

**THE HOLY GOSPEL
ACCORDING TO SAINT
JOHN, PP.107-139**

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The holy Gospel according to saint John, pp.107-139 by A. J. Elis

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A. J. ELIS

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Æ HQLI GOSPEL

ACORDIV TU

S A N T J O N .

PRINTED SEPERETLI FROM ÆE STERIGIWF PLETS OV A. J. ELISEZ
FONETIC NQ TESTAMENT.

FOR ÆE HS OV SCULZ.



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1849.

THE PHONETIC ALPHABET.

There at present exists the greatest disparity between the spelling and the pronunciation of a word, the result of which is, that no one, not even an Englishman, can tell the spelling of an unknown word from its sound, or its sound from its spelling. Were the effects of this extraordinary fact merely literary, they might perhaps be lamented and let pass. But the effects are highly injurious to the whole population of our country; for as a consequence of this perplexity, and the want of any orthographical rule, it becomes a task of great difficulty to learn to read, and a still greater one to learn to spell. The difficulty is indeed so enormous, that nearly half the children who attend our primary schools, leave them unable to read decently; and even the best educated men and most practised writers occasionally commit orthographical errors or differ as to the correct spelling of certain words.

The moral result may be briefly summed up in the following startling statistics: out of our population of 16,000,000 persons, 5,000,000 cannot read, and 8,000,000 cannot write; out of those married in 1846, one man in three, and one woman in two signed the marriage register with marks. The amount of moral evil which these few words proclaim, in attesting the want of education among the poorer classes, is frightful to contemplate.

With a view of alleviating this fearful state of educational destitution, it is proposed to revise the English alphabet, rejecting three letters (*k q x*), and adding seventeen (*e a g o o u s i v s g g t s f s y*), whereby an alphabet of forty letters may be furnished, which will allow of every word being spelled as spoken, and—what is of infinitely greater importance in an educational point of view—which will permit every sign to be invariably used in the same sense under the same circumstances, so that not only will the sight of a word instantly recall its sound, but the sound immediately suggest the proper letters.

The results of employing this phonetic alphabet have already been most satisfactory. It is found that reading becomes a pleasant instead of a difficult task, and that even perfectly unlettered adults may be taught to read their Testaments in about twenty lessons. In consequence, too, of the peculiar construction of the alphabet, it also results that the pupil who has first acquired the art of phonetic reading, finds comparatively little difficulty in mastering the old, or romanian orthography: indeed, some ten or twenty additional lessons are generally found sufficient to give him a greater facility in reading romanically than is usually attained in years on the old plan. Phonetic reading thus proves to be the best introduction to romanian reading, and, as such, claims the support even of those who on other grounds object to a change in the orthography. It is not so easy to acquire a power of *spelling* romanically; but as all phonetic spelling can be read by romanian readers almost without instruction, it is presumed that no need exists for continuing to *write* romanically. At any rate phonetic spelling does not increase the difficulty, except in so far as it displays the absurdity, of romanian orthography.

Phonetic spelling then furnishes us for the first time with a means of educating our present unlettered adult population, for it is allowed on all hands that to teach an adult to read on the old plan, is a painful and almost impossible task: and it will at the same time allow us to make every English child of six years old, a reader. There is no philanthropist, moral philosopher, or statesman, that will not admit the paramount political and social value of these results—results of actual and extensive experiment.

THE ENGLISH PHONETIC ALPHABET.

The letter		is always	The letter	is always	
written	proncd	sounded as	written	proncd	sounded as
Š š	Es	ee in zel	Š š	P p	p in pole
Ŧ Ŧ	As	s .. ate	B b	B b	b .. bowl
Ŧ Ŧ	As	s .. alous	T t	T t	t .. toe
Ŧ Ŧ	Os	s .. all	D d	D d	d .. doe
Ŧ Ŧ	Os	o .. ope	Ŧ Ŧ	Ŧ Ŧ	ch .. cheer
Ŧ Ŧ	Uu	oo .. food	J j	J j	j .. jeer
			C c	C c	c .. came
			G g	G g	g .. game
Ŧ Ŧ	Ii	i .. ill	F f	F f	f .. fear
Ŧ Ŧ	Ee	e .. el	V v	V v	v .. veer
Ŧ Ŧ	Aa	a .. am	T t	tA	tA .. thigh
Ŧ Ŧ	Oo	o .. olive	H h	tA	tA .. thy
Ŧ Ŧ	Uu	u .. up	S s	S s	s .. seal
Ŧ Ŧ	Uu	oo .. foot	Z z	Z z	z .. zeal
			Ŧ Ŧ	Ŧ Ŧ	o .. vicious
			Ŧ Ŧ	Ŧ Ŧ	s .. vision
Ŧ Ŧ	Ii	i .. ish	R r	R r	r .. rare
Ŧ Ŧ	Os	oi .. oil	L l	L l	l .. full
Ŧ Ŧ	Ŧ Ŧ	ow .. owl	M m	M m	m .. maw
Ŧ Ŧ	Uu	u .. male	N n	N n	n .. nose
			Ŧ Ŧ	Ŧ Ŧ	ng .. drag
Ŧ Ŧ	Yy	y .. yen			
Ŧ Ŧ	Ww	w .. way			
Ŧ Ŧ	Hh	A .. Ay			

The sign () is prefixed to *l*, *m*, *u*, to show that they form syllables by themselves; thus, *li'l*, *spa's'm*, *op'u*=little, spasm, open. The parentheses () indicate that the inclosed words are not spelled phonetically.

The names of the letters are: e a q o o u; it et at ol ut ut; i v s y; ya wa; h a f, p e b e de q a j a c a g a; e f v e i t d e e s u i f g e; ar el am en iy.

Accent Rules for all Languages, French excepted.

The sign () is placed over the vowel in the accented syllable, or at its close. When it is not printed, the words must be read as if it stood.

1) On the last syllable but one of all words of two syllables, and on all words ending in *ic* or *ies*, and of all words having an *f*, *a*, *z*, or a *y* before their last vowel, and of all words having an *e*, *a*, *q*, *o*, *u*, *i*, *v*, or *s* in their last syllable but one; and

2) On the last syllable but two of all other words.

Words wholly printed in capitals, and French words, (which have no regularly accented syllables,) form the only exception to these rules.

The above Key exhibits the English phonetic alphabet as it is practically employed in phonetic works. For a scientific explanation of the principles on which this alphabet has been constructed, see the *Essentials of Phonetics*; for the mode in which it should be applied in teaching to read, see the *Primer* and the *Teacher's Guide to Phonetic Reading*; for the mode in which the transition from phonetic to roman reading may be made, see *Romanic Reading explained to Phonetic Readers*; and for the whole question as respects the possibility and advisability of attempting to substitute phonetic for roman spelling, see a *Plea for Phonetic Spelling*. All the above treatises are by A. J. Ellis, B.A., and may be had of F. Pitman, Phonetic Depot, 1, Queen's Head Passage, Paternoster Row, London.

DE GOSPEL ACORDIÐ TUW SANT JON.

Capler 1.

1 In ðe begíniþ woz ðe Wurd, and ðe Wurd woz wið God, and ðe Wurd woz God.

2 ðe sam woz in ðe begíniþ wið God.

3 Ol tíþz wer mad bj him; and wiðst him woz not eni tíþ mad ðat woz mad.

4 In him woz líf; and ðe líf woz ðe líf ov men.

5 And ðe líf fínet in ðarçnea, and ðe ðarçnea compréhended it not.

6 ¶ Har woz a man sent from God, huþ nam [woz] Jon.

7 ðe sam cam fer a wítnes, tuw bar wítnes ov ðe Lít, ðat el [men] tru him mjt belév.

8 He woz not ðát Lít, but [woz sent] tuw bar wítnes ov ðát Lít.

9 [Ðát] woz ðe tru Lít, hwíþ ljtet everi man ðat cumet intu ðe wurld.

10 He woz in ðe wurld, and ðe wurld woz mad bj him, and ðe wurld nu him not.

11 He cam untuw hiz on, and hiz on resévd him not.

12 But az meni az resévd him, tuw ðém gav he þser tuw becúm ðe sunz ov God, [ev'n] tuw ðém ðat belév on hiz nam:

13 Hwíþ wer bern, not ov blud, nor ov ðe wíl ov ðe fleþ, ner ov ðe wíl ov man, but ov God.

14 ¶ And ðe Wurd woz mad fleþ, and dwelt amúþ us, (and we behéld hiz glori, ðe glori az ov ðe onli begót'n ov ðe Fqðer,) ful ov gras and trut.

15 ¶ Jon bar wítnes ov him, and críþ, saíþ, Ðis woz hé ov huw i spac, Hé ðat cumet aftér me iz þreférd befór me: fer he wóz befór me.

16 And ov hiz fulnes hav el we resévd, and gras fer gras.

17 Fer ðe le woz giv'n bj Mózez, [but] gras and trut cam bj Jezus Críst.

18 No man hat sen God at eni tíþ; ðe onli begót'n Sun, hwíþ iz in ðe buzum ov ðe Fqðer, he hat declárd [him].

19 ¶ And ðis iz ðe recerd ov Jon, hwén ðe Juz sent prests and Levítis from Jeruzalem tuw qac him, ¶ Húw qrt ðs.

20 And he confést, and deníþ not; but confést, ¶ am not ðe Críst.

21 And ða qset him, ¶ Hwot ðen. ¶ Art ðe Elías. And he set, ¶ am not. ¶ Art ðe ðát profet. And he qserd, No.

22 ðen sed ða untuw him, ¶ Húw qrt ðs; ðat we ma giv an qser tuw ðém ðat sent us. ¶ Hwot saest ðs ov ðjseíf.

23 He sed, ¶ [am] ðe vos ov wun críþ in ðe wildernes, Mac strat ðe wa ov ðe Lerd, az sed ðe profet Szaas. [¶z. 40, 3.]

24 And ðá hwíþ wer sent wer ov ðe Fariseþ.

25 And ða qset him, and sed untuw him, ¶ Hwíþ baptíþest ðs ðen, íf ðs be not ðát Críst, ner Elías, neðer ðát profet.

26 Jon qserd ðem, saíþ, ¶ baptíþ wið woter: but ðar standet wun amúþ u, huw ye no not;

27 Hé it iz, hu cumig after me iz preférd befór me, huz suz laçet j am not wurdi tu unlús.

28 Hæz tiz wer dun in Betabara beyónd Jordan, hwar Jon woz baptizig.

29 ¶ Hæ necst da Jon seet Jezus cumig untu him, and set, Behóld ðe Lam ov God, hwiç tacet awá ðe sin ov ðe wurld.

30 Hïs iz hé ov hum j sed, After me cumet a man hwiç iz preférd befór me: fer he wós befór me.

31 And j nu him not: but ðat he jud be mad manifest tu 'Israël, ðarfor am j cum baptizig wið weter.

32 And Jon bar record, saig, ¶ se ðe Spirit deséndig from hev'n ijc a duy, and it abód upón him.

33 And j nu him not: but hé ðat sent me tu baptiz wið weter, ðe sam sed untu me, Upón hum ðs salt se ðe Spirit deséndig, and remanig on him, ðe sam iz hé hwiç baptizet wið ðe Holi Gøst.

34 And j se, and bar record ðat hïs iz ðe Sun ov God.

35 ¶ Agén ðe necst da after Jon stad, and tú ov hiz disip'lz;

36 And haciç upón Jezus az he wect, he set, Behóld ðe Lam ov God!

37 And ðe tú disip'lz herd him spec, and ða folod Jezus.

38 Hæn Jezus turnd, and se ðem sóloig, and set untu ðem, ¶ Hwot sec ye. Ða sed untu him, Rabi, (hwiç iz tu sa, bein interpreted, Mqster,) ¶ hwar dwelest ðs.

39 He set untu ðem, Cum and se. Ða cam and se hwar he dwelt, and abód wið him ðat da: fer it woz abót ðe tent sr.

40 Wun ov ðe tú hwiç herd Jon [spec], and folod him, woz Andru, Sijmun Peterz bruder.

41 He ferst findet hiz on bruder Sijmun, and set untu him, We hav fnd ðe Mesjas, hwiç iz, bein interpreted, ðe Crjst.

42 And he brøt him tu Jezus. And hwen Jezus behéld him, he sed, Hs qrt Sijmun ðe sun ov Jana: ðs salt be celd Sefas, hwiç iz bj interpreted, A ston.

43 ¶ Hæ da sóloig Jezus wúð go fært intu Galile, and findet Filip, and set untu him, Folo me.

44 Ns Filip woz ov Betsada, ðe siti ov Andru and Peter.

45 Filip findet Natánael, and set untu him, We hav fnd him, ov hum Møez in ðe lo, and ðe profets, did rjt, Jezus ov Nazeret, ðe sun ov Jøzef.

46 And Natánael sed untu him, ¶ Can ðar eni gud tiz cum st ov Nazeret. Filip set untu him, Cum and se.

47 Jezus se Natánael cumig tu him, and set ov him, Behóld an 'Israëljt indéd, in hum iz nø gjl!

48 Natánael set untu him, ¶ Hwens næst ðs me. Jezus qnserd and sed untu him, Befór ðat Filip celd ðé, hwen ðs wost under ðe figtre, j se ðé.

49 Natánael qnserd and set untu him, Rabi, ðs qrt ðe Sun ov God; ðs qrt ðe Ciç ov 'Israël.

50 Jezus qnserd and sed untu him, Bsoçz j sed untu ðé, ¶ se ðé under ðe figtre, ¶ belevest ðs; ðs salt se grater tiz ðan ðez.

51 And he set untu him, Verili, verili, j sa untu u, Herafter ye sal se hev'n op'n, and ðe anjelz ov God aséndig and deséndig upón ðe Sun ov man.

Chapter 2.

1 And ðe berd ða ðar woz a marij in Cana ov Galile; and ðe muðer ov Jezus woz ðar:

2 And bot Jezus woz celd, and hiz disip'lz, tu ðe marij.

3 And hwen ða wonted wjn, ða muðer ov Jezus set untu him, Ða hav nø wjn.

4 Jezus set untu her, Wuman,

ƿ hwot hav ȝ tuu duu wið ðé; min ƿr is not yet cum.

6 Hiz muſter ſet untu ðe ſervants, Hwotſoéver he ſet untu ȝ, duu [it].

6 And ðar wer ſet ðar ſics weter-pots ov ſton, qfter ðe maner ov ðe púrifiȝ ov ðe Juȝ, contaniȝ tū er tre fercinz apés.

7 Jezus ſet untu ðem, Fil ðe weter-pots wið weter. And ða fild ðem up tuu ðe brim.

8 And he ſet untu ðem, Dre ƿt nƿ, and bar untu ðe guverner ov ðe feſt. And ða bar [it].

9 Hwen ðe ruler ov ðe feſt had taſted ðe weter ðat woz mad wȝn, and nu not hwens it woz: (but ðe ſervants hwiȝ druu ðe weter nu;) ðe guverner ov ðe feſt celd ðe brȝdgrum,

10 And ſet untu him, Everi man at ðe beginiȝ dut ſet fórt gud wȝn; and hwen men hav wel drupe, ðen ðát hwiȝ iz wurs: [but] ðs haſt cept ðe gud wȝn untíl nƿ.

11 ðis beginiȝ ov mirac'lz did Jezus in Cana ov Galile, and máni-feſted fórt hiz glori; and hiz diſſp'lz belévd on him.

12 ¶ After ðis he went ðen tu Capérnaum, he, and hiz muſter, and hiz breðren, and hiz diſſp'lz: and ða contínuð ðar not meni ðaz.

13 ¶ And ðe Juȝ pqs-over woz at hand, and Jezus went up tu Jeruzalem,

14 And fənd in ðe temp'l ðoz ðat ſold ocs'n and ſep and duvz, and ðe çanjerz ov muni ſitiȝ:

15 And hwen he had mad a ſcurȝ ov smel çeriz, he drav ðem el ƿt ov ðe temp'l, and ðe ſep, and ðe ocs'n; and pord ƿt ðe çanjerz muni, and overtrú ðe tab'lz;

16 And ſed untu ðem ðat ſold duvz, Tac ðez tiȝz hens; mac not mi Fqðers hƿs an hƿs ov merçandiz.

17 And hiz diſſp'lz remémberð ðat it woz rit'n, ðe zel ov ðin hƿs hat ƿ'n me up. [Sqm 69, 9.]

18 ¶ ðen qnserd ðe Juȝ and ſed untu him, ƿ Hwot ſin foest ðs untu us, ſeiȝ ðat ðs duest ðez tiȝz.

19 Jezus qnserd and ſed untu ðem, Deſtró ðis temp'l, and in tre ðaz ȝ wil raz it up.

20 ðen ſed ðe Juȝ, Fórti and ſics ȝerz woz ðis temp'l in bildiȝ, and ƿ wilt ðs ƿer it up in tre ðaz.

21 But he ſpac ov ðe temp'l ov hiz bodi.

22 Hwen ðarfor he woz riz'n from ðe ded, hiz diſſp'lz remémberð ðat he had ſed ðis untu ðem; and ða belévd ðe ſcriptur, and ðe wurd hwiȝ Jezus had ſed.

23 ¶ Nƿ hwen he woz in Jeruzalem at ðe pqs-over, in ðe feſt [ða], meni belévd in hiz nam, hwen ða ſe ðe mirac'lz hwiȝ he ðid.

24 But Jezus did not comít himſelf untu ðem, becéz he nu el [men].

25 And neded not ðat eni ſad teſtiȝ ov man: for he nu hwot woz in man.

Chapter 3.

1 ðar woz a man ov ðe Farisez, namd Nicodemus, a ruler ov ðe Juȝ:

2 ðe ſam cam tu Jezus biȝt, and ſed untu him, Rabȝ, we nò ðat ðs qrt a teȝer cum from God: for nò man can duu ðez mirac'lz ðat ðe duest, ecſépt God be wið him.

3 Jezus qnserd and ſed untu him, Verili, verili, ȝ ſa untu ðé, Ecſépt a man be bern agén, he canot ſe ðe cȝdum ov God.

4 Nicodemus ſet untu him, ƿ Hƿ can a man be bern hwen he iz old; ƿ can he enter ðe ſecond tiȝ intu hiz muſterz wum, and be bern.

5 Jezus qnserd, Verili, verili, ȝ ſa untu ðé, Ecſépt a man be bern ov weter and [ov] ðe Spirit, he canot enter intu ðe cȝdum ov God.

6 ðát hwiȝ iz bern ov ðe fleſ iz fleſ; and ðát hwiȝ iz bern ov ðe Spirit iz ſpirit,

7 Marvel not dat i sed untu dé, Ye must be born agén.

8 De wind bloet hwar it listet, and de herest de sænd daróf, but comst not tel hwens it cumet, and hwiðer it goet: so iz everi wun dat iz born ov de Spirit.

9 Nicodemus qnserd and sed untu him, † Hs can dez tijnz be.

10 Jezus qnserd and sed untu him, † Art de a mqrter ov 'Israel, and noest not dez tijnz.

11 Verili, verili, i sa untu dé, We spec dát we dua no, and testifj dát we hav sen; and ye resév not †r witnes.

12 If i hav told u ertli tijnz, and ye belév not, † hs sal ye belév, if i tel u [ov] hev'nli tijnz.

13 And no man hat asénded up tu hev'n, but hé dat cam dsn from hev'n, [ev'n] de Sun ov man hwiç iz in hev'n.

14 ¶ And az Mózes lifted up de serpent in de wildernes, ev'n so must de Sun ov man be lifted up:

15 Dat hmoóever belevet in him jad not perif, but hav etérnal lif.

16 ¶ For God so luvd de wurd, dat he gav hiz onli begót'n Sun, dat hmoóever belevet in him jad not perif, but hav everlqstij lif.

17 For God sent not hiz Sun intu de wurd tu condém de wurd; but dat de wurd tru him mjt be savd.

18 ¶ Hé dat belevet on him iz not condémd: but hé dat belevet not iz condémd elrédi, becéz he hat not belévd in de nam ov de onli begót'n Sun ov God.

19 And dis iz de condemnsun, dat ljt iz cum intu de wurd, and men luvd darcnes rqrer dan ljt, becéz dar dedz wer ev'l.

20 For everi wun dat duet ev'l hatet de ljt, neder cumet tu de ljt, lest hiz dedz jad be reprúvd.

21 But hé dat duet truat cumet tu de ljt, dat hiz dedz ma be mad manifest, dat sa qr ret in God.

22 ¶ After dez tijnz cam Jezus and hiz disjpl'z intu de land ov Júdez; and dar he tarid wið dem, and baptjzd.

23 ¶ And Jon also woz baptizij in Enon nar tu Salim, becéz dar woz muç weter dar: and sa cam, and wer baptjzd.

24 For Jon woz not yet cqt intu priz'n.

25 ¶ Den dar aróz a cwestyun betwén [sum] ov Jonz disjpl'z and de Juz abót párifij.

26 And sa cam untu Jon, and sed untu him, Rabi, hé dat woz wið dé beyónd Jerdan, tu hum de barcest witnes, behóld, de sam baptizet, and el [men] cum tu him.

27 Jon qnserd and sed, A man can resév nutij, ecsépt it be giv'n him from hev'n.

28 Y qrsélvz bar me witnes, dat i sed, † am not de Crjst, but dat i am sent befór him.

29 Hé dat hat de brjd iz de brjdgrum: but de frend ov de brjdgrum, hwiç standet and heret him, rejóset gratli becéz ov de brjdgrumz vós: dis mj jø darfor iz fulfild.

30 Hs must increz, but i [must] decres.

31 Hé dat cumet from abúv iz abúv el: hé dat iz ov de ert iz ertli, and specet ov de ert: hé dat cumet from hev'n iz abúv el.

32 And hwot he hat sen and herd, dát he téstifjet; and no man resevet hiz téstimuni.

33 Hé dat hat resévd hiz téstimuni hat set tu hiz sel dat God iz tru.

34 For hé hum God hat sent specet de wurdz ov God: for God givet not de Spirit bj mezar [untu him].

35 De Faqer luvet de Sun, and hat giv'n el tijnz intu hiz hand.

36 Hé dat belevet on de Sun hat everlqstij lif: and hé dat belevet not de Sun sal not se lif; but de rot ov God abjdet on him.