what is termed a "*Teachers' Bible*," which gives not only the text of the common version, and references, and marginal readings, but also an Index of Bible topics, a partial Concordance, a partial Dictionary of Bible names, places, etc., as well as maps and much other useful general information. Then you will want one or both of the—

TWO GREAT BIBLE CONCORDANCES.

The best Concordance for finding the location of a passage of Scripture quickly is the old, reliable *Cruden's Concordance.* Beware, however, of its theological definitions: they are very erroneous, unscriptural, and hence misleading if trusted.

But the most valuable in another way (though a passage cannot be *found* so quickly in it as in Cruden's) is the justly celebrated work of recent years, known as *Young's Greek, Hebrew and English Analytical Concordance.* The author, Professor Young, of Edinburgh, Scotland, a ripe scholar of now world-wide fame, has here given to God's children (many of whom have little or no knowledge of the Greek and Hebrew languages in which the Bible was written), a quick and ready means of ascertaining what Greek or Hebrew word was used in any particular place, and the meaning of that word as defined by Prof. Young: and the meaning may be judged still more accurately by running the eye down the column and thus comparing the various uses of the same word in other passages. All should have one of these Concordances. All who can afford it should have both—Cruden's for quick general use, and Young's for critical examination of any word or passage; but the latter is preferable, if you get only the one. Then you will *need,* also,

THE EMPHATIC DIAGLOTT.

This is another of God's special blessings for our day; and *with* the foregoing described helps is worth more than a four years' course in the Greek and Hebrew languages. First, it gives the Greek text for the Greek scholar. Second, it gives immediately under the Greek text a literal translation of it, word for word. Third, it gives in another column a smooth English translation suitable for common

reading, showing also the *emphasis* of the Greek, usually lost to English readers. While we cannot say that this work is perfect, we can say that we know of no other translation of the New Testament so valuable to the critical student—and this includes all to whom we write.

The above, with the various volumes of the MILLENNIAL DAWN series, of which "*The Plan of the Ages*" is the first, really constitute an outfit of the *needful* helps. But if you have the means to spare, or if you can deny yourself in some other way, you will also find the following very useful:—

(1.) *Rotherham's Translation of the New Testament.* This is in many respects an excellent translation, and, besides, has marks showing the *emphasis* of the Greek, not shown in the common English translations. It is valuable, as any translation is, for critical study of a text. A comparison of the different methods of expression gives the thought of the original more clearly to the studious.

(2.) *Leeser's Translation of the Old Testament.* This, too, is valuable. It is a translation by an *unconverted* Hebrew, who certainly has no bias favorable toward Christianity. This is the *recognized* translation among the Hebrews.

(3.) For *general* information upon religious subjects (not for doctrinal instruction, though it contains a brief *history* of all doctrines and religions), we commend to you a Bible Dictionary. *Smith's Bible Dictionary* is justly popular, and though we cannot endorse its theological definitions, the work is valuable and instructive aside from these.

NOW, ANOTHER WORD—STUDY PRAYERFULLY.

Study of the Bible should never be attempted in any but a *prayerful* attitude of mind. It should be remembered that the nearer our hearts and lives come into sympathy

and union with our God, the more receptive of truth we will be, and the more ready to understand it. Therefore while studying pray without ceasing; let your hearts continually thank the Lord for every item of truth you may see, no matter who or what has been his helping hand to lead you to it and make it plain; and ever be desirous of knowing *all* that God has to reveal. Be cautious, too, lest you should allow prejudice to keep you from simplicity of mind; and also lest Satan, through any man or woman or teaching, should beguile you into error after you have gotten free from prejudice and out into God's sunlight. Our constant prayer should be,—Be thou my teacher, Lord, and use thou whom or what thou wilt in giving me the lessons.

Make sure, however, if even an angel from heaven preach to you any other gospel than that founded upon *Christ crucified*, that you reject it as spurious. (Gal. 1:8.) All gospels which reject the *blood* (death) of Christ as the basis of reconciliation and blessing come not from God, whoever may present them, or in however pleasant words they may be put to you. They are from the great adversary and deceiver, the devil, whoever may be his willing or unwitting agents, or whatever his agencies.

But avoid the mistaken idea of some, that *prayer* takes the place of *study*. Prayer may and should co-operate with study in relation to God's Word, but it cannot take its place any more than in mathematics or astronomy. Hence, if you feel prompted by spiritual laziness or habit, or what not, to pray to God to give you a knowledge of his Word and plan without patient, earnest study and the use of the various helps which he has provided, reflect that you are not justified in asking God to give you in a miraculous manner, of your own choosing, what he has already put within your reach in another manner, which is his choice.

Reflect, too, that before asking God to do a miracle for your instruction, you should learn obedience; and that he has said to you and to us all, "Study" (2 Tim. 2:15), "Search the Scriptures."—John 5:39.

HOW HELPS MAY BECOME HINDRANCES.

Beware how you permit any man's thinking to take the place of your own. God does indeed make use of one and another of his children in pointing out to others the meaning of his Word. But, while humbly and thankfully making use of any helper's assistance and esteeming such very highly in the Lord for their work's sake, we want to remember not to become worshipers of men (messengers—Col. 2:18), not to swallow any man's teachings without critical examination in the light of our lamp—the Word of God. We may remember with profit that man is not our teacher, but God; and that any man used of him as an under-teacher will, to the extent that he is in God's employ, teach, expound and harmonize his Word, and not merely theorize on isolated passages of Scripture aside from their context.

When any new thought is suggested as to the meaning of a certain passage, turn to the passage and examine it critically, using the various translations of it at your command to see whether it seems to sustain the theory suggested. Next, examine the preceding and succeeding verses to see if the idea suggested be in harmony with the entire argument of the inspired writer. If it is not in harmony reject it at once: do not trifle with evident misapplications. If, however, it seems to be in harmony with the immediate context, measure it with all other Bible statements bearing on or relating to the subject. Whatever you receive after thus testing and proving will stay with you. You will know *what* you believe and *why* you believe it.

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."
—1 THES. 5:21.—

If the student be a mechanic or a clerk or a house-keeper, with but limited time for study and using helps, he will soon come to the conclusion that the Apostle cannot have meant that each child of God should study up all the religious beliefs of the world, heathen and Christian; for life would be too short for a thorough study of each, if that were the *only* business. Nor can he have meant that we should study up all the creeds of "Christendom," with all the books which their various theologians have written in defense or explanation of their theories. Life would also be too short for this.

There is a simple, quick way, however, by which those who have accepted Christ as their Redeemer and King can prove all doctrines to be either true or false as fast as they are presented to them. We will lay it before you. It may save you years of doubt and uncertainty, and will surely save you much time from confusing study of theories which are only misleading, and it will quickly place your feet upon the sure foundation, and give you time to study in the right direction.

If you have received Christ and learned of him at all, you will not need to look at any system or theory which does not recognize him. You have already proved all other ways of salvation false. Now about theories which do acknowledge Christ. Though they be legion they all may be divided into two classes—those which teach a *progressive development*, or the gradual evolution of the human family from a lower to a higher state, and those which, on the contrary, claim that God created man perfect, in his own likeness, and that he fell from his perfection, mentally, morally and physically, by disobedience.

The first of these acknowledges Christ as a teacher or guide only. Its advocates claim that he saves or develops men by his example, but that a *sacrifice* for our sins was unnecessary, except as the condescension to be an example cost him *sacrifice.*

The second of these views acknowledges Christ as *Redeemer*, as well as Teacher. It accepts the Bible statement relative to man's fall from divine favor—from perfection, from life, to disfavor and condemnation to death as a sinner. It acknowledges Christ's sacrifice finished at Calvary as the payment of man's penalty, the *price* of his redemption, the *basis* of all God's favor to sinners in the forgiveness of sins past and weaknesses present, and the hope of a future return in God's due time to a state of perfection and harmony with him.

The last named view is the Bible view, as you know; and it becomes an easy matter to judge, upon this line, any theory you may hear or read. Any theory which has no important place for the fall, and for the cross, its remedy, is not of God, for these are the fundamentals of God's revealed plan.—1 Cor. 15:3, 4, 20–22.

Whatever you come across that will stand this test is on the right foundation, and is worthy of further examination and criticism with the Bible as the only standard. But any system which does not stand this test should be rejected promptly and forever. The more you seek to examine that which you see to be on a false, unscriptural basis, the more you will entangle and confuse yourself in the snare of the great adversary who seeks to beguile the bride of Christ as he did the bride of Adam. (Col. 2:4, 18; 2 Cor. 11:3.) Beware, therefore, of every theory as soon as you prove it to be off the *ransom* foundation, as soon as you find it contradicting God's expressed penalty for sin, "The soul that sinneth, it shall die," and affirming Satan's lie, "Ye shall

not surely die:" parley no longer with it. "Neither shall ye touch it," which should have been Eve's motto, should be yours, with reference to every doctrine proved false by the only standard—God's Word.—See Gen. 3:2-4.

A WORD IN CONCLUSION.

It is needful not only that you have the helps, and use them, as above suggested, but it will be needful that you begin to let shine upon others whatever light may reach you—not in pride, as though it were a discovery that you had made, but in humility, anxious only to lead others to the light for their profit and to honor your Father in heaven. (Matt. 5:16.) The exercise of spreading the truth will react favorably upon your own soul, and you will be brought more and more into fellowship with all the truth-hungry children of God.

Then, you will want the semi-monthly visits of ZION'S WATCH TOWER, with the information and assistance it is continually giving to God's saints. It is entirely unsectarian, thoroughly loyal to the Word of God, discards the wood, hay and stubble of human tradition, and builds with the precious promises of God upon the one sure foundation, Christ and his sacrifice for sin. The price is moderate—designed merely to meet the actual expenses of publication. To any interested but unable to pay $1.00 per year, the *Tract Society* which publishes this tract will send the paper free upon request. We also *loan* to the Lord's poor, who will promise a careful reading and to return it, the book mentioned above as a special helping hand in Bible study—*The Plan of the Ages.*

So, then, none are so poor as to be unable to get some helps to Bible study.

Yours in the love and service of the Truth,

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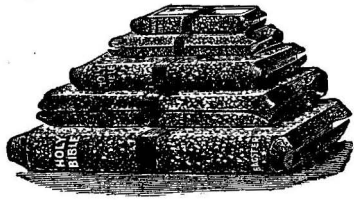

BIBLES

—AND—

BIBLE-STUDY HELPS.

Desirous of placing before Christian friends, and the public generally, such aids to Bible study as would be most helpful, and realizing that many of the most earnest of these have no surplus of this world's goods, we believe that we do a service to the Lord, and to this class of his people, and to the Truth by securing special cash terms, generally much below the usual rates, upon the books described in the succeeding pages. And since

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Christ's entrance into Jerusalem. **LUKE, XX.** *The husbandmen and the vineyard.*

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.
25 (And they said unto him, Lord, he hath ten pounds.)
26 For I say unto you, That *b* unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
27 But those mine enemies, *d* which would not that I should reign over them, bring hither, and slay *them* before me.
28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

A. D. 33.

a Mat. 21. 23, &c. Mar. 11. 27, &c.
b ch. 8. 18. Mat. 13. 12. 25. 29. Mar. 4. 25.
c Ac. 4. 7. 10. 7. 27.
d Ps. 2. 4, 5, 9.

CHAPTER XX.

AND *a* it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,
2 And spake unto him, saying, Tell us, by *c* what authority doest thou these things? or who is he that gave thee this authority?
3 And he answered and said unto them, I will also ask you one thing; and answer me:
4 The baptism of John, was it from

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Christ's entrance into Jerusalem. **LUKE, 20.** *The husbandm*

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.
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27 But those mine enemies, *e* which would not that I should reign over them, bring

A. D. 33.

a Mat. 21. 23. Mar. 11. 27.
b ch. 2. 10, 11 Ac. 20. 24. Ro. 1. 16. Ep. 1. 13. 6. 15. 2 Ti. 1. 10.
c ch. 8. 18. Mat. 13. 12. Mar. 4. 25.

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[a] Mat. 21. 23, &c. Mar. 11. 27, &c.
[b] chap. 8. 18. Mat. 13. 12. 25. 29. Mar. 4. 25.

CHAPTER XX.

AND[a] it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, Tell us, by[c] what authority doest thou these things? or who is he that gave thee this

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his sons shall eat
, and the bread
, *by* the door of
congregation.
eat those things
ment was made,

children of Israel, and *the tabernacle* shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me

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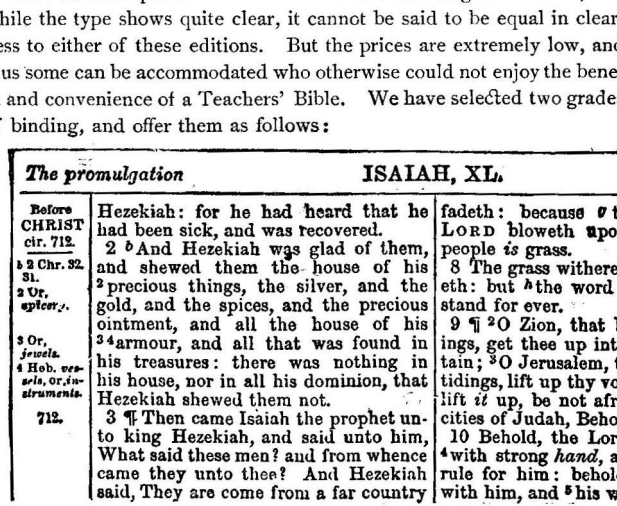
The promulgation ISAIAH, XL.

Before CHRIST cir. 712.

b 2 Chr. 32. 31.

2 Or, spicery.

3 Or, jewels.

4 Heb. vessels, or, instruments.

712.

Hezekiah: for he had heard that he had been sick, and was recovered.
2 bAnd Hezekiah was glad of them, and shewed them the house of his 2precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his 3 4armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.
3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country

fadeth: because *the* LORD bloweth upon people *is* grass.
8 The grass witereth: but bthe word stand for ever.
9 ¶ 2O Zion, that b ings, get thee up into tain; 3O Jerusalem, t tidings, lift up thy voi lift *it* up, be not afra cities of Judah, Behol
10 Behold, the Lord 4with strong *hand*, a rule for him: behold with him, and 5his wo

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APTER I.

Noah. 5 The sons of Japheth. Sam. 17 The sons of Shem. 24 braham. 29 Ishmael's sons. 32 rah. 34 The posterity of Abra- 43 The kings of Edom. 51 The

hĕth, Ē'nosh,
n, Mā-hā'lą-lē-el, Jē'-

lē-thų'sę-lah, Lā'mech,
ăm, Hăm, and Jā'pheth.
ns of Jā'pheth; Gō'mer,
and Măd'a-ī, and Jā'-
ban, and Mē'shech, and

ns of Gō'mer; Ash'chĕ-
phăth, and Tō-gär'mah.
sons of Jā'văn; Ē-lī'-
shăr'shish, Kĭt'tim, and

ns of Hăm; Cŭsh, and
t, and Cā'năan.

9 And the sons of Cŭsh; Sē'bą, and Hăv'ĭ-lah, and Săb'tą, and Rā'a-mah, and Săb'te-chą. And the sons of Rā'a-mah; Shē'bą, and Dē'dan.

10 And Cŭsh [d] begat Nĭm'rŏd: he began to be mighty upon the earth.

11 And Mĭz'rą-ĭm begat Lų'dĭm, and Ăn'a-mĭm, and Lē'hą-bĭm, and Năph'tu-hĭm,

12 And Păth-rų'sĭm, and Căs'lų-hĭm, (of whom came the Phĭ-lĭs'tĭnes,) and [e] Căph'thŏ-rĭm.

13 And [f] Cā'năan begat Zī'dŏn his firstborn, and Hĕth,

14 The Jĕb'u-sīte also, and the Ăm'ŏr-īte, and the Gĭr'ga-shīte,

15 And the Hĭ'vīte, and the Ărk'īte, and the Sĭn'īte,

16 And the Ăr'vad-īte, and the Zĕm'a-rīte, and the Hā'math-īte.

17 ¶ The sons of [g] Shĕm; Ē'lăm, and Ăs'shur, and Ăr-phax'ăd, and Lŭd,

Before CHRIST 4004, &c.

d Gen. 10. 8, 13, &c.

e Deu. 2. 23.

f Gen. 10. 15, &c.

g Gen. 10. 2. & 11. 10.

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d β be cast into β [30] hell [30].
een said, [4] Whosoever
way his wife, let him
ng of divorcement:
nto you, That β [m] whoso-
away β his wife, saving
f fornication, γ causeth

se which follow *Be.*; *but*
' *to words of preceding*
t *De W. Tho.* —— [17] *Vs.* 21,
. *Tho. Wo. Mcl. El.* ——
—— [19] *V.* 21. lower (*or*, local)
, high court (of Jerusalem)
used in Num. 20. 10) *De W.*
of fire. —— [23] *V.* 23. art
d. first go thy way *Al.*
(ay (to the judge), (*comp.*
—— [26] *Omit.* —— [27] *V.* 28.
. —— [28] in order to lust *Al.*
, make thee to stumble.
Strictly shall have.
So Δ* D, *OL. Cur. Pesh.*
Al.[1] *Tr.*[1]; *omit* ℵ B, *Vulg.*,
i. We. Mcl. WH. —— *V.* 25.
B D, *Edd.* —— γ *Omit* ℵ B,
. β *Omit* ℵ B D, *Edd.* ——
l. —— *V.* 32. β every man
Edd. —— γ causeth adul-
upon her ℵ B D, *Edd.*
oman Li.; *implying equal*

CHAPTER 6.

1 *Christ continueth his sermon in the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God, and mammon: 25 exhorteth not to be careful for worldly things: 33 but to seek God's kingdom.*

β TAKE heed β that ye do not your
γ ‖ alms γ before men, to be seen of
them: otherwise ye have no reward ‖ of
your Father which is in heaven.
2 Therefore [a] when thou doest *thine*
alms, ‖ do not sound [a] trumpet before

‖ Or, *righteousness.* Deut. 24. 13. Ps. 112. 9. Dan. 4. 27. 2 Cor. 9. 9, 10.
‖ Or, *with.*
[a] Rom. 12. 8.
‖ Or, *cause not a trumpet to be sounded.*

VAR. REND.—[32] *V.* 32. her, when divorced *Al. El.*; one that is divorced *Mcl.* —— [33] *V.* 37. manner of speech *Al.* —— [34] *So Be. Bl. Da.*; the evil one *Fri. Me. Mcl. De W. Wo.* —— [35] *V.* 39. *So Mcl.*; the evil man *Al. De W. Ols. Me. Da.* —— [36] *V.* 40. take thy coat as a pledge *Al. De W.* —— [37] *V.* 41. impress thee for (*technical term from the Persian postal service*). —— [38] *V.* 45. sons. —— [39] *V.* 47. show kindness to *Tho.* —— [40] *V.* 48. Ye shall be.

VAR. READ. — *V.* 32. δ *Omit* D, *OL.*; *WH. doubly bracket.* —— *V.* 44. β *Omit* ℵ B, *Edd.* —— γ *Omit* ℵ B, *Edd.* —— *V.* 46. β *So* ℵ B L, *Ti. WH.*[2]; so D Z, *Cur. Memph., La. Tr. Mcl. We. WH.*[1] —— *V.* 47. β the heathen the same ℵ B D, *Edd.* —— *V.* 48. β *Omit* ℵ B, *Edd.* —— γ heavenly Father ℵ B D[2], *Edd.* —— *Chap.* 6. *V.* 1. β *So* B D, *La. Tr.*[1] *Mcl. We.*[2] *WH.*[1]; But take heed ℵ L Z, *Al.*[1] *Ti. Tr.*[2] *We.*[1] *WH.*[2] —— γ righteousness (*as margin*) ℵ* B D, *Edd.*

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ɔythians.——
n-ians, *in the*
.e. Tartessus,
m Kition, *a*
did the isles
—8 *V.* 6. *i.e.*
1 (Nah. 3. 9;
into Assyria,
13 *V.* 12. the.
—15 *V.* 14. *i.e.*
Ezek. 30. 14.
Ge. Kn. De.;
i.e. the Rho-
. *β* separate
the sons of
of Japheth,
V. 14. *β* and
tim [*i.e. the*
Deut. 2. 23;

CHAPTER 11.

1 *One language in the world.* 3 *The building of Babel.* 5 *The confusion of tongues.* 10 *The generations of Shem.* 27 *The generations of Terah the father of Abram.* 31 *Terah goeth from Ur to Haran.*

AND the whole earth was of one †language, and of one †speech. 2 And it came to pass, as they journeyed [1] || from the east, that they found a plain in the land of Shinar; and they dwelt there.

† Heb. *lip.*
† Heb. *words.*
cir. 2247.
|| Or, *eastward,* as ch. 13: 11. 2 Sam. 6. 2. with 1 Chron. 13. 6.

VAR. REND.—16 *V.* 21. *So the accents. Or,* the elder brother of Japheth, *Tu. Kn. De. Ka. Di.* R. *The early interpreters are divided.*——17 *V.* 25. *Or,* did (the people of) the earth divide themselves, *De. Di.*——18 *V.* 30. the.——19 *V.* 32. from these did the nations separate themselves.——CHAP. II. 1 *V.* 2. *As marg., Tu. Kn. De. Ke. Di.* R.

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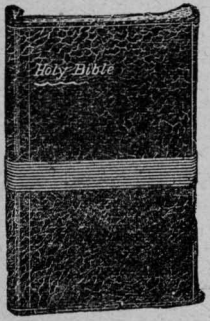

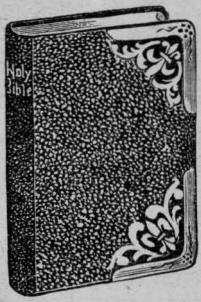

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