

The Scofield Reference Bible
THE NEW TESTAMENT

WITH THE TEXT OF THE DARBY TRANSLATION

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FROM MALACHI TO MATTHEW

THE close of the Old Testament canon left Israel in two great divisions. The mass of the nation were dispersed throughout the Persian Empire, more as colonists than captives. A remnant, chiefly of the tribe of Judah, with Zerubbabel, a prince of the Davidic family, and the survivors of the priests and Levites, had returned to the land under the permissive decrees of Cyrus and his successors (Dan. 5:31, *note*; 9:25, *note*), and had established again the temple worship. Upon this remnant the interest of the student of Scripture centres; and this interest concerns both their political and religious history.

I. Politically, the fortunes of the Palestinian Jews followed, with one exception—the Maccabean revolt—the history of the Gentile world-empires foretold by Daniel (Dan. 2, 7.)

(1) The Persian rule continued about one hundred years after the close of the O.T. canon, and seems to have been mild and tolerant, allowing to the high priest, along with his religious functions, a measure of civil power, but under the overlordship of the governors of Syria. The sources of the history of the Jewish remnant during the Persian period were purely legendary when Josephus wrote. During this period the rival worship of Samaria (John 4:19, 20) was established.

Palestine suffered much from the constant wars between Persia and Egypt, lying as it did “between the anvil and the hammer.”

(2) In 333 B.C. Syria fell under the power of the third of the world-empires, the Græco-Macedonian of Alexander. That conqueror, as Josephus relates, was induced to treat the Jews with much favour; but, upon the breaking up of his empire, Judæa again fell between the hammer and the anvil of Syria and Egypt, falling first under the power of Syria, but later under Egypt as ruled by the Ptolemaic kings. During this period (B.C. 320–198) great numbers of Jews were established in Egypt, and the Septuagint translation of the O.T. was made (B.C. 285).

(3) In B.C. 198 Judæa was conquered by Antiochus the Great, and annexed to Syria. At this time the division of the land into the five provinces familiar to readers of the Gospels, Galilee, Samaria, Judæa (often collectively called *Judæa*), Trachonitis and Peræa, was made. The Jews at first were permitted to live under their own laws under the high priest and a council. About B.C. 180 the land became the dowry of Cleopatra, a Syrian princess married to Ptolemy Philometor, king of Egypt, but on the death of Cleopatra was reclaimed by Antiochus Epiphanes (the “little horn” of Dan. 8:9, *note*), after a bloody battle. In 170 B.C., Antiochus, after repeated interferences with the temple and priesthood, plundered Jerusalem, profaned the temple, and enslaved great numbers of the inhabitants. December 25, B.C. 168, Antiochus offered a sow upon the great altar, and erected an altar to Jupiter. This is the “desolation” of Dan. 8:13, type of the final “abomination of desolation” of Mt. 24:15. The temple worship was forbidden, and the people compelled to eat swine’s flesh.

(4) The excesses of Antiochus provoked the revolt of the Maccabees, one of the most heroic pages of history. Mattathias, the first of the Maccabees, a priest of great sanctity and energy of character, began the revolt. He did little more than to gather a band of godly and determined Jews pledged to free the nation and restore the ancient worship, and was succeeded by his son Judas,

known in history as Maccabæus, from the Hebrew word for hammer. He was assisted by four brothers of whom Simon is best known.

In B.C. 165 Judas regained possession of Jerusalem, purified and rededicated the temple, an event celebrated in the Jewish Feast of the Dedication. The struggle with Antiochus and his successor continued. Judas was slain in battle, his brother Jonathan succeeding. In him the civil and priestly authority were united (B.C. 143). Under Jonathan, his brother Simon, and his nephew John Hyrcanus, the Hasmonean line of priest-rulers was established, under sufferance of other powers. They possessed none of the Maccabean virtues.

(5) A civil war followed, which was terminated by the Roman conquest of Judæa and Jerusalem by Pompey (B.C. 63), who left Hyrcanus, the last of the Hasmoneans, a nominal sovereignty, Antipater, an Idumean, wielding the actual power. B.C. 47 Antipater was made procurator of Judæa by Julius Cæsar, and appointed his son, Herod, governor of Galilee. After the murder of Cæsar disorder ensued in Judæa, and Herod fled to Rome. There he was appointed (B.C. 40) king of the Jews, and returning, he conciliated the people by his marriage (B.C. 38) with Mariamne, the beautiful grand-daughter of Hyrcanus, and appointed her brother, the Maccabean Aristobulus *III.*, high priest. Herod was king when Jesus Christ was born.

II. The religious history of the Jews during the long period from Malachi (B.C. 397) to Christ followed, as to outer ceremonial, the high-priestly office, and the temple worship, the course of the troublous political history, and is of scant interest.

Of greater moment are the efforts and means by which the real faith of Israel was kept alive and nurtured.

(1) The tendency to idolatry seems to have been destroyed by the Jews' experience and observation of it during the captivity. Deprived of temple and priest, and of the possibility of continuing a ceremonial worship, the Jewish people were thrown back upon that which was fundamental in their faith, the revelation of God as One, the Creator, to be conceived of as having made man in His own image, and therefore as having such analogies to the nature and life of man as to be comprehensible by man, while remaining the Eternal Spirit, God. This conception of God, enforced by the mighty ministries of the pre-exilic and exilic prophets, finally prevailed over all idolatrous conceptions, and this ministry was continued amongst the returned remnant by Haggai, Zechariah, and Malachi. The high ethics of the older prophets, their stern rebuke of mere formalism, and their glowing prophecies of the ultimate restoration of Israel in national and religious supremacy under Messiah, were all repeated by the three prophets of the restoration.

The problem was to keep alive this exalted ideal in the midst of outward persecutions and sordid and disgraceful divisions within.

(2) The organic means to this end was the synagogue, an institution which formed no part of the biblical order of the national life. Its origin is obscure. Probably, during the captivity, the Jews, deprived of the temple and its rites, met on the Sabbath day for prayer. This would give opportunity for the reading of the Scriptures. Such meetings would require some order of procedure, and some authority for the restraint of disorder. The synagogue doubtless grew out of the necessities of the situation in which the Jews were placed, but it served the purpose of maintaining familiarity with the inspired writings, and upon these the spiritual life of the true Israel (see Rom. 9:6, *note*) was nourished.

(3) But during this period, also, was created that mass of tradition, comment and interpretation, known as Mishna, Gemara (forming the Talmud), Halachoth, Midrashim and Kabbala, so superposed upon the Law that obedience was transferred from the Law itself to the traditional interpretation.

(4) During this period also rose the two great sects known to the Gospel narratives as Pharisees and Sadducees. (See Mt. 3:7, *notes* 2, 3.) The Herodians were a party rather than a sect.

Amongst such a people, governed, under the suzerainty of Rome, by an Idumean usurper, rent by bitter and unspiritual religious controversies, and maintaining an elaborate religious ritual, appeared Jesus, the Son and Christ of God.

THE FOUR GOSPELS

THE four Gospels record the eternal being, human ancestry, birth, death, resurrection, and ascension of Jesus the Christ, Son of God, and Son of Man. They record also a selection from the incidents of His life, and from His words and works. Taken together, they set forth, not a biography but a Personality.

These two facts, that we have in the four Gospels a complete Personality, but not a complete biography, indicate the spirit and intent in which we should approach them. What is important is that through these narratives we should come to see and know Him whom they reveal. It is of relatively small importance that we should be able to piece together out of these confessedly incomplete records (John 21:25) a connected story of His life. For some adequate reason—perhaps lest we should be too much occupied with “Christ after the flesh”—it did not please God to cause to be written a biography of His Son. The twenty-nine formative years are passed over in a silence which is broken but once, and that in but twelve brief verses of Luke’s Gospel. It may be well to respect the divine reticencies.

But the four Gospels, though designedly incomplete as a story, are divinely perfect as a revelation. We may not through them know everything that He did, but we may know the Doer. In four great characters, each of which completes the other three, we have Jesus Christ Himself. The Evangelists never describe Christ—they set Him forth. They tell us almost nothing of what they thought about Him, they let Him speak and act for Himself.

This is the essential respect in which these narratives differ from mere biography or portraiture. “The words that I speak unto you, they are spirit, and they are life.” The student in whom dwells an ungrieved Spirit finds here the living Christ.

The distinctive part which each Evangelist bears in this presentation of the living Christ is briefly noted in separate Introductions, but it may be profitable to add certain general suggestions.

I. The Old Testament is a divinely provided Introduction to the New; and whoever comes to the study of the four Gospels with a mind saturated with the Old Testament foreview of the Christ, His person, work, and kingdom, will find them open books.

For the Gospels are woven of Old Testament quotation, allusion, and type. The very first verse of the New Testament drives the thoughtful reader back to the Old; and the risen Christ sent His disciples to the ancient oracles for an explanation of His sufferings and glory (Lk. 24:27, 44, 45). One of His last ministries was the opening of their understandings to understand the Old Testament.

Therefore, in approaching the study of the Gospels the mind should be freed, so far as possible, from mere theological concepts and presuppositions. Especially is it necessary to exclude the notion—a legacy in Protestant thought from post-apostolic and Roman Catholic theology—that the Church is the true Israel, and that the Old Testament foreview of the kingdom is fulfilled in the Church.

Do not, therefore, assume interpretations to be true because familiar. Do not assume that “the throne of David” (Lk. 1:32) is synonymous with “My Father’s throne” (Rev. 3:21), or that “the house of Jacob” (Lk. 1:33) is the Church composed both of Jew and Gentile.

II. The mission of Jesus was, *primarily*, to the Jews (Mt. 10:5, 6; 15:23–25; John 1:11). He was “made under the law” (Gal. 4:4), and was “a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Rom. 15:8), and to fulfil the law that grace might flow out.

Expect, therefore, a strong legal and Jewish colouring up to the cross (e.g. Mt. 5:17–19; 6:12; cf. Eph. 4:32; Mt. 10:5, 6; 15:22–28; Mk. 1:44; Mt. 23:2, etc.). The Sermon on the Mount is law, not grace, for it demands as the condition of blessing (Mt. 5:3–9) that perfect character which grace, through divine power, creates (Gal. 5:22, 23).

III. The *doctrines* of grace are to be sought in the Epistles, not in the Gospels; but those doctrines rest back upon the death and resurrection of Christ, and upon the great germ-truths to which He gave utterance, and of which the Epistles are the unfolding. Furthermore, the only perfect example of perfect grace is the Christ of the Gospels.

IV. The Gospels do not unfold the doctrine of the Church. The word occurs in Matthew only. After His rejection as King and Saviour by the Jews, our Lord, announcing a mystery until that moment “hid in God” (Eph. 3:3–10), said, “I will build my church” (Mt. 16:16, 18). It was, therefore, yet future; but His personal ministry had gathered out the believers who were, on the day of Pentecost, by the baptism with the Spirit, made the first members of “the church which is his body” (1 Cor. 12:12, 13; Eph. 1:23).

The Gospels present a group of Jewish disciples, associated on earth with a Messiah in humiliation; the Epistles a Church which is the body of Christ in glory, associated with Him in the heavenlies, co-heirs with Him of the Father, co-rulers with Him over the coming kingdom, and, as to the earth, pilgrims and strangers (1 Cor. 12:12, 13; Eph. 1:3–14, 20–23; 2:4–6; 1 Pet. 2:11).

V. The Gospels present Christ in His three offices of Prophet, Priest, and King.

As *Prophet* His ministry does not differ in kind from that of the Old Testament prophets. It is the dignity of His Person which makes Him the unique Prophet. Of old, God spoke through the prophets; now He speaks in the Son (Heb. 1:1, 2). The old prophet was a voice from God; the Son is God Himself (Deut. 18:18, 19).

The prophet in any dispensation is God’s messenger to His people, first to establish truth, and, secondly, when they are in declension and apostasy to call them back to truth. His message, therefore, is, usually, one of rebuke and appeal. Only when these fall on deaf ears does he become a foreteller of things to come. In this, too, Christ is at one with the other prophets. His predictive ministry follows His rejection as King.

The sphere and character of Christ’s *Kingly* office are defined in the Davidic Covenant (2 Sam. 7:8–16, and *refs.*), as interpreted by the prophets, and confirmed by the New Testament. The latter in no way abrogates or modifies either the Davidic Covenant or its prophetic interpretation. It adds details which were not in the prophet’s vision. The Sermon on the Mount is an elaboration of the idea of “righteousness” as the predominant characteristic of the Messianic kingdom (Isa. 11:2–5; Jer. 23:5, 6; 33:14–16). The Old Testament prophet was perplexed by seeing in one horizon, so to speak, the suffering and the glory of Messiah (1 Pet. 1:10, 11). The New Testament shows that these are separated by the present church-age, and points forward to the Lord’s return as the time when the Davidic Covenant of blessing through power will be fulfilled (Lk. 1:30–33; Acts 2:29–36; 15:14–17); just as the Abrahamic Covenant of blessing through suffering was fulfilled at His first coming (Acts 3:25; Gal. 3:6–14).

Christ is never called King of the Church. “The King” is indeed one of the divine titles, and the Church in her worship joins Israel in exalting “the king, eternal, immortal, invisible” (Psa. 10:16; 1 Tim. 1:17). But the Church is to reign with Him. The Holy Spirit is now calling out, not the subjects, but the co-heirs and co-rulers of the kingdom (2 Tim. 2:11, 12; Rev. 1:6; 3:21; 5:10; Rom. 8:15–18; 1 Cor. 6:2, 3).

Christ’s *Priestly* office is the complement of His prophetic office. The prophet is God’s representative with the people; the priest is the people’s representative with God. Because they are sinful he must be a sacrificer; because they are needy he must be a compassionate intercessor (Heb. 5:1, 2; 8:1–3). So Christ, on the cross, entered upon His high-priestly work, offering Himself without spot unto God (Heb. 9:14), as now He compassionates His people in an ever-living intercession (Heb. 7:25). Of that intercession John 17 is the pattern.

VI. Distinguish, in the Gospels, *interpretation* from *moral application*. Much in the Gospels which belongs in strictness of interpretation to the Jew or the kingdom, is yet such a revelation of the mind of God, and so based on eternal principles, as to have a moral application to the people of God whatever their position dispensationally. It is always true that the “pure in heart” are happy because they “see God,” and that “woe” is the portion of religious formalists whether under law or grace.

VII. Especial emphasis rests upon that to which all four Gospels bear a united testimony. That united testimony is sevenfold:

1. In all alike is revealed the one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so: for Matthew’s King is also Servant, Man, and God; and Mark’s Servant is also King, and Man, and God; Luke’s Man is also King, and Servant, and God; and John’s eternal Son is also King, and Servant, and Man.

The pen is a different pen; the incidents in which He is seen are sometimes different incidents; the distinctive character in which He is presented is a different character; but He is always the same Christ. That fact alone would mark these books as inspired.

2. All the Evangelists record the ministry of John the Baptist.

3. All record the feeding of the five thousand.

4. All record Christ’s offer of Himself as King, according to Micah.

5. All record the betrayal by Judas; the denial by Peter; the trial, crucifixion, and literal resurrection of Christ. And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it flow all the blessings which God ever has or ever will bestow upon man.

6. All record the resurrection ministry of Christ; a ministry which reveals Him as unchanged by the tremendous event of His passion, but a ministry keyed to a new note of universality, and of power.

7. All point forward to His second coming.

THE GOSPEL ACCORDING TO St. MATTHEW

WRITER. The writer of the first Gospel, as all agree, was Matthew, called also Levi, a Jew of Galilee who had taken service as a tax-gatherer under the Roman oppressor. He was, therefore, one of the hated and ill-reputed publicans.

The date of Matthew has been much discussed, but no convincing reason has been given for discrediting the traditional date of A.D. 37.

Theme. The scope and purpose of the book are indicated in the first verse. Matthew is the “book of the generation of Jesus Christ, the Son of David, the Son of Abraham” (Mt. 1:1). This connects Him at once with two of the most important of the Old Testament covenants: the Davidic Covenant of kingship, and the Abrahamic Covenant of promise (2 Sam. 7:8–16; Gen. 15:18).

Of Jesus Christ in that twofold character, then, Matthew writes. Following the order indicated in the first verse, he writes first of the King, the Son of David; then of the Son of Abraham, obedient unto death, according to the Isaac type (Gen. 22:1–18; Heb. 11:17–19).

But the prominent character of Christ in Matthew is that of the covenanted King, David’s “righteous Branch” (Jer. 23:5; 33:15). Matthew records His genealogy; His birth in Bethlehem the city of David, according to Micah (5:2); the ministry of His forerunner according to Malachi (3:1); the ministry of the King Himself; His rejection by Israel; and His predictions of His second coming in power and great glory.

Only then (Mt. 26–28) does Matthew turn to the earlier covenant, and record the sacrificial death of the Son of Abraham.

This determines the purpose and structure of Matthew. It is peculiarly the Gospel for Israel; and, as flowing from the death of Christ, a Gospel for the whole world.

Matthew falls into three principal divisions:

I. The manifestation to Israel and rejection of Jesus Christ the Son of David, born King of the Jews, 1:1–25:46. The subdivisions of this part are: (1) The official genealogy and birth of the King, 1:1–25; (2) the infancy and obscurity of the King, 2:1–23; (3) the kingdom “at hand,” 3:1–12:50 (the order of events of this subdivision is indicated in the text); (4) the mysteries of the kingdom, 13:1–52; (5) the ministry of the rejected King, 13:53–23:39; (6) the promise of the King to return in power and glory, 24:1–25:46.

II. The sacrifice and resurrection of Jesus Christ, the Son of Abraham, 26:1–28:8.

III. The risen Lord in ministry to His own, 28:9–20.

The events recorded in Matthew cover a period of 38 years (Ussher).

Chapter 1

¹ Book of the generation of Jesus Christ, Son of David, Son of Abraham. ² Abraham begat Isaac; and Isaac begat Jacob, and Jacob begat Juda and his brethren; ³ and Juda begat Phares and Zara of Thamar; and Phares begat Esrom, and Esrom begat Aram, ⁴ and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, ⁵ and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse, ⁶ and Jesse begat David the king. And David begat Solomon, of her *that had been the wife* of Urias; ⁷ and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, ⁸ and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, ⁹ and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, ¹⁰ and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, ¹¹ and Josias begat Jechonias and his brethren, at the time of the carrying away of Babylon. ¹² And after the carrying away of Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel, ¹³ and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, ¹⁴ and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, ¹⁵ and Eliud begat Eliazar, and Eliazar begat Matthan, and Matthan begat Jacob, ¹⁶ and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. ¹⁷ All the generations, therefore, from Abraham to David *were* fourteen generations; and from David until the carrying away of Babylon, fourteen generations; and from the carrying away of Babylon unto the Christ, fourteen generations.

¹⁸ Now the birth of Jesus Christ was thus: His mother, Mary, that is, having been betrothed to Joseph, before they came together, she was found to be with child of *the* Holy Spirit. ¹⁹ But Joseph, her husband, being *a* righteous *man*, and unwilling to expose her publicly, purposed to have put her away secretly; ²⁰ but while he pondered on these things, behold, an angel of *the* Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to *thee* Mary, thy wife, for that which is begotten in her is of *the* Holy Spirit. ²¹ And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. ²² Now all this came to pass that that might be fulfilled which was spoken by *the* Lord, through the prophet, saying, ²³ Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, ‘God with us.’ ²⁴ But Joseph, having awoke up from his sleep, did as the angel of *the* Lord had enjoined him, and took to *him* his wife, ²⁵ and knew her not until she had brought forth her firstborn son: and he called his name Jesus.

1:16 Six Mary’s are to be distinguished in the N.T.: (1) Mary the mother of Jesus; always clearly identified by the context. (2) Mary Magdalene, a woman of Magdala, “out of whom went seven demons” (Lk. 8:2). She is never mentioned apart from the identifying word “Magdalene.” (3) The mother of James (called “the less,” Mk. 15:40) and Joses, the apostles. A comparison of John 19:25, Mt. 27:56, and Mk. 15:40 establishes the inference that this Mary, the mother of James the less, and of Joses, was the wife of Alphæus (called also Cleophas, John 19:25), and a sister of Mary the mother of Jesus. Except in Mt. 27:61, and 28:1, where she is called “the other Mary” (i.e. “other” than her sister, Mary the Virgin); and John 19:25, where she is called “of Cleophas,” she is mentioned only in connection with one or both of her sons. (4) Mary of Bethany, sister of Martha and Lazarus, mentioned by name only in Lk. 10:39, 42; John 11:1, 2, 19, 20, 28, 31, 32, 45; 12:3, but referred to in Mt. 26:7; Mk. 14:3–9. (5) The mother of John Mark, and sister of Barnabas (Acts 12:12). (6) A helper of Paul in Rome (Rom. 16:6).

The changed expression here is important. It is no longer, “who begat,” but, “Mary, of whom was born Jesus.” Jesus was not “begotten” of natural generation.

Christ (*Christos* = anointed), the Greek form of the Hebrew “Messiah” (Dan. 9:25, 26), is the official name of our Lord, as Jesus is His human name (Lk. 1:31; 2:21). The name, or title, “Christ,” connects Him with the entire O.T. foreview (Zech. 12:8, *note*) of a coming Prophet (Deut. 18:15–19), Priest (Psa. 110:4), and King (2 Sam. 7:7–10). As these were typically anointed with oil (1 Ki. 19:16; Ex. 29:7; 1

Sam. 16:13), so Jesus was anointed with the Holy Spirit (Mt. 3:16; Mk. 1:10, 11; Lk. 3:21, 22; John 1:32, 33), thus becoming officially “the Christ.”

Chapter 2

¹ Now Jesus having been born in Bethlehem of Judaea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying, ² Where is the king of the Jews that has been born? for we have seen his star in the east, and have come to do him homage. ³ But Herod the king having heard *of it*, was troubled, and all Jerusalem with him; ⁴ and, assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born. ⁵ And they said to him, In Bethlehem of Judaea; for thus it is written through the prophet: ⁶ And thou Bethlehem, land of Juda, art in no wise the least among the governors of Juda; for out of thee shall go forth a leader who shall shepherd my people Israel. ⁷ Then Herod, having secretly called the magi, inquired of them accurately the time of the star that was appearing; ⁸ and having sent them to Bethlehem, said, Go, search out accurately concerning the child, and when ye shall have found *him* bring me back word, so that I also may come and do him homage.

⁹ And they having heard the king went their way; and lo, the star, which they had seen in the east, went before them until it came and stood over the place where the little child was. ¹⁰ And when they saw the star they rejoiced with exceeding great joy. ¹¹ And having come into the house they saw the little child with Mary his mother, and falling down did him homage. And having opened their treasures, they offered to him gifts, gold, and frankincense, and myrrh. ¹² And being divinely instructed in a dream not to return to Herod, they departed into their own country another way.

¹³ Now, they having departed, behold, an angel of *the* Lord appears in a dream to Joseph, saying, Arise, take to *thee* the little child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the little child to destroy it. ¹⁴ And, having arisen, he took to *him* the little child and his mother by night, and departed into Egypt. ¹⁵ And he was there until the death of Herod, that that might be fulfilled which was spoken by *the* Lord through the prophet, saying, Out of Egypt have I called my son.

¹⁶ Then Herod, seeing that he had been mocked by the magi, was greatly enraged; and sent and slew all the boys which *were* in Bethlehem, and in all its borders, from two years and under, according to the time which he had accurately inquired from the magi. ¹⁷ Then was fulfilled that which was spoken through Jeremias the prophet, saying, ¹⁸ A voice has been heard in Rama, weeping, and great lamentation: Rachel weeping *for* her children, and would not be comforted, because they are not.

¹⁹ But Herod having died, behold, an angel of *the* Lord appears in a dream to Joseph in Egypt, saying, ²⁰ Arise, take to *thee* the little child and its mother, and go into the land of Israel: for they who sought the life of the little child are dead. ²¹ And he arose and took to *him* the little child and its mother, and came into the land of Israel; ²² but having heard that ‘Archelaus reigns over Judaea, instead of Herod his father,’ he was afraid to go there; and having been divinely instructed in a dream, he went away into the parts of Galilee, ²³ and came and dwelt in a town called Nazareth; so that that should be fulfilled which was spoken through the prophets, He shall be called a Nazaraene.

2:1 Called Herod the Great, son of Antipater, an Idumean (see Gen. 36:1, *note*), and Cyprus, an Arabian woman. Antipater was appointed Procurator of Judæa by Julius Cæsar, B.C. 47. At the age of fifteen Herod was appointed to the government of Galilee. B.C. 40 the Roman senate made him king of Judæa. An able, strong, and cruel man, he increased greatly the splendour of Jerusalem, erecting the temple which was the centre of Jewish worship in the time of our Lord.

2:2 “The King” is one of the divine titles (Psa. 10:16), and so used in the *worship* of the Church (1 Tim 1:17), but Christ is never called “King of the Church.” He is “King of the Jews” (Mt. 2:2) and Lord and “Head of the Church” (Eph. 1:22, 23). See “Church” (Mt. 16:18; Heb. 12:23).

2:4 Gr. *grammateis*, “writer.” Heb. *sopherim*, “to write,” “set in order,” “count.” The scribes were so called because it was their office to make copies of the Scriptures; to classify and teach the precepts of the oral law (see “Pharisees,” Mt. 3:7, *note*), and to keep careful count of every letter in the O.T. writings. Such an office was necessary in a religion of law and precept, and was an O.T. function (2 Sam. 8:17; 20:25; 1 Ki. 4:3; Jer. 8:8; 36:10, 12, 26). To this legitimate work the scribes added a record of rabbinical decisions on questions of ritual (Halachoth); the new code resulting from those decisions (Mishna); the Hebrew sacred legends (Gemara, forming with the Mishna the Talmud); commentaries on the O.T. (Midrashim); reasonings upon these (Hagada); and, finally, mystical interpretations which found in Scripture meanings other than the grammatical, lexical, and obvious ones (the Kabbala); not unlike the allegorical method of Origen, or the modern Protestant “spiritualizing” interpretation. In our Lord’s time, to receive this mass of writing superposed upon the Scriptures was to be orthodox; to return to the Scriptures themselves was heterodoxy—our Lord’s most serious offence.

2:15 The words quoted are in Hos. 11:1, and the passage illustrates the truth that prophetic utterances often have a latent and deeper meaning than at first appears. Israel, nationally, was a “son” (Ex. 4:22), but Christ was the greater “Son.” See Rom. 9:4, 5; Isa. 41:8, with Isa. 42:1–4; 52:13, 14, where the servant-nation and the Servant-Son are both in view.

Chapter 3

¹ Now in those days comes John the baptist, preaching in the wilderness of Judaea, ² and saying, Repent, for the kingdom of the heavens has drawn nigh. ³ For this is he who has been spoken of through Esaias the prophet, saying, Voice of him that crieth in the wilderness: prepare ye the way of *the* Lord, make straight his paths. ⁴ And John himself had his garment of camel’s hair, and a leathern girdle about his loins, and his nourishment was locusts and wild honey. ⁵ Then went out to him Jerusalem, and all Judaea, and all the country round the Jordan, ⁶ and were baptised by him in the Jordan, confessing their sins.

⁷ But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who has forewarned you to flee from the coming wrath? ⁸ Produce therefore fruit worthy of repentance. ⁹ And do not think to say within yourselves, We have Abraham for *our* father; for I say unto you, that God is able of these stones to raise up children to Abraham. ¹⁰ And already the axe is applied to the root of the trees; every tree therefore not producing good fruit is cut down and cast into the fire. ¹¹ I indeed baptise you with water to repentance, but he that comes after me is mightier than I, whose sandals I am not fit to bear; he shall baptise you with *the* Holy Spirit and fire; ¹² whose winnowing fan *is* in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, but the chaff he will burn with fire unquenchable.

¹³ Then comes Jesus from Galilee to the Jordan to John, to be baptised of him; ¹⁴ but John urgently forbade him, saying, I have need to be baptised of thee; and comest thou to me? ¹⁵ But Jesus answering said to him, Suffer *it* now; for thus it becometh us to fulfil all righteousness. Then he suffers him. ¹⁶ And Jesus, having been baptised, went up straightway from the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him: ¹⁷ and behold, a voice out of the heavens saying, This is my beloved Son, in whom I have found my delight.

3:2 (1) The phrase, kingdom of heaven (lit. of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth (Mt. 6:10). The phrase is derived from Daniel, where it is defined (Dan. 2:34–36, 44; 7:23–27) as the kingdom which “the God of heaven” will set up after the destruction by “the stone cut out without hands” of the Gentile world-system. It is the kingdom covenanted to David’s

seed (2 Sam. 7:7–10, *refs.*); described in the prophets (Zech. 12:8, *note*); and confirmed to Jesus the Christ, the Son of Mary, through the angel Gabriel (Lk. 1:32, 33).

(2) The kingdom of heaven has three aspects in Matthew: (a) “at hand” from the beginning of the ministry of John the Baptist (Mt. 3:2) to the virtual rejection of the King, and the announcement of the new brotherhood (Mt. 12:46–50); (b) in seven “mysteries of the kingdom of heaven,” to be fulfilled during the present age (Mt. 13:1–52), to which are to be added the parables of the kingdom of heaven which were spoken after those of Mt. 13, and which have to do with the sphere of Christian profession during this age; (c) the prophetic aspect—the kingdom to be set up after the return of the King in glory (Mt. 24:29–25:46; Lk. 19:12–19; Acts 15:14–17). See “Kingdom (N.T.)” (Lk. 1:33; 1 Cor. 15:28). Cf. “Kingdom of God,” Mt. 6:33, *note*.

3:7 So called from a Heb. word meaning “separate.” After the ministry of the post-exilic prophets ceased, godly men called “Chasidim” (saints) arose who sought to keep alive reverence for the law amongst the descendants of the Jews who returned from the Babylonian captivity. This movement degenerated into the Pharisaism of our Lord’s day—a letter-strictness which overlaid the law with traditional interpretations held to have been communicated by Jehovah to Moses as oral explanations of equal authority with the law itself (cf. Mt. 15:2, 3; Mk. 7:8–13; Gal. 1:14).

The Pharisees were strictly a sect. A member was “chaber” (i.e. “knit together,” Jud. 20:11), and took an obligation to remain true to the principles of Pharisaism. They were correct, moral, zealous, and self-denying, but self-righteous (Lk. 18:9), and destitute of the sense of sin and need (Lk. 7:39). They were the foremost persecutors of Jesus Christ and the objects of His unsparing denunciation (e.g. Mt. 23:13–29; Lk. 11:42, 43).

Not strictly a sect, but rather those amongst the Jews who denied the existence of angels or other spirits, and all miracles, especially the resurrection. They were the religious rationalists of the time (Mk. 12:18–23; Acts 5:15–17; 23:8), and strongly entrenched in the Sanhedrin and priesthood (Acts 4:1; 5:17). They are identified with no affirmative doctrine, but were mere deniers of the supernatural.

3:15 Why one who needed no repentance should insist upon receiving a rite which signified confession (v. 6) and repentance (v. 11) is nowhere directly explained. It may be suggested: (1) That Jesus was now to receive His anointing with the Holy Spirit (v. 16) unto His threefold office of Prophet, Priest, and King. In the Levitical order (Ex. 29:4–7) the high priest was first washed, then anointed. While Christ’s priestly work did not begin till He “offered Himself without spot to God” (Heb. 9:14), and His full manifestation as the King-Priest after the order of Melchisedek awaits the kingdom (Gen. 14:18, *note*), yet He was then *anointed*, once for all. (2) But John’s baptism was the voice of God to Israel, and the believing remnant responded (v. 5). It was an act of righteousness on the part of Him who had become, as to the flesh, an Israelite, to take His place with this believing remnant.

3:16 For the first time the Trinity, foreshadowed in many ways in the O.T., is fully manifested. The Spirit descends upon the Son, and at the same moment the Father’s voice is heard from heaven.

Chapter 4

¹ Then Jesus was carried up into the wilderness by the Spirit to be tempted of the devil: ² and having fasted forty days and forty nights, afterwards he hungered. ³ And the tempter coming up to him said, If thou be Son of God, speak, that these stones may become loaves of bread. ⁴ But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through God’s mouth. ⁵ Then the devil takes him to the holy city, and sets him upon the edge of the temple, ⁶ and says to him, If thou be Son of God cast thyself down; for it is written, He shall give charge to his angels concerning thee, and on *their* hands shall they bear thee, lest in anywise thou strike thy foot against a stone. ⁷ Jesus said to him, It is again written, Thou shalt not tempt *the* Lord thy God. ⁸ Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and their glory, ⁹ and says to him, All these things will I give thee if, falling down, thou wilt do me homage. ¹⁰ Then says Jesus to him, Get thee away, Satan, for it is written, Thou shalt do homage to *the* Lord thy God, and him alone shalt thou serve. ¹¹ Then the devil leaves him, and behold, angels came and ministered to him.

¹² But having heard that John was delivered up, he departed into Galilee: ¹³ and having left Nazareth, he went and dwelt at Capernaum, which is on the sea-side in the

borders of Zabulon and Nephthalim, ¹⁴ that that might be fulfilled which was spoken through Esaias the prophet, saying, ¹⁵ Land of Zabulon and land of Nephthalim, way of *the* sea beyond the Jordan, Galilee of the nations: ¹⁶ —the people sitting in darkness has seen a great light, and to those sitting in *the* country and shadow of death, to them has light sprung up. ¹⁷ From that time began Jesus to preach and to say, Repent, for the kingdom of the heavens has drawn nigh.

¹⁸ And walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers; ¹⁹ and he says to them, Come after me, and I will make you fishers of men. ²⁰ And they, having left their trawl-nets, immediately followed him. ²¹ And going on thence he saw other two brothers, James the *son* of Zebedee and John his brother, in the ship with Zebedee their father, mending their trawl-nets, and he called them; ²² and they, having left the ship and their father, immediately followed him.

²³ And *Jesus* went round the whole *of* Galilee, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people. ²⁴ And his fame went out into the whole *of* Syria, and they brought to him all that were ill, suffering under various diseases and pains, and those possessed by demons, and lunatics, and paralytics; and he healed them. ²⁵ And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judaea, and beyond the Jordan.

4:1 The temptation of Christ, the “last Adam” (1 Cor. 15:45), is best understood when contrasted with that of “the first man Adam.” Adam was tempted in his place of lord of creation, a lordship with but one reservation, the knowledge of good and evil (Gen. 1:26; 2:16, 17). Through the woman he was tempted to add that also to his dominion. Falling, he lost all. But Christ had taken the place of a lowly Servant, acting only from and in obedience to the Father (Phil. 2:5–8; John 5:19; 6:57; 8:28, 54. Cf. Isa. 41:8, *note*), that He might redeem a fallen race and a creation under the curse (Gen. 3:17–19; Rom. 8:19–23). Satan’s one object in the threefold temptation was to induce Christ to act from Himself, in independency of His Father. The first two temptations were a challenge to Christ from the god of this world to prove Himself indeed the Son of God (vs. 3, 6). The third was the offer of the usurping prince of this world to divest himself of that which rightfully belonged to Christ as Son of man and Son of David, on the condition that He accept the sceptre on Satan’s world-principles (cf. John 18:36; Rev. 13:8, *note*). Christ defeated Satan by a means open to His humblest follower, the intelligent use of the word of God (vs. 4, 7). In his second temptation Satan also used Scripture, but a promise available only to one in the path of obedience. The scene gives emphasis to the vital importance of “rightly dividing the word of truth” (2 Tim. 2:15).

4:5 In the N.T. one Greek word, *hagios*, in its various forms, is rendered, “holy,” “holiness,” “sanctify,” “sanctified,” “sanctification.” Like the Heb. *qodesh*, it signifies “set apart for God.” The important references follow Mt. 4:5, *marg.*

4:8 The Greek word *kosmos* means “order,” “arrangement,” and so, with the Greeks, “beauty”; for order and arrangement in the sense of *system* are at the bottom of the Greek conception of beauty.

When used in the N.T. of humanity, the “world” of men, it is *organized* humanity—humanity in families, tribes, nations—which is meant. The word for chaotic, unorganized humanity—the mere mass of men—is *thalassa*, the “sea” of men (e.g. Rev. 13:1). For “world” (*kosmos*) in the bad ethical sense, see John 7:7, *refs.*

4:17 “At hand” is never a positive affirmation that the person or thing said to be “at hand” will immediately appear, but only that no known or predicted event must intervene. When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom. In the knowledge of God, not yet disclosed, lay the rejection of the kingdom (and King), the long period of the mystery-form of the kingdom, the world-wide preaching of the cross, and the out-calling of the Church. But this was as yet locked up in the secret counsels of God (Mt. 13:11, 17; Eph. 3:3–10).

4:21 Two persons are called by this name in the N.T.: (1) James the son of Zebedee, an apostle (Mt. 10:2), and the brother of the Apostle John, apart from whom he is never mentioned, and with whom, together with Peter, he was admitted to the especial intimacy of our Lord (Mt. 17:1; Mk. 5:37; 9:2; 14:33). He was martyred by Herod (Acts 12:2). (2) A son of Alphæus (or Cleopas) and of Mary the sister of

Mary the mother of Jesus (see Mt. 1:16, *note*), and brother of Joses (Mk. 15:40). He was, therefore, a cousin of the Lord Jesus. He is called James “the less” (Mk. 15:40; lit. *little*, i.e. of shorter stature than James the son of Zebedee). He was an apostle (Mt. 10:3). It has been conjectured that “Lebbæus, whose surname was Thaddæus” (Mt. 10:3) was identical with the Judas of Lk. 6:16, who is there called “of [i.e. ‘son’ or ‘brother’ as it has been variously translated] James.” A Juda is mentioned with a James and Joses and Simon in Mk. 6:3 as “brother” of our Lord (see Mt. 13:55, *marg.*). The Gospels mention no other James who could be called the brother of the Lord Jesus, but James the less was certainly the son of Alphæus and Mary the sister of our Lord’s mother. The conclusion seems, therefore, most probable that Mt. 10:3; 13:55; Mk. 3:18; 6:3; Lk. 6:15; Acts 1:13; 12:17; 15:13; 21:18; Gal. 1:19; 2:9, 12; and Jas. 1:1 refer to James the less, son of Alphæus and Mary, and cousin, or, according to Jewish usage, “brother” of the Lord Jesus. He was the author of the Epistle of James.

Chapter 5

¹ But seeing the crowds, he went up into the mountain, and having sat down, his disciples came to him; ² and, having opened his mouth, he taught them, saying,

³ Blessed *are* the poor in spirit, for theirs is the kingdom of the heavens. ⁴ Blessed they that mourn, for they shall be comforted. ⁵ Blessed the meek, for they shall inherit the earth. ⁶ Blessed they who hunger and thirst after righteousness, for they shall be filled. ⁷ Blessed the merciful, for they shall find mercy. ⁸ Blessed the pure in heart, for they shall see God. ⁹ Blessed the peace-makers, for they shall be called sons of God. ¹⁰ Blessed they who are persecuted on account of righteousness, for theirs is the kingdom of the heavens. ¹¹ Blessed are ye when they may reproach and persecute you, and say every wicked thing against you, lying, for my sake. ¹² Rejoice and exult, for your reward is great in the heavens; for thus have they persecuted the prophets who were before you.

¹³ Ye are the salt of the earth; but if the salt have become insipid, wherewith shall it be salted? It is no longer fit for anything but to be cast out and to be trodden under foot by men. ¹⁴ Ye are the light of the world: a city situated on the top of a mountain cannot be hid. ¹⁵ Nor do *men* light a lamp and put it under the bushel, but upon the lamp-stand, and it shines for all who are in the house. ¹⁶ Let your light thus shine before men, so that they may see your upright works, and glorify your Father who is in the heavens.

¹⁷ Think not that I am come to make void the law or the prophets; I am not come to make void, but to fulfil. ¹⁸ For verily I say unto you, Until the heaven and the earth pass away, one iota or one tittle shall in no wise pass from the law till all come to pass. ¹⁹ Whosoever then shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall practise and teach *them*, he shall be called great in the kingdom of the heavens. ²⁰ For I say unto you, that unless your righteousness surpass *that* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens.

²¹ Ye have heard that it was said to the ancients, Thou shalt not kill; but whosoever shall kill shall be subject to the judgment. ²² But I say unto you, that every one that is lightly angry with his brother shall be subject to the judgment; but whosoever shall say to his brother, Raca, shall be subject to *be called before* the sanhedrim; but whosoever shall say, Fool, shall be subject to the penalty of the hell of fire. ²³ If therefore thou shouldest offer thy gift at the altar, and there shouldest remember that thy brother has something against thee, ²⁴ leave there thy gift before the altar, and first go, be reconciled to thy brother, and then come and offer thy gift. ²⁵ Make friends with thine adverse party quickly, whilst thou art in the way with him; lest some time the adverse party deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into

prison. ²⁶ Verily I say to thee, Thou shalt in no wise come out thence till thou hast paid the last farthing.

²⁷ Ye have heard that it has been said, Thou shalt not commit adultery. ²⁸ But I say unto you, that every one who looks upon a woman to lust after her has already committed adultery with her in his heart. ²⁹ But if thy right eye be a snare to thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell. ³⁰ And if thy right hand be a snare to thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell. ³¹ It has been said too, Whosoever shall put away his wife, let him give her a letter of divorce. ³² But I say unto you, that whosoever shall put away his wife, except for cause of fornication, makes her commit adultery, and whosoever marries one that is put away commits adultery.

³³ Again, ye have heard that it has been said to the ancients, Thou shalt not forswear thyself, but shalt render to the Lord what thou hast sworn. ³⁴ But I say unto you, Do not swear at all; neither by the heaven, because it is *the* throne of God; ³⁵ nor by the earth, because it is *the* footstool of his feet; nor by Jerusalem, because it is *the* city of the great King. ³⁶ Neither shalt thou swear by thy head, because thou canst not make one hair white or black. ³⁷ But let your word be Yea, yea; Nay, nay; but what is more than these is from evil.

³⁸ Ye have heard that it has been said, Eye for eye and tooth for tooth. ³⁹ But I say unto you, not to resist evil; but whoever shall strike thee on thy right cheek, turn to him also the other; ⁴⁰ and to him that would go to law with thee and take thy body coat, leave him thy cloak also. ⁴¹ And whoever will compel thee to go one mile, go with him two. ⁴² To him that asks of thee give, and from him that desires to borrow of thee turn not away.

⁴³ Ye have heard that it has been said, Thou shalt love thy neighbour and hate thine enemy. ⁴⁴ But I say unto you, Love your enemies, *bless those who curse you*, do good to those who hate you, and pray for those who *insult you and persecute you*, ⁴⁵ that ye may be *the* sons of your Father who is in *the* heavens; for he makes his sun rise on evil and good, and sends rain on just and unjust. ⁴⁶ For if ye should love those who love you, what reward have ye? Do not also the tax-gatherers the same? ⁴⁷ And if ye should salute your brethren only, what do ye extraordinary? Do not also the Gentiles the same? ⁴⁸ Be ye therefore perfect as your heavenly Father is perfect.

5:2 Having announced the kingdom of heaven as “at hand,” the King, in Mt. 5–7, declares the *principles* of the kingdom. The Sermon on the Mount has a twofold application: (1) Literally to the kingdom. In this sense it gives the divine constitution for the righteous government of the earth. Whenever the kingdom of heaven is established on earth it will be according to that constitution, which may be regarded as an explanation of the word “righteousness” as used by the prophets in describing the kingdom (e.g. Isa. 11:4, 5; 32:1; Dan. 9:24). In this sense the Sermon on the Mount is pure law, and transfers the offence from the overt act to the motive (Mt. 5:21, 22, 27, 28). Here lies the deeper reason why the Jews rejected the kingdom. They had reduced “righteousness” to mere ceremonialism, and the Old Testament idea of the kingdom to a mere affair of outward splendour and power. They were never rebuked for expecting a visible and powerful kingdom, but the words of the prophets should have prepared them to expect also that only the poor in spirit and the meek could share in it (e.g. Isa. 11:4). The seventy-second Psalm, which was universally received by them as a description of the kingdom, was full of this. For these reasons the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. These are found in the Epistles. Under the law of the kingdom, for example, no one may hope for forgiveness who has not first forgiven (Mt. 6:12, 14, 15). Under grace the Christian is exhorted to forgive because he is already forgiven (Eph. 4:30–32).

(2) But there is a beautiful moral application to the Christian. It always remains true that the poor in spirit, rather than the proud, are blessed, and those who mourn because of their sins, and who are meek in the consciousness of them, will hunger and thirst after righteousness, and hungering will be filled. The

merciful *are* “blessed,” the pure in heart do “see God.” These principles fundamentally reappear in the teaching of the Epistles.

5:17 Christ’s relation to the law of Moses may be thus summarized: (1) He was made under the law (Gal. 4:4); (2) He lived in perfect obedience to the law (John 8:46; Mt. 17:5; 1 Pet. 2:21–23); (3) He was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it (e.g. Lk. 10:25–37), but confirming the promises made to the fathers under the Mosaic Covenant (Rom. 15:8); (4) He fulfilled the types of the law by His holy life and sacrificial death (Heb. 9:11–26); (5) He bore, vicariously, the curse of the law that the Abrahamic Covenant might avail all who believe (Gal. 3:13, 14); (6) He brought out by His redemption all who believe from the place of servants under the law into the place of sons (Gal. 4:1–7); (7) He mediated by His blood the New Covenant of assurance and grace in which all believers stand (Rom. 5:2; Heb. 8:6–13), so establishing the “law of Christ” (Gal. 6:2; *refs.*) with its precepts of higher exaltation made possible by the indwelling Spirit.

5:22 Gr. *Geenna* = Gehenna, the place in the valley of Hinnom where, anciently, human sacrifices were offered (2 Chr. 33:6; Jer. 7:31). The word occurs, Mt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Lk. 12:5; Jas. 3:6. In every instance except the last the word comes from the lips of Jesus Christ in most solemn warning of the consequences of sin. He describes it as the place where “their” worm never dies and of fire never to be quenched. The expression is identical in meaning with “lake of fire” (Rev. 19:20; 20:10, 14, 15). See “Death, the second” (John 8:24; Rev. 21:8); also Lk. 16:23, *note*.

5:48 The word implies full development, growth into maturity of godliness, not sinless perfection. See Eph. 4:12, 13. In this passage the Father’s kindness, not His sinlessness, is the point in question. Cf. Lk. 6:35, 36.

Chapter 6

¹ Take heed not to do your alms before men to be seen of them, otherwise ye have no reward with your Father who is in the heavens. ² When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Verily I say unto you, They have their reward. ³ But thou, when thou doest alms, let not thy left hand know what thy right hand does; ⁴ so that thine alms may be in secret, and thy Father who sees in secret will render *it* to thee.

⁵ And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets so that they should appear to men. Verily I say unto you, They have their reward. ⁶ But thou, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who sees in secret will render *it* to thee. ⁷ But when ye pray, use not vain repetitions, as those who are of the nations: for they think they shall be heard through their much speaking. ⁸ Be not ye therefore like them, for your Father knows of what things ye have need before ye beg *anything* of him.

⁹ Thus therefore pray ye: Our Father who art in the heavens, let thy name be sanctified, ¹⁰ let thy kingdom come, let thy will be done as in heaven so upon the earth; ¹¹ give us to-day our needed bread, ¹² and forgive us our debts, as we also forgive our debtors, ¹³ and lead us not into temptation, but save us from evil. ¹⁴ For if ye forgive men their offences, your heavenly Father also will forgive you *yours*, ¹⁵ but if ye do not forgive men their offences, neither will your Father forgive your offences.

¹⁶ And when ye fast, be not as the hypocrites, downcast in countenance; for they disfigure their faces, so that they may appear fasting to men: verily I say unto you, They have their reward. ¹⁷ But thou, *when* fasting, anoint thy head and wash thy face, ¹⁸ so that thou mayest not appear fasting unto men, but to thy Father who is in secret; and thy Father who sees in secret shall render *it* to thee.

¹⁹ Lay not up for yourselves treasures upon the earth, where moth and rust spoils, and where thieves dig through and steal; ²⁰ but lay up for yourselves treasures in heaven,

where neither moth nor rust spoils, and where thieves do not dig through nor steal;²¹ for where thy treasure is, there will be also thy heart.²² The lamp of the body is the eye; if therefore thine eye be single, thy whole body will be light:²³ but if thine eye be wicked, thy whole body will be dark. If therefore the light that is in thee be darkness, how great the darkness!²⁴ No one can serve two masters; for either he will hate the one and will love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon.

²⁵ For this cause I say unto you, Do not be careful about your life, what ye should eat and what ye should drink; nor for your body what ye should put on. Is not the life more than food, and the body than raiment?²⁶ Look at the birds of the heaven, that they sow not, nor reap, nor gather into granaries, and your heavenly Father nourishes them. Are ye not much more excellent than they?²⁷ But which of you by carefulness can add to his growth one cubit?²⁸ And why are ye careful about clothing? Observe with attention the lilies of the field, how they grow: they toil not, neither do they spin;²⁹ but I say unto you, that not even Solomon in all his glory was clothed as one of these.³⁰ But if God so clothe the herbage of the field, which is to-day, and to-morrow is cast into *the* oven, will he not much rather you, O ye of little faith?³¹ Be not therefore careful, saying, What shall we eat? or What shall we drink? or What shall we put on?³² for all these things the nations seek after; for your heavenly Father knows that ye have need of all these things.³³ But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.³⁴ Be not careful therefore for the morrow, for the morrow shall be careful about itself. Sufficient to the day *is* its own evil.

6:12 This is legal ground. Cf. Eph. 4:32, which is grace. Under law forgiveness is conditioned upon a like spirit in us; under grace we are forgiven for Christ's sake, and exhorted to forgive because we have been forgiven. See Mt. 18:32; 26:28, *note*.

6:33 The kingdom of God is to be distinguished from the kingdom of heaven (Mt. 3:2, *note*) in five respects: (1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, or saints of past or future dispensations (Lk. 13:28, 29; Heb. 12:22, 23); while the kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth (Mt. 3:2, *note*; 1 Cor. 15:24, 25). (2) The kingdom of God is entered only by the new birth (John 3:3, 5–7); the kingdom of heaven, during this age, is the sphere of a profession which may be real or false (Mt. 13:3, *note*; 25:1, 11, 12). (3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares, and of the net (Mt. 13:24–30, 36–43, 47–50) are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven (Mt. 13:33) is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. (See Mt. 13:33, *note*.) (4) The kingdom of God “comes not with outward show” (Lk. 17:20), but is chiefly that which is inward and spiritual (Rom. 14:17); while the kingdom of heaven is organic, and is to be manifested in glory on the earth. (See “Kingdom (O.T.),” Zech. 12:8, *note*; (N.T.), Lk. 1:31–33; 1 Cor. 15:24, *note*; Mt. 17:2, *note*.) (5) The kingdom of heaven merges into the kingdom of God when Christ, having “put all enemies under His feet,” “shall have delivered up the kingdom to God, even the Father” (1 Cor. 15:24–28). Cf. Mt. 3:2, *note*.

Chapter 7

¹ Judge not, that ye may not be judged; ² for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you. ³ But why lookest thou on the mote that is in the eye of thy brother, but observest not the beam that is in thine eye? ⁴ Or how wilt thou say to thy brother, Allow *me*, I will cast out the mote from thine eye; and behold, the beam is in thine eye? ⁵ Hypocrite, cast out first

the beam out of thine eye, and then thou wilt see clearly to cast out the mote out of the eye of thy brother. ⁶ Give not that which is holy to the dogs, nor cast your pearls before the swine, lest they trample them with their feet, and turning round rend you.

⁷ Ask, and it shall be given to you. Seek, and ye shall find. Knock, and it shall be opened to you. ⁸ For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. ⁹ Or what man is there of you who, if his son shall ask of him a loaf of bread, will give him a stone; ¹⁰ and if he ask a fish, will give him a serpent? ¹¹ If therefore ye, being wicked, know *how* to give good gifts to your children, how much rather shall your Father who is in the heavens give good things to them that ask of him?

¹² Therefore all things whatever ye desire that men should do to you, thus do ye also do to them; for this is the law and the prophets. ¹³ Enter in through the narrow gate, for wide the gate and broad the way that leads to destruction, and many are they who enter in through it. ¹⁴ For narrow the gate and straitened the way that leads to life, and they are few who find it.

¹⁵ But beware of false prophets, which come to you in sheep's clothing, but within are ravening wolves. ¹⁶ By their fruits ye shall know them. Do *men* gather a bunch of grapes from thorns, or from thistles figs? ¹⁷ So every good tree produces good fruits, but the worthless tree produces bad fruits. ¹⁸ A good tree cannot produce bad fruits, nor a worthless tree produce good fruits. ¹⁹ Every tree not producing good fruit is cut down and cast into the fire. ²⁰ By their fruits then surely ye shall know them.

²¹ Not every one who says to me, Lord, Lord, shall enter into the kingdom of the heavens, but he that does the will of my Father who is in the heavens. ²² Many shall say to me in that day, Lord, Lord, have we not prophesied through thy name, and through thy name cast out demons, and through thy name done many works of power? ²³ and then will I avow unto them, I never knew you. Depart from me, workers of lawlessness. ²⁴ Whoever therefore hears these my words and does them, I will liken him to a prudent man, who built his house upon the rock; ²⁵ and the rain came down, and the streams came, and the winds blew and fell upon that house, and it did not fall, for it had been founded upon the rock. ²⁶ And every one who hears these my words and does not do them, he shall be likened to a foolish man, who built his house upon the sand; ²⁷ and the rain came down, and the streams came, and the winds blew and beat upon that house, and it fell, and its fall was great. ²⁸ And it came to pass, when Jesus had finished these words, the crowds were astonished at his doctrine, ²⁹ for he taught them as having authority, and not as their scribes.

7:22 Devils, lit. demons. To the reality and personality of demons the N.T. Scriptures bear abundant testimony. As to their origin nothing is clearly revealed, but they are not to be confounded with the angels mentioned in 2 Pet. 2:4; Jude 6. Summary: Demons are spirits (Mt. 12:43, 45); are Satan's emissaries (Mt. 12:26, 27; 25:41); and so numerous as to make Satan's power practically ubiquitous (Mk. 5:9). They are capable of entering and controlling both men and beasts (Mk. 5:8, 11–13), and earnestly seek embodiment, without which, apparently, they are powerless for evil (Mt. 12:43, 44; Mk. 5:10–12). Demon influence and demon possession are discriminated in the N.T. Instances of the latter are Mt. 4:24; 8:16, 28, 33; 9:32; 12:22; Mk. 1:32; 5:15, 16, 18; Lk. 8:36; Acts 8:7; 16:16. They are unclean, sullen, violent, and malicious (Mt. 8:28; 9:33; 10:1; 12:43; Mk. 1:23; 5:3–5; 9:17, 20; Lk. 6:18; 9:39). They know Jesus Christ as Most High God, and recognize His supreme authority (Mt. 8:31, 32; Mk. 1:24; Acts 19:15; Jas. 2:19). They know their eternal fate to be one of torment (Mt. 8:29; Lk. 8:31). They inflict physical maladies (Mt. 12:22; 17:15–18; Lk. 13:16), but mental *disease* is to be distinguished from the disorder of mind due to demoniacal control. Demon influence may manifest itself in religious asceticism and formalism (1 Tim. 4:1–3), degenerating into uncleanness (2 Pet. 2:10–12). The sign of demon influence in religion is departing from the faith, i.e. the body of revealed truth in the Scriptures (1 Tim. 4:1). The demons maintain especially a conflict with believers who would be spiritual (Eph. 6:12; 1 Tim. 4:1–3). All unbelievers are open to demon possession (Eph. 2:2). The believer's resources are, prayer

and bodily control (Mt. 17:21), “the whole armour of God” (Eph. 6:13–18). Exorcism in the name of Jesus Christ (Acts 16:18) was practised for demon possession. One of the awful features of the apocalyptic judgments in which this age will end is an irruption of demons out of the abyss (Rev. 9:1–11).

Chapter 8

¹ And when he had come down from the mountain, great crowds followed him. ² And behold, a leper came up to *him* and did him homage, saying, Lord, if thou wilt, thou art able to cleanse me. ³ And he stretched out his hand and touched him, saying, I will; be cleansed. And immediately his leprosy was cleansed. ⁴ And Jesus says to him, See thou tell no man, but go, shew thyself to the priest, and offer the gift which Moses ordained, for a testimony to them.

⁵ And when he had entered into Capernaum, a centurion came to him, beseeching him, ⁶ and saying, Lord, my servant lies paralytic in the house, suffering grievously. ⁷ And Jesus says to him, I will come and heal him. ⁸ And the centurion answered and said, Lord, I am not fit that thou shouldest enter under my roof; but only speak a word, and my servant shall be healed. ⁹ For I also am a man under authority, having under me soldiers, and I say to this *one*, Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he does it. ¹⁰ And when Jesus heard it, he wondered, and said to those who followed, Verily I say unto you, Not even in Israel have I found so great faith. ¹¹ But I say unto you, that many shall come from *the* rising and setting *sun*, and shall lie down at table with Abraham, and Isaac, and Jacob in the kingdom of the heavens; ¹² but the sons of the kingdom shall be cast out into the outer darkness: there shall be the weeping and the gnashing of teeth. ¹³ And Jesus said to the centurion, Go, and as thou hast believed, be it to thee. And his servant was healed in that hour.

¹⁴ And when Jesus had come to Peter’s house, he saw his mother-in-law laid down and in a fever; ¹⁵ and he touched her hand, and the fever left her, and she arose and served him. ¹⁶ And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and healed all that were ill; ¹⁷ so that that should be fulfilled which was spoken through Esaias the prophet, saying, Himself took our infirmities and bore our diseases.

¹⁸ And Jesus, seeing great crowds around him, commanded to depart to the other side. ¹⁹ And a scribe came up and said to him, Teacher, I will follow thee whithersoever thou mayest go. ²⁰ And Jesus says to him, The foxes have holes, and the birds of the heaven roosting-places; but the Son of man has not where he may lay his head. ²¹ But another of his disciples said to him, Lord, suffer me first to go away and bury my father. ²² But Jesus said to him, Follow me, and leave the dead to bury their own dead.

²³ And he went on board ship and his disciples followed him; ²⁴ and behold, *the water* became very agitated on the sea, so that the ship was covered by the waves; but he slept. ²⁵ And the disciples came and awoke him, saying, Lord save: we perish. ²⁶ And he says to them, Why are ye fearful, O ye of little faith? Then, having arisen, he rebuked the winds and the sea, and there was a great calm. ²⁷ But the men were astonished, saying, What sort of *man* is this, that even the winds and the sea obey him?

²⁸ And there met him, when he came to the other side, to the country of the Gergesenes, two possessed by demons, coming out of the tombs, exceeding dangerous, so that no one was able to pass by that way. ²⁹ And behold, they cried out, saying, What have we to do with thee, Son of God? hast thou come here before the time to torment us? ³⁰ Now there was, a great way off from them, a herd of many swine feeding; ³¹ and the demons besought him, saying, If thou cast us out, send us away into the herd of

swine. ³² And he said to them, Go. And they, going out, departed into the herd of swine; and lo, the whole herd of swine rushed down the steep slope into the sea, and died in the waters. ³³ But they that fed them fled, and went away into the city and related everything, and what had happened as to those possessed by demons. ³⁴ And behold, the whole city went out to meet Jesus; and when they saw him, they begged *him* to go away out of their coasts.

8:2 The King, having in Chapters 5–7. declared the principles of the kingdom, makes proof, in Chapters 8, 9, of His power to banish from the earth the consequences of sin, and to control the elements of nature.

Gr. *kurios*. The first occurrence of the word as applied to Jesus with His evident sanction. In itself the word means “master,” and is so used of mere human relationships in, e.g., Mt. 6:24; 15:27; Mk. 13:35; Eph. 6:9. Both uses, divine and human, are brought together in Col. 4:1. It is the Gr. equivalent of the Heb. Adonai (see Gen. 15:2, *note*), and is so used by Jesus Christ in Mt. 22:43–45. In the N.T. the distinctive uses of *kurios* (Lord) are: (1) As the N.T. translation of the Heb. Jehovah (LORD), e.g. Mt. 1:20, 22; 2:15; 3:3; 4:7, 10; 11:25; 21:9; Mk. 12:29, 30; Lk. 1:68; 2:9. (2) Jesus Himself so uses *kurios*, e.g. Mt. 4:7, 10; 11:25; Mk. 12:11, etc. (3) But the great use of *kurios* is as the divine title of Jesus, the Christ. In this sense it occurs in the N.T. 663 times. That the intent is to identify Jesus Christ with the O.T. Deity is evident from Mt. 3:3; 12:8; 21:9 (Psa. 118:26); 22:43–45; Lk. 1:43; John 8:58; 14:8–10; 20:28; Acts 9:5; 13:33 (Psa. 2.). See John 20:28. *note*.

8:20 Cf. Ezk. 2:1, *note*. Our Lord thus designates Himself about eighty times. It is His racial name as the representative Man, in the sense of 1 Cor. 15:45–47; as Son of David is distinctively His Jewish name, and Son of God His divine name. Our Lord constantly uses this term as implying that His mission (e.g. Mt. 11:19; Lk. 19:10), His death and resurrection (e.g. Mt. 12:40; 20:18; 26:2), and His second coming (e.g. Mt. 24:37–44; Lk. 12:40), transcended in scope and result all merely Jewish limitations. When Nathanael confesses Him as “King of Israel,” our Lord’s answer is, “Thou shalt see greater things . . . the angels of God ascending and descending upon the Son of man.” When His messengers are cast out by the Jews, His thought leaps forward to the time when the Son of man shall come, not then to Israel only but to the race (Mt. 10:5, 6 with v. 23). It is in this name, also, that universal judgment is committed to Him (John 5:22, 27). It is also a name indicating that in Him is fulfilled the O.T. foreview of blessing through a coming man (Gen. 1:26, *note*; 3:15; 12:3; Psa. 8:4; 80:17; Isa. 7:14; 9:6, 7; 32:2; Zech. 13:7).

Chapter 9

¹ And going on board the ship, he passed over and came to his own city. ² And behold, they brought to him a paralytic, laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child; thy sins are forgiven. ³ And behold, certain of the scribes said to themselves, This *man* blasphemes. ⁴ And Jesus, seeing their thoughts, said, Why do ye think evil things in your hearts? ⁵ For which is easier: to say, Thy sins are forgiven; or to say, Rise up and walk? ⁶ But that ye may know that the Son of man has power on earth to forgive sins, (then he says to the paralytic,) Rise up, take up thy bed and go to thy house. ⁷ And he rose up and went to his house. ⁸ But the crowds seeing *it*, were in fear, and glorified God who gave such power to men.

⁹ And Jesus, passing on thence, saw a man sitting at the tax-office, called Matthew, and says to him, Follow me. And he rose up and followed him. ¹⁰ And it came to pass, as he lay at table in the house, that behold, many tax-gatherers and sinners came and lay at table with Jesus and his disciples. ¹¹ And the Pharisees seeing *it*, said to his disciples, Why does your teacher eat with tax-gatherers and sinners? ¹² But *Jesus* hearing *it*, said, They that are strong have not need of a physician, but those that are ill.

¹³ But go and learn what *that* is—I will have mercy and not sacrifice; for I have not come to call righteous *men* but sinners.

¹⁴ Then come to him the disciples of John, saying, Why do we and the Pharisees often fast, but thy disciples fast not? ¹⁵ And Jesus said to them, Can the sons of the bridechamber mourn so long as the bridegroom is with them? But days will come when the bridegroom will have been taken away from them, and then they will fast. ¹⁶ But no one puts a patch of new cloth on an old garment, for its filling up takes from the garment and a worse rent takes place. ¹⁷ Nor do men put new wine into old skins, otherwise the skins burst and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together.

¹⁸ As he spoke these things to them, behold, a ruler coming in did homage to him, saying, My daughter has by this died; but come and lay thy hand upon her and she shall live. ¹⁹ And Jesus rose up and followed him, and *so did* his disciples. ²⁰ And behold, a woman, who had had a bloody flux *for* twelve years, came behind and touched the hem of his garment; ²¹ for she said within herself, If I should only touch his garment I shall be healed. ²² But Jesus turning and seeing her, said, Be of good courage, daughter; thy faith has healed thee. And the woman was healed from that hour. ²³ And when Jesus was come to the house of the ruler, and saw the flute-players and the crowd making a tumult, ²⁴ he said, Withdraw, for the damsel is not dead, but sleeps. And they derided him. ²⁵ But when the crowd had been put out, he went in and took her hand; and the damsel rose up. ²⁶ And the fame of it went out into all that land.

²⁷ And as Jesus passed on thence, two blind *men* followed him, crying and saying, Have mercy on us, Son of David. ²⁸ And when he was come to the house, the blind *men* came to him. And Jesus says to them, Do ye believe that I am able to do this? They say to him, Yea, Lord. ²⁹ Then he touched their eyes, saying, According to your faith, be it unto you. ³⁰ And their eyes were opened; and Jesus charged them sharply, saying, See, let no man know it. ³¹ But they, when they were gone out, spread his name abroad in all that land. ³² But as these were going out, behold, they brought to him a dumb man possessed by a demon. ³³ And the demon having been cast out, the dumb spake. And the crowds were astonished, saying, It has never been seen thus in Israel. ³⁴ But the Pharisees said, He casts out the demons through the prince of the demons.

³⁵ And Jesus went round all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness. ³⁶ But when he saw the crowds he was moved with compassion for them, because they were harassed, and cast away as sheep not having a shepherd. ³⁷ Then saith he to his disciples, The harvest *is* great and the workmen *are* few; ³⁸ supplicate therefore the Lord of the harvest, that he send forth workmen unto his harvest.

Chapter 10

¹ And having called to *him* his twelve disciples, he gave them power over unclean spirits, so that they should cast them out, and heal every disease and every bodily weakness. ² Now the names of the twelve apostles are these: first, Simon, who was called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James the *son* of Alphaeus, and Lebbaeus, who was surnamed Thaddaeus; ⁴ Simon the Cananaean, and Judas the Iscariote, who also delivered him up.

⁵ These twelve Jesus sent out when he had charged them, saying, Go not off into *the way of the nations*, and into a city of Samaritans enter ye not; ⁶ but go rather to the lost sheep of the house of Israel. ⁷ And as ye go, preach, saying, The kingdom of the

heavens has drawn nigh. ⁸ Heal *the* infirm, *raise the dead*, cleanse lepers, cast out demons: ye have received gratuitously, give gratuitously. ⁹ Do not provide yourselves with gold, or silver, or brass, for your belts, ¹⁰ nor scrip for the way, nor two body coats, nor sandals, nor a staff: for the workman is worthy of his nourishment. ¹¹ But into whatsoever city or village ye enter, inquire who in it is worthy, and there remain till ye go forth. ¹² And as ye enter into a house salute it. ¹³ And if the house indeed be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. ¹⁴ And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or city, shake off the dust of your feet. ¹⁵ Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in judgment-day than for that city.

¹⁶ Behold, I send you as sheep in the midst of wolves; be therefore prudent as the serpents, and guileless as the doves. ¹⁷ But beware of men; for they will deliver you up to sanhedrims, and scourge you in their synagogues; ¹⁸ and ye shall be brought before rulers and kings for my sake, for a testimony to them and to the nations. ¹⁹ But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in that hour what ye shall speak. ²⁰ For ye are not the speakers, but the Spirit of your Father which speaks in you. ²¹ But brother shall deliver up brother to death, and father child; and children shall rise up against parents and shall put them to death; ²² and ye shall be hated of all on account of my name. But he that has endured to *the* end, he shall be saved. ²³ But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel until the Son of man be come. ²⁴ The disciple is not above his teacher, nor the bondman above his lord. ²⁵ *It is* sufficient for the disciple that he should become as his teacher, and the bondman as his lord. If they have called the master of the house Beelzebub, how much more those of his household? ²⁶ Fear them not therefore; for there is nothing covered which shall not be revealed, and secret which shall not be known. ²⁷ What I say to you in darkness speak in the light, and what ye hear in the ear preach upon the houses. ²⁸ And be not afraid of those who kill the body, but cannot kill the soul; but fear rather him who is able to destroy both soul and body in hell. ²⁹ Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father; ³⁰ but of you even the hairs of the head are all numbered. ³¹ Fear not therefore; ye are better than many sparrows. ³² Every one therefore who shall confess me before men, I also will confess him before my Father who is in *the* heavens. ³³ But whosoever shall deny me before men, him will I also deny before my Father who is in *the* heavens. ³⁴ Do not think that I have come to send peace upon the earth: I have not come to send peace, but a sword. ³⁵ For I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; ³⁶ and they of his household *shall be* a man's enemies. ³⁷ He who loves father or mother above me is not worthy of me; and he who loves son or daughter above me is not worthy of me. ³⁸ And he who does not take up his cross and follow after me is not worthy of me. ³⁹ He that finds his life shall lose it, and he who has lost his life for my sake shall find it. ⁴⁰ He that receives you receives me, and he that receives me receives him that sent me. ⁴¹ He that receives a prophet in the name of a prophet, shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man, shall receive a righteous man's reward. ⁴² And whosoever shall give to drink to one of these little ones a cup of cold *water* only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

10:2 The word apostle, = "one sent forth," is used of our Lord (Heb. 3:1). Elsewhere it is used of the twelve who were called to that office by our Lord during His earth ministry; of Paul, called to the apostleship by the risen and ascended Lord, and of Barnabas (Acts 14:14), specially designated by the

Holy Spirit (Acts 13:2). Of Matthias, chosen by lot by the eleven to take the place of Judas Iscariot (Acts 1:16–26), it is said: “And he was numbered with the eleven” (Acts 1:26). See Acts 1:26.

The “signs of an apostle” were: (1) They were chosen directly by the Lord Himself, or, as in the case of Barnabas, by the Holy Spirit (Mt. 10:1, 2; Mk. 3:13, 14; Lk. 6:13; Acts 9:6, 15; 13:2; 22:10, 14, 15; Rom. 1:1). (2) They were endowed with sign gifts, miraculous powers which were the divine credentials of their office (Mt. 10:1; Acts 5:15, 16; 16:16–18; 28:8, 9). (3) Their relation to the kingdom was that of heralds, announcing, to Israel only (Mt. 10:5, 6), the kingdom as at hand (Mt. 4:17, *note*), and manifesting kingdom powers (Mt. 10:7, 8). (4) To one of them, Peter, the keys of the kingdom of heaven, viewed as the sphere of Christian profession, as in Mt. 13, were given (Mt. 16:19). (5) Their future relation to the kingdom will be that of judges over the twelve tribes (Mt. 19:28). (6) Consequent upon the rejection of the kingdom, and the revelation of the mystery hid in God (Mt. 16:18; Eph. 3:1–12), the Church, the apostolic office was invested with a new endowment, the baptism with the Holy Spirit (Acts 2:1–4); a new power, that of imparting the Spirit to Jewish-Christian believers; a new relation, that of foundation stones of the new temple (Eph. 2:20–22); and a new function, that of preaching the glad tidings of salvation through a crucified and risen Lord to Jew and Gentile alike. (7) The indispensable qualification of an apostle was that he should have been an eye-witness of the resurrection (Acts 1:22; 1 Cor. 9:1).

10:9 Cf. Mk. 6:8, 9; Lk. 9:3. The central thought here, urgency, must be kept in mind. The emphasis is upon “provide.” Time is not to be taken to search for additional staves or shoes. The disciples were to go in their ordinary sandals, with such staff as they might have, or with none. Cf. Paul, Rom. 1:15.

10:16 The scope of verses 16–23 reaches beyond the personal ministry of the twelve, covering in a general sense the sphere of service during the present age. Verse 23 has in view the preaching of the remnant (Isa. 1:9; Rom. 11:5, *note*) in the tribulation (Psa. 2:5; Rev. 7:14, *note*), and immediately preceding the return of Christ in glory (Deut. 30:3; Acts 1:9–11, *note*). The remnant then will not have gone over the cities of Israel till the Lord comes.

10:34 Cf. John 14:27. Peace is spoken of in Scripture in three ways: (1) “Peace with God” (Rom. 5:1); this is the work of Christ into which the individual enters by faith (Eph. 2:14–17; Rom. 5:1). (2) “The peace of God” (Phil. 4:7); inward peace, the state of soul of that believer who, having entered into peace with God through faith in Christ, has also committed to God through prayer and supplication with thanksgiving all his anxieties (Lk. 7:50; Phil. 4:6). (3) Peace “on earth” (Lk. 2:14; Psa. 72:7; 85:10; Isa. 9:6, 7; 11:1–12); the universal prevalency of peace in the earth under the kingdom. Mt. 10:34 was Christ’s warning that the truth which He was proclaiming would not bring in the kingdom-age of peace, but conflict rather. (Cf. John 14:27.)

Chapter 11

¹ And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities. ² But John, having heard in the prison the works of the Christ, sent by his disciples, ³ and said to him, Art thou the coming *one*? or are we to wait for another? ⁴ And Jesus answering said to them, Go, report to John what ye hear and see. ⁵ Blind *men* see and lame walk; lepers are cleansed, and deaf hear; and dead are raised, and poor have glad tidings preached to them: ⁶ and blessed is whosoever shall not be offended in me.

⁷ But as they went *away*, Jesus began to say to the crowds concerning John, What went ye out into the wilderness to see? a reed moved about by the wind? ⁸ But what went ye out to see? a man clothed in delicate raiment? behold, those who wear delicate things are in the houses of kings. ⁹ But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet: ¹⁰ this is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. ¹¹ Verily I say to you, that there is not arisen among *the* born of women a greater than John the baptist. But he who is a little one in the kingdom of the heavens is greater than he. ¹² But from the days of John the baptist until now, the kingdom of the heavens is taken by violence, and *the* violent seize on it. ¹³ For all the prophets and the law have prophesied unto John. ¹⁴ And if ye will receive it, this is Elias, who is to come. ¹⁵ He that has ears to hear, let him hear.

¹⁶ But to whom shall I liken this generation? It is like children sitting in the markets, which, calling to their companions, ¹⁷ say, We have piped to you, and ye have not danced: we have mourned to you, and ye have not wailed. ¹⁸ For John has come neither eating nor drinking, and they say, He has a demon. ¹⁹ The Son of man has come eating and drinking, and they say, Behold, a man *that is* eating and wine-drinking, a friend of tax-gatherers, and of sinners: —and wisdom has been justified by her children. ²⁰ Then began he to reproach the cities in which most of his works of power had taken place, because they had not repented. ²¹ Woe to thee, Chorazin! woe to thee Bethsaida! for if the works of power which have taken place in you, had taken place in Tyre and Sidon, they had long ago repented in sackcloth and ashes. ²² But I say to you, that it shall be more tolerable for Tyre and Sidon in judgment-day than for you. ²³ And thou, Capernaum, who hast been raised up to heaven, shalt be brought down even to hades. For if the works of power which have taken place in thee, had taken place in Sodom, it had remained until this day. ²⁴ But I say to you, that it shall be more tolerable for *the* land of Sodom in judgment-day than for thee.

²⁵ At that time, Jesus answering said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes. ²⁶ Yea, Father, for thus has it been well-pleasing in thy sight. ²⁷ All things have been delivered to me by my Father, and no one knows the Son but the Father, nor does any one know the Father, but the Son, and he to whom the Son may be pleased to reveal *him*. ²⁸ Come to me, all ye who labour and are burdened, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to your souls; ³⁰ for my yoke is easy, and my burden is light.

11:11 Positionally greater, not morally. John Baptist was as great, morally, as any man “born of woman,” but as to the *kingdom* he but announced it at hand. The kingdom did not then come, but was rejected, and John was martyred, and the King presently crucified. The least in the kingdom when it is set up in glory (see “Kingdom (N.T.),” Lk. 1:31–33; 1 Cor. 15:24) will be in the fullness of power and glory. It is not heaven which is in question, but Messiah’s kingdom. (See Mt. 3:2, *note*; 6:33, *note*.)

11:12 It has been much disputed whether the “violence” here is external, as *against* the kingdom in the persons of John the Baptist and Jesus; or that, considering the opposition of the scribes and Pharisees, only the violently resolute would press into it. Both things are true. The King and His herald suffered violence, and this is the primary and greater meaning, but also, some were resolutely becoming disciples. (Cf. Lk. 16:16.)

11:20 The kingdom of heaven announced as “at hand” by John the Baptist, by the King Himself, and by the twelve, and attested by mighty works, has been *morally* rejected. The places chosen for the testing of the nation, Chorazin, Bethsaida, etc., having rejected both John and Jesus, the rejected King now speaks of judgment. The final official rejection is later (Mt. 27:31–37).

11:28 The new message of Jesus. The rejected King now turns from the rejecting *nation* and offers, not the *kingdom*, but *rest* and *service* to such in the nation as are conscious of need. It is a pivotal point in the ministry of Jesus.

Chapter 12

¹ At that time Jesus went on the sabbath through the cornfields; and his disciples were hungry, and began to pluck the ears and to eat. ² But the Pharisees, seeing *it*, said to him, Behold, thy disciples are doing what is not lawful to do on sabbath. ³ But he said to them, Have ye not read what David did when he was hungry, and they that were with him? ⁴ How he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, nor for those with him, but for the priests only? ⁵ Or have ye

not read in the law that on the sabbaths the priests in the temple profane the sabbath, and are blameless?⁶ But I say unto you, that there is here what is greater than the temple.⁷ But if ye had known what is: I will have mercy and not sacrifice, ye would not have condemned the guiltless.⁸ For the Son of man is Lord of the sabbath.⁹ And, going away from thence, he came into their synagogue.¹⁰ And behold, there was a man having his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him.¹¹ But he said to them, What man shall there be of you who has one sheep, and if this fall into a pit on the sabbath, will not lay hold of it and raise *it* up?¹² How much better then is a man than a sheep! So that it is lawful to do well on the sabbath.¹³ Then he says to the man, Stretch out thy hand. And he stretched *it* out, and it was restored sound as the other.

¹⁴ But the Pharisees, having gone out, took counsel against him, how they might destroy him.¹⁵ But Jesus knowing *it*, withdrew thence, and great crowds followed him; and he healed them all:¹⁶ and charged them strictly that they should not make him publicly known:¹⁷ that that might be fulfilled which was spoken through Esaias the prophet, saying,¹⁸ Behold my servant, whom I have chosen, my beloved, in whom my soul has found its delight. I will put my Spirit upon him, and he shall shew forth judgment to the nations.¹⁹ He shall not strive or cry out, nor shall any one hear his voice in the streets;²⁰ a bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth judgment unto victory;²¹ and on his name shall *the* nations hope.

²² Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that the dumb *man* spake and saw.²³ And all the crowds were amazed and said, Is this *man* the Son of David?²⁴ But the Pharisees, having heard *it*, said, This *man* does not cast out demons, but by Beelzebub, prince of demons.²⁵ But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not subsist.²⁶ And if Satan casts out Satan, he is divided against himself; how then shall his kingdom subsist?²⁷ And if I cast out demons by Beelzebub, your sons, by whom do they cast *them* out? For this reason they shall be your judges.²⁸ But if I by *the* Spirit of God cast out demons, then indeed the kingdom of God is come upon you.²⁹ Or how can any one enter into the house of the strong *man* and plunder his goods, unless first he bind the strong *man*? and then he will plunder his house.³⁰ He that is not with me is against me, and he that gathers not with me scatters.³¹ For this reason I say unto you, Every sin and injurious speaking shall be forgiven to men, but speaking injuriously of the Spirit shall not be forgiven to men.³² And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming *one*.³³ Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. For from the fruit the tree is known.³⁴ Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks.³⁵ The good man out of the good treasure brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things.³⁶ But I say unto you, that every idle word which men shall say, they shall render an account of it in judgment-day:³⁷ for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

³⁸ Then answered him some of the scribes and Pharisees, saying, Teacher, we desire to see a sign from thee.³⁹ But he, answering, said to them, A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas the prophet.⁴⁰ For even as Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three nights.

⁴¹ Ninevites shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas *is* here. ⁴² A queen of *the* south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon *is* here. ⁴³ But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find *it*. ⁴⁴ Then he says, I will return to my house whence I came out; and having come, he finds *it* unoccupied, swept, and adorned. ⁴⁵ Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.

⁴⁶ But while he was yet speaking to the crowds, behold, his mother and his brethren stood without, seeking to speak to him. ⁴⁷ Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee. ⁴⁸ But he answering said to him that spoke to him, Who is my mother, and who are my brethren? ⁴⁹ And, stretching out his hand to his disciples, he said, Behold my mother and my brethren; ⁵⁰ for whosoever shall do the will of my Father who is in *the* heavens, he is my brother, and sister, and mother.

12:1 (1) The sabbath (“cessation”) appears in Scripture as the day of God’s rest in the finished work of creation (Gen. 2:2, 3). For 2500 years of human life absolutely no mention is made of it. Then the sabbath was revealed (Ex. 16:23; Neh. 9:13, 14); made a part of the law (Ex. 20:8–11); and invested with the character of a “sign” between Jehovah and Israel, and a perpetual reminder to Israel of their separation to God (Ex. 31:13–17). It was observed by complete rest (Ex. 35:2, 3), and by Jehovah’s express order a man was put to death for gathering sticks on the sabbath day (Num. 15:32–36). Apart from maintaining the continued burnt-offering (Num. 28:9), and its connection with the annual feasts (Ex. 12:16; Lev. 23:3, 8; Num. 28:25), the seventh-day sabbath was never made a day of sacrifice, worship, or any manner of religious service. It was simply and only a day of complete rest for man and beast, a humane provision for man’s needs. In Christ’s words, “The sabbath was made for man, and not man for the sabbath” (Mk. 2:27). (2) Our Lord found the observance of the day encrusted with rabbinical evasions (Mt. 12:2) and restrictions, wholly unknown to the law, so that He was Himself held to be a sabbath-breaker by the religious authorities of the time. The sabbath will be again observed during the kingdom-age (Isa. 66:23). (3) The Christian first day perpetuates in the dispensation of grace the principle that one-seventh of the time is especially sacred, but in all other respects is in contrast with the sabbath. One is the seventh day, the other the first. The sabbath commemorates God’s creation rest, the first day Christ’s resurrection. On the seventh day God rested, on the first day Christ was ceaselessly active. The sabbath commemorates a finished creation, the first day a finished redemption. The sabbath was a day of legal obligation, the first day one of voluntary worship and service. The sabbath is mentioned in the Acts only in connection with the Jews, and in the rest of the N.T. but twice (Col. 2:16; Heb. 4:4). In these passages the seventh-day sabbath is explained to be to the Christian not a day to be observed, but a type of the present rest into which he enters when “he also ceases from his own works” and trusts Christ.

12:3 Jesus’ action (Mt. 12:1–7) is highly significant. “What David did” refers to the time of his rejection and persecution by Saul (1 Sam. 21:6). Jesus here is not so much the rejected *Saviour* as the rejected *King*; hence the reference to David.

12:18 This too is most significant. The rejected King of Israel will turn to the Gentiles (cf. Mt. 10:5, 6). In *fulfilment* this awaited the *official* rejection, crucifixion, and resurrection of Christ, and the final rejection of the risen Christ (Lk. 24:46, 47; Acts 9:15; 13:46; 28:25–28; Rom. 11:11).

12:41 Again the rejected King announces judgment (cf. Mt. 11:20–24). Israel, in the midst of the Pharisaic revival of outward religious strictness, was like a man out of whom a demon had “gone,” i.e. of his own volition. He would come back and find an empty house, etc. The personal application is to a mere self-cleansed moralist.

12:46 Rejected by Israel, His “kinsmen according to the flesh” (cf. Rom. 9:3), our Lord intimates the formation of the new family of faith which, overstepping mere racial claims, receives “whosoever” will be His disciple (vs. 49, 50. Cf. John 6:28, 29).

Chapter 13

¹ And that *same* day Jesus went out from the house and sat down by the sea. ² And great crowds were gathered together to him, so that going on board ship himself he sat down, and the whole crowd stood on the shore. ³ And he spoke to them many things in parables, saying, Behold, the sower went out to sow: ⁴ and as he sowed, some *grains* fell along the way, and the birds came and devoured them; ⁵ and others fell upon the rocky places where they had not much earth, and immediately they sprang up out of *the ground* because of not having *any* depth of earth, ⁶ but when the sun rose they were burned up, and because of not having *any* root were dried up; ⁷ and others fell upon the thorns, and the thorns grew up and choked them; ⁸ and others fell upon the good ground, and produced fruit, one a hundred, one sixty, and one thirty. ⁹ He that has ears, let him hear. ¹⁰ And the disciples came up and said to him, Why speakest thou to them in parables? ¹¹ And he answering said to them, Because to you it is given to know the mysteries of the kingdom of the heavens, but to them it is not given; ¹² for whoever has, to him shall be given, and he shall be caused to be in abundance; but he who has not, even what he has shall be taken away from him. ¹³ For this cause I speak to them in parables, because seeing they do not see, and hearing they do not hear nor understand; ¹⁴ and in them is filled up the prophecy of Esaias, which says, Hearing ye shall hear and shall not understand, and beholding ye shall behold and not see; ¹⁵ for the heart of this people has grown fat, and they have heard heavily with their ears, and they have closed their eyes as asleep, lest they should see with the eyes, and hear with the ears, and understand with the heart, and should be converted, and I should heal them. ¹⁶ But blessed are your eyes because they see, and your ears because they hear; ¹⁷ for verily I say unto you, that many prophets and righteous *men* have desired to see the things which ye behold and did not see *them*, and to hear the things which ye hear and did not hear *them*. ¹⁸ Ye, therefore, hear the parable of the sower. ¹⁹ From every one who hears the word of the kingdom and does not understand *it*, the wicked one comes and catches away what was sown in his heart: this is he that is sown by the wayside. ²⁰ But he that is sown on the rocky places—this is he who hears the word and immediately receives it with joy, ²¹ but has no root in himself, but is for a time only; and when tribulation or persecution happens on account of the word, he is immediately offended. ²² And he that is sown among the thorns—this is he who hears the word, and the anxious care of this life, and the deceit of riches choke the word, and he becomes unfruitful. ²³ But he that is sown upon the good ground—this is he who hears and understands the word, who bears fruit also, and produces, one a hundred, one sixty, and one thirty.

²⁴ Another parable set he before them, saying, The kingdom of the heavens has become like a man sowing good seed in his field; ²⁵ but while men slept, his enemy came and sowed darnel amongst the wheat, and went away. ²⁶ But when the blade shot up and produced fruit, then appeared the darnel also. ²⁷ And the bondmen of the householder came up and said to him, Sir, hast thou not sown good seed in thy field? whence then has it darnel? ²⁸ And he said to them, A man *that is* an enemy has done this. And the bondmen said to him, Wilt thou then that we should go and gather it *up*? ²⁹ But he said, No; lest *in* gathering the darnel ye should root up the wheat with it. ³⁰ Suffer both to grow together unto the harvest, and in time of the harvest I will say to the harvestmen, Gather first the darnel, and bind it into bundles to burn it; but the wheat bring together into my granary. ³¹ Another parable set he before them, saying, The kingdom of the heavens is like a grain of mustard *seed* which a man took and sowed in his field; ³² which is less indeed than all seeds, but when it is grown is greater than herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.

³³ He spoke another parable to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until it had been all leavened. ³⁴ All these things Jesus spoke to the crowds in parables, and without a parable he did not speak to them, ³⁵ so that that should be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from *the* world's foundation. ³⁶ Then, having dismissed the crowds, he went into the house; and his disciples came to him, saying, Expound to us the parable of the darnel of the field. ³⁷ But he answering said, He that sows the good seed is the Son of man, ³⁸ and the field is the world; and the good seed, these are the sons of the kingdom, but the darnel are the sons of the evil *one*; ³⁹ and the enemy who has sowed it is the devil; and the harvest is *the* completion of *the* age, and the harvestmen are angels. ⁴⁰ As then the darnel is gathered and is burned in the fire, thus it shall be in the completion of the age. ⁴¹ The Son of man shall send his angels, and they shall gather out of his kingdom all offences, and those that practise lawlessness; ⁴² and they shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth. ⁴³ Then the righteous shall shine forth as the sun in the kingdom of their Father. He that has ears, let him hear.

⁴⁴ The kingdom of the heavens is like a treasure hid in the field, which a man having found has hid, and for the joy of it goes and sells all whatever he has, and buys that field. ⁴⁵ Again, the kingdom of the heavens is like a merchant seeking beautiful pearls; ⁴⁶ and having found one pearl of great value, he went and sold all whatever he had and bought it. ⁴⁷ Again, the kingdom of the heavens is like a seine which has been cast into the sea, and which has gathered together of every kind, ⁴⁸ which, when it has been filled, having drawn up on the shore and sat down, they gathered the good into vessels and cast the worthless out. ⁴⁹ Thus shall it be in the completion of the age: the angels shall go forth and sever the wicked from the midst of the just, ⁵⁰ and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth. ⁵¹ Jesus says to them, Have ye understood all these things? They say to him, Yea, *Lord*. ⁵² And he said to them, For this reason every scribe discipled to the kingdom of the heavens is like a man *that is* a householder who brings out of his treasure things new and old.

⁵³ And it came to pass when Jesus had finished these parables he withdrew thence. ⁵⁴ And having come into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence has this *man* this wisdom and these works of power? ⁵⁵ Is not this the son of the carpenter? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Judas? ⁵⁶ And his sisters, are they not all with us? Whence then has this *man* all these things? ⁵⁷ And they were offended in him. And Jesus said to them, A prophet is not without honour, unless in his country and in his house. ⁵⁸ And he did not there many works of power, because of their unbelief.

13:3 The seven parables of Mt. 13, called by our Lord “mysteries of the kingdom of heaven” (v. 11), taken together, describe the result of the presence of the Gospel in the world during the present age, that is, the time of seed-sowing which began with our Lord’s personal ministry, and ends with the “harvest” (vs. 40–43). Briefly, that result is the mingled tares and wheat, good fish and bad, in the sphere of Christian profession. It is Christendom.

The figure marks a new beginning. To labour in God’s *vineyard* (Israel, Isa. 5:1–7) is one thing, to go forth sowing the seed of the word in a field which is the *world*, quite another (cf. Mt. 10:5). One-fourth of the seed takes permanent root, but the result is “wheat” (v. 25; 1 Pet. 1:23), or “children of the kingdom” (v. 38). This parable (vs. 3–9, 18–23) is treated throughout as foundational to the mysteries of the kingdom of heaven. It is interpreted by our Lord Himself.

13:11 A “mystery” in Scripture is a previously hidden truth, now divinely revealed, but in which a supernatural element still remains despite the revelation. The greater mysteries are: (1) The mysteries of the kingdom of heaven (Mt. 13:3–50); (2) the mystery of Israel’s blindness during this age (Rom. 11:25, with context); (3) the mystery of the translation of living saints at the end of this age (1 Cor. 15:51, 52; 1 Thes. 4:14–17); (4) the mystery of the N.T. church as one body composed of Jew and Gentile (Eph.

3:1–11; Rom. 16:25; Eph. 6:19; Col. 4:3); (5) the mystery of the church as the bride of Christ (Eph. 5:28–32); (6) the mystery of the inliving Christ (Gal. 2:20; Col. 1:26, 27); (7) the “mystery of God even Christ,” i.e. Christ as the incarnate fullness of the Godhead embodied, in whom all the divine wisdom for man subsists (Col. 2:2, 9; 1 Cor. 2:7); (8) the mystery of the processes by which godlikeness is restored to man (1 Tim. 3:16); (9) the mystery of iniquity (2 Thes. 2:7; Mt. 13:33); (10) the mystery of the seven stars (Rev. 1:20); (11) the mystery of Babylon (Rev. 17:5, 7).

13:17 The O.T. prophets saw in one blended vision the rejection and crucifixion of the King (see “Christ, sacrifice,” Gen. 4:4; Heb. 10:18, *note*), and also His glory as David’s Son (Zech. 12:8, *note*), but “what manner of *time* the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow,” was not revealed to them—only that the vision was not for themselves (1 Pet. 1:10–12). That revelation Christ makes in these parables. A period of time is to intervene between His sufferings and His glory. That interval is occupied with the “mysteries of the kingdom of heaven” here described.

13:24 This parable (vs. 24–30) is also interpreted by our Lord (vs. 36–43). Here the “good seed” is not the “word,” as in the first parable (vs. 19, 23), but rather that which the word has produced (1 Pet. 1:23), viz.: the children of the kingdom. These are, providentially (v. 37), “sown,” i.e. scattered, here and there in the “field” of the “world” (v. 38). The “world” here is both geographical and ethnic—the earth-world, and also the world of men. The wheat of God at once becomes the scene of Satan’s activity. Where children of the kingdom are gathered, there, “among the wheat” (vs. 25, 38, 39), Satan “sows” “children of the wicked one,” who profess to be children of the kingdom, and in outward ways are so like the true children that only the angels may, in the end, be trusted to separate them (vs. 28–30, 40–43). So great is Satan’s power of deception that the tares often really suppose themselves to be children of the kingdom (Mt. 7:21–23). Many other parables and exhortations have this mingled condition in view (e.g. Mt. 22:11–14; 25:1–13, 14–30; Lk. 18:10–14; Heb. 6:4–9). Indeed, it characterizes Matthew from Chapter 13 to the end. The parable of the wheat and tares is not a description of the world, but of that which professes to be the kingdom. Mere unbelievers are never called children of the devil, but only *religious* unbelievers are so called (cf. v. 38; John 8:38–44; Mt. 23:15).

13:30 The gathering of the tares into bundles for burning does not imply immediate judgment. At the end of this age (v. 40) the tares are set apart for burning, but first the wheat is gathered into the barn (John 14:3; 1 Thes. 4:14–17).

13:31 The parable of the Mustard Seed prefigures the rapid but unsubstantial growth of the mystery form of the kingdom from an insignificant beginning (Acts 1:15; 2:41; 1 Cor. 1:26) to a great place in the earth. The figure of the fowls finding shelter in the branches is drawn from Dan. 4:20–22. How insecure was such a refuge the context in Daniel shows.

13:33 That interpretation of the parable of the Leaven (v. 33) which makes (with variation as to details) the leaven to be the Gospel, introduced into the world (“three measures of meal”) by the church, and working subtly until the world is converted (“till the whole was leavened”) is open to fatal objection: (1) It does violence to the unvarying symbolical meaning of leaven, and especially to the meaning fixed by our Lord Himself (Mt. 16:6–12; Mk. 8:15. See “Leaven,” Gen. 19:3; Mt. 13:33, *note*). (2) The implication of a converted world in this age (“till the whole was leavened”), is explicitly contradicted by our Lord’s interpretation of the parables of the Wheat and Tares, and of the Net. Our Lord presents a picture of a partly converted kingdom in an unconverted world; of good fish and bad in the very kingdom-net itself. (3) The method of the extension of the kingdom is given in the first parable. It is by sowing seed, not by mingling leaven. The symbols have, in Scripture, a meaning fixed by inspired usage. Leaven is the principle of corruption working subtly; is invariably used in a bad sense (see “Leaven,” Gen. 19:3, *refs.*), and is defined by our Lord as evil doctrine (Mt. 16:11, 12; Mk. 8:15). Meal, on the contrary, was used in one of the sweet-savour offerings (Lev. 2:1–3), and was food for the priests (Lev. 6:15–17). A woman, in the bad ethical sense, always symbolizes something out of place, *religiously* (see Zech. 5:6, *note*). In Thyatira it was a woman teaching (cf. Rev. 2:20 with Rev. 17:1–6). Interpreting the parable by these familiar symbols, it constitutes a warning that the true doctrine, given for the nourishment of the children of the kingdom (Mt. 4:4; 1 Tim. 4:6; 1 Pet. 2:2), would be mingled with corrupt and corrupting false doctrine, and that officially, by the apostate church itself (1 Tim. 4:1–3; 2 Tim. 2:17, 18; 4:3, 4; 2 Pet. 2:1–3).

Summary: (1) Leaven, as a symbolic or typical substance, is always mentioned in the O.T. in an evil sense (Gen. 19:3, *refs.*). (2) The use of the word in the N.T. explains its symbolic meaning. It is “malice and wickedness,” as contrasted with “sincerity and truth” (1 Cor. 5:6–8). It is evil doctrine (Mt. 16:12) in its three-fold form of Pharisaism, Sadduceeism, and Herodianism (Mt. 16:6; Mk. 8:15). The leaven of the Pharisees was externalism in religion (Mt. 23:14, 16, 23–28); of the Sadducees, scepticism as to the supernatural and as to the Scriptures (Mt. 22:23, 29); of the Herodians, worldliness—a Herod party

amongst the Jews (Mt. 22:16–21; Mk. 3:6). (3) The use of the word in Mt. 13:33 is congruous with its universal meaning.

13:43 The kingdom does not become the kingdom of the “Father” until Christ, having “put all enemies under His feet,” including the last enemy, death, has “delivered up the kingdom to God, *even the Father*” (1 Cor. 15:24–28; Rev. 20:2). There is triumph over death at the first resurrection (1 Cor. 15:54, 55), but death, “the last enemy,” is not *destroyed* till the end of the millennium (Rev. 20:14).

13:44 The interpretation of the parable of the treasure, which makes the buyer of the field to be a sinner who is seeking Christ, has no warrant in the parable itself. The field is defined (v. 38) to be the world. The seeking sinner does not buy, but forsakes, the world to win Christ. Furthermore, the sinner has nothing to sell, nor is Christ for sale, nor is He hidden in a field, nor, having found Christ, does the sinner hide Him again (cf. Mk. 7:24; Acts 4:20). At every point the interpretation breaks down.

Our Lord is the buyer at the awful cost of His blood (1 Pet. 1:18), and Israel, especially Ephraim (Jer. 31:5–12, 18–20), the lost tribes hidden in “the field,” the world (v. 38), is the treasure (Ex. 19:5; Psa. 135:4). Again, as in the separation of tares and wheat, the angels are used (Mt. 24:31; Jer. 16:16). The divine Merchantman buys the field (world) for the sake of the treasure (v. 44; Rom. 11:28), beloved for the fathers’ sakes, and yet to be restored and saved. The note of joy (v. 44) is also that of the prophets in view of Israel’s restoration (Deut. 30:9; Isa. 49:13; 52:1–3; 62:4–7; 65:18, 19). (See “Israel,” Gen. 11:10; Rom. 11:26.)

13:45 The true Church, “one body” formed by the Holy Spirit (1 Cor. 12:12, 13). As Israel is the hid treasure, so the Church is the pearl of great cost. Covering the same period of time as the mysteries of the kingdom, is the mystery of the Church (Rom. 16:25, 26; Eph. 3:3–10; 5:32). Of the true Church a pearl is a perfect symbol: (1) A pearl is one, a perfect symbol of unity (1 Cor. 10:17; 12:12, 13; Eph. 4:4–6). (2) A pearl is formed by accretion, and that not mechanically, but vitally, through a living one, as Christ adds to the Church (Acts 2:41, 47; 5:14; 11:24; Eph. 2:21; Col. 2:19). (3) Christ, having given Himself for the pearl, is now preparing it for presentation to Himself (Eph. 5:25–27). The kingdom is not the Church, but the true children of the kingdom during the fulfilment of these mysteries, baptized by one Spirit into one body (1 Cor. 12:12, 13), compose the true Church, the pearl.

13:47 The parable of the Net (Gr. *drag-net*) presents another view from that of the wheat and tares of the mysteries of the kingdom as the sphere of profession, but with this difference: there Satan was the active agent; here the admixture is more the result of the tendency of a movement to gather to itself that which is not really of it. The kingdom of heaven is like a net which, cast into the sea of humanity, gathers of every kind, good and bad. And these remain together *in the net* (v. 49), and not merely in the sea, until the end of the age. It is not even a converted net, much less a converted sea. Infinite violence has been done to sound exegesis by the notion that the world is to be converted *in this age*. Against that notion stands our Lord’s own interpretation of the parables of the Sower, the Wheat and Tares, and the Net.

Such, then, is the mystery form of the kingdom (see Mt. 3:2, *note*; 6:33, *note*). It is the sphere of Christian profession during this age. It is a mingled body of true and false, wheat and tares, good and bad. It is defiled by formalism, doubt, and worldliness. But within it Christ sees the true children of the true kingdom who, at the end, are to “shine forth as the sun.” In the great field, the world, He sees the redeemed of all ages, but especially His hidden Israel, yet to be restored and blessed. Also, in this form of the kingdom, so unlike that which is to be, He sees the Church, His body and bride, and for joy He sells all that He has (2 Cor. 8:9) and buys the field, the treasure, and the pearl.

Chapter 14

¹ At that time Herod the tetrarch heard of the fame of Jesus, ² and said to his servants, This is John the baptist: he is risen from the dead, and because of this these works of power display their force in him. ³ For Herod had seized John, and had bound him and put him in prison on account of Herodias the wife of Philip his brother. ⁴ For John said to him, It is not lawful for thee to have her. ⁵ And *while* desiring to kill him, he feared the crowd, because they held him for a prophet. ⁶ But when Herod’s birthday was celebrated, the daughter of Herodias danced before them, and pleased Herod; ⁷ whereupon he promised with oath to give her whatsoever she should ask. ⁸ But she, being set on by her mother, says, Give me here upon a dish the head of John the baptist. ⁹ And the king was grieved; but on account of the oaths, and those lying at table with *him*, he commanded *it* to be given. ¹⁰ And he sent and beheaded John in the prison; ¹¹ and his head was brought upon a dish, and was given to the damsel, and she carried

it to her mother. ¹² And his disciples came and took the body and buried it, and came and brought word to Jesus.

¹³ And Jesus, having heard it, went away thence by ship to a desert place apart. And the crowds having heard *of it* followed him on foot from the cities. ¹⁴ And going out he saw a great crowd, and was moved with compassion about them, and healed their infirm.

¹⁵ But when even was come, his disciples came to him saying, The place is desert, and *much of the day* time already gone by; dismiss the crowds, that they may go into the villages and buy food for themselves. ¹⁶ But Jesus said to them, They have no need to go: give ye them to eat. ¹⁷ But they say to him, We have not here save five loaves and two fishes. ¹⁸ And he said, Bring them here to me. ¹⁹ And having commanded the crowds to recline upon the grass, having taken the five loaves and the two fishes, he looked up to heaven, and blessed: and having broken the loaves, he gave *them* to the disciples, and the disciples *gave them* to the crowds. ²⁰ And all ate and were filled, and they took up what was over and above of fragments twelve hand-baskets full. ²¹ But those that had eaten were about five thousand men, besides women and children.

²² And immediately he compelled the disciples to go on board ship, and to go on before him to the other side, until he should have dismissed the crowds. ²³ And having dismissed the crowds, he went up into the mountain apart to pray. And when even was come, he was alone there, ²⁴ but the ship was already in the middle of the sea tossed by the waves, for the wind was contrary. ²⁵ But in the fourth watch of the night he went off to them, walking on the sea. ²⁶ And the disciples, seeing him walking on the sea, were troubled, saying, It is an apparition. And they cried out through fear. ²⁷ But Jesus immediately spoke to them, saying, Take courage; it is I: be not afraid. ²⁸ And Peter answering him said, Lord, if it be thou, command me to come to thee upon the waters. ²⁹ And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to Jesus. ³⁰ But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, Lord, save me. ³¹ And immediately Jesus stretched out his hand and caught hold of him, and says to him, O thou of little faith, why didst thou doubt? ³² And when they had gone up into the ship, the wind fell. ³³ But those in the ship came and did homage to him, saying, Truly thou art God's Son.

³⁴ And having crossed over they came to the land of Gennesaret. ³⁵ And when the men of that place recognised him, they sent to that whole country around, and they brought to him all that were ill, ³⁶ and besought him that they might only touch the hem of his garment; and as many as touched were made thoroughly well.

Chapter 15

¹ Then the scribes and Pharisees from Jerusalem come up to Jesus, saying, ² Why do thy disciples transgress what has been delivered by the ancients? for they do not wash their hands when they eat bread. ³ But he answering said to them, Why do ye also transgress the commandment of God on account of your traditional teaching? ⁴ For God commanded saying, Honour father and mother; and, He that speaks ill of father or mother, let him die the death. ⁵ But ye say, Whosoever shall say to his father or mother, It is a gift, whatsoever *it be* by which *received* from me thou wouldest be profited: ⁶ and he shall in no wise honour his father or his mother; and ye have made void the commandment of God on account of your traditional teaching. ⁷ Hypocrites! well has Esaias prophesied about you, saying, ⁸ This people honour me with the lips, but their heart is far away from me; ⁹ but in vain do they worship me, teaching *as* teachings commandments of men.

¹⁰ And having called to *him* the crowd, he said to them, Hear and understand: ¹¹ Not what enters into the mouth defiles the man; but what goes forth out of the mouth, this defiles the man. ¹² Then his disciples, coming up, said to him, Dost thou know that the Pharisees, having heard this word, have been offended? ¹³ But he answering said, Every plant which my heavenly Father has not planted shall be rooted up. ¹⁴ Leave them alone; they are blind leaders of blind: but if blind lead blind, both will fall into a ditch. ¹⁵ And Peter answering said to him, Expound to us this parable. ¹⁶ But he said, Are ye also still without intelligence? ¹⁷ Do ye not yet apprehend, that everything that enters into the mouth finds its way into the belly, and is cast forth into the draught? ¹⁸ but the things which go forth out of the mouth come out of the heart, and those defile man. ¹⁹ For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies; ²⁰ these are the things which defile man; but the eating with unwashen hands does not defile man.

²¹ And Jesus, going forth from thence, went away into the parts of Tyre and Sidon; ²² and lo, a Canaanitish woman, coming out from those borders, cried to *him* saying, Have pity on me, Lord, Son of David; my daughter is miserably possessed by a demon. ²³ But he did not answer her a word. And his disciples came to *him* and asked him, saying, Dismiss her, for she cries after us. ²⁴ But he answering said, I have not been sent save to the lost sheep of Israel's house. ²⁵ But she came and did him homage, saying, Lord, help me. ²⁶ But he answering said, It is not well to take the bread of the children and cast it to the dogs. ²⁷ But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from the table of their masters. ²⁸ Then Jesus answering said to her, O woman, thy faith *is* great. Be it to thee as thou desirest. And her daughter was healed from that hour.

²⁹ And Jesus, going away from thence, came towards the sea of Galilee, and he went up into the mountain and sat down there; ³⁰ and great crowds came to him, having with them lame, blind, dumb, crippled, and many others, and they cast them at his feet, and he healed them: ³¹ so that the crowds wondered, seeing dumb speaking, crippled sound, lame walking, and blind seeing; and they glorified the God of Israel. ³² But Jesus, having called his disciples to *him*, said, I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat, and I would not send them away fasting lest they should faint on the way. ³³ And his disciples say to him, Whence should we have so many loaves in *the* wilderness as to satisfy so great a crowd? ³⁴ And Jesus says to them, How many loaves have ye? But they said, Seven, and a few small fishes. ³⁵ And he commanded the crowds to lie down on the ground; ³⁶ and having taken the seven loaves and the fishes, having given thanks, he broke *them* and gave *them* to his disciples, and the disciples to the crowd. ³⁷ And all ate and were filled; and they took up what was over and above of the fragments seven baskets full; ³⁸ but they that ate were four thousand men, besides women and children. ³⁹ And, having dismissed the crowds, he went on board ship and came to the borders of Magadan.

15:21 For the first time the rejected Son of David ministers to a Gentile. It is a precursive fulfilment of Mt. 12:18. Addressed by a Gentile as Son of David, He makes no reply, for a Gentile has no claim upon Him in that character (see Mt. 2:2, *note*; Eph. 2:12). Addressing Him as "Lord," she obtained an immediate answer. See Rom. 10:12, 13.

Chapter 16

¹ And the Pharisees and Sadducees, coming to *him*, asked him, tempting *him*, to shew them a sign out of heaven. ² But he answering said to them, When evening is come, ye say, Fine weather, for the sky is red; ³ and in the morning, A storm to-day, for the sky is red *and* lowering; ye know *how* to discern the face of the sky, but ye cannot the signs of the times. ⁴ A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas. And he left them and went away.

⁵ And when his disciples were come to the other side, they had forgotten to take bread. ⁶ And Jesus said to them, See and beware of the leaven of the Pharisees and Sadducees. ⁷ And they reasoned among themselves, saying, Because we have taken no bread. ⁸ And Jesus knowing *it*, said, Why reason ye among yourselves, O ye of little faith, because ye have taken no bread? ⁹ Do ye not yet understand nor remember the five loaves of the five thousand, and how many hand-baskets ye took *up*? ¹⁰ nor the seven loaves of the four thousand, and how many baskets ye took *up*? ¹¹ How do ye not understand that *it was* not concerning bread I said to you, Beware of the leaven of the Pharisees and Sadducees? ¹² Then they comprehended that he did not speak of being beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

¹³ But when Jesus was come into the parts of Caesarea-Philippi, he demanded of his disciples, saying, Who do men say that I the Son of man am? ¹⁴ And they said, Some, John the baptist; and others, Elias; and others again, Jeremias or one of the prophets. ¹⁵ He says to them, But ye, who do ye say that I am? ¹⁶ And Simon Peter answering said, Thou art the Christ, the Son of the living God. ¹⁷ And Jesus answering said to him, Blessed art thou, Simon Bar-jona, for flesh and blood has not revealed *it* to thee, but my Father who is in the heavens. ¹⁸ And I also, I say unto thee that thou art Peter, and on this rock I will build my assembly, and hades' gates shall not prevail against it. ¹⁹ And I will give to thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind upon the earth shall be bound in the heavens; and whatsoever thou mayest loose on the earth shall be loosed in the heavens. ²⁰ Then he enjoined on his disciples that they should say to no man that he was the Christ.

²¹ From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and the third day be raised. ²² And Peter taking him to *him* began to rebuke him, saying, *God* be favourable to thee, Lord; this shall in no wise be unto thee. ²³ But turning round, he said to Peter, Get away behind me, Satan; thou art an offence to me, for thy mind is not on the things that are of God, but on the things that are of men.

²⁴ Then Jesus said to his disciples, If any one desires to come after me, let him deny himself and take up his cross and follow me. ²⁵ For whosoever shall desire to save his life shall lose it; but whosoever shall lose his life for my sake shall find it. ²⁶ For what does a man profit, if he should gain the whole world and suffer the loss of his soul? or what shall a man give in exchange for his soul? ²⁷ For the Son of man is about to come in the glory of his Father with his angels, and then he will render to each according to his doings. ²⁸ Verily I say unto you, There are some of those standing here that shall not taste of death at all until they shall have seen the Son of man coming in his kingdom.

16:18 There is in the Greek a play upon the words, "thou art Peter [*petros*—literally, 'a little rock'], and upon this rock [*Petra*] I will build my church." He does not promise to build His church upon Peter, but upon Himself, as Peter himself is careful to tell us (1 Pet. 2:4–9).

Gr. *ecclesia* (*ek* = "out of," *kaleo* = "to call"), an assembly of called-out ones. The word is used of any assembly; the word itself implies no more, as, e.g., the town-meeting at Ephesus (Acts 19:39), and Israel, called out of Egypt and assembled in the wilderness (Acts 7:38). Israel was a true "church," but

not in any sense the N.T. church—the only point of similarity being that both were “called out” and by the same God. All else is contrast. See Acts 7:38, *note*; Heb. 12:23, *note*.

16:19 Not the keys of the church, but of the kingdom of heaven in the sense of Mt. 13, i.e. the sphere of Christian profession. A key is a badge of power or authority (cf. Isa. 22:22; Rev. 3:7). The apostolic history explains and limits this trust, for it was Peter who opened the door of Christian opportunity to Israel on the day of Pentecost (Acts 2:38–42), and to Gentiles in the house of Cornelius (Acts 10:34–46). There was no assumption by Peter of any other authority (Acts 15:7–11). In the council James, not Peter, seems to have presided (Acts 15:19; cf. Gal. 2:11–15). Peter claimed no more for himself than to be an apostle by gift (1 Pet. 1:1), and an elder by office (1 Pet. 5:1).

The power of binding and loosing was shared (Mt. 18:18; John 20:23) by the other disciples. That it did not involve the determination of the eternal destiny of souls is clear from Rev. 1:18. The keys of death and the place of departed spirits are held by Christ alone.

16:20 The disciples had been proclaiming Jesus as the Christ, i.e. the covenanted King of a kingdom promised to the Jews, and “at hand.” The church, on the contrary, must be built upon testimony to Him as crucified, risen from the dead, ascended, and made “Head over all things to the church” (Eph. 1:20–23). The former testimony was ended, the new testimony was not yet ready, because the blood of the new covenant had not yet been shed, but our Lord begins to speak of His death and resurrection (v. 21). It is a turning-point of immense significance.

Chapter 17

¹ And after six days Jesus takes with *him* Peter, and James, and John his brother, and brings them up into a high mountain apart. ² And he was transfigured before them. And his face shone as the sun, and his garments became white as the light; ³ and lo, Moses and Elias appeared to them talking with him. ⁴ And Peter answering said to Jesus, Lord, it is good we should be here. If thou wilt, let us make here three tabernacles: for thee one, and for Moses one, and one for Elias. ⁵ While he was still speaking, behold, a bright cloud overshadowed them, and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I have found my delight: hear him. ⁶ And the disciples hearing *it* fell upon their faces, and were greatly terrified. ⁷ And Jesus coming to *them* touched them, and said, Rise up, and be not terrified. ⁸ And lifting up their eyes, they saw no one but Jesus alone. ⁹ And as they descended from the mountain, Jesus charged them, saying, Tell the vision to no one, until the Son of man be risen up from among *the* dead. ¹⁰ And *his* disciples demanded of him saying, Why then say the scribes that Elias must first have come? ¹¹ And he answering said to them, Elias indeed comes first and will restore all things. ¹² But I say unto you that Elias has already come, and they have not known him, but have done unto him whatever they would. Thus also the Son of man is about to suffer from them. ¹³ Then the disciples understood that he spoke to them of John the baptist.

¹⁴ And when they came to the crowd, a man came to him, falling on his knees before him, and saying, ¹⁵ Lord, have mercy on my son, for he is lunatic, and suffers sorely; for often he falls into the fire and often into the water. ¹⁶ And I brought him to thy disciples, and they were not able to heal him. ¹⁷ And Jesus answering said, O unbelieving and perverted generation, how long shall I be with you? how long shall I bear with you? Bring him here to me. ¹⁸ And Jesus rebuked him, and the demon went out from him, and the boy was healed from that hour. ¹⁹ Then the disciples, coming to Jesus apart, said *to him*, Why were not we able to cast him out? ²⁰ And he says to them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard *seed*, ye shall say to this mountain, Be transported hence there, and it shall transport itself; and nothing shall be impossible to you. ²¹ But this kind does not go out but by prayer and fasting.

²² And while they abode in Galilee, Jesus said to them, The Son of man is about to be delivered up into *the* hands of men, ²³ and they shall kill him; and the third day he shall be raised up. And they were greatly grieved.

²⁴ And when they came to Capernaum, those who received the didrachmas came to Peter and said, Does your teacher not pay the didrachmas? ²⁵ He says, Yes. And when he came into the house, Jesus anticipated him, saying, What dost thou think, Simon? the kings of the earth, from whom do they receive custom or tribute? from their own sons or from strangers? ²⁶ Peter says to him, From strangers. Jesus said to him, Then are the sons free. ²⁷ But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish that comes up, and when thou hast opened its mouth thou wilt find a stater; take that and give it to them for me and thee.

17:2 The transfiguration scene contains, in miniature, all the elements of the future kingdom in manifestation: (1) The Lord, not in humiliation, but in glory (v. 2). (2) Moses, glorified, representative of the redeemed who have passed through death into the kingdom (Mt. 13:43; cf. Lk. 9:30, 31). (3) Elijah, glorified, representative of the redeemed who have entered the kingdom by translation (1 Cor. 15:50–53; 1 Thes. 4:14–17). (4) Peter, James, and John, not glorified, representatives (for the moment) of Israel in the flesh in the future kingdom (Ezk. 37:21–27). (5) The multitude at the foot of the mountain (v. 14), representative of the nations who are to be brought into the kingdom after it is established over Israel (Isa. 11:10–12, etc.).

17:10 Cf. Mt. 11:14; Mk. 9:11, 12, 13; Lk. 1:17; Mal. 3:1; 4:5, 6. All the passages must be construed together. (1) Christ confirms the specific and still unfulfilled prophecy of Mal. 4:5, 6: “Elias shall truly first come and restore all things.” Here, as in Malachi, the prediction fulfilled in John the Baptist, and that yet to be fulfilled in Elijah, are kept distinct. (2) But John the Baptist had come already, and with a ministry so completely in the spirit and power of Elijah’s future ministry (Lk. 1:17) that in an adumbrative and typical sense it could be said: “Elias is come already.” Cf. Mt. 10:40; Phm. 12, 17, where the same thought of identification, while yet preserving personal distinction, occurs (cf. John 1:27).

Chapter 18

¹ In that hour the disciples came to Jesus saying, Who then is greatest in the kingdom of the heavens? ² And Jesus having called a little child to *him*, set it in their midst, ³ and said, Verily I say to you, Unless ye are converted and become as little children, ye will not at all enter into the kingdom of the heavens. ⁴ Whoever therefore shall humble himself as this little child, he is the greatest in the kingdom of the heavens; ⁵ and whosoever shall receive one such little child in my name, receives me. ⁶ But whosoever shall offend one of these little ones who believe in me, it were profitable for him that a great millstone had been hanged upon his neck and he be sunk in the depths of the sea.

⁷ Woe to the world because of offences! For it must needs be that offences come; yet woe to that man by whom the offence comes! ⁸ And if thy hand or thy foot offend thee, cut it off and cast *it* from thee; it is good for thee to enter into life lame or maimed, *rather* than having two hands or two feet to be cast into eternal fire. ⁹ And if thine eye offend thee, pluck it out and cast *it* from thee; it is good for thee to enter into life one-eyed, *rather* than having two eyes to be cast into the hell of fire. ¹⁰ See that ye do not despise one of these little ones; for I say unto you that their angels in *the* heavens continually behold the face of my Father who is in *the* heavens. ¹¹ For the Son of man has come to save that which was lost. ¹² What think ye? If a certain man should have a hundred sheep, and one of them be gone astray, does he not, leaving the ninety and nine on the mountains, go and seek the one that has gone astray? ¹³ And if it should come to pass that he find it, verily I say unto you, he rejoices more because of it than because of the ninety and nine not gone astray. ¹⁴ So it is not the will of your Father who is in *the* heavens that one of these little ones should perish.

¹⁵ But if thy brother sin against thee, go, reprove him between thee and him alone. If he hear thee, thou hast gained thy brother. ¹⁶ But if he do not hear *thee*, take with thee one or two besides, that every matter may stand upon the word of two witnesses or of three. ¹⁷ But if he will not listen to them, tell it to the assembly; and if also he will not listen to the assembly, let him be to thee as one of the nations and a tax-gatherer. ¹⁸ Verily I say to you, Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth shall be loosed in heaven. ¹⁹ Again I say to you, that if two of you shall agree on the earth concerning any matter, whatsoever it may be that they shall ask, it shall come to them from my Father who is in *the* heavens. ²⁰ For where two or three are gathered together unto my name, there am I in the midst of them.

²¹ Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him? until seven times? ²² Jesus says to him, I say not to thee until seven times, but until seventy times seven. ²³ For this cause the kingdom of the heavens has become like a king who would reckon with his bondmen. ²⁴ And having begun to reckon, one debtor of ten thousand talents was brought to him. ²⁵ But he not having anything to pay, *his* lord commanded him to be sold, and his wife, and his children, and everything that he had, and that payment should be made. ²⁶ The bondman therefore falling down did him homage, saying, Lord, have patience with me and I will pay thee all. ²⁷ And the lord of that bondman, being moved with compassion, loosed him and forgave him the loan. ²⁸ But that bondman having gone out, found one of his fellow-bondmen who owed him a hundred denarii. And having seized him, he throttled him, saying, Pay *me* if thou owest anything. ²⁹ His fellow-bondman therefore, having fallen down *at his feet*, besought him, saying, Have patience with me, and I will pay thee. ³⁰ But he would not, but went away and cast him into prison, until he should pay what was owing. ³¹ But his fellow-bondmen, having seen what had taken place, were greatly grieved, and went and recounted to their lord all that had taken place. ³² Then his lord, having called him to *him*, says to him, Wicked bondman! I forgave thee all that debt because thou besoughtest me; ³³ shouldst not thou also have had compassion on thy fellow-bondman, as I also had compassion on thee? ³⁴ And his lord being angry delivered him to the tormentors till he paid all that was owing to him. ³⁵ Thus also my heavenly Father shall do to you if ye forgive not from your hearts every one his brother.

Chapter 19

¹ And it came to pass, when Jesus had finished these words, he withdrew from Galilee, and came to the coasts of Judaea beyond the Jordan; ² and great crowds followed him, and he healed them there.

³ And the Pharisees came to him tempting him, and saying, Is it lawful for a man to put away his wife for every cause? ⁴ But he answering said *to them*, Have ye not read that he who made *them*, from the beginning made them male and female, ⁵ and said, On account of this a man shall leave father and mother, and shall be united to his wife, and the two shall be one flesh? ⁶ so that they are no longer two, but one flesh. What therefore God has joined together, let not man separate. ⁷ They say to him, Why then did Moses command to give a letter of divorce and to send *her* away? ⁸ He says to them, Moses, in view of your hardheartedness, allowed you to put away your wives; but from the beginning it was not thus. ⁹ But I say unto you, that whosoever shall put away his wife, not for fornication, and shall marry another, commits adultery; and he who marries one put away commits adultery. ¹⁰ His disciples say to him, If the case of the man be so with his wife, it is not good to marry. ¹¹ And he said to them, All cannot

receive this word, but those to whom it has been given; ¹² for there are eunuchs which have been born thus from *their* mother's womb; and there are eunuchs who have been made eunuchs of men; and there are eunuchs who have made eunuchs of themselves for the sake of the kingdom of the heavens. He that is able to receive *it*, let him receive *it*.

¹³ Then there were brought to him little children that he might lay his hands on them and pray; but the disciples rebuked them. ¹⁴ But Jesus said, Suffer little children, and do not hinder them from coming to me; for the kingdom of the heavens is of such: ¹⁵ and having laid his hands upon them, he departed thence.

¹⁶ And lo, one coming up said to him, Teacher, what good thing shall I do that I may have life eternal? ¹⁷ And he said to him, What askest thou me concerning goodness? one is good. But if thou wouldest enter into life, keep the commandments. ¹⁸ He says to him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, ¹⁹ Honour thy father and thy mother, and Thou shalt love thy neighbour as thyself. ²⁰ The young man says to him, All these have I kept; what lack I yet? ²¹ Jesus said to him, If thou wouldest be perfect, go, sell what thou hast and give to *the* poor, and thou shalt have treasure in heaven; and come, follow me. ²² But the young man, having heard the word, went away grieved, for he had large possessions.

²³ And Jesus said to his disciples, Verily I say unto you, A rich man shall with difficulty enter into the kingdom of the heavens; ²⁴ and again I say unto you, It is easier for a camel to enter a needle's eye than a rich man into the kingdom of God. ²⁵ And when the disciples heard *it* they were exceedingly astonished, saying, Who then can be saved? ²⁶ But Jesus, looking on *them*, said to them, With men this is impossible; but with God all things are possible. ²⁷ Then Peter answering said to him, Behold, we have left all things and have followed thee; what then shall happen to us? ²⁸ And Jesus said to them, Verily I say unto you, That ye who have followed me, in the regeneration when the Son of man shall sit down upon his throne of glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. ²⁹ And every one who has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit life eternal. ³⁰ But many first shall be last, and last first.

19:28 Gr. *palingenesia* = "re-creation," "making new." The word occurs once again, in Tit. 3:5. There it refers to the new birth of a believing person; here to the re-creation of the social order, and renewal of the earth. (Isa. 11:6-9; Rom. 8:19-23) when the kingdom shall come. (See "Kingdom (O.T.)," Zech. 12:8, *note*; 1 Cor. 15:24, *note*.)

Disclosing how the promise (Isa. 1:26) will be fulfilled when the kingdom is set up. The kingdom will be administered over Israel through the apostles, according to the ancient theocratic judgeship (Jud. 2:18).

Chapter 20

¹ For the kingdom of the heavens is like a householder who went out with the early morn to hire workmen for his vineyard. ² And having agreed with the workmen for a denarius the day, he sent them into his vineyard. ³ And having gone out about *the* third hour, he saw others standing in the market-place idle; ⁴ and to them he said, Go also ye into the vineyard, and whatsoever may be just I will give you. And they went their way. ⁵ Again, having gone out about the sixth and ninth hour, he did likewise. ⁶ But about the eleventh *hour*, having gone out, he found others standing, and says to them, Why stand ye here all the day idle? ⁷ They say to him, Because no man has hired us. He says

to them, Go also ye into the vineyard *and whatsoever may be just ye shall receive*.⁸ But when the evening was come, the lord of the vineyard says to his steward, Call the workmen and pay *them* their wages, beginning from the last even to the first.⁹ And when they *who came to work* about the eleventh hour came, they received each a denarius.¹⁰ And when the first came, they supposed that they would receive more, and they received also themselves each a denarius.¹¹ And on receiving it they murmured against the master of the house,¹² saying, These last have worked one hour, and thou hast made them equal to us, who have borne the burden of the day and the heat.¹³ But he answering said to one of them, *My friend*, I do not wrong thee. Didst thou not agree with me for a denarius?¹⁴ Take what is thine and go. But it is my will to give to this last even as to thee:¹⁵ is it not lawful for me to do what I will in my own affairs? Is thine eye evil because I am good?¹⁶ Thus shall the last be first, and the first last; for many are called ones, but few chosen ones.

¹⁷ And Jesus, going up to Jerusalem, took the twelve disciples with *him* apart in the way, and said to them,¹⁸ Behold we go up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death;¹⁹ and they will deliver him up to the nations to mock and to scourge and to crucify, and the third day he shall rise again.

²⁰ Then came to him the mother of the sons of Zebedee, with her sons, doing homage, and asking something of him.²¹ And he said to her, What wilt thou? She says to him, Speak *the word* that these my two sons may sit, one on thy right hand and one on thy left in thy kingdom.²² And Jesus answering said, Ye know not what ye ask. Can ye drink the cup which I am about to drink? They say to him, We are able.²³ And he says to them, Ye shall drink indeed my cup, but to sit on my right hand and on *my* left, is not mine to give, but to those for whom it is prepared of my Father.²⁴ And the ten, having heard *of it*, were indignant about the two brothers.²⁵ But Jesus having called them to *him*, said, Ye know that the rulers of the nations exercise lordship over them, and the great exercise authority over them.²⁶ It shall not be thus amongst you, but whosoever will be great among you, shall be your servant;²⁷ and whosoever will be first among you, let him be your bondman;²⁸ as indeed the Son of man did not come to be served, but to serve, and to give his life a ransom for many.

²⁹ And as they went out from Jericho a great crowd followed him.³⁰ And lo, two blind men, sitting by the wayside, having heard that Jesus was passing by, cried out saying, Have mercy on us, Lord, Son of David.³¹ But the crowd rebuked them, that they might be silent. But they cried out the more, saying, Have mercy on us, Lord, Son of David.³² And Jesus, having stopped, called them and said, What will ye that I shall do to you?³³ They say to him, Lord, that our eyes may be opened.³⁴ And Jesus, moved with compassion, touched their eyes; and immediately their eyes had sight restored to them, and they followed him.

20:30 A discrepancy has been imagined between this account and those in Mk. 10:46; Lk. 18:35. Matthew and Mark obviously refer to a work of healing as Jesus *departed* from Jericho. Bartimæus, the active one of the two, the one who cried, "Jesus, thou Son of David," is specifically mentioned by Mark. Of the other one of the "two," we know nothing. The healing described by Luke (18:35) occurred before Jesus entered Jericho. As to the form of appeal, "Son of David" (cf. Mt. 9:27; 15:22; 21:9), Jesus must have been so addressed constantly. The narratives therefore supplement, but in no wise contradict each other.

Chapter 21

¹ And when they drew near to Jerusalem and came to Bethphage, at the mount of Olives, then Jesus sent two disciples,² saying to them, Go into the village over against

you, and immediately ye will find an ass tied, and a colt with it; loose *them* and lead *them* to me. ³ And if any one say anything to you, ye shall say, The Lord has need of them, and straightway he will send them. ⁴ But all this came to pass, that that might be fulfilled which was spoken through the prophet, saying, ⁵ Say to the daughter of Zion, Behold thy King cometh to thee, meek, and mounted upon an ass, and upon a colt the foal of an ass. ⁶ But the disciples, having gone and done as Jesus had ordered them, ⁷ brought the ass and the colt and put their garments upon them, and he sat on them. ⁸ But a very great crowd strewed their own garments on the way, and others kept cutting down branches from the trees and strewing them on the way. ⁹ And the crowds who went before him and who followed cried, saying, Hosanna to the Son of David; blessed *be* he who comes in the name of *the* Lord; hosanna in the highest. ¹⁰ And as he entered into Jerusalem, the whole city was moved, saying, Who is this? ¹¹ And the crowds said, This is Jesus the prophet who is from Nazareth of Galilee.

¹² And Jesus entered into the temple *of God*, and cast out all that sold and bought in the temple, and overthrew the tables of the money-changers and the seats of those that sold the doves. ¹³ And he says to them, It is written, My house shall be called a house of prayer, but ye have made it a den of robbers. ¹⁴ And blind and lame came to him in the temple, and he healed them. ¹⁵ And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the temple and saying, Hosanna to the Son of David, they were indignant, ¹⁶ and said to him, Hearest thou what these say? And Jesus says to them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? ¹⁷ And leaving them he went forth out of the city to Bethany, and there he passed the night.

¹⁸ But early in the morning, as he came back into the city, he hungered. ¹⁹ And seeing one fig-tree in the way, he came to it and found on it nothing but leaves only. And he says to it, Let there be never more fruit of thee for ever. And the fig-tree was immediately dried up. ²⁰ And when the disciples saw *it*, they wondered, saying, How immediately is the fig-tree dried up! ²¹ And Jesus answering said to them, Verily I say unto you, If ye have faith, and do not doubt, not only shall ye do what *is done* to the fig-tree, but even if ye should say to this mountain, Be thou taken away and be thou cast into the sea, it shall come to pass. ²² And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

²³ And when he came into the temple, the chief priests and the elders of the people came to him *as he was* teaching, saying, By what authority doest thou these things? and who gave thee this authority? ²⁴ And Jesus answering said to them, I also will ask you one thing, which if ye tell me, I also will tell you by what authority I do these things: ²⁵ The baptism of John, whence was it? of heaven or of men? And they reasoned among themselves, saying, If we should say, Of heaven, he will say to us, Why then have ye not believed him? ²⁶ but if we should say, Of men, we fear the crowd, for all hold John for a prophet. ²⁷ And answering Jesus they said, We do not know. He also said to them, Neither do I tell you by what authority I do these things.

²⁸ But what think ye? A man had two children, and coming to the first he said, Child, go to-day, work in *my* vineyard. ²⁹ And he answering said, I will not; but afterwards repenting himself he went. ³⁰ And coming to the second he said likewise; and he answering said, I *go*, sir, and went not. ³¹ Which of the two did the will of the father? They say *to him*, The first. Jesus says to them, Verily I say unto you that the tax-gatherers and the harlots go into the kingdom of God before you. ³² For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; but ye when ye saw *it* repented not yourselves afterwards to believe him.

³³ Hear another parable: There was a householder who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and left the country. ³⁴ But when the time of fruit drew near, he sent his bondmen to the husbandmen to receive his fruits. ³⁵ And the husbandmen took his bondmen, and beat one, killed another, and stoned another. ³⁶ Again he sent other bondmen more than the first, and they did to them in like manner. ³⁷ And at last he sent to them his son, saying, They will have respect for my son. ³⁸ But the husbandmen, seeing the son, said among themselves, This is the heir; come, let us kill him and possess his inheritance. ³⁹ And they took him, and cast him forth out of the vineyard, and killed him. ⁴⁰ When therefore the lord of the vineyard comes, what shall he do to those husbandmen? ⁴¹ They say to him, He will miserably destroy those evil *men*, and let out the vineyard to other husbandmen, who shall render him the fruits in their seasons. ⁴² Jesus says to them, Have ye never read in the scriptures, The stone which they that builded rejected, this has become the corner-stone: this is of *the* Lord, and it is wonderful in our eyes? ⁴³ Therefore I say to you, that the kingdom of God shall be taken from you and shall be given to a nation producing the fruits of it. ⁴⁴ And he that falls on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. ⁴⁵ And the chief priests and the Pharisees, having heard his parables, knew that he spoke about them. ⁴⁶ And seeking to lay hold of him, they were afraid of the crowds, because they held him for a prophet.

21:4 The King's final and official offer of Himself according to Zech. 9:9. Acclaimed by an unthinking multitude whose real belief is expressed in verse 11, but with no welcome from the official representatives of the nation, He was soon to hear the multitude shout: "Crucify Him."

21:43 Note that Matthew here as in verse 31 uses the larger word, kingdom of God. (Cf. Mt. 6:33, *note*.) The kingdom of heaven (Mt. 3:2, *note*; 1 Cor. 15:24, summary) will yet be set up. Meantime the kingdom of God and His righteousness is taken from Israel nationally and given to the Gentiles (Rom. 9:30–33).

21:44 Christ as the "Stone" is revealed in a threefold way: (1) To *Israel* Christ, coming not as a splendid monarch but in the form of a servant, is a stumbling-stone and rock of offence (Isa. 8:14, 15; Rom. 9:32, 33; 1 Cor. 1:23; 1 Pet. 2:8); (2) to the *church*, Christ is the foundation-stone and the head of the corner (1 Cor. 3:11; Eph. 2:20–22; 1 Pet. 2:4, 5); (3) to the Gentile world-powers (see "Gentiles," Lk. 21:24; Rev. 16:19) He is to be the smiting-stone of destruction (Dan. 2:34). Israel stumbled *over* Christ; the church is built *upon* Christ; Gentile world-dominion will be broken *by* Christ. (See "Armageddon," Rev. 16:14; 19:19.)

Chapter 22

¹ And Jesus answering spoke to them again in parables, saying, ² The kingdom of the heavens has become like a king who made a wedding feast for his son, ³ and sent his bondmen to call the persons invited to the wedding feast, and they would not come. ⁴ Again he sent other bondmen, saying, Say to the persons invited, Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all things ready; come to the wedding feast. ⁵ But they made light of it, and went, one to his own land, and another to his commerce. ⁶ And the rest, laying hold of his bondmen, ill-treated and slew *them*. ⁷ And *when* the king *heard of it* he was wroth, and having sent his forces, destroyed those murderers and burned their city. ⁸ Then he says to his bondmen, The wedding feast is ready, but those invited were not worthy; ⁹ go therefore into the thoroughfares of the highways, and as many as ye shall find invite to the wedding feast. ¹⁰ And those bondmen went out into the highways, and brought together all as many as they found, both evil and good; and the wedding feast was furnished with guests. ¹¹ And the king, having gone in to see the guests, beheld there a man not clothed with a

wedding garment. ¹² And he says to him, *My friend*, how camest thou in here not having on a wedding garment? But he was speechless. ¹³ Then said the king to the servants, Bind him feet and hands, and take him away, and cast him out into the outer darkness: there shall be the weeping and the gnashing of teeth. ¹⁴ For many are called ones, but few chosen ones.

¹⁵ Then went the Pharisees and held a council how they might ensnare him in speaking. ¹⁶ And they send out to him their disciples with the Herodians, saying, Teacher, we know that thou art true and teachest the way of God in truth, and carest not for any one, for thou regardest not men's person; ¹⁷ tell us therefore what thou thinkest: Is it lawful to give tribute to Caesar, or not? ¹⁸ But Jesus, knowing their wickedness, said, Why tempt ye me, hypocrites? ¹⁹ Shew me the money of the tribute. And they presented to him a denarius. ²⁰ And he says to them, Whose *is* this image and superscription? ²¹ They say to him, Caesar's. Then he says to them, Pay then what is Caesar's to Caesar, and what is God's to God. ²² And when they heard *him*, they wondered, and left him, and went away.

²³ On that day came to him Sadducees, who say there is no resurrection; and they demanded of him, ²⁴ saying, Teacher, Moses said, If any one die, not having children, his brother shall marry his wife and shall raise up seed to his brother. ²⁵ Now there were with us seven brethren; and the first having married died, and not having seed, left his wife to his brother. ²⁶ In like manner also the second and the third, unto the seven. ²⁷ And last of all the woman also died. ²⁸ In the resurrection therefore of which of the seven shall she be wife, for all had her? ²⁹ And Jesus answering said to them, Ye err, not knowing the scriptures nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, but are as angels of God in heaven. ³¹ But concerning the resurrection of the dead, have ye not read what was spoken to you by God, saying, ³² I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of *the* dead, but of *the* living. ³³ And when the crowds heard *it* they were astonished at his doctrine.

³⁴ But the Pharisees, having heard that he had put the Sadducees to silence, were gathered together. ³⁵ And one of them, a lawyer, demanded, tempting him, and saying, ³⁶ Teacher, which is the great commandment in the law? ³⁷ And he said to him, Thou shalt love *the* Lord thy God with all thy heart, and with all thy soul, and with all thy understanding. ³⁸ This is *the* great and first commandment. ³⁹ And *the* second is like it, Thou shalt love thy neighbour as thyself. ⁴⁰ On these two commandments the whole law and the prophets hang.

⁴¹ And the Pharisees being gathered together, Jesus demanded of them, ⁴² saying, What think ye concerning the Christ? whose son is he? They say to him, David's. ⁴³ He says to them, How then does David in Spirit call him Lord, saying, ⁴⁴ The Lord said to my Lord, Sit on my right hand until I put thine enemies under thy feet? ⁴⁵ If therefore David call him Lord, how is he his son? ⁴⁶ And no one was able to answer him a word, nor did any one dare from that day to question him any more.

22:35 Gr. *nomikos*, "of the law"; occurs also, Lk. 7:30; 10:25; 11:45, 46, 52; 14:3; Tit. 3:13. Except in the last instance, "lawyer" is another name for "scribe" (Mt. 2:4, *note*). In Tit. 3:13 the term has the modern meaning.

Chapter 23

¹ Then Jesus spoke to the crowds and to his disciples, ² saying, The scribes and the Pharisees have set themselves down in Moses' seat: ³ all things therefore, whatever

they may tell you, do and keep. But do not after their works, for they say and do not,⁴ but bind burdens heavy and hard to bear, and lay them on the shoulders of men, but will not move them with their finger.⁵ And all their works they do to be seen of men: for they make broad their phylacteries and enlarge the borders *of their garments*,⁶ and love the chief place in feasts and the first seats in the synagogues,⁷ and salutations in the market-places, and to be called of men, Rabbi, Rabbi.⁸ But ye, be not ye called Rabbi; for one is your instructor, and all ye are brethren.⁹ And call not *any one* your father upon the earth; for one is your Father, he who is in the heavens.¹⁰ Neither be called instructors, for one is your instructor, the Christ.¹¹ But the greatest of you shall be your servant.¹² And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.

¹³ But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of the heavens before men; for ye do not enter, nor do ye suffer those that are entering to go in.¹⁴ ¹⁵ Woe to you, scribes and Pharisees, hypocrites, for ye compass the sea and the dry *land* to make one proselyte, and when he is become *such*, ye make him twofold more *the son of hell* than yourselves.¹⁶ Woe to you, blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.¹⁷ Fools and blind, for which is greater, the gold, or the temple which sanctifies the gold?¹⁸ And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor.¹⁹ *Fools and blind ones*, for which is greater, the gift, or the altar which sanctifies the gift?²⁰ He therefore that swears by the altar swears by it and by all things that are upon it.²¹ And he that swears by the temple swears by it and by him that dwells in it.²² And he that swears by heaven swears by the throne of God and by him that sits upon it.²³ Woe to you, scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise and cummin, and ye have left aside the weightier matters of the law, judgment and mercy and faith: these ye ought to have done and not have left those aside.²⁴ Blind guides, who strain out the gnat, but drink down the camel.²⁵ Woe to you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the dish, but within they are full of rapine and intemperance.²⁶ Blind Pharisee, make clean first the inside of the cup and of the dish, that their outside also may become clean.²⁷ Woe to you, scribes and Pharisees, hypocrites, for ye are like whited sepulchres, which appear beautiful outwardly, but within are full of dead men's bones and all uncleanness.²⁸ Thus also ye, outwardly ye appear righteous to men, but within are full of hypocrisy and lawlessness.²⁹ Woe to you, scribes and Pharisees, hypocrites, for ye build the sepulchres of the prophets and adorn the tombs of the just,³⁰ and ye say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets.³¹ So that ye bear witness of yourselves that ye are sons of those who slew the prophets:³² and ye, fill ye up the measure of your fathers.³³ Serpents, offspring of vipers, how should ye escape the judgment of hell?

³⁴ Therefore, behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye will kill and crucify, and *some* of them ye will scourge in your synagogues, and will persecute from city to city;³⁵ so that all righteous blood shed upon the earth should come upon you, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.³⁶ Verily I say unto you, All these things shall come upon this generation.³⁷ Jerusalem, Jerusalem, *the city* that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children as a hen gathers her chickens under her wings, and ye would not!³⁸ Behold, your house is left unto you desolate;³⁹ for I say unto you, Ye shall in no wise see me henceforth until ye say, Blessed *be* he that comes in the name of *the* Lord.

23:39 The three “untils” of Israel’s blessing: (1) Israel must say, “Blessed is He” (Mt. 23:39; cf. Rom. 10:3, 4). (2) Gentile world-power must run its course (Lk. 21:24; Dan. 2:34, 35). (3) The elect number of the Gentiles must be brought in. *Then* “the Deliverer shall come out of Zion,” etc. (Rom. 11:25–27).

Chapter 24

¹ And Jesus went forth and went away from the temple, and his disciples came to *him* to point out to him the buildings of the temple. ² And he answering said to them, Do ye not see all these things? Verily I say to you, Not a stone shall be left here upon a stone which shall not be thrown down. ³ And as he was sitting upon the mount of Olives the disciples came to him privately, saying, Tell us, when shall these things be, and what is the sign of thy coming and *the* completion of the age?

⁴ And Jesus answering said to them, See that no one mislead you. ⁵ For many shall come in my name, saying, I am the Christ, and they shall mislead many. ⁶ But ye will hear of wars and rumours of wars. See that ye be not disturbed; for all *these things* must take place, but it is not yet the end. ⁷ For nation shall rise up against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. ⁸ But all these *are the* beginning of throes. ⁹ Then shall they deliver you up to tribulation, and shall kill you; and ye will be hated of all the nations for my name’s sake. ¹⁰ And then will many be offended, and will deliver one another up, and hate one another; ¹¹ and many false prophets shall arise and shall mislead many; ¹² and because lawlessness shall prevail, the love of the most shall grow cold; ¹³ but he that has endured to the end, he shall be saved. ¹⁴ And these glad tidings of the kingdom shall be preached in the whole habitable earth, for a witness to all the nations, and then shall come the end. ¹⁵ When therefore ye shall see the abomination of desolation, which is spoken of through Daniel the prophet, standing in *what is a* holy place, (he that reads let him understand,) ¹⁶ then let those who are in Judaea flee to the mountains; ¹⁷ let not him that is on the house come down to take the things out of his house; ¹⁸ and let not him that is in the field turn back to take his garment. ¹⁹ But woe to those that are with child, and those that give suck in those days. ²⁰ But pray that your flight may not be in winter time nor on sabbath: ²¹ for then shall there be great tribulation, such as has not been from *the* beginning of *the* world until now, nor ever shall be; ²² and if those days had not been cut short, no flesh had been saved; but on account of the elect those days shall be cut short. ²³ Then if any one say to you, Behold, here is the Christ, or here, believe *it* not. ²⁴ For there shall arise false Christs, and false prophets, and shall give great signs and wonders, so as to mislead, if possible, even the elect. ²⁵ Behold, I have told you beforehand. ²⁶ If therefore they say to you, Behold, he is in the desert, go not forth; behold, *he is* in the inner chambers, do not believe *it*. ²⁷ For as the lightning goes forth from the east and shines to the west, so shall be the coming of the Son of man. ²⁸ *For* wherever the carcase is, there will be gathered the eagles. ²⁹ But immediately after the tribulation of those days the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. ³⁰ And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory. ³¹ And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from *the one* extremity of *the* heavens to *the other* extremity of them.

³² But learn the parable from the fig-tree: When already its branch becomes tender and produces leaves, ye know that the summer is near. ³³ Thus also ye, when ye see all

these things, know that it is near, at the doors.³⁴ Verily I say to you, This generation will not have passed away until all these things shall have taken place.³⁵ The heaven and the earth shall pass away, but my words shall in no wise pass away.³⁶ But of that day and hour no one knows, not even the angels of the heavens, but *my* Father alone.³⁷ But as the days of Noe, so also shall be the coming of the Son of man.³⁸ For as they were in the days which were before the flood, eating and drinking, marrying and giving in marriage, until the day on which Noe entered into the ark,³⁹ and they knew not till the flood came and took all away; thus also shall be the coming of the Son of man.⁴⁰ Then two shall be in the field, one is taken and one is left;⁴¹ two *women* grinding at the mill, one is taken and one is left.⁴² Watch therefore, for ye know not in what hour your Lord comes.⁴³ But know this, that if the master of the house had known in what watch the thief was coming, he would have watched and not have suffered his house to be dug through *into*.⁴⁴ Wherefore ye also, be ye ready, for in that hour that ye think not the Son of man comes.⁴⁵ Who then is the faithful and prudent bondman whom his lord has set over his household, to give them food in season?⁴⁶ Blessed is that bondman whom his lord on coming shall find doing thus.⁴⁷ Verily I say unto you, that he will set him over all his substance.⁴⁸ But if that evil bondman should say in his heart, My lord delays to come,⁴⁹ and begin to beat his fellow-bondmen, and eat and drink with the drunken;⁵⁰ the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of,⁵¹ and shall cut him in two and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

24:3 Mt. 24. with Lk. 21:20–24 answers the threefold question. The order is as follows: “When shall these things be?”—i.e. destruction of the temple and city. Answer, Lk. 21:20–24. Second and third questions: “And what shall be the sign of thy coming, and of the end of the age?” Answer, Mt. 24:4–33. Verses 4 to 14 have a double interpretation: They give (1) the character of the age—wars, international conflicts, famines, pestilences, persecutions, and false Christs (cf. Dan. 9:26). This is not the description of a converted world. (2) But the same answer (vs. 4–14) applies in a specific way to the *end* of the age, viz. Daniel’s seventieth week (Dan. 9:24–27, *note* 2). All that has characterized the *age* gathers into awful intensity at the *end*. Verse 14 has specific reference to the proclamation of the good news that the kingdom is again “at hand” by the Jewish remnant (Isa. 1:9; Rev. 14:6, 7; Rom. 11:5, *note*). Verse 15 gives the sign of the abomination (Dan. 9:27, *note*)—the “man of sin,” or “Beast” (2 Thes. 2:3–8; Dan. 9:27; 12:11; Rev. 13:4–7).

This introduces the great tribulation (Psa. 2:5; Rev. 7:14, *note*), which runs its awful course of three and a half years, culminating in the battle of Rev. 19:19–21, *note*, at which time Christ becomes the smiting Stone of Dan. 2:34. The *detail* of this period (vs. 15–28) is: (1) The abomination in the holy place (v. 15); (2) the warning (vs. 16–20) to believing Jews who will then be in Jerusalem; (3) the great tribulation, with renewed warning as to false Christs (vs. 21–26); (4) the sudden smiting of the Gentile world-power (vs. 27, 28); (5) the glorious appearing of the Lord, visible to all nations, and the regathering of Israel (vs. 29–31); (6) the sign of the fig-tree (vs. 32, 33); (7) warnings, applicable to this present age over which these events are ever impending (vs. 34–51; Phil. 4:5). Careful study of Dan. 2, 7, 9, and Rev. 13 will make the interpretation clear. See, also, “Remnant” (Isa. 1:9; Rom. 11:5).

24:16 Cf. Lk. 21:20–24. The passage in Luke refers in express terms to a destruction of Jerusalem which was fulfilled by Titus, A.D. 70; the passage in Matthew to a future crisis in Jerusalem after the manifestation of the “abomination.” See “Beast” (Dan. 7:8; Rev. 19:20); and “Armageddon” (Rev. 16:14; 19:17). As the circumstances in both cases will be similar, so are the warnings. In the former case Jerusalem was destroyed; in the latter it will be delivered by divine interposition.

24:34 Gr. *genea*, the primary definition of which is, “race, kind, family, stock, breed.” (So all lexicons.) That the word is used in this sense here is sure because none of “these things,” i.e. the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation—nation, or family of Israel—will be preserved unto “these things”; a promise wonderfully fulfilled to this day.

Chapter 25

¹ Then shall the kingdom of the heavens be made like to ten virgins that having taken their torches, went forth to meet the bridegroom. ² And five of them were prudent and five foolish. ³ They that were foolish took their torches and did not take oil with them; ⁴ but the prudent took oil in their vessels with their torches. ⁵ Now the bridegroom tarrying, they all grew heavy and slept. ⁶ But in *the middle of the night* there was a cry, Behold, the bridegroom; go forth to meet him. ⁷ Then all those virgins arose and trimmed their torches. ⁸ And the foolish said to the prudent, Give us of your oil, for our torches are going out. ⁹ But the prudent answered saying, *We cannot*, lest it might not suffice for us and for you. Go rather to those that sell, and buy for yourselves. ¹⁰ But as they went away to buy, the bridegroom came, and the *ones that were* ready went in with him to the wedding feast, and the door was shut. ¹¹ Afterwards come also the rest of the virgins, saying, Lord, Lord, open to us; ¹² but he answering said, Verily I say unto you, I do not know you. ¹³ Watch therefore, for ye know not the day nor the hour.

¹⁴ For *it is as if* a man going away out of a country called his own bondmen and delivered to them his substance. ¹⁵ And to one he gave five talents, to another two, and to another one; to each according to his particular ability, and immediately went away out of the country. ¹⁶ And he that had received the five talents went and trafficked with them, and made five other talents. ¹⁷ In like manner also he that *had received* the two, *he also* gained two others. ¹⁸ But he that had received the one went and dug in the earth, and hid the money of his lord. ¹⁹ And after a long time the lord of those bondmen comes and reckons with them. ²⁰ And he that had received the five talents came to *him* and brought five other talents, saying, *My lord*, thou deliveredst me five talents; behold, I have gained five other talents besides them. ²¹ His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy lord. ²² And he also that had received the two talents came to *him* and said, *My lord*, thou deliveredst me two talents; behold, I have gained two other talents besides them. ²³ His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. ²⁴ And he also that had received the one talent coming to *him* said, *My lord*, I knew thee that thou art a hard man, reaping where thou hadst not sowed, and gathering from where thou hadst not scattered, ²⁵ and being afraid I went away and hid thy talent in the earth; behold, thou hast that which is thine. ²⁶ And his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I had not sowed, and gather from where I had not scattered; ²⁷ thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with interest. ²⁸ Take therefore the talent from him, and give it to him that has the ten talents: ²⁹ for to every one that has shall be given, and he shall be in abundance; but from him that has not, that even which he has shall be taken from him. ³⁰ And cast out the useless bondman into the outer darkness; there shall be the weeping and the gnashing of teeth.

³¹ But when the Son of man comes in his glory, and all the angels with him, then shall he sit down upon his throne of glory, ³² and all the nations shall be gathered before him; and he shall separate them from one another, as the shepherd separates the sheep from the goats; ³³ and he will set the sheep on his right hand, and the goats on *his* left. ³⁴ Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from *the world's* foundation: ³⁵ for I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stranger, and ye took me in; ³⁶ naked, and ye clothed me; I was ill, and ye visited me; I was in prison, and ye

came to me. ³⁷ Then shall the righteous answer him saying, Lord, when saw we thee hungering, and nourished thee; or thirsting, and gave thee to drink? ³⁸ and when saw we thee a stranger, and took thee in; or naked, and clothed thee? ³⁹ and when saw we thee ill, or in prison, and came to thee? ⁴⁰ And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me. ⁴¹ Then shall he say also to those on the left, Go from me, cursed, into eternal fire, prepared for the devil and his angels: ⁴² for I hungered, and ye gave me not to eat; I thirsted, and ye gave me not to drink; ⁴³ I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill, and in prison, and ye did not visit me. ⁴⁴ Then shall they also answer saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered to thee? ⁴⁵ Then shall he answer them saying, Verily I say to you, Inasmuch as ye have not done it to one of these least, neither have ye done it to me. ⁴⁶ And these shall go away into eternal punishment, and the righteous into life eternal.

25:1 This part of the Olivet discourse goes beyond the “sign” questions of the disciples (Mt. 24:3), and presents our Lord’s return in three aspects: (1) As testing profession, vs. 1–13; (2) as testing service, vs. 14–30; (3) as testing the Gentile nations, vs. 31–46.

The kingdom of heaven here is the sphere of profession, as in Mt. 13. All alike have lamps, but two facts fix the real status of the foolish virgins: They “took no oil,” and the Lord said, “I know you not.” Oil is the symbol of the Holy Spirit, and “If any man have not the spirit of Christ, he is none of his” (Rom. 8:9). Nor could the Lord say to any believer, however unspiritual, “I know you not.”

25:32 This judgment is to be distinguished from the judgment of the great white throne. Here there is no resurrection; the persons judged are living nations; no books are opened; three classes are present, sheep, goats, brethren; the time is at the return of Christ (v. 31); and the scene is on the earth. All these particulars are in contrast with Rev. 20:11–15. The test in this judgment is the treatment accorded by the nations to those whom Christ here calls “my brethren.” These “brethren” are the Jewish Remnant who will have preached the Gospel of the kingdom to all nations during the tribulation. See “Remnant” (Isa. 1:9; Rom. 11:5). The test in Rev. 20:11–15, is the possession of eternal life. See, for the other six judgments, John 12:31, *note*; 1 Cor. 11:31, *note*; 2 Cor. 5:10, *note*; Ezk. 20:37, *note*; Jude 6, *note*; Rev. 20:12, *note*.

Chapter 26

¹ And it came to pass when Jesus had finished all these sayings, he said to his disciples, ² Ye know that after two days the passover takes place, and the Son of man is delivered up to be crucified. ³ Then the chief priests and the elders of the people were gathered together to the palace of the high priest who was called Caiaphas, ⁴ and took counsel together in order that they might seize Jesus by subtlety and kill him; ⁵ but they said, Not in the feast, that there be not a tumult among the people.

⁶ But Jesus being in Bethany, in Simon the leper’s house, ⁷ a woman, having an alabaster flask of very precious ointment, came to him and poured it out upon his head as he lay at table. ⁸ But the disciples seeing it became indignant, saying, To what end *was* this waste? ⁹ for this might have been sold for much and been given to the poor. ¹⁰ But Jesus knowing *it* said to them, Why do ye trouble the woman? for she has wrought a good work toward me. ¹¹ For ye have the poor always with you, but me ye have not always. ¹² For in pouring out this ointment on my body, she has done it for my burying. ¹³ Verily I say to you, Wheresoever these glad tidings may be preached in the whole world, that also which this *woman* has done shall be spoken of for a memorial of her.

¹⁴ Then one of the twelve, he who was called Judas Iscariote, went to the chief priests ¹⁵ and said, What are ye willing to give me, and I will deliver him up to you?

And they appointed to him thirty pieces of silver. ¹⁶ And from that time he sought a good opportunity that he might deliver him up.

¹⁷ Now on the first *day of the feast of unleavened bread*, the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the passover? ¹⁸ And he said, Go into the city unto such a one, and say to him, The Teacher says, My time is near, I will keep the passover in thy house with my disciples. ¹⁹ And the disciples did as Jesus had directed them, and they prepared the passover. ²⁰ And when the evening was come he lay down at table with the twelve. ²¹ And as they were eating he said, Verily I say to you, that one of you shall deliver me up. ²² And being exceedingly grieved they began to say to him, each of them, Is it I, Lord? ²³ But he answering said, He that dips his hand with me in the dish, he it is who shall deliver me up. ²⁴ The Son of man goes indeed, according as it is written concerning him, but woe to that man by whom the Son of man is delivered up; it were good for that man if he had not been born. ²⁵ And Judas, who delivered him up, answering said, Is it I, Rabbi? He says to him, Thou hast said.

²⁶ And as they were eating, Jesus, having taken *the bread* and blessed, broke *it* and gave *it* to the disciples, and said, Take, eat: this is my body. ²⁷ And having taken *the cup* and given thanks, he gave *it* to them, saying, Drink ye all of it. ²⁸ For this is my blood, that of the *new covenant*, that shed for many for remission of sins. ²⁹ But I say to you, that I will not at all drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of my Father. ³⁰ And having sung a hymn, they went out to the mount of Olives.

³¹ Then saith Jesus to them, All ye shall be offended in me during this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

³² But after that I shall be risen, I will go before you to Galilee. ³³ And Peter answering said to him, If all shall be offended in thee, I will never be offended. ³⁴ Jesus said to him, Verily I say to thee, that during this night, before *the cock* shall crow, thou shalt deny me thrice. ³⁵ Peter says to him, If I should needs die with thee, I will in no wise deny thee. Likewise said all the disciples also.

³⁶ Then Jesus comes with them to a place called Gethsemane, and says to the disciples, Sit here until I go away and pray yonder. ³⁷ And taking with *him* Peter and the two sons of Zebedee, he began to be sorrowful and deeply depressed. ³⁸ Then he says to them, My soul is very sorrowful even unto death; remain here and watch with me. ³⁹ And going forward a little he fell upon his face, praying and saying, My Father, if it be possible let this cup pass from me; but not as I will, but as thou *wilt*. ⁴⁰ And he comes to the disciples and finds them sleeping, and says to Peter, Thus ye have not been able to watch one hour with me? ⁴¹ Watch and pray, that ye enter not into temptation: the spirit indeed *is* ready, but the flesh weak. ⁴² Again going away a second time he prayed saying, My Father, if this cannot pass *from me* unless I drink it, thy will be done. ⁴³ And coming he found them again sleeping, for their eyes were heavy. ⁴⁴ And leaving them, he went away again and prayed the third time, saying the same thing. ⁴⁵ Then he comes to the disciples and says to them, Sleep on now and take your rest; behold, the hour has drawn nigh, and the Son of man is delivered up into the hands of sinners. ⁴⁶ Arise, let us go; behold, he that delivers me up has drawn nigh.

⁴⁷ And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and sticks from the chief priests and elders of the people.

⁴⁸ Now he that delivered him up had given them a sign, saying, Whomsoever I shall kiss, he it is: seize him. ⁴⁹ And immediately coming up to Jesus he said, Hail, Rabbi, and covered him with kisses. ⁵⁰ But Jesus said to him, *My friend*, for what purpose art thou come? Then coming up they laid hands upon Jesus and seized him. ⁵¹ And behold, one of those with Jesus stretched out his hand and drew his sword, and smiting the

bondman of the high priest took off his ear.⁵² Then saith Jesus to him, Return thy sword to its place; for all who take the sword shall perish by the sword.⁵³ Or thinkest thou that I cannot now call upon my Father, and he will furnish me more than twelve legions of angels?⁵⁴ How then should the scriptures be fulfilled that thus it must be?⁵⁵ In that hour Jesus said to the crowds, Are ye come out as against a robber with swords and sticks to take me? I sat daily *with you* teaching in the temple, and ye did not seize me.⁵⁶ But all this is come to pass that the scriptures of the prophets may be fulfilled. Then all the disciples left him and fled.

⁵⁷ Now they that had seized Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.⁵⁸ And Peter followed him at a distance, even to the palace of the high priest, and entering in sat with the officers to see the end.⁵⁹ And the chief priests and the elders and the whole sanhedrim sought false witness against Jesus, so that they might put him to death.⁶⁰ And they found none, though many false witnesses came forward. But at the last two false witnesses came forward⁶¹ and said, He said, I am able to destroy the temple of God, and in three days build it.⁶² And the high priest standing up said to him, Answerest thou nothing? What do these witness against thee?⁶³ But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou tell us if thou art the Christ the Son of God.⁶⁴ Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.⁶⁵ Then the high priest rent his clothes, saying, He has blasphemed: what need have we any more of witnesses? behold, now ye have heard the blasphemy.⁶⁶ What think ye? And they answering said, He is liable to the penalty of death.⁶⁷ Then they spit in his face, and buffeted him, and some struck him with the palms of their hand,⁶⁸ saying, Prophecy to us, Christ, Who is it who struck thee?

⁶⁹ But Peter sat without in the palace-court; and a maid came to him, saying, And thou wast with Jesus the Galilaean.⁷⁰ But he denied before all, saying, I do not know what thou sayest.⁷¹ And when he had gone out into the entrance, another *maid* saw him, and says to those there, This *man* also was with Jesus the Nazaraean.⁷² And again he denied with an oath: I do not know the man.⁷³ And after a little, those who stood *there*, coming to *him*, said to Peter, Truly thou too art of them, for also thy speech makes thee manifest.⁷⁴ Then he began to curse and to swear, I know not the man. And immediately *the cock crew*.⁷⁵ And Peter remembered the word of Jesus, who had said *to him*, Before *the cock crow* thou shalt deny me thrice. And he went forth without, and wept bitterly.

26:7 No contradiction of John 12:3 is implied. The ordinary anointing of hospitality and honour was of the feet (Lk. 7:38) *and* head (Lk. 7:46). But Mary of Bethany, who alone of our Lord's disciples had comprehended His thrice repeated announcement of His coming death and resurrection, invested the anointing with the deeper meaning of the preparation of His body for burying. Mary of Bethany was not among the women who went to the sepulchre with intent to embalm the body of Jesus.

26:20 The order of events on the night of the Passover supper appears to have been: (1) The taking by our Lord and the disciples of their places at the table; (2) the contention who should be greatest; (3) the feet-washing; (4) the identification of Judas as the traitor; (5) the withdrawal of Judas; (6) the institution of the supper; (7) the words of Jesus while still in the room (Mt. 26:26–29; Lk. 22:35–38; John 13:31–35; 14:1–31); (8) the words of Jesus between the room and the garden (Mt. 26:31–35; Mk. 14:26–31; John 15, 16, 17.); it seems probable that the high-priestly prayer (John 17.) was uttered after they reached the garden; (9) the agony in the garden; (10) the betrayal and arrest; (11) Jesus before Caiaphas; Peter's denial.

26:28 Forgiveness. Summary: The Greek word translated "remission" in Mt. 26:28; Acts 10:43; Heb. 9:22, is elsewhere rendered "forgiveness." It means, to send off, or away. And this, throughout Scripture, is the one fundamental meaning of forgiveness—to separate the sin from the sinner. Distinction must be made between divine and human forgiveness: (1) Human forgiveness means the remission of penalty. In

the Old Testament and the New, in type and fulfilment, the divine forgiveness follows the *execution* of the penalty. “The priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him” (Lev. 4:35). “This is my blood of the new covenant, which is shed for many for the remission [sending away, forgiveness] of sins” (v. 28), “Without shedding of blood there is no remission” (Heb. 9:22). See “Sacrifice” (Gen. 4:4; Heb. 10:18, *note*). The sin of the justified *believer* interrupts his fellowship, and is forgiven upon confession, but always on the ground of Christ’s propitiating sacrifice (1 John 1:6–9; 2:2). (2) Human forgiveness rests upon and results from the divine forgiveness. In many passages this is assumed rather than stated, but the principle is declared in Eph. 4:32; Mt. 18:32, 33.

26:39 The “cup” must be interpreted by our Lord’s own use of that symbol in speaking of His approaching sacrificial death (Mt. 20:22; John 18:11). In view of John 10:17, 18, He could have been in no fear of an unwilling death. The value of the account of the agony in the Garden is in the evidence it affords that He knew fully what the agony of the cross would mean when His soul was made an offering for sin (Isa. 53:10) in the hiding of the Father’s face. Knowing the cost to the utmost, He voluntarily paid it.

26:57 A comparison of the narratives gives the following order of events on the crucifixion day: (1) Early in the morning Jesus is brought before Caiaphas and the Sanhedrin. He is condemned and mocked (Mt. 26:57–68; Mk. 14:55–65; Lk. 22:63–71; John 18:19–24). (2) The Sanhedrin lead Jesus to Pilate (Mt. 27:1, 2, 11–14; Mk. 15:1–5; Lk. 23:1–5; John 18:28–38). (3) Pilate sends Jesus to Herod (Lk. 23:6–12; John 19:4). (4) Jesus is again brought before Pilate, who releases Barabbas and delivers Jesus to be crucified (Mt. 27:15–26; Mk. 15:6–15; Lk. 23:13–25; John 18:39, 40; 19:4–16). (5) Jesus is crowned with thorns, and mocked (Mt. 27:26–30; Mk. 15:15–20; John 19:1–3). (6) Suicide of Judas (Mt. 27:3–10). (7) Led forth to be crucified, the cross is laid upon Simon: Jesus discourses to the women (Mt. 27:31, 32; Mk. 15:20–23; Lk. 23:26–33; John 19:16, 17). For the order of events at the crucifixion see Mt. 27:33, *note*.

26:71 Cf. v. 69; Mk. 14:69; Lk. 22:58; John 18:25. A discrepancy has been imagined in these accounts. Let it be remembered that an excited crowd had gathered, and that Peter was interrogated in two places: “With the servants” (Mt. 26:58) where the first charge was made (v. 69); “the porch” where a great number of people would be gathered, and where the second and third interrogations were made by “another maid” and by the crowd, i.e. “they” (vs. 71, 73; John 18:25).

Chapter 27

¹ And when it was morning all the chief priests and the elders of the people took counsel against Jesus so that they might put him to death. ² And having bound him they led him away, and delivered him up to Pontius Pilate, the governor. ³ Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the elders, ⁴ saying, I have sinned *in* having delivered up guiltless blood. But they said, What is that to us? see thou *to that*. ⁵ And having cast down the pieces of silver in the temple, he left the place, and went away and hanged himself. ⁶ And the chief priests took the pieces of silver and said, It is not lawful to cast them into the Corban, since it is *the* price of blood. ⁷ And having taken counsel, they bought with them the field of the potter for a burying-ground for strangers. ⁸ Wherefore that field has been called Blood-field unto this day. ⁹ Then was fulfilled that which was spoken through Jeremias the prophet, saying, And I took the thirty pieces of silver, the price of him that was set a price on, whom *they who were* of the sons of Israel had set a price on, ¹⁰ and they gave them for the field of the potter, according as *the* Lord commanded me.

¹¹ But Jesus stood before the governor. And the governor questioned him, saying, Art thou the King of the Jews? And Jesus said to him, Thou sayest. ¹² And when he was accused of the chief priests and the elders, he answered nothing. ¹³ Then says Pilate to him, Hearest thou not how many things they witness against thee? ¹⁴ And he answered him not so much as one word, so that the governor wondered exceedingly. ¹⁵ Now at *the* feast the governor was accustomed to release one prisoner to the crowd, whom they would. ¹⁶ And they had then a notable prisoner, named Barabbas. ¹⁷ They therefore being gathered together, Pilate said to them, Whom will ye that I release to

you, Barabbas, or Jesus who is called Christ? ¹⁸ For he knew that they had delivered him up through envy. ¹⁹ But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that righteous *man*; for I have suffered to-day many things in a dream because of him. ²⁰ But the chief priests and the elders persuaded the crowds that they should beg for Barabbas, and destroy Jesus. ²¹ And the governor answering said to them, Which of the two will ye that I release unto you? And they said, Barabbas. ²² Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say, Let him be crucified. ²³ And the governor said, What evil then has he done? But they cried more than ever, saying, Let him be crucified. ²⁴ And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this righteous one: see ye *to it*. ²⁵ And all the people answering said, His blood *be* on us and on our children.

²⁶ Then he released to them Barabbas; but Jesus, having scourged *him*, he delivered up that he might be crucified. ²⁷ Then the soldiers of the governor, having taken Jesus with *them* to the praetorium, gathered against him the whole band, ²⁸ and having taken off his garment, put on him a scarlet cloak; ²⁹ and having woven a crown out of thorns, they put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him, saying, Hail, King of the Jews! ³⁰ And having spit upon him, they took the reed and beat *him* on his head. ³¹ And when they had mocked him, they took the cloak off him, and put his own clothes on him, and led him away to crucify. ³² And as they went forth they found a man of Cyrene, Simon by name; him they compelled to go *with them* that he might bear his cross.

³³ And having come to a place called Golgotha, which means Place of a skull, ³⁴ they gave to him to drink vinegar mingled with gall; and having tasted *it*, he would not drink. ³⁵ And having crucified him, they parted his clothes amongst *themselves*, casting lots. ³⁶ And sitting down, they kept guard over him there. ³⁷ And they set up over his head his accusation written: This is Jesus, the King of the Jews. ³⁸ Then are crucified with him two robbers, one on the right hand and one on the left. ³⁹ But the passers-by reviled him, shaking their heads ⁴⁰ and saying, Thou that destroyest the temple and buildest it in three days, save thyself. If thou art Son of God, descend from the cross. ⁴¹ *And* in like manner the chief priests also, mocking, with the scribes and elders, said, ⁴² He saved others, himself he cannot save. He is King of Israel: let him descend now from the cross, and we will believe on him. ⁴³ He trusted upon God; let him save him now if he will *have* him. For he said, I am Son of God. ⁴⁴ And the robbers also who had been crucified with him cast the same reproaches on him. ⁴⁵ Now from *the* sixth hour there was darkness over the whole land until *the* ninth hour; ⁴⁶ but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? ⁴⁷ And some of those who stood there, when they heard *it*, said, This *man* calls for Elias. ⁴⁸ And immediately one of them running and getting a sponge, having filled *it* with vinegar and fixed *it* on a reed, gave him to drink. ⁴⁹ But the rest said, Let be; let us see if Elias comes to save him.

⁵⁰ And Jesus, having again cried with a loud voice, gave up the ghost. ⁵¹ And lo, the veil of the temple was rent in two from the top to the bottom, and the earth was shaken, and the rocks were rent, ⁵² and the tombs were opened; and many bodies of the saints fallen asleep arose, ⁵³ and going out of the tombs after his arising, entered into the holy city and appeared unto many. ⁵⁴ But the centurion, and they who were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this *man* was Son of God. ⁵⁵ And there were there many women beholding from afar off, who had followed Jesus from Galilee ministering to him,

⁵⁶ among whom was Mary of Magdala, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

⁵⁷ Now when even was come there came a rich man of Arimathaea, his name Joseph, who also himself was a disciple to Jesus. ⁵⁸ He, going to Pilate, begged the body of Jesus. Then Pilate commanded the body to be given up. ⁵⁹ And Joseph having got the body, wrapped it in a clean linen cloth, ⁶⁰ and laid it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the tomb, went away.

⁶¹ But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.

⁶² Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to Pilate, ⁶³ saying, Sir, we have called to mind that that deceiver said when he was still alive, After three days I arise. ⁶⁴ Command therefore that the sepulchre be secured until the third day, lest his disciples should come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. ⁶⁵ And Pilate said to them, Ye have a watch: go, secure it as well as ye know how. ⁶⁶ And they went and secured the sepulchre, having sealed the stone, with the watch *besides*.

27:9 The allusion is to Jeremiah 18:1–4; 19:1–3, but more distinctly to Zech. 11:12, 13.

27:33 The order of events at the crucifixion: (1) The arrival at Golgotha (Mt. 27:33; Mk. 15:22; Lk. 23:33; John 19:17). (2) The offer of the stupefying drink refused (Mt. 27:34; Mk. 15:23). (3) Jesus is crucified between two thieves (Mt. 27:35–38; Mk. 15:24–28; Lk. 23:33–38; John 19:18–24). (4) He utters the first cry from the cross, “Father, forgive,” etc. (Lk. 23:34). (5) The soldiers part His garments (Mt. 27:35; Mk. 15:24; Lk. 23:34; John 19:23). (6) The Jews mock Jesus (Mt. 27:39–44; Mk. 15:29–32; Lk. 23:35–38). (7) The thieves rail on Him, but one repents and believes (Mt. 27:44; Mk. 15:32; Lk. 23:39–43). (8) The second cry from the cross, “To-day shalt thou be with me,” etc. (Lk. 23:43). (9) The third cry, “Woman, behold thy son” (John 19:26, 27). (10) The darkness (Mt. 27:45; Mk. 15:33; Lk. 23:44). (11) The fourth cry, “My God,” etc. (Mt. 27:46, 47; Mk. 15:34–36). (12) The fifth cry, “I thirst” (John 19:28). (13) The sixth cry, “It is finished” (John 19:30). (14) The seventh cry, “Father, into thy hands,” etc. (Lk. 23:46). (15) Our Lord dismisses His spirit (Mt. 27:50; Mk. 15:37; Lk. 23:46; John 19:30).

27:37 Cf. Mk. 15:26; Lk. 23:38; John. 19:19. These accounts supplement, but do not contradict each other. No one of the Evangelists quotes the entire inscription. All have “The King of the Jews.” Luke adds to this the further words, “This is”; Matthew quotes the name, “Jesus”; whilst John gives the additional words “of Nazareth.” The narratives combined give the entire inscription; “This is [Matthew, Luke] Jesus [Matthew, John] of Nazareth [John] the King of the Jews” [all].

27:50 Literally, “dismissed His spirit.” The Gr. implies an act of the will. This expression, taken with Mk. 15:37; Lk. 23:46; John 19:30, differentiates the death of Christ from all other physical death. He died by His own volition when He could say of His redemptive work, “It is finished.” “No man taketh it from me, but I lay it down of myself” (John 10:18).

27:51 The veil which was rent was the veil which divided the holy place into which the priests entered from the holy of holies into which only the high priest might enter on the day of atonement (Ex. 26:31, *note*; Lev. 16:1–30). The rending of that veil, which was a type of the human body of Christ (Heb. 10:20) signified that a “new and living way” was opened for all believers into the very presence of God with no other sacrifice or priesthood save Christ’s (cf. Heb. 9:1–8; 10:19–22).

27:52 That these bodies returned to their graves is not said and may not be inferred. The wave-sheaf (Lev. 23:10–12) typifies the resurrection of Christ, but a sheaf implies plurality. It was a single “corn of wheat” that fell into the ground in the crucifixion and entombment of Christ (John 12:24); it was a sheaf which came forth in resurrection. The inference is that these saints, with the spirits of “just men made perfect” (Heb. 12:23) from Paradise, went with Jesus (Eph. 4:8–10) into heaven.

Chapter 28

¹ Now late on sabbath, as it was the dusk of the next day after sabbath, came Mary of Magdala and the other Mary to look at the sepulchre. ² And behold, there was a great earthquake; for an angel of *the* Lord, descending out of heaven, came and rolled away

the stone and sat upon it. ³ And his look was as lightning, and his clothing white as snow. ⁴ And for fear of him the guards trembled and became as dead men. ⁵ And the angel answering said to the women, Fear not ye, for I know that ye seek Jesus the crucified one. ⁶ He is not here, for he is risen, as he said. Come, see the place where the Lord lay. ⁷ And go quickly and say to his disciples that he is risen from the dead; and behold, he goes before you into Galilee, there shall ye see him. Behold, I have told you. ⁸ And going out quickly from the tomb with fear and great joy, they ran to bring his disciples word. ⁹ And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up took him by the feet, and did him homage. ¹⁰ Then Jesus says to them, Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me.

¹¹ And as they went, behold, some of the watch went into the city, and brought word to the chief priests of all that had taken place. ¹² And having assembled with the elders, and having taken counsel, they gave a large sum of money to the soldiers, ¹³ saying, Say that his disciples coming by night stole him *while we were* sleeping. ¹⁴ And if this should come to the hearing of the governor, we will persuade him, and save you from all anxiety. ¹⁵ And they took the money and did as they had been taught. And this report is current among the Jews until this day.

¹⁶ But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. ¹⁷ And when they saw him, they did homage to him: but some doubted. ¹⁸ And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth. ¹⁹ Go *therefore* and make disciples of all the nations, baptising them to the name of the Father, and of the Son, and of the Holy Spirit; ²⁰ teaching them to observe all things whatsoever I have enjoined you. And behold, I am with you all the days, until the completion of the age.

28:1 The order of *events*, combining the four narratives, is as follows: Three women, Mary Magdalene, and Mary the mother of James, and Salome, start for the sepulchre, followed by other women bearing spices. The three find the stone rolled away, and Mary Magdalene goes to tell the disciples (Lk. 23:55–24:9; John 20:1, 2). Mary, the mother of James and Joses, draws nearer the tomb and sees the angel of the Lord (Mt. 28:2). She goes back to meet the other women following with the spices. Meanwhile Peter and John, Warned by Mary Magdalene, arrive, look in, and go away (John 20:3–10). Mary Magdalene returns weeping, sees the two angels and then Jesus (John 20:11–18), and goes as He bade her to tell the disciples. Mary (mother of James and Joses), meanwhile, has met the women with the spices and, returning with them, they see the *two* angels (Lk. 24:4, 5; Mk. 16:5). They also receive the angelic message, and, going to seek the disciples, are met by Jesus (Mt. 28:8–10).

28:9 The order of our Lord's *appearances* would seem to be: On the day of His resurrection: (1) To Mary Magdalene (John 20:14–18). (2) To the women returning from the tomb with the angelic message (Mt. 28:8–10). (3) To Peter, probably in the afternoon (Lk. 24:34; 1 Cor. 15:5). (4) To the Emmaus disciples toward evening (Lk. 24:13–31). (5) To the apostles, except Thomas (Lk. 24:36–43; John 20:19–24). Eight days afterward: (1) To the apostles, Thomas being present (John 20:24–29). In Galilee: (1) To the seven by the Lake of Tiberias (John 21:1–23). (2) On a mountain, to the apostles and five hundred brethren (1 Cor. 15:6). At Jerusalem and Bethany again: (1) To James (1 Cor. 15:7). (2) To the eleven (Mt. 28:16–20; Mk. 16:14–20; Lk. 24:33–53; Acts 1:3–12). To Paul: (1) Near Damascus (Acts 9:3–6; 1 Cor. 15:8). (2) In the temple (Acts 22:17–21; 23:11). To Stephen, outside Jerusalem (Acts 7:55). To John on Patmos (Rev. 1:10–19).

28:19 With the death and resurrection of Jesus Christ begins the “dispensation of the grace of God” (Eph. 3:2), which is defined as “his kindness toward us through Christ Jesus”; and, “the gift of God: not of works, lest any man should boast” (Eph. 2:7–9). Under grace God freely gives to the believing sinner eternal life (Rom. 6:23); accounts to him a perfect righteousness (Rom. 3:21, 22; 4:4, 5); and accords to him a perfect position (Eph. 1:6). The predicted results of this sixth testing of man are: (1) The salvation of all who believe (Acts 16:31); (2) judgment upon an unbelieving world and an apostate church (Mt. 25:31–46; 2 Thes. 1:7–10; 1 Pet. 4:17, 18; Rev. 3:15, 16).

St. Matthew

(1) Man's state at the beginning of the dispensation of grace (Rom. 3:19; Gal. 3:22; Eph. 2:11, 12). (2) Man's responsibility under grace (John 1:11, 12; 3:36; 6:28, 29). (3) His predicted failure (Mt. 24:37–39; Lk. 18:8; 19:12–14). (4) The judgment (2 Thes. 2:7–12).

The word is in the singular, the "name," not names. Father, Son, and Holy Spirit is the final name of the one true God. It affirms: (1) That God is one. (2) That He subsists in a personality which is threefold, indicated by *relationship* as Father and Son; by a *mode of being* as Spirit; and by the *different parts* taken by the Godhead in manifestation and in the work of redemption, e.g. John 3:5, 6 (Spirit), 16, 17 (Father and Son). In Mt. 3:16, 17; Mk. 1:10, 11; Lk. 3:21, 22, the three persons are in manifestation together. (3) The conjunction in one name of the Three affirms equality and oneness of substance. See O.T. Names of God: Gen. 1:1, *note*; 2:4, *note*; 14:18, *note*; 15:2, *note*; 17:1, *note*; 21:33, *note*; 1 Sam. 1:3, *note*; Mal. 3:18, Summary. See "Lord," Mt. 8:2, *note*; "Word" (*Logos*), John 1:1, *note*; "Holy Spirit," Acts 2:4, Summary. See "Christ, Deity of," John 20:28, *note*.

THE GOSPEL ACCORDING TO ST. MARK

WRITER. The writer of the second Gospel, Mark, called also John, was the son of one of the New Testament Mary's, and nephew of Barnabas. He was an associate of the apostles, and is mentioned in the writings of Paul and of Luke (Acts 12:12, 25; 15:37, 39; Col. 4:10; 2 Tim. 4:11; Phm. 24).

The date of Mark has been variously placed between A.D. 57 and 63.

Theme. The scope and purpose of the book are evident from its contents. In it Jesus is seen as the mighty Worker, rather than as the unique Teacher. It is the Gospel of Jehovah's "Servant the Branch" (Zech. 3:8), as Matthew is the Gospel of the "Branch ... unto David" (Jer. 33:15).

Everywhere the servant character of the incarnate Son is manifest. The key-verse is 10:45, "For even the Son of man came not to be ministered unto, but to minister." The characteristic word is "straightway," a servant's word. There is no genealogy, for who gives the genealogy of a servant? The distinctive character of Christ in Mark is that set forth in Phil. 2:6-8.

But this lowly Servant, who emptied Himself of the "form of God," "and was found in fashion as a man," was, nevertheless, "the mighty God" (Isa. 9:6), as Mark distinctly declares (1:1), and therefore mighty works accompanied and authenticated His ministry. As befits a Servant-Gospel, Mark is characteristically a Gospel of deeds, rather than of words.

The best preparation of heart for the study of Mark is the prayerful reading of Isa. 42:1-21; 50:4-11; 52:13-53:12; Zech. 3:8; Phil. 2:5-8.

Mark is in five principal divisions: I. The manifestation of the Servant-Son, 1:1-11. II. The Servant-Son tested as to His fidelity, 1:12, 13. III. The Servant-Son at work, 1:14-13:37. IV. The Servant-Son "obedient unto death," 14:1-15:47. V. The ministry of the risen Servant-Son, now exalted to all authority, 16:1-20.

The events recorded in this book cover a period of 7 years.

Chapter 1

¹ Beginning of the glad tidings of Jesus Christ, Son of God; ² as it is written in *Isaiah* the prophet, Behold, I send my messenger before thy face, who shall prepare thy way. ³ Voice of one crying in the wilderness, Prepare the way of *the* Lord, make his paths straight. ⁴ There came John baptising in the wilderness, and preaching *the* baptism of repentance for remission of sins. ⁵ And there went out to him all the district of Judaea, and all they of Jerusalem, and were baptised by him in the river Jordan, confessing their sins. ⁶ And John was clothed in camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey. ⁷ And he preached, saying, There comes he that is mightier than I after me, the thong of whose sandals I am not fit to stoop down and unloose. ⁸ I indeed have baptised you with water, but he shall baptise you with *the* Holy Spirit.

⁹ And it came to pass in those days *that* Jesus came from Nazareth of Galilee, and was baptised by John at the Jordan. ¹⁰ And straightway going up from the water, he saw the heavens parting asunder, and the Spirit, as a dove, descending upon him. ¹¹ And there came a voice out of the heavens: Thou art my beloved Son, in thee I have found my delight. ¹² And immediately the Spirit drives him out into the wilderness. ¹³ And he was in the wilderness forty days tempted by Satan, and was with the wild beasts; and the angels ministered to him.

¹⁴ But after John was delivered up, Jesus came into Galilee preaching the glad tidings of the kingdom of God, ¹⁵ and saying, The time is fulfilled and the kingdom of God has drawn nigh; repent and believe in the glad tidings. ¹⁶ And walking by the sea of Galilee, he saw Simon, and Andrew, *Simon's* brother, casting out a net in the sea, for they were fishers. ¹⁷ And Jesus said to them, Come after me, and I will make you become fishers of men; ¹⁸ and straightway leaving their trawl-nets they followed him. ¹⁹ And going on thence a little, he saw James the *son* of Zebedee, and John his brother, and these *were* in the ship repairing the trawl-nets; ²⁰ and straightway he called them; and leaving their father Zebedee in the ship with the hired servants, they went away after him. ²¹ And they go into Capernaum. And straightway on the sabbath he entered into the synagogue and taught. ²² And they were astonished at his doctrine, for he taught them as having authority, and not as the scribes.

²³ And there was in their synagogue a man *possessed* by an unclean spirit, and he cried out ²⁴ saying, Eh! what have we to do with thee, Jesus, Nazarene? Art thou come to destroy us? I know thee who thou art, the holy one of God. ²⁵ And Jesus rebuked him, saying, Hold thy peace and come out of him. ²⁶ And the unclean spirit, having torn him, and uttered a cry with a loud voice, came out of him. ²⁷ And all were amazed, so that they questioned together among themselves, saying, What is this? what new doctrine is this? for with authority he commands even the unclean spirits, and they obey him. ²⁸ And his fame went out straightway into the whole region of Galilee around.

²⁹ And straightway going out of the synagogue, they came with James and John into the house of Simon and Andrew. ³⁰ And the mother-in-law of Simon lay in a fever. And straightway they speak to him about her. ³¹ And he went up to *her* and raised her up, having taken her by the hand, and straightway the fever left her, and she served them. ³² But evening being come, when the sun had gone down, they brought to him all that were suffering, and those possessed by demons; ³³ and the whole city was gathered together at the door. ³⁴ And he healed many suffering from various diseases; and he cast out many demons, and did not suffer the demons to speak because they knew him. ³⁵ And rising in the morning long before day, he went out and went away into a desert place, and there prayed. ³⁶ And Simon and those with him went after him: ³⁷ and having found him, they say to him, All seek thee. ³⁸ And he says to them, Let us go elsewhere into the neighbouring country towns, that I may preach there also, for for this purpose am I come forth. ³⁹ And he was preaching in their synagogues in the whole of Galilee, and casting out demons.

⁴⁰ And there comes to him a leper, beseeching him, and falling on his knees to him, and saying to him, If thou wilt thou canst cleanse me. ⁴¹ But Jesus, moved with compassion, having stretched out his hand, touched him, and says to him, I will, be thou cleansed. ⁴² And as he spoke straightway the leprosy left him, and he was cleansed. ⁴³ And having sharply charged him, he straightway sent him away, ⁴⁴ and says to him, See thou say nothing to any one, but go, shew thyself to the priest, and offer for thy cleansing what Moses ordained, for a testimony to them. ⁴⁵ But he, having gone forth, began to proclaim *it* much, and to spread the matter abroad, so that he could no longer enter openly into the city, but was without in desert places, and they came to him from every side.

Chapter 2

¹ And he entered again into Capernaum after *several* days, and it was reported that he was at *the* house; ² and straightway many were gathered together, so that there was no longer any room, not even at the door; and he spoke the word to them. ³ And there come to him *men* bringing a paralytic, borne by four; ⁴ and, not being able to get near to him on account of the crowd, they uncovered the roof where he was, and having dug *it* up they let down the couch on which the paralytic lay. ⁵ But Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven *thee*. ⁶ But certain of the scribes were there sitting, and reasoning in their hearts, ⁷ Why does this *man* thus speak? he blasphemeth. Who is able to forgive sins except God alone? ⁸ And straightway Jesus, knowing in his spirit that they are reasoning thus within themselves, said to them, Why reason ye these things in your hearts? ⁹ Which is easier, to say to the paralytic, *Thy* sins are forgiven *thee*; or to say, Arise, and take up thy couch and walk? ¹⁰ But that ye may know that the Son of man has power on earth to forgive sins, he says to the paralytic, ¹¹ To thee I say, Arise, take up thy couch and go to thine house. ¹² And he rose up straightway, and, having taken up his couch, went out before *them* all, so that all were amazed, and glorified God, saying, We never saw it thus.

¹³ And he went out again by the sea, and all the crowd came to him, and he taught them. ¹⁴ And passing by, he saw Levi the *son* of Alphaeus sitting at the tax-office, and says to him, Follow me. And he rose up and followed him. ¹⁵ And it came to pass as he lay at table in his house, that many tax-gatherers and sinners lay at table with Jesus and his disciples; for they were many, and they followed him. ¹⁶ And the scribes and the Pharisees, seeing him eating with sinners and tax-gatherers, said to his disciples, Why *is it* that he eats and drinks with tax-gatherers and sinners? ¹⁷ And Jesus having heard *it* says to them, They that are strong have not need of a physician, but those who are ill. I have not come to call righteous *men*, but sinners.

¹⁸ And the disciples of John and the Pharisees were fasting; and they come and say to him, Why do the disciples of John and *the disciples* of the Pharisees fast, but thy disciples fast not? ¹⁹ And Jesus said to them, Can the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. ²⁰ But days will come when the bridegroom shall have been taken away from them, and then shall they fast in that day. ²¹ No one sews a patch of new cloth on an old garment: otherwise its new filling-up takes from the old *stuff*, and there is a worse rent. ²² And no one puts new wine into old skins; otherwise the wine bursts the skins, and the wine is poured out, and the skins will be destroyed; but new wine is to be put into new skins. ²³ And it came to pass that he went on the sabbath through the cornfields; and his disciples began to walk on, plucking the ears. ²⁴ And the Pharisees said to him, Behold, why do they on the sabbath what is not lawful? ²⁵ And he said to them, Have ye never read what David did when he had need and hungered, he and those with him, ²⁶ how he entered into the house of God, in *the section of* Abiathar *the* high priest, and ate the shew-bread, which it is not lawful unless for the priests to eat, and gave even to

those that were with him? ²⁷ And he said to them, The sabbath was made on account of man, not man on account of the sabbath; ²⁸ so that the Son of man is lord of the sabbath also.

Chapter 3

¹ And he entered again into the synagogue; and there was there a man having his hand dried up. ² And they watched him if he would heal him on the sabbath, that they might accuse him. ³ And he says to the man who had his hand dried up, Rise up *and come* into the midst. ⁴ And he says to them, Is it lawful on the sabbath to do good or to do evil, to save life or to kill? But they were silent. ⁵ And looking round upon them with anger, distressed at the hardening of their heart, he says to the man, Stretch out thy hand. And he stretched *it* out, and his hand was restored. ⁶ And the Pharisees going out straightway with the Herodians took counsel against him, how they might destroy him. ⁷ And Jesus withdrew with his disciples to the sea; and a great multitude from Galilee followed him, and from Judaea, ⁸ and from Jerusalem, and from Idumaea and beyond the Jordan; and they of around Tyre and Sidon, a great multitude, having heard what things he did, came to him. ⁹ And he spoke to his disciples, in order that a little ship should wait upon him on account of the crowd, that they might not press upon him. ¹⁰ For he healed many, so that they beset him that they might touch him, as many as had plagues. ¹¹ And the unclean spirits, when they beheld him, fell down before him, and cried saying, Thou art the Son of God. ¹² And he rebuked them much, that they might not make him manifest.

¹³ And he goes up into the mountain, and calls whom he himself would, and they went to him. ¹⁴ And he appointed twelve that they might be with him, and that he might send them to preach, ¹⁵ and to have power *to heal diseases, and* to cast out demons. ¹⁶ And he gave to Simon the surname of Peter; ¹⁷ and James the *son* of Zebedee, and John the brother of James, and he gave them the surname of Boanerges, that is, Sons of thunder; ¹⁸ and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Cananaean, ¹⁹ and Judas Iscariote, who also delivered him up. And they come to *the* house. ²⁰ And again a crowd comes together, so that they cannot even eat bread. ²¹ And his relatives having heard *of it* went out to lay hold on him, for they said, He is out of his mind.

²² And the scribes who had come down from Jerusalem said, He has Beelzebub, and, By the prince of the demons he casts out demons. ²³ And having called them to *him*, he said to them in parables, How can Satan cast out Satan? ²⁴ And if a kingdom has become divided against itself, that kingdom cannot subsist. ²⁵ And if a house has become divided against itself, that house cannot subsist. ²⁶ And if Satan rise up against himself, and is divided, he cannot subsist, but has an end. ²⁷ But no one can, having entered into his house, plunder the goods of the strong *man* unless he first bind the strong *man*, and then he will plunder his house. ²⁸ Verily I say unto you, that all sins shall be forgiven to the sons of men, and all the injurious speeches *with* which they may speak injuriously; ²⁹ but whosoever shall speak injuriously against the Holy Spirit, to eternity has no forgiveness; but lies under the guilt of an everlasting sin; ³⁰ — because they said, He has an unclean spirit.

³¹ And his brethren and his mother come, and standing without sent to him calling him. ³² And a crowd sat around him. And they said to him, Behold, thy mother and thy brethren seek thee without. ³³ And he answered them, saying, Who is my mother or my brethren? ³⁴ And looking around in a circuit at those that were sitting around him, he says, Behold my mother and my brethren: ³⁵ for whosoever shall do the will of God, he is my brother, and sister, and mother.

Chapter 4

¹ And again he began to teach by the sea. And a great crowd was gathered together to him, so that going on board ship he sat in the sea, and all the crowd were close to the sea on the land.

² And he taught them many things in parables. And he said to them in his doctrine, ³ Hearken: Behold, the sower went forth to sow. ⁴ And it came to pass as he sowed, one fell by the wayside, and the birds came and devoured it. ⁵ And another fell on the rocky ground, where it had not much earth, and immediately it sprung up out *of the ground* because it had no depth of earth; ⁶ and when the sun arose it was burnt up, and because of its not having any root, it withered. ⁷ And another fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit. ⁸ And another fell into the good ground, and yielded fruit, growing up and increasing; and bore, one thirty, and one sixty, and one a hundred. ⁹ And he said, He that has ears to hear, let him hear. ¹⁰ And when he was alone, those about him with the twelve asked him *as to the parables*. ¹¹ And he said to them, To you is given *to know* the mystery of the kingdom of God; but to them who are without, all things are done in parables, ¹² that beholding they may behold and not see, and hearing they may hear and not understand, lest it may be, they should be converted and they should be forgiven. ¹³ And he says to them, Do ye not know this parable? and how will ye be acquainted with all the parables? ¹⁴ The sower sows the word: ¹⁵ and these are they by the wayside where the word is sown, and when they hear, immediately Satan comes and takes away the word that was sown in them. ¹⁶ And these are they in like manner who are sown upon the rocky places, who when they hear the word, immediately receive it with joy, ¹⁷ and they have no root in themselves, but are for a time: then, tribulation arising, or persecution on account of the word, immediately they are offended. ¹⁸ And others are they who are sown among the thorns: these are they who have heard the word, ¹⁹ and the cares of life, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becomes unfruitful. ²⁰ And these are they who have been sown on the good ground, such as hear the word and receive it, and bear fruit; one thirty, and one sixty, and one a hundred *fold*.

²¹ And he said to them, Does the lamp come that it should be put under the bushel or under the couch? *Is it* not that it should be set upon the lamp-stand? ²² For there is nothing hidden which shall not be made manifest; nor does any secret thing take place, but that it should come to light. ²³ If any one have ears to hear, let him hear. ²⁴ And he said to them, Take heed what ye hear; with what measure ye mete, it shall be meted to you; and there shall be *more* added to you. ²⁵ For whosoever has, to him shall be given; and he who has not, even what he has shall be taken from him. ²⁶ And he said, Thus is the kingdom of God, as if a man should cast the seed upon the earth, ²⁷ and should sleep and rise up night and day, and the seed should sprout and grow, he does not know how. ²⁸ The earth bears fruit of itself, first *the blade*, then an ear, then full corn in the ear. ²⁹ But when the fruit is produced, immediately he sends the sickle, for the harvest is come. ³⁰ And he said, How should we liken the kingdom of God, or with what comparison should we compare it? ³¹ As to a grain of mustard *seed*, which, when it is sown upon the earth, is less than all seeds which are upon the earth, ³² and when it has been sown, mounts up and becomes greater than all herbs, and produces great branches, so that the birds of heaven can roost under its shadow. ³³ And with many such parables he spoke the word to them, as they were able to hear, ³⁴ but without a parable spoke he not to them; and in private he explained all things to his disciples.

³⁵ And on that day, when evening was come, he says to them, Let us go over to the other side: ³⁶ and having sent away the crowd, they take him with *them*, as he was, in the ship. But other ships also were with him. ³⁷ And there comes a violent gust of wind, and the waves beat into the ship, so that it already filled. ³⁸ And he was in the stern sleeping on the cushion. And they awake him up and say to him, Teacher, dost thou not care that we are perishing? ³⁹ And awaking up he rebuked the wind, and said to the sea, Silence; be mute. And the wind fell, and

there was a great calm. ⁴⁰ And he said to them, Why are ye *thus* fearful? how *is it* ye have not faith? ⁴¹ And they feared *with* great fear, and said one to another, Who then is this, that even the wind and the sea obey him?

Chapter 5

¹ And they came to the other side of the sea, to the country of the Gadarenes. ² And immediately on his going out of the ship there met him out of the tombs a man possessed by an unclean spirit, ³ who had his dwelling in the tombs; and no one was able to bind him, not even with chains; ⁴ because he had been often bound with fetters and chains, and the chains had been torn asunder by him, and the fetters were shattered; and no one was able to subdue him. ⁵ And continually night and day, in the tombs and in the mountains, he was crying and cutting himself with stones. ⁶ But seeing Jesus from afar off, he ran and did him homage, ⁷ and crying with a loud voice he says, What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God, torment me not. ⁸ For he said to him, Come forth, unclean spirit, out of the man. ⁹ And he asked him, What is thy name? And he says to him, Legion is my name, because we are many. ¹⁰ And he besought him much that he would not send them away out of the country. ¹¹ Now there was there just at the mountain a great herd of swine feeding; ¹² and they besought him, saying, Send us into the swine that we may enter into them. ¹³ And Jesus *immediately* allowed them. And the unclean spirits going out entered into the swine, and the herd rushed down the steep slope, into the sea (about two thousand), and were choked in the sea. ¹⁴ And those that were feeding them fled and reported it in the city and in the country. And they went out to see what it was that had taken place. ¹⁵ And they come to Jesus, and they see the possessed of demons sitting *and* clothed and sensible, *him* that had had the legion: and they were afraid. ¹⁶ And they that had seen *it* related to them how it had happened to the *man* possessed by demons, and concerning the swine. ¹⁷ And they began to beg him to depart from their coasts. ¹⁸ And as he went on board ship, the man that had been possessed by demons besought him that he might be with him. ¹⁹ And he suffered him not, but says to him, Go to thine home to thine own people, and tell them how great things the Lord has done for thee, and has had mercy on thee. ²⁰ And he went away and began to proclaim in the Decapolis how great things Jesus had done for him; and all wondered.

²¹ And Jesus having passed over in the ship again to the other side, a great crowd gathered to him; and he was by the sea. ²² And *behold* there comes one of the rulers of the synagogue, by name Jairus, and seeing him, falls down at his feet; ²³ and he besought him much, saying, My little daughter is at extremity; *I pray* that thou shouldest come and lay thy hands upon her so that she may be healed, and may live. ²⁴ And he went with him, and a large crowd followed him and pressed on him. ²⁵ And a certain woman who had had a flux of blood twelve years, ²⁶ and had suffered much under many physicians, and had spent everything she had and had found no advantage from it, but had rather got worse, ²⁷ having heard concerning Jesus, came in the crowd behind and touched his clothes; ²⁸ for she said, If I shall touch but his clothes I shall be healed. ²⁹ And immediately her fountain of blood was dried up, and she knew in her body that she was cured from the scourge. ³⁰ And immediately Jesus, knowing in himself the power that had gone out of him, turning round in the crowd said, Who has touched my clothes? ³¹ And his disciples said to him, Thou seest the crowd pressing on thee, and sayest thou, Who touched me? ³² And he looked round about to see her who had done this. ³³ But the woman, frightened and trembling, knowing what had taken place in her, came and fell down before him, and told him all the truth. ³⁴ And he said to her, Daughter, thy faith has healed thee; go in peace, and be well of thy scourge.

³⁵ While he was yet speaking, they come from the ruler of the synagogue's *house*, saying, Thy daughter has died, why troublest thou the teacher any further? ³⁶ But Jesus *immediately*,

having heard the word spoken, says to the ruler of the synagogue, Fear not; only believe. ³⁷ And he suffered no one to accompany him save Peter and James, and John the brother of James. ³⁸ And he comes to the house of the ruler of the synagogue, and sees the tumult, and people weeping and wailing greatly. ³⁹ And entering in he says to them, Why do ye make a tumult and weep? the child has not died, but sleeps. ⁴⁰ And they derided him. But he, having put *them* all out, takes with *him* the father of the child, and the mother, and those that were with him, and enters in where the child was lying. ⁴¹ And having laid hold of the hand of the child, he says to her, Talitha koumi, which is, interpreted, Damsel, I say to thee, Arise. ⁴² And immediately the damsel arose and walked, for she was twelve years old. And they were astonished with great astonishment. ⁴³ And he charged them much that no one should know this; and he desired that *something* should be given her to eat.

Chapter 6

¹ And he went out thence and came to his own country, and his disciples follow him. ² And when sabbath was come he began to teach in the synagogue, and many hearing were amazed, saying, Whence *has* this *man* these things? and what *is* the wisdom that is given to him, and such works of power are done by his hands? ³ Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. ⁴ But Jesus said to them, A prophet is not despised save in his own country, and among *his* kinsmen, and in his own house. ⁵ And he could not do any work of power there, save that laying his hands on a few infirm persons he healed *them*. ⁶ And he wondered because of their unbelief. And he went round the villages in a circuit, teaching.

⁷ And he calls the twelve to *him*; and he began to send them out two *and* two, and gave to them power over the unclean spirits; ⁸ and he commanded them that they should take nothing for the way, save a staff only; no scrip, no bread, no money in their belt; ⁹ but be shod with sandals, and put not on two body-coats. ¹⁰ And he said to them, Wheresoever ye shall enter into a house, there remain till ye shall go thence. ¹¹ And whatsoever place shall not receive you nor hear you, departing thence, shake off the dust which is under your feet for a testimony to them. ¹² And they went forth and preached that they should repent; ¹³ and they cast out many demons, and anointed with oil many infirm, and healed them.

¹⁴ And Herod the king heard *of him* (for his name had become public), and said, John the baptist is risen from among *the* dead, and on this account works of power are wrought by him. ¹⁵ And others said, It is Elias; and others said, It is a prophet, as one of the prophets. ¹⁶ But Herod when he heard *it* said, John whom I beheaded, he it is; he is risen *from among the dead*. ¹⁷ For the same Herod had sent and seized John, and had bound him in prison on account of Herodias, the wife of Philip his brother, because he had married her. ¹⁸ For John said to Herod, It is not lawful for thee to have the wife of thy brother. ¹⁹ But Herodias kept it *in her mind* against him, and wished to kill him, and could not: ²⁰ for Herod feared John knowing that he was a just and holy man, and kept him safe; and having heard him, did many things, and heard him gladly. ²¹ And a holiday being come, when Herod, on his birthday, made a supper to his grandees, and to the chiliarchs, and the chief *men* of Galilee; ²² and the daughter of the same Herodias having come in, and danced, pleased Herod and those that were with *him* at table; and the king said to the damsel, Ask of me whatsoever thou wilt and I will give it thee. ²³ And he swore to her, Whatsoever thou shalt ask me I will give thee, to half of my kingdom. ²⁴ And she went out, and said to her mother, What should I ask? And she said, The head of John the baptist. ²⁵ And immediately going in with haste to the king, she asked saying, I desire that thou give me directly upon a dish the head of John the baptist. ²⁶ And the king, *while* made very sorry, on account of the oaths and those lying at table with *him* would not break his word with her. ²⁷ And immediately the king, having sent one of the guard, ordered his head to be brought.

And he went out and beheaded him in the prison,²⁸ and brought his head upon a dish, and gave it to the damsel, and the damsel gave it to her mother.²⁹ And his disciples having heard *it*, came and took up his body, and laid it in a tomb.

³⁰ And the apostles are gathered together to Jesus. And they related to him all things, *both* what they had done and what they had taught.³¹ And he said to them, Come ye yourselves apart into a desert place and rest a little. For those coming and those going were many, and they had not leisure even to eat.³² And they went away apart into a desert place by ship.³³ And many saw them going, and recognised them, and ran together there on foot, out of all the cities, and got *there* before them.³⁴ And on leaving *the ship* Jesus saw a great crowd, and he was moved with compassion for them, because they were as sheep not having a shepherd. And he began to teach them many things.³⁵ And when it was already late in the day, his disciples coming to him say, The place is desert, and it is already late in the day;³⁶ send them away that they may go into the country and villages around, and buy themselves bread, for they have not anything they can eat.³⁷ And he answering said to them, Give ye them to eat. And they say to him, Shall we go and buy two hundred denarii worth of bread and give them to eat?³⁸ And he says to them, How many loaves have ye? Go *and* see. And when they knew they say, Five, and two fishes.³⁹ And he ordered them to make them all sit down by companies on the green grass.⁴⁰ And they sat down in ranks by hundreds and by fifties.⁴¹ And having taken the five loaves and the two fishes, looking up to heaven, he blessed, and broke the loaves, and gave *them* to his disciples that they might set *them* before them. And the two fishes he divided among all.⁴² And they all ate and were satisfied.⁴³ And they took up of fragments the fillings of twelve hand-baskets, and of the fishes.⁴⁴ And those that ate of the loaves were five thousand men.

⁴⁵ And immediately he compelled his disciples to go on board ship, and to go on before to the other side to Bethsaida, while he sends the crowd away.⁴⁶ And, having dismissed them, he departed into the mountain to pray.⁴⁷ And when evening was come, the ship was in the midst of the sea, and he alone upon the land.⁴⁸ And seeing them labouring in rowing, for the wind was contrary to them, about the fourth watch of the night he comes to them walking on the sea, and would have passed them by.⁴⁹ But they, seeing him walking on the sea, thought that it was an apparition, and cried out.⁵⁰ For all saw him and were troubled. And immediately he spoke with them, and says to them, Be of good courage: it is I; be not afraid.⁵¹ And he went up to them into the ship, and the wind fell. And they were exceedingly beyond measure astonished in themselves and wondered;⁵² for they understood not through the loaves: for their heart was hardened.⁵³ And having passed over, they came to the land of Gennesaret and made the shore.⁵⁴ And on their coming out of the ship, immediately recognising him,⁵⁵ they ran through that whole country around, and began to carry about those that were ill on couches, where they heard that he was.⁵⁶ And wherever he entered into villages, or cities, or the country, they laid the sick in the market-places, and besought him that they might touch if it were only the hem of his garment; and as many as touched him were healed.

Chapter 7

¹ And the Pharisees and some of the scribes, coming from Jerusalem, are gathered together to him,² and seeing some of his disciples eat bread with defiled, that is, unwashed, hands,³ (for the Pharisees and all the Jews, unless they wash their hands diligently, do not eat, holding what has been delivered by the ancients;⁴ and *on coming* from the market-place, unless they are washed, they do not eat; and there are many other things which they have received to hold, the washing of cups and vessels, and brazen utensils, and couches),⁵ then the Pharisees and the scribes ask him, Why do thy disciples not walk according to what has been delivered by the ancients, but eat the bread with defiled hands?⁶ But he answering said to them, Well did Esaias prophesy concerning you hypocrites, as it is written, This people honour me with their

lips, but their heart is far away from me. ⁷ But in vain do they worship me, teaching *as their* teachings commandments of men. ⁸ *For*, leaving the commandment of God, ye hold what is delivered by men *to keep* —washings of vessels and cups, and many other such like things ye do. ⁹ And he said to them, Well do ye set aside the commandment of God, that ye may observe what is delivered by yourselves *to keep*. ¹⁰ For Moses said, Honour thy father and thy mother; and, he who speaks ill of father or mother, let him surely die. ¹¹ But ye say, If a man say to his father or his mother, *It is* corban (that is, gift), whatsoever thou mightest have profit from me by... ¹² And ye no longer suffer him to do anything for his father or his mother; ¹³ making void the word of God by your traditional teaching which ye have delivered; and many such like things ye do. ¹⁴ And having called again the crowd, he said to them, Hear me, all *of you*, and understand: ¹⁵ There is nothing from outside a man entering into him which can defile him; but the things which go out from him, those it is which defile the man. ¹⁶ If any one have ears to hear, let him hear. ¹⁷ And when he went indoors from the crowd, his disciples asked him concerning the parable. ¹⁸ And he says to them, Are ye also thus unintelligent? Do ye not perceive that all that is outside entering into the man cannot defile him, ¹⁹ because it does not enter into his heart but into his belly, and goes out into the draught, purging all meats? ²⁰ And he said, That which goes forth out of the man, that defiles the man. ²¹ For from within, out of the heart of men, go forth evil thoughts, adulteries, fornications, murders, ²² thefts, covetousness, wickednesses, deceit, licentiousness, a wicked eye, injurious language, haughtiness, folly; ²³ all these wicked things go forth from within and defile the man.

²⁴ And he rose up and went away thence into the borders of Tyre and Sidon; and having entered into a house he would not have any one know *it*, and he could not be hid. ²⁵ But immediately a woman, whose little daughter had an unclean spirit, having heard of him, came and fell at his feet ²⁶ (and the woman was a Greek, Syrophenician by race), and asked him that he would cast the demon out of her daughter. ²⁷ But *Jesus* said to her, Suffer the children to be first filled; for it is not right to take the children's bread and cast it to the dogs. ²⁸ But she answered and says to him, Yea, Lord; for even the dogs under the table eat of the children's crumbs. ²⁹ And he said to her, Because of this word, go thy way, the demon is gone out of thy daughter. ³⁰ And having gone away to her house she found the demon gone out, and her daughter lying on the bed.

³¹ And again having left the borders of Tyre and Sidon, he came to the sea of Galilee, through the midst of the coasts of Decapolis. ³² And they bring to him a deaf *man* who could not speak right, and they beseech him that he might lay his hand on him. ³³ And having taken him away from the crowd apart, he put his fingers to his ears; and having spit, he touched his tongue; ³⁴ and looking up to heaven he groaned, and says to him, Ephphatha, that is, Be opened. ³⁵ And immediately his ears were opened, and the band of his tongue was loosed and he spoke right. ³⁶ And he charged them that they should speak to no one *of it*. But so much the more he charged them, so much the more abundantly they proclaimed it; ³⁷ and they were astonished above measure, saying, He does all things well; he makes both the deaf to hear, and the speechless to speak.

Chapter 8

¹ In those days, there being again a great crowd, and they having nothing that they could eat, having called his disciples to *him*, he says to them, ² I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat, ³ and if I should dismiss them to their home fasting, they will faint on the way; for some of them are come from far. ⁴ And his disciples answered him, Whence shall one be able to satisfy these with bread here in a desert place? ⁵ And he asked them, How many loaves have ye? And they said, Seven. ⁶ And he commanded the crowd to sit down on the ground. And having taken

the seven loaves, he gave thanks, and broke *them* and gave *them* to his disciples, that they might set *them* before *them*; and they set *them* before the crowd. ⁷ And they had a few small fishes, and having blessed them, he desired these also to be set before *them*. ⁸ And they ate and were satisfied. And they took up of fragments that remained seven baskets. ⁹ And they *that had eaten* were about four thousand; and he sent them away.

¹⁰ And immediately going on board ship with his disciples, he came into the parts of Dalmanutha. ¹¹ And the Pharisees went out and began to dispute against him, seeking from him a sign from heaven, tempting him. ¹² And groaning in his spirit, he says, Why does this generation seek a sign? Verily I say unto you, A sign shall in no wise be given to this generation. ¹³ And he left them, and going again on board ship, went away to the other side. ¹⁴ And they forgot to take bread, and save one loaf, they had not *any* with them in the ship. ¹⁵ And he charged them, saying, Take heed, beware of the leaven of the Pharisees and *of* the leaven of Herod. ¹⁶ And they reasoned with one another, *saying*, It is because we have no bread. ¹⁷ And Jesus knowing *it*, says to them, Why reason ye because ye have no bread? Do ye not yet perceive nor understand? Have ye your heart *yet* hardened? ¹⁸ Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? ¹⁹ When I broke the five loaves for the five thousand, how many hand-baskets full of fragments took ye up? They say to him, Twelve. ²⁰ And when the seven for the four thousand, the filling of how many baskets of fragments took ye up? And they said, Seven. ²¹ And he said to them, How do ye not yet understand?

²² And he comes to Bethsaida; and they bring him a blind man, and beseech him that he might touch him. ²³ And taking hold of the hand of the blind man he led him forth out of the village, and having spit upon his eyes, he laid his hands upon him, and asked him if he beheld anything. ²⁴ And having looked up, he said, I behold men, for I see *them*, as trees, walking. ²⁵ Then he laid his hands again upon his eyes, and he saw distinctly, and was restored and saw all things clearly. ²⁶ And he sent him to his house, saying, Neither enter into the village, nor tell *it* to any one in the village.

²⁷ And Jesus went forth and his disciples, into the villages of Caesarea-Philippi. And by the way he asked his disciples, saying unto them, Who do men say that I am? ²⁸ And they answered him, saying, John the baptist; and others, Elias; but others, One of the prophets. ²⁹ And he asked them, But ye, who do ye say that I am? And Peter answering says to him, Thou art the Christ. ³⁰ And he charged them straitly, in order that they should tell no man about him. ³¹ And he began to teach them that the Son of man must suffer many things, and be rejected of the elders and of the chief priests and of the scribes, and be killed, and after three days rise *again*. ³² And he spoke the thing openly. And Peter, taking him to *him*, began to rebuke him. ³³ But he, turning round and seeing his disciples, rebuked Peter, saying, Get away behind me, Satan, for thy mind is not on the things that are of God, but on the things that are of men. ³⁴ And having called the crowd with his disciples, he said to them, Whoever desires to come after me, let him deny himself, and take up his cross and follow me. ³⁵ For whosoever shall desire to save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's shall save it. ³⁶ For what shall it profit a man if he gain the whole world and suffer the loss of his soul? ³⁷ for what should a man give in exchange for his soul? ³⁸ For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man also be ashamed when he shall come in the glory of his Father with the holy angels.

8:23 Our Lord's action here is most significant. Having abandoned Bethsaida to judgment (Mt. 11:21–24), He would neither heal in that village, nor permit further testimony to be borne there (v. 26). The probation of Bethsaida as a community was ended, but He would still show mercy to individuals. Cf. Rev. 3:20. Christ is outside the door of that church, but "If any man hear My voice," etc.

Chapter 9

¹ And he said to them, Verily I say unto you, There are some of those standing here that shall not taste death until they shall have seen the kingdom of God come in power. ² And after six days Jesus takes with *him* Peter and James and John, and takes them up on a high mountain by themselves apart. And he was transfigured before them: ³ and his garments became shining, exceeding white *as snow*, such as fuller on earth could not whiten *them*. ⁴ And there appeared to them Elias with Moses, and they were talking with Jesus. ⁵ And Peter answering says to Jesus, Rabbi, it is good that we should be here; and let us make three tabernacles, for thee one, and for Moses one, and for Elias one. ⁶ For he knew not what he should say, for they were filled with fear. ⁷ And there came a cloud overshadowing them, and there came a voice out of the cloud, This is my beloved Son: hear him. ⁸ And suddenly having looked around, they no longer saw any one, but Jesus alone with themselves. ⁹ And as they descended from the mountain, he charged them that they should relate to no one what they had seen, unless when the Son of man should be risen from among *the* dead. ¹⁰ And they kept that saying, questioning among themselves, what rising from among *the* dead was. ¹¹ And they asked him saying, Why do the scribes say that Elias must first have come? ¹² And he answering said to them, Elias indeed, having first come, restores all things; and how is it written of the Son of man that he must suffer much, and be set at nought: ¹³ but I say unto you that Elias also is come, and they have done to him whatever they would, as it is written of him.

¹⁴ And when he came to the disciples he saw a great crowd around them, and scribes disputing against them. ¹⁵ And immediately all the crowd seeing him were amazed, and running to *him*, saluted him. ¹⁶ And he asked them, What do ye question with them about? ¹⁷ And one out of the crowd answered him, Teacher, I brought to thee my son, who has a dumb spirit; ¹⁸ and wheresoever it seizes him it tears him, and he foams and gnashes his teeth, and he is withering away. And I spoke to thy disciples, that they might cast him out, and they could not. ¹⁹ But he answering them says, O unbelieving generation! how long shall I be with you? how long shall I bear with you? bring him to me. ²⁰ And they brought him to him. And seeing him the spirit immediately tore him; and falling upon the earth he rolled foaming. ²¹ And he asked his father, How long a time is it that it has been like this with him? And he said, From childhood; ²² and often it has cast him both into fire and into waters that it might destroy him: but if thou couldst *do* anything, be moved with pity on us, and help us. ²³ And Jesus said to him, The 'if thou couldst' is *if thou couldst* believe: all things are possible to him that believes. ²⁴ And immediately the father of the young child crying out said *with tears*, I believe, help mine unbelief. ²⁵ But Jesus, seeing that *the* crowd was running up together, rebuked the unclean spirit, saying to him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. ²⁶ And having cried out and torn *him* much, he came out; and he became as if dead, so that the most said, He is dead. ²⁷ But Jesus, having taken hold of him by the hand, lifted him up, and he arose. ²⁸ And when he was entered into the house, his disciples asked him privately, Wherefore could not we cast him out? ²⁹ And he said to them, This kind can go out by nothing but by prayer and fasting.

³⁰ And going forth from thence they went through Galilee; and he would not that any one knew it; ³¹ for he taught his disciples and said to them, The Son of man is delivered into men's hands, and they shall kill him; and having been killed, after three days he shall rise again. ³² But they understood not the saying, and feared to ask him. ³³ And he came to Capernaum, and being in the house, he asked them, Of what were ye reasoning by the way? ³⁴ And they remained silent, for by the way they had been reasoning with one another who *was* greatest. ³⁵ And sitting down he called the twelve; and he says to them, If any one would be first, he shall be last of all, and minister of all. ³⁶ And taking a little child he set it in their midst, and having taken it in his arms he said to them, ³⁷ Whosoever shall receive one of such little

children in my name, receives me; and whosoever shall receive me, does not receive me, but him who sent me. ³⁸ And John answered him saying, Teacher, we saw some one casting out demons in thy name, who does not follow us, and we forbid him, because he does not follow us. ³⁹ But Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, and be able soon *after* to speak ill of me; ⁴⁰ for he who is not against us is for us.

⁴¹ For whosoever shall give you a cup of water to drink in *my* name, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. ⁴² And whosoever shall be a snare to one of the little ones who believe *in me*, it were better for him if a millstone were hung about his neck, and he cast into the sea. ⁴³ And if thy hand serve as a snare to thee, cut it off: it is better for thee to enter into life maimed, than having thy two hands to go away into hell, into the fire unquenchable; ⁴⁴ *where their worm dies not, and the fire is not quenched.* ⁴⁵ And if thy foot serve as a snare to thee, cut it off: it is better for thee to enter into life lame, than having thy two feet to be cast into hell, into the fire unquenchable; ⁴⁶ *where their worm dies not, and the fire is not quenched.* ⁴⁷ And if thine eye serve as a snare to thee, cast it out: it is better for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into the hell of fire, ⁴⁸ *where their worm dies not, and the fire is not quenched.* ⁴⁹ For every one shall be salted with fire, and every sacrifice shall be salted with salt. ⁵⁰ Salt *is* good, but if the salt is become saltless, wherewith will ye season it? Have salt in yourselves, and be at peace with one another.

Chapter 10

¹ And rising up thence he comes into the coasts of Judaea, and the other side of the Jordan. And again crowds come together to him, and, as he was accustomed, again he taught them.

² And Pharisees coming to *him* asked him, Is it lawful for a man to put away *his* wife? (tempting him). ³ But he answering said to them, What did Moses command you? ⁴ And they said, Moses allowed to write a bill of divorce, and to put away. ⁵ And Jesus answering said to them, In view of your hard-heartedness he wrote this commandment for you; ⁶ but from *the* beginning of *the* creation God made them male and female. ⁷ For this cause a man shall leave his father and mother and shall be united to his wife, ⁸ and the two shall be one flesh: so that they are no longer two but one flesh. ⁹ What therefore God has joined together, let not man separate.

¹⁰ And again in the house the disciples asked him concerning this. ¹¹ And he says to them, Whosoever shall put away his wife and shall marry another, commits adultery against her. ¹² And if a woman put away her husband and shall marry another, she commits adultery.

¹³ And they brought little children to him that he might touch them. But the disciples rebuked those that brought *them*. ¹⁴ But Jesus seeing *it*, was indignant, and said to them, Suffer the little children to come to me; forbid them not; for of such is the kingdom of God. ¹⁵ Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter into it. ¹⁶ And having taken them in his arms, having laid his hands on them, he blessed them.

¹⁷ And as he went forth into the way, a person ran up to *him*, and kneeling to him asked him, Good Teacher, what shall I do that I may inherit eternal life? ¹⁸ But Jesus said to him, Why callest thou me good? no one is good but one, *that is* God. ¹⁹ Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. ²⁰ And he answering said to him, Teacher, all these things have I kept from my youth. ²¹ And Jesus looking upon him loved him, and said to him, One thing lackest thou: go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me, *taking up the cross.* ²² But he, sad at the word, went away grieved, for he had large possessions. ²³ And Jesus looking around says to his disciples, How difficultly shall they that have riches enter into the kingdom of God! ²⁴ And the

disciples were amazed at his words. And Jesus again answering says to them, Children, how difficult it is that those who trust in riches should enter into the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. ²⁶ And they were exceedingly astonished, saying to one another, And who can be saved? ²⁷ But Jesus looking on them says, With men it is impossible, but not with God; for all things are possible with God. ²⁸ Peter began to say to him, Behold, we have left all things and have followed thee. ²⁹ Jesus answering said, Verily I say to you, There is no one who has left house, or brethren, or sisters, or father, or mother, *or wife*, or children, or lands, for my sake and for the sake of the gospel, ³⁰ that shall not receive a hundredfold now in this time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the coming age life eternal. ³¹ But many first shall be last, and the last first.

³² And they were in the way going up to Jerusalem, and Jesus was going on before them; and they were amazed, and were afraid as they followed. And taking the twelve again to *him*, he began to tell them what was going to happen to him: ³³ Behold, we go up to Jerusalem, and the Son of man shall be delivered up to the chief priests and to the scribes, and they shall condemn him to death, and shall deliver him up to the nations: ³⁴ and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and after three days he shall rise again. ³⁵ And there come to him James and John, the sons of Zebedee, saying *to him*, Teacher, we would that whatsoever we may ask thee, thou wouldst do it for us. ³⁶ And he said to them, What would ye that I should do for you? ³⁷ And they said to him, Give to us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. ³⁸ And Jesus said to them, Ye do not know what ye ask. Are ye able to drink the cup which I drink, or be baptised with the baptism that I am baptised with? ³⁹ And they said to him, We are able. And Jesus said to them, The cup that I drink ye will drink and with the baptism that I am baptised with ye will be baptised, ⁴⁰ but to sit on my right hand or on my left is not mine to give, but for those for whom it is prepared. ⁴¹ And the ten having heard *of it*, began to be indignant about James and John. ⁴² But Jesus having called them to *him*, says to them, Ye know that those who are esteemed to rule over the nations exercise lordship over them; and their great men exercise authority over them; ⁴³ but it is not thus among you; but whosoever would be great among you, shall be your minister; ⁴⁴ and whosoever would be first of you shall be bondman of all. ⁴⁵ For also the Son of man did not come to be ministered to, but to minister, and give his life a ransom for many.

⁴⁶ And they come to Jericho, and as he was going out from Jericho, and his disciples and a large crowd, the son of Timaeus, Bartimaeus, the blind *man*, sat by the wayside begging. ⁴⁷ And having heard that it was Jesus the Nazaraean, he began to cry out and to say, O Son of David, Jesus, have mercy on me. ⁴⁸ And many rebuked him, that he might be silent; but he cried so much the more, Son of David, have mercy on me. ⁴⁹ And Jesus, standing still, desired him to be called. And they call the blind *man*, saying to him, Be of good courage, rise up, he calls thee. ⁵⁰ And, throwing away his garment, he started up and came to Jesus. ⁵¹ And Jesus answering says to him, What wilt thou that I shall do to thee? And the blind *man* said to him, Rabboni, that I may see. ⁵² And Jesus said to him, Go, thy faith has healed thee. And he saw immediately, and followed him in the way.

10:16 In Hebrew custom, a father's act. (Cf. Gen. 27:38.) "He had no children that He might adopt all children."—*Bengel*.

Chapter 11

¹ And when they draw near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, he sends two of his disciples, ² and says to them, Go into the village which is over against you, and immediately on entering into it ye will find a colt tied, upon which no *child*

of man has ever sat: loose it and lead it *here*.³ And if any one say to you, Why do ye this? say, The Lord has need of it; and straightway he sends it hither.⁴ And they departed, and found a colt bound to the door without at the crossway, and they loose him.⁵ And some of those who stood there said to them, What are ye doing, loosing the colt?⁶ And they said to them as Jesus had commanded. And they let them *do it*.⁷ And they led the colt to Jesus, and cast their clothes upon it, and he sat on it;⁸ and many strewed their clothes on the way, and others cut down branches from the trees *and went on strewing them on the way*.⁹ And those going on before and those following cried out, Hosanna! blessed *be* he that comes in *the* Lord's name.¹⁰ Blessed *be* the coming kingdom of our father David. Hosanna in the highest!¹¹ And he entered into Jerusalem and into the temple; and having looked round on all things, the hour being already late, he went out to Bethany with the twelve.

¹² And on the morrow, when they were gone out of Bethany, he hungered.¹³ And seeing from afar off a fig-tree which had leaves, he came, if perhaps he might find something on it. And having come up to it he found nothing but leaves, for it was not the time of figs.¹⁴ And answering he said to it, Let no one eat fruit of thee any more for ever. And his disciples heard *it*.¹⁵ And they come to Jerusalem, and entering into the temple, he began to cast out those who sold and who bought in the temple, and he overthrew the tables of the moneychangers and the seats of the dove-sellers,¹⁶ and suffered not that any one should carry any package through the temple.¹⁷ And he taught saying to them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.¹⁸ And the chief priests and the scribes heard *it*, and they sought how they might destroy him; for they feared him, because all the crowd were astonished at his doctrine.¹⁹ And when it was evening he went forth without the city.²⁰ And passing by early in the morning they saw the fig-tree dried up from the roots.²¹ And Peter, remembering *what Jesus had said*, says to him, Rabbi, see, the fig-tree which thou cursedst is dried up.²² And Jesus answering says to them, Have faith in God.²³ Verily I say to you, that whosoever shall say to this mountain, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, whatever he shall say shall come to pass for him.²⁴ For this reason I say to you, All things whatsoever ye pray for and ask, believe that ye receive it, and it shall come to pass for you.²⁵ And when ye stand praying, forgive if ye have anything against any one, that your Father also who is in the heavens may forgive you your offences.²⁶ But if ye do not forgive, neither will your Father who is in the heavens forgive your offences.

²⁷ And they come again to Jerusalem. And as he walked about in the temple, the chief priests and the scribes and the elders come to him,²⁸ and they say to him, By what authority doest thou these things? and who gave thee this authority, that thou shouldst do these things?²⁹ And Jesus answering said to them, I also will ask you one thing, and answer me, and I will tell you by what authority I do these things:³⁰ The baptism of John, was it of heaven, or of men? answer me.³¹ And they reasoned with themselves, saying, If we should say, Of heaven, he will say, Why *then* have ye not believed him?³² but should we say, Of men—they feared the people; for all held of John that he was truly a prophet.³³ And they answering say to Jesus, We do not know. And Jesus *answering* says to them, Neither do I tell you by what authority I do these things.

Chapter 12

¹ And he began to say to them in parables, A man planted a vineyard, and made a fence round *it* and dug a wine-vat, and built a tower, and let it out to husbandmen, and left the country.² And he sent a bondman to the husbandmen at the season, that he might receive from the husbandmen of the fruit of the vineyard.³ But they took him, and beat *him*, and sent *him* away empty.⁴ And again he sent to them another bondman; and *at him* they *threw stones, and struck*

him on the head, and sent *him* away with insult. ⁵ And *again* he sent another, and him they killed; and many others, beating some and killing some. ⁶ Having yet therefore one beloved son, he sent also him to them the last, saying, They will have respect for my son. ⁷ But those husbandmen said to one another, This is the heir: come, let us kill him and the inheritance will be ours. ⁸ And they took him and killed him, and cast him forth out of the vineyard. ⁹ What therefore shall the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. ¹⁰ Have ye not even read this scripture, The stone which they that builded rejected, this has become the corner-stone: ¹¹ this is of *the* Lord, and it is wonderful in our eyes? ¹² And they sought to lay hold of him, and they feared the crowd; for they knew that he had spoken the parable of them. And they left him and went away.

¹³ And they send to him certain of the Pharisees and of the Herodians, that they might catch him in speaking. ¹⁴ And they come and say to him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not men's person, but teachest the way of God with truth: Is it lawful to give tribute to Caesar or not? ¹⁵ Should we give, or should we not give? But he knowing their hypocrisy said unto them, Why tempt ye me? Bring me a denarius that I may see *it*. ¹⁶ And they brought *it*. And he says to them, Whose *is* this image and superscription? And they said to him, Caesar's. ¹⁷ And Jesus answering said to them, Pay what is Caesar's to Caesar, and what is God's to God. And they wondered at him.

¹⁸ And Sadducees come to him, that say there is no resurrection; and they demanded of him saying, ¹⁹ Teacher, Moses wrote to us that if any one's brother die, and leave a wife behind, and leave no children, that his brother shall take his wife, and raise up seed to his brother. ²⁰ There were seven brethren; and the first took a wife, and dying did not leave seed; ²¹ and the second took her and died, and neither did he leave seed; and the third likewise. ²² And the seven *took her and* did not leave seed. Last of all the woman also died. ²³ In the resurrection, when they shall rise again, of which of them shall she be wife, for the seven had her as wife? ²⁴ And Jesus answering said to them, Do not ye therefore err, not knowing the scriptures, nor the power of God? ²⁵ For when they rise from among *the* dead they neither marry, nor are given in marriage, but are as angels *who are* in the heavens. ²⁶ But concerning the dead that they rise, have ye not read in the book of Moses, in *the section of* the bush, how God spoke to him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob? ²⁷ He is not the God of *the* dead, but of *the* living. Ye therefore greatly err.

²⁸ And one of the scribes who had come up, and had heard them reasoning together, perceiving that he had answered them well, demanded of him, Which is *the* first commandment of all? ²⁹ And Jesus answered him, *The* first commandment of all *is*, Hear, Israel: the Lord our God is one Lord; ³⁰ and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding, and with all thy strength. This is *the* first commandment. ³¹ And a second like it *is* this: Thou shalt love thy neighbour as thyself. There is not another commandment greater than these. ³² And the scribe said to him, Right, teacher; thou hast spoken according to *the* truth. For he is one, and there is none other besides him; ³³ and to love him with all the heart, and with all the intelligence, and with all the soul, and with all the strength, and to love one's neighbour as one's self, is more than all the burnt-offerings and sacrifices. ³⁴ And Jesus, seeing that he had answered intelligently, said to him, Thou art not far from the kingdom of God. And no one dared question him any more.

³⁵ And Jesus answering said *as he was* teaching in the temple, How do the scribes say that the Christ is son of David? ³⁶ *for* David himself said *speaking* in the Holy Spirit, The Lord said to my Lord, Sit on my right hand until I put thine enemies *as* footstool of thy feet. ³⁷ David himself *therefore* calls him Lord, and whence is he his son? And the mass of the people heard him gladly. ³⁸ And he said to them in his doctrine, Beware of the scribes, who like to walk about in long robes, and salutations in the marketplaces, ³⁹ and first seats in the synagogues,

and first places at suppers; ⁴⁰ who devour the houses of widows, and as a pretext make long prayers. These shall receive a severer judgment.

⁴¹ And Jesus, having sat down opposite the treasury, saw how the crowd was casting money into the treasury; and many rich cast in much. ⁴² And a poor widow came and cast in two mites, which is a farthing. ⁴³ And having called his disciples to *him* he said to them, Verily I say unto you, This poor widow has cast in more than all who have cast into the treasury: ⁴⁴ for all have cast in of that which they had in abundance, but she of her destitution has cast in all that she had, the whole of her living.

Chapter 13

¹ And as he was going out of the temple, one of his disciples says to him, Teacher, see what stones and what buildings! ² And Jesus answering said to him, Seest thou these great buildings? not a stone shall be left upon a stone, which shall not be thrown down. ³ And as he sat on the mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, ⁴ Tell us, when shall these things be, and what is the sign when all these things are going to be fulfilled?

⁵ And Jesus answering them began to say, Take heed lest any one mislead you. ⁶ For many shall come in my name, saying, It is I, and shall mislead many. ⁷ But when ye shall hear of wars and rumours of wars, be not disturbed, for *this* must happen, but the end is not yet. ⁸ For nation shall rise up against nation, and kingdom against kingdom; and there shall be earthquakes in *different* places, and there shall be famines and troubles: these things *are the* beginnings of throes. ⁹ But ye, take heed to yourselves, for they shall deliver you up to sanhedrims and to synagogues: ye shall be beaten and brought before rulers and kings for my sake, for a testimony to them; ¹⁰ and the gospel must first be preached to all the nations. ¹¹ But when they shall lead you away to deliver you up, be not careful beforehand as to what ye shall say, *nor prepare your discourse*: but whatsoever shall be given you in that hour, that speak; for ye are not the speakers, but the Holy Spirit. ¹² But brother shall deliver up brother to death, and father child; and children shall rise up against parents, and cause them to be put to death. ¹³ And ye will be hated of all on account of my name; but he that has endured to the end, he shall be saved.

¹⁴ But when ye shall see the abomination of desolation standing where it should not, (he that reads let him consider *it*,) then let those in Judaea flee to the mountains; ¹⁵ and him that is upon the housetop not come down into the house, nor enter *into it* to take away anything out of his house; ¹⁶ and him that is in the field not return back to take his garment. ¹⁷ But woe to those that are with child and to those that give suck in those days! ¹⁸ And pray that it may not be in winter time; ¹⁹ for those days shall be distress such as there has not been the like since *the* beginning of creation which God created, until now, and never shall be; ²⁰ and if *the* Lord had not cut short those days, no flesh should have been saved; but on account of the elect whom he has chosen, he has cut short those days. ²¹ And then if any one say to you, Lo, here *is* the Christ, or Lo, there, believe *it* not. ²² For false Christs and false prophets will arise, and give signs and wonders to deceive, if possible, even the elect. ²³ But do ye take heed: behold, I have told you all things beforehand.

²⁴ But in those days, after that distress, the sun shall be darkened and the moon shall not give its light; ²⁵ and the stars of heaven shall be falling down, and the powers which are in the heavens shall be shaken; ²⁶ and then shall they see the Son of man coming in clouds with great power and glory; ²⁷ and then shall he send his angels and shall gather together his elect from the four winds, from end of earth to end of heaven.

²⁸ But learn the parable from the fig-tree: when its branch already becomes tender and puts forth the leaves, ye know that the summer is near. ²⁹ Thus also ye, when ye see these things

happening, know that it is near, at the doors. ³⁰ Verily I say unto you, This generation shall in no wise pass away, till all these things take place. ³¹ The heaven and the earth shall pass away, but my words shall in no wise pass away. ³² But of that day or of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father. ³³ Take heed, watch and pray, for ye do not know when the time is: ³⁴ *it is* as a man gone out of the country, having left his house and given to his bondmen the authority, and to each one his work, and commanded the doorkeeper that he should watch. ³⁵ Watch therefore, for ye do not know when the master of the house comes: evening, or midnight, or cock-crow, or morning; ³⁶ lest coming suddenly he find you sleeping. ³⁷ But what I say to you, I say to all, Watch.

Chapter 14

¹ Now the passover and the *feast of unleavened bread* was after two days. And the chief priests and the scribes were seeking how they might seize him by subtlety and kill him. ² For they said, Not in the feast, lest perhaps there be a tumult of the people. ³ And when he was in Bethany, in the house of Simon the leper, as he lay at table, there came a woman having an alabaster flask of ointment of pure nard, very costly; and having broken the alabaster flask, she poured it out upon his head. ⁴ And there were some indignant in themselves, and saying, Why has this waste been made of the ointment? ⁵ for this ointment could have been sold for more than three hundred denarii and given to the poor. And they spoke very angrily at her. ⁶ But Jesus said, Let her alone; why do ye trouble her? she has wrought a good work as to me; ⁷ for ye have the poor always with you, and whenever ye would ye can do them good; but me ye have not always. ⁸ What she could she has done. She has beforehand anointed my body for the burial. ⁹ And verily I say unto you, Wheresoever these glad tidings may be preached in the whole world, what this *woman* has done shall be also spoken of for a memorial of her. ¹⁰ And Judas Iscariote, one of the twelve, went away to the chief priests that he might deliver him up to them; ¹¹ and they, when they heard it, rejoiced, and promised him to give money. And he sought how he could opportunely deliver him up.

¹² And the first day of unleavened bread, when they slew the passover, his disciples say to him, Where wilt thou that we go and prepare, that thou mayest eat the passover? ¹³ And he sends two of his disciples, and says to them, Go into the city, and a man shall meet you carrying a pitcher of water; follow him. ¹⁴ And wheresoever he enters, say to the master of the house, The Teacher says, Where is my guest-chamber where I may eat the passover with my disciples? ¹⁵ and he will shew you a large upper room furnished ready. There make ready for us. ¹⁶ And his disciples went away and came into the city, and found as he had said to them; and they made ready the passover. ¹⁷ And when evening was come, he comes with the twelve. ¹⁸ And as they lay at table and were eating, Jesus said, Verily I say to you, One of you shall deliver me up; he who is eating with me. ¹⁹ And they began to be grieved, and to say to him, one by one, Is it I? *and another, Is it I?* ²⁰ But he answered and said to them, One of the twelve, he who dips with me in the dish. ²¹ The Son of man goes indeed as it is written concerning him, but woe to that man by whom the Son of man is delivered up; *it were* good for that man if he had not been born. ²² And as they were eating, Jesus, having taken bread, when he had blessed, broke *it*, and gave *it* to them, and said, Take *this*: this is my body. ²³ And having taken *the* cup, when he had given thanks, he gave *it* to them, and they all drank out of it. ²⁴ And he said to them, This is my blood, that of the *new* covenant, that shed for many. ²⁵ Verily I say to you, I will no more drink at all of the fruit of the vine, until that day when I drink it new in the kingdom of God. ²⁶ And having sung a hymn, they went out to the mount of Olives. ²⁷ And Jesus says to them, All ye shall be offended, for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. ²⁸ But after I am risen, I will go before you into Galilee. ²⁹ But Peter said to him, Even if all should be offended, yet not I. ³⁰ And Jesus says to him, Verily I say to thee,

that thou to-day, in this night, before *the* cock shall crow twice, thou shalt thrice deny me.
³¹ But he said *so much* exceedingly the more, If I should have to die with thee, I will in no wise deny thee. And likewise said they all too.

³² And they come to a place of which the name *is* Gethsemane, and he says to his disciples, Sit here while I shall pray. ³³ And he takes with him Peter and James and John, and he began to be amazed and oppressed in spirit. ³⁴ And he says to them, My soul is full of grief even unto death; abide here and watch. ³⁵ And, going forward a little, he fell upon the earth; and he prayed that, if it were possible, the hour might pass away from him. ³⁶ And he said, Abba, Father, all things are possible to thee: take away this cup from me; but not what I will, but what thou *wilt*.
³⁷ And he comes and finds them sleeping. And he says to Peter, Simon, dost thou sleep? Hast thou not been able to watch one hour? ³⁸ Watch and pray, that ye enter not into temptation. The spirit indeed *is* willing, but the flesh weak. ³⁹ And going away, he prayed again, saying the same thing. ⁴⁰ And returning, he found them again sleeping, for their eyes were heavy; and they knew not what they should answer him. ⁴¹ And he comes the third time and says to them, Sleep on now, and take your rest. It is enough; the hour is come; behold, the Son of man is delivered up into the hands of sinners. ⁴² Arise, let us go; behold, he that delivers me up has drawn nigh.

⁴³ And immediately, while he was yet speaking, Judas comes up, *being* one of the twelve, and with him a great crowd, with swords and sticks, from the chief priests and the scribes and the elders. ⁴⁴ Now he that delivered him up had given them a sign between them, saying, Whomsoever I shall kiss, that is he; seize him, and lead *him* away safely. ⁴⁵ And being come, straightway coming up to him, he says, Rabbi, Rabbi; and he covered him with kisses. ⁴⁶ And they laid their hands upon him and seized him. ⁴⁷ But a certain one of those who stood by, having drawn his sword, struck the bondman of the high priest, and took off his ear. ⁴⁸ And Jesus answering said to them, Are ye come out as against a robber, with swords and sticks to take me? ⁴⁹ I was daily with you teaching in the temple, and ye did not seize me; but *it is* that the scriptures may be fulfilled. ⁵⁰ And all left him and fled. ⁵¹ And a certain young man followed him with a linen cloth cast about his naked *body*; and *the young men* seize him; ⁵² but he, leaving the linen cloth behind *him*, fled from them naked.

⁵³ And they led away Jesus to the high priest. And there come together to him all the chief priests and the elders and the scribes. ⁵⁴ And Peter followed him at a distance, till *he was* within the court of the high priest's palace; and he was sitting with the officers and warming himself in the light *of the fire*. ⁵⁵ And the chief priests and the whole sanhedrim sought testimony against Jesus to cause him to be put to death, and did not find *any*. ⁵⁶ For many bore false witness against him, and their testimony did not agree. ⁵⁷ And certain persons rose up and bore false witness against him, saying, ⁵⁸ We heard him saying, I will destroy this temple which is made with hands, and in the course of three days I will build another not made with hands. ⁵⁹ And neither thus did their testimony agree. ⁶⁰ And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee? ⁶¹ But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art the Christ, the Son of the Blessed? ⁶² And Jesus said, I am, and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. ⁶³ And the high priest, having rent his clothes, says, What need have we any more of witnesses? ⁶⁴ Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death. ⁶⁵ And some began to spit upon him, and cover up his face, and buffet him, and say to him, Prophecy; and the officers struck him with the palms of their hands.

⁶⁶ And Peter being below in the palace-court, there comes one of the maids of the high priest, ⁶⁷ and seeing Peter warming himself, having looked at him, says, And thou wast with the Nazarene, Jesus. ⁶⁸ But he denied, saying, I know not nor understand what thou sayest. And he went out into the vestibule; and a cock crew. ⁶⁹ And the maid, seeing him, again began

to say to those that stood by, This is *one* of them. ⁷⁰ And he again denied. And again, after a little, those that stood by said to Peter, Truly thou art *one* of them, for also thou art a Galilean. ⁷¹ But he began to curse and to swear, I know not this man of whom ye speak. ⁷² And the second time a cock crew. And Peter remembered the word that Jesus said to him, Before *the* cock crow twice, thou shalt deny me thrice; and when he thought thereon he wept.

Chapter 15

¹ And immediately in the morning the chief priests, having taken counsel with the elders and scribes and the whole sanhedrim, bound Jesus and carried *him* away, and delivered *him* up to Pilate. ² And Pilate asked him, Art thou the King of the Jews? And he answered and said to him, Thou sayest. ³ And the chief priests accused him urgently. ⁴ And Pilate asked him again, saying, Answerest thou nothing? See of how many things they bear witness against thee. ⁵ But Jesus still answered nothing, so that Pilate marvelled. ⁶ But at *the* feast he released to them one prisoner, whomsoever they begged *of him*. ⁷ Now there was the *person* named Barabbas bound with those who had made insurrection with *him*, and that had committed murder in the insurrection. ⁸ And the crowd crying out began to beg *that he would do* to them as he had always done. ⁹ But Pilate answered them saying, Will ye that I release to you the King of the Jews? ¹⁰ for he knew that the chief priests had delivered him up through envy. ¹¹ But the chief priests stirred up the crowd that he might rather release Barabbas to them. ¹² And Pilate answering said to them again, What will ye then that I do *to him* whom ye call King of the Jews? ¹³ And they cried out again, Crucify him. ¹⁴ And Pilate said to them, What evil then has he done? But they cried out the more urgently, Crucify him.

¹⁵ And Pilate, desirous of contenting the crowd, released to them Barabbas, and delivered up Jesus, when he had scourged him, that he might be crucified. ¹⁶ And the soldiers led him away into the court which is *called the praetorium*, and they call together the whole band. ¹⁷ And they clothe him with purple, and bind round on him a crown of thorns which they had plaited. ¹⁸ And they began to salute him, Hail, King of the Jews! ¹⁹ And they struck his head with a reed, and spat on him, and, bending the knee, did him homage. ²⁰ And when they had mocked him, they took the purple off him, and put his own clothes on him; and they lead him out that they may crucify him. ²¹ And they compel to go *with them* a certain passer-by, Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus, that he might carry his cross.

²² And they bring him to the place *called Golgotha*, which, being interpreted, is Place of a skull. ²³ And they offered him wine *to drink* medicated with myrrh; but he did not take *it*. ²⁴ And having crucified him, they part his clothes amongst *themselves*, casting lots on them, what each one should take. ²⁵ And it was the third hour, and they crucified him. ²⁶ And the superscription of what he was accused of was written up: The King of the Jews. ²⁷ And with him they crucify two robbers, one on his right hand, and one on his left. ²⁸ *And the scripture was fulfilled which says, And he was reckoned with the lawless.* ²⁹ And they that passed by reviled him, shaking their heads, and saying, Aha, thou that destroyest the temple and buildest it in three days, ³⁰ save thyself, and descend from the cross. ³¹ In like manner the chief priests also, with the scribes, mocking with one another, said, He saved others; himself he cannot save. ³² Let the Christ the King of Israel descend now from the cross, that we may see and may believe. And they that were crucified with him reproached him.

³³ And when *the* sixth hour was come, there came darkness over the whole land until *the* ninth hour; ³⁴ and at the ninth hour, Jesus cried with a loud voice, *saying*, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? ³⁵ And some of those who stood by, when they heard *it*, said, Behold, he calls for Elias. ³⁶ And one, running and filling a sponge with vinegar, fixed it on a reed, and gave him to drink, saying, Let

alone, let us see if Elias comes to take him down. ³⁷ And Jesus, having uttered a loud cry, expired. ³⁸ And the veil of the temple was rent in two from the top to the bottom. ³⁹ And the centurion who stood by over against him, when he saw that he had expired having thus cried out, said, Truly this man was Son of God. ⁴⁰ And there were women also looking on from afar off, among whom were both Mary of Magdala, and Mary the mother of James the less and of Joses, and Salome; ⁴¹ who also, when he was in Galilee, followed him and ministered to him; and many others who came up with him to Jerusalem.

⁴² And when it was already evening, since it was *the* preparation, that is, *the day* before a sabbath, ⁴³ Joseph of Arimathaea, an honourable councillor, who also himself was awaiting the kingdom of God, coming, emboldened himself and went in to Pilate and begged the body of Jesus. ⁴⁴ And Pilate wondered if he were already dead; and having called to *him* the centurion, he inquired of him if he had long died. ⁴⁵ And when he knew from the centurion, he granted the body to Joseph. ⁴⁶ And having bought fine linen, *and* having taken him down, he swathed him in the fine linen, and laid him in a sepulchre which was cut out of rock, and rolled a stone to the door of the sepulchre. ⁴⁷ And Mary of Magdala and Mary the *mother* of Joses saw where he was put.

Chapter 16

¹ And the sabbath being *now* past, Mary of Magdala, and Mary the *mother* of James, and Salome, bought aromatic spices that they might come and embalm him. ² And very early on the first *day* of the week they come to the sepulchre, the sun having risen. ³ And they said to one another, Who shall roll us away the stone out of the door of the sepulchre? ⁴ And when they looked, they see that the stone has been rolled *away*, for it was very great. ⁵ And entering into the sepulchre, they saw a young man sitting on the right, clothed in a white robe, and they were amazed and alarmed; ⁶ but he says to them, Be not alarmed. Ye seek Jesus, the Nazarene, the crucified one. He is risen, he is not here; behold the place where they had put him. ⁷ But go, tell his disciples and Peter, he goes before you into Galilee; there shall ye see him, as he said to you. ⁸ And they went out, and fled from the sepulchre. And trembling and excessive amazement possessed them, and they said nothing to any one, for they were afraid.

⁹ Now when he had risen very early, the first *day* of the week, he appeared first to Mary of Magdala, out of whom he had cast seven demons. ¹⁰ She went and brought word to those that had been with him, *who were* grieving and weeping. ¹¹ And when these heard that he was alive and had been seen of her, they disbelieved *it*. ¹² And after these things he was manifested in another form to two of them as they walked, going into the country; ¹³ and they went and brought word to the rest; neither did they believe them.

¹⁴ Afterwards as they lay at table he was manifested to the eleven, and reproached *them* with their unbelief and hardness of heart, because they had not believed those who had seen him risen. ¹⁵ And he said to them, Go into all the world, and preach the glad tidings to all the creation. ¹⁶ He that believes and is baptised shall be saved, and he that disbelieves shall be condemned. ¹⁷ And these signs shall follow those that have believed: in my name they shall cast out demons; they shall speak with new tongues; ¹⁸ they shall take up serpents; and if they should drink any deadly thing it shall not injure them; they shall lay hands upon the infirm, and they shall be well.

¹⁹ The Lord therefore, after he had spoken to them, was taken up into heaven, and sat at the right hand of God. ²⁰ And they, going forth, preached everywhere, the Lord working with *them*, and confirming the word by the signs following upon *it*.

16:2 For the order of events on the day of the resurrection, and for the order of our Lord's appearances after His resurrection, see Mt. 28:1, 9, *notes* 1 and 2.

St. Mark

16:9 The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations. But it is quoted by Irenæus and Hippolytus in the second or third century.

16:14 A collective term, equivalent to “The Sanhedrin,” “The Commons,” not necessarily implying that eleven persons were present. See Lk. 24:33; 1 Cor. 15:5; and cf. Mt. 28:16, where “eleven *disciples*” implies a definite number of persons.

THE GOSPEL ACCORDING TO
ST. LUKE

Chapter 1

¹ Forasmuch as many have undertaken to draw up a relation concerning the matters fully believed among us, ² as those who from the beginning were eye-witnesses of and attendants on the Word have delivered them to us, ³ it has seemed good to me also, accurately acquainted from the origin with all things, to write to thee with method, most excellent Theophilus, ⁴ that thou mightest know the certainty of those things in which thou hast been instructed.

⁵ There was in the days of Herod, the king of Judaea, a certain priest, by name Zacharias, of the course of Abia, and his wife of the daughters of Aaron, and her name Elizabeth. ⁶ And they were both just before God, walking in all the commandments and ordinances of the Lord blameless. ⁷ And they had no child, because Elizabeth was barren, and they were both advanced in years. ⁸ And it came to pass, as he fulfilled his priestly service before God in the order of his course, ⁹ it fell to him by lot, according to the custom of the priesthood, to enter into the temple of the Lord to burn incense. ¹⁰ And all the multitude of the people were praying without at the hour of incense. ¹¹ And an angel of *the* Lord appeared to him, standing on the right of the altar of incense. ¹² And Zacharias was troubled, seeing *him*, and fear fell upon him. ¹³ But the angel said to him, Fear not, Zacharias, because thy supplication has been heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. ¹⁴ And he shall be to thee joy and rejoicing, and many shall rejoice at his birth. ¹⁵ For he shall be great before *the* Lord, and he shall drink no wine nor strong drink; and he shall be filled with *the* Holy Spirit, even from his mother's womb. ¹⁶ And many of the sons of Israel shall he turn to *the* Lord their God. ¹⁷ And he shall go before him in *the* spirit and power of Elias, to turn hearts of fathers to children, and disobedient ones to *the* thoughts of just *men*, to make ready for *the* Lord a prepared people. ¹⁸ And Zacharias said to the angel, How shall I know this, for I am an old man, and my wife advanced in years? ¹⁹ And the angel answering, said to him, I am Gabriel, who stand before God, and I have been sent to speak to thee, and to bring these glad tidings to thee; ²⁰ and behold, thou shalt be silent and not able to speak, till the day in which these things shall take place, because thou hast not believed my words, the which shall be fulfilled in their time. ²¹ And the people were awaiting Zacharias, and they wondered at his delaying in the temple. ²² But when he came out he could not speak to them, and they recognised that he had seen a vision in the temple. And he was making signs to them, and continued dumb. ²³ And it came to pass, when the days of his service were completed, he departed to his house. ²⁴ Now after these days, Elizabeth his wife conceived, and hid herself five months, saying, ²⁵ Thus has *the* Lord done to me in *these* days in which he looked upon *me* to take away my reproach among men.

²⁶ But in the sixth month, the angel Gabriel was sent of God to a city of Galilee, of which *the* name was Nazareth, ²⁷ to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. ²⁸ And the angel came in to her, and said, Hail, *thou* favoured one! *the* Lord is with thee: *blessed art thou amongst women*. ²⁹ But she, *seeing the angel*, was troubled at his word, and reasoned in her mind what this salutation might be. ³⁰ And the angel said to her, Fear not, Mary, for thou hast found favour with God; ³¹ and behold, thou shalt conceive in the womb and bear a son, and thou shalt call his name Jesus. ³² He shall be great, and shall be called Son of *the* Highest; and *the* Lord God shall give him the throne of David his father; ³³ and

he shall reign over the house of Jacob for the ages, and of his kingdom there shall not be an end.
³⁴ But Mary said to the angel, How shall this be, since I know not a man? ³⁵ And the angel answering said to her, *The Holy Spirit* shall come upon thee, and power of *the Highest* overshadow thee, wherefore the holy thing also which shall be born shall be called Son of God. ³⁶ And behold, Elizabeth, thy kinswoman, she also has conceived a son in her old age, and this is the sixth month to her that was called barren: ³⁷ for nothing shall be impossible with God. ³⁸ And Mary said, Behold the bondmaid of *the Lord*; be it to me according to thy word. And the angel departed from her.

³⁹ And Mary, rising up in those days, went into the hill country with haste, to a city of Judah, ⁴⁰ and entered into the house of Zacharias, and saluted Elizabeth. ⁴¹ And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with *the Holy Spirit*, ⁴² and cried out with a loud voice and said, Blessed *art* thou amongst women, and blessed the fruit of thy womb. ⁴³ And whence *is* this to me, that the mother of my Lord should come to me? ⁴⁴ For behold, as the voice of thy salutation sounded in my ears, the babe leaped with joy in my womb. ⁴⁵ And blessed *is* she that has believed, for there shall be a fulfilment of the things spoken to her from *the Lord*. ⁴⁶ And Mary said, My soul magnifies the Lord, ⁴⁷ and my spirit has rejoiced in God my Saviour. ⁴⁸ For he has looked upon the low estate of his bondmaid; for behold, from henceforth all generations shall call me blessed. ⁴⁹ For the Mighty One has done to me great things, and holy *is* his name; ⁵⁰ and his mercy *is* to generations and generations to them that fear him. ⁵¹ He has wrought strength with his arm; he has scattered haughty *ones* in the thought of their heart. ⁵² He has put down rulers from thrones, and exalted the lowly. ⁵³ He has filled the hungry with good things, and sent away the rich empty. ⁵⁴ He has helped Israel his servant, in order to remember mercy, ⁵⁵ (as he spoke to our fathers,) to Abraham and to his seed for ever. ⁵⁶ And Mary abode with her about three months, and returned to her house.

⁵⁷ But the time was fulfilled for Elizabeth that she should bring forth, and she gave birth to a son. ⁵⁸ And her neighbours and kinsfolk heard that *the Lord* had magnified his mercy with her, and they rejoiced with her. ⁵⁹ And it came to pass on the eighth day they came to circumcise the child, and they called it after the name of his father, Zacharias. ⁶⁰ And his mother answering said, No; but he shall be called John. ⁶¹ And they said to her, There is no one among thy kinsfolk who is called by this name. ⁶² And they made signs to his father as to what he might wish it to be called. ⁶³ And having asked for a writing-table, he wrote saying, John is his name. And they all wondered. ⁶⁴ And his mouth was opened immediately, and his tongue, and he spake, blessing God. ⁶⁵ And fear came upon all who dwelt round about them; and in the whole hill-country of Judaea all these things were the subject of conversation. ⁶⁶ And all who heard them laid them up in their heart, saying, What then will this child be? And *the Lord's* hand was with him.

⁶⁷ And Zacharias his father was filled with *the Holy Spirit*, and prophesied, saying, ⁶⁸ Blessed be *the Lord* the God of Israel, because he has visited and wrought redemption for his people, ⁶⁹ and raised up a horn of deliverance for us in the house of David his servant; ⁷⁰ as he spoke by *the* mouth of his holy prophets, who have been since the world began; ⁷¹ deliverance from our enemies and out of the hand of all who hate us; ⁷² to fulfil mercy with our fathers and remember his holy covenant, ⁷³ *the* oath which he swore to Abraham our father, ⁷⁴ to give us, that, saved out of the hand of our enemies, we should serve him without fear ⁷⁵ in piety and righteousness before him all our days. ⁷⁶ And thou, child, shalt be called *the* prophet of *the Highest*; for thou shalt go before the face of *the Lord* to make ready his ways; ⁷⁷ to give knowledge of deliverance to his people by *the* remission of their sins ⁷⁸ on account of *the* bowels of mercy of our God; wherein *the* dayspring from on high has visited us, ⁷⁹ to shine upon them who were sitting in darkness and in *the* shadow

of death, to guide our feet into *the* way of peace. ⁸⁰ —And the child grew and was strengthened in spirit; and he was in the deserts until the day of his shewing to Israel.

1:3 “From the very first”: Gr. *anōthen*, “from above.” So translated in John 3:31; 19:11; Jas. 1:17; 3:15, 17. In no other place is *anōthen* translated “from the very first.” The use by Luke of *anōthen* is an affirmation that his knowledge of these things, derived from those who had been eye-witnesses from the beginning (Lk. 1:2), was confirmed by revelation. In like manner Paul had doubtless heard from the eleven the story of the institution of the Lord’s Supper, but he also had it by revelation from the Lord (cf. 1 Cor. 11:23), and his writing, like Luke’s “*anōthen*” knowledge, thus became first-hand, not traditional, merely.

Chapter 2

¹ But it came to pass in those days that a decree went out from Caesar Augustus, that a census should be made of all the habitable world. ² The census itself first took place when Cyrenius had the government of Syria. ³ And all went to be inscribed in the census roll, each to his own city: ⁴ and Joseph also went up from Galilee out of the city Nazareth to Judaea, to David’s city, the which is called Bethlehem, because he was of the house and family of David, ⁵ to be inscribed in the census roll with Mary who was betrothed to him *as his* wife, she being great with child. ⁶ And it came to pass, while they were there, the days of her giving birth *to her child* were fulfilled, ⁷ and she brought forth her first-born son, and wrapped him up in swaddling-clothes and laid him in the manger, because there was no room for them in the inn.

⁸ And there were shepherds in that country abiding without, and keeping watch by night over their flock. ⁹ And lo, an angel of *the* Lord was there by them, and *the* glory of *the* Lord shone around them, and they feared *with* great fear. ¹⁰ And the angel said to them, Fear not, for behold, I announce to you glad tidings of great joy, which shall be to all the people; ¹¹ for to-day a Saviour has been born to you in David’s city, who is Christ *the* Lord. ¹² And this is the sign to you: ye shall find a babe wrapped in swaddling-clothes, and lying in a manger. ¹³ And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, ¹⁴ Glory to God in the highest, and on earth peace, good pleasure in men. ¹⁵ And it came to pass, as the angels departed from them into heaven, that the shepherds said to one another, Let us make our way then now as far as Bethlehem, and let us see this thing that is come to pass, which the Lord has made known to us. ¹⁶ And they came with haste, and found both Mary and Joseph, and the babe lying in the manger; ¹⁷ and having seen *it* they made known about the country the thing which had been said to them concerning this child. ¹⁸ And all who heard *it* wondered at the things said to them by the shepherds. ¹⁹ But Mary kept all these things *in her mind*, pondering *them* in her heart. ²⁰ And the shepherds returned, glorifying and praising God for all things which they had heard and seen, as it had been said to them.

²¹ And when eight days were fulfilled for circumcising him, his name was called Jesus, which was the name given by the angel before he had been conceived in the womb. ²² And when the days were fulfilled for their purifying according to the law of Moses, they brought him to Jerusalem to present *him* to the Lord ²³ (as it is written in the law of *the* Lord: Every male that opens the womb shall be called holy to the Lord), ²⁴ and to offer a sacrifice according to what is said in the law of *the* Lord: A pair of turtle doves, or two young pigeons.

²⁵ And behold, there was a man in Jerusalem whose name was Simeon; and this man was just and pious, awaiting the consolation of Israel, and *the* Holy Spirit was upon him. ²⁶ And it was divinely communicated to him by the Holy Spirit, that he should not see death before he should see *the* Lord’s Christ. ²⁷ And he came in the Spirit into the temple; and as the parents brought in

the child Jesus that they might do for him according to the custom of the law, ²⁸ he received him into his arms, and blessed God, and said, ²⁹ Lord, now thou lettest thy bondman go, according to thy word, in peace; ³⁰ for mine eyes have seen thy salvation, ³¹ which thou hast prepared before the face of all peoples; ³² a light for revelation of *the* Gentiles and *the* glory of thy people Israel. ³³ And his father and mother wondered at the things which were said concerning him. ³⁴ And Simeon blessed them, and said to Mary his mother, Lo, this *child* is set for the fall and rising up of many in Israel, and for a sign spoken against; ³⁵ (and even a sword shall go through thine own soul;) so that *the* thoughts may be revealed from many hearts. ³⁶ And there was a prophetess, Anna, daughter of Phanuel, of *the* tribe of Asher, who was far advanced in years, having lived with *her* husband seven years from her virginity, ³⁷ and herself a widow up to eighty-four years; who did not depart from the temple, serving night and day with fastings and prayers; ³⁸ and she coming up the same hour gave praise to the Lord, and spoke of him to all those who waited for redemption in Jerusalem. ³⁹ And when they had completed all things according to the law of *the* Lord, they returned to Galilee to their own city Nazareth. ⁴⁰ And the child grew and waxed strong *in spirit*, filled with wisdom, and God's grace was upon him.

⁴¹ And his parents went yearly to Jerusalem at the feast of the passover. ⁴² And when he was twelve years old, and they went up *to Jerusalem* according to the custom of the feast ⁴³ and had completed the days, as they returned, the boy Jesus remained behind in Jerusalem, and his parents knew not *of it*; ⁴⁴ but, supposing him to be in the company that journeyed together, they went a day's journey, and sought him among their relations and acquaintances: ⁴⁵ and not having found him they returned to Jerusalem seeking him. ⁴⁶ And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers and hearing them and asking them questions. ⁴⁷ And all who heard him were astonished at his understanding and answers. ⁴⁸ And when they saw him they were amazed: and his mother said to him, Child, why hast thou dealt thus with us? behold, thy father and I have sought thee distressed. ⁴⁹ And he said to them, Why *is it* that ye have sought me? did ye not know that I ought to be *occupied* in my Father's business? ⁵⁰ And they understood not the thing that he said to them. ⁵¹ And he went down with them and came to Nazareth, and he was in subjection to them. And his mother kept all these things in her heart. ⁵² And Jesus advanced in wisdom and stature, and in favour with God and men.

2:1 Gr. *oikoumene* = "inhabited earth." This passage is noteworthy as defining the usual N.T. use of *oikoumene* as the sphere of Roman rule at its greatest extent, that is, of the great Gentile world-monarchies (Dan. 2, 7.). That part of the earth is therefore peculiarly the sphere of prophecy.

2:25 The O.T. righteousness. Summary: In the O.T. "righteous" and "just" are English words used to translate the Hebrew words *yasher*, "upright"; *tsadiq*, "just"; *tsidkiah*, "righteous." In all of these words but one idea inheres: the righteous, or just, man is so called, because he is *right with God*; and he is right with God because he has walked "in all the commandments and ordinances of the Lord blameless" (Lk. 1:6; Rom. 10:5; Phil. 3:6). The O.T. righteous man was not sinless (Eccl. 7:20), but one who, for his sins, resorted to the ordinances, and offered in faith the required sacrifice (e.g. Lev. 4:27-35). Cf. "Righteousness (N.T.)," Rom. 10:10, *note*, and Paul's contrast, Phil. 3:4-9.

Chapter 3

¹ Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Ituraea and the region of Trachonitis, and Lysanias tetrarch of Abilene, ² in the high priesthood of Annas and Caiaphas, *the* word of God came upon John, the son of Zacharias, in the wilderness. ³ And he came into all the district round the Jordan, preaching *the* baptism of repentance for *the* remission of sins, ⁴ as it is written in *the* book of *the* words of Esaias the prophet: Voice of one crying in the wilderness:

Prepare ye the way of *the* Lord, make straight his paths. ⁵ Every gorge shall be filled up, and every mountain and hill shall be brought low, and the crooked *places* shall become a straight *path*, and the rough places smooth ways, ⁶ and all flesh shall see the salvation of God. ⁷ He said therefore to the crowds which went out to be baptised by him, Offspring of vipers, who has forewarned you to flee from the coming wrath? ⁸ Produce therefore fruits worthy of repentance; and begin not to say in yourselves, We have Abraham for *our* father, for I say unto you that God is able of these stones to raise up children to Abraham. ⁹ And already also the axe is applied to the root of the trees; every tree therefore not producing good fruit is cut down and cast into *the* fire. ¹⁰ And the crowds asked him saying, What should we do then? ¹¹ And he answering says to them, He that has two body-coats, let him give to him that has none; and he that has food, let him do likewise. ¹² And tax-gatherers came also to be baptised, and they said to him, Teacher, what should we do? ¹³ And he said to them, Take no more *money* than what is appointed to you. ¹⁴ And persons engaged in military service also asked him saying, And we, what should we do? And he said to them, Oppress no one, nor accuse falsely, and be satisfied with your pay.

¹⁵ But as the people were in expectation, and all were reasoning in their hearts concerning John whether he might be the Christ, ¹⁶ John answered all, saying, I indeed baptise you with water, but the mightier than I is coming, the thong of whose sandals I am not fit to unloose; he shall baptise you with *the* Holy Spirit and fire; ¹⁷ whose winnowing-fan is in his hand, and he will thoroughly purge his threshing-floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. ¹⁸ Exhorting then many other things also he announced *his* glad tidings to the people. ¹⁹ But Herod the tetrarch, being reprov'd by him as to Herodias, the wife of his brother, and as to all the wicked things which Herod had done, ²⁰ added this also to all *the rest*, that he shut up John in prison.

²¹ And it came to pass, all the people having been baptised, and Jesus having been baptised and praying, that the heaven was opened, ²² and the Holy Spirit descended in a bodily form as a dove upon him; and a voice came out of heaven, Thou art my beloved Son, in thee I have found my delight. ²³ And Jesus himself was beginning to be about thirty years old; being as was supposed son of Joseph; of Eli, ²⁴ of Matthat, of Levi, of Melchi, of Janna, of Joseph, ²⁵ of Mattathias, of Amos, of Naoum, of Esli, of Naggai, ²⁶ of Maath, of Mattathias, of Semei, of Joseph, of Juda, ²⁷ of Joannes, of Resa, of Zorobabel, of Salathiel, of Neri, ²⁸ of Melchi, of Addi, of Cosam, of Elmodam, of Er, ²⁹ of Joses, of Eliezer, of Joreim, of Matthat, of Levi, ³⁰ of Simeon, of Juda, of Joseph, of Jonan, of Eliakim, ³¹ of Meleas, of Menan, of Mattatha, of Nathan, of David, ³² of Jesse, of Obed, of Booz, of Salmon, of Naasson, ³³ of Aminadab, of Aram, of Esrom, of Phares, of Juda, ³⁴ of Jacob, of Isaac, of Abraham, of Terah, of Nachor, ³⁵ of Seruch, of Ragau, of Phalek, of Eber, of Sala, ³⁶ of Cainan, of Arphaxad, of Sem, of Noe, of Lamech, ³⁷ of Methusala, of Enoch, of Jared, of Maleleel, of Cainan, ³⁸ of Enos, of Seth, of Adam, of God.

3:23 In Matthew, where unquestionably we have the genealogy of Joseph, we are told (1:16) that Joseph was the son of Jacob. In what sense, then, could he be called in Luke “the son of Heli”? He could not be by natural generation the son both of Jacob and of Heli. But in Luke it is not said that Heli *begat* Joseph, so that the natural explanation is that Joseph was the son-in-law of Heli, who was, like himself, a descendant of David. That he should in that case be called “*son* of Heli” (“son” is not in the Greek, but rightly supplied by the translators) would be in accord with Jewish usage (cf. 1 Sam. 24:16). The conclusion is therefore inevitable that in Luke we have Mary’s genealogy; and Joseph was “*son* of Heli” because espoused to Heli’s daughter. The genealogy in Luke is Mary’s, whose father, Heli, was descended from David.

Chapter 4

¹ But Jesus, full of *the* Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness ² forty days, tempted of the devil; and in those days he did not eat anything, and when they were finished he hungered. ³ And the devil said to him, If thou be Son of God, speak to this stone, that it become bread. ⁴ And Jesus answered unto him saying, It is written, Man shall not live by bread alone, but by every word of God. ⁵ And *the devil*, leading him up into a high mountain, shewed him all the kingdoms of the habitable world in a moment of time. ⁶ And the devil said to him, I will give thee all this power, and their glory; for it is given up to me, and to whomsoever I will I give it. ⁷ If therefore thou wilt do homage before me, all *of it* shall be thine. ⁸ And Jesus answering him said, It is written, Thou shalt do homage to *the* Lord thy God, and him alone shalt thou serve. ⁹ And he led him to Jerusalem, and set him on the edge of the temple, and said to him, If thou be Son of God, cast thyself down hence; ¹⁰ for it is written, He shall give charge to his angels concerning thee to keep thee; ¹¹ and on *their* hands shall they bear thee, lest in any wise thou strike thy foot against a stone. ¹² And Jesus answering said to him, It is said, Thou shalt not tempt *the* Lord thy God. ¹³ And the devil, having completed every temptation, departed from him for a time.

¹⁴ And Jesus returned in the power of the Spirit to Galilee; and a rumour went out into the whole surrounding country about him; ¹⁵ and he taught in their synagogues, being glorified of all. ¹⁶ And he came to Nazareth, where he was brought up; and he entered, according to his custom, into the synagogue on the sabbath day, and stood up to read. ¹⁷ And *the* book of the prophet Esaias was given to him; and having unrolled the book he found the place where it was written, ¹⁸ *The* Spirit of *the* Lord is upon me, because he has anointed me to preach glad tidings to *the* poor; he has sent me to preach to captives deliverance, and to *the* blind sight, to send forth *the* crushed delivered, ¹⁹ to preach *the* acceptable year of *the* Lord. ²⁰ And having rolled up the book, when he had delivered it up to the attendant, he sat down; and the eyes of all in the synagogue were fixed upon him. ²¹ And he began to say to them, To-day this scripture is fulfilled in your ears. ²² And all bore witness to him, and wondered at the words of grace which were coming out of his mouth. And they said, Is not this the son of Joseph? ²³ And he said to them, Ye will surely say to me this parable, Physician, heal thyself; whatsoever we have heard has taken place in Capernaum do here also in thine own country. ²⁴ And he said, Verily I say to you, that no prophet is acceptable in his *own* country. ²⁵ But of a truth I say to you, There were many widows in Israel in the days of Elias, when the heaven was shut up for three years and six months, so that a great famine came upon all the land, ²⁶ and to none of them was Elias sent but to Sarepta of Sidonia, to a woman *that was* a widow. ²⁷ And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed but Naaman the Syrian. ²⁸ And they were all filled with rage in the synagogue, hearing these things; ²⁹ and rising up they cast him forth out of the city, and led him up to the brow of the mountain upon which their city was built, so that they might throw him down the precipice; ³⁰ but he, passing through the midst of them, went his way,

³¹ and descended to Capernaum, a city of Galilee, and taught them on the sabbaths. ³² And they were astonished at his doctrine, for his word was with authority. ³³ And there was in the synagogue a man having a spirit of an unclean demon, and he cried with a loud voice, ³⁴ saying, Eh! what have we to do with thee, Jesus, Nazarene? hast thou come to destroy us? I know thee who thou art, the Holy *One* of God. ³⁵ And Jesus rebuked him, saying, Hold thy peace, and come out from him. And the demon, having thrown him down into the midst, came out from him without doing him any injury. ³⁶ And astonishment came upon all, and they spoke to one another, saying,

What word *is* this? for with authority and power he commands the unclean spirits, and they come out.³⁷ And a rumour went out into every place of the country round concerning him.³⁸ And rising up out of the synagogue, he entered into the house of Simon. But Simon's mother-in-law was suffering under a bad fever; and they asked him for her.³⁹ And standing over her, he rebuked the fever, and it left her; and forthwith standing up she served them.⁴⁰ And when the sun went down, all, as many as had persons sick with divers diseases, brought them to him, and having laid his hands on every one of them, he healed them;⁴¹ and demons also went out from many, crying out and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew him to be the Christ.⁴² And when it was day he went out, and went into a desert place, and the crowds sought after him, and came up to him, and *would have* kept him back that he should not go from them.⁴³ But he said to them, I must needs announce the glad tidings of the kingdom of God to the other cities also, for for this I have been sent forth.⁴⁴ And he was preaching in the synagogues of Galilee.

4:16 Our Lord visited Nazareth twice after beginning His public ministry. See Mt. 13:54–58; Mk. 6:1–6.

4:19 A comparison with the passage quoted, Isa. 61:1, 2, affords an instance of the exquisite accuracy of Scripture. Jesus stopped at, “the acceptable year of the Lord,” which is connected with the first advent and the dispensation of grace (Gen. 3:15; Acts 1:11, *note*); “the day of vengeance of our God” belongs to the second advent (Deut. 30:3; Acts 1:11, *note*) and judgment.

Chapter 5

¹ And it came to pass, as the crowd pressed on him to hear the word of God, that he was standing by the lake of Gennesaret: ² and he saw two ships standing by the lake, but the fishermen, having come down from them, were washing their nets. ³ And getting into one of the ships, which was Simon's, he asked him to draw out a little from the land; and he sat down and taught the crowds out of the ship. ⁴ But when he ceased speaking, he said to Simon, Draw out into the deep *water* and let down your nets for a haul. ⁵ And Simon answering said to him, Master, having laboured through the whole night we have taken nothing, but at thy word I will let down the net. ⁶ And having done this, they enclosed a great multitude of fishes. And their net broke. ⁷ And they beckoned to their partners who were in the other ship to come and help them, and they came, and filled both the ships, so that they were sinking. ⁸ But Simon Peter, seeing it, fell at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord. ⁹ For astonishment had laid hold on him, and on all those who were with him, at the haul of fishes which they had taken; ¹⁰ and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt be catching men. ¹¹ And having run the ships on shore, leaving all they followed him.

¹² And it came to pass as he was in one of the cities, that behold, there was a man full of leprosy, and seeing Jesus, falling upon his face, he besought him saying, Lord, if thou wilt, thou art able to cleanse me. ¹³ And stretching forth his hand he touched him, saying, I will; be thou cleansed: and immediately the leprosy departed from him. ¹⁴ And he enjoined him to tell no one; but go, shew thyself to the priest, and offer for thy cleansing as Moses ordained, for a testimony to them. ¹⁵ But the report concerning him was spread abroad still more, and great crowds came together to hear, and to be healed from their infirmities. ¹⁶ And he withdrew himself, and was about in the desert *places* and praying.

¹⁷ And it came to pass on one of the days, that he was teaching, and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judaea and *out of*

Jerusalem; and *the* Lord's power was *there* to heal them. ¹⁸ And lo, men bringing upon a couch a man who was paralysed; and they sought to bring him in, and put *him* before him. ¹⁹ And not finding what way to bring him in, on account of the crowd, going up on the housetop they let him down through the tiles, with his little couch, into the midst before Jesus. ²⁰ And seeing their faith, he said, Man, thy sins are forgiven thee. ²¹ And the scribes and the Pharisees began to reason *in their minds*, saying, Who is this who speaks blasphemies? Who is able to forgive sins but God alone? ²² But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts? ²³ which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? ²⁴ But that ye may know that the Son of man has power on earth to forgive sins, he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house. ²⁵ And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. ²⁶ And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

²⁷ And after these things he went forth and saw a tax-gatherer, Levi by name, sitting at the receipt of taxes, and said to him, Follow me. ²⁸ And having left all, rising up, he followed him. ²⁹ And Levi made a great entertainment for him in his house, and there was a great crowd of tax-gatherers and others who were at table with them. ³⁰ And their scribes and the Pharisees murmured at his disciples, saying, Why do ye eat and drink with tax-gatherers and sinners? ³¹ And Jesus answering said to them, They that are in sound health have not need of a physician, but those that are ill. ³² I am not come to call righteous *persons*, but sinful *ones* to repentance. ³³ And they said to him, Why do the disciples of John fast often and make supplications, in like manner those also of the Pharisees, but thine eat and drink? ³⁴ And he said to them, Can ye make the sons of the bridechamber fast when the bridegroom is with them? ³⁵ But days will come when also the bridegroom will have been taken away from them; then shall they fast in those days. ³⁶ And he spoke also a parable to them: No one puts a piece of a new garment upon an old garment, otherwise he will both rend the new, and the piece which is from the new will not suit with the old. ³⁷ And no one puts new wine into old skins, otherwise the new wine will burst the skins, and it will be poured out, and the skins will be destroyed; ³⁸ but new wine is to be put into new skins, and both are preserved. ³⁹ And no one having drunk old wine *straightway* wishes for new, for he says, The old is better.

Chapter 6

¹ And it came to pass on *the* second-first sabbath, that he went through cornfields, and his disciples were plucking the ears and eating *them*, rubbing *them* in their hands. ² But some of the Pharisees said to them, Why do ye what is not lawful to do on the sabbath? ³ And Jesus answering said to them, Have ye not read so much as this, what David did when he hungered, he and those who were with him, ⁴ how he entered into the house of God and took the shewbread and ate, and gave to those also who were with him, which it is not lawful that *any* eat, unless the priests alone? ⁵ And he said to them, The Son of man is Lord of the sabbath also. ⁶ And it came to pass on another sabbath also that he entered into the synagogue and taught; and there was a man there, and his right hand was withered. ⁷ And the scribes and the Pharisees were watching if he would heal on the sabbath, that they might find something of which to accuse him. ⁸ But he knew their thoughts, and said to the man who had the withered hand, Get up, and stand in the midst. And having risen up he stood *there*. ⁹ Jesus therefore said to them, I will ask you if it is lawful on the sabbath to do good, or to do evil? to save life, or to destroy *it*? ¹⁰ And having looked around on

them all, he said to him, Stretch out thy hand. And he did *so* and his hand was restored as the other.
¹¹ But they were filled with madness, and they spoke together among themselves what they should do to Jesus.

¹² And it came to pass in those days that he went out into the mountain to pray, and he spent the night in prayer to God. ¹³ And when it was day he called his disciples, and having chosen out twelve from them, whom also he named apostles: ¹⁴ Simon, to whom also he gave the name of Peter, and Andrew his brother, *and* James and John, *and* Philip and Bartholomew, ¹⁵ *and* Matthew and Thomas, James the *son* of Alphaeus and Simon who was called Zealot, ¹⁶ *and* Judas *brother* of James, and Judas Iscariote, who was also *his* betrayer; ¹⁷ and having descended with them, he stood on a level place, and a crowd of his disciples, and a great multitude of the people from all Judaea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; ¹⁸ and those that were beset by unclean spirits were healed. ¹⁹ And all the crowd sought to touch him, for power went out from him and healed all.

²⁰ And he, lifting up his eyes upon his disciples, said, Blessed *are* ye poor, for yours is the kingdom of God. ²¹ Blessed ye that hunger now, for ye shall be filled. Blessed ye that weep now, for ye shall laugh. ²² Blessed are ye when men shall hate you, and when they shall separate you *from them*, and shall reproach *you*, and cast out your name as wicked, for the Son of man's sake: ²³ rejoice in that day and leap for joy, for behold, your reward is great in the heaven, for after this manner did their fathers act toward the prophets. ²⁴ But woe to you rich, for ye have received your consolation. ²⁵ Woe to you that are filled, for ye shall hunger. Woe to you who laugh now, for ye shall mourn and weep. ²⁶ Woe, when all men speak well of you, for after this manner did their fathers to the false prophets.

²⁷ But to you that hear I say, Love your enemies; do good to those that hate you; ²⁸ bless those that curse you; pray for those who use you despitefully. ²⁹ To him that smites thee on the cheek, offer also the other; and from him that would take away thy garment, forbid not thy body-coat also. ³⁰ To every one that asks of thee, give; and from him that takes away what is thine, ask it not back. ³¹ And as ye wish that men should do to you, do ye also to them in like manner. ³² And if ye love those that love you, what thank is it to you? for even sinners love those that love them. ³³ And if ye do good to those that do good to you, what thank is it to you? for even sinners do the same. ³⁴ And if ye lend to those from whom ye hope to receive, what thank is it to you? *for* even sinners lend to sinners that they may receive the like. ³⁵ But love your enemies, and do good, and lend, hoping for nothing in return, and your reward shall be great, and ye shall be sons of *the* Highest; for he is good to the unthankful and wicked. ³⁶ Be ye therefore merciful, even as your Father also is merciful.

³⁷ And judge not, and ye shall not be judged; condemn not, and ye shall not be condemned. Remit, and it shall be remitted to you. ³⁸ Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall be given into your bosom: for with the same measure with which ye mete it shall be measured to you again. ³⁹ And he spoke also a parable to them: Can a blind *man* lead a blind *man*? shall not both fall into *the* ditch? ⁴⁰ The disciple is not above his teacher, but every one that is perfected shall be as his teacher. ⁴¹ But why lookest thou on the mote which is in the eye of thy brother, but perceivest not the beam which is in thine own eye? ⁴² or how canst thou say to thy brother, Brother, allow *me*, I will cast out the mote that is in thine eye, thyself not seeing the beam that is in thine eye? Hypocrite, cast out first the beam out of thine eye, and then thou shalt see clear to cast out the mote which is in the eye of thy brother. ⁴³ For there is no good tree which produces corrupt fruit, nor a corrupt tree which produces good fruit; ⁴⁴ for every tree is known by its own fruit, for figs are not gathered from thorns, nor grapes

vintaged from a bramble. ⁴⁵ The good man, out of the good treasure of his heart, brings forth good; and the wicked *man* out of the wicked, brings forth what is wicked: for out of the abundance of the heart his mouth speaks. ⁴⁶ And why call ye me, Lord, Lord, and do not the things that I say? ⁴⁷ Every one that comes to me, and hears my words and does them, I will shew you to whom he is like. ⁴⁸ He is like a man building a house, who dug and went deep, and laid a foundation on the rock; but a great rain coming, the stream broke upon that house, and could not shake it, for it had been founded on the rock. ⁴⁹ And he that has heard and not done, is like a man who has built a house on the ground without *a* foundation, on which the stream broke, and immediately it fell, and the breach of that house was great.

Chapter 7

¹ And when he had completed all his words in the hearing of the people, he entered into Capernaum. ² And a certain centurion's bondman who was dear to him was ill and about to die; ³ and having heard of Jesus, he sent to him elders of the Jews, begging him that he might come and save his bondman. ⁴ But they, being come to Jesus, besought him diligently, saying, He is worthy to whom thou shouldest grant this, ⁵ for he loves our nation, and himself has built the synagogue for us. ⁶ And Jesus went with them. But already, when he was not far from the house, the centurion sent to him friends, saying to him, Lord, do not trouble thyself, for I am not worthy that thou shouldest enter under my roof. ⁷ Wherefore neither did I count myself worthy to come to thee. But say by a word and my servant shall be healed. ⁸ For I also am a man placed under authority, having under myself soldiers, and I say to this *one*, Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he does *it*. ⁹ And Jesus hearing this wondered at him, and turning to the crowd following him said, I say to you, Not even in Israel have I found so great faith. ¹⁰ And they who had been sent returning to the house found the bondman, who was ill, in good health.

¹¹ And it came to pass afterwards he went into a city called Nain, and many of his disciples and a great crowd went with him. ¹² And as he drew near to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she a widow, and a very considerable crowd of the city *was* with her. ¹³ And the Lord, seeing her, was moved with compassion for her, and said to her, Weep not; ¹⁴ and coming up he touched the bier, and the bearers stopped. And he said, Youth, I say to thee, Wake up. ¹⁵ And the dead sat up and began to speak; and he gave him to his mother. ¹⁶ And fear seized on all, and they glorified God, saying, A great prophet has been raised up amongst us; and God has visited his people. ¹⁷ And this report went out in all Judaea concerning him, and in all the surrounding country. ¹⁸ And the disciples of John brought him word concerning all these things:

¹⁹ and John, having called two of his disciples, sent to Jesus, saying, Art thou he that is coming, or are we to wait for another? ²⁰ But the men having come to him said, John the baptist has sent us to thee, saying, Art thou he that is coming, or are we to wait for another? ²¹ In that hour he healed many of diseases and plagues and evil spirits, and to many blind he granted sight. ²² And Jesus answering said to them, Go, bring back word to John of what ye have seen and heard: that blind see, lame walk, lepers are cleansed, deaf hear, dead are raised, poor are evangelized; ²³ and blessed is whosoever shall not be offended in me. ²⁴ And the messengers of John having departed, he began to speak to the crowds concerning John: What went ye out into the wilderness to behold? a reed shaken by the wind? ²⁵ But what went ye out to see? a man clothed in delicate garments? Behold, those who are in splendid clothing and live luxuriously are in the courts of kings. ²⁶ But

what went ye out to see? a prophet? Yea, I say to you, and *what is* more excellent than a prophet.²⁷ This is he concerning whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee;²⁸ for I say unto you, Among them that are born of women a greater *prophet* is no one than John *the baptist*; but he who is a little one in the kingdom of God is greater than he.²⁹ (And all the people who heard *it*, and the tax-gatherers, justified God, having been baptised with the baptism of John;³⁰ but the Pharisees and the lawyers rendered null as to themselves the counsel of God, not having been baptised by him.)³¹ To whom therefore shall I liken the men of this generation, and to whom are they like?³² They are like children sitting in the market-place, and calling one to another and saying, We have piped to you, and ye have not danced; we have mourned to you, and ye have not wept.³³ For John the baptist has come neither eating bread nor drinking wine, and ye say, He has a demon.³⁴ The Son of man has come eating and drinking, and ye say, Behold an eater and wine-drinker, a friend of tax-gatherers and sinners;³⁵ and wisdom has been justified of all her children.

³⁶ But one of the Pharisees begged him that he would eat with him. And entering into the house of the Pharisee he took his place at table;³⁷ and behold, a woman in the city, who was a sinner, and knew that he was sitting at meat in the house of the Pharisee, having taken an alabaster box of myrrh,³⁸ and standing at his feet behind *him* weeping, began to wash his feet with tears; and she wiped them with the hairs of her head, and kissed his feet, and anointed *them* with the myrrh.³⁹ And the Pharisee who had invited him, seeing it, spoke with himself saying, This *person* if he were a prophet would have known who and what the woman is who touches him, for she is a sinner.⁴⁰ And Jesus answering said to him, Simon, I have somewhat to say to thee. And he says, Teacher, say *it*.⁴¹ There were two debtors of a certain creditor: one owed five hundred denarii and the other fifty;⁴² but as they had nothing to pay, he forgave both of them *their debt*: say, which of them therefore will love him most?⁴³ And Simon answering said, I suppose he to whom he forgave the most. And he said to him, Thou hast rightly judged.⁴⁴ And turning to the woman he said to Simon, Seest thou this woman? I entered into thy house; thou gavest me not water on my feet, but she has washed my feet with tears, and wiped them with her hair.⁴⁵ Thou gavest me not a kiss, but she from the time I came in has not ceased kissing my feet.⁴⁶ My head with oil thou didst not anoint, but she has anointed my feet with myrrh.⁴⁷ For which cause I say to thee, Her many sins are forgiven; for she loved much; but he to whom little is forgiven loves little.⁴⁸ And he said to her, Thy sins are forgiven.⁴⁹ And they that were with *them* at table began to say within themselves, Who is this who forgives also sins?⁵⁰ And he said to the woman, Thy faith has saved thee; go in peace.

7:44 See Jas. 2:14–26. When Jesus would justify the woman in the eyes of *Simon*, He points to her *works*, for only through her works could Simon see the proof of her faith; but when He would send the *woman* away in peace, He points to her *faith*, not her works. See Tit. 2:14; 3:4–8. His own works can never be to the believer his own ground of assurance, which must rest upon the work of Christ (cf. Mt. 7:22, 23). See “Assurance” (Isa. 32:17; Jude 1).

Chapter 8

¹ And it came to pass afterwards that he went through *the country* city by city, and village by village, preaching and announcing the glad tidings of the kingdom of God; and the twelve *were* with him,² and certain women who had been healed of wicked spirits and infirmities, Mary who was called Magdalene, from whom seven demons had gone out,³ and Joanna, wife of Chuza, Herod’s steward, and Susanna, and many others, who ministered to him of their substance.

⁴ And a great crowd coming together, and those who were coming to him out of each city, he spoke by parable: ⁵ The sower went out to sow his seed; and as he sowed, some fell along the way, and it was trodden under foot, and the birds of the heaven devoured it up; ⁶ and other fell upon the rock, and having sprung up, it was dried up because it had not moisture; ⁷ and other fell in the midst of the thorns, and the thorns having sprung up with *it* choked it; ⁸ and other fell into the good ground, and having sprung up bore fruit a hundredfold. As he said these things he cried, He that has ears to hear, let him hear. ⁹ And his disciples asked him *saying*, What may this parable be? ¹⁰ And he said, To you it is given to know the mysteries of the kingdom of God, but to the rest in parables, in order that seeing they may not see, and hearing they may not understand. ¹¹ But the parable is this: The seed is the word of God. ¹² But those by the wayside are those who hear; then comes the devil and takes away the word from their heart that they may not believe and be saved. ¹³ But those upon the rock, those who when they hear receive the word with joy; and these have no root, who believe for a time, and in time of trial fall away. ¹⁴ But that that fell where the thorns were, these are they who having heard go away and are choked under cares and riches and pleasures of life, and bring no fruit to perfection. ¹⁵ But that in the good ground, these are they who in an honest and good heart, having heard the word keep it, and bring forth fruit with patience. ¹⁶ And no one having lighted a lamp covers it with a vessel or puts it under a couch, but sets it on a lamp-stand, that they who enter in may see the light. ¹⁷ For there is nothing hid which shall not become manifest, nor secret which shall not be known and come to light. ¹⁸ Take heed therefore how ye hear; for whosoever has, to him shall be given, and whosoever has not, even what he seems to have shall be taken from him. ¹⁹ And his mother and his brethren came to him, and could not get to him because of the crowd. ²⁰ And it was told him *saying*, Thy mother and thy brethren stand without, wishing to see thee. ²¹ But he answering said to them, My mother and my brethren are those who hear the word of God and do *it*.

²² And it came to pass on one of the days, that he entered into a ship, himself and his disciples; and he said to them, Let us pass over to the other side of the lake; and they set off from shore. ²³ And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled *with water*, and were in danger; ²⁴ and coming to *him* they woke him up, saying, Master, master, we perish. But he, rising up, rebuked the wind and the raging of the water; and they ceased, and there was a calm. ²⁵ And he said to them, Where is your faith? And, being afraid, they were astonished, saying to one another, Who then is this, that he commands even the winds and the water, and they obey him? ²⁶ And they arrived in the country of the Gadarenes, which is over against Galilee. ²⁷ And as he got out *of the ship* on the land, a certain man out of the city met him, who had demons a long time, and put on no clothes, and did not abide in a house, but in the tombs. ²⁸ But seeing Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus Son of the Most High God? I beseech thee torment me not. ²⁹ For he had commanded the unclean spirit to go out from the man. For very often it had seized him; and he had been bound, kept with chains and fetters; and breaking the bonds he was driven by the demon into the deserts. ³⁰ And Jesus asked him *saying*, What is thy name? And he said, Legion: for many demons had entered into him. ³¹ And they besought him that he would not command them to go away into the bottomless pit. ³² And there was there a herd of many swine feeding on the mountain, and they besought him that he would suffer them to enter into those; and he suffered them. ³³ And the demons, going out from the man, entered into the swine, and the herd rushed down the precipice into the lake, and were choked. ³⁴ But they that fed *them*, seeing what had happened, fled, and told *it* to the city and to the country. ³⁵ And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out, sitting, clothed and sensible, at the feet

of Jesus. And they were afraid. ³⁶ And they also who had seen it told them how the possessed man had been healed. ³⁷ And all the multitude of the surrounding country of the Gadarenes asked him to depart from them, for they were possessed with great fear; and he, entering into the ship, returned. ³⁸ But the man out of whom the demons had gone besought him that he might be with him. But he sent him away, saying, ³⁹ Return to thine house and relate how great things God has done for thee. And he went away through the whole city, publishing how great things Jesus had done for him.

⁴⁰ And it came to pass when Jesus returned, the crowd received him gladly, for they were all expecting him. ⁴¹ And behold, a man came, whose name was Jairus, and he was *a* ruler of the synagogue, and falling at the feet of Jesus besought him to come to his house, ⁴² because he had an only daughter, about twelve years old, and she was dying. And as he went the crowds thronged him. ⁴³ And a woman who had a flux of blood since twelve years, who, having spent all her living on physicians, could not be cured by any one, ⁴⁴ coming up behind, touched the hem of his garment, and immediately her flux of blood stopped. ⁴⁵ And Jesus said, Who has touched me? But all denying, Peter and those with him said, Master, the crowds close thee in and press upon thee, and sayest thou, Who has touched me? ⁴⁶ And Jesus said, Some one has touched me, for I have known that power has gone out from me. ⁴⁷ And the woman, seeing that she was not hid, came trembling, and falling down before him declared before all the people for what cause she had touched him, and how she was immediately healed. ⁴⁸ And he said to her, *Be of good courage*, daughter; thy faith has healed thee; go in peace. ⁴⁹ While he was yet speaking, comes some one from the ruler of the synagogue, saying to him, Thy daughter is dead; do not trouble the teacher. ⁵⁰ But Jesus, hearing it, answered him saying, Fear not: only believe, and she shall be made well. ⁵¹ And when he came to the house he suffered no one to go in but Peter and John and James and the father of the child and the mother. ⁵² And all were weeping and lamenting her. But he said, Do not weep, for she has not died, but sleeps. ⁵³ And they derided him, knowing that she had died. ⁵⁴ But he, having turned them all out and taking hold of her hand, cried saying, Child, arise. ⁵⁵ And her spirit returned, and immediately she rose up; and he commanded *something* to eat to be given to her. ⁵⁶ And her parents were amazed; but he enjoined them to tell no one what had happened.

Chapter 9

¹ And having called together the twelve, he gave them power and authority over all demons, and to heal diseases, ² and sent them to proclaim the kingdom of God and to heal the sick. ³ And he said to them, Take nothing for the way, neither staff, nor scrip, nor bread, nor money; nor to have two body-coats apiece. ⁴ And into whatsoever house ye enter, there abide and thence go forth. ⁵ And as many as may not receive you, going forth from that city, shake off even the dust from your feet for a witness against them. ⁶ And going forth they passed through the villages, announcing the glad tidings and healing everywhere. ⁷ And Herod the tetrarch heard of all the things which were done *by him*, and was in perplexity, because it was said by some that John was risen from among *the* dead, ⁸ and by some that Elias had appeared, and by others that one of the old prophets had risen again. ⁹ And Herod said, John I have beheaded, but who is this of whom I hear such things? and he sought to see him.

¹⁰ And the apostles having returned related to him whatever they had done. And he took them and withdrew apart into *a desert place* of a city called Bethsaida. ¹¹ But the crowds knowing *it* followed him; and he received them and spake to them of the kingdom of God, and cured those that had need of healing. ¹² But the day began to decline, and the twelve came and said to him,

Send away the crowd that they may go into the villages around, and *into* the fields, and lodge and find victuals, for here we are in a desert place. ¹³ And he said to them, Give ye them to eat. And they said, We have not more than five loaves and two fishes, unless we should go and buy food for all this people; ¹⁴ for they were about five thousand men. And he said to his disciples, Make them sit down in companies by fifties. ¹⁵ And they did so, and made them all sit down. ¹⁶ And taking the five loaves and the two fishes, looking up to heaven he blessed them, and broke and gave to the disciples to set before the crowd. ¹⁷ And they all ate and were filled; and there was taken up of what had remained over and above to them in fragments twelve hand-baskets.

¹⁸ And it came to pass as he was praying alone, his disciples were with him, and he asked them saying, Who do the crowds say that I am? ¹⁹ But they answering said, John the baptist; but others, Elias; and others, that one of the old prophets has risen again. ²⁰ And he said to them, But ye, who do ye say that I am? And Peter answering said, The Christ of God. ²¹ But, earnestly charging them, he enjoined *them* to say this to no man, ²² saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up. ²³ And he said to *them* all, If any one will come after me, let him deny himself and take up his cross daily and follow me; ²⁴ for whosoever shall desire to save his life shall lose it, but whosoever shall lose his life for my sake, he shall save it. ²⁵ For what shall a man profit if he shall have gained the whole world, and have destroyed, or come under the penalty of the loss of himself? ²⁶ For whosoever shall have been ashamed of me and of my words, of him will the Son of man be ashamed when he shall come in his glory, and *in that* of the Father, and of the holy angels. ²⁷ But I say unto you of a truth, There are some of those standing here who shall not taste death until they shall have seen the kingdom of God.

²⁸ And it came to pass after these words, about eight days, that taking Peter and John and James he went up into a mountain to pray. ²⁹ And as he prayed the fashion of his countenance became different and his raiment white *and* effulgent. ³⁰ And lo, two men talked with him, who were Moses and Elias, ³¹ who, appearing in glory, spoke of his departure which he was about to accomplish in Jerusalem. ³² But Peter and those with him were oppressed with sleep: but having fully awoke up they saw his glory, and the two men who stood with him. ³³ And it came to pass as they departed from him, Peter said to Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. ³⁴ But as he was saying these things, there came a cloud and overshadowed them, and they feared as they entered into the cloud: ³⁵ and there was a voice out of the cloud saying, This is my beloved Son: hear him. ³⁶ And as the voice was *heard* Jesus was found alone: and they kept silence, and told no one in those days any of the things they had seen.

³⁷ And it came to pass on the following day, when they came down from the mountain, a great crowd met him. ³⁸ And lo, a man from the crowd cried out saying, Teacher, I beseech thee look upon my son, for he is mine only child: ³⁹ and behold, a spirit takes him, and suddenly he cries out, and it tears him with foaming, and with difficulty departs from him after crushing him. ⁴⁰ And I besought thy disciples that they might cast him out, and they could not. ⁴¹ And Jesus answering said, O unbelieving and perverted generation, how long shall I be with you and suffer you? Bring hither thy son. ⁴² But as he was yet coming, the demon tore him and dragged him all together. And Jesus rebuked the unclean spirit, and healed the child and gave him back to his father.

⁴³ And all were astonished at the glorious greatness of God. And as all wondered at all the things which *Jesus* did, he said to his disciples, ⁴⁴ Do ye let these words sink into your ears. For the Son of man is about to be delivered into men's hands. ⁴⁵ But they understood not this saying, and it was hid from them that they should not perceive it. And they feared to ask him concerning

this saying.⁴⁶ And a reasoning came in amongst them, who should be *the* greatest of them.⁴⁷ And Jesus, seeing the reasoning of their heart, having taken a little child set it by him,⁴⁸ and said to them, Whosoever shall receive this little child in my name receives me, and whosoever shall receive me receives him that sent me. For he who is the least among you all, he is great.⁴⁹ And John answering said, Master, we saw some one casting out demons in thy name, and we forbad him, because he follows not with us.⁵⁰ And Jesus said to him, Forbid *him* not, for he that is not against you is for you.

⁵¹ And it came to pass when the days of his receiving up were fulfilled, that he stedfastly set his face to go to Jerusalem.⁵² And he sent messengers before his face. And having gone they entered into a village of the Samaritans that they might make ready for him.⁵³ And they did not receive him, because his face was *turned as* going to Jerusalem.⁵⁴ And his disciples James and John seeing *it* said, Lord, wilt thou that we speak *that* fire come down from heaven and consume them, as also Elias did?⁵⁵ But turning he rebuked them *and said*, *Ye know not of what spirit ye are.*⁵⁶ And they went to another village.

⁵⁷ And it came to pass as they went in the way, one said to him, I will follow thee wheresoever thou goest, Lord.⁵⁸ And Jesus said to him, The foxes have holes and the birds of the heaven roosting-places, but the Son of man has not where he may lay his head.⁵⁹ And he said to another, Follow me. But he said, Lord, allow me to go first and bury my father.⁶⁰ But Jesus said to him, Suffer the dead to bury their own dead, but do thou go and announce the kingdom of God.⁶¹ And another also said, I will follow thee, Lord, but first allow me to bid adieu to those at my house.⁶² But Jesus said to him, No one having laid his hand on *the* plough and looking back is fit for the kingdom of God.

Chapter 10

¹ Now after these things the Lord appointed seventy others also, and sent them two and two before his face into every city and place where he himself was about to come.² And he said to them, The harvest indeed *is* great, but the workmen few; supplicate therefore the Lord of the harvest that he may send out workmen into his harvest.³ Go: behold I send you forth as lambs in the midst of wolves.⁴ Carry neither purse nor scrip nor sandals, and salute no one on the way.⁵ And into whatsoever house ye enter, first say, Peace to this house.⁶ And if a son of peace be there, your peace shall rest upon it; but if not it shall turn to you again.⁷ And in the same house abide, eating and drinking such things as they have; for the workman is worthy of his hire. Remove not from house to house.⁸ And into whatsoever city ye may enter and they receive you, eat what is set before you,⁹ and heal the sick in it, and say to them, The kingdom of God is come nigh to you.¹⁰ But into whatsoever city ye may have entered and they do not receive you, go out into its streets and say,¹¹ Even the dust of your city, which cleaves to us on the feet, do we shake off against you; but know this, that the kingdom of God is come nigh.¹² I say to you that it shall be more tolerable for Sodom in that day than for that city.¹³ Woe to thee, Chorazin! woe to thee, Bethsaida! for if the works of power which have taken place in you had taken place in Tyre and Sidon, they had long ago repented, sitting in sackcloth and ashes.¹⁴ But it shall be more tolerable for Tyre and Sidon in the judgment than for you.¹⁵ And thou, Capernaum, who hast been raised up to heaven, shalt be brought down even to hades.¹⁶ He that hears you hears me; and he that rejects you rejects me; and he that rejects me rejects him that sent me.

¹⁷ And the seventy returned with joy, saying, Lord, even the demons are subject to us through thy name.¹⁸ And he said to them, I beheld Satan as lightning falling out of heaven.¹⁹ Behold, I

give you the power of treading upon serpents and scorpions and over all the power of the enemy, and nothing shall in anywise injure you. ²⁰ Yet in this rejoice not, that the spirits are subjected to you, but rejoice that your names are written in the heavens. ²¹ In the same hour Jesus rejoiced in spirit and said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from wise and prudent, and hast revealed them to babes: yea, Father, for thus has it been well-pleasing in thy sight. ²² All things have been delivered to me by my Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal *him*. ²³ And having turned to the disciples privately he said, Blessed are the eyes which see the things that ye see. ²⁴ For I say to you that many prophets and kings have desired to see the things which ye behold, and did not see *them*; and to hear the things which ye hear, and did not hear *them*.

²⁵ And behold, a certain lawyer stood up tempting him, and saying, Teacher, having done what, shall I inherit life eternal? ²⁶ And he said to him, What is written in the law? how readest thou? ²⁷ But he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thine understanding; and thy neighbour as thyself. ²⁸ And he said to him, Thou hast answered right: this do and thou shalt live. ²⁹ But he, desirous of justifying himself, said to Jesus, And who is my neighbour? ³⁰ And Jesus replying said, A certain man descended from Jerusalem to Jericho and fell into *the hands of* robbers, who also, having stripped him and inflicted wounds, went away leaving him in a half-dead state. ³¹ And a certain priest happened to go down that way, and seeing him, passed on on the opposite side; ³² and in like manner also a Levite, being at the spot, came and looked *at him* and passed on on the opposite side. ³³ But a certain Samaritan journeying came to him, and seeing *him*, was moved with compassion, ³⁴ and came up *to him* and bound up his wounds, pouring in oil and wine; and having put him on his own beast, took him to *the inn* and took care of him. ³⁵ And on the morrow *as he left*, taking out two denarii he gave them to the innkeeper, and said to him, Take care of him, and whatsoever thou shalt expend more, I will render to thee on my coming back. ³⁶ Which *now* of these three seems to thee to have been neighbour of him who fell into *the hands of* the robbers? ³⁷ And he said, He that shewed him mercy. And Jesus said to him, Go, and do thou likewise.

³⁸ And it came to pass as they went that he entered into a certain village; and a certain woman, Martha by name, received him into her house. ³⁹ And she had a sister called Mary, who also, having sat down at the feet of Jesus was listening to his word. ⁴⁰ Now Martha was distracted with much serving, and coming up she said, Lord, dost thou not care that my sister has left me to serve alone? Speak to her therefore that she may help me. ⁴¹ But Jesus answering said to her, Martha, Martha, thou art careful and troubled about many things; ⁴² but there is need of one, and Mary has chosen the good part, the which shall not be taken from her.

Chapter 11

¹ And it came to pass as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John also taught his disciples. ² And he said to them, When ye pray, say, Father, thy name be hallowed; thy kingdom come; ³ give us our needed bread for each day; ⁴ and remit us our sins, for we also remit to every one indebted to us; and lead us not into temptation. ⁵ And he said to them, Who among you shall have a friend, and shall go to him at midnight and say to him, Friend, let me have three loaves, ⁶ since a friend of mine on a journey is come to me, and I have nothing to set before him; ⁷ and he within answering should say, Do not disturb me; the door is already shut, and my children are with me in bed; I cannot rise up to give

it thee? ⁸ —I say to you, Although he will not get up and give *them* to him because he is his friend, because of his shamelessness, at any rate, he will rise and give him as many as he wants. ⁹ And I say to you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you. ¹⁰ For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. ¹¹ But of whom of you that is a father shall a son ask bread, and *the father* shall give him a stone? or also a fish, and instead of a fish shall give him a serpent? ¹² or if also he shall ask an egg, shall give him a scorpion? ¹³ If therefore ye, being evil, know how to give good gifts to your children, how much rather shall the Father who is of heaven give *the* Holy Spirit to them that ask him?

¹⁴ And he was casting out a demon, and it was dumb; and it came to pass, the demon being gone out, the dumb *man* spoke. And the crowds wondered. ¹⁵ But some from among them said, By Beelzebub the prince of the demons casts he out demons. ¹⁶ And others tempting *him* sought from him a sign out of heaven. ¹⁷ But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation: and a house set against a house falls; ¹⁸ and if also Satan is divided against himself, how shall his kingdom subsist? because ye say that I cast out demons by Beelzebub. ¹⁹ But if I by Beelzebub cast out demons, your sons—by whom do they cast *them* out? For this reason they shall be your judges. ²⁰ But if by the finger of God I cast out demons, then the kingdom of God is come upon you. ²¹ When the strong *man* armed keeps his own house, his goods are in peace; ²² but when the stronger than he coming upon *him* overcomes him, he takes away his panoply in which he trusted, and he will divide the spoil *he has taken* from him. ²³ He that is not with me is against me, and he that gathers not with me scatters. ²⁴ When the unclean spirit has gone out of the man, he goes through dry places seeking rest; and not finding *any* he says, I will return to my house whence I came out. ²⁵ And having come, he finds it swept and adorned. ²⁶ Then he goes and takes seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first.

²⁷ And it came to pass as he spake these things, a certain woman, lifting up her voice out of the crowd, said to him, Blessed is the womb that has borne thee, and the paps which thou hast sucked. ²⁸ But he said, Yea rather, blessed are they who hear the word of God and keep *it*.

²⁹ But as the crowds thronged together, he began to say, This generation is a wicked generation: it seeks a sign, and a sign shall not be given to it but the sign of Jonas. ³⁰ For as Jonas was a sign to the Ninevites, thus shall also the Son of man be to this generation. ³¹ A queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon is here. ³² Men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas is here. ³³ But no one having lit a lamp sets it in secret, nor under the corn-measure, but on the lamp-stand, that they who enter in may see the light. ³⁴ The lamp of the body is thine eye: when thine eye is simple, thy whole body also is light; but when it is wicked, thy body also is dark. ³⁵ See therefore that the light which is in thee be not darkness. ³⁶ If therefore thy whole body *is* light, not having any part dark, it shall be all light as when the lamp lights thee with its brightness.

³⁷ But as he spoke, a certain Pharisee asked him that he would dine with him; and entering in he placed himself at table. ³⁸ But the Pharisee seeing *it* wondered that he had not first washed before dinner. ³⁹ But the Lord said to him, Now do ye Pharisees cleanse the outside of the cup and of the dish, but your inward *parts* are full of plunder and wickedness. ⁴⁰ Fools, has not he who has made the outside made the inside also? ⁴¹ But rather give alms of what ye have, and behold, all things are clean to you. ⁴² But woe unto you, Pharisees, for ye pay tithes of mint and rue and every

herb, and pass by the judgment and the love of God: these ye ought to have done, and not have left those aside.⁴³ Woe unto you, Pharisees, for ye love the first seat in the synagogues and salutations in the market-places.⁴⁴ Woe unto you, for ye are as the sepulchres which appear not, and the men walking over them do not know *it*.⁴⁵ And one of the doctors of the law answering says to him, Teacher, in saying these things thou insultest us also.⁴⁶ And he said, To you also woe, doctors of the law, for ye lay upon men burdens heavy to bear, and yourselves do not touch the burdens with one of your fingers.⁴⁷ Woe unto you, for ye build the sepulchres of the prophets, but your fathers killed them.⁴⁸ Ye bear witness then, and consent to the works of your fathers; for they killed them, and ye build *their sepulchres*.⁴⁹ For this reason also the wisdom of God has said, I will send to them prophets and apostles, and of these shall they kill and drive out by persecution,⁵⁰ that the blood of all the prophets which has been poured out from the foundation of the world may be required of this generation,⁵¹ from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yea, I say to you, it shall be required of this generation.⁵² Woe unto you, the doctors of the law, for ye have taken away the key of knowledge; yourselves have not entered in, and those who were entering in ye have hindered.⁵³ And as he said these things to them, the scribes and the Pharisees began to press him urgently, and to make him speak of many things;⁵⁴ watching him, *and seeking* to catch something out of his mouth, *that they might accuse him*.

11:1 This is the central N.T. passage on prayer. In the Sermon on the Mount Christ had announced the new basis of prayer, viz.: relationship (Mt. 6:9, 28–32). The believer is a child of God through the new birth (John 3:3, *note*). The clear revelation of this fact at once establishes the reasonableness of prayer; a reasonableness against which the argument from the apparent uniformity of natural law shatters itself. God is more than a Creator, bringing a universe into being, and establishing laws for it; more than a decree-maker determining future events by an eternal fiat. Above all this is the divine family for whom the universe with its laws exists (Col. 1:16–20; Heb. 1:2; 2:10, 11; Rom. 8:17): “When ye pray, say, Our Father.” What God habitually does in the material universe concerns the reverent investigator of that universe. What He may do in His own family concerns Him, and them, and is matter for divine promise and revelation. Science, which deals only with natural phenomena, cannot intrude there (1 Cor. 2:9).

Christ’s law of prayer may be thus summarized: (1) He grounds prayer upon relationship, and reveals God as freely charging Himself with all the responsibilities, as His heart glows with all the affections of a Father toward all who believe on Jesus Christ (Mt. 6:25–32; 7:9–11). Prayer, therefore, is a child’s petition to an all-wise, all-loving, and all-powerful, Father-God. (2) In the so-called Lord’s prayer Christ gives an incomparable model for all prayer. It teaches that right prayer begins with worship; puts the interest of the kingdom before merely personal interest; accepts beforehand the Father’s will, whether to grant or withhold; and petitions for present need, leaving the future to the Father’s care and love. Used as a *form*, the Lord’s prayer is, dispensationally, upon legal, not church ground; it is not a prayer in the name of Christ (cf. John 14:13, 14; 16:24); and it makes human forgiveness, as under the law it must, the condition of divine forgiveness; an order which grace exactly reverses (cf. Eph. 4:32). (3) Prayer is to be definite (vs. 5, 6); and, (4) importunate, that is, undiscouraged by delayed answers.

11:13 It is evident that none of the disciples, with the possible exception of Mary of Bethany, asked for the Spirit in the faith of this promise. It was a new and staggering thing to a Jew that, in advance of the fulfilment of Joel 2:28, 29, all might receive the Spirit. Mary alone of the disciples understood Christ’s repeated declaration concerning His own death and resurrection (John 12:3–7). Save Mary, not one of the disciples but Peter, and he only in the great confession (Mt. 16:16), manifested a spark of spiritual intelligence till after the resurrection of Christ and the impartation of the Spirit (John 20:22; Acts 2:1–4). To go back to the promise of Lk. 11:13, is to forget Pentecost, and to ignore the truth that now every believer has the indwelling Spirit (Rom. 8:9, 15; 1 Cor. 6:19; Gal. 4:6; 1 John 2:20, 27). See Acts 2:4, *note*.

Chapter 12

¹ In those *times*, the myriads of the crowd being gathered together, so that they trod one on another, he began to say to his disciples first, Beware of the leaven of the Pharisees, which is hypocrisy; ² but there is nothing covered up which shall not be revealed, nor secret that shall not be known; ³ therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in chambers shall be proclaimed upon the housetops. ⁴ But I say to you, my friends, Fear not those who kill the body and after this have no more that they can do. ⁵ But I will shew you whom ye shall fear: Fear him who after he has killed has authority to cast into hell; yea, I say to you, Fear him. ⁶ Are not five sparrows sold for two assaria? and one of them is not forgotten before God. ⁷ But even the hairs of your head are all numbered. Fear not therefore, ye are better than many sparrows. ⁸ But I say to you, Whosoever shall confess me before men, the Son of man will confess him also before the angels of God; ⁹ but he that shall have denied me before men shall be denied before the angels of God; ¹⁰ and whoever shall say a word against the Son of man it shall be forgiven him; but to him that speaks injuriously against the Holy Spirit it shall not be forgiven. ¹¹ But when they bring you before the synagogues and rulers and the authorities, be not careful how or what ye shall answer, or what ye shall say; ¹² for the Holy Spirit shall teach you in the hour itself what should be said.

¹³ And a person said to him out of the crowd, Teacher, speak to my brother to divide the inheritance with me. ¹⁴ But he said to him, Man, who established me *as* a judge or a divider over you? ¹⁵ And he said to them, Take heed and keep yourselves from all covetousness, for *it is* not because a man is in abundance *that* his life is in his possessions. ¹⁶ And he spoke a parable to them, saying, The land of a certain rich man brought forth abundantly. ¹⁷ And he reasoned within himself saying, What shall I do? for I have not *a place* where I shall lay up my fruits. ¹⁸ And he said, This will I do: I will take away my granaries and build greater, and there I will lay up all my produce and my good things; ¹⁹ and I will say to my soul, Soul, thou hast much good things laid by for many years; repose thyself, eat, drink, be merry. ²⁰ But God said to him, Fool, this night thy soul shall be required of thee; and whose shall be what thou hast prepared? ²¹ Thus is he who lays up treasure for himself, and is not rich toward God.

²² And he said to his disciples, For this cause I say unto you, Be not careful for life, what ye shall eat, nor for the body, what ye shall put on. ²³ The life is more than food, and the body than raiment. ²⁴ Consider the ravens, that they sow not nor reap; which have neither storehouse nor granary; and God feeds them. How much better are ye than the birds? ²⁵ But which of you by being careful can add to his stature one cubit? ²⁶ If therefore ye cannot *do* even what is least, why are ye careful about the rest? ²⁷ Consider the lilies how they grow: they neither toil nor spin; but I say unto you, Not even Solomon in all his glory was clothed as one of these. ²⁸ But if God thus clothe the grass, which to-day is in the field and to-morrow is cast into *the* oven, how much rather you, O ye of little faith? ²⁹ And ye, seek not what ye shall eat or what ye shall drink, and be not in anxiety; ³⁰ for all these things do the nations of the world seek after, and your Father knows that ye have need of these things; ³¹ but seek his kingdom, and *all* these things shall be added to you. ³² Fear not, little flock, for it has been the good pleasure of your Father to give you the kingdom. ³³ Sell what ye possess and give alms; make to yourselves purses which do not grow old, a treasure which does not fail in the heavens, where thief does not draw near nor moth destroy. ³⁴ For where your treasure is, there also will your heart be. ³⁵ Let your loins be girded about, and lamps burning; ³⁶ and ye like men who wait their own lord whenever he may leave the wedding, that when he comes and knocks, they may open to him immediately. ³⁷ Blessed are those bondmen whom the

lord *on* coming shall find watching; verily I say unto you, that he will gird himself and make them recline at table, and coming up will serve them.³⁸ And if he come in the second watch, and come in the third watch, and find *them* thus, blessed are those *bondmen*.³⁹ But this know, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have suffered his house to be dug through.⁴⁰ And ye therefore, be ye ready, for in the hour in which ye do not think *it*, the Son of man comes.

⁴¹ And Peter said to him, Lord, sayest thou this parable to us, or also to all? ⁴² And the Lord said, Who then is the faithful and prudent steward, whom his lord will set over his household, to give the measure of corn in season? ⁴³ Blessed is that bondman whom his lord *on* coming shall find doing thus; ⁴⁴ verily I say unto you, that he will set him over all that he has. ⁴⁵ But if that bondman should say in his heart, My lord delays to come, and begin to beat the menservants and the maidservants, and to eat and to drink and to be drunken,⁴⁶ the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of, and shall cut him in two and appoint his portion with the unbelievers. ⁴⁷ But that bondman who knew his own lord's will, and had not prepared *himself* nor done his will, shall be beaten with many *stripes*; ⁴⁸ but he who knew *it* not, and did things worthy of stripes, shall be beaten with few. And to every one to whom much has been given, much shall be required from him; and to whom *men* have committed much, they will ask from him the more. ⁴⁹ I have come to cast a fire on the earth; and what will I if already it has been kindled? ⁵⁰ But I have a baptism to be baptised with, and how am I straitened until it shall have been accomplished! ⁵¹ Think ye that I have come to give peace in the earth? Nay, I say to you, but rather division: ⁵² for from henceforth there shall be five in one house divided; three shall be divided against two, and two against three: ⁵³ father against son, and son against father; mother against daughter, and daughter against mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.

⁵⁴ And he said also to the crowds, When ye see a cloud rising out of the west, straightway ye say, A shower is coming; and so it happens. ⁵⁵ And when ye see the south wind blow, ye say, There will be heat; and it happens. ⁵⁶ Hypocrites, ye know how to judge of the appearance of the earth and of the heaven; how *is it then that* ye do not discern this time? ⁵⁷ And why even of yourselves judge ye not what is right? ⁵⁸ For as thou goest with thine adverse party before a magistrate, strive in the way to be reconciled with him, lest he drag thee away to the judge, and the judge shall deliver thee to the officer, and the officer cast thee into prison. ⁵⁹ I say unto thee, Thou shalt in no wise come out thence until thou hast paid the very last mite.

Chapter 13

¹ Now at the same time there were present some who told him of the Galileans whose blood Pilate mingled with *that of* their sacrifices. ² And he answering said to them, Think ye that these Galileans were sinners beyond all the Galileans because they suffered such things? ³ No, I say to you, but if ye repent not, ye shall all perish in the same manner. ⁴ Or those eighteen on whom the tower in Siloam fell and killed them, think ye that they were debtors beyond all the men who dwell in Jerusalem? ⁵ No, I say to you, but if ye repent not, ye shall all perish in like manner.

⁶ And he spoke this parable: A certain *man* had a fig-tree planted in his vineyard, and he came seeking fruit upon it and did not find *any*. ⁷ And he said to the vinedresser, Behold, *these* three years I come seeking fruit on this fig-tree and find none: cut it down; why does it also render the ground useless? ⁸ But he answering says to him, Sir, let it alone for this year also, until I shall dig about it and put dung, ⁹ and if it shall bear fruit—but if not, after that thou shalt cut it down.

¹⁰ And he was teaching in one of the synagogues on the sabbath. ¹¹ And lo, *there was* a woman having a spirit of infirmity eighteen years, and she was bent together and wholly unable to lift her head up. ¹² And Jesus, seeing her, called to *her*, and said to her, Woman, thou art loosed from thine infirmity. ¹³ And he laid his hands upon her; and immediately she was made straight, and glorified God. ¹⁴ But the ruler of the synagogue, indignant because Jesus healed on the sabbath, answering said to the crowd, There are six days in which *people* ought to work; in these therefore come and be healed, and not on the sabbath day. ¹⁵ The Lord therefore answered him and said, Hypocrites! does not each one of you on the sabbath loose his ox or his ass from the manger and leading *it* away, water *it*? ¹⁶ And this *woman*, who is a daughter of Abraham, whom Satan has bound, lo, *these* eighteen years, ought she not to be loosed from this bond on the sabbath day? ¹⁷ And as he said these things, all who were opposed to him were ashamed; and all the crowd rejoiced at all the glorious things which were being done by him.

¹⁸ And he said, To what is the kingdom of God like? and to what shall I liken it? ¹⁹ It is like a grain of mustard *seed* which a man took and cast into his garden; and it grew and became a great tree, and the birds of heaven lodged in its branches. ²⁰ And again he said, To what shall I liken the kingdom of God? ²¹ It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened. ²² And he went through one city and village after another, teaching, and journeying to Jerusalem.

²³ And one said to him, Sir, *are* such as are to be saved few in number? But he said unto them, ²⁴ Strive with earnestness to enter in through the narrow door, for many, I say to you, will seek to enter in and will not be able. ²⁵ From the time that the master of the house shall have risen up and shall have shut the door, and ye shall begin to stand without and to knock at the door, saying, Lord, open to us; and he answering shall say to you, I know you not whence ye are: ²⁶ then shall ye begin to say, We have eaten in thy presence and drunk, and thou hast taught in our streets; ²⁷ and he shall say, I tell you, I do not know you whence ye are; depart from me, all *ye* workers of iniquity. ²⁸ There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves cast out. ²⁹ And they shall come from east and west, and from north and south, and shall lie down at table in the kingdom of God. ³⁰ And behold, there are last who shall be first, and there are first who shall be last.

³¹ The same hour certain Pharisees came up, saying to him, Get out, and go hence, for Herod is desirous to kill thee. ³² And he said to them, Go, tell that fox, Behold, I cast out demons and accomplish cures to-day and to-morrow, and the third *day* I am perfected; ³³ but I must needs walk to-day and to-morrow and the *day* following, for it must not be that a prophet perish out of Jerusalem. ³⁴ Jerusalem, Jerusalem, the *city* that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children together, as a hen her brood under her wings, and ye would not. ³⁵ Behold, your house is left unto you; and I say unto you, that ye shall not see me until it come that ye say, Blessed *is* he that comes in the name of *the* Lord.

Chapter 14

¹ And it came to pass, as he went into the house of one of the rulers, *who was* of the Pharisees, to eat bread on *the* sabbath, that they were watching him. ² And behold, there was a certain dropsical *man* before him. ³ And Jesus answering spoke unto the doctors of the law and Pharisees, saying, Is it lawful to heal on the sabbath? ⁴ But they were silent. And taking him he healed him and let him go. ⁵ And answering he said to them, Of which of you shall an ass or ox fall into a

well, that he does not straightway pull him up on the sabbath day? ⁶ And they were not able to answer him to these things.

⁷ And he spoke a parable to those that were invited, remarking how they chose out the first places, saying to them, ⁸ When thou art invited by any one to a wedding, do not lay thyself down in the first place at table, lest perhaps a more honourable than thou be invited by him, ⁹ and he who invited thee and him come and say to thee, Give place to this *man*, and then thou begin with shame to take the last place. ¹⁰ But when thou hast been invited, go and put thyself down in the last place, that when he who has invited thee comes, he may say to thee, Friend, go up higher: then shalt thou have honour before all that are lying at table with thee; ¹¹ for every one that exalts himself shall be abased, and he that abases himself shall be exalted. ¹² And he said also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsfolk, nor rich neighbours, lest it may be they also should invite thee in return, and a recompense be made thee. ¹³ But when thou makest a feast, call poor, crippled, lame, blind: ¹⁴ and thou shalt be blessed; for they have not *the means* to recompense thee; for it shall be recompensed thee in the resurrection of the just.

¹⁵ And one of those that were lying at table with *them*, hearing these things, said to him, Blessed *is* he who shall eat bread in the kingdom of God. ¹⁶ And he said to him, A certain man made a great supper and invited many. ¹⁷ And he sent his bondman at the hour of supper to say to those who were invited, Come, for already all things are ready. ¹⁸ And all began, without exception, to excuse themselves. The first said to him, I have bought land, and I must go out and see it; I pray thee hold me for excused. ¹⁹ And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee hold me for excused. ²⁰ And another said, I have married a wife, and on this account I cannot come. ²¹ And the bondman came up and brought back word of these things to his lord. Then the master of the house, in anger, said to his bondman, Go out quickly into the streets and lanes of the city, and bring here the poor and crippled and lame and blind. ²² And the bondman said, Sir, it is done as thou hast commanded, and there is still room. ²³ And the lord said to the bondman, Go out into the ways and fences and compel to come in, that my house may be filled; ²⁴ for I say to you, that not one of those men who were invited shall taste of my supper.

²⁵ And great crowds went with him; and, turning round, he said to them, ²⁶ If any man come to me, and shall not hate his own father and mother, and wife, and children, and brothers, and sisters, yea, and his own life too, he cannot be my disciple; ²⁷ and whoever does not carry his cross and come after me cannot be my disciple. ²⁸ For which of you, desirous of building a tower, does not first sit down and count the cost, if he have what *is needed* to complete it; ²⁹ in order that, having laid the foundation of it, and not being able to finish it, all who see it do not begin to mock at him, ³⁰ saying, This man began to build and was not able to finish? ³¹ Or what king, going on his way to engage in war with another king, does not, sitting down first, take counsel whether he is able with ten thousand to meet him coming against him with twenty thousand? ³² and if not, while he is yet far off, having sent an embassy, he asks for terms of peace. ³³ Thus then every one of you who forsakes not all that is his own cannot be my disciple. ³⁴ Salt *then is* good, but if the salt also has become savourless, wherewith shall it be seasoned? ³⁵ It is proper neither for land nor for dung; it is cast out. He that hath ears to hear, let him hear.

14:26 All terms which define the emotions or affections are *comparative*. Natural affection is to be, as compared with the believer's devotedness to Christ, as if it were hate. See Mt. 12:47–50, where Christ illustrates this principle in His own person. But in the Lord the natural affections are sanctified and lifted to the level of the divine love (cf. John 19:26, 27; Eph. 5:25–28).

Chapter 15

¹ And all the tax-gatherers and the sinners were coming near to him to hear him; ² and the Pharisees and the scribes murmured, saying, This *man* receives sinners and eats with them. ³ And he spoke to them this parable, saying, ⁴ What man of you having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness and go after that which is lost, until he find it? ⁵ and having found it, he lays it upon his own shoulders, rejoicing; ⁶ and being come to the house, calls together the friends and the neighbours, saying to them, Rejoice with me, for I have found my lost sheep. ⁷ I say unto you, that thus there shall be joy in heaven for one repenting sinner, *more* than for ninety and nine righteous who have no need of repentance. ⁸ Or, what woman having ten drachmas, if she lose one drachma, does not light a lamp and sweep the house and seek carefully till she find it? ⁹ and having found it she calls together the friends and neighbours, saying, Rejoice with me, for I have found the drachma which I had lost. ¹⁰ Thus, I say unto you, there is joy before the angels of God for one repenting sinner.

¹¹ And he said, A certain man had two sons; ¹² and the younger of them said to his father, Father, give to me the share of the property that falls *to me*. And he divided to them what he was possessed of. ¹³ And after not many days the younger son gathering all together went away into a country a long way off, and there dissipated his property, living in debauchery. ¹⁴ But when he had spent all there arose a violent famine throughout that country, and he began to be in want. ¹⁵ And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine. ¹⁶ And he longed to fill his belly with the husks which the swine were eating; and no one gave to him. ¹⁷ And coming to himself, he said, How many hired servants of my father's have abundance of bread, and I perish here by famine. ¹⁸ I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before thee; ¹⁹ I am no longer worthy to be called thy son: make me as one of thy hired servants. ²⁰ And he rose up and went to his own father. But while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with kisses. ²¹ And the son said to him, Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son. ²² But the father said to his bondmen, Bring out the best robe and clothe him in *it*, and put a ring on his hand and sandals on his feet; ²³ and bring the fatted calf and kill it, and let us eat and make merry: ²⁴ for this my son was dead and has come to life, was lost and has been found. And they began to make merry. ²⁵ And his elder son was in the field; and as, coming *up*, he drew nigh to the house, he heard music and dancing. ²⁶ And having called one of the servants, he inquired what these things might be. ²⁷ And he said to him, Thy brother is come, and thy father has killed the fatted calf because he has received him safe and well. ²⁸ But he became angry and would not go in. And his father went out and besought him. ²⁹ But he answering said to his father, Behold, so many years I serve thee, and never have I transgressed a commandment of thine; and to me hast thou never given a kid that I might make merry with my friends: ³⁰ but when this thy son, who has devoured thy substance with harlots, is come, thou hast killed for him the fatted calf. ³¹ But he said to him, Child, thou art ever with me, and all that is mine is thine. ³² But it was right to make merry and rejoice, because this thy brother was dead and has come to life again, and was lost and has been found.

Chapter 16

¹ And he said also to *his* disciples, There was a certain rich man who had a steward, and he was accused to him as wasting his goods. ² And having called him, he said to him, What *is* this that I hear of thee? give the reckoning of thy stewardship, for thou canst be no longer steward. ³ And the steward said within himself, What shall I do; for my lord is taking the stewardship from me? I am not able to dig; I am ashamed to beg. ⁴ I know what I will do, that when I shall have been removed from the stewardship I may be received into their houses. ⁵ And having called to *him* each one of the debtors of his own lord, he said to the first, How much owest thou to my lord? ⁶ And he said, A hundred baths of oil. And he said to him, Take thy writing and sit down quickly and write fifty. ⁷ Then he said to another, And thou, how much dost thou owe? And he said, A hundred cors of wheat. And he says to him, Take thy writing and write eighty. ⁸ And the lord praised the unrighteous steward because he had done prudently. For the sons of this world are, for their own generation, more prudent than the sons of light. ⁹ And I say to you, Make to yourselves friends with the mammon of unrighteousness, that when it fails ye may be received into the eternal tabernacles. ¹⁰ He that is faithful in the least is faithful also in much; and he that is unrighteous in the least is unrighteous also in much. ¹¹ If therefore ye have not been faithful in the unrighteous mammon, who shall entrust to you the true? ¹² and if ye have not been faithful in that which is another's, who shall give to you your own? ¹³ No servant can serve two masters, for either he will hate the one and will love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon. ¹⁴ And the Pharisees also, who were covetous, heard all these things, and mocked him. ¹⁵ And he said to them, Ye are they who justify themselves before men, but God knows your hearts; for what amongst men is highly thought of is an abomination before God. ¹⁶ The law and the prophets *were* until John: from that time the glad tidings of the kingdom of God are announced, and every one forces his way into it. ¹⁷ But it is easier that the heaven and the earth should pass away than that one tittle of the law should fail. ¹⁸ Every one who puts away his wife and marries another commits adultery; and every one that marries one put away from a husband commits adultery.

¹⁹ Now there was a rich man and he was clothed in purple and fine linen, making good cheer in splendour every day. ²⁰ And *there was* a poor man, by name Lazarus, *who* was laid at his gateway full of sores, ²¹ and desiring to be filled with the crumbs which fell from the table of the rich man; but the dogs also coming licked his sores. ²² And it came to pass that the poor man died, and that he was carried away by the angels into the bosom of Abraham. And the rich man also died and was buried. ²³ And in hades lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom. ²⁴ And he crying out said, Father Abraham, have compassion on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am suffering in this flame. ²⁵ But Abraham said, Child, recollect that thou hast fully received thy good things in thy lifetime, and likewise Lazarus evil things. But now he is comforted here, and thou art in suffering. ²⁶ And besides all this, between us and you a great chasm is fixed, so that those who desire to pass hence to you cannot, nor do they who *desire to cross* from there pass over unto us. ²⁷ And he said, I beseech thee then, father, that thou wouldest send him to the house of my father, ²⁸ for I have five brothers, so that he may earnestly testify to them, that they also may not come to this place of torment. ²⁹ But Abraham says to him, They have Moses and the prophets: let them hear them. ³⁰ But he said, Nay, father Abraham, but if one from the dead should go to them, they will repent. ³¹ And he said to him, If they hear not Moses and the prophets, not even if one rise from among *the* dead will they be persuaded.

16:23 Gr. *hades*, “the unseen world,” is revealed as the place of departed human spirits between death and resurrection. The word occurs, Mt. 11:23; 16:18; Lk. 10:15; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13, 14, and is the equivalent of the O.T. *sheol* (Hab. 2:5, *note*). The Septuagint invariably renders *sheol* by *hades*.

Summary: (1) *Hades before the ascension of Christ*. The passages in which the word occurs make it clear that *hades* was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called “paradise” and “Abraham’s bosom.” Both designations were Talmudic, but adopted by Christ in Lk. 16:22; 23:43. The blessed dead were with Abraham, they were conscious and were “comforted” (Lk. 16:25). The believing malefactor was to be, that day, with Christ in “paradise.” The lost were separated from the saved by a “great gulf fixed” (Lk. 16:26). The representative man of the lost who are now in *hades* is the rich man of Lk. 16:19–31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment.

(2) *Hades since the ascension of Christ*. So far as the unsaved dead are concerned, no change of their place or condition is revealed in Scripture. At the judgment of the great white throne, *hades* will give them up, they will be judged, and will pass into the lake of fire (Rev. 20:13, 14). But a change has taken place which affects paradise. Paul was “caught up to the third heaven ... into paradise” (2 Cor. 12:1–4). Paradise, therefore, is now in the immediate presence of God. It is believed that Eph. 4:8–10 indicates the time of the change. “When he ascended up on high he led a multitude of captives.” It is immediately added that He had previously “descended first into the lower parts of the earth,” i.e. the paradise division of *hades*. During the present church-age the saved who died are “absent from the body, at home with the Lord.” The wicked dead in *hades*, and the righteous dead “at home with the Lord,” alike await the resurrection (Job 19:25; 1 Cor. 15:52). See Mt. 5:22, *note*.

Chapter 17

¹ And he said to his disciples, It cannot be but that offences come, but woe *to him* by whom they come! ² It would be *more* profitable for him if a millstone were hanged about his neck and he cast into the sea, than that he should be a snare to one of these little ones. ³ Take heed to yourselves: if thy brother should sin, rebuke him; and if he should repent, forgive him. ⁴ And if he should sin against thee seven times in the day, and seven times should return to thee, saying, I repent, thou shalt forgive him. ⁵ And the apostles said to the Lord, Give more faith to us. ⁶ But the Lord said, If ye have faith as a grain of mustard *seed*, ye had said to this sycamine tree, Be thou rooted up, and be thou planted in the sea, and it would have obeyed you. ⁷ But which of you *is there* who, having a bondman ploughing or shepherding, when he comes in out of the field, will say, Come and lie down immediately to table? ⁸ But will he not say to him, Prepare what I shall sup on, and gird thyself and serve me that I may eat and drink; and after that thou shalt eat and drink? ⁹ Is he thankful to the bondman because he has done what was ordered? I judge not. ¹⁰ Thus ye also, when ye shall have done all things that have been ordered you, say, We are unprofitable bondmen; we have done what it was our duty to do.

¹¹ And it came to pass as he was going up to Jerusalem, that he passed through the midst of Samaria and Galilee. ¹² And as he entered into a certain village ten leprous men met him, who stood afar off. ¹³ And they lifted up *their* voice saying, Jesus, Master, have compassion on us. ¹⁴ And seeing *them* he said to them, Go, shew yourselves to the priests. And it came to pass as they were going they were cleansed. ¹⁵ And one of them, seeing that he was cured, turned back, glorifying God with a loud voice, ¹⁶ and fell on *his* face at his feet giving him thanks: and he was a Samaritan. ¹⁷ And Jesus answering said, Were not the ten cleansed? but the nine, where *are they*? ¹⁸ There have not been found to return and give glory to God save this stranger. ¹⁹ And he said to him, Rise up and go thy way: thy faith has made thee well.

²⁰ And having been asked by the Pharisees, When is the kingdom of God coming? he answered them and said, The kingdom of God does not come with observation; ²¹ nor shall they say, Lo here, or, Lo there; for behold, the kingdom of God is in the midst of you. ²² And he said to the disciples, Days are coming, when ye shall desire to see one of the days of the Son of man, and

shall not see it.²³ And they will say to you, Lo here, or Lo there; go not, nor follow *them*.²⁴ For as the lightning shines which lightens from *one end* under heaven to *the other end* under heaven, thus shall the Son of man be in his day.²⁵ But first he must suffer many things and be rejected of this generation.²⁶ And as it took place in the days of Noe, thus also shall it be in the days of the Son of man:²⁷ they ate, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed all *of them*;²⁸ and in like manner as took place in the days of Lot: they ate, they drank, they bought, they sold, they planted, they builded;²⁹ but on the day that Lot went out from Sodom, it rained fire and sulphur from heaven, and destroyed all *of them*:³⁰ after this *manner* shall it be in the day that the Son of man is revealed.³¹ In that day, he who shall be on the housetop, and his stuff in the house, let him not go down to take it away; and he that is in the field, let him likewise not return back.³² Remember the wife of Lot.³³ Whosoever shall seek to save his life shall lose it, and whosoever shall lose it shall preserve it.³⁴ I say to you, In that night there shall be two *men* upon one bed; one shall be seized and the other shall be let go.³⁵ Two *women* shall be grinding together; the one shall be seized and the other shall be let go.³⁶ *Two men shall be in the field; the one shall be seized and the other let go.*³⁷ And answering they say to him, Where, Lord? And he said to them, Where the body *is*, there the eagles will be gathered together.

17:21 Gr. *entos* = “in the midst.” It could not be said of a self-righteous, Christ-rejecting Pharisee, that the kingdom of God, as to its spiritual content, was within him. Our Lord’s whole answer, designedly enigmatic to the Pharisees (cf. Mt. 13:10–13), has a dispensational meaning. The kingdom in its outward form, as covenanted to David (2 Sam. 7:8–17) and described by the prophets (Zech. 12:8, *note*), had been rejected by the Jews; so that, during this present age, it would not “come with observation” (lit. “outward show”) but in the hearts of men (cf. Lk. 19:11, 12; Acts 1:6–8, *note*; Rom. 14:17). Meantime, the kingdom was actually “in the midst” of the Pharisees in the persons of the King and His disciples. Ultimately the kingdom of heaven *will* come, with outward show. (See v. 24.)

17:37 See “Armageddon” (Rev. 16:14; 19:17, *note*).

Chapter 18

¹ And he spoke also a parable to them to the purport that they should always pray and not faint,² saying, There was a judge in a city, not fearing God and not respecting man:³ and there was a widow in that city, and she came to him, saying, Avenge me of mine adverse party.⁴ And he would not for a time; but afterwards he said within himself, If even I fear not God and respect not man,⁵ at any rate because this widow annoys me I will avenge her, that she may not by perpetually coming completely harass me.⁶ And the Lord said, Hear what the unjust judge says.⁷ And shall not God at all avenge his elect, who cry to him day and night, and he bears long as to them?⁸ I say unto you that he will avenge them speedily. But when the Son of man comes, shall he indeed find faith on the earth?

⁹ And he spoke also to some, who trusted in themselves that they were righteous and made nothing of all the rest *of men*, this parable:¹⁰ Two men went up into the temple to pray; the one a Pharisee, and the other a tax-gatherer.¹¹ The Pharisee, standing, prayed thus to himself: God, I thank thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this tax-gatherer.¹² I fast twice in the week, I tithe everything I gain.¹³ And the tax-gatherer, standing afar off, would not lift up even his eyes to heaven, but smote upon his breast, saying, O God, have compassion on me, the sinner.¹⁴ I say unto you, This *man* went down to his house justified rather than that *other*. For every one who exalts himself shall be humbled, and he that humbles himself shall be exalted.

¹⁵ And they brought to him also infants that he might touch them, but the disciples when they saw *it* rebuked them. ¹⁶ But Jesus calling them to *him* said, Suffer little children to come to me, and do not forbid them, for of such is the kingdom of God. ¹⁷ Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

¹⁸ And a certain ruler asked him saying, Good teacher, having done what, shall I inherit eternal life? ¹⁹ But Jesus said to him, Why callest thou me good? There is none good but one, God. ²⁰ Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. ²¹ And he said, All these things have I kept from my youth. ²² And when Jesus had heard this, he said to him, One thing is lacking to thee yet: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens, and come, follow me. ²³ But when he heard this he became very sorrowful, for he was very rich. ²⁴ But when Jesus saw that he became very sorrowful, he said, How difficultly shall those who have riches enter into the kingdom of God; ²⁵ for it is easier for a camel to enter through a needle's eye than for a rich man to enter into the kingdom of God. ²⁶ And those who heard it said, And who can be saved? ²⁷ But he said, The things that are impossible with men are possible with God. ²⁸ And Peter said, Behold, we have left all things and have followed thee. ²⁹ And he said to them, Verily I say to you, There is no one who has left home, or parents, or brethren, or wife, or children, for the kingdom of God's sake, ³⁰ who shall not receive manifold more at this time, and in the coming age life eternal.

³¹ And he took the twelve to *him* and said to them, Behold, we go up to Jerusalem, and all things that are written of the Son of man by the prophets shall be accomplished; ³² for he shall be delivered up to the nations, and shall be mocked, and insulted, and spit upon. ³³ And when they have scourged *him* they will kill him; and on the third day he will rise again. ³⁴ And they understood nothing of these things. And this word was hidden from them, and they did not know what was said.

³⁵ And it came to pass when he came into the neighbourhood of Jericho, a certain blind man sat by the wayside begging. ³⁶ And when he heard the crowd passing, he inquired what this might be. ³⁷ And they told him that Jesus the Nazaraean was passing by. ³⁸ And he called out saying, Jesus, Son of David, have mercy on me. ³⁹ And those *who were* going before rebuked him that he might be silent; but he cried out so much the more, Son of David, have mercy on me. ⁴⁰ And Jesus stood still, and commanded him to be led to him. And when he drew nigh he asked him *saying*, ⁴¹ What wilt thou that I shall do to thee? And he said, Lord, that I may see. ⁴² And Jesus said to him, See: thy faith has healed thee. ⁴³ And immediately he saw, and followed him, glorifying God. And all the people when they saw *it* gave praise to God.

18:8 The reference is not to personal faith, but to belief in the whole body of revealed truth. (Cf. Rom. 1:5; 1 Cor. 16:13; 2 Cor. 13:5; Col. 1:23; 2:7; Tit. 1:13; Jude 3. See "Apostasy," above, in *marg.* of Lk. 18:8; 2 Tim. 3:1, *note.*)

18:13 Gr. *hilaskomai*, used in the Septuagint and N.T. in connection with the mercy-seat (Ex. 25:17, 18, 21; Heb. 9:5). As an instructed Jew the publican is thinking, not of mere mercy, but of the blood-sprinkled mercy-seat (Lev. 16:5, *note*; "Propitiation," Rom. 3:25, *note*). His prayer might be paraphrased, "Be toward me as thou art when thou lookest upon the atoning blood." The Bible knows nothing of divine forgiveness apart from sacrifice (see Mt. 26:28, *note*).

Chapter 19

¹ And he entered and passed through Jericho. ² And behold, *there was* a man by name called Zacchaeus, and he was chief tax-gatherer, and he was rich. ³ And he sought to see Jesus who he was: and he could not for the crowd, because he was little in stature. ⁴ And running on before, he

got up into a sycamore that he might see him, for he was going to pass that *way*.⁵ And when he came up to the place, Jesus looked up and saw him, and said to him, Zacchaeus, make haste and come down, for to-day I must remain in thy house.⁶ And he made haste and came down, and received him with joy.⁷ And all murmured when they saw *it*, saying, He has turned in to lodge with a sinful man.⁸ But Zacchaeus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I return *him* fourfold.⁹ And Jesus said to him, To-day salvation is come to this house, inasmuch as he also is a son of Abraham;¹⁰ for the Son of man has come to seek and to save that which is lost.

¹¹ But as they were listening to these things, he added and spake a parable, because he was near to Jerusalem and they thought that the kingdom of God was about to be immediately manifested.¹² He said therefore, A certain high-born man went to a distant country to receive for himself a kingdom and return.¹³ And having called his own ten bondmen, he gave to them ten minas, and said to them, Trade while I am coming.¹⁴ But his citizens hated him, and sent an embassy after him, saying, We will not that this *man* should reign over us.¹⁵ And it came to pass on his arrival back again, having received the kingdom, that he desired these bondmen to whom he gave the money to be called to him, in order that he might know what every one had gained by trading.¹⁶ And the first came up, saying, *My Lord*, thy mina has produced ten minas.¹⁷ And he said to him, Well *done*, thou good bondman; because thou hast been faithful in that which is least, be thou in authority over ten cities.¹⁸ And the second came, saying, *My Lord*, thy mina has made five minas.¹⁹ And he said also to this one, And thou, be over five cities.²⁰ And another came, saying, *My Lord*, lo, *there is* thy mina, which I have kept laid up in a towel.²¹ For I feared thee because thou art a harsh man: thou takest up what thou hast not laid down, and thou reapest what thou hast not sowed.²² He says to him, Out of thy mouth will I judge thee, wicked bondman: thou knewest that I am a harsh man, taking up what I have not laid down and reaping what I have not sowed.²³ And why didst thou not give my money to *the* bank; and I should have received it, at my coming, with interest?²⁴ And he said to those that stood by, Take from him the mina and give *it* to him who has the ten minas.²⁵ And they said to him, Lord, he has ten minas.²⁶ For I say unto you, that to every one that has shall be given; but from him that has not, that even which he has shall be taken from him.²⁷ Moreover those mine enemies, who would not *have* me to reign over them, bring them here and slay *them* before me.

²⁸ And having said these things, he went on before, going up to Jerusalem.²⁹ And it came to pass as he drew near to Bethphage and Bethany at the mountain called *the mount* of Olives, he sent two of his disciples,³⁰ saying, Go into the village over against *you*, in which ye will find, on entering it, a colt tied up, on which no *child* of man ever sat at any time: loose it and lead it *here*.³¹ And if any one ask you, Why do ye loose *it*? thus shall ye say to him, Because the Lord has need of it.³² And they that were sent, having gone their way, found as he had said to them.³³ And as they were loosing the colt, its masters said to them, Why loose ye the colt?³⁴ And they said, Because the Lord has need of it.³⁵ And they led it to Jesus; and having cast their own garments on the colt, they put Jesus on *it*.³⁶ And as he went, they strewed their clothes in the way.³⁷ And as he drew near, already at the descent of the mount of Olives, all the multitude of the disciples began, rejoicing, to praise God with a loud voice for all the works of power which they had seen,³⁸ saying, Blessed the King that comes in the name of *the* Lord: peace in heaven, and glory in the highest.³⁹ And some of the Pharisees from the crowd said to him, Teacher, rebuke thy disciples.⁴⁰ And he answering said to them, I say unto you, If these shall be silent, the stones will cry out.

⁴¹ And as he drew near, seeing the city, he wept over it,⁴² saying, If thou hadst known, even thou, even at least in this thy day, the things that are for thy peace: but now they are hid from thine

eyes; ⁴³ for days shall come upon thee, that thine enemies shall make a palisaded mound about thee, and shall close thee around, and keep thee in on every side, ⁴⁴ and shall lay thee even with the ground, and thy children in thee; and shall not leave in thee a stone upon a stone: because thou knewest not the season of thy visitation. ⁴⁵ And entering into the temple, he began to cast out those that sold and bought in it, ⁴⁶ saying to them, It is written, My house is a house of prayer, but ye have made it a den of robbers. ⁴⁷ And he was teaching day by day in the temple: and the chief priests and the scribes and the chief of the people sought to destroy him, ⁴⁸ and did not find what they could do, for all the people hung on him to hear.

Chapter 20

¹ And it came to pass on one of the days, as he was teaching the people in the temple, and announcing the glad tidings, the chief priests and the scribes with the elders came up, ² and spoke to him saying, Tell us by what authority thou doest these things, or who is it who has given thee this authority? ³ And he answering said to them, I also will ask you *one* thing, and tell me: ⁴ The baptism of John, was it of heaven or of men? ⁵ And they reasoned among themselves, saying, If we should say, Of heaven, he will say, Why have ye not believed him? ⁶ but if we should say, Of men, the whole people will stone us, for they are persuaded that John was a prophet. ⁷ And they answered, they did not know whence. ⁸ And Jesus said to them, Neither do I tell you by what authority I do these things.

⁹ And he began to speak to the people this parable: A man planted a vineyard and let it out to husbandmen, and left the country for a long time. ¹⁰ And in the season he sent to the husbandmen a bondman, that they might give to him of the fruit of the vineyard; but the husbandmen, having beaten him, sent *him* away empty. ¹¹ And again he sent another bondman; but they, having beaten him also, and cast insult upon him, sent *him* away empty. ¹² And again he sent a third; and they, having wounded him also, cast *him* out. ¹³ And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they see him they will respect *him*. ¹⁴ But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; *come*, let us kill him, that the inheritance may become ours. ¹⁵ And having cast him forth out of the vineyard, they killed *him*. What therefore shall the lord of the vineyard do to them? ¹⁶ He will come and destroy those husbandmen, and will give the vineyard to others. And when they heard it they said, May it never be! ¹⁷ But he looking at them said, What then is this that is written, The stone which they that builded rejected, this has become the corner-stone? ¹⁸ Every one falling on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. ¹⁹ And the chief priests and the scribes sought the same hour to lay hands on him, and they feared the people; for they knew that he had spoken this parable of them.

²⁰ And having watched *him*, they sent out suborned persons, pretending to be just men, that they might take hold of him in *his* language, so that they might deliver him up to the power and authority of the governor. ²¹ And they asked him saying, Teacher, we know that thou sayest and teachest rightly, and acceptest no *man's* person, but teachest with truth the way of God: ²² Is it lawful for us to give tribute to Caesar, or not? ²³ But perceiving their deceit he said to them, Why do ye tempt me? ²⁴ Shew me a denarius. Whose image and superscription has it? And answering they said, Caesar's. ²⁵ And he said to them, Pay therefore what is Caesar's to Caesar, and what is God's to God. ²⁶ And they were not able to take hold of him in *his* expressions before the people, and, wondering at his answer, they were silent.

²⁷ And some of the Sadducees, who deny that there is any resurrection, coming up *to him*,
²⁸ demanded of him saying, Teacher, Moses wrote to us, If any one's brother, who has a wife, die,
and he die childless, his brother shall take the wife and raise up seed to his brother. ²⁹ There were
then seven brethren: and the first, having taken a wife, died childless; ³⁰ and the second *took the*
woman, and he died childless; ³¹ and the third took her: and in like manner also the seven left no
children and died; ³² and last of all the woman also died. ³³ In the resurrection therefore of which
of them does she become wife, for the seven had her as wife? ³⁴ And Jesus said to them, The sons
of this world marry and are given in marriage, ³⁵ but they who are counted worthy to have part in
that world, and the resurrection from among *the* dead, neither marry nor are given in marriage;
³⁶ for neither can they die any more, for they are equal to angels, and are sons of God, being sons
of the resurrection. ³⁷ But that the dead rise, even Moses shewed in *the section of* the bush, when
he called *the* Lord the God of Abraham and the God of Isaac and the God of Jacob; ³⁸ but he is
not God of *the* dead but of *the* living; for all live for him.

³⁹ And some of the scribes answering said, Teacher, thou hast well spoken. ⁴⁰ For they did not
dare any more to ask him anything. ⁴¹ And he said to them, How do they say that the Christ is
David's son, ⁴² and David himself says in the book of Psalms, The Lord said to my Lord, Sit at
my right hand ⁴³ until I put thine enemies *as* footstool of thy feet? ⁴⁴ David therefore calls him
Lord, and how is he his son? ⁴⁵ And, as all the people were listening, he said to his disciples,
⁴⁶ Beware of the scribes, who like to walk about in long robes, and who love salutations in the
market-places, and first seats in the synagogues, and first places at suppers; ⁴⁷ who devour the
houses of widows, and as a pretext make long prayers. These shall receive a severer judgment.

Chapter 21

¹ And he looked up and saw the rich casting their gifts into the treasury; ² but he saw also a
certain poor widow casting therein two mites. ³ And he said, Verily I say unto you, that this poor
widow has cast in more than all; ⁴ for all these out of their abundance have cast into the gifts *of*
God; but she out of her need has cast in all the living which she had.

⁵ And as some spoke of the temple, that it was adorned with goodly stones and consecrated
offerings, he said, ⁶ *As to* these things which ye are beholding, days are coming in which there
shall not be left stone upon stone which shall not be thrown down. ⁷ And they asked him saying,
Teacher, when then shall these things be; and what *is* the sign when these things are going to take
place? ⁸ And he said, See that ye be not led astray, for many shall come in my name, saying, I am
he, and the time is drawn nigh: go ye not *therefore* after them. ⁹ And when ye shall hear of wars
and tumults, be not terrified, for these things must first take place, but the end is not immediately.
¹⁰ Then he said to them, Nation shall rise up against nation, and kingdom against kingdom; ¹¹ there
shall be both great earthquakes in different places, and famines and pestilences; and there shall be
fearful sights and great signs from heaven. ¹² But before all these things they shall lay their hands
upon you and persecute you, delivering *you* up to synagogues and prisons, bringing *you* before
kings and governors on account of my name; ¹³ but it shall turn out to you for a testimony. ¹⁴ Settle
therefore in your hearts not to meditate beforehand *your* defence, ¹⁵ for I will give you a mouth
and wisdom which all your opposers shall not be able to reply to or resist. ¹⁶ But ye will be
delivered up even by parents and brethren and relations and friends, and they shall put to death
some from among you, ¹⁷ and ye will be hated of all for my name's sake. ¹⁸ And a hair of your
head shall in no wise perish. ¹⁹ By your patient endurance gain your souls.

²⁰ But when ye see Jerusalem encompassed with armies, then know that its desolation is drawn nigh. ²¹ Then let those who are in Judaea flee to the mountains, and those who are in the midst of it depart out, and those who are in the country not enter into it; ²² for these are days of avenging, that all the things that are written may be accomplished. ²³ But woe to them that are with child and to them who give suck in those days, for there shall be great distress upon the land and wrath upon this people. ²⁴ And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of *the* nations until *the* times of *the* nations be fulfilled. ²⁵ And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity *at* the roar of the sea and rolling waves, ²⁶ men ready to die through fear and expectation of what is coming on the habitable earth, for the powers of the heavens shall be shaken. ²⁷ And then shall they see the Son of man coming in a cloud with power and great glory. ²⁸ But when these things begin to come to pass, look up and lift up your heads, because your redemption draws nigh.

²⁹ And he spoke a parable to them: Behold the fig-tree and all the trees; ³⁰ when they already sprout, ye know of your own selves, *on* looking *at* *them*, that already the summer is near. ³¹ So also ye, when ye see these things take place, know that the kingdom of God is near. ³² Verily I say unto you, that this generation shall in no wise pass away until all come to pass. ³³ The heaven and the earth shall pass away, but my words shall in no wise pass away. ³⁴ But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon you suddenly unawares; ³⁵ for as a snare shall it come upon all them that dwell upon the face of the whole earth. ³⁶ Watch therefore, praying at every season, that ye may be accounted worthy to escape all these things which are about to come to pass, and to stand before the Son of man. ³⁷ And by day he was teaching in the temple, and by night, going out, he remained abroad on the mountain called *the mount* of Olives; ³⁸ and all the people came early in the morning to him in the temple to hear him.

21:20 Verses 20, 24 are not included in the report of the Olivet discourse as given by Matthew and Mark. Two sieges of Jerusalem are in view in that discourse. Luke 21:20–24 refers to the siege by Titus, A.D. 70, when the city was taken, and verse 24 literally fulfilled. But that siege and its horrors but adumbrate the final siege at the end of this age, in which the “great tribulation” culminates. At that time the city will be taken, but delivered by the glorious appearing of the Lord (Rev. 19:11–21). The references in Mt. 24:15–28, Mk. 13:14–26 are to the final tribulation siege; Lk. 21:20–24 to the destruction of Jerusalem by Titus. In Luke the sign is the compassing of Jerusalem by armies (Lk. 21:20); in Matthew (24:15) and Mark (13:14) the sign is the abomination in the holy place (2 Thes. 2:4).

21:24 The “times of the Gentiles” began with the captivity of Judah under Nebuchadnezzar (2 Chr. 36:1–21), since which time Jerusalem has been under Gentile over-lordship.

Chapter 22

¹ Now the feast of unleavened bread, which *is* called the passover, drew nigh, ² and the chief priests and the scribes sought how they might kill him; for they feared the people. ³ And Satan entered into Judas, who was surnamed Iscariote, being of the number of the twelve. ⁴ And he went away and spoke with the chief priests and captains as to how he should deliver him up to them. ⁵ And they were rejoiced, and agreed to give him money. ⁶ And he came to an agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.

⁷ And the day of unleavened bread came, in which the passover was to be killed. ⁸ And he sent Peter and John, saying, Go and prepare the passover for us, that we may eat *it*. ⁹ But they said to him, Where wilt thou that we prepare *it*? ¹⁰ And he said to them, Behold, as ye enter into the city a man will meet you, carrying an earthen pitcher of water; follow him into the house where he

goes in; ¹¹ and ye shall say to the master of the house, The Teacher says to thee, Where is the guest-chamber where I may eat the passover with my disciples? ¹² And he will shew you a large upper room furnished: there make ready. ¹³ And having gone they found it as he had said to them; and they prepared the passover. ¹⁴ And when the hour was come, he placed himself at table, and the *twelve* apostles with him. ¹⁵ And he said to them, With desire I have desired to eat this passover with you before I suffer. ¹⁶ For I say unto you, that I will not eat any more at all of it until it be fulfilled in the kingdom of God. ¹⁷ And having received a cup, when he had given thanks he said, Take this and divide it among yourselves. ¹⁸ For I say unto you, that I will not drink at all of the fruit of the vine until the kingdom of God come. ¹⁹ And having taken a loaf, when he had given thanks, he broke *it*, and gave *it* to them, saying, This is my body which is given for you: this do in remembrance of me. ²⁰ In like manner also the cup, after having supped, saying, This cup *is* the new covenant in my blood, which is poured out for you.

²¹ Moreover, behold, the hand of him that delivers me up *is* with me on the table; ²² and the Son of man indeed goes as it is determined, but woe unto that man by whom he is delivered up. ²³ And they began to question together among themselves who then it could be of them who was about to do this. ²⁴ And there was also a strife among them which of them should be held to be *the* greatest. ²⁵ And he said to them, The kings of the nations rule over them, and they that exercise authority over them are called benefactors. ²⁶ But ye *shall* not *be* thus; but let the greater among you be as the younger, and the leader as he that serves. ²⁷ For which *is* greater, he that is at table or he that serves? *Is* not he that is at table? But I am in the midst of you as the one that serves. ²⁸ But ye are they who have persevered with me in my temptations. ²⁹ And I appoint unto you, as my Father has appointed unto me, a kingdom, ³⁰ that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. ³¹ And the Lord said, Simon, Simon, behold, Satan has demanded to have you, to sift *you* as wheat; ³² but I have besought for thee that thy faith fail not; and thou, when once thou hast been restored, confirm thy brethren. ³³ And he said to him, Lord, with thee I am ready to go both to prison and to death. ³⁴ And he said, I tell thee, Peter, *the* cock shall not crow to-day before that thou shalt thrice deny that thou knowest me. ³⁵ And he said to them, When I sent you without purse and scrip and sandals, did ye lack anything? And they said, Nothing. ³⁶ He said therefore to them, But now he that has a purse let him take *it*, in like manner also a scrip, and he that has none let him sell his garment and buy a sword; ³⁷ for I say unto you, that this that is written must yet be accomplished in me, And he was reckoned with *the* lawless: for also the things concerning me have an end. ³⁸ And they said, Lord, behold here are two swords. And he said to them, It is enough.

³⁹ And going forth he went according to his custom to the mount of Olives, and the disciples also followed him. ⁴⁰ And when he was at the place he said to them, Pray that ye enter not into temptation. ⁴¹ And he was withdrawn from them about a stone's throw, and having knelt down he prayed, ⁴² saying, Father, if thou wilt remove this cup from me: —but then, not my will, but thine be done. ⁴³ And an angel appeared to him from heaven strengthening him. ⁴⁴ And being in conflict he prayed more intently. And his sweat became as great drops of blood, falling down upon the earth. ⁴⁵ And rising up from his prayer, coming to the disciples, he found them sleeping from grief. ⁴⁶ And he said to them, Why sleep ye? rise up and pray that ye enter not into temptation.

⁴⁷ As he was yet speaking, behold, a crowd, and he that was called Judas, one of the twelve, went on before them, and drew near to Jesus to kiss him. ⁴⁸ And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss? ⁴⁹ And they who were around him, seeing what was going to follow, said *to him*, Lord, shall we smite with *the* sword? ⁵⁰ And a certain one from among them smote the bondman of the high priest and took off his right ear. ⁵¹ And Jesus answering said, Suffer

thus far; and having touched his ear, he healed him. ⁵² And Jesus said to the chief priests and captains of the temple and elders, who were come against him, Have ye come out as against a robber with swords and sticks? ⁵³ When I was day by day with you in the temple ye did not stretch out your hands against me; but this is your hour and the power of darkness.

⁵⁴ And having laid hold on him, they led him *away*, and they led *him* into the house of the high priest. And Peter followed afar off. ⁵⁵ And they having lit a fire in the midst of the court and sat down together, Peter sat among them. ⁵⁶ And a certain maid, having seen him sitting by the light, and having fixed her eyes upon him, said, And this *man* was with him. ⁵⁷ But he denied *him*, saying, Woman, I do not know him. ⁵⁸ And after a short time another seeing him said, And thou art of them. But Peter said, Man, I am not. ⁵⁹ And after the lapse of about one hour another stoutly maintained it, saying, In truth this *man* also was with him, for also he is a Galilaeen. ⁶⁰ And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, *the* cock crew. ⁶¹ And the Lord, turning round, looked at Peter; and Peter remembered the word of the Lord, how he said to him, Before *the* cock crow thou shalt deny me thrice. ⁶² And Peter, going forth without, wept bitterly.

⁶³ And the men who held him mocked him, beating *him*; ⁶⁴ and covering him up, asked him saying, Prophecy, who is it that struck thee? ⁶⁵ And they said many other injurious things to him. ⁶⁶ And when it was day, the elderhood of the people, both *the* chief priests and scribes, were gathered together, and led him into their council, saying, ⁶⁷ If thou art the Christ, tell us. And he said to them, If I tell you, ye will not at all believe; ⁶⁸ and if I should ask *you*, ye would not answer me at all, nor let me go; ⁶⁹ but henceforth shall the Son of man be sitting on the right hand of the power of God. ⁷⁰ And they all said, Thou then art the Son of God? And he said to them, Ye say that I am. ⁷¹ And they said, What need have we any more of witness, for we have heard ourselves out of his mouth?

22:14 For order of events on the night of the last passover, see Mt. 26:20, *note*.

Chapter 23

¹ And the whole multitude of them, rising up, led him to Pilate. ² And they began to accuse him, saying, We have found this *man* perverting our nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king. ³ And Pilate demanded of him saying, Art thou the king of the Jews? And he answering him said, Thou sayest. ⁴ And Pilate said to the chief priests and the crowds, I find no guilt in this man. ⁵ But they insisted, saying, He stirs up the people, teaching throughout all Judaea, beginning from Galilee even on to here. ⁶ But Pilate, having heard Galilee *named*, demanded if the man were a Galilaeen; ⁷ and having learned that he was of Herod's jurisdiction, remitted him to Herod, who himself also was at Jerusalem in those days. ⁸ And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things concerning him, and he hoped to see some sign done by him; ⁹ and he questioned him in many words, but he answered him nothing. ¹⁰ And the chief priests and the scribes stood and accused him violently. ¹¹ And Herod with his troops having set him at nought and mocked him, having put a splendid robe upon him, sent him back to Pilate. ¹² And Pilate and Herod became friends with one another the same day, for they had been at enmity before between themselves.

¹³ And Pilate, having called together the chief priests and the rulers and the people, ¹⁴ said to them, Ye have brought to me this man as turning away the people *to rebellion*, and behold, I,

having examined him before you, have found nothing criminal in this man as to the things of which ye accuse him; ¹⁵ nor Herod either, for I remitted you to him, and behold, nothing worthy of death is done by him. ¹⁶ Having chastised him therefore, I will release him. ¹⁷ (Now he was obliged to release one for them at the feast.) ¹⁸ But they cried out in a mass saying, Away with this *man* and release Barabbas to us; ¹⁹ who was one who, for a certain tumult which had taken place in the city, and *for* murder, had been cast into prison. ²⁰ Pilate therefore, desirous to release Jesus, again addressed *them*. ²¹ But they cried out in reply saying, Crucify, crucify him. ²² And he said the third time to them, What evil then has this *man* done? I have found no cause of death in him: I will chastise him therefore and release him. ²³ But they were urgent with loud voices, begging that he might be crucified. And their voices *and those of the chief priests* prevailed. ²⁴ And Pilate adjudged that what they begged should take place. ²⁵ And he released him who, for tumult and murder, had been cast into prison, whom they begged for, and Jesus he delivered up to their will.

²⁶ And as they led him away, they laid hold on a certain Simon, a Cyrenian, coming from the field, and put the cross upon him to bear it behind Jesus. ²⁷ And a great multitude of the people, and of women who wailed and lamented him, followed him. ²⁸ And Jesus turning round to them said, Daughters of Jerusalem, do not weep over me, but weep over yourselves and over your children; ²⁹ for behold, days are coming in which they will say, Blessed *are* the barren, and wombs that have not borne, and breasts that have not given suck. ³⁰ Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us: ³¹ for if these things are done in the green tree, what shall take place in the dry?

³² Now two others also, malefactors, were led with him to be put to death. ³³ And when they came to the place which is called Skull, there they crucified him, and the malefactors, one on the right hand, the other on the left. ³⁴ And Jesus said, Father, forgive them, for they know not what they do. And, parting out his garments, they cast lots. ³⁵ And the people stood beholding, and the rulers also *with them* sneered, saying, He has saved others; let him save himself if this is the Christ, the chosen one of God. ³⁶ And the soldiers also made game of him, coming up offering him vinegar, ³⁷ and saying, If thou be the king of the Jews, save thyself. ³⁸ And there was also an inscription *written* over him in Greek, and Roman, and Hebrew letters: This is the King of the Jews. ³⁹ Now one of the malefactors who had been hanged spoke insultingly to him, saying, Art not thou the Christ? save thyself and us. ⁴⁰ But the other answering rebuked him, saying, Dost thou too not fear God, thou that art under the same judgment? ⁴¹ and we indeed justly, for we receive the just recompense of what we have done; but this *man* has done nothing amiss. ⁴² And he said to Jesus, Remember me, *Lord*, when thou comest in thy kingdom. ⁴³ And Jesus said to him, Verily I say to thee, To-day shalt thou be with me in paradise.

⁴⁴ And it was about *the* sixth hour, and there came darkness over the whole land until *the* ninth hour. ⁴⁵ And the sun was darkened, and the veil of the temple rent in the midst. ⁴⁶ And Jesus, having cried with a loud voice, said, Father, into thy hands I commit my spirit. And having said this, he expired. ⁴⁷ Now the centurion, seeing what took place, glorified God, saying, In very deed this man was just. ⁴⁸ And all the crowds who had come together to that sight, having seen the things that took place, returned, beating *their* breasts. ⁴⁹ And all those who knew him stood afar off, the women also who had followed him from Galilee, beholding these things.

⁵⁰ And behold, a man named Joseph, who was a councillor, a good man and a just ⁵¹ (this *man* had not assented to their counsel and deed), of Arimathaea, a city of the Jews, who also waited, *himself also*, for the kingdom of God ⁵² —he having gone to Pilate begged the body of Jesus; ⁵³ and having taken it down, wrapped it in fine linen and placed him in a tomb hewn in the rock, where no one had ever been laid. ⁵⁴ And it was preparation day, and *the* sabbath twilight was

coming on. ⁵⁵ And women, who had come along with him out of Galilee, having followed, saw the sepulchre and how his body was placed. ⁵⁶ And having returned they prepared aromatic spices and ointments, and remained quiet on the sabbath, according to the commandment.

23:33 For order of events at the crucifixion, see Mt. 27:33, *note*.

23:35 Jesus crucified is the true touchstone revealing what the world is: “The people stood beholding” in stolid indifference; the rulers, who wanted religion, but without a divine Christ crucified for their sins, “reviled”; the brutal amongst them mocked or railed; the conscious sinner prayed; the covetous sat down before the cross and played their sordid game. The cross is the judgment of this world (John 12:31).

23:46 See Mt. 27:50, *note*.

Chapter 24

¹ But on the morrow of the sabbath, very early indeed in the morning, they came to the tomb, bringing the aromatic spices which they had prepared. ² And they found the stone rolled away from the sepulchre. ³ And when they had entered they found not the body of the Lord Jesus. ⁴ And it came to pass as they were in perplexity about it, that behold, two men suddenly stood by them in shining raiment. ⁵ And as they were filled with fear and bowed their faces to the ground, they said to them, Why seek ye the living one among the dead? ⁶ He is not here, but is risen: remember how he spoke to you, being yet in Galilee, ⁷ saying, The Son of man must be delivered up into the hands of sinners, and be crucified, and rise the third day. ⁸ And they remembered his words; ⁹ and, returning from the sepulchre, related all these things to the eleven and to all the rest. ¹⁰ Now it was Mary of Magdala, and Johanna, and Mary the *mother* of James, and the others with them, who told these things to the apostles. ¹¹ And their words appeared in their eyes as an idle tale, and they disbelieved them. ¹² But Peter, rising up, ran to the sepulchre, and stooping down he sees the linen clothes lying there alone, and went away home, wondering at what had happened.

¹³ And behold, two of them were going on the same day to a village distant sixty stadia from Jerusalem, called Emmaus; ¹⁴ and they conversed with one another about all these things which had taken place. ¹⁵ And it came to pass as they conversed and reasoned, that Jesus himself drawing nigh, went with them; ¹⁶ but their eyes were holden so as not to know him. ¹⁷ And he said to them, What discourses are these which pass between you as ye walk, and are downcast? ¹⁸ And one of *them*, named Cleopas, answering said to him, Thou sojournest alone in Jerusalem, and dost not know what has taken place in it in these days? ¹⁹ And he said to them, What things? And they said to him, The things concerning Jesus the Nazaraean, who was a prophet mighty in deed and word before God and all the people; ²⁰ and how the chief priests and our rulers delivered him up to *the* judgment of death and crucified him. ²¹ But we had hoped that he was *the one* who is about to redeem Israel. But then, besides all these things, it is now, to-day, the third day since these things took place. ²² And withal, certain women from amongst us astonished us, having been very early at the sepulchre, ²³ and, not having found his body, came, saying that they also had seen a vision of angels, who say that he is living. ²⁴ And some of those with us went to the sepulchre, and found it so, as the women also had said, but him they saw not. ²⁵ And he said to them, O senseless and slow of heart to believe in all that the prophets have spoken! ²⁶ Ought not the Christ to have suffered these things and to enter into his glory? ²⁷ And having begun from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. ²⁸ And they drew near to the village where they were going, and he made as though he would go farther. ²⁹ And they constrained him, saying, Stay with us, for it is toward evening and the day is declining. And he entered in to stay with them. ³⁰ And it came to pass as he was at table with them, having taken

the bread, he blessed, and having broken it, gave it to them. ³¹ And their eyes were opened, and they recognised him. And he disappeared from them. ³² And they said to one another, Was not our heart burning in us as he spoke to us on the way, *and* as he opened the scriptures to us? ³³ And rising up the same hour, they returned to Jerusalem. And they found the eleven, and those with them, gathered together, ³⁴ saying, The Lord is indeed risen and has appeared to Simon. ³⁵ And they related what *had happened* on the way, and how he was made known to them in the breaking of bread.

³⁶ And as they were saying these things, he himself stood in their midst, and says to them, Peace *be* unto you. ³⁷ But they, being confounded and being frightened, supposed they beheld a spirit. ³⁸ And he said to them, Why are ye troubled? and why are thoughts rising in your hearts? ³⁹ behold my hands and my feet, that it is I myself. Handle me and see, for a spirit has not flesh and bones as ye see me having. ⁴⁰ And having said this he shewed them his hands and his feet. ⁴¹ But while they yet did not believe for joy, and were wondering, he said to them, Have ye anything here to eat? ⁴² And they gave him part of a broiled fish and of a honeycomb; ⁴³ and he took it and ate before them. ⁴⁴ And he said to them, These *are* the words which I spoke to you while I was yet with you, that all that is written concerning me in the law of Moses and prophets and psalms must be fulfilled. ⁴⁵ Then he opened their understanding to understand the scriptures, ⁴⁶ and said to them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from among the dead the third day; ⁴⁷ and that repentance and remission of sins should be preached in his name to all the nations beginning at Jerusalem. ⁴⁸ And ye are witnesses of these things. ⁴⁹ And behold, I send the promise of my Father upon you; but do ye remain in the city till ye be clothed with power from on high.

⁵⁰ And he led them out as far as Bethany, and having lifted up his hands, he blessed them. ⁵¹ And it came to pass as he was blessing them, he was separated from them and was carried up into heaven. ⁵² And they, having done him homage, returned to Jerusalem with great joy, ⁵³ and were continually in the temple praising and blessing God.

24:1 For order of events at the resurrection, see Mt. 28:1, *note*.

24:13 For order of our Lord's appearances after His resurrection, see Mt. 28:9, *note*.

24:51 The attitude of our Lord here characterizes this age. It is one of grace; an ascended Lord is blessing a believing people with spiritual blessings. The Jewish age was marked by temporal blessings as the reward of an obedient people (Deut. 28:1–15). In the kingdom-age spiritual and temporal blessings unite.

The Scriptures distinguish three heavens: *first*, the lower heavens, or the region of the clouds; *secondly*, the second or planetary heavens; and, *thirdly*, the heaven of heavens, the abode of God.

THE GOSPEL ACCORDING TO
ST. JOHN

WRITER. The fourth Gospel was written by the Apostle John (John 21:24). This has been questioned on critical grounds, but on the same grounds and with equal scholarship, the early date and Johanean authorship have been maintained.

Date. The date of John's Gospel falls between A.D. 85 and 90. Probably the latter.

Theme. This is indicated both in the Prologue (1:1–14), and in the last verse of the Gospel proper (20:31), and is: The incarnation of the eternal Word, and Son of God, Himself God, in Jesus the Christ, (1) to reveal God in the terms of a human life; (2) that as many as believe on Him as “the Christ, the Son of God” (20:31) may have eternal life. The prominent words are, “believed” and “life.”

The book is in seven natural divisions: I. Prologue: The eternal Word incarnate in Jesus the Christ, 1:1–14. II. The witness of John the Baptist, 1:15–34. III. The public ministry of Christ, 1:35–12:50. IV. The private ministry of Christ to His own, 13:1–17:26. V. The sacrifice of Christ, 18:1–19:42. VI. The manifestation of Christ in resurrection, 20:1–31. VII. Epilogue: Christ the Master of life and service, 21:1–25.

The events recorded in this book cover a period of 7 years.

Chapter 1

¹ In *the* beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things received being through him, and without him not one *thing* received being which has received being. ⁴ In him was life, and the life was the light of men.

⁵ And the light appears in darkness, and the darkness apprehended it not. ⁶ There was a man sent from God, his name John. ⁷ He came for witness, that he might witness concerning the light, that all might believe through him. ⁸ He was not the light, but that he might witness concerning the light. ⁹ The true light was that which, coming into the world, lightens every man. ¹⁰ He was in the world, and the world had *its* being through him, and the world knew him not. ¹¹ He came to his own, and his own received him not; ¹² but as many as received him, to them gave he *the* right to be children of God, to those that believe on his name; ¹³ who have been born, not of blood, nor of flesh's will, nor of man's will, but of God. ¹⁴ And the Word became flesh, and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with a father), full of grace and truth;

¹⁵ (John bears witness of him, and he has cried, saying, This was he of whom I said, He that comes after me is preferred before me, for he was before me;) ¹⁶ for of his fulness we all have received, and grace upon grace. ¹⁷ For the law was given by Moses: grace and truth subsists through Jesus Christ. ¹⁸ No one has seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared *him*.

¹⁹ And this is the witness of John, when the Jews sent from Jerusalem priests and Levites that they might ask him, Thou, who art thou? ²⁰ And he acknowledged and denied not, and acknowledged, I am not the Christ. ²¹ And they asked him, What then? Art thou Elias? And he says, I am not. Art thou the prophet? And he answered, No. ²² They said therefore to him, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? ²³ He said, I *am the* voice of one crying in the wilderness, Make straight the path of *the* Lord, as said Esaias the prophet. ²⁴ And they were sent from among the Pharisees. ²⁵ And they asked him and said to him, Why baptisest thou then, if thou art not the Christ, nor Elias, nor the prophet? ²⁶ John answered them saying, I baptise with water. In the midst of you stands, whom ye do not know, ²⁷ he who comes after me, the thong of whose sandal I am not worthy to unloose. ²⁸ These things took place in Bethany, across the Jordan, where John was baptising.

²⁹ On the morrow he sees Jesus coming to him, and says, Behold the Lamb of God, who takes away the sin of the world. ³⁰ He it is of whom I said, A man comes after me who takes a place before me, because he was before me; ³¹ and I knew him not; but that he might be manifested to Israel, therefore have I come baptising with water. ³² And John bore witness, saying, I beheld the Spirit descending as a dove from heaven, and it abode upon him. ³³ And I knew him not; but he who sent me to baptise with water, he said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is who baptises with *the* Holy Spirit. ³⁴ And I have seen and borne witness that this is the Son of God. ³⁵ Again, on the morrow, there stood John and two of his disciples. ³⁶ And, looking at Jesus as he walked, he says, Behold the Lamb of God.

³⁷ And the two disciples heard him speaking, and followed Jesus. ³⁸ But Jesus having turned, and seeing them following, says to them, What seek ye? And they said to him, Rabbi (which, being interpreted, signifies Teacher), where abidest thou? ³⁹ He says to them, Come and see. They went therefore, and saw where he abode; and they abode with him that day. It was about the tenth hour.

⁴⁰ Andrew, the brother of Simon Peter, was one of the two who heard *this* from John and followed him. ⁴¹ He first finds his own brother Simon, and says to him, We have found the Messiah (which

being interpreted is Christ).⁴² And he led him to Jesus. Jesus looking at him said, Thou art Simon, the son of Jonas; thou shalt be called Cephas (which interpreted is stone).

⁴³ On the morrow he would go forth into Galilee, and Jesus finds Philip, and says to him, Follow me.⁴⁴ And Philip was from Bethsaida, of the city of Andrew and Peter.⁴⁵ Philip finds Nathanael, and says to him, We have found him of whom Moses wrote in the law, and the prophets, Jesus, the son of Joseph, who is from Nazareth.⁴⁶ And Nathanael said to him, Can anything good come out of Nazareth? Philip says to him, Come and see.⁴⁷ Jesus saw Nathanael coming to him, and says of him, Behold *one* truly an Israelite, in whom there is no guile.⁴⁸ Nathanael says to him, Whence knowest thou me? Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.⁴⁹ Nathanael answered and said to him, Rabbi, thou art the Son of God, thou art the King of Israel.⁵⁰ Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.⁵¹ And he says to him, Verily, verily, I say to you, Henceforth ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

1:1 Gr. *Logos* (Aram. *Memra*, used in the Targums, or Heb. paraphrases, for God). The Greek term means, (1) a thought or concept; (2) the expression or utterance of that thought. As a designation of Christ, therefore, *Logos* is peculiarly felicitous because, (1) in Him are embodied all the treasures of the divine wisdom, the collective “thought” of God (1 Cor. 1:24; Eph. 3:11; Col. 2:2, 3); and, (2) He is, from eternity, but especially in His incarnation, the utterance or expression of the Person, and “thought” of Deity (John 1:3–5, 9, 14–18; 14:9–11; Col. 2:9). In the Being, Person, and work of Christ, Deity is told out.

1:17 Grace. Summary: (1) Grace is “the kindness and love of God our Saviour toward man ... not by works of righteousness which we have done” (Tit. 3:4, 5). It is, therefore, constantly set in contrast to law, under which God demands righteousness from man, as, under grace, he gives righteousness to man (Rom. 3:21, 22; 8:4; Phil. 3:9). Law is connected with Moses and works; grace with Christ and faith (John 1:17; Rom. 10:4–10). Law blesses the good; grace saves the bad (Ex. 19:5; Eph. 2:1–9). Law demands that blessings be earned; grace is a free gift (Deut. 28:1–6; Eph. 2:8; Rom. 4:4, 5).

(2) As a dispensation, grace begins with the death and resurrection of Christ (Rom. 3:24–26; 4:24, 25). The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation (John 1:12, 13; 3:36; Mt. 21:37; 22:42; John 15:22, 25; Heb. 1:2; 1 John 5:10–12). The *immediate result* of this testing was the rejection of Christ by the Jews, and His crucifixion by Jew and Gentile (Acts 4:27). The *predicted end* of the testing of man under grace is the apostasy of the professing church (see “Apostasy,” 2 Tim. 3:1–8, *note*), and the resultant apocalyptic judgments.

(3) Grace has a twofold manifestation: in *salvation* (Rom. 3:24, *refs.*), and in the *walk* and *service* of the saved (Rom. 6:15, *refs.*). See, for the other six dispensations: *Innocence*, Gen. 1:28; *Conscience*, Gen. 3:23; *Human Government*, Gen. 8:21; *Promise*, Gen. 12:1; Law, Ex. 19:8; *Kingdom*, Eph. 1:10.

1:18 Cf. Gen. 32:30; Ex. 24:10; 33:18; Jud. 6:22; 13:22; Rev. 22:4. The divine essence, God, in His own triune Person, no human being in the flesh has seen. But God, veiled in angelic form, and especially as incarnate in Jesus Christ, has been seen of men (Gen. 18:2, 22; John 14:8, 9).

Chapter 2

¹ And on the third day a marriage took place in Cana of Galilee, and the mother of Jesus was there.² And Jesus also, and his disciples, were invited to the marriage.³ And wine being deficient, the mother of Jesus says to him, They have no wine.⁴ Jesus says to her, What have I to do with thee, woman? mine hour has not yet come.⁵ His mother says to the servants, Whatever he may say to you, do.⁶ Now there were standing there six stone water-vessels, according to the purification of the Jews, holding two or three measures each.⁷ Jesus says to them, Fill the water-vessels with water. And they filled them up to the brim.⁸ And he says to them, Draw out now, and carry *it* to the feast-master. And they carried *it*.⁹ But when the feast-master had tasted the

water which had been made wine (and knew not whence it was, but the servants knew who drew the water), the feast-master calls the bridegroom,¹⁰ and says to him, Every man sets on first the good wine, and when *men* have well drunk, then the inferior; thou hast kept the good wine till now.

¹¹ This beginning of signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

¹² After this he descended to Capernaum, he and his mother and his brethren and his disciples; and there they abode not many days. ¹³ And the passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴ And he found in the temple the sellers of oxen and sheep and doves, and the money-changers sitting; ¹⁵ and, having made a scourge of cords, he cast *them* all out of the temple, both the sheep and the oxen; and he poured out the change of the money-changers, and overturned the tables, ¹⁶ and said to the sellers of doves, Take these things hence; make not my Father's house a house of merchandise. ¹⁷ *And* his disciples remembered that it is written, The zeal of thy house devours me. ¹⁸ The Jews therefore answered and said to him, What sign shewest thou to us, that thou doest these things? ¹⁹ Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. ²⁰ The Jews therefore said, Forty and six years was this temple building, and thou wilt raise it up in three days? ²¹ But he spoke of the temple of his body. ²² When therefore he was raised from among *the* dead, his disciples remembered that he had said this, and believed the scripture and the word which Jesus had spoken.

²³ And when he was in Jerusalem, at the passover, at the feast, many believed on his name, beholding his signs which he wrought. ²⁴ But Jesus himself did not trust himself to them, because he knew all *men*,²⁵ and that he had not need that any should testify of man, for himself knew what was in man.

Chapter 3

¹ But there was a man from among the Pharisees, his name Nicodemus, a ruler of the Jews; ² he came to him by night, and said to him, Rabbi, we know that thou art come a teacher from God, for none can do these signs that thou doest unless God be with him. ³ Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born anew he cannot see the kingdom of God. ⁴ Nicodemus says to him, How can a man be born being old? can he enter a second time into the womb of his mother and be born? ⁵ Jesus answered, Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter into the kingdom of God. ⁶ That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷ Do not wonder that I said to thee, It is needful that ye should be born anew. ⁸ The wind blows where it will, and thou hearest its voice, but knowest not whence it comes and where it goes: thus is every one that is born of the Spirit. ⁹ Nicodemus answered and said to him, How can these things be? ¹⁰ Jesus answered and said to him, Thou art the teacher of Israel and knowest not these things! ¹¹ Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness. ¹² If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? ¹³ And no one has gone up into heaven, save he who came down out of heaven, the Son of man who is in heaven. ¹⁴ And as Moses lifted up the serpent in the wilderness, thus must the Son of man be lifted up, ¹⁵ that every one who believes on him may *not perish*, but have life eternal. ¹⁶ For God so loved the world, that he gave his only-begotten Son, that whosoever believes on him may not perish, but have life eternal. ¹⁷ For God has not sent his Son into the world that he may judge the world, but that the world may be saved through him. ¹⁸ He that believes on him is not judged: but he that believes not has been already judged, because

he has not believed on the name of the only-begotten Son of God.¹⁹ And this is the judgment, that light is come into the world, and men have loved darkness rather than light; for their works were evil.²⁰ For every one that does evil hates the light, and does not come to the light that his works may not be shewn as they are;²¹ but he that practises the truth comes to the light, that his works may be manifested that they have been wrought in God.

²² After these things came Jesus and his disciples into the land of Judaea; and there he abode with them and baptised.²³ And John also was baptising in Aenon, near Salim, because there was a great deal of water there; and they came to *him* and were baptised:²⁴ for John was not yet cast into prison.²⁵ There was therefore a reasoning of the disciples of John with a Jew about purification.²⁶ And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou barest witness, behold, he baptises, and all come to him.²⁷ John answered and said, A man can receive nothing unless it be given him out of heaven.²⁸ Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him.²⁹ He that has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices in heart because of the voice of the bridegroom: this my joy then is fulfilled.³⁰ He must increase, but I must decrease.³¹ He who comes from above is above all. He who has his origin in the earth is of the earth, and speaks *as* of the earth. He who comes out of heaven is above all,³² *and* what he has seen and has heard, this he testifies; and no one receives his testimony.³³ He that has received his testimony has set to his seal that God is true;³⁴ for he whom God has sent speaks the words of God, for God gives not the Spirit by measure.³⁵ The Father loves the Son, and has given all things *to be* in his hand.³⁶ He that believes on the Son has life eternal, and he that is not subject to the Son shall not see life, but the wrath of God abides upon him.

3:3 Regeneration: (1) The *necessity* of the new birth grows out of the incapacity of the natural man to “see” or “enter into” the kingdom of God. However gifted, moral, or refined, the natural man is absolutely blind to spiritual truth, and impotent to enter the kingdom; for he can neither obey, understand, nor please God (John 3:3, 5, 6; Psa. 51:5; Jer. 17:9; Mk. 7:21–23; 1 Cor. 2:14; Rom. 8:7, 8; Eph. 2:3. See Mt. 6:33, *note*). (2) The new birth is not a reformation of the old nature (Rom. 6:6, *note*), but a creative act of the Holy Spirit (John 3:5; 1:12, 13; 2 Cor. 5:17; Eph. 2:10; 4:24). (3) The condition of the new birth is faith in Christ crucified (John 3:14, 15; 1:12, 13; Gal. 3:24). (4) Through the new birth the believer becomes a partaker of the divine nature and of the life of Christ Himself (Gal. 2:20; Eph. 2:10; 4:24; Col. 1:27; 1 Pet. 1:23–25; 2 Pet. 1:4; 1 John 5:10–12).

3:16 Gr. *apollumi*, trans, “marred,” Mk. 2:22; “lost,” Mt. 10:6; 15:24; 18:11; Lk. 15:4, 6, 32. In no N.T. instance does it signify cessation of existence or of consciousness. It is the condition of every non-believer.

Chapter 4

¹ When therefore the Lord knew that the Pharisees had heard that Jesus makes and baptises more disciples than John ² (however, Jesus himself did not baptise, but his disciples), ³ he left Judaea and went away again unto Galilee.

⁴ And he must needs pass through Samaria. ⁵ He comes therefore to a city of Samaria called Sychar, near to the land which Jacob gave to his son Joseph. ⁶ Now a fountain of Jacob’s was there; Jesus therefore, being wearied with the way he had come, sat just as he was at the fountain. It was about the sixth hour. ⁷ A woman comes out of Samaria to draw water. Jesus says to her, Give me to drink ⁸ (for his disciples had gone away into the city that they might buy provisions). ⁹ The Samaritan woman therefore says to him, How dost thou, being a Jew, ask to drink of me who am a Samaritan woman? for Jews have no intercourse with Samaritans. ¹⁰ Jesus answered and said to her, If thou knewest the gift of God, and who it is that says to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. ¹¹ The woman says

to him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou the living water? ¹² Art thou greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle? ¹³ Jesus answered and said to her, Every one who drinks of this water shall thirst again; ¹⁴ but whosoever drinks of the water which I shall give him shall never thirst for ever, but the water which I shall give him shall become in him a fountain of water, springing up into eternal life. ¹⁵ The woman says to him, Sir, give me this water, that I may not thirst nor come here to draw. ¹⁶ Jesus says to her, Go, call thy husband, and come here. ¹⁷ The woman answered and said, I have not a husband. Jesus says to her, Thou hast well said, I have not a husband; ¹⁸ for thou hast had five husbands, and he whom now thou hast is not thy husband: this thou hast spoken truly. ¹⁹ The woman says to him, Sir, I see that thou art a prophet. ²⁰ Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where one must worship. ²¹ Jesus says to her, Woman, believe me, *the* hour is coming when ye shall neither in this mountain nor in Jerusalem worship the Father. ²² Ye worship ye know not what; we worship what we know, for salvation is of the Jews. ²³ But *the* hour is coming and now is, when the true worshippers shall worship the Father in spirit and truth; for also the Father seeks such as his worshippers. ²⁴ God *is* a spirit; and they who worship him must worship *him* in spirit and truth. ²⁵ The woman says to him, I know that Messias is coming, who is called Christ; when he comes he will tell us all things. ²⁶ Jesus says to her, I who speak to thee am *he*.

²⁷ And upon this came his disciples, and wondered that he spoke with a woman; yet no one said, What seekest thou? or, Why speakest thou with her? ²⁸ The woman then left her waterpot and went away into the city, and says to the men, ²⁹ Come, see a man who told me all things I had ever done: is not he the Christ? ³⁰ They went out of the city and came to him. ³¹ But meanwhile the disciples asked him saying, Rabbi, eat. ³² But he said to them, I have food to eat which ye do not know. ³³ The disciples therefore said to one another, Has any one brought him *anything* to eat? ³⁴ Jesus says to them, My food is that I should do the will of him that has sent me, and that I should finish his work. ³⁵ Do not ye say, that there are yet four months and the harvest comes? Behold, I say to you, Lift up your eyes and behold the fields, for they are already white to harvest. ³⁶ He that reaps receives wages and gathers fruit unto life eternal, that both he that sows and he that reaps may rejoice together. ³⁷ For in this is *verified* the true saying, It is one who sows and another who reaps. ³⁸ I have sent you to reap that on which ye have not laboured; others have laboured, and ye have entered into their labours. ³⁹ But many of the Samaritans of that city believed on him because of the word of the woman who bore witness, He told me all things that I had ever done. ⁴⁰ When therefore the Samaritans came to him they asked him to abide with them, and he abode there two days. ⁴¹ And more a great deal believed on account of his word; ⁴² and they said to the woman, *It is* no longer on account of thy saying that we believe, for we have heard him ourselves, and we know that this is indeed the Saviour of the world.

⁴³ But after the two days he went forth thence and went away into Galilee, ⁴⁴ for Jesus himself bore witness that a prophet has no honour in his own country. ⁴⁵ When therefore he came into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also went to the feast. ⁴⁶ He came therefore again to Cana of Galilee, where he made the water wine. And there was a certain courtier in Capernaum whose son was sick. ⁴⁷ He, having heard that Jesus had come out of Judaea into Galilee, went to him and asked *him* that he would come down and heal his son, for he was about to die. ⁴⁸ Jesus therefore said to him, Unless ye see signs and wonders ye will not believe. ⁴⁹ The courtier says to him, Sir, come down ere my child die. ⁵⁰ Jesus says to him, Go, thy son lives. And the man believed the word which Jesus said to him, and went his way. ⁵¹ But already, as he was going down, his servants met him and brought

him word saying, Thy child lives. ⁵² He inquired therefore from them the hour at which he got better. And they said to him, Yesterday at the seventh hour the fever left him. ⁵³ The father therefore knew that *it was* in that hour in which Jesus said to him, Thy son lives; and he believed, himself and his whole house. ⁵⁴ This second sign again did Jesus, being come out of Judaea into Galilee.

Chapter 5

¹ After these things was a feast of the Jews, and Jesus went up to Jerusalem. ² Now there is in Jerusalem, at the sheepgate, a pool, which is called in Hebrew, Bethesda, having five porches. ³ In these lay a multitude of sick, blind, lame, withered, (awaiting the moving of the water. ⁴ For an angel descended at a certain season in the pool and troubled the water. Whoever therefore first went in after the troubling of the water became well, whatever disease he laboured under.) ⁵ But there was a certain man there who had been suffering under his infirmity thirty and eight years. ⁶ Jesus seeing this *man* lying *there*, and knowing that he was *in that state* now a great length of time, says to him, Wouldest thou become well? ⁷ The infirm *man* answered him, Sir, I have not a man, in order, when the water has been troubled, to cast me into the pool; but while I am coming another descends before me. ⁸ Jesus says to him, Arise, take up thy couch and walk. ⁹ And immediately the man became well, and took up his couch and walked: and on that day was sabbath. ¹⁰ The Jews therefore said to the healed *man*, It is sabbath, it is not permitted thee to take up thy couch. ¹¹ He answered them, He that made me well, he said to me, Take up thy couch and walk. ¹² They asked him *therefore*, Who is the man who said to thee, Take up thy couch and walk? ¹³ But he that had been healed knew not who it was, for Jesus had slidden away, there being a crowd in the place. ¹⁴ After these things Jesus finds him in the temple, and said to him, Behold, thou art become well: sin no more, that something worse do not happen to thee. ¹⁵ The man went away and told the Jews that it was Jesus who had made him well. ¹⁶ And for this the Jews persecuted Jesus *and sought to kill him*, because he had done these things on sabbath.

¹⁷ But Jesus answered them, My Father worketh hitherto and I work. ¹⁸ For this therefore the Jews sought the more to kill him, because he had not only violated the sabbath, but also said that God was his own Father, making himself equal with God. ¹⁹ Jesus therefore answered and said to them, Verily, verily, I say to you, The Son can do nothing of himself save whatever he sees the Father doing: for whatever things he does, these things also the Son does in like manner. ²⁰ For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder. ²¹ For even as the Father raises the dead and quickens *them*, thus the Son also quickens whom he will: ²² for neither does the Father judge any one, but has given all judgment to the Son; ²³ that all may honour the Son, even as they honour the Father. He who honours not the Son, honours not the Father who has sent him. ²⁴ Verily, verily, I say unto you, that he that hears my word, and believes him that has sent me, has life eternal, and does not come into judgment, but is passed out of death into life. ²⁵ Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live. ²⁶ For even as the Father has life in himself, so he has given to the Son also to have life in himself, ²⁷ and has given him authority to execute judgment *also*, because he is Son of man. ²⁸ Wonder not at this, for an hour is coming in which all who are in the tombs shall hear his voice, ²⁹ and shall go forth; those that have practised good, to resurrection of life, and those that have done evil, to resurrection of judgment. ³⁰ I cannot do anything of myself; as I hear,

I judge, and my judgment is righteous, because I do not seek my will, but the will of him that has sent me.

³¹ If I bear witness concerning myself, my witness is not true. ³² It is another who bears witness concerning me, and I know that the witness which he bears concerning me is true. ³³ Ye have sent unto John, and he has borne witness to the truth. ³⁴ But I do not receive witness from man, but I say this that ye might be saved. ³⁵ He was the burning and shining lamp, and ye were willing for a season to rejoice in his light. ³⁶ But I have the witness *that is* greater than *that* of John; for the works which the Father has given me that I should complete them, the works themselves which I do, bear witness concerning me that the Father has sent me. ³⁷ And the Father who has sent me himself has borne witness concerning me. Ye have neither heard his voice at any time, nor have seen his shape, ³⁸ and ye have not his word abiding in you; for whom he hath sent, him ye do not believe. ³⁹ Ye search the scriptures, for ye think that in them ye have life eternal, and they it is which bear witness concerning me; ⁴⁰ and ye will not come to me that ye might have life. ⁴¹ I do not receive glory from men, ⁴² but I know you, that ye have not the love of God in you. ⁴³ I am come in my Father's name, and ye receive me not; if another come in his own name, him ye will receive. ⁴⁴ How can ye believe, who receive glory one of another, and seek not the glory which *comes* from God alone? ⁴⁵ Think not that I will accuse you to the Father: there is *one* who accuses you, Moses, on whom ye trust; ⁴⁶ for if ye had believed Moses, ye would have believed me, for he wrote of me. ⁴⁷ But if ye do not believe his writings, how shall ye believe my words?

5:31 Cf. John 8:14. In John 5:31 our Lord, defending His Messianic claims before Jews who denied those claims, accepts the biblical rule of evidence, which required "two witnesses" (John 8:17; Num. 35:30; Deut. 17:6). A paraphrase of verse 31 would be: "If I bear witness of myself [ye will say] my witness is not true." Cf. John 8:14.

Chapter 6

¹ After these things Jesus went away beyond the sea of Galilee, *or* of Tiberias, ² and a great crowd followed him, because they saw the signs which he wrought upon the sick. ³ And Jesus went up into the mountain, and there sat with his disciples: ⁴ but the passover, the feast of the Jews, was near. ⁵ Jesus then, lifting up his eyes and seeing that a great crowd is coming to him, says to Philip, Whence shall we buy loaves that these may eat? ⁶ But this he said trying him, for he knew what he was going to do. ⁷ Philip answered him, Loaves for two hundred denarii are not sufficient for them, that each may have some little *portion*. ⁸ One of his disciples, Andrew, Simon Peter's brother, says to him, ⁹ There is a little boy here who has five barley loaves and two small fishes; but this, what is it for so many? ¹⁰ And Jesus said, Make the men sit down. Now there was much grass in the place: the men therefore sat down, in number about five thousand. ¹¹ And Jesus took the loaves, and having given thanks, distributed *them* to those that were set down; and in like manner of the small fishes as much as they would. ¹² And when they had been filled, he says to his disciples, Gather together the fragments which are over and above, that nothing may be lost. ¹³ They gathered *them* therefore together, and filled twelve hand-baskets full of fragments of the five barley loaves, which were over and above to those that had eaten. ¹⁴ The men therefore, having seen the sign which Jesus had done, said, This is truly the prophet which is coming into the world.

¹⁵ Jesus therefore knowing that they were going to come and seize him, that they might make *him* king, departed again to the mountain himself alone. ¹⁶ But when evening was come, his disciples went down to the sea, ¹⁷ and having gone on board ship, they went over the sea to Capernaum. And it had already become dark, and Jesus had not come to them, ¹⁸ and the sea was agitated by a strong wind blowing. ¹⁹ Having rowed then about twenty-five or thirty stadia, they

see Jesus walking on the sea and coming near the ship; and they were frightened. ²⁰ But he says to them, It is I: be not afraid. ²¹ They were willing therefore to receive him into the ship; and immediately the ship was at the land to which they went.

²² On the morrow the crowd which stood on the other side of the sea, having seen that there was no other little ship there except that into which his disciples had got, and that Jesus had not gone with his disciples into the ship, but *that* his disciples had gone away alone; ²³ (but other little ships out of Tiberias came near to the place where they ate bread after the Lord had given thanks;) ²⁴ when therefore the crowd saw that Jesus was not there, nor his disciples, they got into the ships, and came to Capernaum, seeking Jesus. ²⁵ And having found him the other side of the sea, they said to him, Rabbi, when art thou arrived here? ²⁶ Jesus answered them and said, Verily, verily, I say to you, Ye seek me not because ye have seen signs, but because ye have eaten of the loaves and been filled. ²⁷ Work not *for* the food which perishes, but *for* the food which abides unto life eternal, which the Son of man shall give to you; for him has the Father sealed, *even* God.

²⁸ They said therefore to him, What should we do that we may work the works of God? ²⁹ Jesus answered and said to them, This is the work of God, that ye believe on him whom he has sent. ³⁰ They said therefore to him, What sign then doest thou that we may see and believe thee? what dost thou work? ³¹ Our fathers ate the manna in the wilderness, as it is written, He gave them bread out of heaven to eat. ³² Jesus therefore said to them, Verily, verily, I say to you, *It is* not Moses that has given you the bread out of heaven; but my Father gives you the true bread out of heaven. ³³ For the bread of God is he who comes down out of heaven and gives life to the world. ³⁴ They said therefore to him, Lord, ever give to us this bread. ³⁵ *And* Jesus said to them, I am the bread of life: he that comes to me shall never hunger, and he that believes on me shall never thirst at any time. ³⁶ But I have said to you, that ye have also seen me and do not believe. ³⁷ All that the Father gives me shall come to me, and him that comes to me I will not at all cast out. ³⁸ For I am come down from heaven, not that I should do my will, but the will of him that has sent me. ³⁹ And this is the will of him that has sent me, that of all that he has given me I should lose nothing, but should raise it up in the last day. ⁴⁰ For this is the will of my Father, that every one who sees the Son, and believes on him, should have life eternal; and I will raise him up at the last day. ⁴¹ The Jews therefore murmured about him, because he said, I am the bread which has come down out of heaven. ⁴² And they said, Is not this Jesus the son of Joseph, whose father and mother we have known? how then does he say, I am come down out of heaven? ⁴³ Jesus therefore answered and said to them, Murmur not among yourselves. ⁴⁴ No one can come to me except the Father who has sent me draw him, and I will raise him up in the last day. ⁴⁵ It is written in the prophets, *And they shall be all taught of God.* Every one that has heard from the Father *himself*, and has learned *of him*, comes to me; ⁴⁶ not that any one has seen the Father, except he who is of God, he has seen the Father. ⁴⁷ Verily, verily, I say to you, He that believes *on me* has life eternal. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness and died. ⁵⁰ This is the bread which comes down out of heaven, that one may eat of it and not die. ⁵¹ I am the living bread which has come down out of heaven: if any one shall have eaten of this bread he shall live for ever; but the bread withal which I shall give is my flesh, which I will give for the life of the world. ⁵² The Jews therefore contended among themselves, saying, How can he give us this flesh to eat? ⁵³ Jesus therefore said to them, Verily, verily, I say unto you, Unless ye shall have eaten the flesh of the Son of man, and drunk his blood, ye have no life in yourselves. ⁵⁴ He that eats my flesh and drinks my blood has life eternal, and I will raise him up at the last day: ⁵⁵ for my flesh is truly food and my blood is truly drink. ⁵⁶ He that eats my flesh and drinks my blood dwells in me and I in him. ⁵⁷ As the living Father has sent me and I live on account of the Father, he also who eats me shall

live also on account of me. ⁵⁸ This is the bread which has come down out of heaven. Not as the fathers ate and died: he that eats this bread shall live for ever. ⁵⁹ These things he said in *the* synagogue, teaching in Capernaum.

⁶⁰ Many therefore of his disciples having heard *it* said, This word is hard; who can hear it? ⁶¹ But Jesus, knowing in himself that his disciples murmur concerning this, said to them, Does this offend you? ⁶² If then ye see the Son of man ascending up where he was before? ⁶³ It is the Spirit which quickens, the flesh profits nothing: the words which I have spoken unto you are spirit and are life. ⁶⁴ But there are some of you who do not believe. For Jesus knew from the beginning who they were who did not believe, and who would deliver him up. ⁶⁵ And he said, Therefore said I unto you, that no one can come to me unless it be given to him from the Father. ⁶⁶ From that *time* many of his disciples went away back and walked no more with him. ⁶⁷ Jesus therefore said to the twelve, Will ye also go away? ⁶⁸ Simon Peter answered him, Lord, to whom shall we go? thou hast words of life eternal; ⁶⁹ and we have believed and known that thou art the holy one of God. ⁷⁰ Jesus answered them, Have not I chosen you the twelve? and of you one is a devil. ⁷¹ Now he spoke of Judas *the son* of Simon, Iscariote, for he *it was who* should deliver him up, being one of the twelve.

Chapter 7

¹ And after these things Jesus walked in Galilee, for he would not walk in Judaea, because the Jews sought to kill him. ² Now the tabernacles, the feast of the Jews, was near. ³ His brethren therefore said to him, Remove hence and go into Judaea, that thy disciples also may see thy works which thou doest; ⁴ for no one does anything in secret and himself seeks to be *known* in public. If thou doest these things, manifest thyself to the world: ⁵ for neither did his brethren believe on him. ⁶ Jesus therefore says to them, My time is not yet come, but your time is always ready. ⁷ The world cannot hate you, but me it hates, because I bear witness concerning it that its works are evil. ⁸ Ye, go ye up to this feast. I go not up to this feast, for my time is not yet fulfilled. ⁹ Having said these things to them he abode in Galilee. ¹⁰ But when his brethren had gone up, then he himself also went up to the feast, not openly, but as in secret. ¹¹ The Jews therefore sought him at the feast, and said, Where is he? ¹² And there was much murmuring concerning him among the crowds. Some said, He is *a good man*; others said, No; but he deceives the crowd. ¹³ However, no one spoke openly concerning him on account of *their* fear of the Jews.

¹⁴ But when it was now the middle of the feast, Jesus went up into the temple and taught. ¹⁵ The Jews therefore wondered, saying, How knows this *man* letters, having never learned? ¹⁶ Jesus therefore answered them and said, My doctrine is not mine, but *that* of him that has sent me. ¹⁷ If any one desire to practise his will, he shall know concerning the doctrine, whether it is of God, or *that* I speak from myself. ¹⁸ He that speaks from himself seeks his own glory; but he that seeks the glory of him that has sent him, he is true, and unrighteousness is not in him. ¹⁹ Has not Moses given you the law, and no one of you practises the law? Why do ye seek to kill me? ²⁰ The crowd answered *and said*, Thou hast a demon: who seeks to kill thee? ²¹ Jesus answered and said to them, I have done one work, and ye all wonder. ²² Therefore Moses gave you circumcision (not that it is of Moses, but of the fathers), and ye circumcise a man on sabbath. ²³ If a man receives circumcision on sabbath, that the law of Moses may not be violated, are ye angry with me because I have made a man entirely sound on sabbath? ²⁴ Judge not according to sight, but judge righteous judgment. ²⁵ Some therefore of those of Jerusalem said, Is not this he whom they seek to kill? ²⁶ and behold, he speaks openly, and they say nothing to him. Have the rulers

then indeed recognised that this is the Christ? ²⁷ But *as to* this *man* we know whence he is. Now *as to* the Christ, when he comes, no one knows whence he is. ²⁸ Jesus therefore cried out in the temple, teaching and saying, Ye both know me and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye do not know. ²⁹ I know him, because I am from him, and he has sent me. ³⁰ They sought therefore to take him; and no one laid his hand upon him, because his hour had not yet come. ³¹ But many of the crowd believed on him, and said, Will the Christ, when he comes, do more signs than those which this *man* has done? ³² The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the chief priests sent officers that they might take him. ³³ Jesus therefore said, Yet a little while I am with you, and I go to him that has sent me. ³⁴ Ye shall seek me and shall not find *me*, and where I am ye cannot come. ³⁵ The Jews therefore said to one another, Where is he about to go that we shall not find him? Is he about to go to the dispersion among the Greeks, and teach the Greeks? ³⁶ What word is this which he said, Ye shall seek me and shall not find *me*; and where I am ye cannot come?

³⁷ In the last, the great day of the feast, Jesus stood and cried saying, If any one thirst, let him come to me and drink. ³⁸ He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water. ³⁹ But this he said concerning the Spirit, which they that believed on him were about to receive; for *the* Spirit was not yet, because Jesus had not yet been glorified. ⁴⁰ *Some* out of the crowd therefore, having heard this word, said, This is truly the prophet. ⁴¹ Others said, This is the Christ. Others said, Does then the Christ come out of Galilee? ⁴² Has not the scripture said that the Christ comes of the seed of David, and from the village of Bethlehem, where David was? ⁴³ There was a division therefore in the crowd on account of him. ⁴⁴ But some of them desired to take him, but no one laid hands upon him.

⁴⁵ The officers therefore came to the chief priests and Pharisees, and they said to them, Why have ye not brought him? ⁴⁶ The officers answered, Never man spoke thus, as this man *speaks*. ⁴⁷ The Pharisees therefore answered them, Are ye also deceived? ⁴⁸ Has any one of the rulers believed on him, or of the Pharisees? ⁴⁹ But this crowd, which does not know the law, are accursed. ⁵⁰ Nicodemus says to them (being one of themselves), ⁵¹ Does our law judge a man before it have first heard from himself, and know what he does? ⁵² They answered and said to him, Art thou also of Galilee? Search and look, that no prophet arises out of Galilee. ⁵³ And every one went to his home.

7:53 John 7:53–8:1–11 is not found in some of the most ancient manuscripts. Augustine declares that it was stricken from many copies of the sacred story because of a prudish fear that it might teach immorality! But the immediate context (vs. 12–46), beginning with Christ’s declaration, “I am the light of the world,” seems clearly to have its occasion in the conviction wrought in the hearts of the Pharisees as recorded in verse 9; as, also, it explains the peculiar virulence of the Pharisees’ words (v. 41).

Chapter 8

¹ But Jesus went to the mount of Olives. ² And early in the morning he came again into the temple, and all the people came to him; and he sat down and taught them. ³ And the scribes and the Pharisees bring *to him* a woman taken in adultery, and having set her in the midst, ⁴ they say to him, Teacher, this woman has been taken in the very act, committing adultery. ⁵ Now in the law Moses has commanded us to stone such; thou therefore, what sayest thou? ⁶ But this they said proving him, that they might have *something* to accuse him *of*. But Jesus, having stooped down, wrote with his finger on the ground. ⁷ But when they continued asking him, he lifted himself up and said to them, Let him that is without sin among you first cast the stone at her. ⁸ And again

stooping down he wrote on the ground. ⁹ But they, having heard *that*, went out one by one beginning from the elder ones until the last; and Jesus was left alone and the woman standing there.

¹⁰ And Jesus, lifting himself up and seeing no one but the woman, said to her, Woman, where are those thine accusers? Has no one condemned thee? ¹¹ And she said, No one, sir. And Jesus said to her, Neither do I condemn thee: go, and sin no more.

¹² Again therefore Jesus spoke to them, saying, I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life. ¹³ The Pharisees therefore said to him, Thou bearest witness concerning thyself; thy witness is not true. ¹⁴ Jesus answered and said to them, Even if I bear witness concerning myself, my witness is true, because I know whence I came and whither I go: but ye know not whence I come and whither I go. ¹⁵ Ye judge according to the flesh, I judge no one. ¹⁶ And if also I judge, my judgment is true, because I am not alone, but I and the Father who has sent me. ¹⁷ And in your law too it is written that the testimony of two men is true: ¹⁸ I am *one* who bear witness concerning myself, and the Father who has sent me bears witness concerning me. ¹⁹ They said to him therefore, Where is thy Father? Jesus answered, Ye know neither me nor my Father. If ye had known me, ye would have known also my Father. ²⁰ These words spake he in the treasury, teaching in the temple; and no one took him, for his hour was not yet come.

²¹ He said therefore again to them, I go away, and ye shall seek me, and shall die in your sin; where I go ye cannot come. ²² The Jews therefore said, Will he kill himself, that he says, Where I go ye cannot come? ²³ And he said to them, Ye are from beneath; I am from above. Ye are of this world; I am not of this world. ²⁴ I said therefore to you, that ye shall die in your sins; for unless ye shall believe that I am *he*, ye shall die in your sins. ²⁵ They said therefore to him, Who art thou? *And* Jesus said to them, Altogether that which I also say to you. ²⁶ I have many things to say and to judge concerning you, but he that has sent me is true, and I, what I have heard from him, these things I say to the world. ²⁷ They knew not that he spoke to them of the Father. ²⁸ Jesus therefore said to them, When ye shall have lifted up the Son of man, then ye shall know that I am *he*, and *that* I do nothing of myself, but as the Father has taught me I speak these things. ²⁹ And he that has sent me is with me; he has not left me alone, because I do always the things that are pleasing to him. ³⁰ As he spoke these things many believed on him.

³¹ Jesus therefore said to the Jews who believed him, If ye abide in my word, ye are truly my disciples; ³² and ye shall know the truth, and the truth shall set you free. ³³ They answered him, We are Abraham's seed, and have never been under bondage to any one; how sayest thou, Ye shall become free? ³⁴ Jesus answered them, Verily, verily, I say to you, Every one that practises sin is the bondman of sin. ³⁵ Now the bondman abides not in the house for ever: the son abides for ever. ³⁶ If therefore the Son shall set you free, ye shall be really free. ³⁷ I know that ye are Abraham's seed; but ye seek to kill me, because my word has no entrance in you.

³⁸ I speak what I have seen with my Father, and ye then do what ye have seen with your father. ³⁹ They answered and said to him, Abraham is our father. Jesus says to them, If ye were Abraham's children, ye would do the works of Abraham; ⁴⁰ but now ye seek to kill me, a man who has spoken the truth to you, which I have heard from God: this did not Abraham. ⁴¹ Ye do the works of your father. They said *therefore* to him, We are not born of fornication; we have one father, God. ⁴² Jesus said to them, If God were your father ye would have loved me, for I came forth from God and am come *from him*; for neither am I come of myself, but he has sent me. ⁴³ Why do ye not know my speech? Because ye cannot hear my word. ⁴⁴ Ye are of the devil, as *your* father, and ye desire to do the lusts of your father. He was a murderer from the beginning, and has not stood in

the truth, because there is no truth in him. When he speaks falsehood, he speaks of what is his own; for he is a liar and its father: ⁴⁵ and because I speak the truth, ye do not believe me.

⁴⁶ Which of you convinces me of sin? If I speak truth, why do ye not believe me? ⁴⁷ He that is of God hears the words of God: therefore ye hear *them* not, because ye are not of God. ⁴⁸ The Jews answered and said to him, Say we not well that thou art a Samaritan and hast a demon? ⁴⁹ Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me. ⁵⁰ But I do not seek my own glory: there is he that seeks and judges.

⁵¹ Verily, verily, I say unto you, If any one shall keep my word, he shall never see death. ⁵² The Jews therefore said to him, Now we know that thou hast a demon. Abraham has died, and the prophets, and thou sayest, If any one keep my word, he shall never taste death. ⁵³ Art thou greater than our father Abraham, who has died? and the prophets have died: whom makest thou thyself? ⁵⁴ Jesus answered, If I glorify myself, my glory is nothing: it is my Father who glorifies me, *of* whom ye say, He is our God. ⁵⁵ And ye know him not; but I know him; and if I said, I know him not, I should be like you, a liar. But I know him, and I keep his word. ⁵⁶ Your father Abraham exulted in that he should see my day, and he saw and rejoiced. ⁵⁷ The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? ⁵⁸ Jesus said to them, Verily, verily, I say unto you, Before Abraham was, I am. ⁵⁹ They took up therefore stones that they might cast *them* at him; but Jesus hid himself and went out of the temple, *going through the midst of them, and thus passed on.*

8:37 Cf. v. 39. The contrast, “I know that ye are Abraham’s seed”—“If ye were Abraham’s children,” is that between the natural and the spiritual posterity of Abraham. The Israelitish people and Ishmaelites are the former; all who are “of like precious faith with Abraham,” whether Jews or Gentiles, are the latter (Rom. 9:6–8; Gal. 3:6–14. See “Abrahamic Covenant,” Gen. 15:18, *note*).

Chapter 9

¹ And as he passed on, he saw a man blind from birth. ² And his disciples asked him, saying, Rabbi, who sinned, this *man* or his parents, that he should be born blind? ³ Jesus answered, Neither has this *man* sinned nor his parents, but that the works of God should be manifested in him. ⁴ I must work the works of him that has sent me while it is day. *The* night is coming, when no one can work. ⁵ As long as I am in the world, I am *the* light of the world. ⁶ Having said these things, he spat on the ground and made mud of the spittle, and put the mud, as ointment, on his eyes. ⁷ And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore and washed, and came seeing.

⁸ The neighbours therefore, and those who used to see him before, that he was a beggar, said, Is not this he that was sitting and begging? ⁹ Some said, It is he; others said, No, but he is like him: he said, It is I. ¹⁰ They said therefore to him, How have thine eyes been opened? ¹¹ He answered *and said*, A man called Jesus made mud and anointed mine eyes, and said to me, Go to Siloam and wash: and having gone and washed, I saw. ¹² They said therefore to him, Where is he? He says, I do not know.

¹³ They bring him who was before blind to the Pharisees. ¹⁴ Now it was sabbath when Jesus made the mud and opened his eyes. ¹⁵ The Pharisees therefore also again asked him how he received his sight. And he said to them, He put mud upon mine eyes, and I washed, and I see. ¹⁶ Some of the Pharisees therefore said, This man is not of God, for he does not keep the sabbath. Others said, How can a sinful man perform such signs? And there was a division among them. ¹⁷ They say therefore again to the blind *man*, What dost thou say of him, that he has opened thine

eyes? And he said, He is a prophet. ¹⁸ The Jews therefore did not believe concerning him that he was blind and had received sight, until they had called the parents of him that had received sight. ¹⁹ And they asked them saying, This is your son, of whom ye say that he was born blind: how then does he now see? ²⁰ His parents answered *them* and said, We know that this is our son, and that he was born blind; ²¹ but how he now sees we do not know, or who has opened his eyes we do not know. He is of age: ask him; he will speak concerning himself. ²² His parents said these things because they feared the Jews, for the Jews had already agreed that if any one confessed him *to be the Christ*, he should be excommunicated from the synagogue. ²³ On this account his parents said, He is of age: ask him. ²⁴ They called therefore a second time the man who had been blind, and said to him, Give glory to God: we know that this man is sinful. ²⁵ He answered therefore, If he is sinful I know not. One thing I know, that, being blind *before*, now I see. ²⁶ And they said to him again, What did he do to thee? how opened he thine eyes? ²⁷ He answered them, I told you already and ye did not hear: why do ye desire to hear again? do ye also wish to become his disciples? ²⁸ They railed at him, and said, Thou art his disciple, but we are disciples of Moses. ²⁹ We know that God spoke to Moses; but *as to this man*, we know not whence he is. ³⁰ The man answered and said to them, Now in this is a wonderful thing, that ye do not know whence he is, and he has opened mine eyes. ³¹ *But* we know that God does not hear sinners; but if any one be God-fearing and do his will, him he hears. ³² Since time was, it has not been heard that any one opened the eyes of one born blind. ³³ If this *man* were not of God he would be able to do nothing. ³⁴ They answered and said to him, Thou hast been wholly born in sins, and thou teachest us? And they cast him out.

³⁵ Jesus heard that they had cast him out, and having found him, he said to him, Thou, dost thou believe on the Son of God? ³⁶ He answered and said, And who is he, Lord, that I may believe on him? ³⁷ And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he. ³⁸ And he said, I believe, Lord: and he did him homage.

³⁹ And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind. ⁴⁰ And *some* of the Pharisees who were with him heard these things, and they said to him, Are we blind also? ⁴¹ Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see, your sin remains.

Chapter 10

¹ Verily, verily, I say to you, He that enters not in by the door to the fold of the sheep, but mounts up elsewhere, he is a thief and a robber; ² but he that enters in by the door is *the* shepherd of the sheep. ³ To him the porter opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them out. ⁴ When he has put forth all his own, he goes before them, and the sheep follow him, because they know his voice. ⁵ But they will not follow a stranger, but will flee from him, because they know not the voice of strangers. ⁶ This allegory spoke Jesus to them, but they did not know what it was *of* which he spoke to them. ⁷ Jesus therefore said again to them, Verily, verily, I say to you, I am the door of the sheep. ⁸ All whoever came before me are thieves and robbers; but the sheep did not hear them. ⁹ I am the door: if any one enter in by me, he shall be saved, and shall go in and shall go out and shall find pasture. ¹⁰ The thief comes not but that he may steal, and kill, and destroy: I am come that they might have life, and might have *it* abundantly. ¹¹ I am the good shepherd. The good shepherd lays down his life for the sheep: ¹² but he who serves for wages, and who is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep and flees; and the wolf seizes them and scatters the sheep. ¹³ Now he who serves for wages flees because he serves for wages, and is not himself concerned about the sheep.

¹⁴ I am the good shepherd; and I know those that are mine, and am known of those that are mine,
¹⁵ as the Father knows me and I know the Father; and I lay down my life for the sheep. ¹⁶ And I have other sheep which are not of this fold: those also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd. ¹⁷ On this account the Father loves me, because I lay down my life that I may take it again. ¹⁸ No one takes it from me, but I lay it down of myself. I have authority to lay it down and I have authority to take it again. I have received this commandment of my Father.

¹⁹ There was a division again among the Jews on account of these words; ²⁰ but many of them said, He has a demon and raves; why do ye hear him? ²¹ Others said, These sayings are not *those* of one that is possessed by a demon. Can a demon open blind people's eyes?

²² Now the feast of the dedication was celebrating at Jerusalem, and it was winter. ²³ And Jesus walked in the temple in the porch of Solomon. ²⁴ The Jews therefore surrounded him, and said to him, Until when dost thou hold our soul in suspense? If thou art the Christ, say *so* to us openly. ²⁵ Jesus answered them, I told you, and ye do not believe. The works which I do in my Father's name, these bear witness concerning me: ²⁶ but ye do not believe, for ye are not of my sheep, as I told you. ²⁷ My sheep hear my voice, and I know them, and they follow me; ²⁸ and I give them life eternal; and they shall never perish, and no one shall seize them out of my hand. ²⁹ My Father who has given *them* to me is greater than all, and no one can seize out of the hand of my Father. ³⁰ I and the Father are one. ³¹ The Jews therefore again took stones that they might stone him. ³² Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? ³³ The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou, being a man, makest thyself God. ³⁴ Jesus answered them, Is it not written in your law, I said, Ye are gods? ³⁵ If he called them gods to whom the word of God came (and the scripture cannot be broken), ³⁶ do ye say of him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God? ³⁷ If I do not the works of my Father, believe me not; ³⁸ but if I do, even if ye believe not me, believe the works, that ye may know *and believe* that the Father is in me and I in him.

³⁹ They sought therefore again to take him; and he went away from out of their hand ⁴⁰ and departed again beyond the Jordan to the place where John was baptising at the first: and he abode there. ⁴¹ And many came to him, and said, John did no sign; but all things which John said of this *man* were true. ⁴² And many believed on him there.

10:7 The shepherd work of our Lord has three aspects: (1) As the "Good" Shepherd He gives His life for the sheep (John 10:11), and is, therefore, "the door" by which "if any man enter in he shall be saved" (John 10:9). This answers to Psa. 22. (2) He is the "Great" Shepherd, "brought again from the dead" (Heb. 13:20), to care for and make perfect the sheep. This answers to Psa. 23. (3) He is the "Chief" Shepherd who is coming in glory to give crowns of reward to the faithful shepherds (1 Pet. 5:4). This answers to Psa. 24.

Chapter 11

¹ Now there was a certain *man* sick, Lazarus of Bethany, of the village of Mary and Martha her sister. ² It was *the* Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. ³ The sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick. ⁴ But when Jesus heard *it*, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. ⁵ Now Jesus loved Martha, and her sister, and Lazarus. ⁶ When therefore he heard, He is sick, he remained two days then in the place where he was. ⁷ Then after this he says to his disciples, Let us go into Judaea again. ⁸ The disciples say

to him, Rabbi, *even but* now the Jews sought to stone thee, and goest thou thither again? ⁹ Jesus answered, Are there not twelve hours in the day? If any one walk in the day, he does not stumble, because he sees the light of this world; ¹⁰ but if any one walk in the night, he stumbles, because the light is not in him. ¹¹ These things said he; and after this he says to them, Lazarus, our friend, is fallen asleep, but I go that I may awake him out of sleep. ¹² The disciples therefore said to him, Lord, if he be fallen asleep, he will get well. ¹³ But Jesus spoke of his death, but they thought that he spoke of the rest of sleep. ¹⁴ Jesus therefore then said to them plainly, Lazarus has died. ¹⁵ And I rejoice on your account that I was not there, in order that ye may believe. But let us go to him. ¹⁶ Thomas therefore, called Didymus, said to his fellow disciples, Let us also go, that we may die with him.

¹⁷ Jesus therefore *on* arriving found him to have been four days already in the tomb. ¹⁸ Now Bethany was near Jerusalem, about fifteen stadia off, ¹⁹ and many of the Jews came to Martha and Mary, that they might console them concerning their brother. ²⁰ Martha then, when she heard Jesus is coming, went to meet him; but Mary sat in the house. ²¹ Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died; ²² but even now I know, that whatsoever thou shalt ask of God, God will give thee. ²³ Jesus says to her, Thy brother shall rise again. ²⁴ Martha says to him, I know that he will rise again in the resurrection in the last day. ²⁵ Jesus said to her, I am the resurrection and the life: he that believes on me, though he have died, shall live; ²⁶ and every one who lives and believes on me shall never die. Believest thou this? ²⁷ She says to him, Yea, Lord; I believe that thou art the Christ, the Son of God, who should come into the world. ²⁸ And having said this, she went away and called her sister Mary secretly, saying, The teacher is come and calls thee. ²⁹ She, when she heard *that*, rises up quickly and comes to him. ³⁰ Now Jesus had not yet come into the village, but was in the place where Martha came to meet him. ³¹ The Jews therefore who were with her in the house and consoling her, seeing Mary that she rose up quickly and went out, followed her, saying, She goes to the tomb, that she may weep there. ³² Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died.

³³ Jesus therefore, when he saw her weeping, and the Jews who came with her weeping, was deeply moved in spirit, and was troubled, ³⁴ and said, Where have ye put him? They say to him, Lord, come and see. ³⁵ Jesus wept. ³⁶ The Jews therefore said, Behold how he loved him! ³⁷ And some of them said, Could not this *man*, who has opened the eyes of the blind *man*, have caused that this *man* also should not have died? ³⁸ Jesus therefore, again deeply moved in himself, comes to the tomb. Now it was a cave, and a stone lay upon it. ³⁹ Jesus says, Take away the stone. Martha, the sister of the dead, says to him, Lord, he stinks already, for he is four days *there*. ⁴⁰ Jesus says to her, Did I not say to thee, that if thou shouldst believe, thou shouldst see the glory of God? ⁴¹ They took therefore the stone away. And Jesus lifted up his eyes on high and said, Father, I thank thee that thou hast heard me; ⁴² but I knew that thou always hearest me; but on account of the crowd who stand around I have said *it*, that they may believe that thou hast sent me. ⁴³ And having said this, he cried with a loud voice, Lazarus, come forth. ⁴⁴ And the dead came forth, bound feet and hands with graveclothes, and his face was bound round with a handkerchief. Jesus says to them, Loose him and let him go.

⁴⁵ Many therefore of the Jews who came to Mary and saw what he had done, believed on him; ⁴⁶ but some of them went to the Pharisees and told them what Jesus had done. ⁴⁷ The chief priests, therefore, and the Pharisees gathered a council, and said, What do we? for this man does many signs. ⁴⁸ If we let him thus alone, all will believe on him, and the Romans will come and take away both our place and our nation. ⁴⁹ But a certain one of them, Caiaphas, being high priest that year,

said to them, Ye know nothing ⁵⁰ nor consider that it is profitable for you that one man die for the people, and not that the whole nation perish. ⁵¹ But this he did not say of himself; but, being high priest that year, prophesied that Jesus was going to die for the nation; ⁵² and not for the nation only, but that he should also gather together into one the children of God who were scattered abroad. ⁵³ From that day therefore they took counsel that they might kill him. ⁵⁴ Jesus therefore walked no longer openly among the Jews, but went away thence into the country near the desert, to a city called Ephraim, and there he sojourned with the disciples. ⁵⁵ But the passover of the Jews was near, and many went up to Jerusalem out of the country before the passover, that they might purify themselves. ⁵⁶ They sought therefore Jesus, and said among themselves, standing in the temple, What do ye think? that he will not come to the feast? ⁵⁷ Now the chief priests and the Pharisees had given commandment that if any one knew where he was, he should make it known, that they might take him.

Chapter 12

¹ Jesus therefore, six days before the passover, came to Bethany, where was the dead *man* Lazarus, whom Jesus raised from among *the* dead. ² There therefore they made him a supper, and Martha served, but Lazarus was one of those at table with him. ³ Mary therefore, having taken a pound of ointment of pure nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment. ⁴ One of his disciples therefore, Judas *son* of Simon, Iscariote, who was about to deliver him up, says, ⁵ Why was this ointment not sold for three hundred denarii and given to the poor? ⁶ But he said this, not that he cared for the poor, but because he was a thief and had the bag, and carried what was put into *it*. ⁷ Jesus therefore said, Suffer her to have kept this for the day of my preparation for burial; ⁸ for ye have the poor always with you, but me ye have not always. ⁹ A great crowd therefore of the Jews knew that he was there; and they came, not because of Jesus only, but also that they might see Lazarus whom he raised from among *the* dead. ¹⁰ But the chief priests took counsel that they might kill Lazarus also, ¹¹ because many of the Jews went away on his account and believed on Jesus.

¹² On the morrow a great crowd who came to the feast, having heard that Jesus is coming into Jerusalem, ¹³ took branches of palms and went out to meet him, and cried, Hosanna, blessed *is* he that comes in the name of *the* Lord, the King of Israel. ¹⁴ And Jesus, having found a young ass, sat upon it; as it is written, ¹⁵ Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. ¹⁶ *Now* his disciples knew not these things at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him. ¹⁷ The crowd therefore that was with him bore witness because he had called Lazarus out of the tomb, and raised him from among *the* dead. ¹⁸ Therefore also the crowd met him because they had heard that he had done this sign. ¹⁹ The Pharisees therefore said to one another, Ye see that ye profit nothing: behold, the world is gone after him.

²⁰ And there were certain Greeks among those who came up that they might worship in the feast; ²¹ these therefore came to Philip, who was of Bethsaida of Galilee, and they asked him saying, Sir, we desire to see Jesus. ²² Philip comes and tells Andrew, *and again* Andrew comes and Philip, and they tell Jesus. ²³ But Jesus answered them saying, The hour is come that the Son of man should be glorified. ²⁴ Verily, verily, I say unto you, Except the grain of wheat falling into the ground die, it abides alone; but if it die, it bears much fruit. ²⁵ He that loves his life shall lose it, and he that hates his life in this world shall keep it to life eternal. ²⁶ If any one serve me, let him

follow me; and where I am, there also shall be my servant. *And* if any one serve me, him shall the Father honour.

²⁷ Now is my soul troubled, and what shall I say? Father, save me from this hour. But on account of this have I come to this hour. ²⁸ Father, glorify thy name. There came therefore a voice out of heaven, I both have glorified and will glorify *it* again. ²⁹ The crowd therefore, which stood *there* and heard *it*, said that it had thundered. Others said, An angel has spoken to him. ³⁰ Jesus answered and said, Not on my account has this voice come, but on yours. ³¹ Now is *the* judgment of this world; now shall the prince of this world be cast out: ³² and I, if I be lifted up out of the earth, will draw all to me. ³³ But this he said signifying by what death he was about to die. ³⁴ The crowd answered him, We have heard out of the law that the Christ abides for ever; and how sayest thou that the Son of man must be lifted up? Who is this, the Son of man? ³⁵ Jesus therefore said to them, Yet a little while is the light amongst you. Walk while ye have the light, that darkness may not overtake you. And he who walks in the darkness does not know where he goes. ³⁶ While ye have the light, believe in the light, that ye may become sons of light. Jesus said these things, and going away hid himself from them.

³⁷ But though he had done so many signs before them, they believed not on him, ³⁸ that the word of the prophet Esaias which he said might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed? ³⁹ On this account they could not believe, because Esaias said again, ⁴⁰ He has blinded their eyes and hardened their heart, that they may not see with their eyes, and understand with their heart and be converted, and I should heal them. ⁴¹ These things said Esaias because he saw his glory and spoke of him.

⁴² Although indeed from among the rulers also many believed on him, but on account of the Pharisees did not confess *him*, that they might not be put out of the synagogue: ⁴³ for they loved glory from men rather than glory from God.

⁴⁴ But Jesus cried and said, He that believes on me, believes not on me, but on him that sent me; ⁴⁵ and he that beholds me, beholds him that sent me. ⁴⁶ I am come into the world *as* light, that every one that believes on me may not abide in darkness; ⁴⁷ and if any one hear my words and do not keep *them*, I judge him not, for I am not come that I might judge the world, but that I might save the world. ⁴⁸ He that rejects me and does not receive my words, has him who judges him: the word which I have spoken, that shall judge him in the last day. ⁴⁹ For I have not spoken from myself, but the Father who sent me has himself given me commandment what I should say and what I should speak; ⁵⁰ and I know that his commandment is life eternal. What therefore I speak, as the Father has said to me, so I speak.

12:23 He does not receive these Gentiles. A Christ in the flesh, King of the Jews, could be no proper object of faith to the Gentiles, though the Jews should have believed on Him as such. For Gentiles the corn of wheat must fall into the ground and die; Christ must be lifted up on the cross and believed in as a sacrifice for sin, as Seed of Abraham, not David (vs. 24, 32; Gal. 3:7–14; Eph. 2:11–13).

12:24 Chapters 12–17 are a progression according to the order of approach to God in the tabernacle types: Chapter 12, in which Christ speaks of His death, answers to the brazen altar of burnt-offering, type of the cross. Passing from the altar toward the holy of holies, the laver is next reached (Ex. 30:17–21), answering to Chapter 13. With His associate priests, now purified, the High Priest approaches and enters the holy place, in the high communion of Chapters 14–16. Entering alone the holy of holies (17:1), the High Priest intercedes. (Cf. Heb. 7:24–28.) That intercession is not for the salvation, but the keeping and blessing of those for whom He prays. His death (assumed as accomplished, 17:4) has saved them.

12:31 The Seven Judgments. (1) Of Jesus Christ as bearing the believer's sins. The sins of believers have been judged in the person of Jesus Christ "lifted up" on the cross. The result was death for Christ, and justification for the believer, who can never again be put in jeopardy (John 5:24; Rom. 5:9; 8:1; 2 Cor. 5:21; Gal. 3:13; Heb. 9:26–28;

10:10, 14–17; 1 Pet. 2:24; 3:18). See other judgments, 1 Cor. 11:31, *note*; 2 Cor. 5:10, *note*; Mt. 25:32, *note*; Ezk. 20:37, *note*; Jude 6, *note*; Rev. 20:12, *note*.

Chapter 13

¹ Now before the feast of the passover, Jesus, knowing that his hour had come that he should depart out of this world to the Father, having loved his own who were in the world, loved them to the end. ² And during supper, the devil having already put it into the heart of Judas *son* of Simon, Iscariote, that he should deliver him up, ³ *Jesus*, knowing that the Father had given him all things into his hands, and that he came out from God and was going to God, ⁴ rises from supper and lays aside his garments, and having taken a linen towel he girded himself: ⁵ then he pours water into the washhand basin, and began to wash the feet of the disciples, and to wipe them with the linen towel with which he was girded. ⁶ He comes therefore to Simon Peter; and he says to him, Lord, dost thou wash my feet? ⁷ Jesus answered and said to him, What I do thou dost not know now, but thou shalt know hereafter. ⁸ Peter says to him, Thou shalt never wash my feet. Jesus answered him, Unless I wash thee, thou hast not part with me. ⁹ Simon Peter says to him, Lord, not my feet only, but also my hands and my head. ¹⁰ Jesus says to him, He that is washed all over needs not to wash save his feet, but is wholly clean; and ye are clean, but not all. ¹¹ For he knew him that delivered him up: on account of this he said, Ye are not all clean. ¹² When therefore he had washed their feet, and taken his garments, having sat down again, he said to them, Do ye know what I have done to you? ¹³ Ye call me the Teacher and the Lord, and ye say well, for I am *so*. ¹⁴ If I therefore, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet; ¹⁵ for I have given you an example that, as I have done to you, ye should do also. ¹⁶ Verily, verily, I say to you, The bondman is not greater than his lord, nor the sent greater than he who has sent him. ¹⁷ If ye know these things, blessed are ye if ye do them.

¹⁸ I speak not of you all. I know those whom I have chosen; but that the scripture might be fulfilled, He that eats bread with me has lifted up his heel against me. ¹⁹ I tell you *it* now before it happens, that when it happens, ye may believe that I am *he*. ²⁰ Verily, verily, I say to you, He who receives whomsoever I shall send receives me; and he that receives me receives him who has sent me. ²¹ Having said these things, Jesus was troubled in spirit, and testified and said, Verily, verily, I say to you, that one of you shall deliver me up. ²² The disciples therefore looked one on another, doubting of whom he spoke. ²³ Now there was at table one of his disciples in the bosom of Jesus, whom Jesus loved. ²⁴ Simon Peter makes a sign therefore to him to ask who it might be of whom he spoke. ²⁵ But he, leaning on the breast of Jesus, says to him, Lord, who is it? ²⁶ Jesus answers, He it is to whom I, after I have dipped the morsel, give it. And having dipped the morsel, he gives it to Judas *son* of Simon, Iscariote. ²⁷ And, after the morsel, then entered Satan into him. Jesus therefore says to him, What thou doest, do quickly. ²⁸ But none of those at table knew why he said this to him; ²⁹ for some supposed, because Judas had the bag, that Jesus was saying to him, Buy the things of which we have need for the feast; or that he should give something to the poor. ³⁰ Having therefore received the morsel, he went out immediately; and it was night.

³¹ When therefore he was gone out Jesus says, Now is the Son of man glorified, and God is glorified in him. ³² If God be glorified in him, God also shall glorify him in himself, and shall glorify him immediately. ³³ Children, yet a little while I am with you. Ye shall seek me; and, as I said to the Jews, Where I go ye cannot come, I say to you also now. ³⁴ A new commandment I give to you, that ye love one another; as I have loved you, that ye also love one another. ³⁵ By this shall all know that ye are disciples of mine, if ye have love amongst yourselves.

³⁶ Simon Peter says to him, Lord, where goest thou? Jesus answered him, Where I go thou canst not follow me now, but thou shalt follow me after. ³⁷ Peter says to him, Lord, why cannot I follow thee now? I will lay down my life for thee. ³⁸ Jesus answers, Thou wilt lay down thy life for me! Verily, verily, I say to thee, The cock shall not crow till thou hast denied me thrice.

13:1 For order of events during the night of the last passover, see Mt. 26:20, *note*.

13:10 The underlying imagery is of an oriental returning from the public baths to his house. His feet would contract defilement and require cleansing, but not his body. So the believer is cleansed as before the law from all sin “once for all” (Heb. 10:1–12), but needs ever to bring his daily sins to the Father in confession, that he may abide in unbroken fellowship with the Father and with the Son (1 John 1:1–10). The blood of Christ answers forever to all the law could say as to the believer’s *guilt*, but he needs constant cleansing from the *defilement* of sin. See Eph. 5:25–27; 1 John 5:6. Typically, the order of approach to the presence of God was, first, the brazen altar of sacrifice, and then the laver of cleansing (Ex. 40:6, 7). See, also, the order in Ex. 30:17–21. Christ cannot have communion with a defiled saint, but He can and will cleanse him.

Chapter 14

¹ Let not your heart be troubled; ye believe on God, believe also on me. ² In my Father’s house there are many abodes; were it not so, I had told you: for I go to prepare you a place; ³ and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that where I am ye also may be.

⁴ And ye know where I go, and ye know the way. ⁵ Thomas says to him, Lord, we know not where thou goest, and how can we know the way? ⁶ Jesus says to him, I am the way, and the truth, and the life. No one comes to the Father unless by me. ⁷ If ye had known me, ye would have known also my Father, and henceforth ye know him and have seen him. ⁸ Philip says to him, Lord, shew us the Father and it suffices us. ⁹ Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? He that has seen me has seen the Father; and how sayest thou, Shew us the Father? ¹⁰ Believest thou not that I *am* in the Father, and that the Father is in me? The words which I speak to you I do not speak from myself; but the Father who abides in me, he does the works. ¹¹ Believe me that I *am* in the Father and the Father in me; but if not, believe me for the works’ sake themselves.

¹² Verily, verily, I say to you, He that believes on me, the works which I do shall he do also, and he shall do greater than these, because I go to the Father. ¹³ And whatsoever ye shall ask in my name, this will I do, that the Father may be glorified in the Son. ¹⁴ If ye shall ask anything in my name, I will do it.

¹⁵ If ye love me, keep my commandments. ¹⁶ And I will beg the Father, and he will give you another Comforter, that he may be with you for ever, ¹⁷ the Spirit of truth, whom the world cannot receive, because it does not see him nor know him; but ye know him, for he abides with you, and shall be in you.

¹⁸ I will not leave you orphans, I am coming to you. ¹⁹ Yet a little and the world sees me no longer; but ye see me; because I live ye also shall live. ²⁰ In that day ye shall know that I *am* in my Father, and ye in me, and I in you. ²¹ He that has my commandments and keeps them, he it is that loves me; but he that loves me shall be loved by my Father, and I will love him and will manifest myself to him. ²² Judas, not the Iscariote, says to him, Lord, how is it that thou wilt manifest thyself to us and not to the world? ²³ Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him. ²⁴ He that loves me not does not keep my words; and the word which ye hear is not mine, but *that* of the Father who has sent me.

²⁵ These things I have said to you, abiding with you; ²⁶ but the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and will bring to your remembrance all the things which I have said to you. ²⁷ I leave peace with you; I give my peace to you: not as the world gives do I give to you. Let not your heart be troubled, neither let it fear.

²⁸ Ye have heard that I have said unto you, I go away and I am coming to you. If ye loved me ye would rejoice that I go to the Father, for *my* Father is greater than I. ²⁹ And now I have told you before it comes to pass, that when it shall have come to pass ye may believe. ³⁰ I will no longer speak much with you, for the ruler of the world comes, and in me he has nothing; ³¹ but that the world may know that I love the Father, and as the Father has commanded me, thus I do. Rise up, let us go hence.

14:3 This promise of a second advent of Christ is to be distinguished from His return in glory to the earth; it is the first intimation in Scripture of “the day of Christ” (1 Cor. 1:8, *note*). Here He comes for His saints (1 Thes. 4:14–17), there (e.g. Mt. 24:29, 30) He comes to judge the nations, etc.

14:16 Gr. *Parakletos*, “one called alongside to help.” Translated “advocate,” 1 John 2:1. Christ is the believer’s Paraclete with the Father when he sins; the Holy Spirit the believer’s indwelling Paraclete to help his ignorance and infirmity, and to make intercession (Rom. 8:26, 27). (See “Holy Spirit,” N.T. doctrine, Mt. 1:18; Acts 2:4.)

Chapter 15

¹ I am the true vine, and my Father is the husbandman. ² *As to* every branch in me not bearing fruit, he takes it away; and *as to* every one bearing fruit, he purges it that it may bring forth more fruit. ³ Ye are already clean by reason of the word which I have spoken to you. ⁴ Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, thus neither *can* ye unless ye abide in me. ⁵ I am the vine, ye *are* the branches. He that abides in me and I in him, he bears much fruit; for without me ye can do nothing. ⁶ Unless any one abide in me he is cast out as the branch, and is dried up; and they gather them and cast them into the fire, and they are burned. ⁷ If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall come to pass to you. ⁸ In this is my Father glorified, that ye bear much fruit, and ye shall become disciples of mine.

⁹ As the Father has loved me, I also have loved you: abide in my love. ¹⁰ If ye shall keep my commandments, ye shall abide in my love, as I have kept my Father’s commandments and abide in his love. ¹¹ I have spoken these things to you that my joy may be in you, and your joy be full. ¹² This is my commandment, that ye love one another, as I have loved you. ¹³ No one has greater love than this, that one should lay down his life for his friends. ¹⁴ Ye are my friends if ye practise whatever I command you. ¹⁵ I call you no longer bondmen, for the bondman does not know what his master is doing; but I have called you friends, for all things which I have heard of my Father I have made known to you. ¹⁶ Ye have not chosen me, but I have chosen you, and have set you that ye should go and *that* ye should bear fruit, and *that* your fruit should abide, that whatsoever ye shall ask the Father in my name he may give you. ¹⁷ These things I command you, that ye love one another.

¹⁸ If the world hate you, know that it has hated me before you. ¹⁹ If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, on account of this the world hates you. ²⁰ Remember the word which I said unto you, The bondman is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep also yours. ²¹ But they will do all these things to you on account of my name, because they have not known him that sent me. ²² If I had not come and

spoken to them, they had not had sin; but now they have no excuse for their sin. ²³ He that hates me hates also my Father. ²⁴ If I had not done among them the works which no other one has done, they had not had sin; but now they have both seen and hated both me and my Father. ²⁵ But that the word written in their law might be fulfilled, They hated me without a cause.

²⁶ But when the Comforter is come, whom I will send to you from the Father, the Spirit of truth who goes forth from with the Father, he shall bear witness concerning me; ²⁷ and ye too bear witness, because ye are with me from *the* beginning.

15:2 Three conditions of the fruitful life: Cleansing, vs. 2, 3; John 13:10, *note*; abiding, v. 4, *note*; obedience, vs. 10, 12. (See "Law of Christ," Gal. 6:2; 2 John 5, *note*.)

15:4 To abide in Christ is, on the one hand, to have no known sin unjudged and un-confessed, no interest into which He is not brought, no life which He cannot share. On the other hand, the abiding one takes all burdens to Him, and draws all wisdom, life and strength from Him. It is not unceasing *consciousness* of these things, and of Him, but that nothing is allowed in the life which separates from Him. See "Fellowship," 1 John 1:3; "Communion," 1 Cor. 10:16.

15:8 Three degrees in fruit-bearing: "Fruit," v. 2; "more fruit," v. 2; "much fruit," vs. 5, 8. As we bear "much fruit" the Father is glorified in us. The minor moralities and graces of Christianity are often imitated, but never the ninefold "fruit" of Gal. 5:22, 23. Where such fruit is the Father is glorified. The Pharisees were moral and intensely "religious," but not one of them could say with Christ, "I have glorified thee on the earth" (John 17:4).

15:15 Progressive intimacy in John: Servants, John 13:13; Friends, John 15:15; Brethren, John 20:17.

Chapter 16

¹ These things I have spoken unto you that ye may not be offended. ² They shall put you out of the synagogues; but the hour is coming that every one who kills you will think to render service to God; ³ and these things they will do because they have not known the Father nor me. ⁴ But I have spoken these things to you, that when their hour shall have come, ye may remember them, that I have said *them* unto you. But I did not say these things unto you from *the* beginning, because I was with you. ⁵ But now I go to him that has sent me, and none of you demands of me, Where goest thou? ⁶ But because I have spoken these things to you, sorrow has filled your heart.

⁷ But I say the truth to you, It is profitable for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go I will send him to you. ⁸ And having come, he will bring demonstration to the world, of sin, and of righteousness, and of judgment: ⁹ of sin, because they do not believe on me; ¹⁰ of righteousness, because I go away to *my* Father, and ye behold me no longer; ¹¹ of judgment, because the ruler of this world is judged. ¹² I have yet many things to say to you, but ye cannot bear them now. ¹³ But when he is come, the Spirit of truth, he shall guide you into all the truth: for he shall not speak from himself; but whatsoever he shall hear he shall speak; and he will announce to you what is coming. ¹⁴ He shall glorify me, for he shall receive of mine and shall announce *it* to you. ¹⁵ All things that the Father has are mine; on account of this I have said that he receives of mine and shall announce *it* to you.

¹⁶ A little while and ye do not behold me; and again a little while and ye shall see me, *because I go away to the Father*. ¹⁷ *Some* of his disciples therefore said to one another, What is this he says to us, A little while and ye do not behold me; and again a little while and ye shall see me, and, Because I go away to the Father? ¹⁸ They said therefore, What is this which he says *of* the little while? We do not know *of* what he speaks. ¹⁹ Jesus knew therefore that they desired to demand of him, and said to them, Do ye inquire of this among yourselves that I said, A little while and ye do not behold me; and again a little while and ye shall see me? ²⁰ Verily, verily, I say to you, that ye shall weep and lament, ye, but the world shall rejoice; and ye will be grieved, but your grief shall

be turned to joy. ²¹ A woman, when she gives birth to a child, has grief because her hour has come; but when the child is born, she no longer remembers the trouble, on account of the joy that a man has been born into the world. ²² And ye now therefore have grief; but I will see you again, and your heart shall rejoice, and your joy no one takes from you.

²³ And in that day ye shall demand nothing of me: verily, verily, I say to you, Whatsoever ye shall ask the Father in my name, he will give you. ²⁴ Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full. ²⁵ These things I have spoken to you in allegories; the hour is coming that I will no longer speak to you in allegories, but will declare to you openly concerning the Father. ²⁶ In that day ye shall ask in my name; and I say not to you that I will demand of the Father for you, ²⁷ for the Father himself has affection for you, because ye have had affection for me, and have believed that I came out from God.

²⁸ I came out from the Father and have come into the world; again, I leave the world and go to the Father. ²⁹ His disciples say to him, Lo, now thou speakest openly and utterest no allegory. ³⁰ Now we know that thou knowest all things, and hast not need that any one should demand of thee. By this we believe that thou art come from God. ³¹ Jesus answered them, Do ye now believe? ³² Behold, *the* hour is coming, and has come, that ye shall be scattered, each to his own, and shall leave me alone; and *yet* I am not alone, for the Father is with me. ³³ These things have I spoken to you that in me ye might have peace. In the world ye have tribulation; but be of good courage: I have overcome the world.

16:12 Christ's pre-authentication of the New Testament: (1) He expressly declared that He would leave "many things" unrevealed (v. 12). (2) He promised that this revelation should be completed ("all things") after the Spirit should come, and that such additional revelation should include new prophecies (v. 13). (3) He chose certain persons to receive such additional revelations, and to be His witnesses to them (Mt. 28:19; John 15:27; 16:13; Acts 1:8; 9:15–17). (4) He gave to their words when speaking for Him in the Spirit precisely the same authority as His own (Mt. 10:14, 15; Lk. 10:16; John 13:20; 17:20; see e.g., 1 Cor. 14:37, and "Inspiration," Ex. 4:15; Rev. 22:19).

Chapter 17

¹ These things Jesus spoke, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee; ² as thou hast given him authority over all flesh, that *as to* all that thou hast given to him, he should give them life eternal. ³ And this is the eternal life, that they should know thee, the only true God, and Jesus Christ whom thou hast sent. ⁴ I have glorified thee on the earth, I have completed the work which thou gavest me that I should do it; ⁵ and now glorify me, thou Father, along with thyself, with the glory which I had along with thee before the world was.

⁶ I have manifested thy name to the men whom thou gavest me out of the world. They were thine, and thou gavest them me, and they have kept thy word. ⁷ Now they have known that all things that thou hast given me are of thee; ⁸ for the words which thou hast given me I have given them, and they have received *them*, and have known truly that I came out from thee, and have believed that thou sentest me. ⁹ I demand concerning them; I do not demand concerning the world, but concerning those whom thou hast given me, for they are thine, ¹⁰ (and all that is mine is thine, and *all* that is thine mine,) and I am glorified in them.

¹¹ And I am no longer in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one as we. ¹² When I was with them I kept them in thy name; those thou hast given me I have guarded, and not one of them has perished, but the son of perdition, that the scripture might be fulfilled. ¹³ And now I come to thee.

And these things I speak in the world, that they may have my joy fulfilled in them. ¹⁴ I have given them thy word, and the world has hated them, because they are not of the world, as I am not of the world. ¹⁵ I do not demand that thou shouldst take them out of the world, but that thou shouldst keep them out of evil. ¹⁶ They are not of the world, as I am not of the world.

¹⁷ Sanctify them by the truth: thy word is truth. ¹⁸ As thou hast sent me into the world, I also have sent them into the world; ¹⁹ and I sanctify myself for them, that they also may be sanctified by truth.

²⁰ And I do not demand for these only, but also for those who believe on me through their word; ²¹ that they may be all one, as thou, Father, *art* in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. ²² And the glory which thou hast given me I have given them, that they may be one, as we are one; ²³ I in them and thou in me, that they may be perfected into one *and* that the world may know that thou hast sent me, and *that* thou hast loved them as thou hast loved me.

²⁴ Father, *as to* those whom thou hast given me, I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, for thou lovedst me before *the* foundation of *the* world. ²⁵ Righteous Father, —and the world has not known thee, but I have known thee, and these have known that thou hast sent me. ²⁶ And I have made known to them thy name, and will make *it* known; that the love with which thou hast loved me may be in them and I in them.

17:1 Seven petitions: (1) That Jesus may be glorified as the Son who has glorified the Father (v. 1; Phil. 2:9–11); (2) for restoration to the eternal glory (v. 5); (3) for the safety of believers from (*a*) the world (v. 11), (*b*) the evil one (v. 15); (4) for the sanctification of believers (v. 17); (5) for the spiritual unity of believers (v. 21); (6) that the world may believe (v. 21); (7) that believers may be with Him in heaven to behold and share His glory (v. 24).

17:2 Christ's gifts to those whom the Father gave Him: Eternal life (v. 2); the Father's name (vs. 6, 26; John 20:17); the Father's words (vs. 8, 14); His own joy (v. 13); His own glory (v. 22).

Seven times Jesus speaks of believers as given to Him by the Father (vs. 2, 6 [twice], 9, 11, 12, 24). Jesus Christ is God's love-gift to the world (John 3:16), and believers are the Father's love-gift to Jesus Christ. It is Christ who commits the believer to the Father for safe-keeping, so that the believer's security rests upon the Father's faithfulness to His Son Jesus Christ.

Chapter 18

¹ Jesus, having said these things, went out with his disciples beyond the torrent Cedron, where was a garden, into which he entered, he and his disciples. ² And Judas also, who delivered him up, knew the place, because Jesus was often there, in company with his disciples. ³ Judas therefore, having got the band, and officers of the chief priests and Pharisees, comes there with lanterns and torches and weapons. ⁴ Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye? ⁵ They answered him, Jesus the Nazaraean. Jesus says to them, I am *he*. And Judas also, who delivered him up, stood with them. ⁶ When therefore he said to them, I am *he*, they went away backward and fell to the ground. ⁷ He demanded of them therefore again, Whom seek ye? And they said, Jesus the Nazaraean. ⁸ Jesus answered, I told you that I am *he*: if therefore ye seek me, let these go away; ⁹ that the word might be fulfilled which he spoke, *As to* those whom thou hast given me, I have not lost one of them. ¹⁰ Simon Peter therefore, having a sword, drew it, and smote the bondman of the high priest and cut off his right ear; and the bondman's name was Malchus. ¹¹ Jesus therefore said to Peter, Put the sword into the sheath; the cup which the Father has given me, shall I not drink it? ¹² The band therefore, and the chiliarch, and the officers of the Jews, took Jesus and bound him:

¹³ and they led him away to Annas first; for he was father-in-law to Caiaphas, who was high priest that year. ¹⁴ But it was Caiaphas who counselled the Jews that it was better that one man should perish for the people. ¹⁵ Now Simon Peter followed Jesus, and the other disciple. But that disciple was known to the high priest, and went in with Jesus into the palace of the high priest; ¹⁶ but Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. ¹⁷ The maid therefore, who was portress, says to Peter, Art thou also of the disciples of this man? He says, I am not. ¹⁸ But the bondmen and officers, having made a fire of coals (for it was cold), stood and warmed themselves; and Peter was standing with them and warming himself. ¹⁹ The high priest therefore demanded of Jesus concerning his disciples and concerning his doctrine. ²⁰ Jesus answered him, I spoke openly to the world; I taught always in *the* synagogue and in the temple, where all the Jews come together, and in secret I have spoken nothing. ²¹ Why demandest thou of me? Demand of those who have heard, what I have spoken to them; behold, they know what I have said. ²² But as he said these things, one of the officers who stood by gave a blow on the face to Jesus, saying, Answerest thou the high priest thus? ²³ Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? ²⁴ Annas *then* had sent him bound to Caiaphas the high priest. ²⁵ But Simon Peter was standing and warming himself. They said therefore to him, Art thou also of his disciples? He denied, and said, I am not. ²⁶ One of the bondmen of the high priest, who was kinsman of him whose ear Peter cut off, says, Did not I see thee in the garden with him? ²⁷ Peter denied therefore again, and immediately *the* cock crew.

²⁸ They lead therefore Jesus from Caiaphas to the praetorium; and it was early morn. And they entered not into the praetorium, that they might not be defiled, but eat the passover. ²⁹ Pilate therefore went out to them and said, What accusation do ye bring against this man? ³⁰ They answered and said to him, If this *man* were not an evildoer, we should not have delivered him up to thee. ³¹ Pilate therefore said to them, Take him, ye, and judge him according to your law. The Jews therefore said to him, It is not permitted to us to put any one to death; ³² that the word of Jesus might be fulfilled which he spoke, signifying what death he should die. ³³ Pilate therefore entered again into the praetorium and called Jesus, and said to him, Thou art the king of the Jews? ³⁴ Jesus answered *him*, Dost thou say this of thyself, or have others said it to thee concerning me? ³⁵ Pilate answered, Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done? ³⁶ Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews; but now my kingdom is not from hence. ³⁷ Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest *it*, that I am a king. I have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth hears my voice. ³⁸ Pilate says to him, What is truth? And having said this he went out again to the Jews, and says to them, I find no fault whatever in him. ³⁹ But ye have a custom that I release *some* one to you at the passover; will ye therefore that I release unto you the king of the Jews? ⁴⁰ They cried therefore again all, saying, Not this *man*, but Barabbas. Now Barabbas was a robber.

Chapter 19

¹ Then Pilate therefore took Jesus and scourged *him*. ² And the soldiers having plaited a crown of thorns put it on his head, and put a purple robe on him, ³ and came to him and said, Hail, king of the Jews! and gave him blows on the face. ⁴ And Pilate went out again and says to them, Lo, I bring him out to you, that ye may know that I find in him no fault whatever. ⁵ (Jesus therefore

went forth without, wearing the crown of thorn, and the purple robe.) And he says to them, Behold the man!⁶ When therefore the chief priests and the officers saw him they cried out saying, Crucify, crucify *him*. Pilate says to them, Take him ye and crucify *him*, for I find no fault in him.⁷ The Jews answered him, We have a law, and according to *our* law he ought to die, because he made himself Son of God.⁸ When Pilate therefore heard this word, he was the rather afraid,⁹ and went into the praetorium again and says to Jesus, Whence art thou? But Jesus gave him no answer.¹⁰ Pilate therefore says to him, Speakest thou not to me? Dost thou not know that I have authority to release thee and have authority to crucify thee?¹¹ Jesus answered, Thou hadst no authority whatever against me if it were not given to thee from above. On this account he that has delivered me up to thee has *the* greater sin.¹² From this time Pilate sought to release him; but the Jews cried out saying, If thou releasest this *man*, thou art not a friend to Caesar. Every one making himself a king speaks against Caesar.¹³ Pilate therefore, having heard these words, led Jesus out and sat down upon *the* judgment-seat, at a place called Pavement, but in Hebrew Gabbatha;¹⁴ (now it was *the* preparation of the passover; it was about the sixth hour;) and he says to the Jews, Behold your king!¹⁵ But they cried out, Take *him* away, take *him* away, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar.

¹⁶ Then therefore he delivered him up to them, that he might be crucified; and they took Jesus and led him away.¹⁷ And he went out, bearing his cross, to the place called *place* of a skull, which is called in Hebrew, Golgotha;¹⁸ where they crucified him, and with him two others, *one* on this side, and *one* on that, and Jesus in the middle.

¹⁹ And Pilate wrote a title also and put it on the cross. But there was written: Jesus the Nazaraean, the King of the Jews.²⁰ This title therefore many of the Jews read, for the place of the city where Jesus was crucified was near; and it was written in Hebrew, Greek, Latin.²¹ The chief priests of the Jews therefore said to Pilate, Do not write, The king of the Jews, but that he said, I am king of the Jews.²² Pilate answered, What I have written, I have written.²³ The soldiers therefore, when they had crucified Jesus, took his clothes, and made four parts, to each soldier a part, and the body-coat; but the body-coat was seamless, woven through the whole from the top.²⁴ They said therefore to one another, Let us not rend it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled which says, They parted my garments among themselves, and on my vesture they cast lots. The soldiers therefore did these things.²⁵ And by the cross of Jesus stood his mother, and the sister of his mother, Mary the *wife* of Clopas, and Mary of Magdala.²⁶ Jesus therefore, seeing his mother, and the disciple standing by, whom he loved, says to his mother, Woman, behold thy son.²⁷ Then he says unto the disciple, Behold thy mother. And from that hour the disciple took her to his own home.²⁸ After this, Jesus, knowing that all things were now finished, that the scripture might be fulfilled, says, I thirst.²⁹ There was a vessel therefore there full of vinegar, and having filled a sponge with vinegar, and putting hyssop round it, they put it up to his mouth.³⁰ When therefore Jesus had received the vinegar, he said, It is finished; and having bowed his head, he delivered up his spirit.

³¹ The Jews therefore, that the bodies might not remain on the cross on the sabbath, for it was *the* preparation, (for the day of that sabbath was a great *day*.) demanded of Pilate that their legs might be broken and they taken away.³² The soldiers therefore came and broke the legs of the first and of the other that had been crucified with him;³³ but coming to Jesus, when they saw that he was already dead they did not break his legs,³⁴ but one of the soldiers pierced his side with a spear, and immediately there came out blood and water.³⁵ And he who saw it bears witness, and his witness is true, and he knows that he says true that ye also may believe.³⁶ For these things

took place that the scripture might be fulfilled, Not a bone of him shall be broken. ³⁷ And again another scripture says, They shall look on him whom they pierced.

³⁸ And after these things Joseph of Arimathaea, who was a disciple of Jesus, but secretly through fear of the Jews, demanded of Pilate that he might take the body of Jesus: and Pilate allowed it. He came therefore and took away the body of Jesus. ³⁹ And Nicodemus also, who at first came to Jesus by night, came, bringing a mixture of myrrh and aloes, about a hundred pounds *weight*. ⁴⁰ They took therefore the body of Jesus and bound it up in linen with the spices, as it is the custom with the Jews to prepare for burial. ⁴¹ But there was in the place where he had been crucified a garden, and in the garden a new tomb in which no one had ever been laid. ⁴² There therefore, on account of the preparation of the Jews, because the tomb was near, they laid Jesus.

Chapter 20

¹ And on the first *day* of the week Mary of Magdala comes in early morn to the tomb, while it was still dark, and sees the stone taken away from the tomb. ² She runs therefore and comes to Simon Peter, and to the other disciple, to whom Jesus was attached, and says to them, They have taken away the Lord out of the tomb, and we know not where they have laid him. ³ Peter therefore went forth, and the other disciple, and came to the tomb. ⁴ And the two ran together, and the other disciple ran forward faster than Peter, and came first to the tomb, ⁵ and stooping down he sees the linen cloths lying; he did not however go in. ⁶ Simon Peter therefore comes, following him, and entered into the tomb, and sees the linen cloths lying, ⁷ and the handkerchief which was upon his head, not lying with the linen cloths, but folded up in a distinct place by itself. ⁸ Then entered in therefore the other disciple also who came first to the tomb, and he saw and believed; ⁹ for they had not yet known the scripture, that he must rise from among *the* dead. ¹⁰ The disciples therefore went away again to their own home.

¹¹ But Mary stood at the tomb weeping without. As therefore she wept, she stooped down into the tomb, ¹² and beholds two angels sitting in white *garments*, one at the head and one at the feet, where the body of Jesus had lain. ¹³ And they say to her, Woman, why dost thou weep? She says to them, Because they have taken away my Lord, and I know not where they have laid him. ¹⁴ Having said these things she turned backward and beholds Jesus standing *there*, and knew not that it was Jesus. ¹⁵ Jesus says to her, Woman, why dost thou weep? Whom seekest thou? She, supposing that it was the gardener, says to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. ¹⁶ Jesus says to her, Mary. She, turning round, says to him in Hebrew, Rabboni, which means Teacher. ¹⁷ Jesus says to her, Touch me not, for I have not yet ascended to my Father; but go to my brethren and say to them, I ascend to my Father and your Father, and *to* my God and your God. ¹⁸ Mary of Magdala comes bringing word to the disciples that she had seen the Lord, and *that* he had said these things to her.

¹⁹ When therefore it was evening on that day, which was the first *day* of the week, and the doors shut where the disciples were, through fear of the Jews, Jesus came and stood in the midst, and says to them, Peace *be* to you. ²⁰ And having said this, he shewed to them his hands and his side. The disciples rejoiced therefore, having seen the Lord. ²¹ *Jesus* said therefore again to them, Peace *be* to you: as the Father sent me forth, I also send you. ²² And having said this, he breathed into *them*, and says to them, Receive *the* Holy Spirit: ²³ whose soever sins ye remit, they are remitted to them; whose soever *sins* ye retain, they are retained. ²⁴ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. ²⁵ The other disciples therefore said to him,

We have seen the Lord. But he said to them, Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe.

²⁶ And eight days after, his disciples were again within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst and said, Peace *be* to you. ²⁷ Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing. ²⁸ Thomas answered and said to him, My Lord and my God. ²⁹ Jesus says to him, Because thou hast seen me thou hast believed: blessed they who have not seen and have believed. ³⁰ Many other signs therefore also Jesus did before his disciples, which are not written in this book; ³¹ but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name.

20:17 Cf. Mt. 28:9, “and they came and held him by the feet.” A contradiction has been supposed. Three views are held: (1) That Jesus speaks to Mary as the High Priest fulfilling the day of atonement (Lev. 16). Having accomplished the sacrifice, He was on His way to present the sacred blood in heaven, and that, between the meeting with Mary in the garden and the meeting of Mt. 28:9, He had so ascended and returned: a view in harmony with types. (2) That Mary Magdalene, knowing as yet only Christ after the flesh (2 Cor. 5:15–17), and having found her Beloved, sought only to hold Him so; while He, about to assume a new relation to His disciples in ascension, gently teaches Mary that now she must not seek to hold Him to the earth, but rather become His messenger of the new joy. (3) That He merely meant: “Do not detain me now; I am not yet ascended; you will see me again; run rather to my brethren,” etc.

20:28 The deity of Jesus Christ is declared in Scripture: (1) In the intimations and explicit predictions of the O.T. (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen. 16:7–13; 18:2–23, especially v. 17; 32:28 with Hos. 12:3–5; Ex. 3:2–14). (b) The Messiah is expressly declared to be the Son of God (Psa. 2:2–9), and God (Psa. 45:6, 7 with Heb. 1:8, 9; Psa. 110:1 with Mt. 22:44; Acts 2:34 and Heb. 1:13; Psa. 110:4 with Heb. 5:6; 6:20; 7:17–21; and Zech. 6:13). (c) His virgin birth was foretold as the means through which God could be “Immanuel,” God with us (Isa. 7:13, 14 with Mt. 1:22, 23). (d) The Messiah is expressly invested with the divine names (Isa. 9:6, 7). (e) In a prophecy of His death He is called Jehovah’s “fellow” (Zech. 13:7 with Mt. 26:31). (f) His eternal being is declared (Mic. 5:2 with Mt. 2:6; John 7:42).

(2) Christ Himself affirmed His deity, (a) He applied to Himself the Jehovistic I AM. (The pronoun “he” is not in the Greek; cf. John 8:24; John 8:56–58. The Jews correctly understood this to be our Lord’s claim to full deity [v. 59]. See, also, John 10:33; 18:4–6, where, also, “he” is not in the original.) (b) He claimed to be the Adonai of the O.T. (Mt. 22:42–45. See Gen. 15:2, *note*). (c) He asserted His identity with the Father (Mt. 28:19; Mk. 14:62; John 10:30; that the Jews so understood Him is shown by vs. 31, 32; John 14:8, 9; 17:5). (d) He exercised the chief prerogative of God (Mk. 2:5–7; Lk. 7:48–50). (e) He asserted omnipresence (Mt. 18:20; John 3:13); omniscience (John 11:11–14, when Jesus was fifty miles away; Mk. 11:6–8); omnipotence (Mt. 28:18; Lk. 7:14; John 5:21–23; 6:19); mastery over nature, and creative power (Lk. 9:16, 17; John 2:9; 10:28). (f) He received and approved human worship (Mt. 14:33; 28:9; John 20:28, 29).

(3) The N.T. writers ascribe divine titles to Christ (John 1:1; 20:28; Acts 20:28; Rom. 1:4; 9:5; 2 Thes. 1:12; 1 Tim. 3:16; Tit. 2:13; Heb. 1:8; 1 John 5:20).

(4) The N.T. writers ascribe divine perfections and attributes to Christ (e.g. Mt. 11:28; 18:20; 28:20; John 1:2; 2:23–25; 3:13; 5:17; 21:17; Heb. 1:3, 11, 12 with Heb. 13:8; Rev. 1:8, 17, 18; 2:23; 11:17; 22:13).

(5) The N.T. writers ascribe divine works to Christ (John 1:3, 10; Col. 1:16, 17; Heb. 1:3).

(6) The N.T. writers teach that supreme worship should be paid to Christ (Acts 7:59, 60; 1 Cor. 1:2; 2 Cor. 13:14; Phil. 2:9, 10; Heb. 1:6; Rev. 1:5, 6; 5:12, 13).

(7) The holiness and resurrection of Christ prove His deity (John 8:46; Rom. 1:4).

Chapter 21

¹ After these things Jesus manifested himself again to the disciples at the sea of Tiberias. And he manifested *himself* thus. ² There were together Simon Peter, and Thomas called Didymus, and Nathanael who was of Cana of Galilee, and the *sons* of Zebedee, and two others of his disciples.

³ Simon Peter says to them, I go to fish. They say to him, We also come with thee. They went forth, and went on board, and that night took nothing. ⁴ And early morn already breaking, Jesus stood on the shore; the disciples however did not know that it was Jesus. ⁵ Jesus therefore says to them, Children, have ye anything to eat? They answered him, No. ⁶ And he said to them, Cast the net at the right side of the ship and ye will find. They cast therefore, and they could no longer draw it, from the multitude of fishes. ⁷ That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore, having heard that it was the Lord, girded his overcoat *on him* (for he was naked), and cast himself into the sea; ⁸ and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits, dragging the net of fishes. ⁹ When therefore they went out on the land, they see a fire of coals there, and fish laid on it, and bread. ¹⁰ Jesus says to them, Bring of the fishes which ye have now taken. ¹¹ Simon Peter went up and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so many, the net was not rent. ¹² Jesus says to them, Come *and* dine. But none of the disciples dared inquire of him, Who art thou? knowing that it was the Lord. ¹³ Jesus comes and takes the bread and gives it to them, and the fish in like manner. ¹⁴ This is already the third time that Jesus had been manifested to the disciples, being risen from among *the* dead.

¹⁵ When therefore they had dined, Jesus says to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He says to him, Yea, Lord; thou knowest that I am attached to thee. He says to him, Feed my lambs. ¹⁶ He says to him again a second time, Simon, *son* of Jonas, lovest thou me? He says to him, Yea, Lord; thou knowest that I am attached to thee. He says to him, Shepherd my sheep. ¹⁷ He says to him the third time, Simon, *son* of Jonas, art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, Lord, thou knowest all things; thou knowest that I am attached to thee. Jesus says to him, Feed my sheep. ¹⁸ Verily, verily, I say to thee, When thou wast young, thou girdedst thyself, and walkedst where thou desiredst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and bring thee where thou dost not desire. ¹⁹ But he said this signifying by what death he should glorify God. And having said this, he says to him, Follow me.

²⁰ Peter, turning round, sees the disciple whom Jesus loved following, who also leaned at supper on his breast, and said, Lord, who is it that delivers thee up? ²¹ Peter, seeing him, says to Jesus, Lord, and what *of* this *man*? ²² Jesus says to him, If I will that he abide until I come, what *is that* to thee? Follow thou me. ²³ This word therefore went out among the brethren, That disciple does not die. And Jesus did not say to him, He does not die; but, If I will that he abide until I come, what *is that* to thee? ²⁴ This is the disciple who bears witness concerning these things, and who has written these things; and we know that his witness is true. ²⁵ And there are also many other things which Jesus did, the which if they were written one by one, I suppose that not even the world itself would contain the books written.

THE ACTS OF THE APOSTLES

WRITER. In the Acts of the Apostles Luke continues the account of Christianity begun in the Gospel which bears his name. In the “former treatise” he tells what Jesus “began both to do and teach”; in the Acts, what Jesus continued to do and teach through His Holy Spirit sent down.

Date. The Acts concludes with the account of Paul’s earliest ministry in Rome, A.D. 65, and appears to have been written at or near that time.

Theme. This book records the ascension and promised return of the Lord Jesus, the descent of the Holy Spirit at Pentecost, Peter’s use of the keys, opening the kingdom (considered as the sphere of profession, as in Mt. 13.) to the Jews at Pentecost, and to the Gentiles in the house of Cornelius; the beginning of the Christian church and the conversion and ministry of Paul.

The Holy Spirit fills the scene. As the presence of the Son, exalting and revealing the Father, is the great fact of the Gospels, so the presence of the Spirit, exalting and revealing the Son, is the great fact of the Acts.

Acts is in two chief parts: In the first section (1–9:43) Peter is the prominent personage, Jerusalem is the centre, and the ministry is to Jews. Already in covenant relations with Jehovah, they had sinned in rejecting Jesus as *the Christ*. The preaching, therefore, was directed to that point, and repentance (i.e. “a changed mind”) was demanded. The apparent failure of the Old Testament promises concerning the Davidic kingdom was explained by the promise that the kingdom would be set up at the return of Christ (Acts 2:25–31; 15:14–16). This ministry to Israel fulfilled Lk. 19:12–14. In the persecutions of the apostles and finally in the martyrdom of Stephen, the Jews sent after the king the message, “We will not have this man to reign over us.” In the second division (10:1–28:31) Paul is prominent, a new centre is established at Antioch, and the ministry is chiefly to Gentiles who, as “strangers from the covenants of promise” (Eph. 2:12), had but to “believe on the Lord Jesus Christ” to be saved. Chapters 11, 12, and 15 of this section are transitional, establishing finally the distinction, doctrinally, between law and grace. Galatians should be read in this connection.

The events recorded in The Acts cover a period of 32 years.

Chapter 1

¹ I composed the first discourse, O Theophilus, concerning all things which Jesus began both to do and to teach, ² until that day in which, having by the Holy Spirit charged the apostles whom he had chosen, he was taken up; ³ to whom also he presented himself living, after he had suffered, with many proofs; being seen by them during forty days, and speaking of the things which concern the kingdom of God; ⁴ and, being assembled with *them*, commanded them not to depart from Jerusalem, but to await the promise of the Father, which *said he* ye have heard of me. ⁵ For John indeed baptised with water, but ye shall be baptised with the Holy Spirit after now not many days.

⁶ They therefore, being come together, asked him saying, Lord, is it at this time that thou restorest the kingdom to Israel? ⁷ And he said to them, It is not yours to know times or seasons, which the Father has placed in his own authority; ⁸ but ye will receive power, the Holy Spirit having come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and to the end of the earth. ⁹ And having said these things he was taken up, they beholding *him*, and a cloud received him out of their sight. ¹⁰ And as they were gazing into heaven, as he was going, behold, also two men stood by them in white clothing, ¹¹ who also said, Men of Galilee, why do ye stand looking into heaven? This Jesus who has been taken up from you into heaven, shall thus come in the manner in which ye have beheld him going into heaven.

¹² Then they returned to Jerusalem from the mount called *the mount* of Olives, which is near Jerusalem, a sabbath-day's journey off. ¹³ And when they were come into *the city*, they went up to the upper chamber, where were staying both Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James *son* of Alphaeus, and Simon the zealot, and Jude *the brother* of James. ¹⁴ These gave themselves all with one accord to continual prayer, with *several* women, and Mary the mother of Jesus, and with his brethren.

¹⁵ And in those days Peter, standing up in the midst of the brethren, said, (the crowd of names *who were* together was about a hundred and twenty,) ¹⁶ Brethren, it was necessary that the scripture should have been fulfilled, which the Holy Spirit spoke before, by the mouth of David, concerning Judas, who became guide to those who took Jesus; ¹⁷ for he was numbered amongst us, and had received a part in this service. ¹⁸ (This *man* then indeed got a field with *the* reward of iniquity, and, having fallen down headlong, burst in the midst, and all his bowels gushed out. ¹⁹ And it was known to all the inhabitants of Jerusalem, so that that field was called in their own dialect Aceldama; that is, field of blood.) ²⁰ For it is written in *the* book of Psalms, Let his homestead become desolate, and let there be no dweller in it; and, Let another take his overseership. ²¹ It is necessary therefore, that of the men who have assembled with us all *the* time in which the Lord Jesus came in and went out among us, ²² beginning from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection. ²³ And they appointed two, Joseph, who was called Barsabas, who had been surnamed Justus, and Matthias. ²⁴ And they prayed, and said, Thou Lord, knower of the hearts of all, shew which one of these two thou hast chosen, ²⁵ to receive the lot of this service and apostleship, from which Judas transgressing fell to go to his own place. ²⁶ And they gave lots on them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

1:6 Forty days the risen Lord had been instructing the apostles “of the things pertaining to the kingdom of God,” doubtless, according to His custom (Lk. 24:27, 32, 44, 45), teaching them out of the Scriptures. One point was left untouched, viz., the *time* when He would restore the kingdom to Israel; hence the apostles’ question. The answer was according to His repeated teaching; the *time* was God’s secret (Mt. 24:36, 42, 44; 25:13; cf. 1 Thes. 5:1).

1:11 The two Advents—Summary: (1) The O.T. foreview of the coming Messiah is in two aspects—that of rejection and suffering (as, e.g. in Isa. 53), and that of earthly glory and power (as, e.g. in Isa. 11; Jer. 23; Ezk. 37). Often these two aspects blend in one passage (e.g. Psa. 2). The prophets themselves were perplexed by this seeming contradiction (1 Pet. 1:10, 11). It was solved by partial fulfilment. In due time the Messiah, born of a virgin according to Isaiah, appeared among men and began His ministry by announcing the predicted kingdom as “at hand” (Mt. 4:17, *note*). The rejection of King and kingdom followed. (2) Thereupon the rejected King announced His approaching crucifixion, resurrection, departure, and return (Mt. 12:38–40; 16:1–4, 21, 27; Lk. 12:35–46; 17:20–36; 18:31–34; 19:12–27; Mt. 24, 25.). (3) He uttered predictions concerning the course of events between His departure and return (Mt. 13:1–50; 16:18; 24:4–26). (4) This promised return of Christ becomes a prominent theme in the Acts, Epistles, and Revelation.

Taken together, the N.T. teachings concerning the return of Jesus Christ may be summarized as follows: (1) That return is an event, not a process, and is personal and corporeal (Mt. 23:39; 24:30; 25:31; Mk. 14:62; Lk. 17:24; John 14:3; Acts 1:11; Phil. 3:20, 21; 1 Thes. 4:14–17). (2) His coming has a threefold relation: to the church, to Israel, to the nations.

(a) To the church the descent of the Lord into the air to raise the sleeping and change the living saints is set forth as a constant expectation and hope (Mt. 24:36, 44, 48–51; 25:13; 1 Cor. 15:51, 52; Phil. 3:20; 1 Thes. 1:10; 4:14–17; 1 Tim. 6:14; Tit. 2:13; Rev. 22:20).

(b) To Israel, the return of the Lord is predicted to accomplish the yet unfulfilled prophecies of her national regathering, conversion, and establishment in peace and power under the Davidic Covenant (Acts 15:14–17 with Zech. 14:1–9). See “Kingdom (O.T.),” 2 Sam. 7:8–17; Zech. 13:8, *note*; Lk. 1:31–33; 1 Cor. 15:24, *note*.

(c) To the Gentile nations the return of Christ is predicted to bring the destruction of the present political world-system (Dan. 2:34, 35; Rev. 19:11, *note*); the judgment of Mt. 25:31–46, followed by world-wide Gentile conversion and participation in the blessings of the kingdom (Isa. 2:2–4; 11:10; 60:3; Zech. 8:3, 20, 23; 14:16–21).

Chapter 2

¹ And when the day of Pentecost was now accomplishing, they were all together in one place. ² And there came suddenly a sound out of heaven as of a violent impetuous blowing, and filled all the house where they were sitting. ³ And there appeared to them parted tongues, as of fire, and it sat upon each one of them. ⁴ And they were all filled with *the* Holy Spirit, and began to speak with other tongues as the Spirit gave to them to speak forth.

⁵ Now there were dwelling at Jerusalem Jews, pious men, from every nation of those under heaven. ⁶ But the rumour of this having spread, the multitude came together and were confounded, because each one heard them speaking in his own dialect. ⁷ And all were amazed and wondered, saying, Behold, are not all these who are speaking Galilaeans? ⁸ and how do we hear *them* each in our own dialect in which we have been born, ⁹ Parthians, and Medes, and Elamites, and those who inhabit Mesopotamia, and Judaea, and Cappadocia, Pontus and Asia, ¹⁰ both Phrygia and Pamphylia, Egypt, and the parts of Libya which adjoin Cyrene, and the Romans sojourning *here*, both Jews and proselytes, ¹¹ Cretans and Arabians, we hear them speaking in our own tongues the great things of God? ¹² And they were all amazed and in perplexity, saying one to another, What would this mean? ¹³ But others mocking said, They are full of new wine.

¹⁴ But Peter, standing up with the eleven, lifted up his voice and spoke forth to them, Men of Judaea, and all ye inhabitants of Jerusalem, let this be known to you, and give heed to my words: ¹⁵ for these are not full of wine, as ye suppose, for it is the third hour of the day; ¹⁶ but this is that which was spoken through the prophet Joel, ¹⁷ And it shall be in the last days, saith God, *that* I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream with dreams; ¹⁸ yea, even upon my bondmen and upon my bondwomen in those days will I pour out of my Spirit, and they shall prophesy. ¹⁹ And I will give wonders in the heaven above and signs on the earth below, blood, and fire, and vapour of smoke: ²⁰ the sun shall be changed to darkness and the moon to blood, before

the great and gloriously appearing day of *the* Lord come.²¹ And it shall be that whosoever shall call upon the name of *the* Lord shall be saved.²² Men of Israel, hear these words: Jesus the Nazaraean, a man borne witness to by God to you by works of power and wonders and signs, which God wrought by him in your midst, as yourselves know²³ —him, given up by the determinate counsel and foreknowledge of God, ye, by *the* hand of lawless *men*, have crucified and slain.²⁴ Whom God has raised up, having loosed the pains of death, inasmuch as it was not possible that he should be held by its power;²⁵ for David says as to him, I foresaw the Lord continually before me, because he is at my right hand that I may not be moved.²⁶ Therefore has my heart rejoiced and my tongue exulted; yea more, my flesh also shall dwell in hope,²⁷ for thou wilt not leave my soul in hades, nor wilt thou give thy gracious one to see corruption.²⁸ Thou hast made known to me *the* paths of life, thou wilt fill me with joy with thy countenance.²⁹ Brethren, let it be allowed to speak with freedom to you concerning the patriarch David, that he has both died and been buried, and his monument is amongst us unto this day.³⁰ Being therefore a prophet, and knowing that God had sworn to him with an oath, of the fruit of his loins to set upon his throne;³¹ he, seeing *it* before, spoke concerning the resurrection of the Christ, that neither has he been left in hades nor his flesh seen corruption.³² This Jesus has God raised up, whereof all we are witnesses.³³ Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out this which ye behold and hear.³⁴ For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit at my right hand³⁵ until I have put thine enemies *to be* the footstool of thy feet.³⁶ Let the whole house of Israel therefore know assuredly that God has made him, this Jesus whom ye have crucified, both Lord and Christ.

³⁷ And having heard *it* they were pricked in heart, and said to Peter and the other apostles, What shall we do, brethren?³⁸ And Peter said to them, Repent, and be baptised, each one of you, in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit.³⁹ For to you is the promise and to your children, and to all who *are* afar off, as many as *the* Lord our God may call.⁴⁰ And with many other words he testified and exhorted them, saying, Be saved from this perverse generation.⁴¹ Those then who had accepted his word were baptised; and there were added in that day about three thousand souls.

⁴² And they persevered in the teaching and fellowship of the apostles, in breaking of bread and prayers.⁴³ And fear was upon every soul, and many wonders and signs took place through the apostles' means.⁴⁴ And all that believed were together, and had all things common,⁴⁵ and sold their possessions and substance, and distributed them to all, according as any one might have need.⁴⁶ And every day, being constantly in the temple with one accord, and breaking bread in *the* house, they received their food with gladness and simplicity of heart,⁴⁷ praising God, and having favour with all the people; and the Lord added *to the assembly* daily those that were to be saved.

2:4 The Holy Spirit, N.T. Summary (see Mal. 2:15, *note*):

(1) The Holy Spirit is revealed as a divine Person. This is expressly declared (e.g. John 14:16, 17, 26; 15:26; 16:7–15; Mt. 28:19), and everywhere implied.

(2) The revelation concerning Him is progressive: (a) In the O.T. (see Mal. 2:15, *note*), He comes upon whom He will, apparently without reference to conditions in them. (b) During His earth-life, Christ taught His disciples (Lk. 11:13) that they might receive the Spirit through prayer to the Father. (c) At the close of His ministry He promised that He would Himself pray the Father, and that in answer to His prayer the Comforter would come to abide (John 14:16, 17). (d) On the evening of His resurrection He came to the disciples in the upper room, and breathed on them saying, "Receive ye the Holy Ghost" (John 20:22), but instructed them to wait before beginning their ministry till the Spirit should come *upon* them (Lk. 24:49; Acts 1:8). (e) On the day of Pentecost the Spirit came upon the whole body of believers (Acts 2:1–4). (f) After Pentecost, so long as the Gospel was preached to Jews only, the Spirit was imparted

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to such as believed by the laying on of hands (Acts 8:17; 9:17, etc.). (g) When Peter opened the door of the kingdom to the Gentiles (Acts 10.), the Holy Spirit, without delay, or other condition than faith, was given to those who believed (Acts 10:44; 11:15–18). This is the permanent fact for the entire church-age. Every believer is born of the Spirit (John 3:3, 6; 1 John 5:1), indwelt by the Spirit, whose presence makes the believer's body a temple (1 Cor. 6:19; Rom. 8:9–15; 1 John 2:27; Gal. 4:6), and baptized by the Spirit (1 Cor. 12:12, 13; 1 John 2:20, 27), thus sealing him for God (Eph. 1:13; 4:30).

(3) The N.T. distinguishes between having the Spirit, which is true of all believers, and being filled with the Spirit, which is the believer's privilege and duty (cf. Acts 2:4 with 4:29–31; Eph. 1:13, 14 with 5:18)—“One baptism, many fillings.”

(4) The Holy Spirit is related to Christ in His conception (Mt. 1:18–20; Lk. 1:35), baptism (Mt. 3:16; Mk. 1:10; Lk. 3:22; John 1:32, 33), walk and service (Lk. 4:1, 14), resurrection (Rom. 8:11), and as His witness throughout this age (John 15:26; 16:8–11, 13, 14).

(5) The Spirit forms the church (Mt. 16:18; Heb. 12:23, *note*) by baptizing all believers into the body of Christ (1 Cor. 12:12, 13), imparts gifts for service to every member of that body (1 Cor. 12:7–11, 27, 30), guides the members in their service (Lk. 2:27; 4:1; Acts 16:6, 7), and is Himself the power of that service (Acts 1:8; 2:4; 1 Cor. 2:4).

(6) The Spirit abides in the company of believers who constitute a local church, making of them, corporately, a temple (1 Cor. 3:16, 17).

(7) Christ indicates a threefold personal relationship of the Spirit to the believer: “With,” “in,” “upon” (John 14:17; Lk. 24:49; Acts 1:8). “With” indicates the approach of God to the soul, convicting of sin (John 16:9), presenting Christ as the object of faith (John 16:14), imparting faith (Eph. 2:8), and regenerating (John 3:3–16). “In” describes the abiding presence of the Spirit in the believer's body (1 Cor. 6:19) to give victory over the flesh (Rom. 8:2–4; Gal. 5:16, 17), to create the Christian character (Gal. 5:22, 23), to help infirmities (Rom. 8:26), to inspire prayer (Eph. 6:18), to give conscious access to God (Eph. 2:18), to actualize to the believer his sonship (Gal. 4:6), to apply the Scriptures in cleansing and sanctification (Eph. 5:26; 2 Thes. 2:13; 1 Pet. 1:2), to comfort and intercede (Acts 9:31; Rom. 8:26), and to reveal Christ (John 16:14).

(8) Sins against the Spirit committed by unbelievers are: To blaspheme (Mt. 12:31), resist (Acts 7:51), insult (Heb. 10:29, “despite,” lit. *insult*). Believers' sins against the Spirit are: To grieve Him by allowing evil in heart or life (Eph. 4:30, 31), and to quench Him by disobedience (1 Thes. 5:19). The right attitude toward the Spirit is yieldedness to His sway in walk and service, and in constant willingness that He shall “put away” whatever grieves Him or hinders His power (Eph. 4:31).

(9) The *symbols* of the Spirit are: (a) oil (John 3:34; Heb. 1:9); (b) water (John 7:38, 39); (c) wind (Acts 2:2; John 3:8); (d) fire (Acts 2:3); (e) a dove (Mt. 3:16); (f) a seal (Eph. 1:13; 4:30); (g) an earnest or pledge (Eph. 1:14).

2:14 The theme of Peter's sermon at Pentecost is stated in verse 36. It is, that Jesus is the Messiah. No message could have been more unwelcome to the Jews who had rejected His Messianic claims, and crucified Him. Peter, therefore, does not announce his theme until he has covered every possible Jewish objection. The point of difficulty with the Jews was the apparent failure of the clear and repeated prophetic promise of a regathered Israel established in their own land under their covenanted King (e.g. Isa. 11:10–12; Jer. 23:5–8; Ezk. 37:21–28). Instead of explaining, as Rome first taught, followed by some Protestant commentators, that the covenant and promises were to be fulfilled in the church in a so-called “spiritual” sense, Peter shows (vs. 25–32) from Psa. 16. that David himself understood that the dead and risen Christ would fulfil the covenant and sit on his throne (Lk. 1:32, 33). In precisely the same way James (Acts 15:14–17) met the same difficulty. See “Kingdom (O.T.),” Zech. 12:8; (N.T.), Lk. 1:33; 1 Cor. 15:24.

2:17 A distinction must be observed between “the last days” when the prediction relates to Israel, and the “last days” when the prediction relates to the church (1 Tim. 4:1–3; 2 Tim. 3:1–8; Heb. 1:1, 2; 1 Pet. 1:4, 5; 2 Pet. 3:1–9; 1 John 2:18, 19; Jude 17–19). Also distinguish the expression the “last days” (plural) from “the last day” (singular); the latter expression referring to the resurrections and last judgment (John 6:39, 40, 44, 54; 11:24; 12:48). The “last days” as related to the church began with the advent of Christ (Heb. 1:2), but have especial reference to the time of declension and apostasy at the end of this age (2 Tim. 3:1; 4:4). The “last days” as related to Israel are the days of Israel's exaltation and blessing, and are synonymous with the kingdom-age (Isa. 2:2–4; Mic. 4:1–7). They are “last” not with reference to this dispensation, but with reference to the whole of Israel's history.

Chapter 3

¹ And Peter and John went up together into the temple at the hour of prayer, *which is* the ninth hour; ² and a certain man who was lame from his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of those who were going into the temple; ³ who, seeing Peter and John about to enter into the temple, asked to receive alms. ⁴ And Peter, looking stedfastly upon him with John, said, Look on us. ⁵ And he gave heed to them, expecting to receive something from them. ⁶ But Peter said, Silver and gold I have not; but what I have, this give I to thee: In the name of Jesus Christ the Nazaraean rise up and walk. ⁷ And having taken hold of him *by* the right hand he raised him up, and immediately his feet and ankle bones were made strong. ⁸ And leaping up he stood and walked, and entered with them into the temple, walking, and leaping, and praising God. ⁹ And all the people saw him walking and praising God; ¹⁰ and they recognised him, that it was he who sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at what had happened to him. ¹¹ And as he held Peter and John, all the people ran together to them in the portico which is called Solomon's, greatly wondering.

¹² And Peter, seeing it, answered the people, Men of Israel, why are ye astonished at this? or why do ye gaze on us as if we had by our own power or piety made him to walk? ¹³ The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he had judged that he should be let go. ¹⁴ But ye denied the holy and righteous one, and asked that a man *that was* a murderer should be granted to you; ¹⁵ but the originator of life ye slew, whom God raised from among *the* dead, whereof we are witnesses. ¹⁶ And, by faith in his name, his name has made this *man* strong whom ye behold and know; and the faith which is by him has given him this complete soundness in the presence of you all. ¹⁷ And now, brethren, I know that ye did it in ignorance, as also your rulers; ¹⁸ but God has thus fulfilled what he had announced beforehand by the mouth of all the prophets, that his Christ should suffer. ¹⁹ Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from *the* presence of the Lord, ²⁰ and he may send Jesus Christ, who was foreordained for you, ²¹ whom heaven indeed must receive till *the* times of *the* restoring of all things, of which God has spoken by the mouth of his holy prophets since time began. ²² Moses indeed said, A prophet shall *the* Lord your God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say to you. ²³ And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people. ²⁴ And indeed all the prophets from Samuel and those in succession after *him*, as many as have spoken, have announced also these days. ²⁵ Ye are the sons of the prophets and of the covenant which God appointed to our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed. ²⁶ To you first God, having raised up his servant, has sent him, blessing you in turning each one *of you* from your wickedness.

3:19 "Namely, seasons in which, through the appearance of the Messiah in His kingdom, there shall occur blessed rest and refreshment for the people of God."—*Heinrich A. W. Meyer*.

3:20 The appeal here is national to the Jewish people as such, not individual as in Peter's first sermon (Acts 2:38, 39). There those who were pricked in heart were exhorted to save themselves from (among) the untoward nation; here the whole people is addressed, and the promise to *national* repentance is *national* deliverance: "and he shall send Jesus Christ" to bring in the times which the prophets had foretold (see Acts 2:14, *note*). The official answer was the imprisonment of the apostles, and the inhibition to preach, so fulfilling Lk. 19:14.

3:21 Gr. *apokatastaseos* = restoration, occurring here and Acts 1:6 only. The meaning is limited by the words: "Which God hath spoken by the mouth of all his holy prophets." The prophets speak of the restoration of Israel to the

land (see “Israel,” Gen. 12:2, 3; Rom. 11:26; also “Palestinian Covenant,” Deut. 30:1–9, *note*); and of the restoration of the theocracy under David’s Son. (See “Davidic Covenant,” 2 Sam. 7:8–17, *note*; “Kingdom,” Gen. 1:26–28; Zech. 12:8, *note*.) No prediction of the conversion and restoration of the wicked dead is found in the prophets, or elsewhere. Cf. Rev. 20:11–15.

Chapter 4

¹ And as they were speaking to the people, the priests and captain of the temple and the Sadducees came upon them, ² being distressed on account of their teaching the people and preaching by Jesus the resurrection from among *the* dead; ³ and they laid hands on them, and put them in ward till the morrow; for it was already evening. ⁴ But many of those who had heard the word believed; and the number of the men had become *about* five thousand.

⁵ And it came to pass on the morrow that their rulers and elders and scribes were gathered together at Jerusalem, ⁶ and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of *the* high priestly family; ⁷ and having placed them in the midst they inquired, In what power or in what name have ye done this? ⁸ Then Peter, filled with *the* Holy Spirit, said to them, Rulers of the people and elders of *Israel*, ⁹ if we this day are called upon to answer as to the good deed *done* to the infirm man, how he has been healed, ¹⁰ be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazaraean, whom ye have crucified, whom God has raised from among *the* dead, by him this *man* stands here before you sound *in body*. ¹¹ He is the stone which has been set at nought by you the builders, which is become the corner stone.

¹² And salvation is in none other, for neither is there another name under heaven which is given among men by which we must be saved. ¹³ But seeing the boldness of Peter and John, and perceiving that they were unlettered and uninstructed men, they wondered; and they recognised them that they were with Jesus. ¹⁴ And beholding the man who had been healed standing with them, they had nothing to reply;

¹⁵ but having commanded them to go out of the council they conferred with one another, ¹⁶ saying, What shall we do to these men? for that indeed an evident sign has come to pass through their means is manifest to all that inhabit Jerusalem, and we cannot deny it. ¹⁷ But that it be not further spread among the people, let us threaten them severely no longer to speak to any man in this name. ¹⁸ And having called them, they charged *them* not to speak at all nor teach in the name of Jesus. ¹⁹ But Peter and John answering said to them, If it be righteous before God to listen to you rather than to God, judge ye; ²⁰ for as for us we cannot refrain from speaking of the things which we have seen and heard. ²¹ But they, having further threatened them, let them go, finding no way how they might punish them, on account of the people, because all glorified God for what had taken place; ²² for the man on whom this sign of healing had taken place was above forty years old.

²³ And having been let go, they came to their own *company*, and reported all that the chief priests and elders had said to them. ²⁴ And they, having heard *it*, lifted up *their* voice with one accord to God, and said, Lord, thou art the God who made the heaven and the earth and the sea, and all that is in them; ²⁵ who hast said by the mouth of thy servant David, Why have *the* nations raged haughtily and *the* peoples meditated vain things? ²⁶ The kings of the earth were there, and the rulers were gathered together against the Lord and against his Christ. ²⁷ For in truth against thy holy servant Jesus, whom thou hadst anointed, both Herod and Pontius Pilate, with *the* nations, and peoples of Israel, have been gathered together in this city ²⁸ to do whatever thy hand and thy counsel had determined before should come to pass. ²⁹ And now, Lord, look upon their

threatenings, and give to thy bondmen with all boldness to speak thy word,³⁰ in that thou stretchest out thy hand to heal, and that signs and wonders take place through the name of thy holy servant Jesus.³¹ And when they had prayed, the place in which they were assembled shook, and they were all filled with the Holy Spirit, and spoke the word of God with boldness.

³² And the heart and soul of the multitude of those that had believed were one, and not one said that anything of what he possessed was his own, but all things were common to them;³³ and with great power did the apostles give witness of the resurrection of the Lord Jesus, and great grace was upon them all.³⁴ For neither was there any one in want among them; for as many as were owners of lands or houses, selling them, brought the price of what was sold³⁵ and laid it at the feet of the apostles; and distribution was made to each according as any one might have need.³⁶ And Joseph, who had been surnamed Barnabas by the apostles (which is, being interpreted, Son of consolation), a Levite, Cyprian by birth,³⁷ being possessed of land, having sold *it*, brought the money and laid it at the feet of the apostles.

Chapter 5

¹ But a certain man, Ananias by name, with Sapphira his wife, sold a possession,² and put aside for himself part of the price, *his* wife also being privy to it; and having brought a certain part, laid it at the feet of the apostles.³ But Peter said, Ananias, why has Satan filled thy heart that thou shouldest lie to the Holy Spirit, and put aside for thyself a part of the price of the estate?⁴ While it remained did it not remain to thee? and sold, was *it not* in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast not lied to men, but to God.⁵ And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard *it*.⁶ And the young men, rising up, swathed him up for burial, and having carried him out, buried him.⁷ And it came to pass about three hours afterwards, that his wife, not knowing what had happened, came in.⁸ And Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much.⁹ And Peter said to her, Why *is it* that ye have agreed together to tempt the Spirit of *the* Lord? Lo, the feet of those that have buried thy husband *are* at the door, and they shall carry thee out.¹⁰ And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband.¹¹ And great fear came upon all the assembly, and upon all who heard these things.

¹² And by the hands of the apostles were many signs and wonders done among the people; (and they were all with one accord in Solomon's porch,¹³ but of the rest durst no man join them, but the people magnified them;¹⁴ and believers were more than ever added to the Lord, multitudes both of men and women;) ¹⁵ so that they brought out the sick into the streets and put *them* on beds and couches, that at least the shadow of Peter, when he came, might overshadow some one of them.¹⁶ And the multitude also of the cities round about came together to Jerusalem, bringing sick persons and persons beset by unclean spirits, who were all healed.

¹⁷ And the high priest rising up, and all they that were with him, which is the sect of the Sadducees, were filled with wrath,¹⁸ and laid hands on the apostles and put them in the public prison.¹⁹ But an angel of *the* Lord during the night opened the doors of the prison, and leading them out, said,²⁰ Go ye and stand and speak in the temple to the people all the words of this life.²¹ And when they heard it, they entered very early into the temple and taught. And when the high priest was come, and they that were with him, they called together the council and all the elderhood of the sons of Israel, and sent to the prison to have them brought.²² And when the officers were come, they did not find them in the prison; and returned and reported²³ saying, We found the

prison shut with all security, and the keepers standing at the doors; but when we had opened *them*, within we found no one. ²⁴ And when they heard these words, both the priest and the captain of the temple and the chief priests were in perplexity as to them, what this would come to. ²⁵ And some one coming reported to them, Lo, the men whom ye put in the prison are in the temple, standing and teaching the people.

²⁶ Then the captain, having gone with the officers, brought them, not with violence, for they feared the people, lest they should be stoned. ²⁷ And they bring them and set them in the council. And the high priest asked them, ²⁸ saying, We strictly enjoined you not to teach in this name: and lo, ye have filled Jerusalem with your doctrine, and purpose to bring upon us the blood of this man. ²⁹ But Peter answering, and the apostles, said, God must be obeyed rather than men. ³⁰ The God of our fathers has raised up Jesus, whom ye have slain, having hanged on a cross. ³¹ Him has God exalted by his right hand as leader and saviour, to give repentance to Israel and remission of sins. ³² And we are *his* witnesses of these things, and the Holy Spirit also, which God has given to those that obey him. ³³ But they, when they heard *these things*, were cut to the heart, and took counsel to kill them. ³⁴ But a certain *man*, a Pharisee, named Gamaliel, a teacher of the law, held in honour of all the people, rose up in the council, and commanded to put the men out for a short while, ³⁵ and said to them, Men of Israel, take heed to yourselves as regards these men what ye are going to do; ³⁶ for before these days Theudas rose up, alleging himself to be somebody, to whom a number of men, about four hundred, were joined; who was slain, and all, as many as obeyed him, were dispersed and came to nothing. ³⁷ After him rose Judas the Galilean in the days of the census, and drew away *a number of* people after him; and he perished, and all, as many as obeyed him, were scattered abroad. ³⁸ And now I say to you, Withdraw from these men and let them alone, for if this counsel or this work have its origin from men, it will be destroyed; ³⁹ but if it be from God, ye will not be able to put them down, lest ye be found also fighters against God. ⁴⁰ And they listened to his advice; and having called the apostles, they beat them, and enjoined them not to speak in the name of Jesus, and dismissed them. ⁴¹ They therefore went their way from *the* presence of the council, rejoicing that they were counted worthy to be dishonoured for the name. ⁴² And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus *was* the Christ.

Chapter 6

¹ But in those days, the disciples multiplying in number, there arose a murmuring of the Hellenists against the Hebrews because their widows were overlooked in the daily ministrations. ² And the twelve, having called the multitude of the disciples to *them*, said, It is not right that we, leaving the word of God, should serve tables. ³ Look out therefore, brethren, from among yourselves seven men, well reported of, full of *the Holy* Spirit and wisdom, whom we will establish over this business: ⁴ but we will give ourselves up to prayer and the ministry of the word. ⁵ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and *the Holy* Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, ⁶ whom they set before the apostles; and, having prayed, they laid their hands on them. ⁷ And the word of God increased; and the number of the disciples in Jerusalem was very greatly multiplied, and a great crowd of the priests obeyed the faith.

⁸ And Stephen, full of grace and power, wrought wonders and great signs among the people. ⁹ And there arose up certain of those of the synagogue called of freedmen, and of Cyrenians, and of Alexandrians, and of those of Cilicia and Asia, disputing with Stephen. ¹⁰ And they were not

able to resist the wisdom and the Spirit with which he spoke. ¹¹ Then they suborned men, saying, We have heard him speaking blasphemous words against Moses and God. ¹² And they roused the people, and the elders, and the scribes. And coming upon *him* they seized him and brought *him* to the council. ¹³ And they set false witnesses, saying, This man does not cease speaking words against the holy place and the law; ¹⁴ for we have heard him saying, This Jesus the Nazaraean shall destroy this place, and change the customs which Moses taught us. ¹⁵ And all who sat in the council, looking fixedly on him, saw his face as *the* face of an angel.

Chapter 7

¹ And the high priest said, Are these things then so? ² And he said, Brethren and fathers, hearken. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charran, ³ and said to him, Go out of thy land and out of thy kindred, and come into the land which I will shew thee. ⁴ Then going out of the land of the Chaldeans he dwelt in Charran, and thence, after his father died, he removed him into this land in which ye now dwell. ⁵ And he did not give him an inheritance in it, not even what his foot could stand on; and promised to give it to him for a possession, and to his seed after him, when he had no child. ⁶ And God spoke thus: His seed shall be a sojourner in a strange land, and they shall enslave them and evil entreat *them* four hundred years; ⁷ and the nation to which they shall be in bondage will I judge, said God; and after these things they shall come forth and serve me in this place. ⁸ And he gave to him *the* covenant of circumcision; and thus he begat Isaac and circumcised him the eighth day; and Isaac Jacob, and Jacob the twelve patriarchs. ⁹ And the patriarchs, envying Joseph, sold him away into Egypt. And God was with him, ¹⁰ and delivered him out of all his tribulations, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, and he appointed him chief over Egypt and all his house. ¹¹ But a famine came upon all the land of Egypt and Canaan, and great distress, and our fathers found no food. ¹² But Jacob, having heard of there being corn in Egypt, sent out our fathers first; ¹³ and the second time Joseph was made known to his brethren, and the family of Joseph became known to Pharaoh. ¹⁴ And Joseph sent and called down to him his father Jacob and all *his* kindred, seventy-five souls. ¹⁵ And Jacob went down into Egypt and died, he and our fathers, ¹⁶ and were carried over to Sychem and placed in the sepulchre which Abraham bought for a sum of money of the sons of Emmor the *father* of Sychem.

¹⁷ But as the time of promise drew near which God had promised to Abraham, the people increased and multiplied in Egypt, ¹⁸ until another king over Egypt arose who did not know Joseph. ¹⁹ He dealt subtilly with our race, and evil entreated the fathers, casting out their infants that they might not live. ²⁰ In which time Moses was born, and was exceedingly lovely, who was nourished three months in the house of his father. ²¹ And when he was cast out, the daughter of Pharaoh took him up, and brought him up for herself *to be* for a son. ²² And Moses was instructed in all *the* wisdom of the Egyptians, and he was mighty in his words and deeds. ²³ And when a period of forty years was fulfilled to him, it came into his heart to look upon his brethren, the sons of Israel; ²⁴ and seeing a certain one wronged, he defended *him*, and avenged him that was being oppressed, smiting the Egyptian. ²⁵ For he thought that his brethren would understand that God by his hand was giving them deliverance. But they understood not. ²⁶ And on the morrow he shewed himself to them as they were contending, and compelled them to peace, saying, Ye are brethren, why do ye wrong one another? ²⁷ But he that was wronging his neighbour thrust him away, saying, Who established thee ruler and judge over us? ²⁸ Dost thou wish to kill me as thou killedst the Egyptian

yesterday? ²⁹ And Moses fled at this saying, and became a sojourner in the land of Madiam, where he begat two sons.

³⁰ And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire of a bush. ³¹ And Moses seeing it wondered at the vision; and as he went up to consider it, there was a voice of *the* Lord, ³² I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not consider *it*. ³³ And the Lord said to him, Loose the sandal of thy feet, for the place on which thou standest is holy ground. ³⁴ I have surely seen the ill treatment of my people which is in Egypt, and I have heard their groan, and have come down to take them out of it; and now, come, I will send thee to Egypt. ³⁵ This Moses, whom they refused, saying, Who made thee ruler and judge? him did God send *to be* a ruler and deliverer with the hand of the angel who appeared to him in the bush. ³⁶ He led them out, having wrought wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. ³⁷ This is the Moses who said to the sons of Israel, A prophet shall God raise up to you out of your brethren like me *him shall ye hear*. ³⁸ This is he who was in the assembly in the wilderness, with the angel who spoke to him in the mount Sinai, and with our fathers; who received living oracles to give to us; ³⁹ to whom our fathers would not be subject, but thrust *him* from them, and in their hearts turned back to Egypt, ⁴⁰ saying to Aaron, Make us gods who shall go before us; for this Moses, who brought us out of the land of Egypt, we know not what has happened to him. ⁴¹ And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

⁴² But God turned and delivered them up to serve the host of heaven; as it is written in *the* book of the prophets, Have ye offered me victims and sacrifices forty years in the wilderness, O house of Israel? ⁴³ Yea, ye took up the tent of Moloch, and the star of *your* god Remphan, the forms which ye made to do homage to them; and I will transport you beyond Babylon. ⁴⁴ Our fathers had the tent of the testimony in the wilderness, as he that spoke to Moses commanded to make it according to the model which he had seen; ⁴⁵ which also our fathers, receiving from their predecessors, brought in with Joshua when they entered into possession of *the lands of* the nations, whom God drove out from *the* face of our fathers, until the days of David; ⁴⁶ who found favour before God, and asked to find a tabernacle for the God of Jacob; ⁴⁷ but Solomon built him a house. ⁴⁸ But the Most High dwells not in *places* made with hands; as says the prophet, ⁴⁹ The heaven *is* my throne and the earth the footstool of my feet: what house will ye build me? saith *the* Lord, or where *is the* place of my rest? ⁵⁰ has not my hand made all these things?

⁵¹ O stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers, ye also. ⁵² Which of the prophets have not your fathers persecuted? and they have slain those who announced beforehand concerning the coming of the Just One, of whom ye have now become deliverers up and murderers! ⁵³ who have received the law as ordained by *the* ministry of angels, and have not kept *it*.

⁵⁴ And hearing these things they were cut to the heart, and gnashed their teeth against him. ⁵⁵ But being full of *the* Holy Spirit, having fixed his eyes on heaven, he saw *the* glory of God, and Jesus standing at the right hand of God, ⁵⁶ and said, Lo, I behold the heavens opened, and the Son of man standing at the right hand of God. ⁵⁷ And they cried out with a loud voice, and held their ears, and rushed upon him with one accord; ⁵⁸ and having cast *him* out of the city, they stoned *him*. And the witnesses laid aside their clothes at the feet of a young man called Saul. ⁵⁹ And they stoned Stephen, praying, and saying, Lord Jesus, receive my spirit. ⁶⁰ And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep.

7:14 Cf. Gen. 46:26, *note*. There is no real contradiction. The “house of Jacob” numbered seventy, but the “kindred” would include the wives of Jacob’s sons.

7:38 Israel *in the land* is never called a church. *In the wilderness* Israel was a true church (Gr. *ecclesia* = called-out assembly), but in striking contrast with the N.T. *ecclesia* (Mt. 16:18, *note*).

Chapter 8

¹ And Saul was consenting to his being killed. And on that day there arose a great persecution against the assembly which was in Jerusalem, and all were scattered into the countries of Judaea and Samaria except the apostles. ² And pious men buried Stephen and made great lamentation over him. ³ But Saul ravaged the assembly, entering into the houses one after another, and dragging off both men and women delivered them up to prison.

⁴ Those then that had been scattered went through *the countries* announcing the glad tidings of the word. ⁵ And Philip, going down to a city of Samaria, preached the Christ to them; ⁶ and the crowds with one accord gave heed to the things spoken by Philip, when they heard *him* and saw the signs which he wrought. ⁷ For from many who had unclean spirits they went out, crying with a loud voice; and many that were paralysed and lame were healed. ⁸ And there was great joy in that city. ⁹ But a certain man, by name Simon, had been before in the city, using magic arts, and astonishing the nation of Samaria, saying that himself was some great one. ¹⁰ To whom they had all given heed, from small to great, saying, This is the power of God which is called great. ¹¹ And they gave heed to him, because that for a long time he had astonished them by his magic arts. ¹² But when they believed Philip announcing the glad tidings concerning the kingdom of God and the name of Jesus Christ, they were baptised, both men and women. ¹³ And Simon also himself believed; and, having been baptised, continued constantly with Philip; and, beholding the signs and great works of power which took place, was astonished.

¹⁴ And the apostles who were in Jerusalem, having heard that Samaria had received the word of God, sent to them Peter and John; ¹⁵ who, having come down, prayed for them that they might receive *the Holy Spirit*; ¹⁶ for he was not yet fallen upon any of them, only they were baptised to the name of the Lord Jesus. ¹⁷ Then they laid their hands upon them, and they received *the Holy Spirit*. ¹⁸ But Simon, having seen that by the laying on of the hands of the apostles the *Holy Spirit* was given, offered them money, ¹⁹ saying, Give to me also this power, in order that on whomsoever I may lay hands he may receive *the Holy Spirit*. ²⁰ And Peter said to him, Thy money go with thee to destruction, because thou hast thought that the gift of God can be obtained by money. ²¹ Thou hast neither part nor lot in this matter, for thy heart is not upright before God. ²² Repent therefore of this thy wickedness, and supplicate the Lord, if indeed the thought of thy heart may be forgiven thee; ²³ for I see thee to be in the gall of bitterness, and bond of unrighteousness. ²⁴ And Simon answering said, Supplicate ye for me to the Lord, so that nothing may come upon me of the things of which ye have spoken. ²⁵ They therefore, having testified and spoken the word of the Lord, returned to Jerusalem, and announced the glad tidings to many villages of the Samaritans.

²⁶ But *the* angel of *the* Lord spoke to Philip, saying, Rise up and go southward on the way which goes down from Jerusalem to Gaza: the same is desert. ²⁷ And he rose up and went. And lo, an Ethiopian, a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had come to worship at Jerusalem, ²⁸ was returning and sitting in his chariot: and he was reading the prophet Esaias. ²⁹ And the Spirit said to Philip, Approach and join this chariot. ³⁰ And Philip, running up, heard him reading the prophet Esaias, and said, Dost thou then

know what thou art reading of? ³¹ And he said, How should I then be able unless some one guide me? And he begged Philip to come up and sit with him. ³² And the passage of the scripture which he read was this: He was led as a sheep to slaughter, and as a lamb is dumb in presence of him that shears him, thus he opens not his mouth. ³³ In his humiliation his judgment has been taken away, and who shall declare his generation? for his life is taken from the earth. ³⁴ And the eunuch answering Philip said, I pray thee, concerning whom does the prophet say this? of himself or of some other? ³⁵ And Philip, opening his mouth and beginning from that scripture, announced the glad tidings of Jesus to him. ³⁶ And as they went along the way, they came upon a certain water, and the eunuch says, Behold water; what hinders my being baptised? ³⁷ ³⁸ And he commanded the chariot to stop. And they went down both to the water, both Philip and the eunuch, and he baptised him. ³⁹ But when they came up out of the water *the* Spirit of *the* Lord caught away Philip, and the eunuch saw him no longer, for he went on his way rejoicing. ⁴⁰ And Philip was found at Azotus, and passing through he announced the glad tidings to all the cities till he came to Caesarea.

Chapter 9

¹ But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest ² and asked of him letters to Damascus, to the synagogues, so that if he found any who were of the way, both men and women, he might bring *them* bound to Jerusalem. ³ But as he was journeying, it came to pass that he drew near to Damascus; and suddenly there shone round about him a light out of heaven, ⁴ and falling on the earth he heard a voice saying to him, Saul, Saul, why dost thou persecute me? ⁵ And he said, Who art thou, Lord? And he *said*, I am Jesus, whom thou persecutest. ⁶ But rise up and enter into the city, and it shall be told thee what thou must do. ⁷ But the men who were travelling with him stood speechless, hearing the voice but beholding no one. ⁸ And Saul rose up from the earth, and his eyes being opened he saw no one. But leading *him* by the hand they brought him into Damascus. ⁹ And he was three days without seeing, and neither ate nor drank.

¹⁰ And there was a certain disciple in Damascus by name Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold, *here am* I, Lord. ¹¹ And the Lord *said* to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, *he is* of Tarsus: for, behold, he is praying, ¹² and has seen *in a vision* a man by name Ananias coming in and putting his hand on him, so that he should see. ¹³ And Ananias answered, Lord, I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem; ¹⁴ and here he has authority from the chief priests to bind all who call upon thy name. ¹⁵ And the Lord said to him, Go, for this *man* is an elect vessel to me, to bear my name before both nations and kings and *the* sons of Israel: ¹⁶ for I will shew to him how much he must suffer for my name. ¹⁷ And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, the Lord has sent me, Jesus that appeared to thee in the way in which thou camest, that thou mightest see, and be filled with *the* Holy Spirit. ¹⁸ And straightway there fell from his eyes as it were scales, and he saw, and rising up was baptised; ¹⁹ and, having received food, got strength. And he was with the disciples who *were* in Damascus certain days. ²⁰ And straightway in the synagogues he preached Jesus that he is the Son of God. ²¹ And all who heard were astonished and said, Is not this he who destroyed in Jerusalem those who called on this name, and here was come for this purpose, that he might bring them bound to the chief priests? ²² But Saul increased the more in power, and confounded the Jews who dwelt in Damascus, proving that this is the Christ.

²³ Now when many days were fulfilled, the Jews consulted together to kill him. ²⁴ But their plot became known to Saul. And they watched also the gates both day and night, that they might kill him; ²⁵ but the disciples took him by night and let him down through the wall, lowering him in a basket. ²⁶ And having arrived at Jerusalem he essayed to join himself to the disciples, and all were afraid of him, not believing that he was a disciple. ²⁷ But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. ²⁸ And he was with them coming in and going out at Jerusalem, ²⁹ and speaking boldly in the name of the Lord. And he spoke and discussed with the Hellenists; but they sought to kill him. ³⁰ And the brethren knowing it, brought him down to Caesarea and sent him away to Tarsus. ³¹ The assemblies then throughout the whole of Judaea and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort of the Holy Spirit.

³² Now it came to pass that Peter, passing through all *quarters*, descended also to the saints who inhabited Lydda. ³³ And he found there a certain man, Aeneas by name, who had been lying for eight years upon a couch, who was paralysed. ³⁴ And Peter said to him, Aeneas, Jesus, the Christ, heals thee: rise up, and make thy couch for thyself. And straightway he rose up. ³⁵ And all who inhabited Lydda and the Saron saw him, who turned to the Lord.

³⁶ And in Joppa there was a certain female disciple, by name Tabitha, which being interpreted means Dorcas. She was full of good works and alms-deeds which she did. ³⁷ And it came to pass in those days that she grew sick and died; and, having washed her, they put her in *the* upper room. ³⁸ But Lydda being near to Joppa, the disciples having heard that Peter was there, sent two men to him, beseeching him, Thou must not delay coming to us. ³⁹ And Peter rising up went with them, whom, when arrived, they brought up into the upper chamber; and all the widows stood by him weeping and shewing him the body-coats and garments which Dorcas had made while she was with them. ⁴⁰ But Peter, putting them all out, and kneeling down, prayed. And, turning to the body, he said, Tabitha, arise. And she opened her eyes, and, seeing Peter, sat up. ⁴¹ And having given her *his* hand, he raised her up, and having called the saints and the widows, presented her living. ⁴² And it became known throughout the whole of Joppa, and many believed on the Lord. ⁴³ And it came to pass that he remained many days in Joppa with a certain Simon, a tanner.

9:7 Cf. Acts 22:9; 26:14. A contradiction has been imagined. The three statements should be taken together. The men heard the “voice” as a sound (Gr. *phone*), but did not hear the “voice” as articulating the *words*, “Saul, Saul,” etc.

9:20 Cf. Acts 2:36. Peter, while maintaining the deity of Jesus—“God hath made that same Jesus, whom ye have crucified, both Lord and Christ”—gives especial prominence to His Messiahship. Paul, fresh from the vision of the glory, puts the emphasis on His Deity. Peter’s charge was that the Jews had crucified the Son of David (Acts 2:25–30); Paul’s that they had crucified the Lord of glory (1 Cor. 2:8). In the A.V. the sense is largely lost. The point was, not that the Christ was God, a truth plainly taught by Isaiah (7:14; 9:6, 7), but that *Jesus*, the crucified Nazarene, was the Christ and therefore God the Son.

9:22 It seems probable that verses 22–25 refer to Paul’s labours in Damascus after his return from Arabia (Gal. 1:17). The “many days” of verse 23 may represent the “three years” of Gal. 1:18, which intervened between Paul’s return to Damascus and his visit to Peter.

9:26 The Acts records four visits of Paul to Jerusalem after his conversion: (1) Acts 9:23–30. This seems identical with the visit of Gal. 1:18, 19. The “apostles” of verse 27 were Peter, and James, the Lord’s brother. (2) Acts 11:30. Paul may have been in Jerusalem during the events of Acts 12:1–24. (See v. 25.) (3) Acts 15:1–30; Gal. 2:2–10. (4) Acts 21:17–23:35.

Chapter 10

¹ But a certain man in Caesarea, —by name Cornelius, a centurion of the band called Italic, ² pious, and fearing God with all his house, *both* giving much alms to the people, and supplicating God continually, ³ —saw plainly in a vision, about the ninth hour of the day, an angel of God coming unto him, and saying to him, Cornelius. ⁴ But he, having fixed his eyes upon him, and become full of fear, said, What is it, Lord? And he said to him, Thy prayers and thine alms have gone up for a memorial before God. ⁵ And now send men to Joppa and fetch Simon, who is surnamed Peter. ⁶ He lodges with a certain Simon, a tanner, whose house is by the sea. ⁷ And when the angel who was speaking to him had departed, having called two of his household and a pious soldier of those who were constantly with him, ⁸ and related all things to them, he sent them to Joppa.

⁹ And on the morrow, as these were journeying and drawing near to the city, Peter went up on the house to pray, about the sixth hour. ¹⁰ And he became hungry and desired to eat. But as they were making ready an ecstasy came upon him: ¹¹ and he beholds the heaven opened, and a certain vessel descending, as a great sheet, *bound by the four corners and* let down to the earth; ¹² in which were all the quadrupeds and creeping things of the earth, and the fowls of the heaven. ¹³ And there was a voice to him, Rise, Peter, slay and eat. ¹⁴ And Peter said, In no wise, Lord; for I have never eaten anything common or unclean. ¹⁵ And *there was* a voice again the second time to him, What God has cleansed, do not thou make common. ¹⁶ And this took place thrice, and the vessel was straightway taken up into heaven. ¹⁷ And as Peter doubted in himself what the vision which he had seen might mean, behold also the men who were sent by Cornelius, having sought out the house of Simon, stood at the gate, ¹⁸ and having called *some one*, they inquired if Simon who was surnamed Peter was lodged there.

¹⁹ But as Peter continued pondering over the vision, the Spirit said to him, Behold, three men seek thee; ²⁰ but rise up, go down, and go with them, nothing doubting, because I have sent them. ²¹ And Peter going down to the men said, Behold, I am he whom ye seek: what is the cause for which ye come? ²² And they said, Cornelius, a centurion, a righteous man, and fearing God, and borne witness to by the whole nation of the Jews, has been divinely instructed by a holy angel to send for thee to his house, and hear words from thee. ²³ Having therefore invited them in, he lodged them. And on the morrow, rising up he went away with them, and certain of the brethren from Joppa went with him. ²⁴ And on the morrow they came to Caesarea. But Cornelius was looking for them, having called together his kinsmen and *his* intimate friends. ²⁵ And when Peter was now coming in, Cornelius met him, and falling down did *him* homage. ²⁶ But Peter made him rise, saying, Rise up: I myself also am a man. ²⁷ And he went in, talking with him, and found many gathered together. ²⁸ And he said to them, Ye know how it is unlawful for a Jew to be joined or come to one of a strange race, and to me God has shewn to call no man common or unclean. ²⁹ Wherefore also, having been sent for, I came without saying anything against it. I inquire therefore for what reason ye have sent for me. ³⁰ And Cornelius said, Four days ago I had been *fasting* unto this hour, and the ninth *I was* praying in my house, and lo, a man stood before me in bright clothing, ³¹ and said, Cornelius, thy prayer has been heard, and thy alms have come in remembrance before God. ³² Send therefore to Joppa and fetch Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the sea *who when he is come will speak to thee*. ³³ Immediately therefore I sent to thee, and thou hast well done in coming. Now therefore we are all present before God to hear all things that are commanded thee of God.

³⁴ And Peter opening his mouth said, Of a truth I perceive that God is no respecter of persons, ³⁵ but in every nation he that fears him and works righteousness is acceptable to him. ³⁶ The word which he sent to the sons of Israel, preaching peace by Jesus Christ, (he is Lord of all things,) ³⁷ ye know; the testimony which has spread through the whole of Judaea, beginning from Galilee after the baptism which John preached— ³⁸ Jesus who *was* of Nazareth: how God anointed him with *the* Holy Spirit and with power; who went through *all quarters* doing good, and healing all that were under the power of the devil, because God was with him. ³⁹ We also *are* witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom they also slew, having hanged him on a cross. ⁴⁰ This *man* God raised up the third day and gave him to be openly seen, ⁴¹ not of all the people, but of witnesses who were chosen before of God, us who have eaten and drunk with him after he arose from among *the* dead. ⁴² And he commanded us to preach to the people, and to testify that he it is who was determinately appointed of God *to be* judge of living and dead. ⁴³ To him all the prophets bear witness that every one that believes on him will receive through his name remission of sins.

⁴⁴ While Peter was yet speaking these words the Holy Spirit fell upon all those who were hearing the word. ⁴⁵ And the faithful of the circumcision were astonished, as many as came with Peter, that upon the nations also the gift of the Holy Spirit was poured out: ⁴⁶ for they heard them speaking with tongues and magnifying God. Then Peter answered, ⁴⁷ Can any one forbid water that these should not be baptised, who have received the Holy Spirit as we also *did*? ⁴⁸ And he commanded them to be baptised in the name of the Lord. Then they begged him to stay some days.

10:44 Verse 44 is one of the pivotal points of Scripture. Heretofore the Gospel has been offered to Jews only, and the Holy Spirit bestowed upon believing Jews through apostolic mediation. But now the normal order for this age is reached: the Holy Spirit is given without delay, mediation, or other condition than simple faith in Jesus Christ. Cf. Acts 2:4, *note*; 1 Cor. 6:19.

Chapter 11

¹ And the apostles and the brethren who were in Judaea heard that the nations also had received the word of God; ² and when Peter went up to Jerusalem, they of the circumcision contended with him, ³ saying, Thou wentest in to men uncircumcised and hast eaten with them. ⁴ But Peter began and set forth *the matter* to them in order, saying, ⁵ I was in the city of Joppa praying, and in an ecstasy I saw a vision, a certain vessel descending like a great sheet, let down by four corners out of heaven, and it came even to me: ⁶ on which having fixed mine eyes, I considered, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the fowls of the heaven. ⁷ And I heard also a voice saying to me, Rise up, Peter, slay and eat. ⁸ And I said, In no wise, Lord, for common or unclean has never entered into my mouth. ⁹ And a voice answered the second time out of heaven, What God has cleansed, do not thou make common. ¹⁰ And this took place thrice, and again all was drawn up into heaven; ¹¹ and lo, immediately three men were at the house in which I was, sent to me from Caesarea. ¹² And the Spirit said to me to go with them, nothing doubting. And there went with me these six brethren also, and we entered into the house of the man, ¹³ and he related to us how he had seen the angel in his house, standing and saying *to him*, Send *men* to Joppa and fetch Simon, who is surnamed Peter, ¹⁴ who shall speak words to thee whereby thou shalt be saved, thou and all thy house. ¹⁵ And as I began to speak, the Holy Spirit fell upon them even as upon us also at the beginning. ¹⁶ And I remembered the word of the Lord, how he said, John baptised with water, but ye shall be baptised with *the* Holy Spirit. ¹⁷ If then God has given them the same gift as also to us when we had believed on the Lord Jesus Christ, who

indeed was I to be able to forbid God? ¹⁸ And when they heard these things they held their peace, and glorified God, saying, Then indeed God has to the nations also granted repentance to life.

¹⁹ They then who had been scattered abroad through the tribulation that took place on the occasion of Stephen, passed through *the country* to Phoenicia and Cyprus and Antioch, speaking the word to no one but to Jews alone. ²⁰ But there were certain of them, Cyprians and Cyrenians, who entering into Antioch spoke to the Greeks also, announcing the glad tidings of the Lord Jesus.

²¹ And *the Lord's* hand was with them, and a great number believed and turned to the Lord. ²² And the report concerning them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to go through as far as Antioch: ²³ who, having arrived and seeing the grace of God, rejoiced, and exhorted all with purpose of heart to abide with the Lord; ²⁴ for he was a good man and full of *the Holy Spirit* and of faith; and a large crowd *of people* were added to the Lord. ²⁵ And he went away to Tarsus to seek out Saul. ²⁶ And having found *him*, he brought him to Antioch. And so it was with them that for a whole year they were gathered together in the assembly and taught a large crowd: and the disciples were first called Christians in Antioch.

²⁷ Now in these days prophets went down from Jerusalem to Antioch; ²⁸ and one from among them, by name Agabus, rose up and signified by the Spirit that there was going to be a great famine over all the inhabited earth, which also came to pass under Claudius. ²⁹ And they determined, according as any one of the disciples was well off, each of them to send to the brethren who dwelt in Judaea, to minister *to them*; ³⁰ which also they did, sending it to the elders by the hand of Barnabas and Saul.

Chapter 12

¹ At that time Herod the king laid his hands on some of those of the assembly to do them hurt, ² and slew James, the brother of John, with the sword. ³ And seeing that it was pleasing to the Jews, he went on to take Peter also: (and they were the days of unleavened bread:) ⁴ whom having seized he put in prison, having delivered him to four quaternions of soldiers to keep, purposing after the passover to bring him out to the people.

⁵ Peter therefore was kept in the prison; but unceasing prayer was made by the assembly to God concerning him. ⁶ And when Herod was going to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains, and guards before the door kept the prison. ⁷ And lo, an angel of *the Lord* came there, and a light shone in the prison: and having smitten the side of Peter, he roused him up, saying, Rise up quickly. And his chains fell off his hands. ⁸ And the angel said to him, Gird thyself, and bind on thy sandals. And he did so. And he says to him, Cast thine upper garment about thee and follow me. ⁹ And going forth he followed *him* and did not know that what was happening by means of the angel was real, but supposed he saw a vision.

¹⁰ And having passed through a first and second guard, they came to the iron gate which leads into the city, which opened to them of itself; and going forth they went down one street, and immediately the angel left him. ¹¹ And Peter, being come to himself, said, Now I know certainly that *the Lord* has sent forth his angel and has taken me out of the hand of Herod and all the expectation of the people of the Jews. ¹² And having become clearly conscious *in himself*, he came to the house of Mary, the mother of John who was surnamed Mark, where were many gathered together and praying. ¹³ And when he had knocked at the door of the entry, a maid came to listen, by name Rhoda; ¹⁴ and having recognised the voice of Peter, through joy did not open the entry, but running in, reported that Peter was standing before the entry. ¹⁵ And they said to her, Thou art mad. But she maintained that it was so. And they said, It is his angel. ¹⁶ But Peter continued

knocking: and having opened, they saw him and were astonished. ¹⁷ And having made a sign to them with his hand to be silent, he related *to them* how the Lord had brought him out of prison; and he said, Report these things to James and to the brethren. And he went out and went to another place. ¹⁸ And when it was day there was no small disturbance among the soldiers, what then was become of Peter. ¹⁹ And Herod having sought him and not found him, having examined the guards, commanded *them* to be executed. And he went down from Judaea to Caesarea and stayed *there*.

²⁰ And he was in bitter hostility with *the* Tyrians and Sidonians; but they came to him with one accord, and, having gained Blastus the king's chamberlain, sought peace, because their country was nourished by the king's. ²¹ And on a set day, clothed in royal apparel and sitting on the elevated seat *of honour*, Herod made a public oration to them. ²² And the people cried out, A god's voice and not a man's. ²³ And immediately an angel of *the* Lord smote him, because he did not give the glory to God, and he expired, eaten of worms. ²⁴ But the word of God grew and spread itself. ²⁵ And Barnabas and Saul returned from Jerusalem, having fulfilled the service *entrusted to them*, taking also with them John, surnamed Mark.

Chapter 13

¹ Now there were in Antioch, in the assembly which was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius the Cyrenian, and Manaen, foster-brother of Herod the tetrarch, and Saul. ² And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate me now Barnabas and Saul for the work to which I have called them. ³ Then, having fasted and prayed, and having laid *their* hands on them, they let *them* go.

⁴ They therefore, having been sent forth by the Holy Spirit, went down to Seleucia, and thence sailed away to Cyprus. ⁵ And being in Salamis, they announced the word of God in the synagogues of the Jews. And they had John also as *their* attendant. ⁶ And having passed through the whole island as far as Paphos, they found a certain man a magician, a false prophet, a Jew, whose name was Bar-jesus, ⁷ who was with the proconsul Sergius Paulus, an intelligent man. He, having called Barnabas and Saul to *him*, desired to hear the word of God. ⁸ But Elymas the magician (for so his name is by interpretation) opposed them, seeking to turn away the proconsul from the faith. ⁹ But Saul, who also *is* Paul, filled with *the* Holy Spirit, fixing his eyes upon him, ¹⁰ said, O full of all deceit and all craft: son of *the* devil, enemy of all righteousness; wilt thou not cease perverting the right paths of *the* Lord? ¹¹ And now behold, *the* Lord's hand *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and going about he sought persons who should lead him by the hand. ¹² Then the proconsul, seeing what had happened, believed, being amazed at the teaching of the Lord. ¹³ And having sailed from Paphos, Paul and his company came to Perga of Pamphylia; and John separated from them and returned to Jerusalem.

¹⁴ But they, passing through from Perga, came to Antioch of Pisidia; and entering into the synagogue on the sabbath day they sat down. ¹⁵ And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren, if ye have any word of exhortation to the people, speak. ¹⁶ And Paul, rising up and making a sign with the hand, said, Israelites, and ye that fear God, hearken. ¹⁷ The God of this people Israel chose our fathers, and exalted the people in their sojourn in *the* land of Egypt, and with a high arm brought them out of it, ¹⁸ and for a time of about forty years he nursed them in the desert. ¹⁹ And having destroyed seven nations in the land of Canaan, he gave them their land as an inheritance. ²⁰ And after these things he gave *them* judges till Samuel the prophet, *to the end of* about four hundred and fifty years. ²¹ And then they

asked for a king, and God gave to them Saul, son of Kis, a man of the tribe of Benjamin, during forty years.²² And having removed him he raised up to them David for king, of whom also bearing witness he said, I have found David, the son of Jesse, a man after my heart, who shall do all my will.²³ Of this man's seed according to promise has God brought to Israel a Saviour, Jesus;²⁴ John having proclaimed before the face of his entry *among the people the* baptism of repentance to all the people of Israel.²⁵ And as John was fulfilling his course he said, Whom do ye suppose that I am? I am not *he*. But behold, there comes one after me, the sandal of whose feet I am not worthy to loose.²⁶ Brethren, sons of Abraham's race, and those who among you fear God, to you has the word of this salvation been sent:²⁷ for those who dwell in Jerusalem, and their rulers, not having known him, have fulfilled also the voices of the prophets which are read on every sabbath, *by* judging *him*.²⁸ And having found no cause of death *in him*, they begged of Pilate that he might be slain.²⁹ And when they had fulfilled all things written concerning him, they took him down from the cross and put him in a sepulchre;³⁰ but God raised him from among *the* dead,³¹ who appeared for many days to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.³² And we declare unto you the glad tidings of the promise made to the fathers,³³ that God has fulfilled this to us their children, having raised up Jesus; as it is also written in the second psalm, Thou art my Son: this day have I begotten thee.³⁴ But that he raised him from among *the* dead, no more to return to corruption, he spoke thus: I will give to you the faithful mercies of David.³⁵ Wherefore also he says in another, Thou wilt not suffer thy gracious one to see corruption.³⁶ For David indeed, having in his own generation ministered to the will of God, fell asleep, and was added to his fathers and saw corruption.³⁷ But he whom God raised up did not see corruption.³⁸ Be it known unto you, therefore, brethren, that through this man remission of sins is preached to you,³⁹ and from all things from which ye could not be justified in the law of Moses, in him every one that believes is justified.⁴⁰ See therefore that that which is spoken in the prophets do not come upon *you*,⁴¹ Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye will in no wise believe if one declare it to you.

⁴² And as they went out they begged that these words might be spoken to them the ensuing sabbath.⁴³ And the congregation of the synagogue having broken up, many of the Jews and of the worshipping proselytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.⁴⁴ And on the coming sabbath almost all the city was gathered together to hear the word of God.⁴⁵ But the Jews, seeing the crowds, were filled with envy, and contradicted the things said by Paul, *contradicting and* speaking injuriously.⁴⁶ And Paul and Barnabas spoke boldly and said, It was necessary that the word of God should be first spoken to you; but, since ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the nations;⁴⁷ for thus has the Lord enjoined us: I have set thee for a light of the nations, that thou shouldest be for salvation to the end of the earth.⁴⁸ And *those of* the nations, hearing it, rejoiced, and glorified the word of the Lord, and believed, as many as were ordained to eternal life.⁴⁹ And the word of the Lord was carried through the whole country.⁵⁰ But the Jews excited the women of the upper classes who were worshippers, and the first people of the city, and raised a persecution against Paul and Barnabas, and cast them out of their coasts.⁵¹ But they, having shaken off the dust of their feet against them, came to Iconium.⁵² And the disciples were filled with joy and *the* Holy Spirit.

Chapter 14

¹ And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude of both Jews and Greeks believed. ² But the Jews who did not believe stirred up the minds of *those of* the nations and made *them* evil-affected against the brethren. ³ They stayed therefore a good while, speaking boldly, *confiding* in the Lord, who gave witness to the word of his grace, giving signs and wonders to be done by their hands. ⁴ And the multitude of the city was divided, and some were with the Jews and some with the apostles. ⁵ And when an assault was making, both of *those of* the nations and *the* Jews with their rulers, to use *them* ill and stone them, ⁶ they, being aware of it, fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country, ⁷ and there they were announcing the glad tidings.

⁸ And a certain man in Lystra, impotent in his feet, sat, *being* lame from his mother's womb, who had never walked. ⁹ This *man* heard Paul speaking, who, fixing his eyes on him, and seeing that he had faith to be healed, ¹⁰ said with a loud voice, Rise up straight upon thy feet: and he sprang up and walked. ¹¹ But the crowds, who saw what Paul had done, lifted up their voices in Lycaonian, saying, The gods, having made themselves like men, are come down to us. ¹² And they called Barnabas Jupiter, and Paul Mercury, because he took the lead in speaking. ¹³ And the priest of Jupiter who was before the city, having brought bulls and garlands to the gates, would have done sacrifice along with the crowds. ¹⁴ But the apostles Barnabas and Paul, having heard *it*, rent their garments, and rushed out to the crowd, crying ¹⁵ and saying, Men, why do ye these things? We also are men of like passions with you, preaching to you to turn from these vanities to the living God, who made the heaven, and the earth, and the sea, and all things in them; ¹⁶ who in the past generations suffered all the nations to go in their own ways, ¹⁷ though indeed he did not leave himself without witness, doing good, and giving to you from heaven rain and fruitful seasons, filling your hearts with food and gladness. ¹⁸ And saying these things, they with difficulty kept the crowds from sacrificing to them.

¹⁹ But there came Jews from Antioch and Iconium, and having persuaded the crowds and stoned Paul, drew him out of the city, supposing him to have died. ²⁰ But while the disciples encircled him, he rose up and entered into the city. And on the morrow he went away with Barnabas to Derbe. ²¹ And having announced the glad tidings to that city, and having made many disciples, they returned to Lystra, and Iconium, and Antioch, ²² establishing the souls of the disciples, exhorting them to abide in the faith, and that through many tribulations we must enter into the kingdom of God. ²³ And having chosen them elders in each assembly, having prayed with fastings, they committed them to the Lord, on whom they had believed. ²⁴ And having passed through Pisidia they came to Pamphylia, ²⁵ and having spoken the word in Perga, they came down to Attalia; ²⁶ and thence they sailed away to Antioch, whence they had been committed to the grace of God for the work which they had fulfilled. ²⁷ And having arrived, and having brought together the assembly, they related to them all that God had done with them, and that he had opened a door of faith to the nations. ²⁸ And they stayed no little time with the disciples.

Chapter 15

¹ And certain persons, having come down from Judaea, taught the brethren, If ye shall not have been circumcised according to the custom of Moses, ye cannot be saved. ² A commotion therefore having taken place, and no small discussion on the part of Paul and Barnabas against them, they

arranged that Paul and Barnabas, and certain others from amongst them, should go up to Jerusalem to the apostles and elders about this question. ³ They therefore, having been set on their way by the assembly, passed through Phoenicia and Samaria, relating the conversion of *those of the nations*. And they caused great joy to all the brethren. ⁴ And being arrived at Jerusalem, they were received by the assembly, and the apostles, and the elders, and related all that God had wrought with them. ⁵ And some of those who were of the sect of the Pharisees, who believed, rose up from among *them*, saying that they ought to circumcise them and enjoin them to keep the law of Moses.

⁶ And the apostles and the elders were gathered together to see about this matter. ⁷ And much discussion having taken place, Peter, standing up, said to them, Brethren, ye know that from the earliest days God amongst you chose that the nations by my mouth should hear the word of the glad tidings and believe. ⁸ And the heart-knowing God bore them witness, giving *them* the Holy Spirit as to us also, ⁹ and put no difference between us and them, having purified their hearts by faith. ¹⁰ Now therefore why tempt ye God, by putting a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear? ¹¹ But we believe that we shall be saved by the grace of the Lord Jesus, in the same manner as they also. ¹² And all the multitude kept silence and listened to Barnabas and Paul relating all the signs and wonders which God had wrought among the nations by them. ¹³ And after they had held their peace, James answered, saying, Brethren, listen to me: ¹⁴ Simon has related how God first visited to take out of *the* nations a people for his name. ¹⁵ And with this agree the words of the prophets; as it is written: ¹⁶ After these things I will return, and will rebuild the tabernacle of David which is fallen, and will rebuild its ruins, and will set it up, ¹⁷ so that the residue of men may seek out the Lord, and all the nations on whom my name is invoked, saith *the* Lord, who does these things ¹⁸ known from eternity. ¹⁹ Wherefore I judge, not to trouble those who from the nations turn to God; ²⁰ but to write to them to abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood. ²¹ For Moses, from generations of old, has in every city those who preach him, being read in the synagogues every sabbath.

²² Then it seemed good to the apostles and to the elders, with the whole assembly, to send chosen men from among them with Paul and Barnabas to Antioch, Judas called Barsabas and Silas, leading men among the brethren, ²³ having by their hand written *thus*: The apostles, and the elders, and the brethren, to the brethren who are from among *the* nations at Antioch, and *in* Syria and Cilicia, greeting: ²⁴ Inasmuch as we have heard that some who went out from amongst us have troubled you by words, upsetting your souls, *saying that ye must be circumcised and keep the law*; to whom we gave no commandment; ²⁵ it seemed good to us, having arrived at a common judgment, to send chosen men to you with our beloved Barnabas and Paul, ²⁶ men who have given up their lives for the name of our Lord Jesus Christ. ²⁷ We have therefore sent Judas and Silas, who themselves also will tell you by word *of mouth* the same things. ²⁸ For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: ²⁹ to abstain from things sacrificed to idols, and from blood, and from what is strangled, and from fornication; keeping yourselves from which ye will do well. Farewell. ³⁰ They therefore, being let go, came to Antioch, and having gathered the multitude delivered to *them* the epistle. ³¹ And having read it, they rejoiced at the consolation. ³² And Judas and Silas, being themselves also prophets, exhorted the brethren with much discourse, and strengthened them. ³³ And having passed some time *there*, they were let go in peace from the brethren to those who sent them. ³⁴ ³⁵ And Paul and Barnabas stayed in Antioch, teaching and announcing the glad tidings, with many others also, of the word of the Lord.

³⁶ But after certain days Paul said to Barnabas, Let us return now and visit the brethren in every city where we have announced the word of the Lord, *and see* how they are getting on. ³⁷ And Barnabas proposed to take with *them* John also, called Mark; ³⁸ but Paul thought it not well to take with them him who had abandoned them, *going back* from Pamphylia, and had not gone with them to the work. ³⁹ There arose therefore very warm feeling, so that they separated from one another; and Barnabas taking Mark sailed away to Cyprus; ⁴⁰ but Paul having chosen Silas went forth, committed by the brethren to the grace of God. ⁴¹ And he passed through Syria and Cilicia, confirming the assemblies.

15:13 Dispensationally, this is the most important passage in the N.T. It gives the divine purpose for this age, and for the beginning of the next. (1) The taking out from among the Gentiles of a people for His name, the distinctive work of the present, or church-age. The church is the *ecclesia*—the “called-out assembly.” Precisely this has been in progress since Pentecost. The Gospel has never anywhere converted all, but everywhere has called out *some*. (2) “After this [viz. the out-calling] I will return.” James quotes from Amos 9:11, 12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfilment of the Davidic Covenant (e.g. Isa. 11:1, 10–12; Jer. 23:5–8). (3) “And will build again the tabernacle of David,” i.e. re-establish the Davidic rule over Israel (2 Sam. 7:8–17; Lk. 1:31–33). (4) “That the residue of men [Israelites] may seek after the Lord” (cf. Zech. 12:7, 8; 13:1, 2). (5) “And all the Gentiles,” etc. (cf. Mic. 4:2; Zech. 8:21, 22). This is also the order of Rom. 11:24–27.

15:19 The scope of the decision goes far beyond the mere question of circumcision. The whole question of the relation of the law to Gentile believers had been put in issue (v. 5), and their exemption is declared in the decision (vs. 19, 24). The decision might be otherwise stated in the terms of Rom. 6:14: “Ye are not under the law, but under grace.” Gentile believers were to show grace by abstaining from the practices offensive to godly Jews (vs. 20, 21, 28, 29; cf. Rom. 14:12–17; 1 Cor. 8:1–13).

Chapter 16

¹ And he came to Derbe and Lystra: and behold, a certain disciple was there, by name Timotheus, son of a Jewish believing woman, but *the* father a Greek, ² who had a *good* testimony of the brethren in Lystra and Iconium. ³ Him would Paul have go forth with him, and took *him* *and* circumcised him on account of the Jews who were in those places, for they all knew his father that he was a Greek. ⁴ And as they passed through the cities they instructed them to observe the decrees determined on by the apostles and elders who were in Jerusalem. ⁵ The assemblies therefore were confirmed in the faith, and increased in number every day.

⁶ And having passed through Phrygia and the Galatian country, having been forbidden by the Holy Spirit to speak the word in Asia, ⁷ having come down to Mysia, they attempted to go to Bithynia, and the Spirit of Jesus did not allow them; ⁸ and having passed by Mysia they descended to Troas. ⁹ And a vision appeared to Paul in the night: There was a certain Macedonian man, standing and beseeching him, and saying, Pass over into Macedonia and help us. ¹⁰ And when he had seen the vision, immediately we sought to go forth to Macedonia, concluding that the Lord had called us to announce to them the glad tidings. ¹¹ Having sailed therefore away from Troas, we went in a straight course to Samothracia, and on the morrow to Neapolis, ¹² and thence to Philippi, which is *the* first city of that part of Macedonia, a colony. And we were staying in that city certain days. ¹³ And on the sabbath day we went outside the gate by the river, where it was the custom for prayer to be, and we sat down and spoke to the women who had assembled. ¹⁴ And a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard; whose heart the Lord opened to attend to the things spoken by Paul. ¹⁵ And when she had been baptised and her house, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house and abide *there*. And she constrained us.

¹⁶ And it came to pass as we were going to prayer that a certain female slave, having a spirit of Python, met us, who brought much profit to her masters by prophesying. ¹⁷ She, having followed Paul and us, cried saying, These men are bondmen of the Most High God, who announce to you *the* way of salvation. ¹⁸ And this she did many days. And Paul, being distressed, turned, and said to the spirit, I enjoin thee in the name of Jesus Christ to come out of her. And it came out the same hour. ¹⁹ And her masters, seeing that the hope of their gains was gone, having seized Paul and Silas, dragged *them* into the market before the magistrates; ²⁰ and having brought them up to the praetors, said, These men utterly trouble our city, being Jews, ²¹ and announce customs which it is not lawful for us to receive nor practise, being Romans. ²² And the crowd rose up too against them; and the praetors, having torn off their clothes, commanded to scourge *them*. ²³ And having laid many stripes upon them they cast *them* into prison, charging the jailor to keep them safely; ²⁴ who, having received such a charge, cast them into the inner prison, and secured their feet to the stocks.

²⁵ And at midnight Paul and Silas, in praying, were praising God with singing, and the prisoners listened to them. ²⁶ And suddenly there was a great earthquake, so that the foundations of the prison shook, and all the doors were immediately opened, and the bonds of all loosed. ²⁷ And the jailor being awakened out of his sleep, and seeing the doors of the prison opened, having drawn a sword was going to kill himself, thinking the prisoners had fled. ²⁸ But Paul called out with a loud voice, saying, Do thyself no harm, for we are all here. ²⁹ And having asked for lights, he rushed in, and, trembling, fell down before Paul and Silas. ³⁰ And leading them out said, Sirs, what must I do that I may be saved? ³¹ And they said, Believe on the Lord Jesus and thou shalt be saved, thou and thy house. ³² And they spoke to him the word of the Lord, with all that were in his house. ³³ And he took them the same hour of the night and washed *them* from their stripes; and was baptised, he and all his straightway. ³⁴ And having brought them into his house he laid the table *for them*, and rejoiced with all his house, having believed in God.

³⁵ And when it was day, the praetors sent the lictors, saying, Let those men go. ³⁶ And the jailor reported these words to Paul: The praetors have sent that ye may be let go. Now therefore go out and depart in peace. ³⁷ But Paul said to them, Having beaten us publicly uncondemned, us who are Romans, they have cast us into prison, and now they thrust us out secretly? no, indeed, but let them come themselves and bring us out. ³⁸ And the lictors reported these words to the praetors. And they were afraid when they heard they were Romans. ³⁹ And they came and besought them, and having brought them out, asked them to go out of the city. ⁴⁰ And having gone out of the prison, they came to Lydia; and having seen the brethren, they exhorted them and went away.

16:10 The change here from “they,” as in the preceding verses, to “we” indicates that at Troas Luke, the narrator, joined Paul’s company.

Chapter 17

¹ And having journeyed through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews. ² And according to Paul’s custom he went in among them, and on three sabbaths reasoned with them from the scriptures, ³ opening and laying down that the Christ must have suffered and risen up from among the dead, and that this is the Christ, Jesus whom I announce to you. ⁴ And some of them believed, and joined themselves to Paul and Silas, and of the Greeks who worshipped, a great multitude, and of the chief women not a few. ⁵ But the Jews having been stirred up to jealousy, and taken to *themselves* certain wicked men of the lowest rabble,

and having got a crowd together, set the city in confusion; and having beset the house of Jason sought to bring them out to the people; ⁶ and not having found them, dragged Jason and certain brethren before the politarchs, crying out, These *men* that have set the world in tumult, are come here also, ⁷ whom Jason has received; and these all do contrary to the decrees of Caesar, saying, that there is another king, Jesus. ⁸ And they troubled the crowd and the politarchs when they heard these things. ⁹ And having taken security of Jason and the rest, they let them go.

¹⁰ But the brethren immediately sent away, in the night, Paul and Silas to Berea; who, being arrived, went away into the synagogue of the Jews. ¹¹ And these were more noble than those in Thessalonica, receiving the word with all readiness of mind, daily searching the scriptures if these things were so. ¹² Therefore many from among them believed, and of Grecian women of the upper classes and men not a few. ¹³ But when the Jews from Thessalonica knew that the word of God was announced in Berea also by Paul, they came there also, stirring up the crowds. ¹⁴ And then immediately the brethren sent away Paul to go as to the sea; but Silas and Timotheus abode there. ¹⁵ But they that conducted Paul brought him as far as Athens; and, having received a commandment to Silas and Timotheus, that they should come to him as quickly as possible, they departed.

¹⁶ But in Athens, while Paul was waiting for them, his spirit was painfully excited in him seeing the city given up to idolatry. ¹⁷ He reasoned therefore in the synagogue with the Jews, and those who worshipped, and in the market-place every day with those he met with. ¹⁸ But some also of the Epicurean and Stoic philosophers attacked him. And some said, What would this chatterer say? and some, He seems to be an announcer of foreign demons, because he announced the glad tidings of Jesus and the resurrection *to them*. ¹⁹ And having taken hold on him they brought *him* to Areopagus, saying, Might we know what this new doctrine which is spoken by thee *is*? ²⁰ For thou bringest certain strange things to our ears. We wish therefore to know what these things may mean. ²¹ Now all *the* Athenians and the strangers sojourning there spent their time in nothing else than to tell and to hear the news.

²² And Paul standing in the midst of Areopagus said, Athenians, in every way I see you given up to demon worship; ²³ for, passing through and beholding your shrines, I found also an altar on which was inscribed, To the unknown God. Whom therefore ye reverence, not knowing *him*, him I announce to you. ²⁴ The God who has made the world and all things which are in it, he, being Lord of heaven and earth, does not dwell in temples made with hands, ²⁵ nor is served by men's hands as needing something, himself giving to all life and breath and all things; ²⁶ and has made of one blood every nation of men to dwell upon the whole face of the earth, having determined ordained times and the boundaries of their dwelling, ²⁷ that they may seek God; if indeed they might feel after him and find him, although he is not far from each one of us: ²⁸ for in him we live and move and exist; as also some of the poets amongst you have said, For we are also his offspring. ²⁹ Being therefore *the* offspring of God, we ought not to think that which is divine to be like gold or silver or stone, *the* graven form of man's art and imagination. ³⁰ God therefore, having overlooked the times of ignorance, now enjoins men that they shall all everywhere repent, ³¹ because he has set a day in which he is going to judge the habitable earth in righteousness by *the* man whom he has appointed, giving the proof *of it* to all *in* having raised him from among *the* dead.

³² And when they heard *of the* resurrection of the dead, some mocked, and some said, We will hear thee again also concerning this. ³³ Thus Paul went out of their midst. ³⁴ But some men joining themselves to him believed; among whom also was Dionysius the Areopagite, and a woman by name Damaris, and others with them.

17:29 Gr. *genos* = “race.” The reference is to the creation-work of God in which He made man (i.e. mankind, the race in Adam) in His own likeness, Gen. 1:26, 27, thus rebuking the thought that “the Godhead is like unto gold,” etc. The word “Father” is not used, nor does the passage affirm anything concerning fatherhood or sonship, which are relationships based upon faith, and the new birth. Cf. John 1:12, 13; Gal. 3:26; 4:1–7; 1 John 5:1.

17:30 Repentance is the trans. of a Gr. word (*metanoia—metanoeo*) meaning, “to have another mind,” “to change the mind,” and is used in the N.T. to indicate a change of mind in respect of sin, of God, and of self. This change of mind may, especially in the case of Christians who have fallen into sin, be preceded by sorrow (2 Cor. 7:8–11), but sorrow for sin, though it may “work” repentance, is not repentance. The son in Mt. 21:28, 29 illustrates true repentance. Saving faith (Heb. 11:39, *note*) includes and implies that change of mind which is called repentance.

Chapter 18

¹ And after these things, having left Athens, he came to Corinth; ² and finding a certain Jew by name Aquila, of Pontus by race, just come from Italy, and Priscilla his wife, (because Claudius had ordered all the Jews to leave Rome,) came to them, ³ and because they were of the same trade abode with them, and wrought. For they were tent-makers by trade. ⁴ And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks. ⁵ And when both Silas and Timotheus came down from Macedonia, Paul was pressed in respect of the word, testifying to the Jews that Jesus was the Christ. ⁶ But as they opposed and spoke injuriously, he shook his clothes, and said to them, Your blood be upon your own head: I *am* pure; from henceforth I will go to the nations.

⁷ And departing thence he came to the house of a certain *man*, by name Justus, who worshipped God, whose house adjoined the synagogue. ⁸ But Crispus the ruler of the synagogue believed in the Lord with all his house; and many of the Corinthians hearing, believed, and were baptised. ⁹ And the Lord said by vision in *the* night to Paul, Fear not, but speak and be not silent; ¹⁰ because I am with thee, and no one shall set upon thee to injure thee; because I have much people in this city. ¹¹ And he remained *there* a year and six months, teaching among them the word of God.

¹² But when Gallio was proconsul of Achaia, the Jews with one consent rose against Paul and led him to the judgment-seat, ¹³ saying, This *man* persuades men to worship God contrary to the law. ¹⁴ But as Paul was going to open his mouth, Gallio said to the Jews, If indeed it was some wrong or wicked criminality, O Jews, of reason I should have borne with you; ¹⁵ but if it be questions about words, and names, and the law that ye have, see to it yourselves; *for* I do not intend to be judge of these things. ¹⁶ And he drove them from the judgment-seat. ¹⁷ And having all laid hold on Sosthenes the ruler of the synagogue, they beat him before the judgment-seat. And Gallio troubled himself about none of these things.

¹⁸ And Paul, having yet stayed *there* many days, took leave of the brethren and sailed thence to Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow; ¹⁹ and he arrived at Ephesus, and left them there. But entering himself into the synagogue he reasoned with the Jews. ²⁰ And when they asked him that he would remain for a longer time *with them* he did not accede, ²¹ but bade them farewell, saying, *I must by all means keep the coming feast at Jerusalem*; I will return to you again, if God will: and he sailed away from Ephesus. ²² And landing at Caesarea, and having gone up and saluted the assembly, he went down to Antioch. ²³ And having stayed *there* some time, he went forth, passing in order through the country of Galatia and Phrygia, establishing all the disciples.

²⁴ But a certain Jew, Apollos by name, an Alexandrian by race, an eloquent man, who was mighty in the scriptures, arrived at Ephesus. ²⁵ He was instructed in the way of the Lord, and being fervent in his spirit, he spoke and taught exactly the things concerning Jesus, knowing only the baptism of John. ²⁶ And he began to speak boldly in the synagogue. And Aquila and Priscilla,

having heard him, took him to *them* and unfolded to him the way of God more exactly. ²⁷ And when he purposed to go into Achaia, the brethren wrote to the disciples engaging them to receive him, who, being come, contributed much to those who believed through grace. ²⁸ For he with great force convinced the Jews publicly, shewing by the scriptures that Jesus was the Christ.

Chapter 19

¹ And it came to pass, while Apollos was at Corinth, Paul, having passed through the upper districts, came to Ephesus, and finding certain disciples, ² he said to them, Did ye receive *the* Holy Spirit when ye had believed? And they *said* to him, We did not even hear if *the* Holy Spirit was *come*. ³ And he said, To what then were ye baptised? And they said, To the baptism of John. ⁴ And Paul said, John indeed baptised *with* the baptism of repentance, saying to the people that they should believe on him that was coming after him, that is, on Jesus. ⁵ And when they heard that, they were baptised to the name of the Lord Jesus. ⁶ And Paul having laid *his* hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. ⁷ And all the men were about twelve.

⁸ And entering into the synagogue, he spoke boldly during three months, reasoning and persuading *the things* concerning the kingdom of God. ⁹ But when some were hardened and disbelieved, speaking evil of the way before the multitude, he left them and separated the disciples, reasoning daily in the school of Tyrannus. ¹⁰ And this took place for two years, so that all that inhabited Asia heard the word of the Lord, both Jews and Greeks. ¹¹ And God wrought no ordinary miracles by the hands of Paul, ¹² so that even napkins or aprons were brought from his body *and put* upon the sick, and the diseases left them, and the wicked spirits went out.

¹³ And certain of the Jewish exorcists also, who went about, took in hand to call upon those who had wicked spirits the name of the Lord Jesus, saying, I adjure you by Jesus, whom Paul preaches. ¹⁴ And there were certain *men*, seven sons of Sceva, Jewish high priest, who were doing this. ¹⁵ But the wicked spirit answering said to them, Jesus I know, and Paul I am acquainted with; but ye, who are ye? ¹⁶ And the man in whom the wicked spirit was leaped upon them, and having mastered both, prevailed against them, so that they fled out of that house naked and wounded. ¹⁷ And this became known to all, both Jews and Greeks, who inhabited Ephesus, and fear fell upon all of them, and the name of the Lord Jesus was magnified. ¹⁸ And many of those that believed came confessing and declaring their deeds. ¹⁹ And many of those that practised curious arts brought their books *of charms* and burnt them before all. And they reckoned up the prices of them, and found it fifty thousand pieces of silver. ²⁰ Thus with might the word of the Lord increased and prevailed.

²¹ And when these things were fulfilled, Paul purposed in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, After I have been there I must see Rome also. ²² And having sent into Macedonia two of those ministering to him, Timotheus and Erastus, he remained himself awhile in Asia. ²³ And there took place at that time no small disturbance about the way. ²⁴ For a certain *man* by name Demetrius, a silver-beater, making silver temples of Artemis, brought no small gain to the artisans; ²⁵ whom having brought together, and those who wrought in such things, he said, Men, ye know that our well-living arises from this work, ²⁶ and ye see and hear that this Paul has persuaded and turned away a great crowd, not only of Ephesus, but almost of all Asia, saying that they are no gods which are made with hands. ²⁷ Now not only there is danger for us that our business come into discredit, but also that the temple of the great goddess Artemis be counted for nothing, and that her greatness should be destroyed whom the whole of Asia and the

world reveres.²⁸ And having heard *this*, and being filled with rage, they cried out, saying, Great *is* Artemis of the Ephesians.²⁹ And the *whole* city was filled with confusion, and they rushed with one accord to the theatre, having seized and carried off with *them* Gaius and Aristarchus, Macedonians, fellow-travellers of Paul.³⁰ But Paul intending to go in to the people, the disciples suffered him not;³¹ and some of the Asiarchs also, who were his friends, sent to him and urged him not to throw himself into the theatre.³² Different persons therefore cried out some different thing; for the assembly was tumultuous, and the most did not know for what cause they had come together.³³ But from among the crowd they put forward Alexander, the Jews pushing him forward. And Alexander, beckoning with his hand, would have made a defence to the people.³⁴ But, recognising that he was a Jew, there was one cry from all, shouting for about two hours, Great *is* Artemis of the Ephesians.³⁵ And the townclerk, having quieted the crowd, said, Ephesians, what man is there then who does not know that the city of the Ephesians is temple-keeper of Artemis the great, and of the *image* which fell down from heaven?³⁶ These things therefore being undeniable, it is necessary that ye should be calm and do nothing headlong.³⁷ For ye have brought these men, *who are* neither temple-plunderers, nor speak injuriously of your goddess.³⁸ If therefore Demetrius and the artisans who *are* with him have a matter against any one, the courts are being held, and there are proconsuls: let them accuse one another.³⁹ But if ye inquire anything concerning other matters, it will be settled in the regular assembly.⁴⁰ For also we are in danger to be put in accusation for sedition for this *affair* of to-day, no cause existing in reference to which we shall be able to give a reason for this concourse.⁴¹ And having said these things, he dismissed the assembly.

19:2 Not as in A.V., “since ye believed,” but as in R.V. and *margin*: “Did ye receive the Holy Spirit when ye believed?” Paul was evidently impressed by the absence of spirituality and power in these so-called disciples. Their answer brought out the fact that they were Jewish proselytes, disciples of John the Baptist, looking forward to a coming King, not Christians looking backward to an accomplished redemption. See Rom. 8:9; 1 Cor. 6:19; Eph. 1:13, *margin*.

Chapter 20

¹ But after the tumult had ceased, Paul having called the disciples to *him* and embraced *them*, went away to go to Macedonia.² And having passed through those parts, and having exhorted them with much discourse, he came to Greece.³ And having spent three months *there*, a treacherous plot against him having been set on foot by the Jews, as he was going to sail to Syria, *the* resolution was adopted of returning through Macedonia.⁴ And there accompanied him as far as Asia, Sopater *son* of Pyrrhus, a Berean; and of Thessalonians, Aristarchus and Secundus, and Gaius and Timotheus of Derbe, and of Asia, Tychicus and Trophimus.⁵ These going before waited for us in Troas;⁶ but we sailed away from Philippi after the days of unleavened bread, and we came to them to Troas in five days, where we spent seven days.

⁷ And the first day of the week, we being assembled to break bread, Paul discoursed to them, about to depart on the morrow. And he prolonged the discourse till midnight.⁸ And there were many lights in the upper room where we were assembled.⁹ And a certain youth, by name Eutyclus, sitting at the window-opening, overpowered by deep sleep, while Paul discoursed very much at length, having been overpowered by the sleep, fell from the third story down to the bottom, and was taken up dead.¹⁰ But Paul descending fell upon him, and enfolding *him in his arms*, said, Be not troubled, for his life is in him.¹¹ And having gone up, and having broken the bread, and eaten, and having long spoken until daybreak, so he went away.¹² And they brought *away* the boy alive, and were no little comforted.

¹³ And we, having gone before on board ship, sailed off to Assos, going to take in Paul there; for so he had directed, he himself being about to go on foot. ¹⁴ And when he met with us at Assos, having taken him on board, we came to Mitylene; ¹⁵ and having sailed thence, on the morrow arrived opposite Chios, and the next day put in at Samos; and having stayed at Trogyllium, the next day we came to Miletus: ¹⁶ for Paul thought it desirable to sail by Ephesus, so that he might not be made to spend time in Asia; for he hastened, if it was possible for him, to be the day of Pentecost at Jerusalem.

¹⁷ But from Miletus having sent to Ephesus, he called over *to him* the elders of the assembly. ¹⁸ And when they were come to him, he said to them, Ye know how I was with you all the time from the first day that I arrived in Asia, ¹⁹ serving the Lord with all lowliness, and tears, and temptations, which happened to me through the plots of the Jews; ²⁰ how I held back nothing of what is profitable, so as not to announce *it* to you, and to teach you publicly and in every house, ²¹ testifying to both Jews and Greeks repentance towards God, and faith towards our Lord Jesus Christ. ²² And now, behold, bound in my spirit I go to Jerusalem, not knowing what things shall happen to me in it; ²³ only that the Holy Spirit testifies to me in every city, saying that bonds and tribulations await me. ²⁴ But I make no account of *my* life *as* dear to myself, so that I finish my course, and the ministry which I have received of the Lord Jesus, to testify the glad tidings of the grace of God. ²⁵ And now, behold, I know that ye all, among whom I have gone about preaching the kingdom *of God*, shall see my face no more. ²⁶ Wherefore I witness to you this day, that I am clean from the blood of all, ²⁷ for I have not shrunk from announcing to you all the counsel of God. ²⁸ Take heed therefore to yourselves, and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd the assembly of God, which he has purchased with the blood of his own. ²⁹ *For* I know *this*, that there will come in amongst you after my departure grievous wolves, not sparing the flock; ³⁰ and from among your own selves shall rise up men speaking perverted things to draw away the disciples after them. ³¹ Wherefore watch, remembering that for three years, night and day, I ceased not admonishing each one *of you* with tears. ³² And now I commit you to God, and to the word of his grace, which is able to build *you* up and give *to you* an inheritance among all the sanctified. ³³ I have coveted *the* silver or gold or clothing of no one. ³⁴ Yourselves know that these hands have ministered to my wants, and to those who were with me. ³⁵ I have shewed you all things, that thus labouring *we* ought to come in aid of the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

³⁶ And having said these things, he knelt down and prayed with them all. ³⁷ And they all wept sore; and falling upon the neck of Paul they ardently kissed him, ³⁸ specially pained by the word which he had said, that they would no more see his face. And they went down with him to the ship.

20:22 Cf. Acts 21:4. In Acts 20:22 Paul's own spirit (1 Thes. 5:23, *note*) is meant; in Acts 21:4 the Holy Spirit. Paul's motive in going to Jerusalem seems to have been his great affection for the Jews (Rom. 9:1–5), and his hope that the gifts of the Gentile churches, sent by him to poor saints at Jerusalem (Rom. 15:25–28), would open the hearts of the law-bound Jewish believers to the "gospel of the grace of God" (Acts 20:24).

Chapter 21

¹ And when, having got away from them, we at last sailed away, we came by a direct course to Cos, and on the morrow to Rhodes, and thence to Patara. ² And having found a ship passing over into Phoenicia, we went on board and sailed; ³ and having sighted Cyprus, and left it on the left hand, we sailed to Syria, and made the land at Tyre, for there the ship was to discharge her

cargo. ⁴ And having found out the disciples, we remained there seven days; who said to Paul by the Spirit not to go up to Jerusalem. ⁵ But when we had completed the days, we set out and took our journey, all of them accompanying us, with wives and children, till *we were* out of the city. And kneeling down upon the shore we prayed. ⁶ And having embraced one another, we went on board ship, and they returned home. ⁷ And we, having completed the voyage, arrived from Tyre at Ptolemais, and having saluted the brethren, we remained one day with them.

⁸ And leaving on the morrow, we came to Caesarea; and entering into the house of Philip the evangelist, who was of the seven, we abode with him. ⁹ Now this man had four virgin daughters who prophesied. ¹⁰ And as we stayed there many days, a certain man, by name Agabus, a prophet, came down from Judaea, ¹¹ and coming to us and taking the girdle of Paul, and having bound his own hands and feet, said, Thus saith the Holy Spirit, The man whose this girdle is shall the Jews thus bind in Jerusalem, and deliver him up into the hands of *the* Gentiles. ¹² And when we heard these things, both we and those of the place besought *him* not to go up to Jerusalem. ¹³ But Paul answered, What do ye, weeping and breaking my heart? for I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus. ¹⁴ And when he would not be persuaded, we were silent, saying, The will of the Lord be done.

¹⁵ And after these days, having got our effects ready, we went up to Jerusalem. ¹⁶ And *some* of the disciples from Caesarea went with us, bringing *with them* a certain Mnason, a Cyprian, an old disciple, with whom we were to lodge. ¹⁷ And when we arrived at Jerusalem the brethren gladly received us. ¹⁸ And on the morrow Paul went in with us to James, and all the elders came there. ¹⁹ And having saluted them, he related one by one the things which God had wrought among the nations by his ministry. ²⁰ And they having heard *it* glorified God, and said to him, Thou seest, brother, how many myriads there are of the Jews who have believed, and all are zealous of the law. ²¹ And they have been informed concerning thee, that thou teachest all the Jews among the nations apostasy from Moses, saying that they should not circumcise their children, nor walk in the customs. ²² What is it then? a multitude must necessarily come together, for they will hear that thou art come. ²³ This do therefore that we say to thee: We have four men who have a vow on them; ²⁴ take these and be purified with them, and pay their expenses, that they may have their heads shaved; and all will know that *of those things* of which they have been informed about thee nothing is *true*; but that thou thyself also walkest orderly, keeping the law. ²⁵ But concerning *those* of the nations who have believed, we have written, deciding that they should *observe no such thing, only to* keep themselves both from things offered to idols, and from blood, and from things strangled, and from fornication. ²⁶ Then Paul, taking the men, on the next day, having been purified, entered with them into the temple, signifying the time the days of the purification would be fulfilled, until the offering was offered for every one of them.

²⁷ And when the seven days were nearly completed, the Jews from Asia, having seen him in the temple, set all the crowd in a tumult, and laid hands upon him, ²⁸ crying, Israelites, help! this is the man who teaches all everywhere against the people, and the law, and this place, and has brought Greeks too into the temple, and profaned this holy place. ²⁹ For they had before seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple. ³⁰ And the whole city was moved, and there was a concourse of the people; and having laid hold on Paul they drew him out of the temple, and immediately the doors were shut. ³¹ And as they were seeking to kill him, a representation came to the chiliarch of the band that the whole of Jerusalem was in a tumult; ³² who, taking with him immediately soldiers and centurions, ran down upon them. But they, seeing the chiliarch and the soldiers, ceased beating Paul. ³³ Then the chiliarch came up and laid hold upon him, and commanded *him* to be bound with two chains, and

inquired who he might be, and what he had done. ³⁴ And different persons cried some different thing in the crowd. But he, not being able to know the certainty on account of the uproar, commanded him to be brought into the fortress. ³⁵ But when he got upon the stairs it was so that he was borne by the soldiers on account of the violence of the crowd. ³⁶ For the multitude of the people followed, crying, Away with him. ³⁷ But as he was about to be led into the fortress, Paul says to the chiliarch, Is it allowed me to say something to thee? And he said, Dost thou know Greek? ³⁸ Thou art not then that Egyptian who before these days raised a sedition and led out into the wilderness the four thousand men of the assassins? ³⁹ But Paul said, I am a Jew of Tarsus, citizen of no insignificant city of Cilicia, and I beseech of thee, allow me to speak to the people. ⁴⁰ And when he had allowed him, Paul, standing on the stairs, beckoned with his hand to the people; and a great silence having been made, he addressed them in the Hebrew tongue, saying,

Chapter 22

¹ Brethren and fathers, hear my defence which I now make to you. ² And hearing that he addressed them in the Hebrew tongue, they kept the more quiet; and he says,

³ I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, educated according to *the* exactness of the law of *our* fathers, being zealous for God, as ye are all this day; ⁴ who have persecuted this way unto death, binding and delivering up to prisons both men and women; ⁵ as also the high priest bears me witness, and all the elderhood: from whom also, having received letters to the brethren, I went to Damascus to bring those also who were there, bound, to Jerusalem, to be punished. ⁶ And it came to pass, as I was journeying and drawing near to Damascus, that, about mid-day, there suddenly shone out of heaven a great light round about me. ⁷ And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me? ⁸ And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazaraean, whom thou persecutest. ⁹ But they that were with me beheld the light, *and were filled with fear*, but heard not the voice of him that was speaking to me. ¹⁰ And I said, What shall I do, Lord? And the Lord said to me, Rise up, and go to Damascus, and there it shall be told thee of all things which it is appointed thee to do. ¹¹ And as I could not see, through the glory of that light, being led by the hand of those who were with me, I came to Damascus. ¹² And a certain Ananias, a pious man according to the law, borne witness to by all the Jews who dwelt *there*, ¹³ coming to me and standing by me, said to me, Brother Saul, receive thy sight. And I, in the same hour, received my sight and saw him. ¹⁴ And he said, The God of our fathers has chosen thee beforehand to know his will, and to see the just one, and to hear a voice out of his mouth; ¹⁵ for thou shalt be a witness for him to all men of what thou hast seen and heard. ¹⁶ And now why lingerest thou? Arise and get baptised, and have thy sins washed away, calling on his name. ¹⁷ And it came to pass when I had returned to Jerusalem, and as I was praying in the temple, that I became in ecstasy, ¹⁸ and saw him saying to me, Make haste and go quickly out of Jerusalem, for they will not receive thy testimony concerning me. ¹⁹ And I said, Lord, they themselves know that I was imprisoning and beating in every synagogue those that believe on thee; ²⁰ and when the blood of thy witness Stephen was shed, I also myself was standing by and consenting, and kept the clothes of them who killed him. ²¹ And he said to me, Go, for I will send thee to the nations afar off.

²² And they heard him until this word, and lifted up their voice, saying, Away with such a one as that from the earth, for it was not fit he should live. ²³ And as they were crying, and throwing away their clothes, and casting dust into the air, ²⁴ the chiliarch commanded him to be brought into the fortress, saying that he should be examined by scourging, that he might ascertain for what

cause they cried thus against him. ²⁵ But as they stretched him forward with the thongs, Paul said to the centurion who stood *by*, Is it lawful for you to scourge a man *who is* a Roman and uncondemned? ²⁶ And the centurion, having heard it, went and reported it to the chiliarch, saying, What art thou going to do? for this man is a Roman. ²⁷ And the chiliarch coming up said to him, Tell me, Art thou a Roman? And he said, Yes. ²⁸ And the chiliarch answered, I, for a great sum, bought this citizenship. And Paul said, But I was also *free* born. ²⁹ Immediately therefore those who were going to examine him left him, and the chiliarch also was afraid when he ascertained that he was a Roman, and because he had bound him. ³⁰ And on the morrow, desirous to know the certainty *of the matter* why he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to meet, and having brought Paul down set him before them.

Chapter 23

¹ And Paul, fixing his eyes on the council, said, Brethren, I have walked in all good conscience with God unto this day. ² But the high priest Ananias ordered those standing by him to smite his mouth. ³ Then Paul said to him, God will smite thee, whited wall. And thou, dost thou sit judging me according to the law, and breaking the law commandest me to be smitten? ⁴ And those that stood by said, Dost thou rail against the high priest of God? ⁵ And Paul said, I was not conscious, brethren, that he was high priest; for it is written, Thou shalt not speak evilly of the ruler of thy people.

⁶ But Paul, knowing that the one part *of them* were of the Sadducees and the other of the Pharisees, cried out in the council, Brethren, I am a Pharisee, son of Pharisees: I am judged concerning the hope and resurrection of *the* dead. ⁷ And when he had spoken this, there was a tumult of the Pharisees and the Sadducees, and the multitude was divided. ⁸ For Sadducees say there is no resurrection, nor angel, nor spirit; but Pharisees confess both of them. ⁹ And there was a great clamour, and the scribes of the Pharisees' part rising up contended, saying, We find nothing evil in this man; and if a spirit has spoken to him, or an angel... ¹⁰ And a great tumult having arisen, the chiliarch, fearing lest Paul should have been torn in pieces by them, commanded the troop to come down and take him by force from the midst of them, and to bring *him* into the fortress. ¹¹ But the following night the Lord stood by him, and said, Be of good courage; for as thou hast testified the things concerning me at Jerusalem, so thou must bear witness at Rome also.

¹² And when it was day, the Jews, having banded together, put themselves under a curse, saying that they would neither eat nor drink till they should kill Paul. ¹³ And they were more than forty who had joined together in this oath; ¹⁴ and they went to the chief priests and elders, and said, We have cursed ourselves with a curse to taste nothing until we kill Paul. ¹⁵ Now therefore do ye with the council make a representation to the chiliarch so that he may bring him down to you, as about to determine more precisely what concerns him, and we, before he draws near, are ready to kill him. ¹⁶ But Paul's sister's son, having heard of the lying in wait, came and entered into the fortress and reported *it* to Paul. ¹⁷ And Paul, having called one of the centurions, said, Take this youth to the chiliarch, for he has something to report to him. ¹⁸ He therefore, having taken him with *him*, led him to the chiliarch, and says, The prisoner Paul called me to *him* and asked me to lead this youth to thee, who has something to say to thee. ¹⁹ And the chiliarch having taken him by the hand, and having gone apart in private, inquired, What is it that thou hast to report to me? ²⁰ And he said, The Jews have agreed together to make a request to thee, that thou mayest bring Paul down to-morrow into the council, as about to inquire something more precise concerning him. ²¹ Do not thou then be persuaded by them, for there lie in wait for him of them

more than forty men, who have put themselves under a curse neither to eat nor drink till they kill him; and now they are ready waiting the promise from thee.²² The chiliarch then dismissed the youth, commanding *him*, Utter to no one that thou hast represented these things to me.²³ And having called to *him* certain two of the centurions, he said, Prepare two hundred soldiers that they may go as far as Caesarea, and seventy horsemen, and two hundred light-armed footmen, for the third hour of the night.²⁴ And *he ordered them* to provide beasts, that they might set Paul on them and carry *him* safe through to Felix the governor,²⁵ having written a letter, couched in this form:²⁶ Claudius Lysias to the most excellent governor Felix, greeting.²⁷ This man, having been taken by the Jews, and being about to be killed by them, I came up with the military and took out *of their hands*, having learned that he was a Roman.²⁸ And desiring to know the charge on which they accused him, I brought him down to their council;²⁹ whom I found to be accused of questions of their law, but to have no charge laid against him *making him* worthy of death or of bonds.³⁰ But having received information of a plot about to be put in execution against the man *by the Jews*, I have immediately sent him to thee, commanding also his accusers to say before thee the things that are against him. *Farewell.*³¹ The soldiers therefore, according to what was ordered them, took Paul and brought him by night to Antipatris,³² and on the morrow, having left the horsemen to go with him, returned to the fortress.³³ And these, having entered into Caesarea, and given up the letter to the governor, presented Paul also to him.³⁴ And having read *it*, and asked of what eparchy he was, and learned that *he was* of Cilicia,³⁵ he said, I will hear thee fully when thine accusers also are arrived. And he commanded him to be kept in Herod's praetorium.

Chapter 24

¹ And after five days came down the high priest Ananias, with the elders, and a certain orator called Tertullus, and laid their informations against Paul before the governor.² And he having been called, Tertullus began to accuse, saying, Seeing we enjoy great peace through thee, and that excellent measures are executed for this nation by thy forethought,³ we receive *it* always and everywhere, most excellent Felix, with all thankfulness.⁴ But that I may not too much intrude on thy time, I beseech thee to hear us briefly in thy kindness.⁵ For finding this man a pest, and moving sedition among all the Jews throughout the world, and a leader of the sect of the Nazaraeans;⁶ who also attempted to profane the temple; whom we also had seized, (and would have judged according to our law;⁷ but Lysias, the chiliarch, coming up, took *him* away with great force out of our hands,⁸ having commanded his accusers to come to thee;) of whom thou canst thyself, in examining *him*, know the certainty of all these things of which we accuse him.⁹ And the Jews also joined in pressing the matter against *Paul*, saying that these things were so.

¹⁰ But Paul, the governor having beckoned to him to speak, answered, Knowing that for many years thou hast been judge to this nation, I answer readily as to the things which concern myself.¹¹ As thou mayest know that there are not more than twelve days since I went up to worship at Jerusalem,¹² and neither in the temple did they find me discoursing to any one, or making any tumultuous gathering together of the crowd, nor in the synagogues, nor in the city;¹³ neither can they make good the things of which they now accuse me.¹⁴ But this I avow to thee, that in the way which they call sect, so I serve my fathers' God, believing all things which are written throughout the law, and in the prophets;¹⁵ having hope towards God, which they themselves also receive, that there is to be a resurrection both of just and unjust.¹⁶ For this cause I also exercise *myself* to have in everything a conscience without offence towards God and men.¹⁷ And after a lapse of many years I arrived, bringing alms to my nation, and offerings.¹⁸ Whereupon they found

me purified in the temple, with neither crowd nor tumult. But it was certain Jews from Asia,¹⁹ who ought to appear before thee and accuse, if they have anything against me;²⁰ or let these themselves say what wrong they found in me when I stood before the council,²¹ *other* than concerning this one voice which I cried standing amongst them: I am judged this day by you touching *the* resurrection of *the* dead.

²² And Felix, knowing accurately the things concerning the way, adjourned them, saying, When Lysias the chiliarch is come down I will determine your affair;²³ ordering the centurion to keep him, and that he should have freedom, and to hinder none of his friends to minister to him.²⁴ And after certain days, Felix having arrived with Drusilla his wife, who was a Jewess, he sent for Paul and heard him concerning the faith in Christ.²⁵ And as he reasoned concerning righteousness, and temperance, and the judgment about to come, Felix, being filled with fear, answered, Go for the present, and when I get an opportunity I will send for thee;²⁶ hoping at the same time that money would be given him by Paul: wherefore also he sent for him the oftener and communed with him.²⁷ But when two years were completed, Felix was relieved by Porcius Festus as his successor; and Felix, desirous to oblige the Jews, to acquire their favour, left Paul bound.

Chapter 25

¹ Festus therefore, being come into the eparchy, after three days went up to Jerusalem from Caesarea.² And the chief priests and the chief of the Jews laid informations before him against Paul, and besought him,³ asking as a grace against him that he would send for him to Jerusalem, laying people in wait to kill him on the way.⁴ Festus therefore answered that Paul should be kept at Caesarea, and that he himself was about to set out shortly.⁵ Let therefore the persons of authority among you, says he, going down too, if there be anything in this man, accuse him.⁶ And having remained among them not more than eight or ten days, he went down to Caesarea; and on the next day, having sat down on the judgment-seat, commanded Paul to be brought.⁷ And when he was come, the Jews who were come down from Jerusalem stood round, bringing many and grievous charges which they were not able to prove:⁸ Paul answering for himself, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I offended *in* anything.⁹ But Festus, desirous of obliging the Jews, to acquire their favour, answering Paul, said, Art thou willing to go up to Jerusalem, there to be judged before me concerning these things?¹⁰ But Paul said, I am standing before the judgment-seat of Caesar, where I ought to be judged. To the Jews have I done no wrong, as thou also very well knowest.¹¹ If then I have done any wrong and committed anything worthy of death, I do not deprecate dying; but if there is nothing of those things of which they accuse me, no man can give me up to them. I appeal to Caesar.¹² Then Festus, having conferred with the council, answered, Thou hast appealed to Caesar. To Caesar shalt thou go.

¹³ And when certain days had elapsed, Agrippa the king and Bernice arrived at Caesarea to salute Festus.¹⁴ And when they had spent many days there, Festus laid before the king the matters relating to Paul, saying, There is a certain man left prisoner by Felix,¹⁵ concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid informations, requiring judgment against him:¹⁶ to whom I answered, It is not *the* custom of the Romans to give up any man before that the accused have the accusers face to face, and he have got opportunity of defence touching the charge.¹⁷ When therefore they had come together here, without putting it off, I sat the next day on the judgment-seat and commanded the man to be brought:¹⁸ concerning whom the accusers, standing up, brought no such accusation of guilt as I supposed;¹⁹ but had against him certain questions of their own system of worship, and concerning a certain Jesus who is dead,

whom Paul affirmed to be living.²⁰ And as I myself was at a loss as to an inquiry into these things, I said, Was he willing to go to Jerusalem and there to be judged concerning these things?²¹ But Paul having appealed to be kept for the cognisance of Augustus, I commanded him to be kept till I shall send him to Caesar.²² And Agrippa *said* to Festus, I myself also would desire to hear the man. To-morrow, said he, thou shalt hear him.²³ On the morrow therefore, Agrippa being come, and Bernice, with great pomp, and having entered into the hall of audience, with the chiliarchs and the men of distinction of the city, and Festus having given command, Paul was brought.²⁴ And Festus said, King Agrippa, and all men who are here present with us, ye see this person, concerning whom all the multitude of the Jews applied to me both in Jerusalem and here, crying out against *him* that he ought not to live any longer.²⁵ But I, having found that he had done nothing worthy of death, and this *man* himself having appealed to Augustus, I have decided to send him;²⁶ concerning whom I have nothing certain to write to my lord. Wherefore I have brought him before you, and specially before thee, king Agrippa, so that an examination having been gone into I may have something to write:²⁷ for it seems to me senseless, sending a prisoner, not also to signify the charges against him.

Chapter 26

¹ And Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul stretching out his hand answered in his defence:² I count myself happy, king Agrippa, in having to answer to-day before thee concerning all of which I am accused by the Jews,³ especially because thou art acquainted with all the customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.⁴ My manner of life then from my youth, which from its commencement was passed among my nation in Jerusalem, know all the Jews,⁵ who knew me before from the outset *of my life*, if they would bear witness, that according to the strictest sect of our religion I lived a Pharisee.⁶ And now I stand to be judged because of the hope of the promise made by God to our fathers,⁷ to which our whole twelve tribes serving incessantly day and night hope to arrive; about which hope, O king, I am accused of *the Jews*.⁸ Why should it be judged a thing incredible in your sight if God raises the dead?⁹ I indeed myself thought that I ought to do much against the name of Jesus the Nazaraean.¹⁰ Which also I did in Jerusalem, and myself shut up in prisons many of the saints, having received the authority from the chief priests; and when they were put to death I gave my vote.¹¹ And often punishing them in all the synagogues, I compelled them to blaspheme. And, being exceedingly furious against them, I persecuted them even to cities out *of our own land*.

¹² And when, *engaged* in this, I was journeying to Damascus, with authority and power from the chief priests,¹³ at mid-day, on the way, I saw, O king, a light above the brightness of the sun, shining from heaven round about me and those who were journeying with me.¹⁴ And, when we were all fallen to the ground, I heard a voice saying to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against goads.¹⁵ And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest:¹⁶ but rise up and stand on thy feet; for, for this purpose have I appeared to thee, to appoint thee to be a servant and a witness both of what thou hast seen, and of what I shall appear to thee in,¹⁷ taking thee out from among the people, and the nations, to whom I send thee,¹⁸ to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive remission of sins and inheritance among them that are sanctified by faith in me.¹⁹ Whereupon, king Agrippa, I was not disobedient to the heavenly vision;²⁰ but have, first to those both in Damascus and Jerusalem, and to all the region of Judaea, and to the nations, announced that they should repent and turn to God, doing works

worthy of repentance. ²¹ On account of these things the Jews, having seized me in the temple, attempted to lay hands on and destroy me. ²² Having therefore met with *the* help which is from God, I have stood firm unto this day, witnessing both to small and great, saying nothing else than those things which both the prophets and Moses have said should happen, ²³ *namely*, whether Christ should suffer; whether he first, through resurrection of *the* dead, should announce light both to the people and to the nations.

²⁴ And as he answered for his defence with these things, Festus says with a loud voice, Thou art mad, Paul; much learning turns thee to madness. ²⁵ But Paul said, I am not mad, most excellent Festus, but utter words of truth and soberness; ²⁶ for the king is informed about these things, to whom also I speak with all freedom. For I am persuaded that of these things nothing is hidden from him; for this was not done in a corner. ²⁷ King Agrippa, believest thou the prophets? I know that thou believest. ²⁸ And Agrippa *said* to Paul, In a little thou persuadest me to become a Christian. ²⁹ And Paul *said*, I would to God, both in little and in much, that not only thou, but all who have heard me this day, should become such as I also am, except these bonds. ³⁰ And the king stood up, and the governor and Bernice, and those who sat with them, ³¹ and having gone apart, they spoke to one another saying, This man does nothing worthy of death or of bonds. ³² And Agrippa said to Festus, This man might have been let go if he had not appealed to Caesar.

Chapter 27

¹ But when it had been determined that we should sail to Italy, they delivered up Paul and certain other prisoners to a centurion, by name Julius, of Augustus' company. ² And going on board a ship of Adramyttium about to navigate by the places along Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us. ³ And the next day we arrived at Sidon. And Julius treated Paul kindly and suffered him to go to his friends and refresh himself. ⁴ And setting sail thence we sailed under the lee of Cyprus, because the winds were contrary. ⁵ And having sailed over the waters of Cilicia and Pamphylia we came to Myra in Lycia: ⁶ and there the centurion having found a ship of Alexandria sailing to Italy, he made us go on board her. ⁷ And sailing slowly for many days, and having with difficulty got abreast of Cnidus, the wind not suffering us, we sailed under the lee of Crete abreast of Salmone; ⁸ and coasting it with difficulty we came to a certain place called Fair Havens, near to which was *the* city of Lasaea. ⁹ And much time having now been spent, and navigation being already dangerous, because the fast also was already past, Paul counselled them, ¹⁰ saying, Men, I perceive that the navigation will be with disaster and much loss, not only of the cargo and the ship, but also of our lives. ¹¹ But the centurion believed rather the helmsman and the shipowner than what was said by Paul.

¹² And the harbour being ill adapted to winter in, the most counselled to set sail thence, if perhaps they might reach Phoenice to winter in, a port of Crete looking north-east and south-east. ¹³ And *the* south wind blowing gently, supposing that they had gained their object, having weighed anchor they sailed close in shore along Crete. ¹⁴ But not long after there came down it a hurricane called Euroclydon. ¹⁵ And the ship being caught and driven, and not able to bring her head to the wind, letting her go we were driven *before it*. ¹⁶ But running under the lee of a certain island called Clauda, we were with difficulty able to make ourselves masters of the boat; ¹⁷ which having hoisted up, they used helps, frapping the ship; and fearing lest they should run into Syrtis and run aground, and having lowered the gear they were so driven. ¹⁸ But the storm being extremely violent on us, on the next day they threw cargo overboard, ¹⁹ and on the third day with their own

hands they cast away the ship furniture. ²⁰ And neither sun nor stars appearing for many days, and no small storm lying on us, in the end all hope of our being saved was taken away.

²¹ And when they had been a long while without taking food, Paul then standing up in the midst of them said, Ye ought, O men, to have hearkened to me, and not have made sail from Crete and have gained this disaster and loss. ²² And now I exhort you to be of good courage, for there shall be no loss at all of life of *any* of you, only of the ship. ²³ For an angel of the God, whose I am and whom I serve, stood by me this night, ²⁴ saying, Fear not, Paul; thou must stand before Caesar; and behold, God has granted to thee all those that sail with thee. ²⁵ Wherefore be of good courage, men, for I believe God that thus it shall be, as it has been said to me. ²⁶ But we must be cast ashore on a certain island. ²⁷ And when the fourteenth night was come, we being driven about in Adria, towards the middle of the night the sailors supposed that some land neared them, ²⁸ and having sounded found twenty fathoms, and having gone a little farther and having again sounded they found fifteen fathoms; ²⁹ and fearing lest we should be cast on rocky places, casting four anchors out of the stern, they wished that day were come. ³⁰ But the sailors wishing to flee out of the ship, and having let down the boat into the sea under pretext of being about to carry out anchors from the prow, ³¹ Paul said to the centurion and the soldiers, Unless these abide in the ship ye cannot be saved. ³² Then the soldiers cut away the ropes of the boat and let her fall. ³³ And while it was drawing on to daylight, Paul exhorted them all to partake of food, saying, Ye have passed the fourteenth day watching in expectation without taking food. ³⁴ Wherefore I exhort you to partake of food, for this has to do with your safety; for not a hair from the head of any one of you shall perish. ³⁵ And, having said these things and taken a loaf, he gave thanks to God before all, and having broken it began to eat. ³⁶ And all taking courage, themselves also took food. ³⁷ And we were in the ship, all the souls, two hundred and seventy-six. ³⁸ And having satisfied themselves with food, they lightened the ship, casting out the wheat into the sea. ³⁹ And when it was day they did not recognise the land; but they perceived a certain bay having a strand, on which they were minded, if they should be able, to run the ship ashore; ⁴⁰ and, having cast off the anchors, they left *them* in the sea, at the same time loosening the lashings of the rudders, and hoisting the foresail to the wind, they made for the strand. ⁴¹ And falling into a place where two seas met they ran the ship aground, and the prow having stuck itself fast remained unmoved, but the stern was broken by the force of the waves. ⁴² And *the* counsel of the soldiers was that they should kill the prisoners, lest any one should swim off and escape. ⁴³ But the centurion, desirous of saving Paul, hindered them of their purpose, and commanded those who were able to swim, casting themselves first *into the sea*, to get out on land; ⁴⁴ and the rest, some on boards, some on some of the things *that came* from the ship; and thus it came to pass that all got safe to land.

Chapter 28

¹ And when we got safe *to land* we then knew that the island was called Melita. ² But the barbarians shewed us no common kindness; for, having kindled a fire, they took us all in because of the rain that was falling and because of the cold. ³ And Paul having gathered a *certain* quantity of sticks together in a bundle and laid *it* on the fire, a viper coming out from the heat seized his hand. ⁴ And when the barbarians saw the beast hanging from his hand, they said to one another, This man is certainly a murderer, whom, *though* saved out of the sea, Nemesis has not allowed to live. ⁵ He however, having shaken off the beast into the fire, felt no harm. ⁶ But they expected that he would have swollen or fallen down suddenly dead. But when they had expected a long time and saw nothing unusual happen to him, changing their opinion, they said he was a god. ⁷ Now in the

country surrounding that place were the lands belonging to the chief man of the island, by name Publius, who received us and gave *us* hospitality three days in a very friendly way. ⁸ And it happened that the father of Publius lay ill of fever and dysentery; to whom Paul entered in, and having prayed and laid his hands on him cured him. ⁹ But this having taken place, the rest also who had sicknesses in the island came and were healed: ¹⁰ who also honoured us with many honours, and on our leaving they made presents to us of what should minister to our wants.

¹¹ And after three months we sailed in a ship which had wintered in the island, an Alexandrian, with *the Dioscuri* for its ensign. ¹² And having come to Syracuse we remained three days. ¹³ Whence, going in a circuitous course, we arrived at Rhegium; and after one day, the wind having changed to south, on the second day we came to Puteoli, ¹⁴ where, having found brethren, we were begged to stay with them seven days. And thus we went to Rome. ¹⁵ And thence the brethren, having heard about us, came to meet us as far as Appii Forum and Tres Tabernae, whom when Paul saw, he thanked God and took courage. ¹⁶ And when we came to Rome, *the centurion delivered up the prisoners to the praetorian prefect, but* Paul was allowed to remain by himself with the soldier who kept him.

¹⁷ And it came to pass after three days, that he called together those who were the chief of the Jews; and when they had come together he said to them, Brethren, I having done nothing against the people or the customs of our forefathers, have been delivered a prisoner from Jerusalem into the hands of the Romans, ¹⁸ who having examined me were minded to let me go, because there was nothing worthy of death in me. ¹⁹ But the Jews speaking against it, I was compelled to appeal to Caesar, not as having anything to accuse my nation of. ²⁰ For this cause therefore I have called you to *me* to see and to speak to you; for on account of the hope of Israel I have this chain about me. ²¹ And they said to him, For our part, we have neither received letters from Judaea concerning thee, nor has any one of the brethren who has arrived reported or said anything evil concerning thee. ²² But we beg to hear of thee what thou thinkest, for as concerning this sect it is known to us that it is everywhere spoken against.

²³ And having appointed him a day many came to him to the lodging, to whom he expounded, testifying of the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and the prophets, from early morning to evening. ²⁴ And some were persuaded of the things which were said, but some disbelieved. ²⁵ And being disagreed among themselves they left; Paul having spoken one word, Well spoke the Holy Spirit through Esaias the prophet to our fathers, ²⁶ saying, Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall see and not perceive. ²⁷ For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. ²⁸ Be it known to you therefore, that this salvation of God has been sent to the nations; they also will hear *it*. ²⁹ *And he having said this, the Jews went away, having great reasoning among themselves.*

³⁰ And he remained two whole years in his own hired lodging, and received all who came to him, ³¹ preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom unhinderedly.

28:30 It has been much disputed whether Paul endured two Roman imprisonments, from A.D. 62 to 68, or one. The tradition from Clement to Eusebius favours two imprisonments with a year of liberty between. Erdman (W.J.) has pointed out that the leaving of Trophimus sick at Miletus, mentioned in 2 Tim. 4:20, could not have been an occurrence of Paul's last journey to Jerusalem, for then Trophimus was not left (Acts 20:4; 21:29), nor of the journey to Rome to appear before Cæsar, for then he did not touch at Miletus. To make this incident possible there must have been a release from the first imprisonment, and an interval of ministry and travel.

THE EPISTLES OF PAUL

THE Epistles of the Apostle Paul have a very distinctive character. All Scripture, up to the Gospel accounts of the crucifixion, looks forward to the cross, and has primarily in view Israel, and the blessing of the earth through the Messianic kingdom. But “hid in God” (Eph. 3:9) was an unrevealed *fact*—the interval of time between the crucifixion and resurrection of Christ and His return in glory; and an unrevealed *purpose*—the outcalling of the *ecclesia*, the church which is Christ’s body. In Mt. 16. our Lord announced that purpose, but wholly without explanation as to how, when, or of what materials, that church should be built, or what should be its position, relationships, privileges, or duties.

All this constitutes precisely the scope of the Epistles of Paul. They develop the doctrine of the church. In his letters to seven Gentile churches (in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica), the church, the “mystery which from the beginning of the world hath been hid in God” (Eph. 3:9), is fully revealed, and fully instructed as to her unique place in the counsels and purposes of God.

Through Paul alone we know that the church is not an organization, but an organism, the body of Christ; instinct with His life, and heavenly in calling, promise, and destiny. Through him alone we know the nature, purpose, and form of organization of local churches, and the right conduct of such gatherings. Through him alone do we know that “we shall not all sleep,” that “the dead in Christ shall rise first,” and that living saints shall be “changed” and caught up to meet the Lord in the air at His return.

But to Paul was also committed the unfolding of the doctrines of grace which were latent in the teachings of Jesus Christ. Paul originates nothing, but unfolds everything, concerning the nature and purpose of the law; the ground and means of the believer’s justification, sanctification, and glory; the meanings of the death of Christ, and the position, walk, expectation, and service of the Christian.

Paul, converted by the personal ministry of the Lord in glory, is distinctively the witness to a glorified Christ, Head over all things to the church which is His body, as the Eleven were to Christ in the flesh, the Son of Abraham and of David.

The chronological order of Paul’s Epistles is believed to be as follows: 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, Philemon, Colossians, Ephesians, Philippians, 1 Timothy, Titus, 2 Timothy. Hebrews has a distinctive place, nor can the order of that book amongst the writings of Paul be definitely fixed.

THE TWO SILENCES

TWO periods in the life of Paul after his conversion are passed over in a silence which is itself significant—the journey into Arabia, from which the Apostle returned in full possession of the Gospel explanation as set forth in Galatians and Romans; and the two silent years in prison in Cæsarea, between his arrest in the temple at Jerusalem and his deportation to Rome.

It was inevitable that a trained intellect like that of Paul, a convinced believer in Mosaism and, until his conversion on the Damascus road, an eager opposer of Christianity, must seek the underlying principles of the Gospel. Immediately after his conversion he preached Jesus as the Messiah; but the relation of the Gospel to the Law, and, in a lesser degree, to the great Jewish promises, needed clear adjustment if Christianity was to be a reasonable faith, and not a mere dogma. In Arabia Paul sought and found that adjustment through revelation by the Spirit. Out of it came the doctrinal explanation of salvation by grace through faith, wholly apart from the law, embodied in Galatians and Romans.

But the Gospel brings the believer into great relationships—to the Father, to other believers, to Christ, and to the future purposes of God. It is not only a salvation from sin and the consequences of sin, but into an amazing place in the Divine counsels. Furthermore, the new thing, the church in its various aspects and functions, demanded clear revelation. And these are the chief themes of the Epistles written by Paul from Rome, and commonly called the Prison Epistles—Ephesians, Philippians, Colossians. It is contrary to the method of inspiration, as explained by Paul himself, to suppose that these crowning revelations were made apart from deep meditation, demanding quietness, and earnest seeking. It seems most congruous with the events of Paul's life to suppose that these great revelations came during the silent years at Cæsarea—often spoken of as wasted.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

WRITER. The Apostle Paul (1:1). *Date.* Romans, the sixth in chronological order of Paul's Epistles, was written from Corinth during the apostle's third visit to that city (2 Cor. 13:1), in A.D. 60. The Epistle has its occasion in the intention of the apostle soon to visit Rome. Naturally, he would wish to announce before his coming the distinctive truths which had been revealed to and through him. He would desire the Christians in Rome to have his own statement of the great doctrines of grace so bitterly assailed everywhere by legalistic teachers.

Theme. The theme of Romans is "the Gospel of God" (1:1), the very widest possible designation of the whole body of redemption truth, for it is He with whom is "no respect of persons"; and who is not "the God of the Jews only," but "of the Gentiles also" (2:11; 3:29). Accordingly, "all the world" is found guilty (3:19), and a redemption is revealed as wide as the need, upon the alone condition of faith. Not only does Romans embody in the fullest way the doctrines of grace in relation to salvation, but in three remarkable chapters (9–11) the great promises to Israel are reconciled with the promises concerning the Gentiles, and the fulfilment of the former shown to await the completion of the church and coming of the Deliverer out of Zion (11:25–27). The key-phrase is "the righteousness of God" (1:17; 3:21, 22).

The Epistle, exclusive of the introduction (1:1–17), is in seven parts: I. The whole world guilty before God, 1:18–3:20. II. Justification through the righteousness of God by faith, the Gospel remedy for guilt, 3:21–5:11. III. Crucifixion with Christ, the resurrection life of Christ, and the walk in the Spirit, the Gospel provision for inherent sin, 5:12–8:13. IV. The full result in blessing of the Gospel, 8:14–39. V. Parenthesis: the Gospel does not abolish the covenant promises to Israel, 9:1–11:36. VI. Christian life and service, 12:1–15:33. VII. The outflow of Christian love, 16:1–27.

Chapter 1

¹ Paul, bondman of Jesus Christ, *a* called apostle, separated to God's glad tidings, ² (which he had before promised by his prophets in holy writings,) ³ concerning his Son (come of David's seed according to flesh, ⁴ marked out Son of God in power, according to *the* Spirit of holiness, by resurrection of *the* dead) Jesus Christ our Lord; ⁵ by whom we have received grace and apostleship in behalf of his name, for obedience of faith among all the nations, ⁶ among whom are ye also *the* called of Jesus Christ: ⁷ to all that are in Rome, beloved of God, called saints: Grace to you and peace from God our Father and *our* Lord Jesus Christ.

⁸ First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world. ⁹ For God is my witness, whom I serve in my spirit in the glad tidings of his Son, how unceasingly I make mention of you, ¹⁰ always beseeching at my prayers, if any way now at least I may be prospered by the will of God to come to you. ¹¹ For I greatly desire to see you, that I may impart to you some spiritual gift to establish you; ¹² that is, to have mutual comfort among you, each by the faith *which is* in the other, both yours and mine. ¹³ But I do not wish you to be ignorant, brethren, that I often proposed to come to you, (and have been hindered until the present time,) that I might have some fruit among you too, even as among the other nations also. ¹⁴ I am a debtor both to Greeks and barbarians, both to wise and unintelligent: ¹⁵ so, as far as depends on me, am I ready to announce the glad tidings to you also who *are* in Rome.

¹⁶ For I am not ashamed of the glad tidings; for it is God's power to salvation, to every one that believes, both to Jew first and to Greek: ¹⁷ for righteousness of God is revealed therein, on the principle of faith, to faith: according as it is written, But the just shall live by faith. ¹⁸ For there is revealed wrath of God from heaven upon all impiety, and unrighteousness of men holding the truth in unrighteousness.

¹⁹ Because what is known of God is manifest among them, for God has manifested *it* to them, ²⁰ —for from *the* world's creation the invisible things of him are perceived, being apprehended by the mind through the things that are made, both his eternal power and divinity, —so as to render them inexcusable. ²¹ Because, knowing God, they glorified *him* not as God, neither were thankful; but fell into folly in their thoughts, and their heart without understanding was darkened: ²² professing themselves to be wise, they became fools, ²³ and changed the glory of the incorruptible God into *the* likeness of an image of corruptible man and of birds and quadrupeds and reptiles. ²⁴ Wherefore God gave them up *also* in the lusts of their hearts to uncleanness, to dishonour their bodies between themselves: ²⁵ who changed the truth of God into falsehood, and honoured and served the creature more than him who had created *it*, who is blessed for ever. Amen. ²⁶ For this reason God gave them up to vile lusts; for both their females changed the natural use into that contrary to nature; ²⁷ and in like manner the males also, leaving the natural use of the female, were inflamed in their lust towards one another; males with males working shame, and receiving in themselves the recompense of their error which was fit. ²⁸ And according as they did not think good to have God in *their* knowledge, God gave them up to a reprobate mind to practise unseemly things; ²⁹ being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers, ³⁰ back-biters, hateful to God, insolent, proud, boasters, inventors of evil things, disobedient to parents, ³¹ void of understanding, faithless, without natural affection, unmerciful; ³² who knowing the righteous judgment of God, that they who do such things are worthy of death, not only practise them, but have fellow delight in those who do *them*.

1:16 The Heb. and Gr. words for salvation imply the ideas of *deliverance, safety, preservation, healing, and soundness*. Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as *justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification*. Salvation is in three tenses: (1) The believer *has been* saved from the guilt and penalty of sin (Lk. 7:50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5, 8; 2 Tim. 1:9) and is *safe*. (2) The believer is *being* saved from the habit and dominion of sin (Rom. 6:14; Phil. 1:19; 2:12, 13; 2 Thes. 2:13; Rom. 8:2; Gal. 2:19, 20; 2 Cor. 3:18). (3) The believer is *to be* saved in the sense of entire conformity to Christ (Rom. 13:11; Heb. 10:36; 1 Pet. 1:5; 1 John 3:2). Salvation is by grace through faith, is a free gift, and wholly without works (Rom. 3:27, 28; 4:1–8; 6:23; Eph. 2:8). The divine order is: first salvation, then works (Eph. 2:9, 10; Tit. 3:5–8).

Chapter 2

¹ Therefore thou art inexcusable, O man, every one who judgest, for in that in which thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. ² But we know that the judgment of God is according to truth upon those who do such things. ³ And thinkest thou this, O man, who judgest those that do such things, and practisest them *thyself*, that thou shalt escape the judgment of God? ⁴ or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leads thee to repentance? ⁵ but, according to thy hardness and impenitent heart, treasurest up to thyself wrath, in *the* day of wrath and revelation of *the* righteous judgment of God, ⁶ who shall render to each according to his works: ⁷ to them who, in patient continuance of good works, seek for glory and honour and incorruptibility, life eternal. ⁸ But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, *there shall be* wrath and indignation, ⁹ tribulation and distress, on every soul of man that works evil, both of Jew first, and of Greek; ¹⁰ but glory and honour and peace to every one that works good, both to Jew first and to Greek: ¹¹ for there is no acceptance of persons with God. ¹² For as many as have sinned without law shall perish also without law; and as many as have sinned under law shall be judged by law, ¹³ (for not the hearers of the law *are* just before God, but the doers of the law shall be justified. ¹⁴ For when *those of the* nations, which have no law, practise by nature the things of the law, these, having no law, are a law to themselves; ¹⁵ who shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing or else excusing themselves between themselves;) ¹⁶ in *the* day when God shall judge the secrets of men, according to my glad tidings, by Jesus Christ.

¹⁷ But if thou art named a Jew, and retest in the law, and makest thy boast in God, ¹⁸ and knowest the will, and discerningly approvest the things that are more excellent, being instructed out of the law; ¹⁹ and hast confidence that thou thyself art a leader of the blind, a light of those who *are* in darkness, ²⁰ an instructor of the foolish, a teacher of babes, having the form of knowledge and of truth in the law: ²¹ thou then that teachest another, dost thou not teach thyself? thou that preachest not to steal, dost thou steal? ²² thou that sayest *man should* not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? ²³ thou who boastest in law, dost thou by transgression of the law dishonour God? ²⁴ For the name of God is blasphemed on your account among the nations, according as it is written. ²⁵ For circumcision indeed profits if thou keep *the* law; but if thou be a law-transgressor, thy circumcision is become uncircumcision. ²⁶ If therefore the uncircumcision keep the requirements of the law, shall not his uncircumcision be reckoned for circumcision, ²⁷ and uncircumcision by nature, fulfilling the law, judge thee, who, with letter and circumcision, *art* a law-transgressor? ²⁸ For he is not a Jew who *is* one outwardly, neither that circumcision which is outward in flesh; ²⁹ but he *is* a Jew *who is so* inwardly; and circumcision, of the heart, in spirit, not in letter; whose praise *is* not of men, but of God.

Chapter 3

¹ What then *is* the superiority of the Jew? or what the profit of circumcision? ² Much every way: and first, indeed, that to them were entrusted the oracles of God. ³ For what? if some have not believed, shall their unbelief make the faith of God of none effect? ⁴ Far be the thought: but let God be true, and every man false; according as it is written, So that thou shouldest be justified in thy words, and shouldest overcome when thou art in judgment. ⁵ But if our unrighteousness commend God's righteousness, what shall we say? Is God unrighteous who inflicts wrath? I speak according to man. ⁶ Far be the thought: since how shall God judge the world? ⁷ For if the truth of God, in my lie, has more abounded to his glory, why yet am I also judged as a sinner? ⁸ and not, according as we are injuriously charged, and according as some affirm that we say, Let us practise evil things, that good ones may come? whose judgment is just. ⁹ What then? are we better? No, in no wise: for we have before charged both Jews and Greeks with being all under sin: ¹⁰ according as it is written, There is not a righteous *man*, not even one; ¹¹ there is not the *man* that understands, there is not one that seeks after God. ¹² All have gone out of the way, they have together become unprofitable; there is not one that practises goodness, there is not so much as one: ¹³ their throat is an open sepulchre; with their tongues they have used deceit; asps' poison *is* under their lips: ¹⁴ whose mouth is full of cursing and bitterness; ¹⁵ swift their feet to shed blood; ¹⁶ ruin and misery *are* in their ways, ¹⁷ and way of peace they have not known: ¹⁸ there is no fear of God before their eyes.

¹⁹ Now we know that whatever the things the law says, it speaks to those under the law, that every mouth may be stopped, and all the world be under judgment to God. ²⁰ Wherefore by works of law no flesh shall be justified before him; for by law *is* knowledge of sin. ²¹ But now without law righteousness of God is manifested, borne witness to by the law and the prophets; ²² righteousness of God by faith of Jesus Christ towards all, and upon all those who believe: for there is no difference; ²³ for all have sinned, and come short of the glory of God; ²⁴ being justified freely by his grace through the redemption which *is* in Christ Jesus; ²⁵ whom God has set forth a mercy-seat, through faith in his blood, for *the* shewing forth of his righteousness, in respect of the passing by the sins that had taken place before, through the forbearance of God; ²⁶ for *the* shewing forth of his righteousness in the present time, so that he should be just, and justify him that is of *the* faith of Jesus. ²⁷ Where then *is* boasting? It has been excluded. By what law? of works? Nay, but by law of faith; ²⁸ for we reckon that a man is justified by faith, without works of law. ²⁹ Is *God* the God of Jews only? is he not of *the* nations also? Yea, of nations also: ³⁰ since indeed *it is* one God who shall justify *the* circumcision on the principle of faith, and uncircumcision by faith. ³¹ Do we then make void law by faith? Far be the thought: *no*, but we establish law.

3:21 The righteousness of God is neither an attribute of God, nor the changed character of the believer, but Christ Himself, who fully met in our stead and behalf every demand of the law, and who is, by the act of God called imputation (Lev. 25:50; Jas. 2:23), "made unto us ... righteousness" (1 Cor. 1:30). "The believer in Christ is now, by grace, shrouded under so complete and blessed a righteousness that the law from Mt. Sinai can find neither fault nor diminution therein. This is that which is called the righteousness of God by faith."—*Bunyan*. See 2 Cor. 5:21; Rom. 4:6; 10:4; Phil. 3:9. See Rom. 3:26.

3:23 Sin, Summary: The literal meanings of the Heb. and Gr. words variously rendered "sin," "sinner," etc., disclose the true nature of sin in its manifold manifestations. Sin is *transgression*, an overstepping of the law, the divine boundary between good and evil (Psa. 51:1; Lk. 15:29); *iniquity*, an act inherently wrong, whether expressly forbidden or not; *error*, a departure from right (Psa. 51:9; Rom. 3:23); *missing the mark*, a failure to meet the divine standard; *trespass*, the intrusion of self-will into the sphere of divine authority (Eph. 2:1); *lawlessness*, or spiritual anarchy (1 Tim. 1:9); *unbelief*, or an insult to the divine veracity (John 16:9). Sin originated with Satan (Isa. 14:12–14); entered the world through Adam (Rom. 5:12); was, and is, universal, Christ alone excepted (Rom. 3:23; 1 Pet.

2:22); incurs the penalties of spiritual and physical death (Gen. 2:17; 3:19; Ezk. 18:4, 20; Rom. 6:23); and has no remedy but in the sacrificial death of Christ (Heb. 9:26; Acts 4:12) availed of by faith (Acts 13:38, 39). Sin may be summarized as threefold: An *act*, the violation of, or want of obedience to the revealed will of God; a *state*, absence of righteousness; a *nature*, enmity toward God.

3:24 Redemption, “to deliver by paying a price.” The N.T. doctrine. The N.T. records the fulfilment of the O.T. types and prophecies of redemption through the sacrifice of Christ. The completed truth is set forth in the three words which are translated redemption: (1) *agorazo*, “to purchase in the market.” The underlying thought is of a slave-market. The subjects of redemption are “sold under sin” (Rom. 7:14), but are, moreover, under sentence of death (Ezk. 18:4; John 3:18, 19; Rom. 3:19; Gal. 3:10), and the purchase price is the blood of the Redeemer who dies in their stead (Gal. 3:13; 2 Cor. 5:21; Mt. 20:28; Mk. 10:45; 1 Tim. 2:6; 1 Pet. 1:18); (2) *exagorazo*, “to buy out of the market.” The redeemed are never again to be exposed to sale; (3) *lutroo*, “to loose,” “to set free by paying a price” (John 8:32; Gal. 4:4, 5, 31; 5:13; Rom. 8:21). Redemption is by sacrifice and by power (Ex. 14:30, *note*); Christ paid the price, the Holy Spirit makes deliverance actual in experience (Rom. 8:2). See also Ex. 14:30, *note*; Isa. 59:20, *note*; Rom. 1:16, *note*.

3:25 Lit. *a propitiatory* [sacrifice], *through faith by his blood*; Gr. *hilasterion*, “place of propitiation.” The word occurs, 1 John 2:2; 4:10, as the trans. of *hilasmos*, “that which propitiates,” “a propitiatory sacrifice.” *Hilasterion* is used by the Septuagint, and in Heb. 9:5 for “mercy-seat.” The mercy-seat was sprinkled with atoning blood on the day of atonement (Lev. 16:14), in token that the righteous sentence of the law had been (typically) carried out, so that what must else have been a judgment-seat could righteously be a mercy-seat (Heb. 9:11–15; 4:14–16), a place of communion (Ex. 25:21, 22). In fulfilment of the type, Christ is Himself the *hilasmos*, “that which propitiates,” and the *hilasterion*, “the place of propitiation”—the mercy-seat sprinkled with His own blood—the token that in our stead He so honoured the law by enduring its righteous sentence that God, who ever foresaw the cross, is vindicated in having “passed over” sins from Adam to Moses (Rom. 5:13) and the sins of believers under the old covenant (Ex. 29:33, *note*), and just in justifying sinners under the new covenant. There is no thought in propitiation of placating a vengeful God, but of doing right by His holy law and so making it possible for Him righteously to show mercy.

3:26 “His righteousness” here is God’s consistency with His own law and holiness in freely justifying a sinner who believes in Christ; that is, one in whose behalf Christ has met every demand of the law (Rom. 10:4).

3:28 Justification, Summary: Justification and righteousness are inseparably united in Scripture by the fact that the same word (*dikaios*, “righteous”; *dikaioo*, “to justify”) is used for both. The believing sinner is justified because Christ, having borne his sins on the cross, has been “made unto him righteousness” (1 Cor. 1:30). Justification originates in grace (Rom. 3:24; Tit. 3:4, 5); is through the redemptive and propitiatory work of Christ, who has vindicated the law (Rom. 3:24, 25; 5:9); is by faith, not works (Rom. 3:28–30; 4:5; 5:1; Gal. 2:16; 3:8, 24); and may be defined as the judicial act of God whereby He justly declares righteous one who believes on Jesus Christ. It is the Judge Himself (Rom. 8:31–34) who thus declares. The justified believer has been in court, only to learn that nothing is laid to his charge (Rom. 8:1, 33, 34).

3:31 The sinner establishes the law in its right use and honour by confessing his guilt, and acknowledging that by it he is justly condemned. Christ, on the sinner’s behalf, establishes the law by enduring its penalty, death. Cf. Mt. 5:17, 18.

Chapter 4

¹ What shall we say then that Abraham our father according to flesh has found? ² For if Abraham has been justified on the principle of works, he has whereof to boast: but not before God; ³ for what does the scripture say? And Abraham believed God, and it was reckoned to him as righteousness. ⁴ Now to him that works the reward is not reckoned as of grace, but of debt: ⁵ but to him who does not work, but believes on him who justifies the ungodly, his faith is reckoned as righteousness. ⁶ Even as David also declares the blessedness of the man to whom God reckons righteousness without works: ⁷ Blessed *they* whose lawlessnesses have been forgiven, and whose sins have been covered: ⁸ blessed *the* man to whom *the* Lord shall not at all reckon sin.

⁹ *Does* this blessedness then *rest* on the circumcision, or also on the uncircumcision? For we say that faith has been reckoned to Abraham as righteousness. ¹⁰ How then has it been reckoned?

when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. ¹¹ And he received *the* sign of circumcision *as* seal of the righteousness of faith which *he had* being in uncircumcision, that he might be *the* father of all them that believe being in uncircumcision, that righteousness might be reckoned to them also; ¹² and father of circumcision, not only to those who are of *the* circumcision, but to those also who walk in the steps of the faith, during uncircumcision, of our father Abraham. ¹³ For *it was* not by law that the promise was to Abraham, or to his seed, that he should be heir of *the* world, but by righteousness of faith. ¹⁴ For if they which *are* of law be heirs, faith is made vain, and the promise made of no effect. ¹⁵ For law works wrath; but where no law is neither *is there* transgression. ¹⁶ Therefore *it is* on the principle of faith, that *it might be* according to grace, in order to the promise being sure to all the seed, not to that only which *is* of the law, but to that also which *is* of Abraham's faith, who is father of us all,

¹⁷ (according as it is written, I have made thee father of many nations,) before the God whom he believed, who quickens the dead, and calls the things which be not as being; ¹⁸ who against hope believed in hope to his becoming father of many nations, according to that which was spoken, So shall thy seed be: ¹⁹ and not being weak in faith, he considered not his own body already become dead, being about a hundred years old, and the deadening of Sarah's womb, ²⁰ and hesitated not at the promise of God through unbelief; but found strength in faith, giving glory to God; ²¹ and being fully persuaded that what he has promised he is able also to do; ²² wherefore also it was reckoned to him as righteousness.

²³ Now it was not written on his account alone that it was reckoned to him, ²⁴ but on ours also, to whom, believing on him who has raised from among *the* dead Jesus our Lord, ²⁵ who has been delivered for our offences and has been raised for our justification, it will be reckoned.

4:2 Cf. Jas. 2:24. These are two aspects of one truth. Paul speaks of that which justifies man *before God*, viz.: faith alone, wholly apart from works; James of the proof *before men*, that he who professes to have justifying faith really has it. Paul speaks of what God sees—faith; James of what men see—works, as the visible evidence of faith. Paul draws his illustration from Gen. 15:6; James from Gen. 22:1–19. James' key-phrase is "ye see" (Jas. 2:24), for men cannot see faith except as manifested through works.

4:25 Christ died under our sins (1 Pet. 2:24; 2 Cor. 5:21); that He was raised and exalted to God's right hand, "now to appear in the presence of God for us" (Heb. 9:24), is the token that our sins are gone, that His work for us has the divine approbation and that we, for whom He suffered, are completely justified.

Chapter 5

¹ Therefore having been justified on the principle of faith, we have peace towards God through our Lord Jesus Christ; ² by whom we have also access by faith into this favour in which we stand, and we boast in hope of the glory of God. ³ And not only *that*, but we also boast in tribulations, knowing that tribulation works endurance; ⁴ and endurance, experience; and experience, hope; ⁵ and hope does not make ashamed, because the love of God is shed abroad in our hearts by *the* Holy Spirit which has been given to us:

⁶ for we being still without strength, in *the* due time Christ has died for *the* ungodly. ⁷ For scarcely for *the* just man will one die, for perhaps for *the* good man some one might also dare to die; ⁸ but God commends his love to us, in that, we being still sinners, Christ has died for us. ⁹ Much rather therefore, having been now justified in *the power of* his blood, we shall be saved by him from wrath. ¹⁰ For if, being enemies, we have been reconciled to God through the death of his Son, much rather, having been reconciled, we shall be saved in *the power of* his life. ¹¹ And not

only *that*, but *we are* making our boast in God, through our Lord Jesus Christ, through whom now we have received the reconciliation.¹² For this *cause*, even as by one man sin entered into the world, and by sin death; and thus death passed upon all men, for that all have sinned:¹³ (for until law sin was in *the* world; but sin is not put to account when there is no law;¹⁴ but death reigned from Adam until Moses, even upon those who had not sinned in the likeness of Adam's transgression, who is *the* figure of him to come.¹⁵ But *shall* not the act of favour *be* as the offence? For if by the offence of one the many have died, much rather has the grace of God, and the free gift in grace, which *is* by the one man Jesus Christ, abounded unto the many.¹⁶ And *shall* not as by one that has sinned *be* the gift? For the judgment *was* of one to condemnation, but the act of favour, of many offences unto justification.¹⁷ For if by the offence of the one death reigned by the one, much rather shall those who receive the abundance of grace, and of the free gift of righteousness, reign in life by the one Jesus Christ:)¹⁸ so then as *it was* by one offence towards all men to condemnation, so by one righteousness towards all men for justification of life.¹⁹ For as indeed by the disobedience of the one man the many have been constituted sinners, so also by the obedience of the one the many will be constituted righteous.²⁰ But law came in, in order that the offence might abound; but where sin abounded grace has overabounded,²¹ in order that, even as sin has reigned in *the power of* death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

5:12 The “wherefore” relates back to Rom. 3:19–23, and may be regarded as a continuation of the discussion of the universality of sin, interrupted (Rom. 3:24–5:11) by the passage on justification and its results.

The first sin wrought the moral ruin of the race. The demonstration is simple. (1) Death is universal (vs. 12, 14), all die: sinless infants, moral people, religious people, equally with the depraved. For a universal effect there must be a universal cause; that cause is a state of universal sin (v. 12). (2) But this universal state must have had a cause. It did. The consequence of Adam's sin was that “the many were made sinners” (v. 19)—“By the offence of one judgment came upon all men unto condemnation” (v. 18). (3) Personal sins are not meant here. From Adam to Moses death reigned (v. 14), although, there being no law, personal guilt was not imputed (v. 13). Accordingly, from Gen. 4:7 to Ex. 29:14 the sin-offering is not once mentioned. Then, since physical death from Adam to Moses was not due to the sinful acts of those who die (v. 13), it follows that it was due to a universal sinful *state*, or nature, and that state is declared to be our inheritance from Adam. (4) The moral state of fallen man is described in Scripture (Gen. 6:5; 1 Ki. 8:46; Psa. 14:1–3; 39:5; Jer. 17:9; Mt. 18:11; Mk. 7:20, 23; Rom. 1:21; 2; 3:9–19; 7:24; 8:7; John 3:6; 1 Cor. 2:14; 2 Cor. 3:14; 4:4; Gal. 5:19–21; Eph. 2:1–3, 11, 12; 4:18–22; Col. 1:21; Heb. 3:13; Jas. 4:14). See 1 Cor. 15:22.

5:14 Broadly, the contrast is: Adam: sin, death; Christ: righteousness, life. Adam drew down into his ruin the old creation (Rom. 8:19–22) of which he was lord and head. Christ brings into moral unity with God, and into eternal life, the new creation of which He is Lord and Head (Eph. 1:22, 23). Even the animal and material creation, cursed for man's sake (Gen. 3:17), will be delivered by Christ (Isa. 11:6–9; Rom. 8:19–22).

5:21 “Sin” in Rom. 6, 7, is the nature in distinction from “sins,” which are manifestations of that nature. Cf. 1 John 1:8 with 1 John 1:10, where this distinction also appears.

Chapter 6

¹ What then shall we say? Should we continue in sin that grace may abound? ² Far be the thought. We who have died to sin, how shall we still live in it? ³ Are you ignorant that we, as many as have been baptised unto Christ Jesus, have been baptised unto his death? ⁴ We have been buried therefore with him by baptism unto death, in order that, even as Christ has been raised up from among *the* dead by the glory of the Father, so we also should walk in newness of life. ⁵ For if we are become identified with *him* in the likeness of his death, so also we shall be of *his* resurrection; ⁶ knowing this, that our old man has been crucified with *him*, that the body of sin might be annulled, that we should no longer serve sin. ⁷ For he that has died is justified from sin. ⁸ Now if

we have died with Christ, we believe that we shall also live with him,⁹ knowing that Christ having been raised up from among *the* dead dies no more: death has dominion over him no more.¹⁰ For in that he has died, he has died to sin once for all; but in that he lives, he lives to God.¹¹ So also ye, reckon yourselves dead to sin and alive to God in Christ Jesus.¹² Let not sin therefore reign in your mortal body to obey its lusts.¹³ Neither yield your members instruments of unrighteousness to sin, but yield yourselves to God as alive from among *the* dead, and your members instruments of righteousness to God.¹⁴ For sin shall not have dominion over you, for ye are not under law but under grace.¹⁵ What then? should we sin because we are not under law but under grace? Far be the thought.¹⁶ Know ye not that to whom ye yield yourselves bondmen for obedience, ye are bondmen to him whom ye obey, whether of sin unto death, or of obedience unto righteousness?¹⁷ But thanks *be* to God, that ye were bondmen of sin, but have obeyed from the heart the form of teaching into which ye were instructed.¹⁸ Now, having got your freedom from sin, ye have become bondmen to righteousness.¹⁹ I speak humanly on account of the weakness of your flesh. For even as ye have yielded your members in bondage to uncleanness and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto holiness.²⁰ For when ye were bondmen of sin ye were free from righteousness.²¹ What fruit therefore had ye then in the things of which ye are now ashamed? for the end of them *is* death.²² But now, having got your freedom from sin, and having become bondmen to God, ye have your fruit unto holiness, and the end eternal life.²³ For the wages of sin *is* death; but the act of favour of God, eternal life in Christ Jesus our Lord.

6:6 The expression occurs elsewhere, in Eph. 4:22 and Col. 3:9, and always means the man of old, corrupt human nature, the inborn tendency to evil in all men. In Rom. 6:6 it is the natural man himself; in Eph. 4:22; Col. 3:9 his *ways*. *Positionally*, in the reckoning of God, the old man is crucified, and the believer is exhorted to make this good in *experience*, reckoning it to be so by definitely “putting off” the old man and “putting on” the new (Col. 3:8–14. See Eph. 4:24, *note* 3).

6:15 The old relation to the law and sin, and the new relation to Christ and life are illustrated by the effect of death upon servitude (6:16–23), and marriage (7:1–6). (1) The old servitude was nominally to the law, but, since the law had no delivering power, the real master continued to be sin in the nature. The end was death. The law could not give life, and “sin” (here personified as the old self) is in itself deathful. But death in another form, i.e. crucifixion with Christ, has intervened (v. 6) to free the servant from his double bondage to sin (vs. 6, 7), and to the law (7:4, 6). (2) This effect of death is further illustrated by widowhood. Death dissolves the marriage relation (7:1–3). As natural death frees a wife from the law of her husband, so crucifixion with Christ sets the believer free from the law. See Gal. 3:24, *note*.

Chapter 7

¹ Are ye ignorant, brethren, (for I speak to those knowing law,) that law rules over a man as long as he lives? ² For the married woman is bound by law to her husband so long as he is alive; but if the husband should die, she is clear from the law of the husband: ³ so then, the husband being alive, she shall be called an adulteress if she be to another man; but if the husband should die, she is free from the law, so as not to be an adulteress, though she be to another man. ⁴ So that, my brethren, ye also have been made dead to the law by the body of the Christ, to be to another, who has been raised up from among *the* dead, in order that we might bear fruit to God. ⁵ For when we were in the flesh the passions of sins, which *were* by the law, wrought in our members to bring forth fruit to death; ⁶ but now we are clear from the law, having died in that in which we were held, so that we should serve in newness of spirit, and not in oldness of letter.

⁷ What shall we say then? *is* the law sin? Far be the thought. But I had not known sin, unless by law: for I had not had conscience also of lust unless the law had said, Thou shalt not lust; ⁸ but

sin, getting a point of attack by the commandment, wrought in me every lust; for without law sin *was* dead.⁹ But I was alive without law once; but the commandment having come, sin revived, but I died.¹⁰ And the commandment, which *was* for life, was found, *as* to me, itself *to be* unto death:¹¹ for sin, getting a point of attack by the commandment, deceived me, and by it slew *me*.¹² So that the law indeed *is* holy, and the commandment holy, and just, and good.¹³ Did then that which is good become death to me? Far be the thought. But sin, that it might appear sin, working death to me by that which is good; in order that sin by the commandment might become exceeding sinful.

¹⁴ For we know that the law is spiritual: but I am fleshly, sold under sin.¹⁵ For that which I do, I do not own: for not what I will, this I do; but what I hate, this I practise.¹⁶ But if what I do not will, this I practise, I consent to the law that *it is* right.¹⁷ Now then *it is* no longer I *that* do it, but the sin that dwells in me.¹⁸ For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me, but to do right *I find* not.¹⁹ For I do not practise the good that I will; but the evil I do not will, that I do.²⁰ But if what I do not will, this I practise, *it is* no longer I *that* do it, but the sin that dwells in me.²¹ I find then the law upon me who will to practise what is right, that with me evil is there.²² For I delight in the law of God according to the inward man:²³ but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members.²⁴ O wretched man that I *am!* who shall deliver me out of this body of death?²⁵ I thank God, through Jesus Christ our Lord. So then I myself with the mind serve God's law; but with the flesh sin's law.

7:6 Cf. Rom. 2:29; 2 Cor. 3:6. "The letter" is a Paulinism for the law, as "spirit" in these passages is his word for the relationships and powers of new life in Christ Jesus. In 2 Cor. 3. a series is presented of contrasts of law with "spirit," of the old covenant and the new. The contrast is not between two methods of interpretation, literal and spiritual, but between two methods of divine dealing: one through the law, the other through the Holy Spirit.

7:9 The passage (vs. 7–25) is autobiographical. Paul's religious experience was in three strongly marked phases: (1) He was a godly Jew under the law. That the passage does not refer to that period is clear from his own explicit statements elsewhere. At that time he held himself to be "blameless" as concerned the law (Phil. 3:6). He had "lived in all good conscience" (Acts 23:1). (2) With his conversion came new light upon the law itself. He now perceived it to be "spiritual" (v. 14). He now saw that, so far from having kept it, he was condemned by it. He had supposed himself to be "alive," but now the commandment really "came" (v. 9) and he "died." Just when the apostle passed through the experience of Rom. 7:7–25 we are not told. Perhaps during the days of physical blindness at Damascus (Acts 9:9); perhaps in Arabia (Gal. 1:17). It is the experience of a renewed man, under the law, and still ignorant of the delivering power of the Holy Spirit (cf. Rom. 8:2). (3) With the great revelations afterward embodied in Galatians and Romans, the apostle's experience entered its third phase. He now knew himself to be "dead to the law by the body of Christ," and, in the power of the indwelling Spirit, "free from the law of sin and death" (8:2); while "the righteousness of the law" was wrought in him (not *by* him) while he walked after the Spirit (8:4). Romans 7 is the record of past conflicts and defeats experienced as a renewed man under law.

7:14 Cf. 1 Cor. 3:1, 4. "Carnal" = "fleshly" is Paul's word for the Adamic nature, and for the believer who "walks," i.e. lives, under the power of it. "Natural" is his characteristic word for the unrenewed man (1 Cor. 2:14), as "spiritual" designates the renewed man who walks in the Spirit (1 Cor. 3:1; Gal. 6:1).

7:15 The apostle personifies the strife of the two natures in the believer, the old or Adamic nature, and the divine nature received through the new birth (1 Pet. 1:23; 2 Pet. 1:4; Gal. 2:20; Col. 1:27). The "I" which is Saul of Tarsus, and the "I" which is Paul the apostle are at strife, and "Paul" is in defeat. In Chapter 8 this strife is effectually taken up on the believer's behalf by the Holy Spirit (8:2; Gal. 5:16, 17) and Paul is victorious. *Contra*, Eph. 6:12, where the conflict is not fleshly, but spiritual.

7:21 Six "laws" are to be distinguished in Romans: The law of *Moses*, which condemns (3:19); "law" as a *principle* (3:21); the law of *faith*, which excludes self-righteousness (3:27); the law of *sin* in the members, which is victorious over the law of the mind (7:21, 23, 25); the law of *the mind*, which consents to the law of Moses but cannot do it because of the law of sin in the members (7:16, 23); and the "law of *the Spirit*," having power to deliver the believer from the law of sin which is in his members, and his conscience from condemnation by the Mosaic law. Moreover the Spirit works in the yielded believer the very righteousness which Moses' law requires (8:2, 4).

Chapter 8

¹ *There is* then now no condemnation to those in Christ Jesus. ² For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death. ³ For what the law could not do, in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh, ⁴ in order that the righteous requirement of the law should be fulfilled in us, who do not walk according to flesh but according to Spirit. ⁵ For they that are according to flesh mind the things of the flesh; and they that are according to Spirit, the things of the Spirit. ⁶ For the mind of the flesh *is* death; but the mind of the Spirit life and peace. ⁷ Because the mind of the flesh is enmity against God: for it is not subject to the law of God; for neither indeed can it be: ⁸ and they that are in flesh cannot please God. ⁹ But ye are not in flesh but in Spirit, if indeed God's Spirit dwell in you; but if any one has not *the* Spirit of Christ he is not of him:

¹⁰ but if Christ be in you, the body is dead on account of sin, but the Spirit life on account of righteousness. ¹¹ But if the Spirit of him that has raised up Jesus from among *the* dead dwell in you, he that has raised up Christ from among *the* dead shall quicken your mortal bodies also on account of his Spirit which dwells in you. ¹² So then, brethren, we are debtors, not to the flesh, to live according to flesh; ¹³ for if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall live: ¹⁴ for as many as are led by *the* Spirit of God, these are sons of God. ¹⁵ For ye have not received a spirit of bondage again for fear, but ye have received a spirit of adoption, whereby we cry, Abba, Father. ¹⁶ The Spirit itself bears witness with our spirit, that we are children of God.

¹⁷ And if children, heirs also: heirs of God, and Christ's joint heirs; if indeed we suffer with *him*, that we may also be glorified with *him*. ¹⁸ For I reckon that the sufferings of this present time are not worthy *to be compared* with the coming glory to be revealed to us. ¹⁹ For the anxious looking out of the creature expects the revelation of the sons of God: ²⁰ for the creature has been made subject to vanity, not of its will, but by reason of him who has subjected *the same*, in hope ²¹ that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God. ²² For we know that the whole creation groans together and travails in pain together until now. ²³ And not only *that*, but even we ourselves, who have the first-fruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, *that is* the redemption of our body. ²⁴ For we have been saved in hope; but hope seen is not hope; for what any one sees, why does he also hope? ²⁵ But if what we see not we hope, we expect in patience.

²⁶ And in like manner the Spirit joins also its help to our weakness; for we do not know what we should pray for as is fitting, but the Spirit itself makes intercession with groanings which cannot be uttered. ²⁷ But he who searches the hearts knows what *is* the mind of the Spirit, because he intercedes for saints according to God. ²⁸ But we do know that all things work together for good to those who love God, to those who are called according to purpose.

²⁹ Because whom he has foreknown, he has also predestinated *to be* conformed to the image of his Son, so that he should be *the* firstborn among many brethren. ³⁰ But whom he has predestinated, these also he has called; and whom he has called, these also he has justified; but whom he has justified, these also he has glorified.

³¹ What shall we then say to these things? If God *be* for us, who against us? ³² He who, yea, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all things? ³³ Who shall bring an accusation against God's elect? *It is* God who justifies: ³⁴ who is he that condemns? *It is* Christ who has died, but rather has been *also* raised up; who is also at

the right hand of God; who also intercedes for us.³⁵ Who shall separate us from the love of Christ? tribulation or distress, or persecution, or famine, or nakedness, or danger, or sword?³⁶ According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter.³⁷ But in all these things we more than conquer through him that has loved us.³⁸ For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,³⁹ nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which *is* in Christ Jesus our Lord.

8:2 Hitherto in Romans the Holy Spirit has been mentioned but once (Rom. 5:5); in this chapter He is mentioned nineteen times. Redemption is by blood and by power (Ex. 14:30, *note*). Rom. 3:21–5:11 speaks of the redemptive price; Rom. 8. of redemptive power.

8:16 Gr. *teknon*, “one born,” a child (and so in vs. 17, 21); not, as in verse 14, “sons” (Gr. *huios*). See Gal. 4:1, 7, where babyhood and sonhood are contrasted. Also “Adoption” (Rom. 8:15, 23; Eph. 1:5).

Chapter 9

¹ I say *the* truth in Christ, I lie not, my conscience bearing witness with me in *the* Holy Spirit,
² that I have great grief and uninterrupted pain in my heart,³ for I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh;⁴ who are Israelites; whose *is* the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises;⁵ whose *are* the fathers; and of whom, as according to flesh, *is* the Christ, who is over all, God blessed for ever. Amen.

⁶ Not however as though the word of God had failed; for not all *are* Israel which *are* of Israel;
⁷ nor because they are seed of Abraham *are* all children: but, In Isaac shall a seed be called to thee.
⁸ That is, *they that are* the children of the flesh, these *are* not the children of God; but the children of the promise are reckoned as seed.⁹ For this word *is* of promise, According to this time I will come, and there shall be a son to Sarah.¹⁰ And not only *that*, but Rebecca having conceived by one, Isaac our father,¹¹ *the children* indeed being not yet born, or having done anything good or worthless (that the purpose of God according to election might abide, not of works, but of him that calls),¹² it was said to her, The greater shall serve the less:¹³ according as it is written, I have loved Jacob, and I have hated Esau.

¹⁴ What shall we say then? *Is there* unrighteousness with God? Far be the thought.¹⁵ For he says to Moses, I will shew mercy to whom I will shew mercy, and I will feel compassion for whom I will feel compassion.¹⁶ So then *it is* not of him that wills, nor of him that runs, but of God that shews mercy.¹⁷ For the scripture says to Pharaoh, For this very thing I have raised thee up from amongst *men*, that I might thus shew in thee my power, and so that my name should be declared in all the earth.¹⁸ So then, to whom he will he shews mercy, and whom he will he hardens.¹⁹ Thou wilt say to me then, Why does he yet find fault? for who resists his purpose?²⁰ Aye, but thou, O man, who art thou that answerest again to God? Shall the thing formed say to him that has formed it, Why hast thou made me thus?²¹ Or has not the potter authority over the clay, out of the same lump to make one vessel to honour, and another to dishonour?²² And if God, minded to shew his wrath and to make his power known, endured with much long-suffering vessels of wrath fitted for destruction;²³ and that he might make known the riches of his glory upon vessels of mercy, which he had before prepared for glory,²⁴ us, whom he has also called, not only from amongst *the* Jews, but also from amongst *the* nations?

²⁵ As he says also in Hosea, I will call not-my-people My people; and the-not-beloved Beloved.

²⁶ And it shall be, in the place where it was said to them, Ye *are* not my people, there shall they

be called Sons of *the* living God. ²⁷ But Esaias cries concerning Israel, Should the number of the children of Israel be as the sand of the sea, the remnant shall be saved: ²⁸ for *he* is bringing the matter to an end, and (cutting *it* short in righteousness; because) a cutting short of the matter will *the* Lord accomplish upon the earth. ²⁹ And according as Esaias said before, Unless *the* Lord of hosts had left us a seed, we had been as Sodom, and made like even as Gomorrhah.

³⁰ What then shall we say? That *they of the* nations, who did not follow after righteousness, have attained righteousness, but *the* righteousness that is on the principle of faith. ³¹ But Israel, pursuing after a law of righteousness, has not attained to *that* law. ³² Wherefore? Because *it was* not on the principle of faith, but as of works. They have stumbled at the stumblingstone, ³³ according as it is written, Behold, I place in Zion a stone of stumbling and rock of offence: and he that believes on him shall not be ashamed.

9:6 The distinction is between Israel after the flesh, the mere natural posterity of Abraham, and Israelites who, through faith, are also Abraham's spiritual children. Gentiles who believe are also of Abraham's spiritual seed; but here the apostle is not considering them, but only the two kinds of Israelites, the natural and the spiritual Israel (Rom. 4:1-3; Gal. 3:6, 7. Cf. John 8:37-39). See Rom. 11:1, *note*.

Chapter 10

¹ Brethren, the delight of my own heart and my supplication which *I address* to God for them is for salvation. ² For I bear them witness that they have zeal for God, but not according to knowledge. ³ For they, being ignorant of God's righteousness, and seeking to establish their own *righteousness*, have not submitted to the righteousness of God. ⁴ For Christ is *the* end of law for righteousness to every one that believes. ⁵ For Moses lays down in writing the righteousness which is of the law, The man who has practised those things shall live by them. ⁶ But the righteousness of faith speaks thus: Do not say in thine heart, Who shall ascend to the heavens? that is, to bring Christ down; ⁷ or, Who shall descend into the abyss? that is, to bring up Christ from among *the* dead. ⁸ But what says it? The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we preach: ⁹ that if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God has raised him from among *the* dead, thou shalt be saved. ¹⁰ For with *the* heart is believed to righteousness; and with *the* mouth confession made to salvation. ¹¹ For the scripture says, No one believing on him shall be ashamed.

¹² For there is no difference of Jew and Greek; for the same Lord of all *is* rich towards all that call upon him. ¹³ For every one whosoever, who shall call on the name of the Lord, shall be saved. ¹⁴ How then shall they call upon him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who preaches? ¹⁵ and how shall they preach unless they have been sent? according as it is written, How beautiful the feet of them that announce glad tidings of peace, of them that announce glad tidings of good things! ¹⁶ But they have not all obeyed the glad tidings. For Esaias says, Lord, who has believed our report? ¹⁷ So faith then *is* by a report, but the report by God's word. ¹⁸ But I say, Have they not heard? Yea, surely, Their voice has gone out into all the earth, and their words to the extremities of the habitable world. ¹⁹ But I say, Has not Israel known? First, Moses says, I will provoke you to jealousy through *them that are* not a nation: through a nation without understanding I will anger you. ²⁰ But Esaias is very bold, and says, I have been found by those not seeking me; I have become manifest to those not inquiring after me. ²¹ But unto Israel he says, All the day long I have stretched out my hands unto a people disobeying and opposing.

10:3 The word “righteousness” here, and in the passages having marginal references to this, means legal, or self-righteousness; the futile effort of man to work out under law a character which God can approve (Rev. 19:8, *note*).

10:10 Righteousness here, and in the passages which refer to Rom. 10:10, means that righteousness of God which is judicially reckoned to all who believe on the Lord Jesus Christ; believers *are* the righteous. See Rom. 3:21, *note*.

Chapter 11

¹ I say then, Has God cast away his people? Far be the thought. For I also am an Israelite, of *the* seed of Abraham, of *the* tribe of Benjamin. ² God has not cast away his people whom he foreknew. Know ye not what the scripture says in *the history of* Elias, how he pleads with God against Israel? ³ Lord, they have killed thy prophets, they have dug down thine altars; and I have been left alone, and they seek my life. ⁴ But what says the divine answer to him? I have left to myself seven thousand men, who have not bowed knee to Baal. ⁵ Thus, then, in the present time also there has been a remnant according to election of grace. ⁶ But if by grace, no longer of works: since *otherwise* grace is no more grace. ⁷ What *is it* then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded, ⁸ according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day. ⁹ And David says, Let their table be for a snare, and for a gin, and for a fall-trap, and for a recompense to them: ¹⁰ let their eyes be darkened not to see, and bow down their back alway. ¹¹ I say then, Have they stumbled in order that they might fall? Far be the thought: but by their fall *there is* salvation to the nations to provoke them to jealousy. ¹² But if their fall *be the* world’s wealth, and their loss *the* wealth of *the* nations, how much rather their fulness? ¹³ For I speak to you, the nations, inasmuch as I am apostle of nations, I glorify my ministry; ¹⁴ if by any means I shall provoke to jealousy *them which are* my flesh, and shall save some from among them. ¹⁵ For if their casting away *be the* world’s reconciliation, what *their* reception but life from among *the* dead? ¹⁶ Now if the first-fruit *be* holy, the lump also; and if the root *be* holy, the branches also. ¹⁷ Now if some of the branches have been broken out, and thou, being a wild olive tree, hast been grafted in amongst them, and hast become a fellow-partaker of the root and of the fatness of the olive tree, ¹⁸ boast not against the branches; but if thou boast, *it is* not thou bearest the root, but the root thee. ¹⁹ Thou wilt say then, The branches have been broken out in order that I might be grafted in. ²⁰ Right: they have been broken out through unbelief, and thou standest through faith. Be not high-minded, but fear: ²¹ if God indeed has not spared the natural branches; lest it might be he spare not thee either. ²² Behold then *the* goodness and severity of God: upon them who have fallen, severity; upon thee goodness of God, if thou shalt abide in goodness, since *otherwise* thou also wilt be cut away. ²³ And they too, if they abide not in unbelief, shall be grafted in; for God is able again to graft them in. ²⁴ For if thou hast been cut out of the olive tree wild by nature, and, contrary to nature, hast been grafted into the good olive tree, how much rather shall they, who are according to nature be grafted into their own olive tree? ²⁵ For I do not wish you to be ignorant, brethren, of this mystery, that ye may not be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the nations be come in; ²⁶ and so all Israel shall be saved. According as it is written, The deliverer shall come out of Zion; he shall turn away ungodliness from Jacob. ²⁷ And this is the covenant from me to them, when I shall have taken away their sins. ²⁸ As regards the glad tidings, *they are* enemies on your account; but as regards election, beloved on account of the fathers. ²⁹ For the gifts and the calling of God *are* not subject to repentance. ³⁰ For as indeed ye *also* once have not believed in God, but now have been objects of mercy through the unbelief of these; ³¹ so these also have now not believed in your mercy, in order that they also may be

objects of mercy. ³² For God hath shut up together all in unbelief, in order that he might shew mercy to all.

³³ O depth of riches both of *the* wisdom and knowledge of God! how unsearchable his judgments, and untraceable his ways! ³⁴ For who has known *the* mind of *the* Lord, or who has been his counsellor? ³⁵ or who has first given to him, and it shall be rendered to him? ³⁶ For of him, and through him, and for him *are* all things: to him be glory for ever. Amen.

11:1 That Israel has not been forever set aside is the theme of this chapter. (1) The salvation of Paul proves that there is still a remnant (v. 1). (2) The doctrine of the remnant proves it (vs. 2–6). (3) The present national unbelief was foreseen (vs. 7–10). (4) Israel’s unbelief is the Gentile opportunity (vs. 11–25). (5) Israel is judicially broken off from the good olive tree, Christ (vs. 17–22). (6) They are to be grafted in again (vs. 23, 24). (7) The promised Deliverer will come out of Zion and the nation will be saved (vs. 25–29). That the Christian now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham (Gen. 15:5, 6; Gal. 3:29), and partakes of the spiritual blessings of the Abrahamic Covenant (Gen. 15:18, *note*); but Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God. See “Israel” (Gen. 12:2; Rom. 11:26); “Kingdom” (Gen. 1:26–28; Zech. 12:8).

11:5 Remnant, Summary: In the history of Israel a “remnant” may be discerned, a spiritual Israel within the national Israel. In Elijah’s time 7,000 had not bowed the knee to Baal (1 Ki. 19:18). In Isaiah’s time it was the “very small remnant” for whose sake God still forbore to destroy the nation (Isa. 1:9). During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther and Mordecai. At the end of the 70 years of Babylonian captivity it was the remnant which returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and “them that looked for redemption in Jerusalem” (Lk. 2:38), were the remnant. During the church-age the remnant is composed of believing Jews (Rom. 11:4, 5). But the chief interest in the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the church (Rev. 7:3–8). Some of these will undergo martyrdom (Rev. 6:9–11), some will be spared to enter the millennial kingdom (Zech. 12:6–13:9). Many of the Psalms express, prophetically, the joys and sorrows of the tribulation remnant.

11:25 The “fulness of the Gentiles” is the completion of the purpose of God in this age, viz. the outcalling from among the Gentiles of a people for Christ’s name, “the church which is His body” (Eph. 1:22, 23). Cf. Acts 15:14; Eph. 4:11–13; 1 Cor. 12:12, 13. It must be distinguished from “the times of the Gentiles” (Lk. 21:24).

11:26 Summary: Israel, so named from the grandson of Abraham, was chosen for a fourfold mission: (1) To witness to the unity of God in the midst of universal idolatry (Deut. 6:4, with Isa. 43:10, 12); (2) to illustrate to the nations the blessedness of serving the true God (Deut. 33:26–29; 1 Chr. 17:20, 21; Psa. 144:15); (3) to receive, preserve, and transmit the Scriptures (Deut. 4:5–8; Rom. 3:1, 2); (4) to produce, as to His humanity, the Messiah (Gen. 3:15; 12:3; 22:18; 28:10–14; 49:10; 2 Sam. 7:12–16; Isa. 7:14; 9:6; Mt. 1:1; Rom. 1:3). According to the prophets, Israel, regathered from all nations, restored to her own land and converted, is yet to have her greatest earthly exaltation and glory. See “Kingdom (O.T.)” (Gen. 1:26; Zech. 12:8; N.T., Lk. 1:31–33; 1 Cor. 15:24); “Davidic Covenant” (2 Sam. 7:8–17, *note*).

Chapter 12

¹ I beseech you therefore, brethren, by the compassions of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your intelligent service. ² And be not conformed to this world, but be transformed by the renewing of *your* mind, that ye may prove what *is* the good and acceptable and perfect will of God. ³ For I say, through the grace which has been given to me, to every one that is among you, not to have high thoughts above what he should think; but to think so as to be wise, as God has dealt to each a measure of faith. ⁴ For, as in one body we have many members, but all the members have not the same office; ⁵ thus we, *being* many, are one body in Christ, and each one members one of the other. ⁶ But having different gifts, according to the grace which has been given to us, whether *it be* prophecy, *let us prophesy* according to the proportion of faith; ⁷ or service, *let us occupy ourselves* in service; or he that teaches, in teaching; ⁸ or he that

exhorts, in exhortation; he that gives, in simplicity; he that leads, with diligence; he that shews mercy, with cheerfulness. ⁹ Let love be unfeigned; abhorring evil; cleaving to good: ¹⁰ as to brotherly love, kindly affectioned towards one another: as to honour, each taking the lead in paying it to the other: ¹¹ as to diligent zealousness, not slothful; in spirit fervent; serving the Lord. ¹² As regards hope, rejoicing: as regards tribulation, enduring: as regards prayer, persevering: ¹³ distributing to the necessities of the saints; given to hospitality. ¹⁴ Bless them that persecute you; bless, and curse not. ¹⁵ Rejoice with those that rejoice, weep with those that weep. ¹⁶ Have the same respect one for another, not minding high things, but going along with the lowly: be not wise in your own eyes: ¹⁷ recompensing to no one evil for evil: providing things honest before all men: ¹⁸ if possible, as far as depends on you, living in peace with all men; ¹⁹ not avenging yourselves, beloved, but give place to wrath; for it is written, Vengeance *belongs* to me, I will recompense, saith the Lord. ²⁰ If therefore thine enemy should hunger, feed him; if he should thirst, give him drink; for, so doing, thou shalt heap coals of fire upon his head. ²¹ Be not overcome by evil, but overcome evil with good.

Chapter 13

¹ Let every soul be subject to the authorities that are above *him*. For there is no authority except from God; and those that exist are set up by God. ² So that he that sets himself in opposition to the authority resists the ordinance of God; and they who *thus* resist shall bring sentence of guilt on themselves. ³ For rulers are not a terror to a good work, but to an evil *one*. Dost thou desire then not to be afraid of the authority? practise *what is* good, and thou shalt have praise from it; ⁴ for it is God's minister to thee for good. But if thou practisest evil, fear; for it bears not the sword in vain; for it is God's minister, an avenger for wrath to him that does evil. ⁵ Wherefore it is necessary to be subject, not only on account of wrath, but also on account of conscience. ⁶ For on this account ye pay tribute also; for they are God's officers, attending continually on this very thing.

⁷ Render to all their dues: to whom tribute *is due*, tribute; to whom custom, custom; to whom fear, fear; to whom honour, honour. ⁸ Owe no one anything, unless to love one another: for he that loves another has fulfilled the law. ⁹ For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not lust; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. ¹⁰ Love works no ill to its neighbour; love therefore *is the* whole law.

¹¹ This also, knowing the time, that it is already time that we should be aroused out of sleep; for now *is* our salvation nearer than when we believed. ¹² The night is far spent, and the day is near; let us cast away therefore the works of darkness, and let us put on the armour of light. ¹³ As in the day, let us walk becomingly; not in rioting and drunkenness, not in chambering and lasciviousness, not in strife and emulation. ¹⁴ But put on the Lord Jesus Christ, and do not take forethought for the flesh to *fulfil its* lusts.

Chapter 14

¹ Now him that is weak in the faith receive, not to *the* determining of questions of reasoning. ² One man is assured that he may eat all things; but the weak eats herbs. ³ Let not him that eats make little of him that eats not; and let not him that eats not judge him that eats: for God has received him. ⁴ Who art thou that judgest the servant of another? to his own master he stands or falls. And he shall be made to stand; for the Lord is able to make him stand. ⁵ One man esteems

day more than day; another esteems every day *alike*. Let each be fully persuaded in his own mind. ⁶ He that regards the day, regards it to *the* Lord. And he that eats, eats to *the* Lord, for he gives God thanks; and he that does not eat, *it is to the* Lord he does not eat, and gives God thanks. ⁷ For none of us lives to himself, and none dies to himself. ⁸ For both if we should live, *it is to the* Lord we live; and if we should die, *it is to the* Lord we die: both if we should live then, and if we should die, we are the Lord's. ⁹ For to this *end* Christ has died and lived *again*, that he might rule over both dead and living. ¹⁰ But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for we shall all be placed before the judgment-seat of God. ¹¹ For it is written, I live, saith *the* Lord, that to me shall bow every knee, and every tongue shall confess to God. ¹² So then each of us shall give an account concerning himself to God. ¹³ Let us no longer therefore judge one another; but judge ye this rather, not to put a stumbling-block or a fall-trap before his brother. ¹⁴ I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except to him who reckons anything to be unclean, to that man *it is* unclean. ¹⁵ For if on account of meat thy brother is grieved, thou walkest no longer according to love. Destroy not him with thy meat for whom Christ has died. ¹⁶ Let not then your good be evil spoken of; ¹⁷ for the kingdom of God is not eating and drinking, but righteousness, and peace, and joy in *the* Holy Spirit. ¹⁸ For he that in this serves the Christ *is* acceptable to God and approved of men. ¹⁹ So then let us pursue the things which tend to peace, and things whereby one shall build up another. ²⁰ For the sake of meat do not destroy the work of God. All things indeed *are* pure; but *it is* evil to that man who eats while stumbling *in doing so*. ²¹ *It is* right not to eat meat, nor drink wine, nor *do anything* in which thy brother stumbles, or is offended, or is weak. ²² Hast thou faith? have *it to thyself* before God. Blessed *is* he who does not judge himself in what he allows. ²³ But he that doubts, if he eat, is condemned; because *it is* not of faith; but whatever *is* not of faith is sin.

Chapter 15

¹ But we ought, we that are strong, to bear the infirmities of the weak, and not to please ourselves. ² Let each one of us please his neighbour with a view to what is good, to edification. ³ For the Christ also did not please himself; but according as it is written, The reproaches of them that reproach thee have fallen upon me. ⁴ For as many things as have been written before have been written for our instruction, that through endurance and through encouragement of the scriptures we might have hope.

⁵ Now the God of endurance and of encouragement give to you to be like-minded one toward another, according to Christ Jesus; ⁶ that ye may with one accord, with one mouth, glorify the God and Father of our Lord Jesus Christ.

⁷ Wherefore receive ye one another, according as the Christ also has received you to *the* glory of God. ⁸ For I say that Jesus Christ became a minister of *the* circumcision for *the* truth of God, to confirm the promises of the fathers; ⁹ and that the nations should glorify God for mercy; according as it is written, For this cause I will confess to thee among *the* nations, and will sing to thy name. ¹⁰ And again he says, Rejoice, nations, with his people. ¹¹ And again, Praise the Lord, all ye nations, and let all the peoples laud him. ¹² And again, Esaias says, There shall be the root of Jesse, and one that arises, to rule over *the* nations: in him shall *the* nations hope.

¹³ Now the God of hope fill you with all joy and peace in believing, so that ye should abound in hope by *the* power of *the* Holy Spirit.

¹⁴ But I am persuaded, my brethren, I myself also, concerning you, that yourselves also are full of goodness, filled with all knowledge, able also to admonish one another. ¹⁵ But I have written

to you the more boldly, *brethren*, in part, as putting you in mind, because of the grace given to me by God, ¹⁶ for me to be minister of Christ Jesus to the nations, carrying on as a sacrificial service the *message of glad tidings of God*, in order that the offering up of the nations might be acceptable, sanctified by *the Holy Spirit*.

¹⁷ I have therefore *whereof to* boast in Christ Jesus in the things which pertain to God. ¹⁸ For I will not dare to speak anything of the things which Christ has not wrought by me, for *the obedience of the nations*, by word and deed, ¹⁹ in *the power of signs and wonders*, in *the power of the Spirit of God*; so that I, from Jerusalem, and in a circuit round to Illyricum, have fully preached the glad tidings of the Christ; ²⁰ and so aiming to announce the glad tidings, not where Christ has been named, that I might not build upon another's foundation; ²¹ but according as it is written, To whom there was nothing told concerning him, they shall see; and they that have not heard shall understand.

²² Wherefore also I have been often hindered from coming to you. ²³ But now, having no longer place in these regions, and having great desire to come to you these many years, ²⁴ whenever I should go to Spain; (for I hope to see you as I go through, and by you to be set forward thither, if first I shall have been in part filled with your company;) ²⁵ but now I go to Jerusalem, ministering to the saints; ²⁶ for Macedonia and Achaia have been well pleased to make a certain contribution for the poor of the saints who *are* in Jerusalem. ²⁷ They have been well pleased indeed, and they are their debtors; for if the nations have participated in their spiritual things, they ought also in fleshly to minister to them. ²⁸ Having finished this therefore, and having sealed to them this fruit, I will set off by you into Spain. ²⁹ But I know that, coming to you, I shall come in *the fulness of the blessing of Christ*.

³⁰ But I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in prayers for me to God; ³¹ that I may be saved from those that do not believe in Judaea; and that my ministry which *I have* for Jerusalem may be acceptable to the saints; ³² in order that I may come to you in joy by God's will, and that I may be refreshed with you. ³³ And the God of peace be with you all. Amen.

Chapter 16

¹ But I commend to you Phoebe, our sister, who is minister of the assembly which is in Cenchrea; ² that ye may receive her in *the Lord* worthily of saints, and that ye may assist her in whatever matter she has need of you; for she also has been a helper of many, and of myself. ³ Salute Prisca and Aquila, my fellow-workmen in Christ Jesus, ⁴ (who for my life staked their own neck; to whom not I only am thankful, but also all the assemblies of the nations,) ⁵ and the assembly at their house. Salute Epaphroditus, my beloved, who is *the first-fruits of Asia* for Christ. ⁶ Salute Maria, who laboured much for you. ⁷ Salute Andronicus and Junias, my kinsmen and fellow-captives, who are of note among the apostles; who were also in Christ before me. ⁸ Salute Amplias, my beloved in the Lord. ⁹ Salute Urbanus, our fellow-workman in Christ, and Stachys, my beloved. ¹⁰ Salute Apelles, approved in Christ. Salute those who belong to Aristobulus. ¹¹ Salute Herodion, my kinsman. Salute those who belong to Narcissus, who are in *the Lord*. ¹² Salute Tryphaena and Tryphosa, who labour in *the Lord*. Salute Persis, the beloved, who has laboured much in *the Lord*. ¹³ Salute Rufus, chosen in *the Lord*; and his mother and mine. ¹⁴ Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them. ¹⁵ Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints with them. ¹⁶ Salute one another with a holy kiss. All the assemblies of Christ salute you.

¹⁷ But I beseech you, brethren, to consider those who create divisions and occasions of falling, contrary to the doctrine which ye have learnt, and turn away from them. ¹⁸ For such serve not our Lord Christ, but their own belly, and by good words and fair speeches deceive the hearts of the unsuspecting. ¹⁹ For your obedience has reached to all. I rejoice therefore as it regards you; but I wish you to be wise *as* to that which is good, and simple *as* to evil. ²⁰ But the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you.

²¹ Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. ²² I Tertius, who have written this epistle, salute you in *the* Lord. ²³ Gaius, my host and of the whole assembly, salutes you. Erastus, the steward of the city, salutes you, and the brother Quartus. ²⁴ The grace of our Lord Jesus Christ *be* with you all. Amen.

²⁵ Now to him that is able to establish you, according to my glad tidings and the preaching of Jesus Christ, according to *the* revelation of *the* mystery, as to which silence has been kept in *the* times of the ages, ²⁶ but *which* has now been made manifest, and by prophetic scriptures, according to commandment of the eternal God, made known for obedience of faith to all the nations—²⁷ *the* only wise God, through Jesus Christ, to whom be glory for ever. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

WRITER. The Apostle Paul. His relation to the church at Corinth is set forth in Acts 18:1–18, and in the Epistles to the Corinthians.

Date. First Corinthians was written in A.D. 59, at the close of Paul's three years' residence in Ephesus (Acts 20:31; 1 Cor. 16:5–8).

Theme. The subjects treated are various, but may all be classified under the general theme, Christian conduct. Even the tremendous revelation of the truth concerning resurrection is made to bear upon that theme (1 Cor. 15:58). The occasion of the Epistle was a letter of inquiry from Corinth concerning marriage, and the use of meats offered to idols (1 Cor. 7:1; 8:1–13), but the apostle was much more exercised by reports of the deepening divisions and increasing contentions in the church, and of a case of incest which had not been judged (1:10–12; 5:1).

The factions were not due to heresies, but to the carnality of the restless Corinthians, and to their Greek admiration of "wisdom" and eloquence. The abomination of human leadership in the things of God is here rebuked. Minor disorders were due to vanity, yielding to a childish delight in tongues and the sign gifts, rather than to sober instruction (1 Cor. 14:1–28). Paul defends his apostleship because it involved the authority of the doctrine revealed through him.

A rigid analysis of First Corinthians is not possible. The Epistle is not a treatise, but came from the Spirit through the apostle's grief, solicitude, and holy indignation. The following analysis may, however, be helpful. I. Introduction: The believer's standing in grace, 1:1–9. II. The contrast of their present factious state, 1:10–4:21. III. Immorality rebuked; discipline enjoined, 5:1–6:8. IV. The sanctity of the body, and Christian marriage, 6:9–7:40. V. Meats, and the limitations of Christian liberty, 8:1–11:1. VI. Christian order and the Lord's Supper, 11:2–34. VII. Spiritual gifts in relation to the body, the church, and Christian ministry, 12:1–14:40. VIII. The resurrection of the dead, 15:1–58. IX. Special directions and greetings, 16:1–24.

Chapter 1

¹ Paul, *a* called apostle of Jesus Christ, by God's will, and Sosthenes the brother, ² to the assembly of God which is in Corinth, to *those* sanctified in Christ Jesus, called saints, with all that in every place call on the name of our Lord Jesus Christ, both theirs and ours: ³ Grace to you and peace from God our Father, and *the* Lord Jesus Christ. ⁴ I thank my God always about you, in respect of the grace of God given to you in Christ Jesus; ⁵ that in everything ye have been enriched in him, in all word *of doctrine*, and all knowledge, ⁶ (according as the testimony of the Christ has been confirmed in you,) ⁷ so that ye come short in no gift, awaiting the revelation of our Lord Jesus Christ; ⁸ who shall also confirm you to *the* end, unimpeachable in the day of our Lord Jesus Christ. ⁹ God *is* faithful, by whom ye have been called into *the* fellowship of his Son Jesus Christ our Lord.

¹⁰ Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye all say the same thing, and that there be not among you divisions; but that ye be perfectly united in the same mind and in the same opinion. ¹¹ For it has been shewn to me concerning you, my brethren, by those of *the house of* Chloe, that there are strifes among you. ¹² But I speak of this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. ¹³ Is the Christ divided? has Paul been crucified for you? or have ye been baptised unto the name of Paul?

¹⁴ I thank God that I have baptised none of you, unless Crispus and Gaius, ¹⁵ that no one may say that I have baptised unto my own name. ¹⁶ Yes, I baptised also the house of Stephanas; for the rest I know not if I have baptised any other.

¹⁷ For Christ has not sent me to baptise, but to preach glad tidings; not in wisdom of word, that the cross of the Christ may not be made vain. ¹⁸ For the word of the cross is to them that perish foolishness, but to us that are saved it is God's power. ¹⁹ For it is written, I will destroy the wisdom of the wise, and set aside the understanding of the understanding ones. ²⁰ Where *is the wise?* where scribe? where disputer of this world? has not God made foolish the wisdom of the world? ²¹ For since, in the wisdom of God, the world by wisdom has not known God, God has been pleased by the foolishness of the preaching to save those that believe. ²² Since Jews indeed ask for signs, and Greeks seek wisdom; ²³ but we preach Christ crucified, to Jews an offence, and to nations foolishness; ²⁴ but to those that *are* called, both Jews and Greeks, Christ God's power and God's wisdom. ²⁵ Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. ²⁶ For consider your calling, brethren, that *there are* not many wise according to flesh, not many powerful, not many high-born. ²⁷ But God has chosen the foolish things of the world, that he may put to shame the wise; and God has chosen the weak things of the world, that he may put to shame the strong things; ²⁸ and the ignoble things of the world, and the despised, has God chosen, *and* things that are not, that he may annul the things that are; ²⁹ so that no flesh should boast before God. ³⁰ But of him are ye in Christ Jesus, who has been made to us wisdom from God, and righteousness, and holiness, and redemption; ³¹ that according as it is written, He that boasts, let him boast in *the* Lord.

1:2 Verses 2–9, in contrast with vs. 10–13, illustrate a distinction constantly made in the Epistles between the believer's position in Christ Jesus, in the family of God, and his walk, or actual state. Christian position in grace is the result of the work of Christ, and is fully entered the moment that Christ is received by faith (John 1:12, 13; Rom. 8:1, 15–17; 1 Cor. 1:2, 30; 12:12, 13; Gal. 3:26; Eph. 1:3–14; 2:4–9; 1 Pet. 2:9; Rev. 1:6; 5:9, 10). The weakest, most ignorant, and fallible believer has precisely the same relationships in grace as the most illustrious saint. All the after work of God in his behalf, the application of the word to walk and conscience (John 17:17; Eph. 5:26), the divine chastenings (1 Cor. 11:32; Heb. 12:10), the ministry of the Spirit (Eph. 4:11, 12), the difficulties and trials of the path (1 Pet. 4:12, 13), and the final transformation at the appearing of Christ (1 John 3:2), have for their object to make the believer's character conform to his exalted position in Christ. He grows *in* grace, not *into* grace.

1:7 Three words are used in connection with the return of the Lord. (1) *Parousia*. “personal presence,” also used by Paul of the “coming” of Stephanas (1 Cor. 16:17), of Titus (2 Cor. 7:6, 7), and of his own “coming” to Philippi (Phil. 1:26). The word means simply personal presence, and is used of the return of the Lord as that event relates to the blessing of saints (1 Cor. 15:23; 1 Thes. 4:14, 17), and to the destruction of the man of sin (2 Thes. 2:8). (2) *Apokalupsis*, “unveiling,” “revelation.” The use of this word emphasizes the *visibility* of the Lord’s return. It is used of the Lord (2 Thes. 1:7; 1 Pet. 1:7, 13; 4:13), of the sons of God in connection with the Lord’s return (Rom. 8:19), and of the man of sin (2 Thes. 2:3, 6, 8), and always implies visibility. (3) *Epiphaneia*, “appearing,” trans. “brightness” (2 Thes. 2:8, A.V.; “manifestation,” R.V.), and means simply an appearing. It is used of both advents (2 Tim. 1:10; 2 Thes. 2:8; 1 Tim. 6:14; 2 Tim. 4:1, 8; Tit. 2:13).

1:8 The expression, “day of Christ,” occurs in the following passages: 1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6, 10; 2:16. A.V. has “day of Christ,” 2 Thes. 2:2, incorrectly, for “day of the LORD” (Isa. 2:12; Rev. 19:11–21). The “day of Christ” relates wholly to the reward and blessing of saints at His coming, as “day of the LORD” is connected with judgment.

Chapter 2

¹ And I, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of God. ² For I did not judge *it well* to know anything among you save Jesus Christ, and him crucified. ³ And I was with you in weakness and in fear and in much trembling; ⁴ and my word and my preaching, not in persuasive words of wisdom, but in demonstration of *the* Spirit and of power; ⁵ that your faith might not stand in men’s wisdom, but in God’s power.

⁶ But we speak wisdom among the perfect; but wisdom not of this world, nor of the rulers of this world, who come to nought. ⁷ But we speak God’s wisdom in *a* mystery, that hidden *wisdom* which God had predetermined before the ages for our glory: ⁸ which none of the princes of this age knew, (for had they known, they would not have crucified the Lord of glory;) ⁹ but according as it is written, Things which eye has not seen, and ear not heard, and which have not come into man’s heart, which God has prepared for them that love him, ¹⁰ but God has revealed to us by *his* Spirit; for the Spirit searches all things, even the depths of God. ¹¹ For who of men hath known the things of a man except the spirit of the man which is in him? thus also the things of God knows no one except the Spirit of God. ¹² But we have received, not the spirit of the world, but the Spirit which *is* of God, that we may know the things which have been freely given to us of God: ¹³ which also we speak, not in words taught by human wisdom, but in those taught by the Spirit, communicating spiritual *things* by spiritual *means*. ¹⁴ But *the* natural man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know *them* because they are spiritually discerned; ¹⁵ but the spiritual discerns all things, and he is discerned of no one. ¹⁶ For who has known the mind of *the* Lord, who shall instruct him? But we have the mind of Christ.

2:13 (1) The writers of Scripture invariably affirm, where the subject is mentioned by them at all, that the *words* of their writings are divinely taught. This, of necessity, refers to the original documents, not to translations and versions; but the labours of competent scholars have brought our English versions to a degree of perfection so remarkable that we may confidently rest upon them as authoritative. (2) 1 Cor. 2:9–14 gives the process by which a truth passes from the mind of God to the minds of His people. (a) The unseen things of God are undiscoverable by the natural man (v. 9). (b) These unseen things God has revealed to chosen men (vs. 10–12). (c) The revealed things are communicated in Spirit-taught words (v. 13). This implies neither mechanical dictation nor the effacement of the writer’s personality, but only that the Spirit infallibly guides in the choice of words from the writer’s own vocabulary (v. 13). (d) These Spirit-taught words, in which the revelation has been expressed, are discerned, as to their true spiritual content, only by the spiritual among believers (1 Cor. 2:15, 16). See also Rev. 22:19, *note*.

2:14 Paul divides men into three classes: *psuchikos*, “of the senses” (Jas. 3:15; Jude 19), or “natural,” i.e. the Adamic man, unrenewed through the new birth (John 3:3, 5); *pneumatikos*, “spiritual,” i.e. the renewed man as Spirit-filled and walking in the Spirit in full communion with God (Eph. 5:18–20); and *sarkikos*, “carnal,” “fleshly,” i.e. the renewed man who, walking “after the flesh,” remains a babe in Christ (1 Cor. 3:1–4). The natural

man may be learned, gentle, eloquent, fascinating, but the spiritual content of Scripture is absolutely hidden from him; and the fleshly, or carnal, Christian is able to comprehend only its simplest truths, "milk" (1 Cor. 3:2).

Chapter 3

¹ And I, brethren, have not been able to speak to you as to spiritual, but as to fleshly; as to babes in Christ. ² I have given you milk to drink, not meat, for ye have not yet been able, nor indeed are ye yet able; ³ for ye are yet carnal. For whereas *there are* among you emulation and strife, are ye not carnal, and walk according to man? ⁴ For when one says, I am of Paul, and another, I of Apollos, are ye not men?

⁵ Who then is Apollos, and who Paul? Ministering servants, through whom ye have believed, and as the Lord has given to each. ⁶ I have planted; Apollos watered; but God has given the increase. ⁷ So that neither the planter is anything, nor the waterer; but God the giver of the increase. ⁸ But the planter and the waterer are one; but each shall receive his own reward according to his own labour. ⁹ For we are God's fellow-workmen; ye are God's husbandry, God's building. ¹⁰ According to the grace of God which has been given to me, as a wise architect, I have laid the foundation, but another builds upon it. But let each see how he builds upon it.

¹¹ For other foundation can no man lay besides that which *is* laid, which is Jesus Christ. ¹² Now if any one build upon *this* foundation, gold, silver, precious stones, wood, grass, straw, ¹³ the work of each shall be made manifest; for the day shall declare *it*, because it is revealed in fire; and the fire shall try the work of each what it is. ¹⁴ If the work of any one which he has built upon *the foundation* shall abide, he shall receive a reward. ¹⁵ If the work of any one shall be consumed, he shall suffer loss, but he shall be saved, but so as through *the* fire.

¹⁶ Do ye not know that ye are *the* temple of God, and *that* the Spirit of God dwells in you? ¹⁷ If any one corrupt the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

¹⁸ Let no one deceive himself: if any one thinks himself to be wise among you in this world, let him become foolish, that he may be wise. ¹⁹ For the wisdom of this world is foolishness with God; for it is written, He who takes the wise in their craftiness. ²⁰ And again, *The* Lord knows the reasonings of the wise that they are vain.

²¹ So that let no one boast in men; for all things are yours. ²² Whether Paul, or Apollos, or Cephas, or *the* world, or life, or death, or things present, or things coming, all are yours; ²³ and ye *are* Christ's, and Christ *is* God's.

3:8 Paul refutes the notion that he and Cephas and Apollos are at variance, mere theologians and rival founders of sects: they are "one." See v. 22, and 1 Cor. 16:12.

3:14 God, in the N.T. Scriptures, offers to the *lost*, salvation, and, for the faithful service of the *saved*, rewards. The passages are easily distinguished by remembering that salvation is invariably spoken of as a free gift (e.g. John 4:10; Rom. 6:23; Eph. 2:8, 9); while rewards are earned by works (Mt. 10:42; Lk. 19:17; 1 Cor. 9:24, 25; 2 Tim. 4:7, 8; Rev. 2:10; 22:12). A further distinction is that salvation is a present possession (Lk. 7:50; John 3:36; 5:24; 6:47), while rewards are a future attainment, to be given at the coming of the Lord (Mt. 16:27; 2 Tim. 4:8; Rev. 22:12).

Chapter 4

¹ Let a man so account of us as servants of Christ, and stewards of *the* mysteries of God. ² Here, further, it is sought in stewards, that a man be found faithful. ³ But for me it is the very smallest matter that I be examined of you or of man's day. Nor do I even examine myself. ⁴ For I am conscious of nothing in myself; but I am not justified by this: but he that examines me is the Lord. ⁵ So that do not judge anything before *the* time, until the Lord shall come, who shall

also both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have *his* praise from God. ⁶ Now these things, brethren, I have transferred, in their application, to myself and Apollos, for your sakes, that ye may learn in us the *lesson of not letting your thoughts go* above what is written, that ye may not be puffed up one for *such a* one against another.

⁷ For who makes thee to differ? and what hast thou which thou hast not received? but if also thou hast received, why boastest thou as not receiving? ⁸ Already ye are filled; already ye have been enriched; ye have reigned without us; and I would that ye reigned, that we also might reign with you. ⁹ For I think that God has set us the apostles for the last, as appointed to death. For we have become a spectacle to the world, both to angels and men. ¹⁰ We *are* fools for Christ's sake, but ye prudent in Christ: we weak, but ye strong: ye glorious, but we in dishonour. ¹¹ To the present hour we both hunger and thirst, and are in nakedness, and buffeted, and wander without a home, ¹² and labour, working with our own hands. Railed at, we bless; persecuted, we suffer *it*; ¹³ insulted, we entreat: we are become as *the* offscouring of the world, *the* refuse of all, until now.

¹⁴ Not *as* chiding do I write these things to you, but as my beloved children I admonish you. ¹⁵ For if ye should have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the glad tidings. ¹⁶ I entreat you therefore, be my imitators.

¹⁷ For this reason I have sent to you Timotheus, who is my beloved and faithful child in *the* Lord, who shall put you in mind of my ways *as they are* in Christ, according as I teach everywhere in every assembly. ¹⁸ But some have been puffed up, as if I were not coming to you; ¹⁹ but I will come quickly to you, if the Lord will; and I will know, not the word of those that are puffed up, but the power. ²⁰ For the kingdom of God *is* not in word, but in power. ²¹ What will ye? that I come to you with a rod; or in love, and *in* a spirit of meekness?

Chapter 5

¹ It is universally reported *that there is* fornication among you, and such fornication as *is* not even among the nations, so that one should have his father's wife. ² And ye are puffed up, and ye have not rather mourned, in order that he that has done this deed might be taken away out of the midst of you. ³ For I, *as* absent in body but present in spirit, have already judged as present, ⁴ *to deliver*, in the name of our Lord Jesus Christ (ye and my spirit being gathered together, with the power of our Lord Jesus Christ), him that has so wrought this: ⁵ *to deliver* him, *I say, being* such, to Satan for destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. ⁶ Your boasting *is* not good. Do ye not know that a little leaven leavens the whole lump?

⁷ Purge out the old leaven, that ye may be a new lump, according as ye are unleavened. For also our passover, Christ, has been sacrificed; ⁸ so that let us celebrate the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened *bread* of sincerity and truth.

⁹ I have written to you in the epistle not to mix with fornicators; ¹⁰ not altogether with the fornicators of this world, or with the avaricious and rapacious, or idolaters, since *then* ye should go out of the world. ¹¹ But now I have written to you, if any one called brother be fornicator, or avaricious, or idolater, or abusive, or a drunkard, or rapacious, not to mix with *him*; with such a one not even to eat. ¹² For what have I *to do* with judging those outside also? ye, do not ye judge them that are within? ¹³ But those without God judges. Remove the wicked person from amongst yourselves.

5:2 What contempt this pours upon the divisions among the Corinthians: “Apollonians,” and “Paulinians,” and “Cephasites,” all alike indifferent to this instance of gross sin!

5:5 Gr. *olethros*, used elsewhere, 1 Thes. 5:3; 2 Thes. 1:9; 1 Tim. 6:9, never means annihilation.

Chapter 6

¹ Dare any one of you, having a matter against another, prosecute his suit before the unjust, and not before the saints? ² Do ye not then know that the saints shall judge the world? and if the world is judged by you, are ye unworthy of *the* smallest judgments? ³ Do ye not know that we shall judge angels? and not then matters of this life? ⁴ If then ye have judgments as to things of this life, set those *to judge* who are little esteemed in the assembly. ⁵ I speak to you *to put you* to shame. Thus there is not a wise person among you, not even one, who shall be able to decide between his brethren! ⁶ But brother prosecutes his suit with brother, and that before unbelievers. ⁷ Already indeed then it is altogether a fault in you that ye have suits between yourselves. Why do ye not rather suffer wrong? why are ye not rather defrauded? ⁸ But ye do wrong, and defraud, and this *your* brethren.

⁹ Do ye not know that unrighteous *persons* shall not inherit *the* kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, nor those who make women of themselves, nor who abuse themselves with men, ¹⁰ nor thieves, nor covetous, nor drunkards, nor abusive persons, nor *the* rapacious, shall inherit *the* kingdom of God. ¹¹ And these things were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God.

¹² All things are lawful to me, but all things do not profit; all things are lawful to me, but I will not be brought under the power of any. ¹³ Meats for the belly, and the belly for meats; but God will bring to nothing both it and them: but the body *is* not for fornication, but for the Lord, and the Lord for the body. ¹⁴ And God has both raised up the Lord, and will raise us up from among *the dead* by his power. ¹⁵ Do ye not know that your bodies are members of Christ? Shall I then, taking the members of the Christ, make *them* members of a harlot? Far be the thought. ¹⁶ Do ye not know that he *that is* joined to the harlot is one body? for the two, he says, shall be one flesh. ¹⁷ But he that *is* joined to the Lord is one Spirit. ¹⁸ Flee fornication. Every sin which a man may practise is without the body, but he that commits fornication sins against his own body. ¹⁹ Do ye not know that your body is *the* temple of the Holy Spirit which *is* in you, which ye have of God; and ye are not your own? ²⁰ for ye have been bought with a price: glorify now then God in your body.

Chapter 7

¹ But concerning the things of which ye have written *to me*: *It is* good for a man not to touch a woman; ² but on account of fornications, let each have his own wife, and each *woman* have her own husband. ³ Let the husband render her due to the wife, and in like manner the wife to the husband. ⁴ The wife has not authority over her own body, but the husband: in like manner also the husband has not authority over his own body, but the wife. ⁵ Defraud not one another, unless, it may be, by consent for a time, that ye may devote yourselves to prayer, and again be together, that Satan tempt you not because of your incontinency. ⁶ But this I say, as consenting *to*, not as commanding *it*. ⁷ Now I wish all men to be even as myself: but every one has his own gift of God: one man thus, and another thus. ⁸ But I say to the unmarried and to the widows, It is good for them that they remain even as I. ⁹ But if they have not control over themselves, let them marry; for it is better to marry than to burn.

¹⁰ But to the married I enjoin, not I, but the Lord, Let not wife be separated from husband; ¹¹ (but if also she shall have been separated, let her remain unmarried, or be reconciled to her

husband;) and let not husband leave wife. ¹² But as to the rest, I say, not the Lord, If any brother have an unbelieving wife, and she consent to dwell with him, let him not leave her. ¹³ And a woman who has an unbelieving husband, and he consents to dwell with her, let her not leave *her* husband. ¹⁴ For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; since *otherwise* indeed your children are unclean, but now they are holy. ¹⁵ But if the unbeliever go away, let them go away; a brother or a sister is not bound in such *cases*, but God has called us in peace. ¹⁶ For what knowest thou, O wife, if thou shalt save thy husband? or what knowest thou, O husband, if thou shalt save thy wife?

¹⁷ However, as the Lord has divided to each, as God has called each, so let him walk; and thus I ordain in all the assemblies. ¹⁸ Has any one been called circumcised? let him not become uncircumcised: has any one been called in uncircumcision? let him not be circumcised. ¹⁹ Circumcision is nothing, and uncircumcision is nothing; but keeping God's commandments. ²⁰ Let each abide in that calling in which he has been called. ²¹ Hast thou been called *being* a bondman, let it not concern thee; but and if thou canst become free, use *it* rather. ²² For the bondman that is called in *the* Lord is the Lord's freedman; in like manner *also* the freeman being called is Christ's bondman. ²³ Ye have been bought with a price; do not be the bondmen of men. ²⁴ Let each, wherein he is called, brethren, therein abide with God.

²⁵ But concerning virgins, I have no commandment of *the* Lord; but I give my opinion, as having received mercy of *the* Lord to be faithful. ²⁶ I think then that this is good, on account of the present necessity, that *it is* good for a man to remain so as he is. ²⁷ Art thou bound to a wife? seek not to be loosed; art thou free from a wife? do not seek a wife. ²⁸ But if thou shouldst also marry, thou hast not sinned; and if the virgin marry, they have not sinned: but such shall have tribulation in the flesh; but I spare you. ²⁹ But this I say, brethren, the time is straitened. For the rest, that they who have wives, be as not having *any*: ³⁰ and they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not possessing; ³¹ and they that use the world, as not disposing of it as their own; for the fashion of this world passes. ³² But I wish you to be without care. The unmarried cares for the things of the Lord, how he shall please the Lord; ³³ but he that has married cares for the things of the world, how he shall please his wife. ³⁴ There is a difference between the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and spirit; but she that has married cares for the things of the world, how she shall please her husband. ³⁵ But I say this for your own profit; not that I may set a snare before you, but for what *is* seemly, and waiting on the Lord without distraction.

³⁶ But if any one think that he behaves unseemly to his virginity, if he be beyond the flower of his age, and so it must be, let him do what he will, he does not sin: let them marry. ³⁷ But he who stands firm in his heart, having no need, but has authority over his own will, and has judged this in his heart to keep his own virginity, he does well. ³⁸ So that he that marries himself does well; and he that does not marry does better.

³⁹ A wife is bound for whatever time her husband lives; but if the husband be fallen asleep, she is free to be married to whom she will, only in *the* Lord. ⁴⁰ But she is happier if she so remain, according to my judgment; but I think that I also have God's Spirit.

7:12 So far from disclaiming inspiration, the apostle associates his teaching with the Lord's. Cases had arisen (e.g. vs. 12–16), as the Gospel overflowed Jewish limitations, not comprehended in the words of Jesus (Mt. 5:31, 32; 19:5–9) which were an instruction, primarily, to Israel. These new conditions demanded authoritative settlement, and only the inspired words of an apostle could give that. See v. 40.

Chapter 8

¹ But concerning things sacrificed to idols, we know, (for we all have knowledge: knowledge puffs up, but love edifies. ² If any one think he knows anything, he knows nothing yet as he ought to know *it*. ³ But if any one love God, he is known of him):

⁴ —concerning then the eating of things sacrificed to idols, we know that an idol *is* nothing in *the* world, and that there *is* no other God save one. ⁵ For and if indeed there are *those* called gods, whether in heaven or on earth, (as there are gods many, and lords many,) ⁶ yet to us *there is* one God, the Father, of whom all things, and we for him; and one Lord, Jesus Christ, by whom *are* all things, and we by him.

⁷ But knowledge *is* not in all: but some, with conscience of the idol, until now eat as of a thing sacrificed to idols; and their conscience, being weak, is defiled. ⁸ But meat does not commend us to God; neither if we should not eat do we come short; nor if we should eat have we an advantage. ⁹ But see lest anyway this your right *to eat* itself be a stumbling-block to the weak. ¹⁰ For if any one see thee, who hast knowledge, sitting at table in an idol-house, shall not his conscience, he being weak, be emboldened to eat the things sacrificed to the idol? ¹¹ and the weak *one*, the brother for whose sake Christ died, will perish through thy knowledge. ¹² Now, thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ. ¹³ Wherefore if meat be a fall-trap to my brother, I will eat no flesh for ever, that I may not be a fall-trap to my brother.

Chapter 9

¹ Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in *the* Lord? ² If I am not an apostle to others, yet at any rate I am to you: for the seal of mine apostleship are ye in *the* Lord.

³ My defence to those who examine me is this: ⁴ Have we not a right to eat and to drink? ⁵ have we not a right to take round a sister *as* wife, as also the other apostles, and the brethren of the Lord, and Cephas? ⁶ Or I alone and Barnabas, have we not a right not to work? ⁷ Who ever carries on war at his own charges? who plants a vineyard and does not eat of its fruit? or who herds a flock and does not eat of the milk of the flock? ⁸ Do I speak these things as a man, or does not the law also say these things? ⁹ For in the law of Moses it is written, Thou shalt not muzzle the ox that is treading out corn. Is God occupied about the oxen, ¹⁰ or does he say *it* altogether for our sakes? For for our sakes it has been written, that the plougher should plough in hope, and he that treads out corn, in hope of partaking of *it*. ¹¹ If we have sown to you spiritual things, *is it a great thing* if we shall reap your carnal things? ¹² If others partake of this right over you, should not rather we? But we have not used this right, but we bear all things, that we may put no hindrance in the way of the glad tidings of the Christ. ¹³ Do ye not know that they who labour *at* sacred things eat of the *offerings offered in the temple*; they that attend at the altar partake with the altar? ¹⁴ So also the Lord has ordained to those that announce the glad tidings to live of the glad tidings.

¹⁵ But I have used none of these things. Now I have not written these things that it should be thus in my case; for *it were* good for me rather to die than that any one should make vain my boast. ¹⁶ For if I announce the glad tidings, I have nothing to boast of; for a necessity is laid upon me; for it is woe to me if I should not announce the glad tidings. ¹⁷ For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted with an administration. ¹⁸ What is the reward then that I have? That in announcing the glad tidings I make the glad tidings costless *to others*, so as not to have made use, as belonging to me, of my right in *announcing* the glad tidings.

¹⁹ For being free from all, I have made myself bondman to all, that I might gain the most *possible*. ²⁰ And I became to the Jews as a Jew, in order that I might gain the Jews: to those under law, as under law, not being myself under law, in order that I might gain those under law: ²¹ to those without law, as without law, (not as without law to God, but as legitimately subject to Christ,) in order that I might gain *those* without law. ²² I became to the weak, *as* weak, in order that I might gain the weak. To all I have become all things, in order that at all events I might save some. ²³ And I do all things for the sake of the glad tidings, that I may be fellow-partaker with them.

²⁴ Know ye not that they who run in *the* race-course run all, but one receives the prize? Thus run in order that ye may obtain. ²⁵ But every one that contends *for a prize* is temperate in all things: they then indeed that they may receive a corruptible crown, but we an incorruptible. ²⁶ I therefore thus run, as not uncertainly; so I combat, as not beating the air. ²⁷ But I buffet my body, and lead it captive, lest *after* having preached to others I should be myself rejected.

9:21 The expression is peculiar and might be literally rendered, “not lawless toward God, but inlawed to Christ.” See “Law (of Christ),” Gal. 6:2; 2 John 5. It is another way of saying, “not under the law, but under [the rule of] grace” (Rom. 6:14).

9:27 Gr. *adokimos*, “disapproved.” *Dokimos*, without the privative *a*, is translated “approved” in Rom. 14:18; 16:10; 1 Cor. 11:19; 2 Cor. 10:18; 2 Tim. 2:15, and in Jas. 1:12 by the word “tried.” The prefix simply changes the word to a negative, i.e. not approved, or, disapproved. The apostle is writing of *service*, not of *salvation*. He is not expressing fear that he may fail of salvation but of his crown. See “Rewards” (Dan. 12:3; 1 Cor. 3:14).

Chapter 10

¹ For I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea; ² and all were baptised unto Moses in the cloud and in the sea; ³ and all ate the same spiritual food, ⁴ and all drank the same spiritual drink, for they drank of a spiritual rock which followed *them*: (now the rock was the Christ;) ⁵ yet God was not pleased with the most of them, for they were strewed in the desert.

⁶ But these things happened *as* types of us, that we should not be lusters after evil things, as they also lusted. ⁷ Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and to drink, and rose up to play. ⁸ Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand. ⁹ Neither let us tempt the Christ, as some of them tempted, and perished by serpents. ¹⁰ Neither murmur ye, as some of them murmured, and perished by the destroyer. ¹¹ Now all these things happened to them *as* types, and have been written for our admonition, upon whom the ends of the ages are come. ¹² So that let him that thinks that he stands take heed lest he fall. ¹³ No temptation has taken you but such as is according to man’s nature; and God is faithful, who will not suffer you to be tempted above what ye are able *to bear*, but will with the temptation make the issue also, so that ye should be able to bear *it*. ¹⁴ Wherefore, my beloved, flee from idolatry.

¹⁵ I speak as to intelligent *persons*: do ye judge what I say. ¹⁶ The cup of blessing which we bless, is it not *the* communion of the blood of the Christ? The bread which we break, is it not *the* communion of the body of the Christ? ¹⁷ Because we, *being* many, are one loaf, one body; for we all partake of that one loaf. ¹⁸ See Israel according to flesh: are not they who eat the sacrifices in communion with the altar? ¹⁹ What then do I say? that what is sacrificed to an idol is anything, or that an idol is anything? ²⁰ But that what *the nations* sacrifice they sacrifice to demons, and not to God. Now I do not wish you to be in communion with demons. ²¹ Ye cannot drink *the* Lord’s cup, and *the* cup of demons: ye cannot partake of *the* Lord’s table, and of *the* table of demons. ²² Do we provoke the Lord to jealousy? are we stronger than he?

²³ All things are lawful, but all are not profitable; all things are lawful, but all do not edify. ²⁴ Let no one seek his own *advantage*, but that of the other. ²⁵ Everything sold in the shambles

eat, making no inquiry for conscience sake. ²⁶ For the earth *is* the Lord's and its fulness. ²⁷ But if any one of the unbelievers invite you, and ye are minded to go, all that is set before you eat, making no inquiry for conscience sake. ²⁸ But if any one say to you, This is offered to holy purposes, do not eat, for his sake that pointed it out, and conscience sake; ²⁹ but conscience, I mean, not thine own, but that of the other: for why is my liberty judged by another conscience? ³⁰ If I partake with thanksgiving, why am I spoken evil of for what I give thanks for? ³¹ Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory. ³² Give no occasion to stumbling, whether to Jews, or Greeks, or the assembly of God. ³³ Even as I also please all in all things; not seeking my own profit, but that of the many, that they may be saved.

10:8 Cf. Num. 25:9. A discrepancy has been imagined. 1 Cor. 10:8 gives the number of deaths in "one day"; Num. 25:9, the total number of deaths "in the plague." Some discrepant statements concerning numbers are, however, found in the existing manuscripts of the Hebrew Scriptures. These are most naturally ascribed to the fact that the Hebrews used letters in the place of numerals. The letters from *Koph* to *Tau* express hundreds up to four hundred. Five certain Hebrew letters, written in a different form, carry hundreds up to nine hundred, while thousands are expressed by two dots over the proper unit letter: e.g. the letter *Teth*, used alone, stands for 9; with two dots it stands for nine thousand. Error in transcription of Hebrew numbers thus becomes easy, preservation of numerical accuracy difficult.

Chapter 11

¹ Be my imitators, even as I also *am* of Christ. ² Now I praise you, that in all things ye are mindful of me; and that as I have directed you, ye keep the directions. ³ But I wish you to know that the Christ is the head of every man, but woman's head *is* the man, and the Christ's head God. ⁴ Every man praying or prophesying, having *anything* on his head, puts his head to shame. ⁵ But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved *woman*. ⁶ For if a woman be not covered, let her hair also be cut off. But if *it be* shameful to a woman to have her hair cut off or to be shaved, let her be covered. ⁷ For man indeed ought not to have his head covered, being God's image and glory; but woman is man's glory. ⁸ For man is not of woman, but woman of man. ⁹ For also man was not created for the sake of the woman, but woman for the sake of the man. ¹⁰ Therefore ought the woman to have authority on her head, on account of the angels. ¹¹ However, neither *is* woman without man, nor man without woman, in *the* Lord. ¹² For as the woman *is* of the man, so also *is* the man by the woman, but all things of God. ¹³ Judge in yourselves: is it comely that a woman should pray to God uncovered? ¹⁴ Does not even nature itself teach you, that man, if he have long hair, it is a dishonour to him? ¹⁵ But woman, if she have long hair, *it is* glory to her; for the long hair is given *to her* in lieu of a veil. ¹⁶ But if any one think to be contentious, we have no such custom, nor the assemblies of God.

¹⁷ But *in* prescribing *to you on* this *which I now enter on*, I do not praise, *namely*, that ye come together, not for the better, but for the worse. ¹⁸ For first, when ye come together in assembly, I hear there exist divisions among you, and I partly give credit *to it*. ¹⁹ For there must also be sects among you, that the approved may become manifest among you. ²⁰ When ye come therefore together into one place, it is not to eat *the* Lord's supper. ²¹ For each one in eating takes his own supper before *others*, and one is hungry and another drinks to excess. ²² Have ye not then houses for eating and drinking? or do ye despise the assembly of God, and put to shame them who have not? What shall I say to you? shall I praise you? In this *point* I do not praise.

²³ For I received from the Lord, that which I also delivered to you, that the Lord Jesus, in the night in which he was delivered up, took bread, ²⁴ and having given thanks broke *it*, and said, This is my body, which *is* for you: this do in remembrance of me. ²⁵ In like manner also

the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink *it*, in remembrance of me.²⁶ For as often as ye shall eat this bread, and drink the cup, ye announce the death of the Lord, until he come.²⁷ So that whosoever shall eat the bread, or drink the cup of the Lord, unworthily, shall be guilty in respect of the body and of the blood of the Lord.²⁸ But let a man prove himself, and thus eat of the bread, and drink of the cup.²⁹ For *the* eater and drinker eats and drinks judgment to himself, not distinguishing the body.³⁰ On this account many among you *are* weak and infirm, and a good many are fallen asleep.³¹ But if we judged ourselves, so were we not judged.³² But being judged, we are disciplined of *the* Lord, that we may not be condemned with the world.³³ So that, my brethren, when ye come together to eat, wait for one another.³⁴ If any one be hungry, let him eat at home, that ye may not come together for judgment. But the other things, whenever I come, I will set in order.

11:31 Self-judgment is not so much the believer's moral condemnation of his own ways or habits, as of *himself*, for allowing such ways. Self-judgment avoids chastisement. If neglected, the Lord judges, and the result is chastisement, but never condemnation. (v. 32; 2 Sam. 7:14, 15; 12:13, 14; 1 Cor. 5:5; 1 Tim. 1:20; Heb. 12:7). See other judgments, John 12:31, *note*; 2 Cor. 5:10, *note*; Mt. 25:32, *note*; Ezk. 20:37, *note*; Jude 6, *note*; Rev. 20:12, *note*.

Chapter 12

¹ But concerning spiritual *manifestations*, brethren, I do not wish you to be ignorant.² Ye know that when ye were of *the* nations ye were led away to dumb idols, in whatever way ye might be led.³ I give you therefore to know, that no one, speaking in *the power of the* Spirit of God, says, Curse on Jesus; and no one can say, Lord Jesus, unless in *the power of the* Holy Spirit.⁴ But there are distinctions of gifts, but the same Spirit;⁵ and there are distinctions of services, and the same Lord;⁶ and there are distinctions of operations, but the same God who operates all things in all.⁷ But to each the manifestation of the Spirit is given for profit.⁸ For to one, by the Spirit, is given *the* word of wisdom; and to another *the* word of knowledge, according to the same Spirit;⁹ and to a different one faith, in *the power of* the same Spirit; and to another gifts of healing in *the power of* the same Spirit;¹⁰ and to another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one kinds of tongues; and to another interpretation of tongues.¹¹ But all these things operates the one and the same Spirit, dividing to each in particular according as he pleases.

¹² For even as the body is one and has many members, but all the members of the body, being many, are one body, so also *is* the Christ.¹³ For also in *the power of* one Spirit we have all been baptised into one body, whether Jews or Greeks, whether bondmen or free, and have all been given to drink of one Spirit.¹⁴ For also the body is not one member but many.¹⁵ If the foot say, Because I am not a hand I am not of the body, is it on account of this not indeed of the body?¹⁶ And if the ear say, Because I am not an eye I am not of the body, is it on account of this not indeed of the body?¹⁷ If the whole body were an eye, where the hearing? if all hearing, where the smelling?¹⁸ But now God has set the members, each one of them in the body, according as it has pleased *him*.¹⁹ But if all were one member, where the body?²⁰ But now the members *are* many, and the body one.²¹ The eye cannot say to the hand, I have not need of thee; or again, the head to the feet, I have not need of you.²² But much rather, the members of the body which seem to be weaker are necessary;²³ and those *parts* of the body which we esteem to be the more void of honour, these we clothe with more abundant honour; and our uncomely *parts* have more abundant comeliness;²⁴ but our comely *parts* have not need. But God has tempered the body together, having given more abundant honour to *the part* that lacked;²⁵ that there might be no division in the body, but that the members might have the same concern one for another.²⁶ And if one member suffer, all the members suffer with *it*; and if one member be glorified, all the members rejoice with *it*.

²⁷ Now ye are Christ's body, and members in particular. ²⁸ And God has set certain in the assembly: first, apostles; secondly, prophets; thirdly, teachers; then miraculous powers; then gifts of healings; helps; governments; kinds of tongues. ²⁹ *Are* all apostles? *are* all prophets? *are* all teachers? *are* all *in possession of* miraculous powers? ³⁰ have all gifts of healings? do all speak with tongues? do all interpret? ³¹ But desire earnestly the greater gifts, and yet shew I unto you a way of more surpassing excellence.

12:1 The word *pneumatika*, lit. "spirituals," i.e. matters of or from the Holy Spirit, gives the key to Chapters 12, 13, 14. Chapter 12. concerns the Spirit in relation to the body of Christ. This relation is twofold: (1) The baptism with the Spirit forms the body by uniting believers to Christ the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the body thus formed is the natural, human body (v. 12), and all the analogies are freely used (vs. 14–26). (2) To each believer is given a spiritual enablement and capacity for specific service. No believer is destitute of such gift (vs. 7, 11, 27), but in their distribution the Spirit acts in free sovereignty (v. 11). There is no room for self-choosing, and Christian service is simply the ministry of such gift as the individual may have received (cf. Rom. 12:4–8). The gifts are diverse (vs. 6, 8–10, 28–30), but all are equally honourable because bestowed by the same Spirit, administered under the same Lord, and energized by the same God.

12:10 The N.T. prophet is not ordinarily a foreteller, but rather a forth-teller, one whose gift enabled him to speak "to edification, and exhortation, and comfort" (1 Cor. 14:3).

12:31 Chapter 13. continues the *pneumatika* begun in Chapter 12. Gifts are good, but only if ministered in love (13:1, 2). Benevolence is good, but not apart from love (13:3). Love is described (13:4–7). Love is better than our present incomplete knowledge (13:8–12), and greater than even faith and hope (v. 13).

Chapter 13

¹ If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. ² And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. ³ And if I shall dole out all my goods in food, and if I deliver up my body that I may be burned, but have not love, I profit nothing.

⁴ Love has long patience, is kind; love is not emulous *of others*; love is not insolent and rash, is not puffed up, ⁵ does not behave in an unseemly manner, does not seek what is its own, is not quickly provoked, does not impute evil, ⁶ does not rejoice at iniquity but rejoices with the truth, ⁷ bears all things, believes all things, hopes all things, endures all things.

⁸ Love never fails; but whether prophecies, they shall be done away; or tongues, they shall cease; or knowledge, it shall be done away. ⁹ For we know in part, and we prophesy in part: ¹⁰ but when that which is perfect has come, that which is in part shall be done away. ¹¹ When I was a child, I spoke as a child, I felt as a child, I reasoned as a child; when I became a man, I had done with what belonged to the child. ¹² For we see now through a dim window obscurely, but then face to face; now I know partially, but then I shall know according as I also have been known. ¹³ And now abide faith, hope, love; these three things; and the greater of these *is* love.

Chapter 14

¹ Follow after love, and be emulous of spiritual *manifestations*, but rather that ye may prophesy. ² For he that speaks with a tongue does not speak to men but to God: for no one hears; but in spirit he speaks mysteries. ³ But he that prophesies speaks to men *in* edification, and encouragement, and consolation. ⁴ He that speaks with a tongue edifies himself; but he that prophesies edifies *the* assembly. ⁵ Now I desire that ye should all speak with tongues, but rather that ye should prophesy. But greater is he that prophesies than he that speaks with tongues, unless he interpret, that the assembly may receive edification.

⁶ And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching? ⁷ Even

lifeless things giving a sound, whether pipe or harp, if they give not distinction to the sounds, how shall it be known what is piped or harped? ⁸ For also, if the trumpet give an uncertain sound, who shall prepare himself for war? ⁹ Thus also ye with the tongue, unless ye give a distinct speech, how shall it be known what is spoken? for ye will be speaking to the air. ¹⁰ There are, it may be, so many kinds of voices in the world, and none of undistinguishable sound. ¹¹ If therefore I do not know the power of the sound, I shall be to him that speaks a barbarian, and he that speaks a barbarian for me. ¹² Thus ye also, since ye are desirous of spirits, seek that ye may abound for the edification of the assembly. ¹³ Wherefore let him that speaks with a tongue pray that he may interpret. ¹⁴ For if I pray with a tongue, my spirit prays, but my understanding is unfruitful.

¹⁵ What is it then? I will pray with the spirit, but I will pray also with the understanding; I will sing with the spirit, but I will sing also with the understanding. ¹⁶ Since otherwise, if thou blessest with *the* spirit, how shall he who fills the place of the simple *Christian* say Amen, at thy giving of thanks, since he does not know what thou sayest? ¹⁷ For thou indeed givest thanks well, but the other is not edified. ¹⁸ I thank God I speak in a tongue more than all of you: ¹⁹ but in *the* assembly I desire to speak five words with my understanding, that I may instruct others also, *rather* than ten thousand words in a tongue. ²⁰ Brethren, be not children in *your* minds, but in malice be babes; but in *your* minds be grown *men*.

²¹ It is written in the law, By people of other tongues, and by strange lips, will I speak to this people; and neither thus will they hear me, saith the Lord. ²² So that tongues are for a sign, not to those who believe, but to unbelievers; but prophecy, not to unbelievers, but to those who believe. ²³ If therefore the whole assembly come together in one place, and all speak with tongues, and simple *persons* enter in, or unbelievers, will not they say ye are mad? ²⁴ But if all prophesy, and some unbeliever or simple *person* come in, he is convicted of all, he is judged of all; ²⁵ the secrets of his heart are manifested; and thus, falling upon *his* face, he will do homage to God, reporting that God is indeed amongst you.

²⁶ What is it then, brethren? whenever ye come together, each *of you* has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done to edification. ²⁷ If any one speak with a tongue, *let it be* two, or at the most three, and separately, and let one interpret; ²⁸ but if there be no interpreter, let him be silent in *the* assembly, and let him speak to himself and to God. ²⁹ And let two or three prophets speak, and let the others judge. ³⁰ But if there be a revelation to another sitting *there*, let the first be silent. ³¹ For ye can all prophesy one by one, that all may learn and all be encouraged. ³² And spirits of prophets are subject to prophets. ³³ For God is not *a God* of disorder but of peace, as in all the assemblies of the saints.

³⁴ Let *your* women be silent in the assemblies, for it is not permitted to them to speak; but to be in subjection, as the law also says. ³⁵ But if they wish to learn anything, let them ask their own husbands at home; for it is a shame for a woman to speak in assembly.

³⁶ Did the word of God go out from you, or did it come to you only? ³⁷ If any one thinks himself to be a prophet or spiritual, let him recognise the things that I write to you, that it is *the* Lord's commandment. ³⁸ But if any be ignorant, let him be ignorant. ³⁹ So that, brethren, desire to prophesy, and do not forbid the speaking with tongues. ⁴⁰ But let all things be done comely and with order.

14:1 The subject is still the *pneumatika*. Chapter 12. described the gifts and the Body; Chapter 13. the love which alone gives ministry of gift any value; Chapter 14. regulates the ministry of gift in the primitive, apostolic assembly of saints. (1) The important gift is that of prophecy (v. 1). The N.T. prophet was not merely a preacher, but an inspired preacher, through whom, until the N.T. was written, new revelations suited to the new dispensation were given (1 Cor. 14:29, 30). (2) Tongues and the sign gifts are to cease, and meantime must be used with restraint, and only if an interpreter be present (vs. 1–19, 27, 28). (3) In the primitive church there was liberty for the ministry of all the gifts which might be present, but for prophecy more especially (vs. 23–26, 31, 39). (4) In

such meetings, when “the whole church” came together “in one place,” women were required to keep silence (vs. 34, 35; cf. 1 Cor. 11:3–16; 1 Tim. 2:11–14). (5) These injunctions are declared to be “the commandments of the Lord” (vs. 36, 37).

Chapter 15

¹ But I make known to you, brethren, the glad tidings which I announced to you, which also ye received, in which also ye stand, ² by which also ye are saved, (if ye hold fast the word which I announced to you as the glad tidings,) unless indeed ye have believed in vain. ³ For I delivered to you, in the first place, what also I had received, that Christ died for our sins, according to the scriptures; ⁴ and that he was buried; and that he was raised the third day, according to the scriptures; ⁵ and that he appeared to Cephas, then to the twelve. ⁶ Then he appeared to above five hundred brethren at once, of whom the most remain until now, but some also have fallen asleep. ⁷ Then he appeared to James; then to all the apostles; ⁸ and last of all, as to an abortion, he appeared to me also. ⁹ For I am the least of the apostles, who am not fit to be called apostle, because I have persecuted the assembly of God. ¹⁰ But by God’s grace I am what I am; and his grace, which *was* towards me, has not been vain; but I have laboured more abundantly than they all, but not I, but the grace of God which *was* with me. ¹¹ Whether, therefore, I or they, thus we preach, and thus ye have believed.

¹² Now if Christ is preached that he is raised from among *the* dead, how say some among you that there is not a resurrection of *those that are* dead? ¹³ But if there is not a resurrection of *those that are* dead, neither is Christ raised: ¹⁴ but if Christ is not raised, then, indeed, vain also *is* our preaching, and vain also your faith. ¹⁵ And we are found also false witnesses of God; for we have witnessed concerning God that he raised the Christ, whom he has not raised if indeed *those that are* dead are not raised. ¹⁶ For if *those that are* dead are not raised, neither is Christ raised; ¹⁷ but if Christ be not raised, your faith *is* vain; ye are yet in your sins. ¹⁸ Then indeed also those who have fallen asleep in Christ have perished. ¹⁹ If in this life only we have hope in Christ, we are *the* most miserable of all men.

²⁰ (But now Christ is raised from among *the* dead, first-fruits of those fallen asleep. ²¹ For since by man *came* death, by man also resurrection of *those that are* dead. ²² For as in the Adam all die, thus also in the Christ all shall be made alive. ²³ But each in his own rank: *the* first-fruits, Christ; then those that are the Christ’s at his coming. ²⁴ Then the end, when he gives up the kingdom to him *who is* God and Father; when he shall have annulled all rule and all authority and power. ²⁵ For he must reign until he put all enemies under his feet. ²⁶ *The* last enemy *that is* annulled *is* death. ²⁷ For he has put all things in subjection under his feet. But when he says that all things are put in subjection, *it is* evident that *it is* except him who put all things in subjection to him. ²⁸ But when all things shall have been brought into subjection to him, then the Son also himself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all.) ²⁹ Since what shall the baptised for the dead do if *those that are* dead rise not at all? why also are they baptised for them? ³⁰ Why do we also endanger ourselves every hour? ³¹ Daily I die, by your boasting which I have in Christ Jesus our Lord. ³² If, *to speak* after the manner of man, I have fought with beasts in Ephesus, what is the profit to me if *those that are* dead do not rise? let us eat and drink; for to-morrow we die. ³³ Be not deceived: evil communications corrupt good manners. ³⁴ Awake up righteously, and sin not; for some are ignorant of God: I speak to you as a matter of shame.

³⁵ But some one will say, How are the dead raised? and with what body do they come? ³⁶ Fool; what thou sowest is not quickened unless it die. ³⁷ And what thou sowest, thou sowest not the body that shall be, but a bare grain: it may be of wheat, or some one of the rest: ³⁸ and God gives to it a body as he has pleased, and to each of the seeds its own body. ³⁹ Every flesh *is* not the same flesh, but one *is* of men, and another flesh of beasts, and another *flesh* of birds,

and another of fishes. ⁴⁰ And *there are* heavenly bodies, and earthly bodies: but different is the glory of the heavenly, different that of the earthly: ⁴¹ one *the* sun's glory, and another *the* moon's glory, and another *the* stars' glory; for star differs from star in glory. ⁴² Thus also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruptibility. ⁴³ It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. ⁴⁴ It is sown a natural body, it is raised a spiritual body: if there is a natural body, there is also a spiritual *one*. ⁴⁵ Thus also it is written, The first man Adam became a living soul; the last Adam a quickening spirit. ⁴⁶ But that which is spiritual *was* not first, but that which is natural, then that which is spiritual: ⁴⁷ the first man out of *the* earth, made of dust; the second man, out of heaven. ⁴⁸ Such as he made of dust, such also those made of dust; and such as the heavenly *one*, such also the heavenly *ones*. ⁴⁹ And as we have borne the image of the *one* made of dust, we shall bear also the image of the heavenly *one*. ⁵⁰ But this I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility.

⁵¹ Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed, ⁵² in an instant, in *the* twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. ⁵³ For this corruptible must needs put on incorruptibility, and this mortal put on immortality. ⁵⁴ But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word written: Death has been swallowed up in victory. ⁵⁵ Where, O death, *is* thy sting? where, O death, thy victory? ⁵⁶ Now the sting of death *is* sin, and the power of sin the law; ⁵⁷ but thanks to God, who gives us the victory by our Lord Jesus Christ.

⁵⁸ So then, my beloved brethren, be firm, immovable, abounding always in the work of the Lord, knowing that your toil is not in vain in *the* Lord.

15:8 Gr. *to ektromati*, "before the due time." Paul thinks of himself here as an Israelite whose time to be born again had not come; nationally (cf. Mt. 23:39), so that his conversion by the appearing of the Lord in glory (Acts 9:3–6) was an illustration, or instance before the time, of the future national conversion of Israel. See Ezek. 20:35–38; Hos. 2:14–17; Zech. 12:10–13:6; Rom. 11:25–27.

15:22 Adam was a contrasting type of Christ (vs. 45–47; cf. Rom. 5:14–19). (1) "The first man Adam was *made* a living soul" (Gen. 2:7), i.e. he *derived* life from another, that is, God. "The last Adam was a life-giving spirit." So far from deriving life, He was Himself the fountain of life, and He gave that life to others (John 1:4; 5:21; 10:10; 12:24; 1 John 5:12). (2) In origin the first man was of the earth, earthy; the Second Man is the Lord from heaven. (3) Each is the head of a creation, and these also are in contrast: in Adam all die; in Christ all will be made alive; the Adamic creation is "flesh"; the new creation, "spirit" (John 3:6).

15:24 Kingdom (N.T.), Summary: See "Kingdom (O.T.)" (Gen. 1:26–28; Zech. 12:8, *note*). Kingdom truth is developed in the N.T. in the following order: (1) The promise of the kingdom to David and his seed, and described in the prophets (2 Sam. 7:8–17, *refs.*; Zech. 12:8), enters the N.T. absolutely unchanged (Lk. 1:31–33). The King was born in Bethlehem (Mt. 2:1; Mic. 5:2), of a virgin (Mt. 1:18–25; Isa. 7:14). (2) The kingdom announced as "at hand" (Mt. 4:17, *note*) by John the Baptist, by the King, and by the Twelve, was rejected by the Jews, first morally (Mt. 11:20, *note*), and afterward officially (Mt. 21:42, 43), and the King, crowned with thorns, was crucified. (3) In anticipation of His official rejection and crucifixion, the King revealed the "mysteries" of the kingdom of heaven (Mt. 13:11, *note*) to be fulfilled in the interval between His rejection and His return in glory (Mt. 13:1–50). (4) Afterward He announced His purpose to "build" His church (Mt. 16:18, *refs.*), another "mystery" revealed through Paul which is being fulfilled contemporaneously with the mysteries of the kingdom. The "mysteries of the kingdom of heaven" and the "mystery" of the church (Eph. 3:9–11) occupy, historically, the same period, i.e. this present age. (5) The mysteries of the kingdom will be brought to an end by the "harvest" (Mt. 13:39–43, 49, 50) at the return of the King in glory, the church having previously been caught up to meet Him in the air (1 Thes. 4:14–17). (6) Upon His return the King will restore the Davidic monarchy in His own person, re-gather dispersed Israel, establish His power over all the earth, and reign one thousand years (Mt. 24:27–30; Lk. 1:31–33; Acts 15:14–17; Rev. 20:1–10). (7) The kingdom of heaven (Mt. 3:2, *note*), thus established under David's divine Son, has for its object the restoration of the divine authority in the earth, which may be regarded as a revolted province of the great kingdom of God (Mt. 6:33, *note*). When this is done (vs. 24, 25) the Son will deliver up the kingdom (of heaven, Mt. 3:2) to "God, even the Father," that "God" (i.e. the triune God, Father, Son, and Holy Spirit) "may be all in all" (v. 28). The eternal throne is that "of God, and of the Lamb" (Rev. 22:1). The kingdom-age constitutes the seventh Dispensation (Eph. 1:10, *note*).

15:52 Resurrection, Summary: (1) The resurrection of the dead was believed by the patriarchs (Gen. 22:5 with Heb. 11:19; Job 19:25–27), and revealed through the prophets (Isa. 26:19; Dan. 12:2, 13; Hos. 13:14), and miracles of the dead restored to life are recorded in the O.T. (2 Ki. 4:32–35; 13:21). (2) Jesus Christ restored life to the dead (Mt. 9:25; Lk. 7:12–15; John 11:43, 44), and predicted His own resurrection (John 10:18; Lk. 24:1–8). (3) A resurrection of bodies followed the resurrection of Christ (Mt. 27:52, 53); and the apostles raised the dead (Acts 9:36–41; 20:9, 10). (4) Two resurrections are yet future, which are inclusive of “all that are in the graves” (John 5:28). These are distinguished as “of life” (1 Cor. 15:22, 23; 1 Thes. 4:14–17; Rev. 20:4), and “of judgment” (John 5:28, 29; Rev. 20:11–13). They are separated by a period of one thousand years (Rev. 20:5). The “first resurrection,” that “unto life,” will occur at the second coming of Christ (1 Cor. 15:23), the saints of the O.T. and church ages meeting Him in the air (1 Thes. 4:16, 17); while the martyrs of the tribulation, who also have part in the first resurrection (Rev. 20:4), are raised at the end of the great tribulation. (5) The mortal body will be related to the resurrection body as grain sown is related to the harvest (1 Cor. 15:37, 38); that body will be incorruptible, glorious, powerful, and spiritual (1 Cor. 15:42–44, 49). (6) The bodies of living believers will, at the same time, be instantaneously changed (1 Cor. 15:50–53; Phil. 3:20, 21). This “change” of the living, and resurrection of the dead in Christ, is called the “redemption of the body” (Rom. 8:23; Eph. 1:13, 14). (7) After the thousand years the “resurrection unto judgment” (John 5:29) occurs. The resurrection-body of the wicked dead is not described. They are judged according to their works, and cast into the lake of fire (Rev. 20:7–15).

Chapter 16

¹ Now concerning the collection for the saints, as I directed the assemblies of Galatia, so do ye do also. ² On *the* first of *the* week let each of you put by at home, laying up *in* whatever *degree* he may have prospered, that there may be no collections when I come. ³ And when I am arrived, whomsoever ye shall approve, these I will send with letters to carry your bounty to Jerusalem: ⁴ and if it be suitable that I also should go, they shall go with me.

⁵ But I will come to you when I shall have gone through Macedonia; for I do go through Macedonia. ⁶ But perhaps I will stay with you, or even winter with you, that ye may set me forward wheresoever I may go. ⁷ For I will not see you now in passing, for I hope to remain a certain time with you, if the Lord permit. ⁸ But I remain in Ephesus until Pentecost. ⁹ For a great door is opened to me and an effectual *one*, and *the* adversaries many.

¹⁰ Now if Timotheus come, see that he may be with you without fear; for he works the work of the Lord, even as I. ¹¹ Let not therefore any one despise him; but set him forward in peace, that he may come to me; for I expect him with the brethren. ¹² Now concerning the brother Apollos, I begged him much that he would go to you with the brethren; but it was not at all *his* will to go now; but he will come when he shall have good opportunity.

¹³ Be vigilant; stand fast in the faith; quit yourselves like men; be strong. ¹⁴ Let all things ye do be done in love. ¹⁵ But I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and they have devoted themselves to the saints for service,) ¹⁶ that ye should also be subject to such, and to every one joined in the work and labouring. ¹⁷ But I rejoice in the coming of Stephanas and Fortunatus and Achaicus; because they have supplied what was lacking on your part. ¹⁸ For they have refreshed my spirit and yours: own therefore such.

¹⁹ The assemblies of Asia salute you. Aquila and Priscilla, with the assembly in their house, salute you much in *the* Lord. ²⁰ All the brethren salute you. Salute one another with a holy kiss. ²¹ The salutation of *me* Paul with my own hand. ²² If any one love not the Lord *Jesus Christ* let him be Anathema Maranatha. ²³ The grace of the Lord Jesus Christ *be* with you. ²⁴ My love *be* with you all in Christ Jesus. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE
CORINTHIANS

WRITER. The Apostle Paul (1:1).

Date. A.D. 60; probably from Philippi, after the events of Acts 19:23–20:1–3.

Theme. The Epistle discloses the touching state of the great apostle at this time. It was one of physical weakness, weariness, and pain. But his spiritual burdens were greater. These were of two kinds—solicitude for the maintenance of the churches in grace as against the law-teachers, and anguish of heart over the distrust felt toward him by Jews and Jewish Christians. The chilling doctrines of the legalizers were accompanied by detraction, and by denial of his apostleship.

It is evident that the really dangerous sect in Corinth was that which said, “and I of Christ” (1 Cor. 1:12). They rejected the new revelation through Paul of the doctrines of grace; grounding themselves, probably, on the kingdom teachings of our Lord as “a minister of the circumcision” (Rom. 15:8); seemingly oblivious that a new dispensation had been introduced by Christ’s death. This made necessary a defence of the origin and extent of Paul’s apostolic authority.

The Epistle is in three parts: I. Paul’s principles of action, 1:1–7:16. II. The collection for the poor saints at Jerusalem, 8:1–9:15. III. Paul’s defence of his apostolic authority, 10:1–13:14.

Chapter 1

¹ Paul, apostle of Jesus Christ by God's will, and the brother Timotheus, to the assembly of God which is in Corinth, with all the saints who are in the whole of Achaia. ² Grace to you, and peace from God our Father, and *the* Lord Jesus Christ.

³ Blessed *be* the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all encouragement; ⁴ who encourages us in all our tribulation, that we may be able to encourage those who are in any tribulation whatever, through the encouragement with which we ourselves are encouraged of God. ⁵ Because, even as the sufferings of the Christ abound towards us, so through the Christ does our encouragement also abound. ⁶ But whether we are in tribulation, *it is* for your encouragement and salvation, wrought in the endurance of the same sufferings which we also suffer,

⁷ (and our hope for you *is* sure;) or whether we are encouraged, *it is* for your encouragement and salvation: knowing that as ye are partakers of the sufferings, so also of the encouragement. ⁸ For we do not wish you to be ignorant, brethren, as to our tribulation which happened *to us* in Asia, that we were excessively pressed beyond *our* power, so as to despair even of living. ⁹ But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God who raises the dead; ¹⁰ who has delivered us from so great a death, and does deliver; in whom we confide that he will also yet deliver; ¹¹ ye also labouring together by supplication for us that the gift towards us, through means of many persons, may be the subject of the thanksgiving of many for us.

¹² For our boasting is this, the testimony of our conscience, that in simplicity and sincerity before God, (not in fleshly wisdom but in God's grace,) we have had our conversation in the world, and more abundantly towards you. ¹³ For we do not write other things to you but what ye well know and recognise; and I hope that ye will recognise to the end, ¹⁴ even as also ye have recognised us in part, that we are your boast, even as ye *are* ours in the day of the Lord Jesus.

¹⁵ And with this confidence I purposed to come to you previously, that ye might have a second favour; ¹⁶ and to pass through to Macedonia by you, and again from Macedonia to come to you, and to be set forward by you to Judaea. ¹⁷ Having therefore this purpose, did I then use lightness? Or what I purpose, do I purpose according to flesh, that there should be with me yea yea, and nay nay? ¹⁸ Now God *is* faithful, that our word to you is not yea and nay. ¹⁹ For the Son of God, Jesus Christ, he who has been preached by us among you (by me and Silvanus and Timotheus), did not become yea and nay, but yea is in him. ²⁰ For whatever promises of God *there are*, in him is the yea, and in him the amen, for glory to God by us. ²¹ Now he that establishes us with you in Christ, and has anointed us, *is* God, ²² who also has sealed us, and given the earnest of the Spirit in our hearts. ²³ But I call God to witness upon my soul that to spare you I have not yet come to Corinth. ²⁴ Not that we rule over your faith, but are fellow-workmen of your joy: for by faith ye stand.

Chapter 2

¹ But I have judged this with myself, not to come back to you in grief. ² For if I grieve you, who also *is* it that gladdens me, if not he that is grieved through me? ³ And I have written this very *letter to you*, that coming I may not have grief from those from whom I ought to have joy; trusting in you all that my joy is *that* of you all. ⁴ For out of much tribulation and distress of heart I wrote to you, with many tears; not that ye may be grieved, but that ye may know the love which I have very abundantly towards you.

⁵ But if any one has grieved, he has grieved, not me, but in part (that I may not overcharge you) all of you. ⁶ Sufficient to such a one *is* this rebuke which *has been inflicted* by the many; ⁷ so that on the contrary ye should rather shew grace and encourage, lest perhaps such a one should be swallowed up with excessive grief. ⁸ Wherefore I exhort you to assure him of *your* love. ⁹ For to this end also I have written, that I might know, by putting you to the test, if as to everything ye are obedient. ¹⁰ But to whom ye forgive anything, I also; for I also, what I have forgiven, if I have forgiven anything, *it is* for your sakes in *the* person of Christ; ¹¹ that we might not have Satan get an advantage against us, for we are not ignorant of his thoughts.

¹² Now when I came to Troas for the *publication of the* glad tidings of the Christ, a door also being opened to me in *the* Lord, ¹³ I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away to Macedonia. ¹⁴ But thanks *be* to God, who always leads us in triumph in the Christ, and makes manifest the odour of his knowledge through us in every place. ¹⁵ For we are a sweet odour of Christ to God, in the saved and in those that perish: ¹⁶ to the one an odour from death unto death, but to the others an odour from life unto life; and who *is* sufficient for these things? ¹⁷ For we do not, as the many, make a trade of the word of God; but as of sincerity, but as of God, before God, we speak in Christ.

Chapter 3

¹ Do we begin again to commend ourselves? or do we need, as some, commendatory letters to you, or *commendatory* from you? ² Ye are our letter, written in our hearts, known and read of all men, ³ being manifested to be Christ's epistle ministered by us, written, not with ink, but *the* Spirit of *the* living God; not on stone tables, but on fleshy tables of *the* heart. ⁴ And such confidence have we through the Christ towards God: ⁵ not that we are competent of ourselves to think anything as of ourselves, but our competency *is* of God;

⁶ who has also made us competent, *as* ministers of *the* new covenant; not of letter, but of spirit. For the letter kills, but the Spirit quickens. ⁷ (But if the ministry of death, in letters, graven in stones, began with glory, so that the children of Israel could not fix their eyes on the face of Moses, on account of the glory of his face, *a glory* which is annulled; ⁸ how shall not rather the ministry of the Spirit subsist in glory? ⁹ For if the ministry of condemnation *be* glory, much rather the ministry of righteousness abounds in glory. ¹⁰ For also that *which* was glorified is not glorified in this respect, on account of the surpassing glory. ¹¹ For if that annulled *was* introduced with glory, much rather that which abides *subsists* in glory.

¹² Having therefore such hope, we use much boldness: ¹³ and not according as Moses put a veil on his own face, so that the children of Israel should not fix their eyes on the end of that annulled. ¹⁴ But their thoughts have been darkened, for unto this day the same veil remains in reading the old covenant, unremoved, which in Christ is annulled. ¹⁵ But unto this day, when Moses is read, the veil lies upon their heart. ¹⁶ But when it shall turn to *the* Lord, the veil is taken away.) ¹⁷ Now the Lord is the Spirit, but where the Spirit of *the* Lord *is*, *there is* liberty. ¹⁸ But we all, looking on the glory of the Lord, with unveiled face, are transformed according to the same image from glory to glory, even as by *the* Lord *the* Spirit.

Chapter 4

¹ Therefore, having this ministry, as we have had mercy shewn us, we faint not. ² But we have rejected the hidden things of shame, not walking in deceit, nor falsifying the word of God, but by manifestation of the truth commending ourselves to every conscience of men before God. ³ But if also our gospel is veiled, it is veiled in those that are lost; ⁴ in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiancy of the glad tidings

of the glory of the Christ, who is *the* image of God, should not shine forth *for them*.⁵ For we do not preach ourselves, but Christ Jesus Lord, and ourselves your bondmen for Jesus' sake.⁶ Because *it is* the God who spoke that out of darkness light should shine who has shone in our hearts for the shining forth of the knowledge of the glory of God in *the* face of *Jesus* Christ.⁷ But we have this treasure in earthen vessels, that the surpassingness of the power may be of God, and not from us:

⁸ every way afflicted, but not straitened; seeing no apparent issue, but our way not entirely shut up; ⁹ persecuted, but not abandoned; cast down, but not destroyed; ¹⁰ always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body; ¹¹ for we who live are always delivered unto death on account of Jesus, that the life also of Jesus may be manifested in our mortal flesh; ¹² so that death works in us, but life in you. ¹³ And having the same spirit of faith, according to what is written, I have believed, therefore have I spoken; we also believe, therefore also we speak; ¹⁴ knowing that he who has raised the Lord Jesus shall raise us also with Jesus, and shall present *us* with you. ¹⁵ For all things *are* for your sakes, that the grace abounding through the many may cause thanksgiving to abound to the glory of God. ¹⁶ Wherefore we faint not; but if indeed our outward man is consumed, yet the inward is renewed day by day. ¹⁷ For our momentary *and* light affliction works for us in surpassing measure an eternal weight of glory; ¹⁸ while we look not at the things that are seen, but at the things that are not seen; for the things that are seen *are* for a time, but those that are not seen eternal.

Chapter 5

¹ For we know that if our earthly tabernacle house be destroyed, we have a building from God, a house not made with hands, eternal in the heavens. ² For indeed in this we groan, ardently desiring to have put on our house which *is* from heaven; ³ if indeed being also clothed we shall not be found naked. ⁴ For indeed we who are in the tabernacle groan, being burdened; while yet we do not wish to be unclothed, but clothed, that *what is* mortal may be swallowed up by life. ⁵ Now he that has wrought us for this very thing *is* God, who also has given to us the earnest of the Spirit. ⁶ Therefore *we are* always confident, and know that while present in the body we are absent from the Lord, ⁷ (for we walk by faith, not by sight;) ⁸ we are confident, I say, and pleased rather to be absent from the body and present with the Lord. ⁹ Wherefore also we are zealous, whether present or absent, to be agreeable to him. ¹⁰ For we must all be manifested before the judgment-seat of the Christ, that each may receive the things *done* in the body, according to those he has done, whether *it be* good or evil. ¹¹ Knowing therefore the terror of the Lord we persuade men, but have been manifested to God, and I hope also that we have been manifested in your consciences.

¹² *For* we do not again commend ourselves to you, but *we are* giving to you occasion of boast in our behalf, that ye may have *such* with those boasting in countenance, and not in heart. ¹³ For whether we are beside ourselves, *it is* to God; or are sober, *it is* for you. ¹⁴ For the love of the Christ constrains us, having judged this: that one died for all, then all have died; ¹⁵ and he died for all, that they who live should no longer live to themselves, but to him who died for them and has been raised.

¹⁶ So that we henceforth know no one according to flesh; but if even we have known Christ according to flesh, yet now we know *him thus* no longer. ¹⁷ So if any one *be* in Christ, *there is* a new creation; the old things have passed away; behold all things have become new: ¹⁸ and all things *are* of the God who has reconciled us to himself by *Jesus* Christ, and given to us the ministry of that reconciliation: ¹⁹ how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting in us the word of that reconciliation. ²⁰ We are ambassadors therefore for Christ, God as *it were* beseeching by us, we entreat for Christ,

Be reconciled to God. ²¹ Him who knew not sin he has made sin for us, that we might become God's righteousness in him.

5:10 The judgment of the believer's works, not sins, is in question here. These have been atoned for, and are "remembered no more forever" (Heb. 10:17); but every *work* must come into judgment (Mt. 12:36; Rom. 14:10; Gal. 6:7; Eph. 6:8; Col. 3:24, 25). The result is "reward" or "loss" (of the reward), "but he himself shall be saved" (1 Cor. 3:11–15). This judgment occurs at the return of Christ (Mt. 16:27; Lk. 14:14; 1 Cor. 4:5; 2 Tim. 4:8; Rev. 22:12). See other judgments, John 12:31, *note*; 1 Cor. 11:31, *note*; Mt. 25:32, *note*; Ezk. 20:37, *note*; Jude 6, *note*; Rev. 20:12. *note*.

Chapter 6

¹ But *as* fellow-workmen, we also beseech that ye receive not the grace of God in vain: ² (for he says, I have listened to thee in an accepted time, and I have helped thee in a day of salvation: behold, now *is the* well-accepted time; behold, now *the* day of salvation:) ³ giving no manner of offence in anything, that the ministry be not blamed; ⁴ but in everything commending ourselves as God's ministers, in much endurance, in afflictions, in necessities, in straits, ⁵ in stripes, in prisons, in riots, in labours, in watchings, in fastings, ⁶ in pureness, in knowledge, in longsuffering, in kindness, in *the* Holy Spirit, in love unfeigned, ⁷ in *the* word of truth, in *the* power of God; through the arms of righteousness on the right hand and left, ⁸ through glory and dishonour, through evil report and good report: as deceivers, and true; ⁹ as unknown, and well known; as dying, and behold, we live; as disciplined, and not put to death; ¹⁰ as grieved, but always rejoicing; as poor, but enriching many; as having nothing, and possessing all things.

¹¹ Our mouth is opened to you, Corinthians, our heart is expanded. ¹² Ye are not straitened in us, but ye are straitened in your affections; ¹³ but for an answering recompense, (I speak as to children,) let your heart also expand itself. ¹⁴ Be not diversely yoked with unbelievers; for what participation *is there* between righteousness and lawlessness? or what fellowship of light with darkness? ¹⁵ and what consent of Christ with Beliar, or what part for a believer along with an unbeliever? ¹⁶ and what agreement of God's temple with idols? for ye are *the* living God's temple; according as God has said, I will dwell among them, and walk among *them*; and I will be their God, and they shall be to me a people. ¹⁷ Wherefore come out from the midst of them, and be separated, saith *the* Lord, and touch not *what is* unclean, and I will receive you; ¹⁸ and I will be to you for a Father, and ye shall be to me for sons and daughters, saith *the* Lord Almighty.

6:17 Separation, Summary: (1) Separation in Scripture is twofold: "from" whatever is contrary to the mind of God; and "unto" God Himself. The underlying principle is that in a moral universe it is impossible for God to fully bless and use His children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose (Deut. 22:10). (2) Separation from evil implies (a) separation in desire, motive, and act, from the world, in the ethically bad sense of this present world-system (see Rev. 13:8, *note*); and (b) separation from believers, especially false teachers, who are "vessels unto dishonour" (2 Tim. 2:20, 21; 2 John 9–11). (3) Separation is not from *contact* with evil in the world or the church, but from complicity with and conformity to it (John 17:15; 2 Cor. 6:14–18; Gal. 6:1). (4) The reward of separation is the full manifestation of the divine fatherhood (2 Cor. 6:17, 18); unhindered communion and worship (see Heb. 13:13–15), and fruitful service (2 Tim. 2:21), as world-conformity involves the loss of these, though not of salvation. Here, as in all else, Christ is the model. He was "holy, harmless, undefiled, and separate from sinners" (Heb. 7:26), and yet in such contact with them for their salvation that the Pharisees, who illustrate the mechanical and ascetic conception of separation (Mt. 3:7, *note*), judged Him as having lost His Nazarite character (Lk. 7:39). Cf. 1 Cor. 9:19–23; 10:27.

Chapter 7

¹ Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear. ² Receive us: we have injured no one, we have ruined no one, we have made gain of no one. ³ I do not speak for condemnation, for I have already said that ye are in our hearts, to die together, and live together. ⁴ Great *is* my boldness towards you, great my exulting in respect of you; I am filled with encouragement; I overabound in joy under all our affliction.

⁵ For indeed, when we came into Macedonia, our flesh had no rest, but *we were* afflicted in every way; without combats, within fears. ⁶ But he who encourages those that are *brought* low, *even* God, encouraged us by the coming of Titus; ⁷ and not by his coming only, but also through the encouragement with which he was encouraged as to you; relating to us your ardent desire, your mourning, your zeal for me; so that I the more rejoiced. ⁸ For if also I grieved you in the letter, I do not regret *it*, if even I have regretted it; for I see that that letter, if even *it were* only for a time, grieved you. ⁹ Now I rejoice, not that ye have been grieved, but that ye have been grieved to repentance; for ye have been grieved according to God, that in nothing ye might be injured by us. ¹⁰ For grief according to God works repentance to salvation, never to be regretted; but the grief of the world works death. ¹¹ For, behold, this same thing, your being grieved according to God, how much diligence it wrought in you, but *what* excusing of *yourselves*, but *what* indignation, but *what* fear, but *what* ardent desire, but *what* zeal, but *what* vengeance: in every way ye have proved yourselves to be pure in the matter.

¹² So then, if also I wrote to you, *it was* not for the sake of him that injured, nor for the sake of him that was injured, but for the sake of our diligent zeal for you being manifested to you before God. ¹³ For this reason we have been encouraged. And we the rather rejoiced in our encouragement more abundantly by reason of the joy of Titus, because his spirit has been refreshed by you all. ¹⁴ Because if I boasted to him anything about you, I have not been put to shame; but as we have spoken to you all things in truth, so also our boasting to Titus has been *the truth*; ¹⁵ and his affections are more abundantly towards you, calling to mind the obedience of you all, how with fear and trembling ye received him. ¹⁶ I rejoice that in everything I am confident as to you.

Chapter 8

¹ But we make known to you, brethren, the grace of God bestowed in the assemblies of Macedonia; ² that in a great trial of affliction the abundance of their joy and their deep poverty has abounded to the riches of their *free-hearted* liberality. ³ For according to *their* power, I bear witness, and beyond *their* power, *they were* willing of their own accord, ⁴ begging of us with much entreaty *to give effect to* the grace and fellowship of the service which *was to be rendered* to the saints. ⁵ And not according as we hoped, but they gave themselves first to the Lord, and to us by God's will. ⁶ So that we begged Titus that, according as he had before begun, so he would also complete as to you this grace also;

⁷ but even as ye abound in every way, in faith, and word, and knowledge, and all diligence, and in love from you to us, that ye may abound in this grace also. ⁸ I do not speak as commanding *it*, but through the zeal of others, and proving the genuineness of your love. ⁹ For ye know the grace of our Lord Jesus Christ, that for your sakes he, being rich, became poor, in order that ye by his poverty might be enriched. ¹⁰ And I give *my* opinion in this, for this is profitable for you who began before, not only to do, but also to be willing, a year ago. ¹¹ But now also complete the doing of it; so that as *there was* the readiness to be willing, so also to complete out of what ye have. ¹² For if the readiness be there, *a man is* accepted according to

what he may have, not according to what he has not. ¹³ For *it is* not in order that there may be ease for others, and for you distress, ¹⁴ but *on the principle* of equality; in the present time your abundance for their lack, that their abundance may be for your lack, so that there should be equality. ¹⁵ According as it is written, He who *gathered* much had no excess, and he who *gathered* little was nothing short.

¹⁶ But thanks *be* to God, who gives the same diligent zeal for you in the heart of Titus. ¹⁷ For he received indeed the entreaty, but, being full of zeal, he went of his own accord to you; ¹⁸ but we have sent with him the brother whose praise *is* in the glad tidings through all the assemblies; ¹⁹ and not only *so*, but *is* also chosen by the assemblies as our fellow-traveller with this grace, ministered by us to the glory of the Lord himself, and *a witness of* our readiness; ²⁰ avoiding this, that any one should blame us in this abundance *which is* administered by us; ²¹ for we provide for things honest, not only before *the* Lord, but also before men. ²² And we have sent with them our brother whom we have often proved to be of diligent zeal in many things, and now more diligently zealous through the great confidence *he has* as to you. ²³ Whether as regards Titus, *he is* my companion and fellow-labourer in your behalf; or our brethren, *they are* deputed messengers of assemblies, Christ's glory. ²⁴ Shew therefore to them, before the assemblies, the proof of your love, and of our boasting about you.

8:1 In 2 Cor. 8, 9, the apostle sums up the Christian doctrine of giving. It may be thus summarized: (1) It is a "grace," i.e. a disposition created by the Spirit (8:7). (2) In contrast with the law, which imposed giving as a divine requirement Christian giving is voluntary, and a test of sincerity and love (8:8-12; 9:1, 2, 5, 7) (3) The privilege is universal, belonging, according to ability, to rich and poor (8:1-3, 12-15. Cf. 1 Cor. 16:1, 2). (4) Giving is to be proportioned to income (8:12-14. Cf. 1 Cor. 16:2). The O.T. proportion was the tithe, a proportion which antedates the law (Gen. 14:20). (5) The rewards of Christian giving are (a) joy (8:2); (b) increased ability to give in proportion to that which has been already given (9:7-11); (c) increased thankfulness to God (9:12); (d) God and the Gospel glorified (9:13, 14).

Chapter 9

¹ For concerning the ministration which *is* for the saints, it is superfluous my writing to you. ² For I know your readiness, which I boast of as respects you to Macedonians, that Achaia is prepared since a year ago, and the zeal *reported* of you has stimulated the mass *of the brethren*. ³ But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have said, ye may be prepared; ⁴ lest haply, if Macedonians come with me and find you unprepared, we, that we say not ye, may be put to shame in this confidence. ⁵ I thought it necessary therefore to beg the brethren that they would come to you, and complete beforehand your fore-announced blessing, that this may be ready thus as blessing, and not as got out of you.

⁶ But this *is true*, he that sows sparingly shall reap also sparingly; and he that sows in *the spirit of blessing* shall reap also in blessing: ⁷ each according as he is purposed in his heart; not grievously, or of necessity; for God loves a cheerful giver. ⁸ But God is able to make every gracious gift abound towards you, that, having in every way always all-sufficiency, ye may abound to every good work: ⁹ according as it is written, He has scattered abroad, he has given to the poor, his righteousness remains for ever. ¹⁰ Now he that supplies seed to the sower and bread for eating shall supply and make abundant your sowing, and increase the fruits of your righteousness: ¹¹ enriched in every way unto all free-hearted liberality, which works through us thanksgiving to God. ¹² Because the ministration of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many thanksgivings to God; ¹³ they glorifying God through the proof of this ministration, by reason of your subjection, by profession, to the glad tidings of the Christ, and your free-hearted liberality in communicating towards them and towards all; ¹⁴ and in their supplication for you, full of ardent desire for you,

on account of the exceeding grace of God *which is* upon you. ¹⁵ Thanks *be* to God for his unspeakable free gift.

Chapter 10

¹ But I myself, Paul, entreat you by the meekness and gentleness of the Christ, who, as to appearance, *when present am* mean among you, but absent am bold towards you; ² but I beseech that present I may not be bold with the confidence with which I think to be daring towards some who think of us as walking according to flesh. ³ For walking in flesh, we do not war according to flesh. ⁴ For the arms of our warfare *are* not fleshly, but powerful according to God to *the* overthrow of strongholds; ⁵ overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and leading captive every thought into the obedience of the Christ; ⁶ and having in readiness to avenge all disobedience when your obedience shall have been fulfilled.

⁷ Do ye look at what concerns appearance? If any one has confidence in himself that he is of Christ, let him think this again in himself, that even as he *is* of Christ, so also *are* we. ⁸ For and if I should boast even somewhat more abundantly of our authority, which the Lord has given *to us* for building up and not for your overthrowing, I shall not be put to shame; ⁹ that I may not seem as if I was frightening you by letters: ¹⁰ because his letters, he says, *are* weighty and strong, but his presence in the body weak, and his speech naught. ¹¹ Let such a one think this, that such as we are in word by letters *when* absent, such also present in deed.

¹² For we dare not class ourselves or compare ourselves with some who commend themselves; but these, measuring themselves by themselves, and comparing themselves with themselves, are not intelligent. ¹³ Now we will not boast out of measure, but according to the measure of the rule which the God of measure has apportioned to us, to reach to you also. ¹⁴ For we do not, as not reaching to you, overstretch ourselves, (for we have come to you also in the glad tidings of the Christ;) ¹⁵ not boasting out of measure in other people's labours, but having hope, your faith increasing, to be enlarged amongst you, according to our rule, yet more abundantly ¹⁶ to announce the glad tidings to that *which is* beyond you, not to be boasting in another's rule of things made ready to hand. ¹⁷ But he that boasts, let him boast in the Lord. ¹⁸ For not he that commends himself is approved, but whom the Lord commends.

Chapter 11

¹ Would that ye would bear with me *in* a little folly; but indeed bear with me. ² For I am jealous as to you with a jealousy *which is* of God; for I have espoused you unto one man, to present *you* a chaste virgin to Christ. ³ But I fear lest by any means, as the serpent deceived Eve by his craft, *so* your thoughts should be corrupted from simplicity as to the Christ. ⁴ For if indeed he that comes preaches another Jesus, whom we have not preached, or ye get a different Spirit, which ye have not got, or a different glad tidings, which ye have not received, ye might well bear with *it*.

⁵ For I reckon that in nothing I am behind those who are in surpassing degree apostles. ⁶ But if *I am* a simple person in speech, yet not in knowledge, but in everything making *the truth* manifest in all things to you. ⁷ Have I committed sin, abasing myself in order that ye might be exalted, because I gratuitously announced to you the glad tidings of God? ⁸ I spoiled other assemblies, receiving hire for ministry towards you. ⁹ And being present with you and lacking, I did not lazily burden any one, (for the brethren who came from Macedonia supplied what I lacked,) and in everything I kept myself from being a burden to you, and will keep myself. ¹⁰ *The* truth of Christ is in me that this boasting shall not be stopped as to me in the

regions of Achaia. ¹¹ Why? because I do not love you? God knows. ¹² But what I do, I will also do, that I may cut off the opportunity of those wishing *for* an opportunity, that wherein they boast they may be found even as we. ¹³ For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ. ¹⁴ And *it is* not wonderful, for Satan himself transforms himself into an angel of light. ¹⁵ It is no great thing therefore if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works.

¹⁶ Again I say, Let not any one think me to be a fool; but if otherwise, receive me then even as a fool, that I also may boast myself some little. ¹⁷ What I speak I do not speak according to *the* Lord, but as in folly, in this confidence of boasting. ¹⁸ Since many boast according to flesh, I also will boast. ¹⁹ For ye bear fools readily, being wise. ²⁰ For ye bear if any one bring you into bondage, if any one devour *you*, if any one get *your money*, if any one exalt himself, if any one beat you on the face. ²¹ I speak as to dishonour, as though we had been weak; but wherein any one is daring, (I speak in folly,) I also am daring.

²² Are they Hebrews? I also. Are they Israelites? I also. Are they seed of Abraham? I also. ²³ Are they ministers of Christ? (I speak as being beside myself) I above measure *so*; in labours exceedingly abundant, in stripes to excess, in prisons exceedingly abundant, in deaths oft. ²⁴ From the Jews five times have I received forty *stripes*, save one. ²⁵ Thrice have I been scourged, once I have been stoned, three times I have suffered shipwreck, a night and day I passed in the deep: ²⁶ in journeyings often, in perils of rivers, in perils of robbers, in perils from *my own* race, in perils from *the* nations, in perils in *the* city, in perils in *the* desert, in perils on *the* sea, in perils among false brethren; ²⁷ in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. ²⁸ Besides those things that are without, the crowd of *cares* pressing on me daily, the burden of all the assemblies. ²⁹ Who is weak, and I am not weak? Who is stumbled, and I burn not? ³⁰ If it is needful to boast, I will boast in the things which concern my infirmity. ³¹ The God and Father of the Lord Jesus knows—he who is blessed for ever—that I do not lie. ³² In Damascus the ethnarch of Aretas the king kept the city of the Damascenes shut up, wishing to take me; ³³ and through a window in a basket I was let down by the wall, and escaped his hands.

Chapter 12

¹ Well, it is not of profit to me to boast, for I will come to visions and revelations of *the* Lord. ² I know a man in Christ, fourteen years ago, (whether in *the* body I know not, or out of the body I know not, God knows;) such *a one* caught up to *the* third heaven. ³ And I know such a man, (whether in *the* body or out of the body I know not, God knows;) ⁴ that he was caught up into paradise, and heard unspeakable things said which it is not allowed to man to utter. ⁵ Of such *a one* I will boast, but of myself I will not boast, unless in my weaknesses. ⁶ For if I shall desire to boast, I shall not be a fool; for I will say *the* truth; but I forbear, lest any one should think as to me above what he sees me *to be*, or whatever he may hear of me. ⁷ And that I might not be exalted by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might not be exalted. ⁸ For this I thrice besought the Lord that it might depart from me. ⁹ And he said to me, My grace suffices thee; for *my* power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ may dwell upon me. ¹⁰ Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, for Christ: for when I am weak, then I am powerful.

¹¹ I have become a fool; ye have compelled me; for I ought to have been commended by you; for I have been nothing behind those who were in surpassing degree apostles, if also I am nothing. ¹² The signs indeed of the apostle were wrought among you in all endurance, signs,

and wonders, and works of power. ¹³ For in what is it that ye have been inferior to the other assemblies, unless that I myself have not been in laziness a charge upon you? Forgive me this injury. ¹⁴ Behold, this third time I am ready to come to you, and I will not be in laziness a charge; for I do not seek yours, but you; for the children ought not to lay up for the parents, but the parents for the children. ¹⁵ Now I shall most gladly spend and be utterly spent for your souls, if even in abundantly loving you I should be less loved. ¹⁶ But be it so. I did not burden you, but being crafty I took you by guile. ¹⁷ Did I make gain of you by any of those whom I have sent to you? ¹⁸ I begged Titus, and sent the brother with *him*: did Titus at all make gain of you? have we not walked in the same spirit? *have we* not in the same steps? ¹⁹ Ye have long been supposing that we excuse ourselves to you: we speak before God in Christ; and all things, beloved, for your building up. ²⁰ For I fear lest perhaps coming I find you not such as I wish, and that I be found by you such as ye do not wish: lest *there might be* strifes, jealousies, angers, contentions, evil speakings, whisperings, puffings up, disturbances; ²¹ lest my God should humble me as to you when I come again, and that I shall grieve over many of those who have sinned before, and have not repented as to the uncleanness and fornication and licentiousness which they have practised.

12:7 It has been conjectured that Paul's "thorn in the flesh" was chronic ophthalmia, inducing bodily weakness, and a repulsive appearance (Gal. 4:15; 1 Cor. 2:3, 4; 2 Cor. 10:10). This cannot be positively known, and the reserve of Scripture is as sure a mark of inspiration as its revelations. Paul's particular "thorn" is not described that his consolations may avail for all to whom *any* thorn is given.

Chapter 13

¹ This third time I am coming to you. In the mouth of two or three witnesses shall every matter be established. ² I have declared beforehand, and I say beforehand as present the second time, and now absent, to those that have sinned before, and to all the rest, that if I come again I will not spare. ³ Since ye seek a proof of Christ speaking in me, (who is not weak towards you, but is powerful among you, ⁴ for if indeed he has been crucified in weakness, yet he lives by God's power; for indeed we are weak in him, but we shall live with him by God's power towards you,) ⁵ examine your own selves if ye be in the faith; prove your own selves: do ye not recognise yourselves, that Jesus Christ is in you, unless indeed ye be reprobates? ⁶ Now I hope that ye will know that we are not reprobates.

⁷ But we pray to God that ye may do nothing evil; not that we may appear approved, but that ye may do what is right, and we be as reprobates. ⁸ For we can do nothing against the truth, but for the truth. ⁹ For we rejoice when we may be weak and ye may be powerful. But this also we pray for, your perfecting. ¹⁰ On this account I write these things being absent, that being present I may not use severity according to the authority which the Lord has given me for building up, and not for overthrowing.

¹¹ For the rest, brethren, rejoice; be perfected; be encouraged; be of one mind; be at peace; and the God of love and peace shall be with you. ¹² Salute one another with a holy kiss. ¹³ All the saints salute you. ¹⁴ The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, *be* with you all.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

WRITER. The Apostle Paul (1:1).

Date. Galatians was probably written A.D. 60, during Paul's third visit to Corinth. The occasion of the Epistle is evident. It had come to Paul's knowledge that the fickle Galatians, who were not Greeks, but Gauls, "a stream from the torrent of barbarians which poured into Greece in the third century before Christ," had become the prey of the legalizers, the Judaizing missionaries from Palestine.

Theme. The theme of Galatians is the vindication of the Gospel of the grace of God from any admixture of law-conditions, which qualify or destroy its character of pure grace.

The Galatian error had two forms, both of which are refuted. The first is the teaching that obedience to the law is mingled with faith as the ground of the sinner's justification; the second, that the justified believer is made perfect by keeping the law. Paul meets the first form of the error by a demonstration that justification is through the Abrahamic Covenant (Gen. 15:18), and that the law, which was four hundred and thirty years after the confirmation of that covenant, and the true purpose of which was condemnation, not justification, cannot disannul a salvation which rests upon the earlier covenant. Paul meets the second and more subtle form by vindicating the office of the Holy Spirit as Sanctifier.

The book is in seven parts: I. Salutation, 1:1–5. II. Theme, 1:6–9. III. Paul's Gospel is a revelation, 1:10–2:14. IV. Justification is by faith without law, 2:15–3:24. V. The rule of the believer's life is gracious, not legal, 3:25–5:15. VI. Sanctification is through the Spirit, not the law, 5:16–24. VII. Exhortations and conclusion, 5:25–6:18.

Chapter 1

¹ Paul, apostle, not from men nor through man, but through Jesus Christ, and God *the* Father who raised him from among *the* dead, ² and all the brethren with me, to the assemblies of Galatia. ³ Grace to you, and peace, from God *the* Father, and our Lord Jesus Christ, ⁴ who gave himself for our sins, so that he should deliver us out of the present evil world, according to the will of our God and Father; ⁵ to whom *be* glory to the ages of ages. Amen.

⁶ I wonder that ye thus quickly change, from him that called you in Christ's grace, to a different gospel, ⁷ which is not another *one*; but there are some that trouble you, and desire to pervert the glad tidings of the Christ. ⁸ But if even we or an angel out of heaven announce as glad tidings to you *anything* besides what we have announced as glad tidings to you, let him be accursed. ⁹ As we have said before, now also again I say, If any one announce to you as glad tidings *anything* besides what ye have received, let him be accursed.

¹⁰ For do I now seek to satisfy men or God? or do I seek to please men? If I were yet pleasing men, I were not Christ's bondman. ¹¹ But I let you know, brethren, *as to* the glad tidings which were announced by me, that they are not according to man. ¹² For neither did I receive them from man, neither was I taught *them*, but by revelation of Jesus Christ. ¹³ For ye have heard *what was* my conversation formerly in Judaism, that I excessively persecuted the assembly of God, and ravaged it; ¹⁴ and advanced in Judaism beyond many *my* contemporaries in my nation, being exceedingly zealous of the doctrines of my fathers. ¹⁵ But when God, who set me apart *even* from my mother's womb, and called *me* by his grace, ¹⁶ was pleased to reveal his Son in me, that I may announce him as glad tidings among the nations, immediately I took not counsel with flesh and blood, ¹⁷ nor went I up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and again returned to Damascus. ¹⁸ Then after three years I went up to Jerusalem to make acquaintance with Peter, and I remained with him fifteen days; ¹⁹ but I saw none other of the apostles, but James the brother of the Lord. ²⁰ Now what I write to you, behold, before God, I do not lie. ²¹ Then I came into the regions of Syria and Cilicia. ²² But I was unknown personally to the assemblies of Judaea which *are* in Christ; ²³ only they were hearing that he who persecuted us formerly now announces the glad tidings of the faith which formerly he ravaged: ²⁴ and they glorified God in me.

1:6 The test of the Gospel is grace. If the message excludes grace, or mingles law with grace as the means either of justification or sanctification (Gal. 2:21; 3:1–3), or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is “another” gospel, and the preacher of it is under the anathema of God (vs. 8, 9).

1:10 The demonstration is as follows: (1) The Galatians know Paul, that he is no seeker after popularity (v. 10). (2) He puts his known character back of the assertion that his Gospel of grace was a revelation from God (vs. 11, 12). (3) As for the Judaizers, Paul himself had been a foremost Jew, and had forsaken Judaism for something better (vs. 13, 14). (4) He had preached grace years before he saw any of the other apostles (vs. 15–24). (5) When he did meet the other apostles they had nothing to add to his revelations (2:1–6). (6) The other apostles fully recognized Paul's apostleship (2:7–10). (7) If the legalizers pleaded Peter's authority, the answer was that he himself had claimed none when rebuked (2:11–14).

1:13 The new dispensation of grace having come in, the Mosaic system, if still persisted in, becomes a mere “Jews' religion.”

1:14 The word “religion,” Gr. *threskeia* = “religious service,” is used but five times in the N.T.: (1) In a bad sense, Acts 26:5; Gal. 1:14; Jas. 1:26; Col. 2:18 (“worshipping”); (2) in the sense of a believer's good works, Jas. 1:27. It is never used as synonymous with salvation or spirituality.

Chapter 2

¹ Then after a lapse of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with *me*; ² and I went up according to revelation, and I laid before them the glad tidings which I preach among the nations, but privately to those conspicuous *among them*, lest

in any way I run or had run in vain; ³ (but neither was Titus, who was with me, being a Greek, compelled to be circumcised;) ⁴ and *it was* on account of the false brethren brought in surreptitiously, who came in surreptitiously to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; ⁵ to whom we yielded in subjection not even for an hour, that the truth of the glad tidings might remain with you. ⁶ But from those who were conspicuous as being somewhat—whatsoever they were, it makes no difference to me: God does not accept man's person; for to me those who were conspicuous communicated nothing; ⁷ but, on the contrary, seeing that the glad tidings of the uncircumcision were confided to me, even as to Peter that of the circumcision, ⁸ (for he that wrought in Peter for *the* apostleship of the circumcision wrought also in me towards the Gentiles,) ⁹ and recognising the grace given to me, James and Cephas and John, who were conspicuous as being pillars, gave to me and Barnabas *the* right hands of fellowship, that we *should go* to the nations, and they to the circumcision; ¹⁰ only that we should remember the poor, which same thing also I was diligent to do.

¹¹ But when Peter came to Antioch, I withstood him to *the* face, because he was to be condemned: ¹² for before that certain came from James, he ate with *those of* the nations; but when they came, he drew back and separated himself, fearing those of *the* circumcision; ¹³ and the rest of the Jews also played the same dissembling part with him; so that even Barnabas was carried away too by their dissimulation. ¹⁴ But when I saw that they do not walk straightforwardly, according to the truth of the glad tidings, I said to Peter before all, If thou, being a Jew, livest as the nations and not as the Jews, how dost thou compel the nations to Judaize? ¹⁵ We, Jews by nature, and not sinners of *the* nations, ¹⁶ but knowing that a man is not justified on the principle of works of law *nor* but by the faith of Jesus Christ, we also have believed on Christ Jesus, that we might be justified on the principle of *the* faith of Christ; and not of works of law; because on the principle of works of law no flesh shall be justified. ¹⁷ Now if in seeking to be justified in Christ we also have been found sinners, then *is* Christ minister of sin? Far be the thought. ¹⁸ For if the things I have thrown down, these I build again, I constitute myself a transgressor. ¹⁹ For I, through law, have died to law, that I may live to God. ²⁰ I am crucified with Christ, and no longer live, I, but Christ lives in me; but *in* that I now live in flesh, I live by faith, the *faith* of the Son of God, who has loved me and given himself for me. ²¹ I do not set aside the grace of God; for if righteousness *is* by law, then Christ has died for nothing.

2:15 Paul here quotes from his words to Peter when he withstood him at Antioch to show the Galatians that, whatever the legalists may have pretended, Peter and he were in perfect accord doctrinally. Paul appealed to the common *belief* of Peter and himself as a rebuke of Peter's inconsistent *practice*.

2:17 That is, "we" Jews. (See Rom. 3:19–23.) The passage might be thus paraphrased: If we Jews, in seeking to be justified by faith in Christ, take our places as mere sinners, like the Gentiles, is it therefore Christ who makes us sinners? By no means. It is by putting ourselves again under law after seeking justification through Christ, that we act as if we were still unjustified sinners, seeking to become righteous through law-works. (Cf. Gal. 5:1–4.)

Chapter 3

¹ O senseless Galatians, who has bewitched you; to whom, as before your very eyes, Jesus Christ has been portrayed, crucified *among you*? ² This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of *the* report of faith? ³ Are ye so senseless? having begun in Spirit, are ye going to be made perfect in flesh? ⁴ Have ye suffered so many things in vain, if indeed also in vain? ⁵ He therefore who ministers to you the Spirit, and works miracles among you, *is it* on the principle of works of law, or of *the* report of faith?

⁶ Even as Abraham believed God, and it was reckoned to him as righteousness. ⁷ Know then that they that are on the principle of faith, these are Abraham's sons; ⁸ and the scripture,

foreseeing that God would justify the nations on the principle of faith, announced beforehand the glad tidings to Abraham: In thee all the nations shall be blessed.⁹ So that they who are on the principle of faith are blessed with believing Abraham.¹⁰ For as many as are on the principle of works of law are under curse. For it is written, Cursed is every one who does not continue in all things which *are* written in the book of the law to do them;¹¹ but that by law no one is justified with God *is* evident, because The just shall live on the principle of faith;¹² but the law is not on the principle of faith; but, He that shall have done these things shall live by them.¹³ Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed *is* every one hanged upon a tree,) ¹⁴ that the blessing of Abraham might come to the nations in Christ Jesus, that we might receive the promise of the Spirit through faith.¹⁵ Brethren, (I speak according to man,) even man's confirmed covenant no one sets aside, or adds other dispositions to.¹⁶ But to Abraham were the promises addressed, and to his seed: he does not say, And to seeds, as of many; but as of one, And to thy seed; which is Christ.¹⁷ Now I say this, A covenant confirmed beforehand by God, the law, which took place four hundred and thirty years after, does not annul, so as to make the promise of no effect.¹⁸ For if the inheritance *be* on the principle of law, *it is* no longer on the principle of promise; but God gave it in grace to Abraham by promise.

¹⁹ Why then the law? It was added for the sake of transgressions, until the seed came to whom the promise was made, ordained through angels in *the* hand of a mediator.²⁰ But a mediator is not of one, but God is one.²¹ *Is* then the law against the promises of God? Far be the thought. For if a law had been given able to quicken, then indeed righteousness were on the principle of law;²² but the scripture has shut up all things under sin, that the promise, on the principle of faith of Jesus Christ, should be given to those that believe.²³ But before faith came, we were guarded under law, shut up to faith *which was* about to be revealed.²⁴ So that the law has been our tutor up to Christ, that we might be justified on the principle of faith.²⁵ But, faith having come, we are no longer under a tutor;²⁶ for ye are all God's sons by faith in Christ Jesus.²⁷ For ye, as many as have been baptised unto Christ, have put on Christ.²⁸ There is no Jew nor Greek; there is no bondman nor freeman; there is no male and female; for ye are all one in Christ Jesus:²⁹ but if ye *are* of Christ, then ye are Abraham's seed, heirs according to promise.

3:19 The answer is sixfold: (1) The law was added because of transgressions, i.e. to give to sin the character of transgression. (a) Men had been sinning before Moses, but in the absence of law their sins were not put to their account (Rom. 5:13); the law gave to sin the character of "transgression," i.e. of personal guilt. (b) Also, since men not only continued to transgress after the law was given, but were provoked to transgress by the very law which forbade it (Rom. 7:8), the law conclusively proved the inveterate sinfulness of man's nature (Rom. 7:11–13). (2) The law, therefore, "concluded all under sin" (cf. Rom. 3:19, 20, 23). (3) The law was an *ad interim* dealing, "till the seed should come" (v. 19). (4) The law shut sinful man up to faith as the only avenue of escape (v. 23). (5) The law was to the Jews what the pedagogue was in a Greek household, a ruler of children in their minority, and it had this character "unto" (i.e. until) Christ (v. 24). (6) Christ having come, the believer is no longer under the pedagogue (v. 25).

3:24 I. The law of Moses, Summary: (1) The Mosaic Covenant was given to Israel in three parts: the commandments, expressing the righteous will of God (Ex. 20:1–26); the "judgments," governing the social life of Israel (Ex. 21:1–24:11), and the "ordinances," governing the religious life of Israel (Ex. 24:12; 31:18). (2) The commandments and ordinances were one complete and inseparable whole. When an Israelite sinned, he was held "blameless" if he brought the required offering (Lk. 1:6; Phil. 3:6). (3) Law, as a method of the divine dealing with man, characterized the dispensation extending from the giving of the law to the death of Jesus Christ (Gal. 3:13, 14, 23, 24). (4) The attempt of legalistic teachers (e.g. Acts 15:1–31; Gal. 2:1–5) to mingle law with grace as the divine method for this present dispensation of grace, brought out the true relation of the law to the Christian, viz.

II. The Christian doctrine of the law: (1) Law is in contrast with grace. Under the latter God bestows the righteousness which, under law, He demanded (Ex. 19:5; John 1:17; Rom. 3:21, *note*; 10:3–10; 1 Cor. 1:30). (2) The law is, in itself, holy, just, good, and spiritual (Rom. 7:12–14). (3) Before the law the whole world is guilty, and the law is therefore of necessity a ministry of condemnation, death, and the divine curse (Rom. 3:19; 2 Cor.

3:7–9; Gal. 3:10). (4) Christ bore the curse of the law, and redeemed the believer both from the curse and from the dominion of the law (Gal. 3:13; 4:5–7). (5) Law neither justifies a sinner nor sanctifies a believer (Gal. 2:16; 3:2, 3, 11, 12). (6) The believer is both dead to the law and redeemed from it, so that he is “not under the law, but under grace” (Rom. 6:14; 7:4; Gal. 2:19; 4:4–7; 1 Tim. 1:8, 9). (7) Under the new covenant of grace the principle of obedience to the divine will is inwrought (Heb. 10:16). So far is the life of the believer from the anarchy of self-will that he is “inlawed to Christ” (1 Cor. 9:21), and the new “law of Christ” (Gal. 6:2; 2 John 5) is his delight; while, through the indwelling Spirit, the righteousness of the law is fulfilled in him (Rom. 8:2–4; Gal. 5:16–18). The commandments are used in the distinctively Christian Scriptures as an instruction in righteousness (2 Tim. 3:16; Rom. 13:8–10; Eph. 6:1–3; 1 Cor. 9:8, 9).

3:25 Gr. *paidagogos*, “child-conductor.” “Among the Greeks and Romans, persons, for the most part slaves, who had it in charge to educate and give constant attendance upon boys till they came of age.”—*H. A. W. Meyer*. The argument does not turn upon the extent or nature of the pedagogue’s authority, but upon the fact that it wholly ceased when the “child” (4:1) became a “son” (4:1–6), when the *minor* became an *adult*. The adult “son” does voluntarily that which formerly he did in fear of the pedagogue. But even if he does not, it is no longer a question between the son and the pedagogue (the law), but between the son and his Father—God. (Cf. Heb. 12:5–10; 1 John 2:1, 2.)

Chapter 4

¹ Now I say, As long as the heir is a child, he differs nothing from a bondman, though he be lord of all; ² but he is under guardians and stewards until the period fixed by the father. ³ So we also, when we were children, were held in bondage under the principles of the world; ⁴ but when the fulness of the time was come, God sent forth his Son, come of woman, come under law, ⁵ that he might redeem those under law, that we might receive sonship. ⁶ But because ye are sons, God has sent out the Spirit of his Son into our hearts, crying, Abba, Father. ⁷ So thou art no longer bondman, but son; but if son, heir also through God.

⁸ But then indeed, not knowing God, ye were in bondage to those who by nature are not gods; ⁹ but now, knowing God, but rather being known by God, how do ye turn again to the weak and beggarly principles to which ye desire to be again anew in bondage? ¹⁰ Ye observe days and months and times and years. ¹¹ I am afraid of you, lest indeed I have laboured in vain as to you.

¹² Be as I *am*, for I also *am* as ye, brethren, I beseech you: ye have not at all wronged me. ¹³ But ye know that in weakness of the flesh I announced the glad tidings to you at the first; ¹⁴ and my temptation, which *was* in my flesh, ye did not slight nor reject with contempt; but ye received me as an angel of God, as Christ Jesus. ¹⁵ What then *was* your blessedness? for I bear you witness that, if possible, plucking out your own eyes ye would have given *them* to me. ¹⁶ So I have become your enemy in speaking the truth to you?

¹⁷ They are not rightly zealous after you, but desire to shut you out *from us*, that ye may be zealous after them. ¹⁸ But *it is* right to be zealous at all times in what is right, and not only when I am present with you—

¹⁹ my children, of whom I again travail in birth until Christ shall have been formed in you: ²⁰ and I should wish to be present with you now, and change my voice, for I am perplexed as to you.

²¹ Tell me, ye who are desirous of being under law, do ye not listen to the law? ²² For it is written that Abraham had two sons; one of the maid servant, and one of the free woman. ²³ But he *that was* of the maid servant was born according to flesh, and he *that was* of the free woman through the promise. ²⁴ Which things have an allegorical sense; for these are two covenants: one from mount Sinai, gendering to bondage, which is Hagar. ²⁵ For Hagar is mount Sinai in Arabia, and corresponds to Jerusalem which *is* now, for she is in bondage with her children; ²⁶ but the Jerusalem above is free, which is our mother. ²⁷ For it is written, Rejoice, thou barren that bearest not; break out and cry, thou that travailest not; because the children of the desolate are more numerous than *those* of her that has a husband. ²⁸ But ye, brethren, after the pattern

of Isaac, are children of promise. ²⁹ But as then he that was born according to flesh persecuted him *that was born* according to Spirit, so also *it is* now. ³⁰ But what says the scripture? Cast out the maid servant and her son; for the son of the maid servant shall not inherit with the son of the free woman. ³¹ So then, brethren, we are not maid servant's children, but *children* of the free woman.

4:19 The allegory (vs. 22–31) is addressed to justified but immature believers (cf. 1 Cor. 3:1, 2), who, under the influence of legalistic teachers, “desire to be under the law,” and has, therefore, no application to a sinner seeking justification. It raises and answers, for the fifth time in this Epistle, the question, Is the believer under the law? (Gal. 2:19–21; 3:1–3; 3:25, 26; 4:4–6; 4:9–31).

Chapter 5

¹ Christ has set us free in freedom; stand fast therefore, and be not held again in a yoke of bondage. ² Behold, I, Paul, say to you, that if ye are circumcised, Christ shall profit you nothing. ³ And I witness again to every man *who is* circumcised, that he is debtor to do the whole law. ⁴ Ye are deprived of all profit from the Christ as separated *from him*, as many as are justified by law; ye have fallen from grace. ⁵ For we, by *the* Spirit, on the principle of faith, await the hope of righteousness. ⁶ For in Christ Jesus neither circumcision has any force, nor uncircumcision; but faith working through love. ⁷ Ye ran well; who has stopped you that ye should not obey the truth? ⁸ The persuasibleness *is* not of him that calls you. ⁹ A little leaven leavens the whole lump. ¹⁰ I have confidence as to you in *the* Lord, that ye will have no other mind; and he that is troubling you shall bear the guilt *of it*, whosoever he may be. ¹¹ But I, brethren, if I yet preach circumcision, why am I yet persecuted? Then the scandal of the cross has been done away. ¹² I would that they would even cut themselves off who throw you into confusion.

¹³ For ye have been called to liberty, brethren; only *do not turn* liberty into an opportunity to the flesh, but by love serve one another. ¹⁴ For the whole law is fulfilled in one word, in Thou shalt love thy neighbour as thyself; ¹⁵ but if ye bite and devour one another, see that ye are not consumed one of another. ¹⁶ But I say, Walk in *the* Spirit, and ye shall no way fulfil flesh's lust. ¹⁷ For the flesh lusts against the Spirit, and the Spirit against the flesh: and these things are opposed one to the other, that ye should not do those things which ye desire; ¹⁸ but if ye are led by the Spirit, ye are not under law. ¹⁹ Now the works of the flesh are manifest, which are fornication, uncleanness, licentiousness, ²⁰ idolatry, sorcery, hatred, strifes, jealousies, angers, contentions, disputes, schools of opinion, ²¹ envyings, murders, drunkennesses, revels, and things like these; as to which I tell you beforehand, even as I also have said before, that they who do such things shall not inherit God's kingdom. ²² But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, fidelity, ²³ meekness, self-control: against such things there is no law. ²⁴ But they that *are* of the Christ have crucified the flesh with the passions and the lusts. ²⁵ If we live by the Spirit, let us walk also by the Spirit. ²⁶ Let us not become vain-glorious, provoking one another, envying one another.

5:22 Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces: love, joy, peace—character as an inward state; longsuffering, gentleness, goodness—character in expression toward man; faith, meekness, temperance—character in expression toward God. Taken together they present a moral portrait of Christ, and may be taken as the apostle's explanation of Gal. 2:20, “Not I, but Christ,” and as a definition of “fruit” in John 15:1–8. This character is possible because of the believer's vital union to Christ (John 15:5; 1 Cor. 12:12, 13), and is wholly the fruit of the Spirit in those believers who are yielded to Him (Gal. 5:22, 23).

Chapter 6

¹ Brethren, if even a man be taken in some fault, ye who are spiritual restore such a one in a spirit of meekness, considering thyself lest thou also be tempted. ² Bear one another's burdens, and thus fulfil the law of the Christ. ³ For if any man reputes himself to be something, being nothing, he deceives himself; ⁴ but let each prove his own work, and then he will have his boast in what belongs to himself alone, and not in what belongs to another. ⁵ For each shall bear his own burden. ⁶ Let him that is taught in the word communicate to him that teaches in all good things. ⁷ Be not deceived: God is not mocked; for whatever a man shall sow, that also shall he reap. ⁸ For he that sows to his own flesh, shall reap corruption from the flesh; but he that sows to the Spirit, from the Spirit shall reap eternal life: ⁹ but let us not lose heart in doing good; for in due time, if we do not faint, we shall reap. ¹⁰ So then, as we have occasion, let us do good towards all, and specially towards those of the household of faith.

¹¹ See how long a letter I have written to you with my own hand. ¹² As many as desire to have a fair appearance in *the* flesh, these compel you to be circumcised, only that they may not be persecuted because of the cross of Christ. ¹³ For neither do they that are circumcised themselves keep the law; but they wish you to be circumcised, that they may boast in your flesh. ¹⁴ But far be it from me to boast save in the cross of our Lord Jesus Christ, through whom *the* world is crucified to me, and I to the world. ¹⁵ For *in Christ Jesus* neither is circumcision anything, nor uncircumcision; but new creation. ¹⁶ And as many as shall walk by this rule, peace upon them and mercy, and upon the Israel of God. ¹⁷ For the rest let no one trouble me, for I bear in my body the brands of the Lord Jesus. ¹⁸ The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.

6:11 Gr. "*with how large letters ... mine own hand.*" The apostle was, it appears from many considerations, afflicted with ophthalmia, a common disease in the East, to the point almost of total blindness (e.g. Gal. 4:13–15). Ordinarily, therefore, he dictated his letters. But now, having no amanuensis at hand, but urged by the spiritual danger of his dear Galatians, he writes, we cannot know with what pain and difficulty, with his own hand, in the "large letters" his darkened vision compelled him to use.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

WRITER. The Apostle Paul (1:1).

Date. Ephesians was written from Rome in A.D. 64. It is the first in order of the Prison Epistles (Acts 20–27.; see Acts 28:30, *note*), and was sent by Tychicus, concurrently with Colossians and Philemon. It is probable that the two greater letters had their occasion in the return of Onesimus to Philemon. Ephesians is the most impersonal of Paul's letters. Indeed the words, "to the Ephesians," are not in the best manuscripts. Colossians (4:16) mentions an epistle to the Laodiceans. It has been conjectured that the letter known to us as Ephesians is really the Laodicean letter. Probably it was sent to Ephesus and Laodicea without being addressed to any church. The letter would then be "to the saints and the faithful in Christ Jesus" anywhere.

Theme. The doctrine of the Epistle confirms this view. It contains the highest church truth, but has nothing about church order. The church here is the true church, "His body," not the local church, as in Philippians, Corinthians, etc. Essentially, three lines of truth make up this Epistle: the believer's exalted position through grace; the truth concerning the body of Christ; and a walk in accordance with that position.

There is a close spiritual affinity between Ephesians and Joshua, the "heavenlies" answering in Christian position to Canaan in Israel's experience. In both there is conflict, often failure, but also victory, rest, and possession (Josh. 21:43–45; Eph. 1:3; 3:14–19; 6:16, 23). As befits a complete revelation, the number seven is conspicuous in the structure of Ephesians.

The divisions are, broadly, four: I. The apostolic greeting, 1:1, 2. II. Positional; the believer's standing "in Christ" and "in the heavenlies" through pure grace, 1:3–3:21. III. Walk and service, 4:1–5:17. IV. The walk and warfare of the Spirit-filled believer, 5:18–6:24.

Chapter 1

¹ Paul, apostle of Jesus Christ by God's will, to the saints and faithful in Christ Jesus who are at Ephesus. ² Grace to you and peace from God our Father, and *the* Lord Jesus Christ.

³ Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ; ⁴ according as he has chosen us in him before *the* world's foundation, that we should be holy and blameless before him in love; ⁵ having marked us out beforehand for adoption through Jesus Christ to himself, according to the good pleasure of his will, ⁶ to *the* praise of *the* glory of his grace, wherein he has taken us into favour in the Beloved: ⁷ in whom we have redemption through his blood, the forgiveness of offences, according to the riches of his grace; ⁸ which he has caused to abound towards us in all wisdom and intelligence, ⁹ having made known to us the mystery of his will, according to his good pleasure which he purposed in himself ¹⁰ for *the* administration of the fulness of times; to head up all things in the Christ, the things in the heavens and the things upon the earth; in him, ¹¹ in whom we have also obtained an inheritance, being marked out beforehand according to the purpose of him who works all things according to the counsel of his own will, ¹² that we should be to *the* praise of his glory who have pre-trusted in the Christ: ¹³ in whom ye also *have trusted*, having heard the word of the truth, the glad tidings of your salvation; in whom also, having believed, ye have been sealed with the Holy Spirit of promise, ¹⁴ who is *the* earnest of our inheritance to the redemption of the acquired possession to *the* praise of his glory.

¹⁵ Wherefore I also, having heard of the faith in the Lord Jesus which *is* in you, and the love which *ye have* towards all the saints, ¹⁶ do not cease giving thanks for you, making mention *of you* at my prayers, ¹⁷ that the God of our Lord Jesus Christ, the Father of glory, would give you *the* spirit of wisdom and revelation in the full knowledge of him, ¹⁸ being enlightened in the eyes of your heart, so that ye should know what is the hope of his calling, *and* what the riches of the glory of his inheritance in the saints, ¹⁹ and what the surpassing greatness of his power towards us who believe, according to the working of the might of his strength, ²⁰ *in* which he wrought in the Christ *in* raising him from among *the* dead, and he set him down at his right hand in the heavenlies, ²¹ above every principality, and authority, and power, and dominion, and every name named, not only in this age, but also in that to come; ²² and has put all things under his feet, and gave him *to be* head over all things to the assembly, ²³ which is his body, the fulness of him who fills all in all:

1:1 The believer's place as a member of the body of Christ, vitally united to Him by the baptism with the Holy Spirit (1 Cor. 12:12, 13).

1:3 Literally, *the heavenlies*. The same Greek word is used in John 3:12, where "things" is added. In both places the word signifies that which is heavenly in contradistinction to that which is earthly. In Ephesians "places" is especially misleading. "The heavenlies" may be defined as the sphere of the believer's spiritual experience as identified with Christ in nature (2 Pet. 1:4); life (Col. 3:4; 1 John 5:12); relationships (John 20:17; Heb. 2:11); service (John 17:18; Mt. 28:20); suffering (Phil. 1:29; 3:10; Col. 1:24); inheritance (Rom. 8:16, 17); and future glory in the kingdom (Rom. 8:18–21; 1 Pet. 2:9; Rev. 1:6; 5:10). The believer is a heavenly man, and a stranger and pilgrim on the earth (Heb. 3:1; 1 Pet. 2:11).

1:5 Predestination is that effective exercise of the will of God by which things before determined by Him are brought to pass. See *Election*, 1 Pet. 1:2, *note*; *Foreknowledge*, 1 Pet. 1:20, *note*.

Adoption (*huiothesia*, "placing as a son") is not so much a word of *relationship* as of *position*. The believer's relation to God as a child results from the new birth (John 1:12, 13), whereas adoption is the act of God whereby one already a child is, through redemption from the law, placed in the position of an adult son (Gal. 4:1–5). The indwelling Spirit gives the realization of this in the believer's present experience (Gal. 4:6); but the full manifestation of the believer's sonship awaits the resurrection, change, and translation of saints, which is called "the redemption of the body" (Rom. 8:23; 1 Thes. 4:14–17; Eph. 1:14; 1 John 3:2).

1:10 The Dispensation of the Fulness of Times. This, the seventh and last of the ordered ages which condition human life on the earth, is identical with the kingdom covenanted to David (2 Sam. 7:8–17; Zech. 12:8, Summary; Lk. 1:31–33; 1 Cor. 15:24, Summary), and gathers into itself under Christ all past "times": (1) The time of oppression and misrule ends by Christ taking His kingdom (Isa. 11:3, 4). (2) The time of testimony and divine

forbearance ends in judgment (Mt. 25:31–46; Acts 17:30, 31; Rev. 20:7–15). (3) The time of toil ends in rest and reward (2 Thes. 1:6, 7). (4) The time of suffering ends in glory (Rom. 8:17, 18). (5) The time of Israel’s blindness and chastisement ends in restoration and conversion (Rom. 11:25–27; Ezk. 39:25–29). (6) The times of the Gentiles end in the smiting of the image and the setting up of the kingdom of the heavens (Dan. 2:34, 35; Rev. 19:15–21). (7) The time of creation’s thralldom ends in deliverance at the manifestation of the sons of God (Gen. 3:17; Isa. 11:6–8; Rom. 8:19–21).

1:13 The Holy Spirit is Himself the seal. In the symbolism of Scripture a seal signifies: (1) A finished transaction (Jer. 32:9, 10; John 17:4; 19:30). (2) Ownership (Jer. 32:11, 12; 2 Tim. 2:19). (3) Security (Esth. 8:8; Dan. 6:17; Eph. 4:30).

Chapter 2

¹ and you, being dead in your offences and sins—² in which ye once walked according to the age of this world, according to the ruler of the authority of the air, the spirit who now works in the sons of disobedience:³ among whom we also all once had our conversation in the lusts of our flesh, doing what the flesh and the thoughts willed to do, and were children, by nature, of wrath, even as the rest:

⁴ but God, being rich in mercy, because of his great love wherewith he loved us,⁵ (we too being dead in offences,) has quickened us with the Christ, (ye are saved by grace,) ⁶ and has raised *us* up together, and has made *us* sit down together in the heavenlies in Christ Jesus,⁷ that he might display in the coming ages the surpassing riches of his grace in kindness towards us in Christ Jesus.⁸ For ye are saved by grace, through faith; and this not of yourselves; it is God’s gift:⁹ not on the principle of works, that no one might boast.¹⁰ For we are his workmanship, having been created in Christ Jesus for good works, which God has before prepared that we should walk in them.

¹¹ Wherefore remember that ye, once nations in *the* flesh, who *are* called uncircumcision by that called circumcision in *the* flesh done with the hand; ¹² that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world:¹³ but now in Christ Jesus ye who once were afar off are become nigh by the blood of the Christ.

¹⁴ For he is our peace, who has made both one, and has broken down the middle wall of enclosure,¹⁵ having annulled the enmity in his flesh, the law of commandments in ordinances, that he might form the two in himself into one new man, making peace;¹⁶ and might reconcile both in one body to God by the cross, having by it slain the enmity;¹⁷ and, coming, he has preached the glad tidings of peace to you who *were* afar off, and *the glad tidings of peace* to those *who were* nigh.¹⁸ For through him we have both access by one Spirit to the Father.¹⁹ So then ye are no longer strangers and foreigners, but ye are fellow-citizens of the saints, and of the household of God,²⁰ being built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone,²¹ in whom all *the* building fitted together increases to a holy temple in the Lord;²² in whom ye also are built together for a habitation of God in *the* Spirit.

2:5 Death (spiritual), Summary: Spiritual death is the state of the natural or unregenerate man as still in his sins (Eph. 2:1), alienated from the life of God (Eph. 4:18, 19), and destitute of the Spirit. Prolonged beyond the death of the body, spiritual death is a state of eternal separation from God in conscious suffering. This is called “the second death” (Rev. 2:11; 20:6, 14; 21:8).

2:15 Here the “new man” is not the individual believer but the church, considered as the body of Christ in the sense of Eph. 1:22, 23; 1 Cor. 12:12, 13; Col. 3:10, 11. (See Heb. 12:23, *note*.)

Chapter 3

¹ For this reason I Paul, prisoner of the Christ Jesus for you nations, ² (if indeed ye have heard of the administration of the grace of God which has been given to me towards you, ³ that by revelation the mystery has been made known to me, (according as I have written before briefly, ⁴ by which, in reading it, ye can understand my intelligence in the mystery of the Christ,) ⁵ which in other generations has not been made known to the sons of men, as it has now been revealed to his holy apostles and prophets in *the power of the Spirit*, ⁶ that *they who are of the nations* should be joint heirs, and a joint body, and joint partakers of *his* promise in Christ Jesus by the glad tidings; ⁷ of which I am become minister according to the gift of the grace of God given to me, according to the working of his power. ⁸ To me, less than the least of all saints, has this grace been given, to announce among the nations the glad tidings of the unsearchable riches of the Christ, ⁹ and to enlighten all *with the knowledge of* what is the administration of the mystery hidden throughout the ages in God, who has created all things, ¹⁰ in order that now to the principalities and authorities in the heavenlies might be made known through the assembly the all-various wisdom of God, ¹¹ according to *the* purpose of the ages, which he purposed in Christ Jesus our Lord, ¹² in whom we have boldness and access in confidence by the faith of him. ¹³ Wherefore I beseech *you* not to faint through my tribulations for you, which is your glory.

¹⁴ For this reason I bow my knees to the Father *of our Lord Jesus Christ*, ¹⁵ of whom every family in *the* heavens and on earth is named, ¹⁶ in order that he may give you according to the riches of his glory, to be strengthened with power by his Spirit in the inner man; ¹⁷ that the Christ may dwell, through faith, in your hearts, being rooted and founded in love, ¹⁸ in order that ye may be fully able to apprehend with all the saints what *is* the breadth and length and depth and height; ¹⁹ and to know the love of the Christ which surpasses knowledge; that ye may be filled *even* to all the fulness of God. ²⁰ But to him that is able to do far exceedingly above all which we ask or think, according to the power which works in us, ²¹ to him be glory in the assembly in Christ Jesus unto all generations of the age of ages. Amen).

3:6 That the Gentiles were to be *saved* was no mystery (Rom. 9:24–33; 10:19–21). The mystery “hid in God” was the divine purpose to make of Jew and Gentile a wholly new thing—“the church, which is his [Christ’s] body,” formed by the baptism with the Holy Spirit (1 Cor. 12:12, 13) and in which the earthly distinction of Jew and Gentile disappears (Eph. 2:14, 15; Col. 3:10, 11). The revelation of this mystery, which was foretold but not explained by Christ (Mt. 16:18), was committed to Paul. In his writings alone we find the doctrine, position, walk, and destiny of the church.

Chapter 4

¹ I, the prisoner in *the* Lord, exhort you therefore to walk worthy of the calling wherewith ye have been called,

² with all lowliness and meekness, with long-suffering, bearing with one another in love; ³ using diligence to keep the unity of the Spirit in the uniting bond of peace. ⁴ *There is* one body and one Spirit, as ye have been also called in one hope of your calling; ⁵ one Lord, one faith, one baptism; ⁶ one God and Father of all, who is over all, and through all, and in us all. ⁷ But to each one of us has been given grace according to the measure of the gift of the Christ. ⁸ Wherefore he says, Having ascended up on high, he has led captivity captive, and has given gifts to men. ⁹ But that he ascended, what is it but that he also descended into the lower parts of the earth? ¹⁰ He that descended is the same who has also ascended up above all the heavens, that he might fill all things; ¹¹ and he has given some apostles, and some prophets, and some evangelists, and some shepherds and teachers, ¹² for the perfecting of the saints; with a view to *the* work of *the* ministry, with a view to the edifying of the body of Christ; ¹³ until we all

arrive at the unity of the faith and of the knowledge of the Son of God, at *the* full-grown man, at *the* measure of the stature of the fulness of the Christ; ¹⁴ in order that we may be no longer babes, tossed and carried about by every wind of that teaching *which is* in the sleight of men, in unprincipled cunning with a view to systematized error; ¹⁵ but, holding the truth in love, we may grow up to him in all things, who is the head, the Christ: ¹⁶ from whom the whole body, fitted together, and connected by every joint of supply, according to *the* working in *its* measure of each one part, works for itself the increase of the body to its self-building up in love.

¹⁷ This I say therefore, and testify in *the* Lord, that ye should no longer walk as *the rest of* the nations walk in *the* vanity of their mind, ¹⁸ being darkened in understanding, estranged from the life of God by reason of the ignorance which is in them, by reason of the hardness of their hearts, ¹⁹ who having cast off all feeling, have given themselves up to lasciviousness, to work all uncleanness with greedy unsatisfied lust. ²⁰ But ye have not thus learnt the Christ, ²¹ if ye have heard him and been instructed in him according as *the* truth is in Jesus; ²² *namely* your having put off according to the former conversation the old man which corrupts itself according to the deceitful lusts; ²³ and being renewed in the spirit of your mind; ²⁴ and *your* having put on the new man, which according to God is created in truthful righteousness and holiness. ²⁵ Wherefore, having put off falsehood, speak truth every one with his neighbour, because we are members one of another. ²⁶ Be angry, and do not sin; let not the sun set upon your wrath, ²⁷ neither give room for the devil. ²⁸ Let the stealer steal no more, but rather let him toil, working what is honest with *his* hands, that he may have to distribute to him that has need. ²⁹ Let no corrupt word go out of your mouth, but if *there be* any good one for needful edification, that it may give grace to those that hear *it*. ³⁰ And do not grieve the Holy Spirit of God, with which ye have been sealed for *the* day of redemption. ³¹ Let all bitterness, and heat of passion, and wrath, and clamour, and injurious language, be removed from you, with all malice; ³² and be to one another kind, compassionate, forgiving one another, so as God also in Christ has forgiven you.

4:11 In 1 Cor. 12:8–28 the Spirit is seen as enduing the members of the body of Christ with spiritual gifts, or enablements for a varied service; here certain Spirit-endued men, viz. apostles, prophets, evangelists, pastors, and teachers, are themselves the gifts whom the glorified Christ bestows upon His body the church. In Corinthians the gifts are spiritual enablements for specific service; in Ephesians the gifts are men who have such enablements.

The Lord, in bestowing the gifted men, determines, providentially (e.g. Acts 11:22–26), or directly through the Spirit (e.g. Acts 13:1, 2; 16:6, 7), the places of their service. “Some” (churches or places) need one gift, as, e.g. evangelist; “some” (churches or places) need rather a pastor or teacher. Absolutely nothing in Christ’s service is left to mere human judgment or self-choosing. Even an apostle was not permitted to choose his place of service (Acts 16:7, 8).

4:24 The new man is the regenerate man as distinguished from the old man (Rom. 6:6, *note*), and is a new man as having become a partaker of the divine nature and life (2 Pet. 1:4; Col. 3:3, 4), and in no sense the old man made over, or improved (2 Cor. 5:17; Gal. 6:15; Eph. 2:10; Col. 3:10). The new man is Christ, “formed” in the believer (Gal. 2:20; 4:19; Col. 1:27; 1 John 4:12).

Chapter 5

¹ Be ye therefore imitators of God, as beloved children, ² and walk in love, even as the Christ loved us, and delivered himself up for us, an offering and sacrifice to God for a sweet-smelling savour.

³ But fornication and all uncleanness or unbridled lust, let it not be even named among you, as it becomes saints; ⁴ and filthiness and foolish talking, or jesting, which are not convenient; but rather thanksgiving. ⁵ For this ye are *well* informed of, knowing that no fornicator, or unclean person, or person of unbridled lust, who is an idolater, has inheritance in the kingdom of the Christ and God. ⁶ Let no one deceive you with vain words, for on account of these things the wrath of God comes upon the sons of disobedience. ⁷ Be not ye therefore fellow-partakers

with them; ⁸ for ye were once darkness, but now light in *the* Lord; walk as children of light, ⁹ (for the fruit of the light *is* in all goodness and righteousness and truth,) ¹⁰ proving what is agreeable to the Lord; ¹¹ and do not have fellowship with the unfruitful works of darkness, but rather also reprove *them*, ¹² for the things that are done by them in secret it is shameful even to say. ¹³ But all things having their true character exposed by the light are made manifest; for that which makes everything manifest is light. ¹⁴ Wherefore he says, Wake up, *thou* that sleepest, and arise up from among the dead, and the Christ shall shine upon thee. ¹⁵ See therefore how ye walk carefully, not as unwise but as wise, ¹⁶ redeeming the time, because the days are evil. ¹⁷ For this reason be not foolish, but understanding what *is* the will of the Lord. ¹⁸ And be not drunk with wine, in which is debauchery; but be filled with the Spirit, ¹⁹ speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to the Lord; ²⁰ giving thanks at all times for all things to him *who is* God and *the* Father in the name of our Lord Jesus Christ,

²¹ submitting yourselves to one another in *the* fear of Christ. ²² Wives, *submit yourselves* to your own husbands, as to the Lord, ²³ for a husband is head of the wife, as also the Christ *is* head of the assembly. He *is* Saviour of the body. ²⁴ But even as the assembly is subjected to the Christ, so also wives to their own husbands in everything. ²⁵ Husbands, love your own wives, even as the Christ also loved the assembly, and has delivered himself up for it, ²⁶ in order that he might sanctify it, purifying *it* by the washing of water by *the* word, ²⁷ that he might present the assembly to himself glorious, having no spot, or wrinkle, or any of such things; but that it might be holy and blameless. ²⁸ So ought men also to love their own wives as their own bodies: he that loves his own wife loves himself. ²⁹ For no one has ever hated his own flesh, but nourishes and cherishes it, even as also the Christ the assembly: ³⁰ for we are members of his body; *we are of his flesh, and of his bones*. ³¹ Because of this a man shall leave his father and mother, and shall be united to his wife, and the two shall be one flesh. ³² This mystery is great, but I speak as to Christ, and as to the assembly. ³³ But ye also, every one of you, let each so love his own wife as himself; but as to the wife *I speak* that she may fear the husband.

5:25 Christ's love-work for the church is threefold: past, present, future: (1) For love He gave Himself to redeem the church (v. 25); (2) in love He is sanctifying the church (v. 26); (3) for the reward of His sacrifice and labour of love He will present the church to Himself in flawless perfection, "one pearl of great price" (v. 27; Mt. 13:46).

5:32 Verses 30, 31 are quoted from Gen. 2:23, 24, and exclude the interpretation that the reference is to the church merely as the body of Christ. Eve, taken from Adam's body, was truly "bone of his bones, and flesh of his flesh," but she was also his wife, united to him in a relation which makes of "twain ... one flesh" (Mt. 19:5, 6), and so a clear type of the church as bride of Christ (see 2 Cor. 11:2, 3). The bride types are *Eve* (Gen. 2:23, 24); *Rebecca* (Gen. 24:1-7, *note*); *Asenath* (Gen. 41:45; *note* under Gen. 37:2); *Zipporah* (Ex. 2:21). See Hos. 2:1-23, *note*.

Chapter 6

¹ Children, obey your parents in *the* Lord, for this is just. ² Honour thy father and thy mother, which is the first commandment with a promise, ³ that it may be well with thee, and that thou mayest be long-lived on the earth. ⁴ And ye fathers, do not provoke your children to anger, but bring them up in *the* discipline and admonition of *the* Lord. ⁵ Bondmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart as to the Christ; ⁶ not with eye-service as men-pleasers; but as bondmen of Christ, doing the will of God from *the* soul, ⁷ serving with good will as to the Lord, and not to men; ⁸ knowing that whatever good each shall do, this he shall receive of *the* Lord, whether bond or free. ⁹ And, masters, do the same things towards them, giving up threatening, knowing that both their and your Master is in heaven, and there is no acceptance of persons with him.

¹⁰ For the rest, brethren, be strong in *the* Lord, and in the might of his strength. ¹¹ Put on the panoply of God, that ye may be able to stand against the artifices of the devil: ¹² because our struggle is not against blood and flesh, but against principalities, against authorities, against the universal lords of this darkness, against spiritual *power* of wickedness in the heavenlies. ¹³ For this reason take *to you* the panoply of God, that ye may be able to withstand in the evil day, and, having accomplished all things, to stand. ¹⁴ Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteousness, ¹⁵ and shod your feet with *the* preparation of the glad tidings of peace: ¹⁶ besides all *these*, having taken the shield of faith with which ye will be able to quench all the inflamed darts of the wicked one. ¹⁷ Have also the helmet of salvation, and the sword of the Spirit, which is God's word; ¹⁸ praying at all seasons, with all prayer and supplication in *the* Spirit, and watching unto this very thing with all perseverance and supplication for all the saints;

¹⁹ and for me in order that utterance may be given to me in *the* opening of my mouth to make known with boldness the mystery of the glad tidings, ²⁰ for which I am an ambassador *bound* with a chain, that I may be bold in it as I ought to speak. ²¹ But in order that ye also may know what concerns me, how I am getting on, Tychicus, the beloved brother and faithful minister in *the* Lord, shall make all things known to you; ²² whom I have sent to you for this very thing, that ye may know of our affairs and that he may encourage your hearts. ²³ Peace to the brethren, and love with faith, from God *the* Father and *the* Lord Jesus Christ. ²⁴ Grace with all them that love our Lord Jesus Christ in incorruption.

THE EPISTLE OF PAUL THE APOSTLE TO THE
PHILIPPIANS

WRITER. The Apostle Paul (1:1).

Date. The date of Philippians cannot be positively fixed. It is one of the prison letters. Whether Paul was twice imprisoned, and if so, whether Philippians was written during the first or second imprisonment, affects in no way the message of the Epistle. A.D. 64 is the commonly received date. The immediate occasion of the Epistle is disclosed in Phil. 4:10–18.

Theme. The theme of Philippians is Christian experience. Soundness of doctrine is assumed. There is nothing in church order to set right. Philippi is a normal New Testament assembly—"saints in Christ Jesus, with the bishops (elders) and deacons." The circumstances of the apostle are in striking contrast with his Christian experience. As to the former, he was Nero's prisoner. As to the latter, there was the shout of victory, the pæan of joy. Christian experience, he would teach us, is not something which is going on around the believer, but something which is going on within him.

The key-verse is, "For to me to live is Christ, and to die is gain" (1:21). Right Christian experience, then, is the outworking, whatever one's circumstances may be, of the life, nature, and mind of Christ living in us (1:6, 11; 2:5, 13).

The divisions are indicated by the chapters: I. Christ, the believer's life, rejoicing in suffering, 1:1–30. II. Christ, the believer's pattern, rejoicing in lowly service, 2:1–30. III. Christ, the believer's object, rejoicing despite imperfections, 3:1–21. IV. Christ, the believer's strength, rejoicing over anxiety, 4:1–23.

Chapter 1

¹ Paul and Timotheus, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with *the* overseers and ministers; ² grace to you, and peace from God our Father and *the* Lord Jesus Christ.

³ I thank my God for my whole remembrance of you, ⁴ constantly in my every supplication, making the supplication for you all with joy, ⁵ because of your fellowship with the gospel, from the first day until now; ⁶ having confidence of this very thing, that he who has begun in you a good work will complete it unto Jesus Christ's day:

⁷ as it is righteous for me to think this as to you all, because ye have me in your hearts, and that both in my bonds and in the defence and confirmation of the glad tidings ye are all participators in my grace. ⁸ For God is my witness how I long after you all in *the* bowels of Christ Jesus.

⁹ And this I pray, that your love may abound yet more and more in full knowledge and all intelligence, ¹⁰ that ye may judge of and approve the things that are more excellent, in order that ye may be pure and without offence for Christ's day, ¹¹ being complete as regards the fruit of righteousness, which *is* by Jesus Christ, to God's glory and praise.

¹² But I would have you know, brethren, that the circumstances in which I am have turned out rather to the furtherance of the glad tidings, ¹³ so that my bonds have become manifest *as being* in Christ in all the praetorium and to all others; ¹⁴ and that the most of the brethren, trusting in *the* Lord through my bonds, dare more abundantly to speak the word of God fearlessly. ¹⁵ Some indeed also for envy and strife, but some also for good will, preach the Christ. ¹⁶ These indeed out of love, knowing that I am set for the defence of the glad tidings; ¹⁷ but those out of contention, announce the Christ, not purely, supposing to arouse tribulation for my bonds. ¹⁸ What is it then? at any rate, in every way, whether in pretext or in truth, Christ is announced; and in this I rejoice, yea, also I will rejoice; ¹⁹ for I know that this shall turn out for me to salvation, through your supplication and *the* supply of the Spirit of Jesus Christ; ²⁰ according to my earnest expectation and hope, that in nothing I shall be ashamed, but in all boldness, as always, now also Christ shall be magnified in my body whether by life or by death.

²¹ For for me to live *is* Christ, and to die gain; ²² but if to live in flesh *is my lot*, this is for me worth the while: and what I shall choose I cannot tell. ²³ But I am pressed by both, having the desire for departure and being with Christ, *for it is* very much better, ²⁴ but remaining in the flesh *is* more necessary for your sakes; ²⁵ and having confidence of this, I know that I shall remain and abide along with you all, for your progress and joy in faith; ²⁶ that your boasting may abound in Christ Jesus through me by my presence again with you.

²⁷ Only conduct yourselves worthily of the glad tidings of the Christ, in order that whether coming and seeing you, or absent, I may hear of what concerns you, that ye stand firm in one spirit, with one soul, labouring together in the same conflict with the faith of the glad tidings; ²⁸ and not frightened in anything by the opposers, which is to them a demonstration of destruction, but of your salvation, and that from God; ²⁹ because to you has been given, as regards Christ, not only the believing on him but the suffering for him also, ³⁰ having the same conflict which ye have seen in me, and now hear of in me.

1:1 Churches (local). Summary: A local church is an assembly of professed believers on the Lord Jesus Christ, living for the most part in one locality, who assemble themselves together in His name for the breaking of bread, worship, praise, prayer, testimony, the ministry of the word, discipline, and the furtherance of the Gospel (Heb. 10:25; Acts 20:7; 1 Cor. 14:26; 1 Cor. 5:4, 5; Phil. 4:14–18; 1 Thes. 1:8; Acts 13:1–4). Such a church exists where two or three are thus gathered (Mt. 18:20). Every such local church has Christ in the midst, is a temple of God, and indwelt by the Holy Spirit (1 Cor. 3:16, 17). When perfected in organization a local church consists of "saints, with the bishops [elders] and deacons."

Chapter 2

¹ If then *there be* any comfort in Christ, if any consolation of love, if any fellowship of *the* Spirit, if any bowels and compassions, ² fulfil my joy, that ye may think the same thing, having the same love, joined in soul, thinking one thing; ³ *let nothing be* in the spirit of strife or vain glory, but, in lowliness of mind, each esteeming the other as more excellent than themselves; ⁴ regarding not each his own *qualities*, but each those of others also. ⁵ For let this mind be in you which *was* also in Christ Jesus; ⁶ who, subsisting in the form of God, did not esteem it an object of rapine to be on an equality with God; ⁷ but emptied himself, taking a bondman's form, taking his place in *the* likeness of men; ⁸ and having been found in figure as a man, humbled himself, becoming obedient even unto death, and *that the* death of *the* cross. ⁹ Wherefore also God highly exalted him, and granted him a name, that which is above every name, ¹⁰ that at the name of Jesus every knee should bow, of heavenly and earthly and infernal *beings*, ¹¹ and every tongue confess that Jesus Christ *is* Lord to God *the* Father's glory.

¹² So that, my beloved, even as ye have always obeyed, not as in my presence only, but now much rather in my absence, work out your own salvation with fear and trembling, ¹³ for it is God who works in you both the willing and the working according to *his* good pleasure.

¹⁴ Do all things without murmurings and reasonings, ¹⁵ that ye may be harmless and simple, irreproachable children of God in the midst of a crooked and perverted generation; among whom ye appear as lights in *the* world, ¹⁶ holding forth *the* word of life, so as to be a boast for me in Christ's day, that I have not run in vain nor laboured in vain. ¹⁷ But if also I am poured out as a libation on the sacrifice and ministration of your faith, I rejoice, and rejoice in common with you all. ¹⁸ In like manner do ye also rejoice, and rejoice with me. ¹⁹ But I hope in *the* Lord Jesus to send Timotheus to you shortly, that I also may be refreshed, knowing how ye get on. ²⁰ For I have no one like-minded who will care with genuine feeling how ye get on. ²¹ For all seek their own things, not the things of Jesus Christ. ²² But ye know the proof of him, that, as a child a father, he has served with me in the work of the glad tidings. ²³ Him therefore I hope to send immediately, as soon as I shall see how it goes with me: ²⁴ but I trust in *the* Lord that I myself also shall soon come; ²⁵ but I have thought it necessary to send to you Epaphroditus, my brother and fellow-workman and fellow-soldier, but your messenger and minister to my need, ²⁶ since he had a longing desire after you all, and was distressed because ye had heard that he was sick; ²⁷ for he was also sick close to death, but God had mercy on him, and not indeed on him alone, but also on me, that I might not have sorrow upon sorrow. ²⁸ I have sent him therefore the more diligently, that seeing him ye might again rejoice, and that I might be the less sorrowful. ²⁹ Receive him therefore in *the* Lord with all joy, and hold such in honour; ³⁰ because for the sake of the work he drew near even to death, venturing his life that he might fill up what lacked in your ministration toward me.

2:6 "Form," etc., Gr. *en morphe*, "the form by which a person or thing strikes the vision, the external appearance."—*Thayer*. Cf. John 17:5: "The glory which I had with Thee before the world was." Nothing in this passage teaches that the Eternal Word (John 1:1) emptied Himself of either His divine nature, or His attributes, but only of the outward and visible manifestation of the Godhead. "He emptied, stripped Himself of the insignia of Majesty."—*Lightfoot*. "When occasion demanded He exercised His divine attributes."—*Moorehead*. Cf. John 1:1, *note*; 20:28, *note*.

Chapter 3

¹ For the rest, my brethren, rejoice in *the* Lord: to write the same things to you, to me *is* not irksome, and for you safe. ² See to dogs, see to evil workmen, see to the concision. ³ For we

are the circumcision, who worship by *the* Spirit of God, and boast in Christ Jesus, and do not trust in flesh.

⁴ Though I have *my* trust even in flesh; if any other think to trust in flesh, I rather: ⁵ as to circumcision, *I received it* the eighth day; of *the* race of Israel, of *the* tribe of Benjamin, Hebrew of Hebrews; as to *the* law, a Pharisee; ⁶ as to zeal, persecuting the assembly; as to righteousness which *is* in *the* law, found blameless; ⁷ but what things were gain to me these I counted, on account of Christ, loss. ⁸ But surely I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all, and count them to be filth, that I may gain Christ;

⁹ and that I may be found in him, not having my righteousness, which *would be* on the principle of law, but that which is by faith of Christ, the righteousness which *is* of God through faith, ¹⁰ to know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, ¹¹ if any way I arrive at the resurrection from among *the* dead. ¹² Not that I have already obtained *the prize*, or am already perfected; but I pursue, if also I may get possession *of it*, seeing that also I have been taken possession of by Christ *Jesus*. ¹³ Brethren, I do not count to have got possession myself; but one thing—forgetting the things behind, and stretching out to the things before, ¹⁴ I pursue, *looking* towards *the* goal, for the prize of the calling on high of God in Christ Jesus.

¹⁵ As many therefore as *are* perfect, let us be thus minded; and if ye are any otherwise minded, this also God shall reveal to you. ¹⁶ But whereto we have attained, *let us* walk in the same steps.

¹⁷ Be imitators *all* together of me, brethren, and fix your eyes on those walking thus as you have us for a model; ¹⁸ (for many walk of whom I have told you often, and now tell you even weeping, that they *are* the enemies of the cross of Christ: ¹⁹ whose end *is* destruction, whose god *is* the belly, and *their* glory in their shame, who mind earthly things:) ²⁰ for our commonwealth has its existence in *the* heavens, from which also we await the Lord Jesus Christ *as* Saviour, ²¹ who shall transform our body of humiliation into conformity to his body of glory, according to the working of *the* power which he has even to subdue all things to himself.

Chapter 4

¹ So that, my brethren, beloved and longed for, my joy and crown, thus stand fast in *the* Lord, beloved. ² I exhort Euodia, and exhort Syntyche, to be of the same mind in *the* Lord; ³ yea, I ask thee also, true yokefellow, assist them, who have contended along with me in the glad tidings, with Clement also, and my other fellow-labourers, whose names *are* in *the* book of life. ⁴ Rejoice in *the* Lord always: again I will say, Rejoice. ⁵ Let your gentleness be known of all men. The Lord *is* near. ⁶ Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God; ⁷ and the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus. ⁸ For the rest, brethren, whatsoever things *are* true, whatsoever things *are* noble, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* amiable, whatsoever things *are* of good report; if *there be* any virtue and if any praise, think on these things. ⁹ What ye have both learned, and received, and heard, and seen in me, these things do; and the God of peace shall be with you.

¹⁰ But I rejoiced in *the* Lord greatly, that now however at length ye have revived your thinking of me, though surely ye did also think *of me*, but lacked opportunity. ¹¹ Not that I speak as regards privation, for as to me I have learnt in those circumstances in which I am, to be satisfied in myself. ¹² I know both how to be abased and I know how to abound. In everything and in all things I am initiated both to be full and to be hungry, both to abound and to suffer privation. ¹³ I have strength for all things in him that gives me power. ¹⁴ But ye have

Philippians.

done well in taking part in my affliction. ¹⁵ And know also ye, O Philippians, that in *the* beginning of the gospel, when I came out of Macedonia, no assembly communicated *anything* to me in *the* way of giving and receiving save ye alone; ¹⁶ for also in Thessalonica once and even twice ye sent to me for my need. ¹⁷ Not that I seek gift, but I seek fruit abounding to your account. ¹⁸ But I have all things in full supply and abound; I am full, having received of Epaphroditus the things *sent* from you, an odour of sweet savour, an acceptable sacrifice, agreeable to God. ¹⁹ But my God shall abundantly supply all your need according to his riches in glory in Christ Jesus.

²⁰ But to our God and Father *be* glory to the ages of ages. Amen. ²¹ Salute every saint in Christ Jesus. The brethren who *are* with me salute you. ²² All the saints salute you, and specially those of the household of Caesar. ²³ The grace of the Lord Jesus Christ *be* with your spirit. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

WRITER. The Apostle Paul (1:1).

Date. Colossians was sent by the same messenger who bore Ephesians and Philemon, and was probably written at the same time.

Theme. Epaphras, who laboured in the Word in the assembly at Colosse, was Paul's fellow-prisoner at Rome. Doubtless from him Paul learned the state of that church. As to fundamentals that state was excellent (1:3–8), but in a subtle way two forms of error were at work: The first was legality in its Alexandrian form of asceticism, "touch not, taste not," with a trace of the Judaic observance of "days"; the object of which was the mortification of the body (cf. Rom. 8:13). The second form of error was false mysticism, "intruding into those things which he hath not seen"—the result of philosophic speculation. Because these are ever present perils, Colossians was written, not for that day only, but for the warning of the church in all days.

The Epistle is in seven divisions: I. Introduction, 1:1–8. II. The apostolic prayer, 1:9–14. III. The exaltation of Christ, Creator, Redeemer, Indweller, 1:15–29. IV. The Godhead incarnate in Christ, in whom the believer is complete, 2:1–23. V. The believer's union with Christ in resurrection life and glory, 3:1–4. VI. Christian living, the fruit of union with Christ, 3:5–4:6. VII. Christian fellowship, 4:7–18.

Chapter 1

¹ Paul, apostle of Christ Jesus, by God's will, and Timotheus the brother, ² to the holy and faithful brethren in Christ which *are* in Colosse. Grace to you and peace from God our Father and Lord Jesus Christ.

³ We give thanks to the God and Father of our Lord Jesus Christ continually *when* praying for you, ⁴ having heard of your faith in Christ Jesus, and the love which ye have towards all the saints, ⁵ on account of the hope which *is* laid up for you in the heavens; of which ye heard before in the word of the truth of the glad tidings, ⁶ which are come to you, as *they are* in all the world, *and* are bearing fruit and growing, even as also among you, from the day ye heard *them* and knew indeed the grace of God, in truth: ⁷ even as ye learned from Epaphras our beloved fellow-bondman, who is a faithful minister of Christ for you, ⁸ who has also manifested to us your love in *the* Spirit.

⁹ For this reason we also, from the day we heard *of your faith and love*, do not cease praying and asking for you, to the end that ye may be filled with the full knowledge of his will, in all wisdom and spiritual understanding, ¹⁰ *so as* to walk worthily of the Lord unto all well-pleasing, bearing fruit in every good work, and growing by the true knowledge of God; ¹¹ strengthened with all power according to the might of his glory unto all endurance and longsuffering with joy;

¹² giving thanks to the Father, who has made us fit for sharing the portion of the saints in light, ¹³ who has delivered us from the authority of darkness, and translated *us* into the kingdom of the Son of his love: ¹⁴ in whom we have redemption, the forgiveness of sins; ¹⁵ who is image of the invisible God, firstborn of all creation; ¹⁶ because by him were created all things, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things have been created by him and for him. ¹⁷ And he is before all, and all things subsist together by him. ¹⁸ And he is the head of the body, the assembly; who is *the* beginning, firstborn from among the dead, that he might have the first place in all things: ¹⁹ for in him all the fulness *of the Godhead* was pleased to dwell, ²⁰ and by him to reconcile all things to itself, having made peace by the blood of his cross—by him, whether the things on the earth or the things in the heavens. ²¹ And you, who once were alienated and enemies in mind by wicked works, yet now has it reconciled ²² in the body of his flesh through death; to present you holy and unblamable and irreproachable before it, ²³ if indeed ye abide in the faith founded and firm, and not moved away from the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation which *is* under heaven, of which I Paul became minister. ²⁴ Now, I rejoice in sufferings for you, and I fill up that which is behind of the tribulations of Christ in my flesh, for his body, which is the assembly; ²⁵ of which I became minister, according to the dispensation of God which *is* given me towards you to complete the word of God, ²⁶ the mystery which *has been* hidden from ages and from generations, but has now been made manifest to his saints; ²⁷ to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope of glory: ²⁸ whom we announce, admonishing every man, and teaching every man, in all wisdom, to the end that we may present every man perfect in Christ. ²⁹ Whereunto also I toil, combating according to his working, which works in me in power.

1:21 Reconciliation. The Greek word signifies “to change thoroughly from,” and occurs, Rom. 5:10; 11:15; 1 Cor. 7:11; 2 Cor. 5:18, 19, 20. Reconciliation looks toward the effect of the death of Christ upon man, as propitiation (Rom. 3:25, *note*) is the Godward aspect, and is that effect of the death of Christ upon the believing sinner which, through divine power, works in him a “thorough change” toward God from enmity and aversion to love and trust. It is never said that God is reconciled. God is propitiated, the sinner reconciled (cf. 2 Cor. 5:18–21).

Chapter 2

¹ For I would have you know what combat I have for you, and those in Laodicea, and as many as have not seen my face in flesh; ² to the end that their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to *the* full knowledge of the mystery of God; ³ in which are hid all the treasures of wisdom and of knowledge.

⁴ And I say this to the end that no one may delude you by persuasive speech. ⁵ For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of your faith in Christ. ⁶ As therefore ye have received the Christ, Jesus the Lord, walk in him, ⁷ rooted and built up in him, and assured in the faith, even as ye have been taught, abounding in it with thanksgiving. ⁸ See that there be no one who shall lead you away as a prey through philosophy and vain deceit, according to the teaching of men, according to the elements of the world, and not according to Christ. ⁹ For in him dwells all the fulness of the Godhead bodily; ¹⁰ and ye are complete in him, who is the head of all principality and authority, ¹¹ in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body of the flesh, in the circumcision of the Christ; ¹² buried with him in baptism, in which ye have been also raised with *him* through faith of the working of God who raised him from among the dead.

¹³ And you, being dead in offences and in the uncircumcision of your flesh, he has quickened together with him, having forgiven us all the offences; ¹⁴ having effaced the handwriting in ordinances which *stood out* against us, which was contrary to us, he has taken it also out of the way, having nailed it to the cross; ¹⁵ having spoiled principalities and authorities, he made a show of them publicly, leading them in triumph by it.

¹⁶ Let none therefore judge you in meat or in drink, or in matter of feast, or new moon, or sabbaths, ¹⁷ which are a shadow of things to come; but the body *is* of Christ. ¹⁸ Let no one fraudulently deprive you of your prize, doing his own will in humility and worship of angels, entering into things which he has not seen, vainly puffed up by the mind of his flesh, ¹⁹ and not holding fast the head, from whom all the body, ministered to and united together by the joints and bands, increases with the increase of God. ²⁰ If ye have died with Christ from the elements of the world, why as *if* alive in *the* world do ye subject yourselves to ordinances? ²¹ Do not handle, do not taste, do not touch, ²² (things which are all for destruction in the using *of them*;) according to the injunctions and teachings of men, ²³ (which have indeed an appearance of wisdom in voluntary worship, and humility, and harsh treatment of the body, not in a certain honour,) to *the* satisfaction of the flesh.

2:2 The “mystery of God” is Christ, as incarnating the fulness of the Godhead, and all the divine wisdom and knowledge for the redemption and reconciliation of man.

2:18 The errorists against whom Paul warns the Colossians, and against whom, *in principle*, the warning has perpetual significance, were called “Gnostics,” from *gnosis*, “knowledge.” These Gnostics “came most keenly into conflict with the exalted rank and redeeming work of Christ, to whom they did not leave His full divine dignity, but assigned to Him merely the highest rank in the order of spirits, while they exalted angels as concerned in bringing in the Messianic salvation.”—*H. A. W. Meyer*. Paul’s characteristic word in Colossians for the divine revelation is *epignosis*, i.e. “full-knowledge” (1:9, 10; 3:10), as against the pretended “knowledge” of the errorists. The warnings apply to all extra-biblical forms, doctrines, and customs, and to all ascetic practices.

Chapter 3

¹ If therefore ye have been raised with the Christ, seek the things *which are* above, where the Christ is, sitting at *the* right hand of God: ² have your mind on the things *that are* above, not on the things *that are* on the earth; ³ for ye have died, and your life is hid with the Christ

in God. ⁴ When the Christ is manifested who *is* our life, then shall ye also be manifested with him in glory.

⁵ Put to death therefore your members which *are* upon the earth, fornication, uncleanness, vile passions, evil lust, and unbridled desire, which is idolatry. ⁶ On account of which things the wrath of God comes upon the sons of disobedience. ⁷ In which ye also once walked when ye lived in these things.

⁸ But now, put off, ye also, all *these* things, wrath, anger, malice, blasphemy, vile language out of your mouth. ⁹ Do not lie to one another, having put off the old man with his deeds, ¹⁰ and having put on the new, renewed into full knowledge according to *the* image of him that has created him; ¹¹ wherein there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ *is* everything, and in all.

¹² Put on therefore, as *the* elect of God, holy and beloved, bowels of compassion, kindness, lowliness, meekness, longsuffering; ¹³ forbearing one another, and forgiving one another, if any should have a complaint against any; even as the Christ has forgiven you, so also *do* ye. ¹⁴ And to all these *add* love, which is the bond of perfectness. ¹⁵ And let the peace of Christ preside in your hearts, to which also ye have been called in one body, and be thankful. ¹⁶ Let the word of the Christ dwell in you richly, in all wisdom teaching and admonishing one another, in psalms, hymns, spiritual songs, singing with grace in your hearts to God. ¹⁷ And everything, whatever ye may do in word or in deed, *do* all things in *the* name of *the* Lord Jesus, giving thanks to God the Father by him.

¹⁸ Wives, be subject to *your* husbands, as is fitting in *the* Lord. ¹⁹ Husbands, love your wives, and be not bitter against them. ²⁰ Children, obey your parents in all things, for this is well-pleasing in *the* Lord. ²¹ Fathers, do not vex your children, to the end that they be not disheartened. ²² Bondmen, obey in all things your masters according to flesh; not with eyeservices, as men-pleasers, but in simplicity of heart, fearing the Lord. ²³ Whatsoever ye do, labour at it heartily, as *doing it* to the Lord, and not to men; ²⁴ knowing that of *the* Lord ye shall receive the recompense of the inheritance; ye serve the Lord Christ. ²⁵ For he that does a wrong shall receive the wrong he has done, and there is no respect of persons.

Chapter 4

¹ Masters, give to bondmen what is just and fair, knowing that ye also have a Master in *the* heavens.

² Persevere in prayer, watching in it with thanksgiving; ³ praying at the same time for us also, that God may open to us a door of the word to speak the mystery of Christ, on account of which also I am bound, ⁴ to the end that I may make it manifest as I ought to speak.

⁵ Walk in wisdom towards those without, redeeming opportunities. ⁶ *Let* your word *be* always with grace, seasoned with salt, *so as* to know how ye ought to answer each one.

⁷ Tychicus, the beloved brother and faithful minister and fellow-bondman in *the* Lord, will make known to you all that concerns me; ⁸ whom I have sent to you for this very purpose, that he might know your state, and that he might encourage your hearts: ⁹ with Onesimus, the faithful and beloved brother, who is *one* of you. They shall make known to you everything here. ¹⁰ Aristarchus my fellow-captive salutes you, and Mark, Barnabas's cousin, concerning whom ye have received orders, (if he come to you, receive him,) ¹¹ and Jesus called Justus, who are of the circumcision. These *are the* only fellow-workers for the kingdom of God who have been a consolation to me. ¹² Epaphras, who is *one* of you, *the* bondman of Christ Jesus, salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete in all *the* will of God. ¹³ For I bear him witness that he labours much for you, and them in Laodicea, and them in Hierapolis. ¹⁴ Luke, the beloved physician, salutes you, and Demas. ¹⁵ Salute the brethren in Laodicea, and Nymphas, and the assembly which *is* in his

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house. ¹⁶ And when the letter has been read among you, cause that it be read also in the assembly of Laodiceans, and that ye also read that from Laodicea. ¹⁷ And say to Archippus, Take heed to the ministry which thou hast received in *the* Lord, to the end that thou fulfil it. ¹⁸ The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you.

4:12 A touching illustration of priestly service (see 1 Pet. 2:9, *note*) as distinguished from ministry of gift. Shut up in prison, no longer able to preach, Epaphras was still, equally with all believers, a priest. No prison could keep him from the throne of grace, so he gave himself wholly to the priestly work of intercession.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE
THESSALONIANS

WRITER. The Apostle Paul (1:1).

Date. The Epistle was written from Corinth, A.D. 54, shortly after Paul's departure from Thessalonica (Acts 16, 17.), and is the earliest of his letters.

Theme. The theme of the Epistle is threefold: (1) To confirm young disciples in the foundational truths already taught them; (2) to exhort them to go on to holiness; (3) to comfort them concerning those who had fallen asleep. The second coming of Christ is prominent throughout. The Epistle is incidentally most interesting as showing the richness in doctrine of the primitive evangelism. During a mission of about one month the apostle had taught all the great doctrines of the Christian faith.

The divisions of the Epistle are sufficiently indicated by the chapters: I. The model church, and the three tenses of the Christian life, 1:1–10. II. The model servant and his reward, 2:1–20. III. The model brother, and the believer's sanctification, 3:1–13. IV. The model walk, and the believer's hope, 4:1–18. V. The model walk, and the day of Jehovah, 5:1–28.

Chapter 1

¹ Paul and Silvanus and Timotheus to the assembly of Thessalonians in God *the* Father and *the* Lord Jesus Christ. Grace to you and peace.

² We give thanks to God always for you all, making mention of you at our prayers, ³ remembering unceasingly your work of faith, and labour of love, and enduring constancy of hope, of our Lord Jesus Christ, before our God and Father; ⁴ knowing, brethren beloved by God, your election. ⁵ For our glad tidings were not with you in word only, but also in power, and in *the* Holy Spirit, and in much assurance; even as ye know what we were among you for your sakes:

⁶ and ye became our imitators, and of the Lord, having accepted the word in much tribulation with joy of *the* Holy Spirit, ⁷ so that ye became models to all that believe in Macedonia and in Achaia: ⁸ for the word of the Lord sounded out from you, not only in Macedonia and Achaia, but in every place your faith which *is* towards God has gone abroad, so that we have no need to say anything; ⁹ for they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols to serve a living and true God, ¹⁰ and to await his Son from the heavens, whom he raised from among the dead, Jesus, our deliverer from the coming wrath.

1:1 (*See Introductory notes*). That is: *election*, 1:4; *Holy Spirit*, 1:5, 6; 4:8; 5:19; *assurance*, 1:5; *Trinity*, 1:1, 5, 6; *conversion*, 1:9; *second advent of Christ*, 1:10; 2:19; 3:13; 4:14–17; 5:23; *walk*, 2:12; 4:1; *sanctification*, 4:3; 5:23; *day of Jehovah*, 5:1–3; *resurrection*, 4:14–18; *the tripartite nature of man*, 5:23.

1:9 The tenses of the believer's life here indicated are logical and give the true order. They occur also in v. 3. The "work of faith" is to "turn to God from idols" (cf. John 6:28, 29); the "labour of love" is to "serve the living and true God"; and the "patience of hope" is to "wait for his Son from heaven" (cf. Mt. 24:42; 25:13; Lk. 12:36–48; Acts 1:11; Phil. 3:20, 21). Paul repeats this threefold sequence in Tit. 2:11–13.

Chapter 2

¹ For ye know yourselves, brethren, our entering in which *we had* to you, that it has not been in vain; ² but, having suffered before and been insulted, even as ye know, in Philippi, we were bold in our God to speak unto you the glad tidings of God with much earnest striving. ³ For our exhortation *was* not of deceit, nor of uncleanness, nor in guile; ⁴ but even as we have been approved of God to have the glad tidings entrusted to us, so we speak; not as pleasing men, but God, who proves our hearts. ⁵ For we have not at any time been *among you* with flattering discourse, even as ye know, nor with a pretext for covetousness, God *is* witness; ⁶ nor seeking glory from men, neither from you nor from others, when we might have been a charge as Christ's apostles;

⁷ but have been gentle in the midst of you, as a nurse would cherish her own children. ⁸ Thus, yearning over you, we had found our delight in having imparted to you not only the glad tidings of God, but our own lives also, because ye had become beloved of us. ⁹ For ye remember, brethren, our labour and toil: working night and day, not to be chargeable to any one of you, we have preached to you the glad tidings of God. ¹⁰ Ye *are* witnesses, and God, how piously and righteously and blamelessly we have conducted ourselves with you that believe: ¹¹ as ye know how, as a father his own children, we used to exhort each one of you, and comfort and testify, ¹² that ye should walk worthy of God, who calls you to his own kingdom and glory.

¹³ And for this cause we also give thanks to God unceasingly that, having received *the* word of *the* report of God by us, ye accepted, not men's word, but, even as it is truly, God's word, which also works in you who believe. ¹⁴ For ye, brethren, have become imitators of the assemblies of God which are in Judaea in Christ Jesus; for ye also have suffered the same things

of your own countrymen as also they of the Jews, ¹⁵ who have both slain the Lord Jesus and the prophets, and have driven us out by persecution, and do not please God, and *are* against all men, ¹⁶ forbidding us to speak to the nations that they may be saved, that they may fill up their sins always: but wrath has come upon them to the uttermost.

¹⁷ But we, brethren, having been bereaved of you and separated for a little moment in person, not in heart, have used more abundant diligence to see your face with much desire; ¹⁸ wherefore we have desired to come to you, even I Paul, both once and twice, and Satan has hindered us. ¹⁹ For what *is* our hope, or joy, or crown of boasting? *are* not ye also before our Lord Jesus at his coming? ²⁰ for ye are our glory and joy.

Chapter 3

¹ Wherefore, being no longer able to refrain ourselves, we thought good to be left alone in Athens, ² and sent Timotheus, our brother and fellow-workman under God in the glad tidings of Christ, to confirm you and encourage *you* concerning your faith, ³ that no one might be moved by these afflictions. (For yourselves know that we are set for this; ⁴ for also, when we were with you, we told you beforehand we are about to be in tribulation, even as also it came to pass, and ye know.) ⁵ For this reason I also, no longer able to refrain myself, sent to know your faith, lest perhaps the tempter had tempted you and our labour should be come to nothing.

⁶ But Timotheus having just come to us from you, and brought to us the glad tidings of your faith and love, and that ye have always good remembrance of us, desiring much to see us, even as we also you; ⁷ for this reason we have been comforted in you, brethren, in all our distress and tribulation, through your faith, ⁸ because now we live if ye stand firm in *the* Lord. ⁹ For what thanksgiving can we render to God for you, for all the joy wherewith we rejoice on account of you before our God, ¹⁰ night and day beseeching exceedingly to the end that we may see your face, and perfect what is lacking in your faith?

¹¹ But our God and Father himself, and our Lord Jesus, direct our way to you. ¹² But you, may the Lord make to exceed and abound in love toward one another, and toward all, even as we also towards you, ¹³ in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all his saints.

Chapter 4

¹ For the rest, then, brethren, we beg you and exhort you in *the* Lord Jesus, even as ye have received from us how ye ought to walk and please God, even as ye also do walk, that ye would abound still more. ² For ye know what charges we gave you through the Lord Jesus. ³ For this is *the* will of God, *even* your sanctification, that ye should abstain from fornication; ⁴ that each of you know how to possess his own vessel in sanctification and honour, ⁵ (not in passionate desire, even as the nations who know not God,) ⁶ not overstepping the rights of and wronging his brother in the matter, because the Lord *is* the avenger of all these things, even as we also told you before, and have fully testified. ⁷ For God has not called us to uncleanness, but in sanctification. ⁸ He therefore that *in this* disregards *his brother*, disregards, not man, but God, who has given also his Holy Spirit to you.

⁹ Now concerning brotherly love ye have no need that we should write to you, for ye yourselves are taught of God to love one another. ¹⁰ For also ye do this towards all the brethren in the whole of Macedonia; but we exhort you, brethren, to abound still more, ¹¹ and to seek earnestly to be quiet and mind your own affairs, and work with your *own* hands, even as we charged you, ¹² that ye may walk reputably towards those without, and may have need of no one.

¹³ But we do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that ye be not grieved even as also the rest who have no hope. ¹⁴ For if we believe that Jesus has died and has risen again, so also God will bring with him those who have fallen asleep through Jesus. ¹⁵ (For this we say to you in *the* word of *the* Lord, that we, the living, who remain to the coming of the Lord, are in no way to anticipate those who have fallen asleep; ¹⁶ for the Lord himself, with an assembling shout, with archangel's voice and with trump of God, shall descend from heaven; and the dead in Christ shall rise first; ¹⁷ then we, the living who remain, shall be caught up together with them in *the* clouds, to meet the Lord in *the* air; and thus we shall be always with *the* Lord. ¹⁸ So encourage one another with these words.)

4:17 Not church saints only, but all bodies of the saved, of whatever dispensation, are included in the first resurrection (see 1 Cor. 15:52, *note*), as here described, but it is peculiarly the "blessed hope" of the Church (cf. Mt. 24:42; 25:13; Lk. 12:36–48; Acts 1:11; Phil. 3:20, 21; Tit. 2:11–13).

Chapter 5

¹ But concerning the times and the seasons, brethren, ye have no need that ye should be written to, ² for ye know perfectly well yourselves, that the day of *the* Lord so comes as a thief by night. ³ When they may say, Peace and safety, then sudden destruction comes upon them, as travail upon her that is with child; and they shall in no wise escape. ⁴ But ye, brethren, are not in darkness, that the day should overtake you as a thief: ⁵ for all ye are sons of light and sons of day; we are not of night nor of darkness.

⁶ So then do not let us sleep as the rest do, but let us watch and be sober; ⁷ for they that sleep sleep by night, and they that drink drink by night; ⁸ but we being of *the* day, let us be sober, putting on *the* breastplate of faith and love, and as helmet *the* hope of salvation; ⁹ because God has not set us for wrath, but for obtaining salvation through our Lord Jesus Christ, ¹⁰ who has died for us, that whether we may be watching or sleep, we may live together with him.

¹¹ Wherefore encourage one another, and build up each one the other, even as also ye do. ¹² But we beg you, brethren, to know those who labour among you, and take the lead among you in *the* Lord, and admonish you, ¹³ and to regard them exceedingly in love on account of their work. Be in peace among yourselves. ¹⁴ But we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, sustain the weak, be patient towards all. ¹⁵ See that no one render to any evil for evil, but pursue always what is good towards one another and towards all;

¹⁶ rejoice always; ¹⁷ pray unceasingly; ¹⁸ in everything give thanks, for this is *the* will of God in Christ Jesus towards you; ¹⁹ quench not the Spirit; ²⁰ do not lightly esteem prophecies; ²¹ but prove all things, hold fast the right; ²² hold aloof from every form of wickedness.

²³ Now the God of peace himself sanctify you wholly: and your whole spirit, and soul, and body be preserved blameless at the coming of our Lord Jesus Christ. ²⁴ He *is* faithful who calls you, who will also perform *it*. ²⁵ Brethren, pray for us. ²⁶ Greet all the brethren with a holy kiss. ²⁷ I adjure you by the Lord that the letter be read to all the *holy* brethren. ²⁸ The grace of our Lord Jesus Christ *be* with you.

5:23 Man a trinity. That the human soul and spirit are not identical is proved by the facts that they are divisible (Heb. 4:12), and that soul and spirit are sharply distinguished in the burial and resurrection of the body. It is sown a natural body (*soma psuchikon* = "soul-body"), it is raised a spiritual body (*soma pneumatikon*), 1 Cor. 15:44. To assert, therefore, that there is no difference between soul and spirit is to assert that there is no difference between the mortal body and the resurrection body. In Scripture use, the distinction between spirit and soul may be traced. Briefly, that distinction is that the spirit is that part of man which "*knows*" (1 Cor. 2:11), his mind; the soul is the seat of the *affections, desires*, and so of the *emotions*, and of the active *will*, the self. "My soul is exceeding *sorrowful*" (Mt. 26:38; see also Mt. 11:29; and John 12:27). The word translated "soul" in the O.T. (*nephesh*) is

I Thessalonians.

the exact equivalent of the N.T. word for soul (Gr. *psuche*), and the use of “soul” in the O.T. is identical with the use of that word in the N.T. (see, e.g. Deut. 6:5; 14:26; 1 Sam. 18:1; 20:4, 17; Job 7:11, 15; 14:22; Psa. 42:6; 84:2). The N.T. word for spirit (*pneuma*), like the O.T. *ruach*, is trans. “air,” “breath,” “wind,” but predominantly “spirit,” whether of God (e.g. Gen. 1:2; Mt. 3:16) or of man (Gen. 41:8; 1 Cor. 5:5). Because man is “spirit” he is capable of God-consciousness, and of communication with God (Job 32:8; Psa. 18:28; Prov. 20:27); because he is “soul” he has self-consciousness (Psa. 13:2; 42:5, 6, 11); because he is “body” he has, through his senses, world-consciousness. See Gen. 1:26, *note*.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE
THESSALONIANS

WRITER. The Apostle Paul (1:1).

Date. Second Thessalonians was evidently written very soon after Paul's first letter to that church. The occasion may well have been the return of the bearer of the former Epistle, and his report.

Theme. The theme of Second Thessalonians is, unfortunately, obscured by a mistranslation in the A.V. of 2:2, where "day of Christ is at hand" (1 Cor. 1:8, *note*) should be, "day of the LORD is now present" (Isa. 2:12, *refs.*). The Thessalonian converts were "shaken in mind" and "troubled," supposing, perhaps on the authority of a forged letter as from Paul, that the persecutions from which they were suffering were those of the "great and terrible day of the LORD," from which they had been taught to expect deliverance by "the day of Christ, and our gathering together unto him" (2:1).

The present letter, then, was written to instruct the Thessalonians concerning the day of Christ, "and our gathering together unto him" (1 Thes. 4:14–17) and the relation of the "day of Christ" to the "day of the LORD." First Thessalonians had more in view the "day of Christ"; the present Epistle the "day of the LORD."

The Epistle is in five divisions: I. Salutation, 1:1–4. II. Comfort, 1:5–12. III. Instruction concerning the day of the LORD and the man of sin, 2:1–12. IV. Exhortations and apostolic commands, 2:13–3:15. V. Benediction and authentication, 3:16–18.

Chapter 1

¹ Paul and Silvanus and Timotheus to the assembly of Thessalonians in God our Father and *the* Lord Jesus Christ. ² Grace to you, and peace from God our Father, and *the* Lord Jesus Christ. ³ We ought to thank God always for you, brethren, even as it is meet, because your faith increases exceedingly, and the love of each one of you all towards one another abounds; ⁴ so that we ourselves make our boast in you in the assemblies of God for your endurance and faith in all your persecutions and tribulations, which ye are sustaining;

⁵ a manifest token of the righteous judgment of God, to the end that ye should be counted worthy of the kingdom of God, for the sake of which ye also suffer; ⁶ if at least *it is a* righteous thing with God to render tribulation to those that trouble you, ⁷ and to you that are troubled repose with us, at the revelation of the Lord Jesus from heaven, with *the* angels of his power, ⁸ in flaming fire taking vengeance on those who know not God, and those who do not obey the glad tidings of our Lord Jesus Christ; ⁹ who shall pay the penalty *of* everlasting destruction from *the* presence of the Lord, and from the glory of his might, ¹⁰ when he shall have come to be glorified in his saints, and wondered at in all that have believed, (for our testimony to you has been believed,) in that day.

¹¹ To which end we also pray always for you, that our God may count you worthy of the calling, and fulfil all *the* good pleasure of *his* goodness and *the* work of faith with power, ¹² so that the name of our Lord Jesus *Christ* may be glorified in you and ye in him, according to the grace of our God, and of *the* Lord Jesus Christ.

Chapter 2

¹ Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering together to him, ² that ye be not soon shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter, as *if it were* by us, as that the day of the Lord is present.

³ Let not any one deceive you in any manner, because *it will not be* unless the apostasy have first come, and the man of sin have been revealed, the son of perdition; ⁴ who opposes and exalts himself on high against all called God, or object of veneration; so that he himself sits down in the temple of God, shewing himself that he is God. ⁵ Do ye not remember that, being yet with you, I said these things to you? ⁶ And now ye know that which restrains, that he should be revealed in his own time. ⁷ For the mystery of lawlessness already works; only *there is* he who restrains now until he be gone, ⁸ and then the lawless one shall be revealed, whom the Lord Jesus shall consume with the breath of his mouth, and shall annul by the appearing of his coming; ⁹ whose coming is according to the working of Satan in all power and signs and wonders of falsehood, ¹⁰ and in all deceit of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved. ¹¹ And for this reason God sends to them a working of error, that they should believe what is false, ¹² that all might be judged who have not believed the truth, but have found pleasure in unrighteousness.

¹³ But we ought to give thanks to God always for you, brethren beloved of *the* Lord, that God has chosen you from *the* beginning to salvation in sanctification of *the* Spirit and belief of *the* truth: ¹⁴ whereto he has called you by our glad tidings, to *the* obtaining of *the* glory of our Lord Jesus Christ. ¹⁵ So then, brethren, stand firm, and hold fast the instructions which ye have been taught, whether by word or by our letter.

¹⁶ But our Lord Jesus Christ himself, and our God and Father, who has loved us, and given *us* eternal consolation and good hope by grace, ¹⁷ encourage your hearts, and establish you in every good work and word.

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2:3 The order of events is: (1) The working of the mystery of lawlessness under divine restraint which had already begun in the apostle's time (v. 7); (2) the apostasy of the professing church (v. 3; Lk. 18:8; 2 Tim. 3:1–8); (3) the removal of that which restrains the mystery of lawlessness (vs. 6, 7). The restrainer is a person—"he," and since a "mystery" always implies a supernatural element (Mt. 13:11, *note*), this Person can be no other than the Holy Spirit in the church, to be "taken out of the way" (v. 7; 1 Thes. 4:14–17); (4) the manifestation of the lawless one (vs. 8–10; Dan. 7:8; 9:27; Mt. 24:15; Rev. 13:2–10); (5) the coming of Christ in glory and the destruction of the lawless one (v. 8; Rev. 19:11–21); (6) the day of Jehovah (vs. 9–12; Isa. 2:12, *refs.*).

Chapter 3

¹ For the rest, brethren, pray for us, that the word of the Lord may run and be glorified, even as also with you; ² and that we may be delivered from bad and evil men, for faith *is* not *the portion* of all. ³ But the Lord is faithful, who shall establish you and keep *you* from evil.

⁴ But we trust in the Lord as to you, that the things which we enjoy, ye both do and will do.

⁵ But the Lord direct your hearts into the love of God, and into the patience of the Christ.

⁶ Now we enjoin you, brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother walking disorderly and not according to the instruction which he received from us. ⁷ For ye know yourselves how ye ought to imitate us, because we have not walked disorderly among you; ⁸ nor have we eaten bread from any one without cost; but in toil and hardship working night and day not to be chargeable to any one of you: ⁹ not that we have not the right, but that we might give ourselves as an example to you, in order to your imitating us.

¹⁰ For also when we were with you we enjoined you this, that if any man does not like to work, neither let him eat. ¹¹ For we hear that *there are* some walking among you disorderly, not working at all, but busybodies. ¹² Now such we enjoin and exhort in *the* Lord Jesus Christ, that working quietly they eat their own bread. ¹³ But ye, brethren, do not faint in well-doing. ¹⁴ But if any one obey not our word by the letter, mark that man, and do not keep company with him, that he may be ashamed of himself; ¹⁵ and do not esteem him as an enemy, but admonish *him* as a brother.

¹⁶ But the Lord of peace himself give you peace continually in every way. The Lord *be* with you all. ¹⁷ The salutation by the hand of me, Paul, which is *the* mark in every letter; so I write. ¹⁸ The grace of our Lord Jesus Christ *be* with you all.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO
TIMOTHY

WRITER. The Apostle Paul (1:1).

Date. The date of this Epistle turns upon the question of the two imprisonments of Paul. If there were two (see Acts 28:30, *note*), then it is clear that First Timothy was written during the interval. If Paul endured but one Roman imprisonment, the Epistle was written shortly before Paul's last journey to Jerusalem.

Theme. As the churches of Christ increased in number, the questions of church order, of soundness in the faith, and of discipline became important. At first the apostles regulated these things directly, but the approaching end of the apostolic period made it necessary that a clear revelation should be made for the guidance of the churches. Such a revelation is in First Timothy, and in Titus. The keyphrase of this Epistle is, "That thou mayest know how thou oughtest to behave thyself in the house of God." Well had it been with the churches if they had neither added to nor taken from the divine order.

The divisions are five: I. Legality and unsound doctrine rebuked, 1:1–20. II. Prayer and the divine order of the sexes enjoined, 2:1–15. III. The qualifications of elders and deacons, 3:1–16. IV. The walk of the "good minister," 4:1–16. V. The work of the "good minister," 5:1–6:21.

Chapter 1

¹ Paul, apostle of Jesus Christ, according to *the* command of God our Saviour, and of Christ Jesus our hope, ² to Timotheus, *my* true child in faith: grace, mercy, peace, from God our Father and Christ Jesus our Lord. ³ Even as I begged thee to remain in Ephesus, *when I was* going to Macedonia, that thou mightest enjoin some not to teach other doctrines, ⁴ nor to turn their minds to fables and interminable genealogies, which bring questionings rather than *further* God's dispensation, which *is* in faith.

⁵ But the end of what is enjoined is love out of a pure heart and a good conscience and unfeigned faith; ⁶ which *things* some having missed, have turned aside to vain discourse, ⁷ desiring to be law-teachers, not understanding either what they say or concerning what they *so* strenuously affirm. ⁸ Now we know that the law *is* good if any one uses it lawfully, ⁹ knowing this, that law has not its application to a righteous person, but to *the* lawless and insubordinate, to *the* impious and sinful, to *the* unholy and profane, to smiters of fathers and smiters of mothers; to murderers, ¹⁰ fornicators, sodomites, kidnappers, liars, perjurers; and if any other thing is opposed to sound teaching, ¹¹ according to the glad tidings of the glory of the blessed God, with which I have been entrusted.

¹² *And* I thank Christ Jesus our Lord, who has given me power, that he has counted me faithful, appointing to ministry him ¹³ who before was a blasphemer and persecutor, and an insolent overbearing *man*: but mercy was shewn me because I did it ignorantly, in unbelief. ¹⁴ But the grace of our Lord surpassingly over-abounded with faith and love, which *is* in Christ Jesus. ¹⁵ Faithful *is* the word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am *the* first. ¹⁶ But for this reason mercy was shewn me, that in me, *the* first, Jesus Christ might display the whole long-suffering, for a delineation of those about to believe on him to life eternal. ¹⁷ Now to the King of the ages, *the* incorruptible, invisible, only God, honour and glory to the ages of ages. Amen.

¹⁸ This charge, *my* child Timotheus, I commit to thee, according to the prophecies as to thee preceding, in order that thou mightest war by them the good warfare, ¹⁹ maintaining faith and a good conscience; which *last* some, having put away, have made shipwreck as to faith; ²⁰ of whom is Hymenaeus and Alexander, whom I have delivered to Satan, that they may be taught by discipline not to blaspheme.

1:20 It is significant as bearing upon the seriousness of all false teaching, and particularly as related to resurrection, that Paul calls it blasphemy to teach that "the resurrection is past already" (2 Tim. 2:17, 18).

Chapter 2

¹ I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men; ² for kings and all that are in dignity, that we may lead a quiet and tranquil life in all piety and gravity; ³ for this is good and acceptable before our Saviour God, ⁴ who desires that all men should be saved and come to *the* knowledge of *the* truth. ⁵ For God is one, and *the* mediator of God and men one, *the* man Christ Jesus, ⁶ who gave himself a ransom for all, the testimony *to be rendered* in its own times; ⁷ to which I have been appointed a herald and apostle, (I speak *the* truth, I do not lie,) a teacher of *the* nations in faith and truth. ⁸ I will therefore that the men pray in every place, lifting up pious hands, without wrath or reasoning.

⁹ In like manner also that the women in decent deportment and dress adorn themselves with modesty and discretion, not with plaited *hair* and gold, or pearls, or costly clothing, ¹⁰ but, what becomes women making profession of the fear of God, by good works. ¹¹ Let a woman learn in quietness in all subjection; ¹² but I do not suffer a woman to teach nor to exercise authority over man, but to be in quietness; ¹³ for Adam was formed first, then Eve: ¹⁴ and Adam was not deceived; but the woman, having been deceived, was in transgression. ¹⁵ But she shall be preserved in childbearing, if they continue in faith and love and holiness with discretion.

Chapter 3

¹ The word *is* faithful: if any one aspires to exercise oversight, he desires a good work. ² The overseer then must be irreproachable, husband of one wife, sober, discreet, decorous, hospitable, apt to teach; ³ not given to excesses from wine, not a striker, but mild, not addicted to contention, not fond of money, ⁴ conducting his own house well, having *his* children in subjection with all gravity; ⁵ (but if one does not know how to conduct his own house, how shall he take care of the assembly of God?) ⁶ not a novice, that he may not, being inflated, fall into *the* fault of the devil. ⁷ But it is necessary that he should have also a good testimony from those without, that he may fall not into reproach and *the* snare of the devil.

⁸ Ministers, in like manner, grave, not double-tongued, not given to much wine, not seeking gain by base means, ⁹ holding the mystery of the faith in a pure conscience. ¹⁰ And let these be first proved, then let them minister, being without charge *against them*. ¹¹ *The* women in like manner grave, not slanderers, sober, faithful in all things. ¹² Let *the* ministers be husbands of one wife, conducting *their* children and their own houses well: ¹³ for those who shall have ministered well obtain for themselves a good degree, and much boldness in faith which *is* in Christ Jesus.

¹⁴ These things I write to thee, hoping to come to thee more quickly; ¹⁵ but if I delay, in order that thou mayest know how one ought to conduct oneself in God's house, which is *the* assembly of *the* living God, *the* pillar and base of the truth. ¹⁶ And confessedly the mystery of piety is great. God has been manifested in flesh, has been justified in *the* Spirit, has appeared to angels, has been preached among *the* nations, has been believed on in *the* world, has been received up in glory.

3:15 Church (visible), Summary: The passages under this head (1 Cor. 10:32; 1 Tim. 3:15) refer to that visible body of professed believers called, collectively, "the Church," of which history takes account as such, though it exists under many names and divisions based upon differences in doctrine or in government. Within, for the most part, this historical "Church" has existed the true Church, "which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23; Heb. 12:23, *note*), like the believing Remnant within Israel (Rom. 11:5, *note*). The predicted future of the visible Church is apostasy (Lk. 18:8; 2 Tim. 3:1–8); of the true Church, glory (Mt. 13:36–43; Rom. 8:18–23; 1 Thes. 4:14–17).

Chapter 4

¹ But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons ² speaking lies in hypocrisy, cauterised as to their own conscience, ³ forbidding to marry, *bidding* to abstain from meats, which God has created for receiving with thanksgiving for them who are faithful and know the truth. ⁴ For every creature of God *is* good, and nothing *is* to be rejected, being received with thanksgiving; ⁵ for it is sanctified by God's word and freely addressing *him*.

⁶ Laying these things before the brethren, thou wilt be a good minister of Christ Jesus, nourished with the words of the faith and of the good teaching which thou hast fully followed up. ⁷ But profane and old wives' fables avoid, but exercise thyself unto piety; ⁸ for bodily exercise is profitable for a little, but piety is profitable for everything, having promise of life, of the present one, and of that to come. ⁹ The word *is* faithful and worthy of all acceptance; ¹⁰ for, for this we labour and suffer reproach, because we hope in a living God, who is preserver of all men, specially of those that believe. ¹¹ Enjoin and teach these things. ¹² Let no one despise thy youth, but be a model of the believers, in word, in conduct, in love, in faith, in purity. ¹³ Till I come, give thyself to reading, to exhortation, to teaching. ¹⁴ Be not negligent of the gift *that is* in thee, which has been given to thee through prophecy, with imposition of the hands of the elderhood. ¹⁵ Occupy thyself with these things; be wholly in them, that thy progress may be manifest to all. ¹⁶ Give heed to thyself and to the teaching; continue in them; for, doing this, thou shalt save both thyself and those that hear thee.

Chapter 5

¹ Rebuke not an elder sharply, but exhort *him* as a father, younger *men* as brethren, ² elder women as mothers, younger women as sisters, with all purity.

³ Honour widows who are really widows; ⁴ but if any widow have children or descendants, let them learn first to be pious as regards their own house, and to render a return on their side to *their* parents; for this is acceptable in the sight of God. ⁵ Now she who *is* a widow indeed, and is left alone, has put *her* hope in God, and continues in supplications and prayers night and day. ⁶ But she that lives in habits of self-indulgence is dead *while* living. ⁷ And these things enjoin, that they may be irreproachable. ⁸ But if any one does not provide for his own, and specially for those of *his* house, he has denied the faith, and is worse than the unbeliever. ⁹ Let a widow be put upon the list, being of not less than sixty years, *having been* wife of one man, ¹⁰ borne witness to in good works, if she have brought up children, if she have exercised hospitality, if she have washed saints' feet, if she have imparted relief to the distressed, if she have diligently followed every good work. ¹¹ But younger widows decline; for when they grow wanton against Christ, they desire to marry, ¹² being guilty, because they have cast off their first faith. ¹³ And, at the same time, they learn also *to be* idle, going about to people's houses; and not only idle, but also gossipers and meddlers, speaking things not becoming. ¹⁴ I will therefore that the younger marry, bear children, rule the house, give no occasion to the adversary in respect of reproach. ¹⁵ For already some have turned aside after Satan. ¹⁶ If any believing man or woman have widows, let them impart relief to them, and let not the assembly be charged, that it may impart relief to those *that are* widows indeed.

¹⁷ Let the elders who take the lead *among the saints* well be esteemed worthy of double honour, specially those labouring in word and teaching; ¹⁸ for the scripture says, Thou shalt not muzzle an ox that treadeth out corn, and, The workman *is* worthy of his hire. ¹⁹ Against an elder receive not an accusation unless where there are two or three witnesses. ²⁰ Those that sin convict before all, that the rest also may have fear. ²¹ I testify before God and Christ Jesus and the elect angels, that thou keep these things without prejudice, doing nothing by favour. ²² Lay hands quickly on no man, nor partake in others' sins. Keep thyself pure. ²³ Drink no longer only water, but use a little wine on account of thy stomach and thy frequent illnesses. ²⁴ Of some men the sins are manifest beforehand, going before to judgment, and some also they follow after. ²⁵ In like manner good works also are manifest beforehand, and those that are otherwise cannot be hid.

Chapter 6

¹ Let as many bondmen as are under yoke count their own masters worthy of all honour, that the name of God and the teaching be not blasphemed. ² And they that have believing masters, let them not despise *them* because they are brethren; but let them the rather serve them with subjection, because they are faithful and beloved, who profit by the good and ready service *rendered*. These things teach and exhort. ³ If any one teach differently, and do not accede to sound words, those of our Lord Jesus Christ, and the teaching which *is* according to piety, ⁴ he is puffed up, knowing nothing, but sick about questions and disputes of words, out of which arise envy, strife, injurious words, evil suspicions, ⁵ constant quarrellings of men corrupted in mind and destitute of the truth, holding gain to be *the end of piety*.

⁶ But piety with contentment is great gain. ⁷ For we have brought nothing into the world: *it is manifest* that neither can we carry anything out. ⁸ But having sustenance and covering, we will be content with these. ⁹ But those who desire to be rich fall into temptation and a snare, and many unwise and hurtful lusts, which plunge men into destruction and ruin. ¹⁰ For the love of money is *the root of every evil*; which some having aspired after, have wandered from the faith, and pierced themselves with many sorrows. ¹¹ But thou, O man of God, flee these things, and pursue righteousness, piety, faith, love, endurance, meekness of spirit. ¹² Strive earnestly *in* the good conflict of faith. Lay hold of eternal life, to which thou hast been called, and hast confessed the good confession before many witnesses.

¹³ I enjoin thee before God who preserves all things in life, and Christ Jesus who witnessed before Pontius Pilate the good confession, ¹⁴ that thou keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus Christ; ¹⁵ which in its own time the blessed and only Ruler shall shew, the King of those that reign, and Lord of those that exercise lordship; ¹⁶ who only has immortality, dwelling in unapproachable light; whom no man has seen, nor is able to see; to whom *be* honour and eternal might. Amen. ¹⁷ Enjoin on those rich in the present age not to be high-minded, nor to trust on the uncertainty of riches; but in the God who affords us all things richly for *our* enjoyment; ¹⁸ to do good, to be rich in good works, to be liberal in distributing, disposed to communicate *of their substance*, ¹⁹ laying by for themselves a good foundation for the future, that they may lay hold of *what is* really life. ²⁰ O Timotheus, keep the entrusted deposit, avoiding profane, vain babblings, and oppositions of false-named knowledge, ²¹ of which some having made profession, have missed the faith. Grace *be* with thee.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO
TIMOTHY

WRITER. The Apostle Paul (1:1).

Date. This touching letter was written by Paul to his “dearly beloved son” shortly before his martyrdom (4:6–8), and contains the last words of the great apostle which inspiration has preserved.

Theme. Second Timothy (in common with Second Peter, Jude, and Second and Third John) has to do with the personal walk and testimony of a true servant of Christ in a day of apostasy and declension. The key-phrases are, “All they which are in Asia be turned away from me” (1:15); and, “A good soldier of Jesus Christ” (2:3). The Asian churches had not disbanded, nor ceased to call themselves Christian, but they had turned away from the doctrines of grace distinctively revealed through the Apostle Paul (see Introduction, p. 1189). This was the proof that already the apostasy had set in in its first form, legalism.

The natural divisions are four: I. The Apostle’s greeting, 1:1–18. II. The pathway of an approved servant in a day of apostasy, 2:1–26. III. Apostasy and the Word, 3:1–17. IV. A faithful servant and his faithful Lord, 4:1–22.

Chapter 1

¹ Paul, apostle of Jesus Christ by God's will, according to promise of life, the *life* which *is* in Christ Jesus, ² to Timotheus, *my* beloved child: grace, mercy, peace, from God *the* Father, and Christ Jesus our Lord. ³ I am thankful to God, whom I serve from *my* forefathers with pure conscience, how unceasingly I have the remembrance of thee in my supplications night and day, ⁴ earnestly desiring to see thee, remembering thy tears, that I may be filled with joy; ⁵ calling to mind the unfeigned faith which *has been* in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also.

⁶ For which cause I put thee in mind to rekindle the gift of God which is in thee by the putting on of my hands. ⁷ For God has not given us a spirit of cowardice, but of power, and of love, and of wise discretion. ⁸ Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but suffer evil along with the glad tidings, according to the power of God; ⁹ who has saved us, and has called us with a holy calling, not according to our works, but according to *his* own purpose and grace, which *was* given to us in Christ Jesus before *the* ages of time, ¹⁰ but has been made manifest now by the appearing of our Saviour Jesus Christ, who has annulled death, and brought to light life and incorruptibility by the glad tidings; ¹¹ to which I have been appointed a herald and apostle and teacher of *the* nations. ¹² For which cause also I suffer these things; but I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep for that day the deposit I have entrusted to him. ¹³ Have an outline of sound words, which *words* thou hast heard of me, in faith and love which *are* in Christ Jesus. ¹⁴ Keep, by the Holy Spirit which dwells in us, the good deposit entrusted.

¹⁵ Thou knowest this, that all who *are* in Asia, of whom is Phygellus and Hermogenes, have turned away from me. ¹⁶ The Lord grant mercy to the house of Onesiphorus, for he has often refreshed me, and has not been ashamed of my chain; ¹⁷ but being in Rome sought me out very diligently, and found *me* — ¹⁸ the Lord grant to him to find mercy from *the* Lord in that day—and how much service he rendered in Ephesus thou knowest best.

1:12 The believer's resources in a day of general declension and apostasy are: (1) Faith (1:5); (2) the Spirit (1:6, 7); (3) the word of God (1:13; 3:1–17; 4:3, 4); (4) the grace of Christ (2:1); (5) separation from vessels unto dishonour (2:4, 20, 21); (6) the Lord's sure reward (4:7, 8); (7) the Lord's faithfulness and power (2:13, 19).

Chapter 2

¹ Thou therefore, my child, be strong in the grace which *is* in Christ Jesus. ² And the things thou hast heard of me in the presence of many witnesses, these entrust to faithful men, such as shall be competent to instruct others also. ³ Take thy share in suffering as a good soldier of Jesus Christ. ⁴ No one going as a soldier entangles himself with the affairs of life, that he may please him who has enlisted him as a soldier. ⁵ And if also any one contend *in the games*, he is not crowned unless he contend lawfully. ⁶ The husbandman must labour before partaking of the fruits. ⁷ Think of what I say, for the Lord will give thee understanding in all things.

⁸ Remember Jesus Christ raised from among *the* dead, of *the* seed of David, according to my glad tidings, ⁹ in which I suffer even unto bonds as an evil-doer: but the word of God is not bound. ¹⁰ For this cause I endure all things for the sake of the elect, that they also may obtain the salvation which *is* in Christ Jesus with eternal glory. ¹¹ The word *is* faithful; for if we have died together with *him*, we shall also live together; ¹² if we endure, we shall also reign together; if we deny, he also will deny us; ¹³ if we are unfaithful, he abides faithful, for he cannot deny himself.

¹⁴ Of these things put in remembrance, testifying earnestly before the Lord not to have disputes of words, profitable for nothing, to the subversion of the hearers. ¹⁵ Strive diligently

to present thyself approved to God, a workman that has not to be ashamed, cutting in a straight line the word of truth. ¹⁶ But profane, vain babblings shun, for they will advance to greater impiety, ¹⁷ and their word will spread as a gangrene; of whom is Hymenaeus and Philetus; ¹⁸ *men* who as to the truth have gone astray, saying that the resurrection has taken place already; and overthrow the faith of some.

¹⁹ Yet the firm foundation of God stands, having this seal, *The Lord* knows those that are his; and, Let every one who names the name of *the Lord* withdraw from iniquity. ²⁰ But in a great house there are not only gold and silver vessels, but also wooden and earthen; and some to honour, and some to dishonour. ²¹ If therefore one shall have purified himself from these, *in separating himself from them*, he shall be a vessel to honour, sanctified, serviceable to the Master, prepared for every good work.

²² But youthful lusts flee, and pursue righteousness, faith, love, peace, with those that call upon the Lord out of a pure heart. ²³ But foolish and senseless questionings avoid, knowing that they beget contentions. ²⁴ And a bondman of *the Lord* ought not to contend, but be gentle towards all; apt to teach; forbearing; ²⁵ in meekness setting right those who oppose, if God perhaps may sometime give them repentance to acknowledgment of *the truth*, ²⁶ and that they may awake up out of the snare of the devil, *who are* taken by him, for his will.

Chapter 3

¹ But this know, that in *the* last days difficult times shall be there; ² for men shall be lovers of self, lovers of money, boastful, arrogant, evil speakers, disobedient to parents, ungrateful, profane, ³ without natural affection, implacable, slanderers, of unsubdued passions, savage, having no love for what is good, ⁴ traitors, headlong, of vain pretensions, lovers of pleasure rather than lovers of God; ⁵ having a form of piety but denying the power of it: and from these turn away. ⁶ For of these are they who are getting into houses, and leading captive silly women, laden with sins, led by various lusts, ⁷ always learning, and never able to come to *the* knowledge of *the truth*. ⁸ Now in the same manner in which Jannes and Jambres withstood Moses, thus these also withstand the truth; men corrupted in mind, found worthless as regards the faith. ⁹ But they shall not advance farther; for their folly shall be completely manifest to all, as that of those also became.

¹⁰ But thou hast been thoroughly acquainted with my teaching, conduct, purpose, faith, longsuffering, love, endurance, ¹¹ persecutions, sufferings: what *sufferings* happened to me in Antioch, in Iconium, in Lystra; what persecutions I endured; and the Lord delivered me out of all. ¹² And all indeed who desire to live piously in Christ Jesus will be persecuted. ¹³ But wicked men and juggling impostors shall advance in evil, leading and being led astray. ¹⁴ But thou, abide in those things which thou hast learned, and *of which* thou hast been fully persuaded, knowing of whom thou hast learned *them*; ¹⁵ and that from a child thou hast known the sacred letters, which are able to make thee wise unto salvation, through faith which *is* in Christ Jesus. ¹⁶ Every scripture *is* divinely inspired, and profitable for teaching, for conviction, for correction, for instruction in righteousness; ¹⁷ that the man of God may be complete, fully fitted to every good work.

3:1 Apostasy, Summary: Apostasy, “falling away,” is the act of professed Christians who deliberately reject revealed truth (1) as to the deity of Jesus Christ, and (2) redemption through His atoning and redeeming sacrifice (1 John 4:1–3; Phil. 3:18; 2 Pet. 2:1). Apostasy differs therefore from error concerning truth, which may be the result of ignorance (Acts 19:1–6), or heresy, which may be due to the snare of Satan (2 Tim. 2:25, 26), both of which may consist with true faith. The apostate is perfectly described in 2 Tim. 4:3, 4. Apostates depart from the faith, but not from the outward profession of Christianity (3:5). Apostate teachers are described in 2 Tim. 4:3; 2 Pet. 2:1–19; Jude 4, 8, 11–13, 16. Apostasy in the church, as in Israel (Isa. 1:5, 6; 5:5–7), is irremediable, and awaits judgment (2 Thes. 2:10–12; 2 Pet. 2:17, 21; Jude 11–15; Rev. 3:14–16).

Chapter 4

¹ I testify before God and Christ Jesus, who is about to judge living and dead, and by his appearing and his kingdom, ² proclaim the word; be urgent in season *and* out of season, convict, rebuke, encourage, with all longsuffering and doctrine. ³ For the time shall be when they will not bear sound teaching; but according to their own lusts will heap up to themselves teachers, having an itching ear; ⁴ and they will turn away their ear from the truth, and will have turned aside to fables. ⁵ But thou, be sober in all things, bear evils, do *the* work of an evangelist, fill up the full measure of thy ministry. ⁶ For I am already being poured out, and the time of my release is come. ⁷ I have combated the good combat, I have finished the race, I have kept the faith. ⁸ Henceforth the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will render to me in that day; but not only to me, but also to all who love his appearing.

⁹ Use diligence to come to me quickly; ¹⁰ for Demas has forsaken me, having loved the present age, and is gone to Thessalonica; Crescens to Galatia, Titus to Dalmatia. ¹¹ Luke alone is with me. Take Mark, and bring *him* with thyself, for he is serviceable to me for ministry. ¹² But Tychicus I have sent to Ephesus. ¹³ The cloak which I left behind *me* in Troas at Carpus's, bring when thou comest, and the books, especially the parchments. ¹⁴ Alexander the smith did many evil things against me. The Lord will render to him according to his works. ¹⁵ Against whom be thou also on thy guard, for he has greatly withstood our words.

¹⁶ At my first defence no man stood with me, but all deserted me. May it not be imputed to them. ¹⁷ But the Lord stood with *me*, and gave me power, that through me the proclamation might be fully made, and all *those of* the nations should hear; and I was delivered out of the lion's mouth. ¹⁸ The Lord shall deliver me from every wicked work, and shall preserve *me* for his heavenly kingdom; to whom *be* glory for the ages of ages. Amen. ¹⁹ Salute Prisca and Aquila, and the house of Onesiphorus. ²⁰ Erastus remained in Corinth, but Trophimus I left behind in Miletus sick. ²¹ Use diligence to come before winter. Eubulus salutes thee, and Pudens, and Linus, and Claudia, and the brethren all. ²² The Lord Jesus Christ *be* with your spirit. Grace *be* with you.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS

WRITER. The Apostle Paul (1:1).

Date. Practically the same with First Timothy.

Theme. Titus has much in common with First Timothy. Both Epistles are concerned with the due order of the churches. The distinction is that in First Timothy sound doctrine is more prominent (1 Tim. 1:3–10), in Titus the divine order for the local churches (Tit. 1:5). The permanent use of these Epistles lies in this twofold application, on the one hand to churches grown careless as to the *truth* of God, on the other, to churches careless as to the *order* of God's house. The importance of this order is made solemnly emphatic in that the tests by which true elders and deacons may be known are repeated (1 Tim. 3:1–7; Tit. 1:6–9).

There are two divisions: I. The qualifications and functions of elders, 1:1–16. II. The pastoral work of the true elder, 2:1–3:15.

Chapter 1

¹ Paul, bondman of God, and apostle of Jesus Christ according to *the* faith of God's elect, and knowledge of *the* truth which *is* according to piety; ² in *the* hope of eternal life, which God, who cannot lie, promised before the ages of time, ³ but has manifested in its own due season his word, in *the* proclamation with which I have been entrusted, according to *the* commandment of our Saviour God; ⁴ to Titus, my own child according to *the* faith common *to us*: Grace and peace from God *the* Father, and Christ Jesus our Saviour.

⁵ For this cause I left thee in Crete, that thou mightest go on to set right what remained *unordered*, and establish elders in each city, as I had ordered thee:

⁶ if any one be free from all charge *against him*, husband of one wife, having believing children not accused of excess or unruly. ⁷ For the overseer must be free from all charge *against him* as God's steward; not headstrong, not passionate, not disorderly through wine, not a striker, not seeking gain by base means; ⁸ but hospitable, a lover of goodness, discreet, just, pious, temperate, ⁹ clinging to the faithful word according to the doctrine taught, that he may be able both to encourage with sound teaching and refute gainsayers. ¹⁰ For there are many and disorderly vain speakers and deceivers of people's minds, specially those of *the* circumcision, ¹¹ who must have their mouths stopped, who subvert whole houses, teaching things which ought not *to be taught* for the sake of base gain. ¹² One of themselves, a prophet of their own, has said, Cretans are always liars, evil wild beasts, lazy gluttons. ¹³ This testimony is true; for which cause rebuke them severely, that they may be sound in the faith, ¹⁴ not turning *their* minds to Jewish fables and commandments of men turning away from the truth. ¹⁵ All things *are* pure to the pure; but to the defiled and unbelieving nothing *is* pure; but both their mind and their conscience are defiled. ¹⁶ They profess to know God, but in works deny *him*, being abominable, and disobedient, and found worthless as to every good work.

1:5 It is not at all a question of the presence in the assembly of persons having the qualifications of elders, made overseers by the Holy Spirit (Acts 20:28); that such persons were in the churches of Crete is assumed; the question is altogether one of the *appointment* of such persons. These assemblies were not destitute of elders; but were "wanting," in that they were not duly appointed. There is a progress of doctrine in respect of the appointing of elders. Cf. v. 5, *note*.

Elder (*presbuteros*) and bishop (*episcopos* = "overseer") designate the same office (cf. v. 7; Acts 20:17; cf. v. 28), the former referring to the man, the latter to a function of the office. The eldership in the apostolic local churches was always plural. There is no instance of one elder in a local church. The functions of the elders are: to rule (1 Tim. 3:4, 5; 5:17), to guard the body of revealed truth from perversion and error (Tit. 1:9), to "oversee" the church as a shepherd his flock (Acts 20:28; John 21:16; Heb. 13:17; 1 Pet. 5:2). Elders are made or "set" in the churches by the Holy Spirit (Acts 20:28), but great stress is laid upon their due *appointment* (Acts 14:23; Tit. 1:5). At first they were ordained (Gr. *cheirotoneo*, "to elect," "to designate with the hand,") by an apostle; e.g. Acts 14:23, but in Titus and 1 Timothy the qualifications of an elder become part of the Scriptures for the guidance of the churches in such appointment (1 Tim. 3:1-7).

Chapter 2

¹ But do thou speak the things that become sound teaching; ² that the elder men be sober, grave, discreet, sound in faith, in love, in patience; ³ that the elder women in like manner be in deportment as becoming those who have to say to sacred things, not slanderers, not enslaved to much wine, teachers of what is right; ⁴ that they may admonish the young women to be attached to *their* husbands, to be attached to *their* children, ⁵ discreet, chaste, diligent in home work, good, subject to their own husbands, that the word of God may not be evil spoken of. ⁶ The younger men in like manner exhort to be discreet: ⁷ in all things affording thyself as a pattern of good works; in teaching uncorruptedness, gravity, ⁸ a sound word, not to be condemned; that he who is opposed may be ashamed, having no evil thing to say about us:

⁹ bondmen to be subject to their own masters, to make themselves acceptable in everything; not gainsaying; ¹⁰ not robbing *their masters*, but shewing all good fidelity, that they may adorn the teaching which *is* of our Saviour God in all things.

¹¹ For the grace of God which carries with it salvation for all men has appeared, ¹² teaching us that, having denied impiety and worldly lusts, we should live soberly, and justly, and piously in the present course of things, ¹³ awaiting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; ¹⁴ who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous for good works.

¹⁵ These things speak, and exhort, and rebuke with all authority. Let no one despise thee.

Chapter 3

¹ Put them in mind to be subject to rulers, to authorities, to be obedient to rule, to be ready to do every good work, ² to speak evil of no one, not to be contentious, *to be* mild, shewing all meekness towards all men. ³ For we were once ourselves also without intelligence, disobedient, wandering in error, serving various lusts and pleasures, living in malice and envy, hateful, *and* hating one another. ⁴ But when the kindness and love to man of our Saviour God appeared, ⁵ not on the principle of works which *have been done* in righteousness which we had done, but according to his own mercy he saved us through *the* washing of regeneration and renewal of *the* Holy Spirit, ⁶ which he poured out on us richly through Jesus Christ our Saviour; ⁷ that, having been justified by his grace, we should become heirs according to *the* hope of eternal life. ⁸ The word *is* faithful, and I desire that thou insist strenuously on these things, that they who have believed God may take care to pay diligent attention to good works. These things are good and profitable to men.

⁹ But foolish questions, and genealogies, and strifes, and contentions about the law, shun; for they are unprofitable and vain. ¹⁰ An heretical man after a first and second admonition have done with, ¹¹ knowing that such a one is perverted, and sins, being self-condemned. ¹² When I shall send Artemas to thee, or Tychicus, use diligence to come to me to Nicopolis; for I have decided to winter there. ¹³ Zenas the lawyer and Apollos set forward diligently on their way, that nothing may be lacking to them; ¹⁴ and let ours also learn to apply themselves to good works for necessary wants, that they may not be unfruitful. ¹⁵ All with me salute thee. Salute those who love us in *the* faith. Grace *be* with you all.

THE EPISTLE OF PAUL THE APOSTLE TO
PHILEMON

WRITER. The Apostle Paul (1:1).

Date. Probably A.D. 64. It is one of the Prison Epistles. See Introductions to Ephesians and Colossians.

Theme. Onesimus (“profitable”), a slave of Philemon, a Christian of Colosse, had robbed his master and fled to Rome. There he became a convert through Paul, who sent him back to Philemon with this letter. It is of priceless value as a teaching (1) in practical righteousness; (2) in Christian brotherhood; (3) in Christian courtesy; (4) in the law of love.

The divisions are four: I. Greeting, 1–3. II. The character of Philemon, 4–7. III. Intercession for Onesimus, 8–21. IV. Salutations and conclusion, 22–25.

Chapter 1

¹ Paul, prisoner of Christ Jesus, and Timotheus the brother, to Philemon the beloved and our fellow-workman, ² and to the sister Apphia and to Archippus our fellow-soldier, and to the assembly which *is* in thine house. ³ Grace to you and peace from God our Father, and *the* Lord Jesus Christ. ⁴ I thank my God, always making mention of thee at my prayers, ⁵ hearing of thy love and the faith which thou hast towards the Lord Jesus, and towards all the saints, ⁶ in such sort that thy participation in the faith should become operative in the acknowledgment of every good thing which is in us towards Christ *Jesus*. ⁷ For we have great thankfulness and encouragement through thy love, because the bowels of the saints are refreshed by thee, brother.

⁸ Wherefore having much boldness in Christ to enjoin thee what is fitting, ⁹ for love's sake I rather exhort, being such a one as Paul the aged, and now also prisoner of Jesus Christ. ¹⁰ I exhort thee for my child, whom I have begotten in *my* bonds, Onesimus, ¹¹ once unserviceable to thee, but now serviceable to thee and to me: ¹² whom I have sent back to thee: *but do thou receive* him, that is, my bowels: ¹³ whom I was desirous of keeping with myself, that for thee he might minister to me in the bonds of the glad tidings; ¹⁴ but I have wished to do nothing without thy mind, that thy good might not be as of necessity but of willingness: ¹⁵ for perhaps for this reason he has been separated *from thee* for a time, that thou mightest possess him fully for ever; ¹⁶ not any longer as a bondman, but above a bondman, a beloved brother, specially to me, and how much rather to thee, both in *the* flesh and in *the* Lord? ¹⁷ If therefore thou holdest me to be a partner *with thee*, receive him as me; ¹⁸ but if he have wronged thee anything or owe anything *to thee*, put this to my account. ¹⁹ I Paul have written *it* with mine own hand; I will repay *it*: that I say not to thee that thou owest even thine own self also to me. ²⁰ Yea, brother, I would have profit of thee in *the* Lord: refresh my bowels in Christ. ²¹ Being confident of thine obedience, I have written to thee, knowing that thou wilt do even more than I say. ²² But withal prepare me also a lodging; for I hope that I shall be granted to you through your prayers. ²³ Epaphras salutes thee, my fellow-prisoner in Christ Jesus; ²⁴ Mark, Aristarchus, Demas, Luke, my fellow-workmen. ²⁵ The grace of our Lord Jesus Christ *be* with your spirit.

1:18 Verses 17, 18 perfectly illustrate imputation: "Receive him as myself"—reckon to him my merit; "If he hath wronged thee or oweth thee ought, put that on mine account"—reckon to me his demerit. See "Imputation," Lev. 25:50; Jas. 2:23. *note*.

THE JEWISH-CHRISTIAN EPISTLES

IN Hebrews, James, First and Second Peter, and Jude we have a group of inspired writings differing in important respects from Paul's Epistles. But this difference is in no sense one of conflict. All present the same Christ, the same salvation, the same morality. The difference is one of extension, of development. The Jewish-Christian writings deal with the elementary and foundational things of the Gospel, while to Paul were given the revelations concerning the church, her place in the counsels of God, and the calling and hope of the believer as vitally united to Christ in the one body.

The other characteristic difference is that while Paul has in view the body of true believers, who are therefore assuredly saved, the Judæo-Christian writers view the church as a professing body in which, during this age, the wheat and tares are mingled (Mt. 13:24–30). Their writings, therefore, abound in warnings calculated to arouse and alarm the mere professor. A word of caution is, however, needful at this point. The persons warned are neither mere hypocrites, nor mere formalists. So far as they have gone their experiences are perfectly genuine. It is said of the supposed persons in Heb. 6:4–9 that they had been “enlightened,” and the same word is used in Heb. 10:32, translated “illuminated.” They are said, too, to have “tasted” of the heavenly gift, and again a word importing reality is used, for it occurs in Heb. 2:9 of the death of Christ. The true point of the divine solicitude is expressed in verses 1 and 2. It is that they shall go on. They have made a real beginning, but it is not said of them that they have faith, and it is said (verse 9) that “things that accompany salvation” are “better.” This fear lest beginners will “come short” is the theme of Heb. 3:7–4:3. The men in Mt. 7:21–23 are not conscious hypocrites—they are utterly surprised at their exclusion. Characteristic contrasts are, Heb. 6:4–6 with Rom. 8:29–39; 2 Pet. 1:10 with Phil. 1:6. In this respect these Epistles group with Mt. 13–23.; Acts 2–9. The two Epistles of Peter, however, are less Jewish and more truly catholic than the other Jewish-Christian writings. He addresses, in his first Epistle, neither Jews as such, nor even Christian Jews of Jerusalem, or Judæa, but of the dispersion; while Second Peter is not distinctively Jewish at all.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

WRITER. The authorship of Hebrews has been in controversy from the earliest times. The book is anonymous, but the reference in 2 Pet. 3:15 seems conclusive that Paul was the writer. See also Heb. 13:23. All agree that, whether by Paul or another, the point of view is Pauline. We undoubtedly have here the method of Paul's synagogue addresses. No book of Scripture more fully authenticates itself as inspired.

Date. From internal evidence it is clear that Hebrews was written before the destruction of the Temple, A.D. 70 (cf. 10:11).

Theme. The doctrinal passages reveal the purpose of the book. It was written with a twofold intent: (1) To confirm Jewish Christians by showing that Judaism had come to an end through the fulfilment by Christ of the whole purpose of the law; and (2) the hortatory passages show that the writer had in view the danger ever present to Jewish professed believers of either lapsing back into Judaism, or of pausing short of true faith in Jesus Christ. It is clear from the Acts that even the strongest of the believers in Palestine were held to a strange mingling of Judaism and Christianity (e.g. Acts 21:18–24), and that snare would be especially apt to entangle professed Christians amongst the Jews of the dispersion.

The key-word is "better." Hebrews is a series of contrasts between the good things of Judaism and the better things of Christ. Christ is "better" than angels, than Moses, than Joshua, than Aaron; and the New Covenant than the Mosaic Covenant. Church truth does not appear, the ground of gathering only being stated (13:13). The whole sphere of Christian profession is before the writer; hence exhortations necessary to warn and alarm a mere professor.

Hebrews is in six divisions, but these include five parenthetical passages of exhortation. I. The great salvation, 1:1–2:18 (2:1–4, parenthetical). II. The rest of God, 3:1–4:16 (all parenthetical). III. Our great High Priest, 5:1–8:6 (5:11–6:12, parenthetical). IV. The new covenant and the heavenly sanctuary, 8:7–10:39 (10:26–39, parenthetical). V. The superiority of the faith-way, 11:1–40. VI. The worship and walk of the believer-priest, 12:1–13:25 (12:3–17, parenthetical).

Chapter 1

¹ God having spoken in many parts and in many ways formerly to the fathers in the prophets, ² at the end of these days has spoken to us in *the person of the Son*, whom he has established heir of all things, by whom also he made the worlds; ³ who being *the effulgence* of his glory and *the expression* of his substance, and upholding all things by the word of his power, having made *by himself* the purification of sins, set himself down on the right hand of the greatness on high,

⁴ taking a place by so much better than the angels, as he inherits a name more excellent than they. ⁵ For to which of the angels said he ever, Thou art my Son: this day have I begotten thee? and again, I will be to him for father, and he shall be to me for son? ⁶ and again, when he brings in the firstborn into the habitable world, he says, And let all God's angels worship him. ⁷ And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; ⁸ but as to the Son, Thy throne, O God, *is* to the age of the age, and a sceptre of uprightness *is* the sceptre of thy kingdom. ⁹ Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy companions. ¹⁰ And, Thou in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens. ¹¹ They shall perish, but thou continuest still; and they all shall grow old as a garment, ¹² and as a covering shalt thou roll them up, and they shall be changed; but thou art the Same, and thy years shall not fail. ¹³ But as to which of the angels said he ever, Sit at my right hand until I put thine enemies *as* footstool of thy feet? ¹⁴ Are they not all ministering spirits, sent out for service on account of those who shall inherit salvation?

1:4 Angel, Summary: Angel, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom (2 Sam. 14:20; Psa. 103:20; 104:4). In the O.T. the expression "the angel of the LORD" (sometimes "of God") usually implies the presence of Deity in angelic form (Gen. 16:1–13; 21:17–19; 22:11–16; 31:11–13; Ex. 3:2–4; Jud. 2:1; 6:12–16; 13:3–22). See Mal. 3:1, *note*. The word angel is used of men in Lk. 7:24; Jas. 2:25; Rev. 1:20; 2:1, 8, 12, 18; 3:1, 7, 14. In Rev. 8:3–5 Christ is evidently meant. Sometimes angel is used of the spirit of man (Mt. 18:10; Acts 12:15). Though angels are spirits (Psa. 104:4; Heb. 1:14), power is given them to become visible in the semblance of human form (Gen. 19:1, cf. v. 5; Ex. 3:2; Num. 22:22–31; Jud. 2:1; 6:11, 22; 13:3, 6; 1 Chr. 21:16, 20; Mt. 1:20; Lk. 1:26; John 20:12; Acts 7:30; 12:7, 8, etc.). The word is always used in the masculine gender, though sex, in the human sense, is never ascribed to angels (Mt. 22:30; Mk. 12:25). They are exceedingly numerous (Mt. 26:53; Heb. 12:22; Rev. 5:11; Psa. 68:17). Their power is inconceivable (2 Ki. 19:35). Their place is about the throne of God (Rev. 5:11; 7:11). Their relation to the believer is that of "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and this ministry has reference largely to the *physical* safety and well-being of believers (1 Ki. 19:5; Psa. 34:7; 91:11; Dan. 6:22; Mt. 2:13, 19; 4:11; Lk. 22:43; Acts 5:19; 12:7–10). From Heb. 1:14, with Mt. 18:10; Psa. 91:11, it would seem that this care for the heirs of salvation begins in infancy and continues through life. The angels observe us (1 Cor. 4:9; Eph. 3:10; Eccl. 5:6), a fact which should influence conduct. They receive departing saints (Lk. 16:22). Man is made "a little lower than the angels," and in incarnation Christ took "for a little" (time) this lower place (Psa. 8:4, 5; Heb. 2:6, 9) that He might lift the believer into His own sphere above angels (Heb. 2:9, 10). The angels are to accompany Christ in His second advent (Mt. 25:31). To them will be committed the preparation of the judgment of the nations (see Mt. 13:30, 39, 41, 42; 25:32, *note*). The kingdom-age is not to be subject to angels, but to Christ and those for whom He was made a little lower than the angels (Heb. 2:5). An archangel, Michael, is mentioned as having a particular relation to Israel and to the resurrections (Dan. 10:13, 21; 12:1, 2; Jude 9; 1 Thes. 4:16). The only other angel whose name is revealed, Gabriel, was employed in the most distinguished services (Dan. 8:16; 9:21; Lk. 1:19, 26).

Fallen angels. Two classes of these are mentioned: (1) "The angels which kept not their first estate [place], but left their own habitation," are "chained under darkness," awaiting judgment (2 Pet. 2:4; Jude 6; 1 Cor. 6:3; John 5:22). See Gen. 6:4, *note*. (2) The angels who have Satan (Gen. 3:1; Rev. 20:10, *note*) as leader. The origin of these is nowhere explicitly revealed. They may be identical with the demons (Mt. 7:22, *note*). For Satan and his angels everlasting fire is prepared (Mt. 25:41; Rev. 20:10).

Chapter 2

¹ For this reason we should give heed more abundantly to the things *we have* heard, lest in any way we should slip away. ² For if the word which was spoken by angels was firm, and every transgression and disobedience received just retribution, ³ how shall we escape if we have been negligent of so great salvation, which, having had its commencement in being spoken *of* by the Lord, has been confirmed to us by those who have heard; ⁴ God bearing, besides, witness with *them* to *it*, both by signs and wonders, and various acts of power, and distributions of *the* Holy Spirit, according to his will?

⁵ For he has not subjected to angels the habitable world which is to come, of which we speak; ⁶ but one has testified somewhere, saying, What is man, that thou rememberest him, or son of man that thou visitest him? ⁷ Thou hast made him some little inferior to the angels; thou hast crowned him with glory and honour, *and hast set him over the works of thy hands*; ⁸ thou hast subjected all things under his feet. For in subjecting all things to him, he has left nothing unsubject to him. But now we see not yet all things subjected to him, ⁹ but we see Jesus, who *was* made some little inferior to angels on account of the suffering of death, crowned with glory and honour; so that by the grace of God he should taste death for every thing.

¹⁰ For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons to glory, to make perfect the leader of their salvation through sufferings. ¹¹ For both he that sanctifies and those sanctified *are* all of one; for which cause he is not ashamed to call them brethren, ¹² saying, I will declare thy name to my brethren; in *the* midst of *the* assembly will I sing thy praises. ¹³ And again, I will trust in him. And again, Behold, I and the children which God has given me.

¹⁴ Since therefore the children partake of blood and flesh, he also, in like manner, took part in the same, that through death he might annul him who has the might of death, that is, the devil; ¹⁵ and might set free all those who through fear of death through the whole of their life were subject to bondage. ¹⁶ For he does not indeed take hold of angels *by the hand*, but he takes hold of the seed of Abraham. ¹⁷ Wherefore it behoved him in all things to be made like to *his* brethren, that he might be a merciful and faithful high priest in things relating to God, to make propitiation for the sins of the people; ¹⁸ for, in that himself has suffered, being tempted, he is able to help those that are being tempted.

Chapter 3

¹ Wherefore, holy brethren, partakers of *the* heavenly calling, consider the Apostle and High Priest of our confession, Jesus, ² who is faithful to him that has constituted him, as Moses also in all his house. ³ For he has been counted worthy of greater glory than Moses, by how much he that has built it has more honour than the house. ⁴ For every house is built by some one; but he who has built all things *is* God. ⁵ And Moses indeed *was* faithful in all his house, as a ministering servant, for a testimony of the things to be spoken after; ⁶ but Christ, as Son over his house, whose house are we, if indeed we hold fast the boldness and the boast of hope firm to the end.

⁷ Wherefore, even as says the Holy Spirit, To-day if ye will hear his voice, ⁸ harden not your hearts, as in the provocation, in the day of temptation in the wilderness; ⁹ where your fathers tempted *me*, by proving *me*, and saw my works forty years. ¹⁰ Wherefore I was wroth with this generation, and said, They always err in heart; and they have not known my ways; ¹¹ so I swore in my wrath, If they shall enter into my rest. ¹² See, brethren, lest there be in any one of you a wicked heart of unbelief, in turning away from *the* living God. ¹³ But encourage yourselves each day, as long as it is called To-day, that none of you be hardened by the

deceitfulness of sin. ¹⁴ For we are become companions of the Christ if indeed we hold the beginning of the assurance firm to the end; ¹⁵ in that it is said, To-day if ye will hear his voice, do not harden your hearts, as in the provocation; ¹⁶ (for who was it, who, having heard, provoked? but *was it* not all who came out of Egypt by Moses? ¹⁷ And with whom was he wroth forty years? *Was it* not with those who had sinned, whose carcasses fell in the wilderness? ¹⁸ And to whom swore he that they should not enter into his rest, but to those who had not hearkened to the word? ¹⁹ And we see that they could not enter in on account of unbelief;)

Chapter 4

¹ Let us therefore fear, lest, a promise being left of entering into his rest, any one of you might seem to have failed *of it*. ² For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit them, not being mixed with faith in those who heard. ³ For we enter into the rest who have believed; as he said, As I have sworn in my wrath, If they shall enter into my rest; although the works had been completed from *the* foundation of *the* world. ⁴ For he has said somewhere of the seventh *day* thus, And God rested on the seventh day from all his works: ⁵ and in this again, If they shall enter into my rest. ⁶ Seeing therefore it remains that some enter into it, and those who first received the glad tidings did not enter in on account of not hearkening to the word, ⁷ again he determines a certain day, saying, in David, ‘To-day,’ after so long a time; (according as it has been said before), To-day, if ye will hear his voice, harden not your hearts. ⁸ For if Jesus had brought them into rest, he would not have spoken afterwards about another day. ⁹ There remains then a sabbatism to the people of God. ¹⁰ For he that has entered into his rest, he also has rested from his works, as God did from his own.

¹¹ Let us therefore use diligence to enter into that rest, that no one may fall after the same example of not hearkening to the word. ¹² For the word of God *is* living and operative, and sharper than any two-edged sword, and penetrating to *the* division of soul and spirit, both of joints and marrow, and a discerner of the thoughts and intents of *the* heart. ¹³ And there is not a creature unapparent before him; but all things *are* naked and laid bare to his eyes, with whom we have to do. ¹⁴ Having therefore a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession. ¹⁵ For we have not a high priest not able to sympathise with our infirmities, but tempted in all things in like manner, sin apart. ¹⁶ Let us approach therefore with boldness to the throne of grace, that we may receive mercy, and find grace for seasonable help.

Chapter 5

¹ For every high priest taken from amongst men is established for men in things relating to God, that he may offer both gifts and sacrifices for sins; ² being able to exercise forbearance towards the ignorant and erring, since he himself also is clothed with infirmity; ³ and, on account of this *infirmity*, he ought, even as for the people, so also for himself, to offer for sins. ⁴ And no one takes the honour to himself but *as* called by God, even as Aaron also. ⁵ Thus the Christ also has not glorified himself to be made a high priest; but he who had said to him, Thou art my Son, I have to-day begotten thee. ⁶ Even as also in another *place* he says, Thou *art* a priest for ever according to the order of Melchisedec. ⁷ Who in the days of his flesh, having offered up both supplications and entreaties to him who was able to save him out of death, with strong crying and tears; (and having been heard because of his piety;) ⁸ though he were Son, he learned obedience from the things which he suffered; ⁹ and having been perfected, became to all them that obey him, author of eternal salvation;

¹⁰ addressed by God *as* high priest according to the order of Melchisedec. ¹¹ Concerning whom we have much to say, and hard to be interpreted in speaking *of it*, since ye are become dull in hearing. ¹² For when for the time ye ought to be teachers, ye have again need that *one* should teach you what *are* the elements of the beginning of the oracles of God, and are become such as have need of milk, *and* not of solid food. ¹³ For every one that partakes of milk *is* unskilled in the word of righteousness, for he is a babe; ¹⁴ but solid food belongs to full-grown men, who, on account of habit, have their senses exercised for distinguishing both good and evil.

5:6 See Gen. 14:18, *note*. Melchisedec was a suitable type of Christ as High Priest, because: (1) he was a king-priest (Gen. 14:18 with Zech. 6:12, 13); (2) his name means, “my king is righteous” (cf. Isa. 11:5), and he was king of Salem (i.e. “peace,” cf. Isa. 11:6–9); (3) he had no (recorded) “beginning of days” (cf. John 1:1), nor “end of life” (cf. Rom. 6:9; Heb. 7:23–25); nor (4) was he made a high priest by human appointment (Psa. 110:4). But the contrast between the high priesthood of Melchisedec and Aaron is only as to *person*, “*order*” (or appointment), and *duration*. In His *work* Christ follows the Aaronic pattern, the “shadow” of which Christ was the substance (Heb. 8:1–6; 9:1–28).

Chapter 6

¹ Wherefore, leaving the word of the beginning of the Christ, let us go on *to what belongs* to full growth, not laying again a foundation of repentance from dead works and faith in God, ² of *the* doctrine of washings, and of imposition of hands, and of resurrection of *the* dead, and of eternal judgment; ³ and this will we do if God permit. ⁴ For it is impossible to renew again to repentance those once enlightened, and who have tasted of the heavenly gift, and have been made partakers of *the* Holy Spirit, ⁵ and have tasted the good word of God, and *the* works of power of *the* age to come, ⁶ and have fallen away, crucifying for themselves *as they do* the Son of God, and making a show of *him*. ⁷ For ground which drinks the rain which comes often upon it, and produces useful herbs for those for whose sakes also it is tilled, partakes of blessing from God; ⁸ but bringing forth thorns and briars, it is found worthless and nigh to a curse, whose end *is* to be burned.

⁹ But we are persuaded concerning you, beloved, better things, and connected with salvation, even if we speak thus. ¹⁰ For God *is* not unrighteous to forget your work, and the love which ye have shewn to his name, having ministered to the saints, and *still* ministering. ¹¹ But we desire earnestly that each one of you shew the same diligence to the full assurance of hope unto the end; ¹² that ye be not sluggish, but imitators of those who through faith and patience have been inheritors of the promises. ¹³ For God, having promised to Abraham, since he had no greater to swear by, swore by himself, ¹⁴ saying, Surely blessing I will bless thee, and multiplying I will multiply thee; ¹⁵ and thus, having had long patience, he got the promise. ¹⁶ For men indeed swear by a greater, and with them the oath is a term to all dispute, as making matters sure. ¹⁷ Wherein God, willing to shew more abundantly to the heirs of the promise the unchangeableness of his purpose, intervened by an oath, ¹⁸ that by two unchangeable things, in which *it was* impossible that God should lie, we might have a strong encouragement, who have fled for refuge to lay hold on the hope set before us, ¹⁹ which we have as anchor of the soul, both secure and firm, and entering into that within the veil, ²⁰ where Jesus is entered as forerunner for us, become for ever a high priest according to the order of Melchisedec.

6:4 Heb. 6:4–8 presents the case of Jewish professed believers who halt short of faith in Christ after advancing to the very threshold of salvation, even “going along with” the Holy Spirit in His work of enlightenment and conviction (John 16:8–10). It is not said that they had faith. This supposed person is like the spies at Kadesh-barnea (Deut. 1:19–26) who saw the land and had the very fruit of it in their hands, and yet turned back.

Chapter 7

¹ For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from smiting the kings, and blessed him; ² to whom Abraham gave also the tenth portion of all; first being interpreted King of righteousness, and then also King of Salem, which is King of peace; ³ without father, without mother, without genealogy; having neither beginning of days nor end of life, but assimilated to the Son of God, abides a priest continually. ⁴ Now consider how great this *personage* was, to whom *even* the patriarch Abraham gave a tenth out of the spoils. ⁵ And they indeed from among the sons of Levi, who receive the priesthood, have commandment to take tithes from the people according to the law, that is from their brethren, though these are come out of the loins of Abraham: ⁶ but he who has no genealogy from them has tithed Abraham, and blessed him who had the promises. ⁷ But beyond all gainsaying, the inferior is blessed by the better. ⁸ And here dying men receive tithes; but there *one* of whom the witness is that he lives; ⁹ and, so to speak, through Abraham, Levi also, who received tithes, has been made to pay tithes. ¹⁰ For he was yet in the loins of his father when Melchisedec met him.

¹¹ If indeed then perfection were by the Levitical priesthood, for the people had their law given to them in connexion with it, what need *was there* still that a different priest should arise according to the order of Melchisedec, and not be named after the order of Aaron? ¹² For, the priesthood being changed, there takes place of necessity a change of law also. ¹³ For he, of whom these things are said, belongs to a different tribe, of which no one has *ever* been attached to the service of the altar. ¹⁴ For it is clear that our Lord has sprung out of Juda, as to which tribe Moses spake nothing as to priests. ¹⁵ And it is yet more abundantly evident, since a different priest arises according to the similitude of Melchisedec, ¹⁶ who has been constituted not according to law of fleshly commandment, but according to power of indissoluble life. ¹⁷ For it is borne witness, Thou art a priest for ever according to the order of Melchisedec. ¹⁸ For there is a setting aside of the commandment going before for its weakness and unprofitableness, ¹⁹ (for the law perfected nothing,) and the introduction of a better hope by which we draw nigh to God. ²⁰ And by how much *it was* not without the swearing of an oath; ²¹ (for they are become priests without the swearing of an oath, but he with the swearing of an oath, by him who said, as to him, The Lord has sworn, and will not repent *of it*, Thou *art* priest for ever *according to the order of Melchisedec*;) ²² by so much Jesus became surety of a better covenant. ²³ And they have been many priests, on account of being hindered from continuing by death; ²⁴ but he, because of his continuing for ever, has the priesthood unchangeable. ²⁵ Whence also he is able to save completely those who approach by him to God, always living to intercede for them. ²⁶ For such a high priest became us, holy, harmless, undefiled, separated from sinners, and become higher than the heavens: ²⁷ who has not day by day need, as the high priests, first to offer up sacrifices for his own sins, then *for* those of the people; for this he did once for all *in* having offered up himself. ²⁸ For the law constitutes men high priests, having infirmity; but the word of the swearing of the oath which *is* after the law, a Son perfected for ever.

Chapter 8

¹ Now a summary of the things of which we are speaking *is*, We have such a one high priest who has sat down on *the* right hand of the throne of the greatness in the heavens; ² minister of the holy places and of the true tabernacle, which the Lord has pitched, *and* not man. ³ For every high priest is constituted for the offering both of gifts and sacrifices; whence it is needful that this one also should have something which he may offer. ⁴ If then indeed he

were upon earth, he would not even be a priest, there being those who offer the gifts according to the law,⁵ (who serve the representation and shadow of heavenly things, according as Moses was oracularly told *when* about to make the tabernacle; for See, saith He, that thou make all things according to the pattern which has been shewn to thee in the mountain.)

⁶ But now he has got a more excellent ministry, by so much as he is mediator of a better covenant, which is established on the footing of better promises.⁷ For if that first was faultless, place had not been sought for a second.⁸ For finding fault, he says to them, Behold, days come, saith the Lord, and I will consummate a new covenant as regards the house of Israel, and as regards the house of Juda;⁹ not according to the covenant which I made to their fathers in *the* day of my taking their hand to lead them out of the land of Egypt; because they did not continue in my covenant, and I did not regard them, saith *the* Lord.¹⁰ Because this *is* the covenant that I will covenant to the house of Israel after those days, saith the Lord: Giving my laws into their mind, I will write them also upon their hearts; and I will be to them for God, and they shall be to me for people.¹¹ And they shall not teach each his fellow-citizen, and each his brother, saying, Know the Lord; because all shall know me in themselves, from *the* little one *among them* unto *the* great among them.¹² Because I will be merciful to their unrighteousnesses, and their sins and their lawlessnesses I will never remember any more.¹³ In that he says New, he has made the first old; but that which grows old and aged *is* near disappearing.

8:8 The New Covenant, Summary: (1) “Better” than the Mosaic Covenant, not morally, but efficaciously (Heb. 7:19; Rom. 8:3, 4). (2) Established on “better” (i.e. unconditional) promises. In the Mosaic Covenant God said, “If ye will” (Ex. 19:5); in the New Covenant He says, “I will” (Heb. 8:10, 12). (3) Under the Mosaic Covenant obedience sprang from fear (Heb. 2:2; 12:25–27); under the New from a willing heart and mind (v. 10). (4) The New Covenant secures the personal revelation of the Lord to every believer (v. 11); (5) the complete oblivion of sins (v. 12; Heb. 10:17; cf. Heb. 10:3); (6) rests upon an accomplished redemption (Mt. 26:27, 28; 1 Cor. 11:25; Heb. 9:11, 12, 18–23); (7) and secures the perpetuity, future conversion, and blessing of Israel (Jer. 31:31–40; see also “Kingdom (O.T.),” and 2 Sam. 7:8–17). The New Covenant is the eighth, thus speaking of resurrection and of eternal completeness.

I. The Eight Covenants, Summary: (1) The Edenic Covenant (Gen. 1:26–28, *note*) conditioned the life of man in innocency. (2) The Adamic Covenant (Gen. 3:14–19, *note*) conditions the life of fallen man and gives promise of a Redeemer. (3) The Noahic Covenant (Gen. 9:1, *note*) establishes the principle of human government. (4) The Abrahamic Covenant (Gen. 15:18, *note*) founds the nation of Israel, and confirms, with specific additions, the Adamic promise of redemption. (5) The Mosaic Covenant (Ex. 19:25, *note*) condemns all men, “for that all have sinned.” (6) The Palestinian Covenant (Deut. 28–30:3, *note*) secures the final restoration and conversion of Israel. (7) The Davidic Covenant (2 Sam. 7:8–17, *note*) establishes the perpetuity of the Davidic family (fulfilled in Christ, Mt. 1:1; Lk. 1:31–33; Rom. 1:3), and of the Davidic kingdom, over Israel and over the whole earth; to be fulfilled in and by Christ (2 Sam. 7:8–17; Zech. 12:8; Lk. 1:31–33; Acts 15:14–17; 1 Cor. 15:24). (8) The New Covenant rests upon the sacrifice of Christ, and secures the eternal blessedness, under the Abrahamic Covenant (Gal. 3:13–29), of all who believe. It is absolutely unconditional, and, since no responsibility is by it committed to man, it is final and irreversible.

II. The relation of Christ to the eight covenants is as follows: (1) To the Edenic Covenant, Christ, as the “second Man,” the “last Adam” (1 Cor. 15:45–47), takes the place over all things which the first Adam lost (Col. 2:10; Heb. 2:7–8), (2) He is the “Seed of the woman” of the Adamic Covenant (Gen. 3:15; John 12:31; 1 John 3:8; Gal. 4:4; Rev. 20:10), and fulfilled its conditions of toil (Mk. 6:3) and obedience. (3) As the greatest son of Shem, in Him was fulfilled supremely the promise to Shem in the Noahic Covenant (Gen. 9:1, *note*; Col. 2:9). (4) He is the “Seed to whom the promises were made” in the Abrahamic Covenant; the son of Abraham obedient unto death (Gen. 22:18; Gal. 3:16; Phil. 2:8). (5) He lived sinlessly under the Mosaic Covenant and bore for us its curse (Gal. 3:10–13). (6) He lived obediently as a Jew in the land under the Palestinian Covenant, and will yet perform its gracious promises (Deut. 28–30:1–9). (7) He is the “Seed,” “Heir,” and “King” under the Davidic Covenant (Mt. 1:1; Lk. 1:31–33). (8) His sacrifice is the foundation of the New Covenant (Mt. 26, 28; 1 Cor. 11:25).

Chapter 9

¹ The first therefore also indeed had ordinances of service, and the sanctuary, a worldly one. ² For a tabernacle was set up; the first, in which *were* both the candlestick and the table

and the exposition of the loaves, which is called Holy; ³ but after the second veil a tabernacle which is called Holy of holies, ⁴ having a golden censer, and the ark of the covenant, covered round in every part with gold, in which *were* the golden pot that had the manna, and the rod of Aaron that had sprouted, and the tables of the covenant; ⁵ and above over it the cherubim of glory shadowing the mercy-seat; concerning which it is not now *the time* to speak in detail. ⁶ Now these things being thus ordered, into the first tabernacle the priests enter at all times, accomplishing the services; ⁷ but into the second, the high priest only, once a year, not without blood, which he offers for himself and for the errors of the people:

⁸ the Holy Spirit shewing this, that the way of the *holy of holies* has not yet been made manifest while as yet the first tabernacle has *its* standing; ⁹ the which *is* an image for the present time, according to which both gifts and sacrifices, unable to perfect as to conscience him that worshipped, are offered, ¹⁰ *consisting* only of meats and drinks and divers washings, ordinances of flesh, imposed until *the* time of setting things right. ¹¹ But Christ being come high priest of the good things to come, by the better and more perfect tabernacle not made with hand, (that is, not of this creation,) ¹² nor by blood of goats and calves, but by his own blood, has entered in once for all into the *holy of holies*, having found an eternal redemption. ¹³ For if the blood of goats and bulls, and a heifer's ashes sprinkling the defiled, sanctifies for the purity of the flesh, ¹⁴ how much rather shall the blood of the Christ, who by the eternal Spirit offered himself spotless to God, purify your conscience from dead works to worship *the* living God?

¹⁵ And for this reason he is mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, the called might receive the promise of the eternal inheritance. ¹⁶ (For where *there is* a testament, the death of the testator must needs come in. ¹⁷ For a testament *is* of force when men are dead, since it is in no way of force while the testator is alive.) ¹⁸ Whence neither the first was inaugurated without blood. ¹⁹ For every commandment having been spoken according to *the* law by Moses to all the people; having taken the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, ²⁰ saying, This *is* the blood of the covenant which God has enjoined to you. ²¹ And the tabernacle too and all the vessels of service he sprinkled in like manner with blood; ²² and almost all things are purified with blood according to the law, and without blood-shedding there is no remission.

²³ *It was* necessary then that the figurative representations of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices better than these. ²⁴ For the Christ is not entered into holy places made with hand, figures of the true, but into heaven itself, now to appear before the face of God for us: ²⁵ nor in order that he should offer himself often, as the high priest enters into the holy places every year with blood not his own; ²⁶ since he had *then* been obliged often to suffer from the foundation of the world. But now once in the consummation of the ages he has been manifested for *the* putting away of sin by his sacrifice. ²⁷ And forasmuch as it is the portion of men once to die, and after this judgment; ²⁸ thus the Christ also, having been once offered to bear the sins of many, shall appear to those that look for him the second time without sin for salvation.

9:27 Death, physical, Summary: (1) Physical death is a consequence of sin (Gen. 3:19), and the universality of death proves the universality of sin (Rom. 5:12–14). (2) Physical death affects the body only, and is neither cessation of life nor of consciousness (Hab. 2:5, *note*; Lk. 16:23, *note*; Rev. 6:9, 10). (3) All physical death ends in the resurrection of the body. See “Resurrection” (Job 19:25; 1 Cor. 15:52, *note*). (4) Because physical death is a consequence of sin, it is not inevitable to the redeemed (Gen. 5:24; 1 Cor. 15:51, 52; 1 Thes. 4:15–17). (5) Physical death has for the believer a peculiar qualification. It is called “sleep,” because his body may be “awakened” at any moment (Phil. 3:20, 21; 1 Thes. 4:14–18). (6) The soul and spirit live, independently of the death of the body, which is described as a “tabernacle” (tent), in which the “I” dwells, and which may be put off (2 Cor. 5:1–8; cf. 1 Cor. 15:42–44; 2 Pet. 1:13–15). (7) At the believer’s death he is “clothed upon” with a “house from heaven” pending the resurrection of the “earthly house,” and is at once “with the Lord” (2 Cor. 5:1–8; Phil. 1:23; Lk. 23:43). As to the death of Christ, see Mt. 27:50, *note*.

Chapter 10

¹ For the law, having a shadow of the coming good things, not the image itself of the things, can never, by the same sacrifices which they offer continually yearly, perfect those who approach. ² Since, would they not indeed have ceased being offered, on account of the worshippers once purged having no longer any conscience of sins? ³ But in these *there is* a calling to mind of sins yearly. ⁴ For blood of bulls and goats *is* incapable of taking away sins. ⁵ Wherefore coming into the world he says, Sacrifice and offering thou willedst not; but thou hast prepared me a body. ⁶ Thou tookest no pleasure in burnt-offerings and sacrifices for sin.

⁷ Then I said, Lo, I come (in *the* roll of the book it is written of me) to do, O God, thy will. ⁸ Above, saying Sacrifices and offerings and burnt-offerings and sacrifices for sin thou willedst not, neither tookest pleasure in (which are offered according to the law); ⁹ then he said, Lo, I come to do thy will. He takes away the first that he may establish the second; ¹⁰ by which will we have been sanctified through the offering of the body of Jesus Christ once for all. ¹¹ And every priest stands daily ministering, and offering often the same sacrifices, which can never take away sins. ¹² But he, having offered one sacrifice for sins, sat down in perpetuity at *the* right hand of God, ¹³ waiting from henceforth until his enemies be set *for the* footstool of his feet. ¹⁴ For by one offering he has perfected in perpetuity the sanctified. ¹⁵ And the Holy Spirit also bears us witness *of it*; for after what was said: ¹⁶ This *is* the covenant which I will establish towards them after those days, saith *the* Lord: Giving my laws into their hearts, I will write them also in their understandings; ¹⁷ and their sins and their lawlessnesses I will never remember any more. ¹⁸ But where there *is* remission of these, *there is* no longer a sacrifice for sin.

¹⁹ Having therefore, brethren, boldness for entering into the *holy of holies* by the blood of Jesus, ²⁰ the new and living way which he has dedicated for us through the veil, that is, his flesh, ²¹ and *having* a great priest over the house of God, ²² let us approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our body with pure water. ²³ Let us hold fast the confession of the hope unwavering, (for he *is* faithful who has promised;) ²⁴ and let us consider one another for provoking to love and good works; ²⁵ not forsaking the assembling of ourselves together, as the custom *is* with some; but encouraging *one another*, and by so much the more as ye see the day drawing near. ²⁶ For where we sin wilfully after receiving the knowledge of the truth, there no longer remains any sacrifice for sins, ²⁷ but a certain fearful expectation of judgment, and heat of fire about to devour the adversaries. ²⁸ Any one that has disregarded Moses' law dies without mercy on *the testimony of* two or three witnesses: ²⁹ of how much worse punishment, think ye, shall he be judged worthy who has trodden under foot the Son of God, and esteemed the blood of the covenant, whereby he has been sanctified, common, and has insulted the Spirit of grace? ³⁰ For we know him that said, To me *belongs* vengeance; I will recompense, saith the Lord: and again, The Lord shall judge his people. ³¹ *It is* a fearful thing falling into *the* hands of *the* living God. ³² But call to mind the earlier days in which, having been enlightened, ye endured much conflict of sufferings; ³³ on the one hand, when ye were made a spectacle both in reproaches and afflictions; and on the other, when ye became partakers with those who were passing through them. ³⁴ For ye both sympathised with prisoners and accepted with joy the plunder of your goods, knowing that ye have for yourselves a better substance, and an abiding one. ³⁵ Cast not away therefore your confidence, which has great recompense. ³⁶ For ye have need of endurance in order that, having done the will of God, ye may receive the promise. ³⁷ For yet a very little while he that comes will come, and will not delay. ³⁸ But the just shall live by faith; and, if he draw back, my soul does not take pleasure in him. ³⁹ But we are not drawers back to perdition, but of faith to saving *the* soul.

10:5 Cf. Psa. 40:6; the rule, applicable to *all* modifications of the form of quotations in the N.T. from O.T. writings, is that the divine Author of both Testaments is perfectly free, in using an earlier statement, to recast the mere literary form of it. The variant form will be found invariably to give the deeper meaning of the earlier statement.

10:18 Sacrifice, Summary: (1) The first intimation of sacrifice is Gen. 3:21, the “coats of skins” having obviously come from slain animals. The first clear *instance* of sacrifice is Gen. 4:4, explained in Heb. 11:4. Abel’s righteousness was the result of his sacrifice, not of his character. (2) Before the giving of the law the head of the family was the family priest. By the law an order of priests was established who alone could offer sacrifices. Those sacrifices were “shadows,” types, expressing variously the guilt and need of the offerer in reference to God, and all pointing to Christ and fulfilled in Him. (3) As foreshadowed by the types and explained by the N.T., the sacrifice of Christ is *penal* (Gal. 3:13; 2 Cor. 5:21); *substitutional* (Lev. 1:4; Isa. 53:5, 6; 2 Cor. 5:21; 1 Pet. 2:24); *voluntary* (Gen. 22:9; John 10:18); *redemptive* (Gal. 3:13; Eph. 1:7; 1 Cor. 6:20); *propitiatory* (Rom. 3:25); *reconciling* (2 Cor. 5:18, 19; Col. 1:21, 22); *efficacious* (John 12:32, 33; Rom. 5:9, 10; 2 Cor. 5:21; Eph. 2:13; Heb. 9:11, 12, 26; 10:10–17; 1 John 1:7; Rev. 1:5); and *revelatory* (John 3:16; 1 John 4:9, 10).

Chapter 11

¹ Now faith is *the* substantiating of things hoped for, *the* conviction of things not seen.

² For in *the power of* this the elders have obtained testimony. ³ By faith we apprehend that the worlds were framed by *the* word of God, so that that which is seen should not take its origin from things which appear.

⁴ By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it, having died, he yet speaks. ⁵ By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before *his* translation he has the testimony that he had pleased God. ⁶ But without faith *it is* impossible to please *him*. For he that draws near to God must believe that he is, and *that* he is a rewarder of them who seek him out. ⁷ By faith, Noah, oracularly warned concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which *is* according to faith. ⁸ By faith Abraham, being called, obeyed to go out into the place which he was to receive for an inheritance, and went out, not knowing where he was going. ⁹ By faith he sojourned as a stranger in the land of promise as a foreign country, having dwelt in tents with Isaac and Jacob, the heirs with *him* of the same promise; ¹⁰ for he waited for the city which has foundations, of which God is *the* artificer and constructor. ¹¹ By faith also Sarah herself received strength for *the* conception of seed, and *that* beyond a seasonable age; since she counted him faithful who promised. ¹² Wherefore also there have been born of one, and that of one become dead, even as the stars of heaven in multitude, and as the countless sand which *is* by the sea shore. ¹³ All these died in faith, not having received the promises, but having seen them from afar off and embraced *them*, and confessed that they were strangers and sojourners on the earth. ¹⁴ For they who say such things shew clearly that they seek *their* country. ¹⁵ And if they had called to mind that from whence they went out, they had had opportunity to have returned; ¹⁶ but now they seek a better, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he has prepared for them a city. ¹⁷ By faith Abraham, *when* tried, offered up Isaac, and he who had received to himself the promises offered up his only begotten *son*, ¹⁸ as to whom it had been said, In Isaac shall thy seed be called: ¹⁹ counting that God *was* able to raise *him* even from among *the* dead, whence also he received him in a figure. ²⁰ By faith Isaac blessed Jacob and Esau concerning things to come. ²¹ By faith Jacob *when* dying blessed each of the sons of Joseph, and worshipped on the top of his staff. ²² By faith Joseph *when* dying called to mind the going forth of the sons of Israel, and gave commandment concerning his bones. ²³ By faith Moses, being born, was hid three months by his parents, because they saw the child beautiful; and they did not fear the injunction of the king. ²⁴ By faith Moses, when he had become great, refused to be called son of Pharaoh’s

daughter; ²⁵ choosing rather to suffer affliction along with the people of God than to have *the* temporary pleasure of sin; ²⁶ esteeming the reproach of the Christ greater riches than the treasures of Egypt, for he had respect to the recompense. ²⁷ By faith he left Egypt, not fearing the wrath of the king; for he persevered, as seeing him who is invisible. ²⁸ By faith he celebrated the passover and the sprinkling of the blood, that the destroyer of the firstborn might not touch them. ²⁹ By faith they passed through the Red sea as through dry land; of which the Egyptians having made trial were swallowed up. ³⁰ By faith the walls of Jericho fell, having been encircled for seven days. ³¹ By faith Rahab the harlot did not perish along with the unbelieving, having received the spies in peace.

³² And what more do I say? For the time would fail me telling of Gideon, and Barak, and Samson, and Jephthah, and David and Samuel, and of the prophets: ³³ who by faith overcame kingdoms, wrought righteousness, obtained promises, stopped lions' mouths, ³⁴ quenched *the* power of fire, escaped *the* edge of the sword, became strong out of weakness, became mighty in war, made *the* armies of strangers give way. ³⁵ Women received their dead again by resurrection; and others were tortured, not having accepted deliverance, that they might get a better resurrection; ³⁶ and others underwent trial of mockings and scourgings, yea, and of bonds and imprisonment. ³⁷ They were stoned, were sawn asunder, were tempted, died by the death of the sword; they went about in sheepskins, in goatskins, destitute, afflicted, evil treated, ³⁸ (of whom the world was not worthy,) wandering in deserts and mountains, and *in* dens and caverns of the earth. ³⁹ And these all, having obtained witness through faith, did not receive the promise, ⁴⁰ God having foreseen some better thing for us, that they should not be made perfect without us.

11:39 The essence of faith consists in receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ whom He hath sent, which receives Him as Saviour and Lord, and impels to loving obedience and good works (John 1:12; Jas. 2:14–26). The particular *uses* of faith give rise to its secondary definitions: (1) For salvation, faith is personal trust, apart from meritorious works, in the Lord Jesus Christ, as delivered for our offences and raised again for our justification (Rom. 4:5, 23–25). (2) As used in prayer, faith is the “confidence that we have in him, that if we ask anything according to his will, he heareth us” (1 John 5:14, 15). (3) As used in reference to unseen things of which Scripture speaks, faith “gives substance” to them, so that we act upon the conviction of their reality (Heb. 11:1–3), (4) As a working principle in life, the uses of faith are illustrated in Heb. 11:1–39.

Chapter 12

¹ Let us also therefore, having so great a cloud of witnesses surrounding us, laying aside every weight, and sin which so easily entangles us, run with endurance the race that lies before us, ² looking stedfastly on Jesus the leader and completer of faith: who, in view of the joy lying before him, endured *the* cross, having despised *the* shame, and is set down at the right hand of the throne of God. ³ For consider well him who endured so great contradiction from sinners against himself, that ye be not weary, fainting in your minds.

⁴ Ye have not yet resisted unto blood, wrestling against sin. ⁵ And ye have quite forgotten the exhortation which speaks to you as to sons: My son, despise not *the* chastening of *the* Lord, nor faint *when* reprov'd by him; ⁶ for whom *the* Lord loves he chastens, and scourges every son whom he receives. ⁷ Ye endure for chastening, God conducts himself towards you as towards sons; for who is the son that the father chastens not? ⁸ But if ye are without chastening, of which all have been made partakers, then are ye bastards, and not sons. ⁹ Moreover we have had the fathers of our flesh as chasteners, and we revered *them*; shall we not much rather be in subjection to the Father of spirits, and live? ¹⁰ For they indeed chastened for a few days, as seemed good to them; but he for profit, in order to the partaking of his holiness. ¹¹ But no chastening at the time seems to be *matter* of joy, but of grief; but afterwards yields *the* peaceful

fruit of righteousness to those exercised by it. ¹² Wherefore lift up the hands that hang down, and the failing knees; ¹³ and make straight paths for your feet, that that which is lame be not turned aside; but that rather it may be healed. ¹⁴ Pursue peace with all, and holiness, without which no one shall see the Lord: ¹⁵ watching lest *there be* any one who lacks the grace of God; lest any root of bitterness springing up trouble *you*, and many be defiled by it; ¹⁶ lest *there be* any fornicator, or profane person, as Esau, who for one meal sold his birthright; ¹⁷ for ye know that also afterwards, desiring to inherit the blessing, he was rejected, (for he found no place for repentance) although he sought it earnestly with tears.

¹⁸ For ye have not come to *the mount* that might be touched and was all on fire, and to obscurity, and darkness, and tempest, ¹⁹ and trumpet's sound, and voice of words; which they that heard, excusing themselves, declined *the* word being addressed to them any more: ²⁰ (for they were not able to bear what was enjoined: And if a beast should touch the mountain, it shall be stoned; ²¹ and, so fearful was the sight, Moses said, I am exceedingly afraid and full of trembling;) ²² but ye have come to mount Zion; and to *the* city of *the* living God, heavenly Jerusalem; and to myriads of angels, ²³ the universal gathering; and to *the* assembly of the firstborn *who are* registered in heaven; and to God, judge of all; and to *the* spirits of just *men* made perfect; ²⁴ and to Jesus, mediator of a new covenant; and to *the* blood of sprinkling, speaking better than Abel. ²⁵ See that ye refuse not him that speaks. For if those did not escape who had refused him who uttered the oracles on earth, much more we who turn away from him *who does so* from heaven: ²⁶ whose voice then shook the earth; but now he has promised, saying, Yet once will I shake not only the earth, but also the heaven. ²⁷ But this Yet once, signifies the removing of what is shaken, as being made, that what is not shaken may remain. ²⁸ Wherefore let us, receiving a kingdom not to be shaken, have grace, by which let us serve God acceptably with reverence and fear. ²⁹ For also our God *is* a consuming fire.

12:23 Church (true), Summary: The true church, composed of the whole number of regenerate persons from Pentecost to the first resurrection (1 Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit (1 Cor. 12:12, 13), is the body of Christ of which He is the Head (Eph. 1:22, 23). As such, it is a holy temple for the habitation of God through the Spirit (Eph. 2:21, 22); is "one flesh" with Christ (Eph. 5:30, 31); and espoused to Him as a chaste virgin to one husband (2 Cor. 11:2-4).

Chapter 13

¹ Let brotherly love abide. ² Be not forgetful of hospitality; for by it some have unawares entertained angels. ³ Remember prisoners, as bound with *them*; those that are evil-treated, as being yourselves also in *the* body. ⁴ *Let* marriage *be held* every way in honour, and the bed *be* undefiled; for fornicators and adulterers will God judge. ⁵ *Let your* conversation *be* without love of money, satisfied with *your* present circumstances; for he has said, I will not leave thee, neither will I forsake thee. ⁶ So that, taking courage, we may say, The Lord *is* my helper, and I will not be afraid: what will man do unto me? ⁷ Remember your leaders who have spoken to you the word of God; and considering the issue of their conversation, imitate their faith. ⁸ Jesus Christ *is* the same yesterday, and to-day, and to the ages *to come*. ⁹ Be not carried away with various and strange doctrines; for *it is* good that the heart be confirmed with grace, not meats; those who have walked in which have not been profited by *them*. ¹⁰ We have an altar of which they have no right to eat who serve the tabernacle; ¹¹ for of those beasts whose blood is carried *as sacrifices for sin* into the *holy of holies* by the high priest, of these the bodies are burned outside the camp. ¹² Wherefore also Jesus, that he might sanctify the people by his own blood, suffered without the gate: ¹³ therefore let us go forth to him without the camp, bearing his reproach: ¹⁴ for we have not here an abiding city, but we seek the coming one. ¹⁵ By him therefore let us offer *the* sacrifice of praise continually to God, that is, *the* fruit of *the* lips confessing his name. ¹⁶ But of doing good and communicating *of your substance* be not

forgetful, for with such sacrifices God is well pleased. ¹⁷ Obey your leaders, and be submissive; for they watch over your souls as those that shall give account; that they may do this with joy, and not groaning, for this *would be* unprofitable for you.

¹⁸ Pray for us: for we persuade ourselves that we have a good conscience, in all things desirous to walk rightly. ¹⁹ But I much more beseech *you* to do this, that I may the more quickly be restored to you. ²⁰ But the God of peace, who brought again from among *the* dead our Lord Jesus, the great shepherd of the sheep, in *the power of the* blood of *the* eternal covenant, ²¹ perfect you in every good work to the doing of his will, doing in you what is pleasing before him through Jesus Christ; to whom *be* glory for the ages of ages. Amen. ²² But I beseech you, brethren, bear the word of exhortation, for it is but in few words that I have written to you. ²³ Know that our brother Timotheus is set at liberty; with whom, if he should come soon, I will see you. ²⁴ Salute all your leaders, and all the saints. They from Italy salute you. ²⁵ Grace *be* with you all. Amen.

THE GENERAL EPISTLE OF
JAMES

WRITER. James (Mt. 4:21, *note*), called “the Just,” mentioned by Paul with Cephas and John as “pillars” in the church at Jerusalem (Gal. 2:9). He seems to have been, as a religious man, austere, legal, ceremonial (Acts 21:18–24).

Date. Tradition fixes the martyrdom of James in the year 62, but his Epistle shows no trace of the larger revelations concerning the church and the distinctive doctrines of grace made through the Apostle Paul, nor even of the discussions concerning the relation of Gentile converts to the law of Moses, which culminated in the first council (Acts 15.), over which James presided. This presumes the very early date of James, which may confidently be set down as “the first Epistle to Christians.”—*Weston.*

Theme. By “the twelve tribes scattered abroad” we are to understand, not Jews, but Christian Jews of the Dispersion. The church began with such (Acts 2:5–11), and James, who seems not to have left Jerusalem, would feel a particular pastoral responsibility for these scattered sheep. They still resorted to the synagogues, or called their own assemblies by that name (Jas. 2:2, where “assembly” is “synagogue” in the Gr.). It appears from Jas. 2:1–8 that they still held the synagogue courts for the trial of causes arising amongst themselves. The Epistle, then, is elementary in the extreme. To suppose that Jas. 2:14–26 is a polemic against Paul’s doctrine of justification is absurd. Neither Galatians nor Romans was yet written.

James’ theme, then, is “religion” (Gr. *threskeia*, “outward religious service”) as the expression and proof of faith. He does not exalt works as against faith, but faith as producing works. His style is that of the Wisdom-books of the O.T.

The divisions are five: I. The testing of faith, 1:1–2:26. II. The reality of faith tested by the tongue, 3:1–18. III. The rebuke of worldliness, 4:1–17. IV. The rich warned, 5:1–6. V. Hortatory, 5:7–20.

Chapter 1

¹ James, bondman of God and of *the* Lord Jesus Christ, to the twelve tribes which *are* in the dispersion, greeting.

² Count it all joy, my brethren, when ye fall into various temptations, ³ knowing that the proving of your faith works endurance. ⁴ But let endurance have *its* perfect work, that ye may be perfect and complete, lacking in nothing. ⁵ But if any one of you lack wisdom, let him ask of God, who gives to all freely and reproaches not, and it shall be given to him: ⁶ but let him ask in faith, nothing doubting. For he that doubts is like a wave of the sea driven by the wind and tossed about; ⁷ for let not that man think that he shall receive anything from the Lord; ⁸ *he is* a double-minded man, unstable in all his ways. ⁹ But let the brother of low degree glory in his elevation, ¹⁰ and the rich in his humiliation, because as *the* grass's flower he will pass away. ¹¹ For the sun has risen with its burning heat, and has withered the grass, and its flower has fallen, and the comeliness of its look has perished: thus the rich also shall wither in his goings. ¹² Blessed *is the* man who endures temptation; for, having been proved, he shall receive the crown of life, which He has promised to them that love him.

¹³ Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and himself tempts no one. ¹⁴ But every one is tempted, drawn away, and enticed by his own lust; ¹⁵ then lust, having conceived, gives birth to sin; but sin fully completed brings forth death. ¹⁶ Do not err, my beloved brethren. ¹⁷ Every good gift and every perfect gift comes down from above, from the Father of lights, with whom is no variation nor shadow of turning. ¹⁸ According to his own will begat he us by the word of truth, that we should be a certain first-fruits of his creatures.

¹⁹ So that, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; ²⁰ for man's wrath does not work God's righteousness. ²¹ Wherefore, laying aside all filthiness and abounding of wickedness, accept with meekness the implanted word, which is able to save your souls. ²² But be ye doers of *the* word and not hearers only, beguiling yourselves. ²³ For if any man be a hearer of *the* word and not a doer, he is like to a man considering his natural face in a mirror: ²⁴ for he has considered himself and is gone away, and straightway he has forgotten what he was like. ²⁵ But he that fixes his view on *the* perfect law, that of liberty, and abides in *it*, being not a forgetful hearer but a doer of *the* work, he shall be blessed in his doing. ²⁶ If any one think himself to be religious, not bridling his tongue, but deceiving his heart, this man's religion is vain. ²⁷ Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their affliction, to keep oneself unspotted from the world.

1:14 "Temptation" is used in two senses: (1) Solicitation to evil (e.g. Gen. 3:1-6; Mt. 4:1; 1 Cor. 10:13; 2 Cor. 11:3, 4; Jas. 1:14). (2) Testing under trial (e.g. Gen. 22:1; Lk. 22:28; cf. Lk. 4:2). Cf. Mt. 6:13 (solicitation to evil) and 1 Pet. 1:6 (testing under trial).

Chapter 2

¹ My brethren, do not have the faith of our Lord Jesus Christ, *Lord* of glory, with respect of persons: ² for if there come unto your synagogue a man with a gold ring in splendid apparel, and a poor man also come in in vile apparel, ³ and ye look upon him who wears the splendid apparel, and say, Do thou sit here well, and say to the poor, Do thou stand there, or sit here under my footstool: ⁴ have ye not made a difference among yourselves, and become judges having evil

thoughts? ⁵ Hear, my beloved brethren: Has not God chosen the poor as to the world, rich in faith, and heirs of the kingdom, which he has promised to them that love him? ⁶ But ye have despised the poor *man*. Do not the rich oppress you, and *do not* they drag you before *the* tribunals? ⁷ And *do not* they blaspheme the excellent name which has been called upon you?

⁸ If indeed ye keep *the* royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. ⁹ But if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. ¹⁰ For whoever shall keep the whole law and shall offend in one *point*, he has come under the guilt of *breaking* all. ¹¹ For he who said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou dost not commit adultery, but killest, thou art become transgressor of *the* law. ¹² So speak ye, and so act, as those that are to be judged by *the* law of liberty; ¹³ for judgment *will be* without mercy to him that has shewn no mercy. Mercy glories over judgment.

¹⁴ What *is* the profit, my brethren, if any one say he have faith, but have not works? can faith save him? ¹⁵ Now if a brother or a sister is naked and destitute of daily food, ¹⁶ and one from amongst you say to them, Go in peace, be warmed and filled; but give not to them the needful things for the body, what *is* the profit? ¹⁷ So also faith, if it have not works, is dead by itself. ¹⁸ But some one will say, Thou hast faith and I have works. Shew me thy faith without works, and I from my works will shew thee my faith. ¹⁹ Thou believest that God is one. Thou doest well. The demons even believe, and tremble. ²⁰ But wilt thou know, O vain man, that faith without works is dead? ²¹ Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? ²² Thou seest that faith wrought with his works, and that by works faith was perfected. ²³ And the scripture was fulfilled which says, Abraham believed God, and it was reckoned to him as righteousness, and he was called Friend of God. ²⁴ Ye see that a man is justified on the principle of works, and not on the principle of faith only. ²⁵ But was not in like manner also Rahab the harlot justified on the principle of works, when she had received the messengers and put *them* forth by another way? ²⁶ For as the body without a spirit is dead, so also faith without works is dead.

2:23 Imputation is the act of God whereby He accounts righteousness to the believer in Christ, who has borne the believer's sins in vindication of the law. See Phm. 17, 18. *note*.

Chapter 3

¹ Be not many teachers, my brethren, knowing that we shall receive greater judgment. ² For we all often offend. If any one offend not in word, he *is* a perfect man, able to bridle the whole body too. ³ Behold, we put the bits in the mouths of the horses, that they may obey us, and we turn round their whole bodies. ⁴ Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the helmsman will. ⁵ Thus also the tongue is a little member, and boasts great things. See how little a fire, how large a wood it kindles! ⁶ and the tongue *is* fire, the world of unrighteousness; the tongue is set in our members, the defiler of the whole body, and which sets fire to the course of nature, and is set on fire of hell. ⁷ For every species both of beasts and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human species; ⁸ but the tongue can no one among men tame; *it is* an unsettled evil, full of death-bringing poison. ⁹ Therewith bless we the Lord and Father, and therewith curse we men made after *the* likeness of God. ¹⁰ Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus. ¹¹ Does the fountain, out of the same opening, pour forth sweet and bitter? ¹² Can, my brethren, a fig produce olives, or a vine figs? Neither *can* salt *water* make sweet water.

¹³ Who *is* wise and understanding among you; let him shew out of a good conversation his works in meekness of wisdom; ¹⁴ but if ye have bitter emulation and strife in your hearts, do not boast and lie against the truth. ¹⁵ This is not the wisdom which comes down from above, but earthly, natural, devilish. ¹⁶ For where emulation and strife *are*, there *is* disorder and every evil thing. ¹⁷ But the wisdom from above first is pure, then peaceful, gentle, yielding, full of mercy and good fruits, unquestioning, unfeigned. ¹⁸ But *the* fruit of righteousness in peace is sown for them that make peace.

Chapter 4

¹ Whence *come* wars and whence fightings among you? *Is it* not thence, —from your pleasures, which war in your members? ² Ye lust and have not: ye kill and are full of envy, and cannot obtain; ye fight and war; ye have not because ye ask not. ³ Ye ask and receive not, because ye ask evilly, that ye may consume *it* in your pleasures. ⁴ Adulteresses, know ye not that friendship with the world is enmity with God? Whoever therefore is minded to be *the* friend of the world is constituted enemy of God. ⁵ Think ye that the scripture speaks in vain? Does the Spirit which has taken his abode in us desire enviously? ⁶ But he gives more grace. Wherefore he says, God sets himself against *the* proud, but gives grace to *the* lowly. ⁷ Subject yourselves therefore to God. Resist the devil, and he will flee from you. ⁸ Draw near to God, and he will draw near to you. Cleanse *your* hands, sinners, and purify *your* hearts, ye double-minded. ⁹ Be wretched, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. ¹⁰ Humble yourselves before *the* Lord, and he shall exalt you.

¹¹ Speak not against one another, brethren. He that speaks against *his* brother, or judges his brother, speaks against *the* law and judges *the* law. But if thou judgest *the* law, thou art not doer of *the* law, but judge. ¹² One is the lawgiver and judge, who is able to save and to destroy: but who art thou who judgest thy neighbour? ¹³ Go to now, ye who say, To-day or to-morrow will we go into such a city and spend a year there, and traffic and make gain, ¹⁴ ye who do not know what will be on the morrow, (*for what is your life? It is even a vapour, appearing for a little while, and then disappearing,*) ¹⁵ instead of your saying, If the Lord should *so* will and we should live, we will also do this or that. ¹⁶ But now ye glory in your vauntings: all such glorying is evil. ¹⁷ To him therefore who knows how to do good, and does it not, to him it is sin.

Chapter 5

¹ Go to now, ye rich, weep, howling over your miseries that *are* coming upon *you*. ² Your wealth is become rotten, and your garments moth-eaten. ³ Your gold and silver is eaten away, and their canker shall be for a witness against you, and shall eat your flesh as fire. Ye have heaped up treasure in *the* last days. ⁴ Behold, the wages of your labourers, who have harvested your fields, wrongfully kept back by you, cry, and the cries of those that have reaped are entered into the ears of *the* Lord of sabaoth. ⁵ Ye have lived luxuriously on the earth and indulged yourselves; ye have nourished your hearts *as* in a day of slaughter; ⁶ ye have condemned, ye have killed the just; he does not resist you. ⁷ Have patience, therefore, brethren, till the coming of the Lord. Behold, the labourer awaits the precious fruit of the earth, having patience for it until it receive *the* early and *the* latter rain. ⁸ Ye also have patience: stablish your hearts, for the coming of the Lord is drawn nigh. ⁹ Complain not one against another, brethren, that ye be not judged. Behold, the judge stands before the door. ¹⁰ Take *as* an example, brethren, of suffering and having patience, the prophets,

who have spoken in the name of *the* Lord. ¹¹ Behold, we call them blessed who have endured. Ye have heard of the endurance of Job, and seen the end of the Lord; that the Lord is full of tender compassion and pitiful.

¹² But before all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay, that ye do not fall under judgment.

¹³ Does any one among you suffer evil? let him pray. Is any happy? let him sing psalms. ¹⁴ Is any sick among you? let him call to *him* the elders of the assembly, and let them pray over him, anointing him with oil in the name of *the* Lord; ¹⁵ and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he be one who has committed sins, it shall be forgiven him.

¹⁶ Confess therefore your offences to one another, and pray for one another, that ye may be healed. *The* fervent supplication of the righteous *man* has much power. ¹⁷ Elias was a man of like passions to us, and he prayed with prayer that it should not rain; and it did not rain upon the earth three years and six months; ¹⁸ and again he prayed, and the heaven gave rain, and the earth caused its fruit to spring forth. ¹⁹ My brethren, if any one among you err from the truth, and one bring him back, ²⁰ let him know that he that brings back a sinner from *the* error of his way shall save a soul from death and shall cover a multitude of sins.

THE FIRST EPISTLE GENERAL OF
PETER

WRITER. The Apostle Peter (1:1).

Date. Probably A.D. 60. That “Babylon” refers to the former city on the Euphrates, or to Rome, cannot be inferred from 5:13. The text is obscure.

Theme. While Peter undoubtedly has scattered Jewish believers in mind, his Epistles comprehend Gentile believers also (1 Pet. 2:10). The present Epistle, written from a church on Gentile ground (5:13), presents all the foundational truths of the Christian faith, with special emphasis on the atonement. The distinctive note of First Peter is preparation for victory over suffering. The last-named word occurs about fifteen times, and is the key-word of the Epistle.

The Epistle is in three parts: I. Christian suffering and conduct in the light of full salvation, 1:1–2:8. II. The believer’s life in view of his sevenfold position, and of the vicarious suffering of Christ, 2:9–4:19. III. Christian service in the light of the coming of the Chief Shepherd, 5:1–14.

Chapter 1

¹ Peter, apostle of Jesus Christ, to *the* sojourners of *the* dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² elect according to *the* foreknowledge of God *the* Father, by sanctification of *the* Spirit, unto *the* obedience and sprinkling of *the* blood of Jesus Christ: Grace to you and peace be multiplied.

³ Blessed *be* the God and Father of our Lord Jesus Christ, who, according to his great mercy, has begotten us again to a living hope through *the* resurrection of Jesus Christ from among *the* dead, ⁴ to an incorruptible and undefiled and unfading inheritance, reserved in *the* heavens for you, ⁵ who are kept guarded by *the* power of God through faith for salvation ready to be revealed in *the* last time.

⁶ Wherein ye exult, for a little while at present, if needed, put to grief by various trials, ⁷ that the proving of your faith, much more precious than of gold which perishes, though it be proved by fire, be found to praise and glory and honour in *the* revelation of Jesus Christ: ⁸ whom, having not seen, ye love; on whom *though* not now looking, but believing, ye exult with joy unspeakable and filled with *the* glory, ⁹ receiving the end of your faith, *the* salvation of *your* souls.

¹⁰ Concerning which salvation prophets, who have prophesied of the grace towards you, sought out and searched out; ¹¹ searching what, or what manner of time, the Spirit of Christ which *was* in them pointed out, testifying before of the sufferings which *belonged* to Christ, and the glories after these. ¹² To whom it was revealed, that not to themselves but to you they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by *the* Holy Spirit, sent from heaven, which angels desire to look into.

¹³ Wherefore, having girded up the loins of your mind, *be* sober *and* hope with perfect steadfastness in the grace *which will be* brought to you at *the* revelation of Jesus Christ; ¹⁴ as children of obedience, not conformed to *your* former lusts in your ignorance; ¹⁵ but as he who has called you is holy, be ye also holy in all *your* conversation; ¹⁶ because it is written, Be ye holy, for I am holy. ¹⁷ And if ye invoke as Father him who, without regard of persons, judges according to the work of each, pass your time of sojourn in fear, ¹⁸ knowing that ye have been redeemed, not by corruptible *things*, as silver or gold, from your vain conversation handed down from *your* fathers, ¹⁹ but by precious blood, as of a lamb without blemish and without spot, *the* blood of Christ, ²⁰ foreknown indeed before *the* foundation of *the* world, but who has been manifested at the end of times for your sakes, ²¹ who by him do believe on God, who has raised him from among *the* dead and given him glory, that your faith and hope should be in God. ²² Having purified your souls by obedience to the truth to unfeigned brotherly love, love one another out of a pure heart fervently; ²³ being born again, not of corruptible seed, but of incorruptible, by *the* living and abiding word of God.

²⁴ Because all flesh *is* as grass, and all its glory as *the* flower of grass. The grass has withered and *its* flower has fallen; ²⁵ but the word of *the* Lord abides for eternity. But this is the word which in the glad tidings *is* preached to you.

1:2 Election, Summary: In both Testaments the Hebrew and Greek words are rendered “elect,” “election,” “choose,” “chosen.” In all cases they mean, simply, “chosen,” or “to choose”; and are used of both human and divine choices. (1) In the latter use election is: (a) *corporate*, as of the nation of Israel, or the church (Isa. 45:4; Eph. 1:4); and (b) *individual* (1 Pet. 1:2). (2) Election is according to the foreknowledge of God (1 Pet. 1:2), and wholly of grace, apart from human merit (Rom. 9:11; 11:5, 6). (3) Election proceeds from the divine volition (John 15:16).

Election is, therefore: (1) The sovereign act of God in grace whereby certain are chosen from among mankind for Himself (John 15:19). (2) The sovereign act of God whereby certain elect persons are chosen for distinctive service for Him (Lk. 6:13; Acts 9:15; 1 Cor. 1:27, 28).

1:7 Suffering, in First Peter, is set in the light of: (1) assured salvation, 1:2–5; (2) the greater glory at Christ's appearing, 1:7; (3) Christ's sufferings and coming glories, 1:11; (4) the believer's association with Him in both, 2:20, 21; 3:17, 18; 4:12, 13; (5) the purifying effect of suffering, 1:7; 4:1, 2; 5:10; (6) that Christ is now glorified in the believer's patient suffering, 4:16; (7) that suffering is disciplinary, 4:17–19. (1 Cor. 11:31, 32; Heb. 12:5–13.)

1:20 The divine order is foreknowledge, election, predestination. That foreknowledge determines the election or choice is clear from 1 Pet. 1:2, and predestination is the bringing to pass of the election. "Election looks back to foreknowledge; predestination forward to the destiny." But Scripture nowhere declares what it is in the divine foreknowledge which determines the divine election and predestination. The foreknown are elected, and the elect are predestinated, and this election is certain to every believer by the mere fact that he believes (1 Thes. 1:4, 5). See "Predestination," Eph. 1:5.

Chapter 2

¹ Laying aside therefore all malice and all guile and hypocrisies and envyings and all evil speakings, ² as newborn babes desire earnestly the pure mental milk of the word, that by it ye may grow up to salvation, ³ if indeed ye have tasted that the Lord *is* good.

⁴ To whom coming, a living stone, cast away indeed as worthless by men, but with God chosen, precious, ⁵ yourselves also, as living stones, are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ. ⁶ Because it is contained in the scripture: Behold, I lay in Zion a corner stone, elect, precious: and he that believes on him shall not be put to shame. ⁷ To you therefore who believe *is* the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of *the* corner, ⁸ and a stone of stumbling and rock of offence; *who* stumble at the word, being disobedient to which also they have been appointed. ⁹ But ye *are* a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye might set forth the excellencies of him who has called you out of darkness to his wonderful light; ¹⁰ who once *were* not a people, but now God's people; who were not enjoying mercy, but now have found mercy. ¹¹ Beloved, I exhort *you*, as strangers and sojourners, to abstain from fleshly lusts, which war against the soul; ¹² having your conversation honest among the Gentiles, that *as to that* in which they speak against you as evildoers, they may through *your* good works, *themselves* witnessing *them*, glorify God in *the* day of visitation.

¹³ Be in subjection *therefore* to every human institution for the Lord's sake; whether to *the* king as supreme, ¹⁴ or to rulers as sent by him, for vengeance on evildoers, and praise to them that do well. ¹⁵ Because so is the will of God, that by well-doing ye put to silence the ignorance of senseless men; ¹⁶ as free, and not as having liberty as a cloak of malice, but as God's bondmen. ¹⁷ Shew honour to all, love the brotherhood, fear God, honour the king. ¹⁸ Servants, *be* subject with all fear to your masters, not only to the good and gentle, but also to the ill-tempered. ¹⁹ For this *is* acceptable, if one, for conscience sake towards God, endure griefs, suffering unjustly. ²⁰ For what glory *is it*, if sinning and being buffeted ye shall bear *it*? but if, doing good and suffering, ye shall bear *it*, this is acceptable with God. ²¹ For to this have ye been called; for Christ also has suffered for you, leaving you a model that ye should follow in his steps: ²² who did no sin, neither was guile found in his mouth; ²³ who, *when* reviled, reviled not again; *when* suffering, threatened not; but gave *himself* over into the hands of him who judges righteously; ²⁴ who himself bore our sins in his body on the tree, in order that, being dead to sins, we may live to righteousness: by whose stripes ye have been healed. ²⁵ For ye were going astray as sheep, but have now returned to the shepherd and overseer of your souls.

2:8 Christ crucified is the Rock: (1) *Smitten* that the Spirit of life may flow from Him to all who will drink (Ex. 17:6; 1 Cor. 10:4; John 4:13, 14; 7:37–39). (2) To the *church* the foundation and chief corner Stone (Eph. 2:20). (3) To the *Jews* at His first coming a "stumbling stone" (Rom. 9:32, 33; 1 Cor. 1:23). (4) To *Israel* at His second coming

the “headstone of the corner” (Zech. 4:7). (5) To the *Gentile world-power* the smiting “stone cut out without hands” (Dan. 2:34). (6) In the divine purpose the Stone which, after the destruction of Gentile world-power, is to grow and fill the earth. (7) To *unbelievers* the crushing Stone of judgment (Mt. 21:44).

2:9 The New Testament priesthood, Summary: (1) Until the law was given the head of each family was the family priest (Gen. 8:20; 26:25; 31:54). (2) When the law was proposed, the promise to perfect obedience was that Israel should be unto God “a kingdom of priests” (Ex. 19:6); but Israel violated the law, and God shut up the priestly office to the Aaronic family, appointing the tribe of Levi to minister to them, thus constituting the typical priesthood (Ex. 28:1). (3) In the dispensation of grace, all believers are unconditionally constituted a “kingdom of priests” (1 Pet. 2:9; Rev. 1:6), the distinction which Israel failed to achieve by works. The priesthood of the believer is, therefore, a birthright; just as every descendant of Aaron was born to the priesthood (Heb. 5:1). (4) The chief privilege of a priest is access to God. Under law the high priest only could enter “the holiest of all,” and that but once a year (Heb. 9:7). But when Christ died, the veil, type of Christ’s human body (Heb. 10:20), was rent, so that now the believer-priests, equally with Christ the High Priest, have access to God in the holiest (Heb. 10:19–22). The High Priest is corporeally there (4:14–16; Heb. 9:24; 10:19–22). (5) In the exercise of his office the New Testament believer-priest is (1) a *sacrificer* who offers a threefold sacrifice: (a) his own living body (Rom. 12:1; Phil. 2:12; 2 Tim. 4:6; 1 John 3:16; Jas. 1:27); (b) praise to God, “the fruit of the lips that make mention of His name” (R.V.), to be offered “continually” (Heb. 13:15; Ex. 25:22; “I will commune with thee from above the mercy seat”); (c) his substance (Heb. 13:16; Rom. 12:13; Gal. 6:6; 3 John 5–8; Heb. 13:2; Gal. 6:10; Tit. 3:14). (2) The N.T. priest is also an *intercessor* (1 Tim. 2:1; Col. 4:12).

Chapter 3

¹ Likewise, wives, *be* subject to your own husbands, that, even if any are disobedient to the word, they may be gained without *the* word by the conversation of the wives, ² having witnessed your pure conversation *carried out* in fear; ³ whose adorning let it not be that outward one of tressing of hair, and wearing gold, or putting on apparel; ⁴ but the hidden man of the heart, in the incorruptible *ornament* of a meek and quiet spirit, which in the sight of God is of great price. ⁵ For thus also the holy women who have hoped in God heretofore adorned themselves, being subject to their own husbands; ⁶ as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing good, and not fearing with any kind of consternation. ⁷ *Ye* husbands likewise, dwell with *them* according to knowledge, as with a weaker, *even* the female, vessel, giving *them* honour, as also fellow-heirs of *the* grace of life, that your prayers be not hindered.

⁸ Finally, *be* all of one mind, sympathising, full of brotherly love, tender hearted, humble minded; ⁹ not rendering evil for evil, or railing for railing; but on the contrary, blessing *others*, because ye have been called to this, that ye should inherit blessing. ¹⁰ For he that will love life and see good days, let him cause his tongue to cease from evil and his lips that they speak no guile.

¹¹ And let him avoid evil, and do good; let him seek peace and pursue it; ¹² because *the* eyes of *the* Lord *are* on *the* righteous, and his ears towards their supplications; but *the* face of *the* Lord *is* against them that do evil. ¹³ And who shall injure you if ye have become imitators of that which *is* good? ¹⁴ But if also ye should suffer for righteousness’ sake, blessed *are* ye; but be not afraid of their fear, neither be troubled; ¹⁵ but sanctify *the* Lord the Christ in your hearts, and *be* always prepared to *give* an answer *to* every one that asks you to give an account of the hope that *is* in you, but with meekness and fear;

¹⁶ having a good conscience, that *as to that* in which they speak against you as evildoers, they may be ashamed who calumniate your good conversation in Christ. ¹⁷ For *it is* better, if the will of God should will it, to suffer *as* well-doers than *as* evildoers;

¹⁸ for Christ indeed has once suffered for sins, *the* just for *the* unjust, that he might bring us to God; being put to death in flesh, but made alive in *the* Spirit, ¹⁹ in which also going he preached

to the spirits *which are* in prison,²⁰ heretofore disobedient, when the longsuffering of God waited in *the* days of Noah while the ark was preparing, into which few, that is, eight souls, were saved through water:

²¹ which figure also now saves you, *even* baptism, not a putting away of *the* filth of flesh, but *the* demand as before God of a good conscience, by *the* resurrection of Jesus Christ,²² who is at *the* right hand of God, gone into heaven, angels and authorities and powers being subjected to him.

Chapter 4

¹ Christ, then, having suffered for us in *the* flesh, do ye also arm yourselves with the same mind; for he that has suffered in *the* flesh has done with sin,² no longer to live the rest of *his* time in *the* flesh to men's lusts, but to God's will.³ For the time past *is* sufficient *for us* to have wrought the will of the Gentiles, walking in lasciviousness, lusts, wine-drinking, revels, drinkings, and unhallowed idolatries.

⁴ Wherein they think it strange that ye run not with *them* to the same sink of corruption, speaking injuriously *of you*;⁵ who shall render account to him who is ready to judge *the* living and *the* dead.⁶ For to this *end* were the glad tidings preached to *the* dead also, that they might be judged, as regards men, after *the* flesh, but live, as regards God, after *the* Spirit.

⁷ But the end of all things is drawn nigh: be sober therefore, and be watchful unto prayers;⁸ but before all things having fervent love among yourselves, because love covers a multitude of sins;⁹ hospitable one to another, without murmuring;¹⁰ each according as he has received a gift, ministering it to one another, as good stewards of *the* various grace of God.¹¹ If any one speak—as oracles of God; if any one minister—as of strength which God supplies; that God in all things may be glorified through Jesus Christ, to whom is the glory and the might for the ages of ages. Amen.

¹² Beloved, take not *as* strange the fire *of persecution* which has taken place amongst you for *your* trial, as if a strange thing was happening to you;¹³ but as ye have share in the sufferings of Christ, rejoice, that in the revelation of his glory also ye may rejoice with exultation.¹⁴ If ye are reproached in *the* name of Christ, blessed *are ye*; for the *Spirit* of glory and the Spirit of God rests upon you: *on their part he is blasphemed, but on your part he is glorified.*¹⁵ Let none of you suffer indeed as murderer, or thief, or evildoer, or as overseer of other people's matters;¹⁶ but if as a christian, let him not be ashamed, but glorify God in this name.¹⁷ For the time of having the judgment begin from the house of God *is come*; but if first from us, what *shall be* the end of those who obey not the glad tidings of God?¹⁸ And if the righteous is difficultly saved, where shall the impious and *the* sinner appear?¹⁹ Wherefore also let them who suffer according to the will of God commit their souls in well-doing to a faithful Creator.

Chapter 5

¹ The elders which *are* among you I exhort, who *am their* fellow-elder and witness of the sufferings of the Christ, who also *am* partaker of the glory about to be revealed:² shepherd the flock of God which *is* among you, exercising oversight, not by necessity, but willingly; not for base gain, but readily;³ not as lording it over your possessions, but being models for the flock.⁴ And when the chief shepherd is manifested ye shall receive the unfading crown of glory.

⁵ Likewise *ye* younger, be subject to *the* elder, and all of you bind on humility towards one another; for God sets himself against *the* proud, but to *the* humble gives grace.⁶ Humble

I Peter.

yourselves therefore under the mighty hand of God, that he may exalt you in *the due* time; ⁷ having cast all your care upon him, for he cares about you.

⁸ Be vigilant, watch. Your adversary *the* devil as a roaring lion walks about seeking whom he may devour. ⁹ Whom resist, stedfast in faith, knowing that the selfsame sufferings are accomplished in your brotherhood which *is* in *the* world.

¹⁰ But the God of all grace who has called you to his eternal glory in Christ Jesus, when ye have suffered for a little while, himself shall make perfect, stablish, strengthen, ground: ¹¹ to him *be* the glory and the might for the ages of the ages. Amen. ¹² By Silvanus, the faithful brother, as I suppose, I have written to you briefly; exhorting and testifying that this is *the* true grace of God in which ye stand. ¹³ She that is elected with *you* in Babylon salutes you, and Marcus my son. ¹⁴ Salute one another with a kiss of love. Peace be with you all who *are* in Christ.

THE SECOND EPISTLE GENERAL OF
PETER

WRITER. The Apostle Peter (1:1).

Date. Probably A.D. 66.

Theme. Second Peter and Second Timothy have much in common. In both, the writers are aware that martyrdom is near (2 Tim. 4:6; 2 Pet. 1:14 with John 21:18, 19); both are singularly sustained and joyful; both foresee the apostasy in which the history of the professing church will end. Paul finds that apostasy in its last stage when the so-called laity (Rev. 2:6, note) have become infected (2 Tim. 3:1–5; 4:3, 4); Peter traces the origin of the apostasy to false teachers (2 Pet. 2:1–3, 15–19). In Peter the false teachers deny *redemption* truth (2:1); we shall find in First John a deeper depth—denial of the truth concerning Christ's *person* (1 John 4:1–5). In Jude all phases of the apostasy are seen. But in none of these Epistles is the tone one of dejection or pessimism. God and His promises are still the resource of the believer.

The Epistle is in four divisions: I. The great Christian virtues, 1:1–14. II. The Scriptures exalted, 1:15–21. III. Warnings concerning apostate teachers, 2:1–22. IV. The second coming of Christ and the day of Jehovah, 3:1–18.

Chapter 1

¹ Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us through *the* righteousness of our God and Saviour Jesus Christ: ² Grace and peace be multiplied to you in *the* knowledge of God and of Jesus our Lord. ³ As his divine power has given to us all things which relate to life and godliness, through the knowledge of him that has called us by glory and virtue, ⁴ through which he has given to us the greatest and precious promises, that through these ye may become partakers of *the* divine nature, having escaped the corruption that is in the world through lust.

⁵ But for this very reason also, using therewith all diligence, in your faith have also virtue, in virtue knowledge, ⁶ in knowledge temperance, in temperance endurance, in endurance godliness, ⁷ in godliness brotherly love, in brotherly love love: ⁸ for these things existing and abounding in you make *you* to be neither idle nor unfruitful as regards the knowledge of our Lord Jesus Christ; ⁹ for he with whom these things are not present is blind, short-sighted, and has forgotten the purging of his former sins. ¹⁰ Wherefore the rather, brethren, use diligence to make your calling and election sure, for doing these things ye will never fall; ¹¹ for thus shall the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ be richly furnished unto you.

¹² Wherefore I will be careful to put you always in mind of these things, although knowing *them* and established in the present truth. ¹³ But I account it right, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance, ¹⁴ knowing that the putting off of my tabernacle is speedily to *take place*, as also our Lord Jesus Christ has manifested to me; ¹⁵ but I will use diligence, that after my departure ye should have also, at any time, *in your power* to call to mind these things.

¹⁶ For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eyewitnesses of his majesty. ¹⁷ For he received from God *the* Father honour and glory, such a voice being uttered to him by the excellent glory: This is my beloved Son, in whom I have found my delight; ¹⁸ and this voice we heard uttered from heaven, being with him on the holy mountain.

¹⁹ And we have the prophetic word *made* surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until *the* day dawn and *the* morning star arise in your hearts; ²⁰ knowing this first, that *the scope of* no prophecy of scripture is had from its own particular interpretation, ²¹ for prophecy was not ever uttered by *the* will of man, but holy men of God spake under the power of *the* Holy Spirit.

1:18 Where the reference is to *things*, the meaning of “*holy*” or “*sanctified*” is, simply, set apart for the use of God, or rendered sacred by the divine presence.

1:19 That is, made more sure by fulfilment in part. Fulfilled prophecy is a proof of inspiration because the Scripture predictions of future events were uttered so long before the events transpired that no merely human sagacity or foresight could have anticipated them, and these predictions are so detailed, minute, and specific, as to exclude the possibility that they were mere fortunate guesses. Hundreds of predictions concerning Israel, the land of Canaan, Babylon, Assyria, Egypt, and numerous personages—so ancient, so singular, so seemingly improbable, as well as so detailed and definite that no mortal could have anticipated them—have been fulfilled by the elements, and by men who were ignorant of them, or who utterly disbelieved them, or who struggled with frantic desperation to avoid their fulfilment. It is certain, therefore, that the Scriptures which contain them are inspired. “Prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1:21).

Chapter 2

¹ But there were false prophets also among the people, as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and deny the master that bought them, bringing upon themselves swift destruction; ² and many shall follow their dissolute ways, through whom the way of the truth shall be blasphemed.

³ And through covetousness, with well-turned words, will they make merchandise of you: for whom judgment of old is not idle, and their destruction slumbers not. ⁴ For if God spared not *the* angels who had sinned, but having cast them down to the deepest pit of gloom has delivered them to chains of darkness *to be* kept for judgment; ⁵ and spared not *the* old world, but preserved Noe, *the* eighth, a preacher of righteousness, having brought in *the* flood upon *the* world of *the* ungodly; ⁶ and having reduced *the* cities of Sodom and Gomorrha to ashes, condemned *them* with an overthrow, setting *them as* an example to those that should *afterwards* live an ungodly life;

⁷ and saved righteous Lot, distressed with the abandoned conversation of the godless, ⁸ (for the righteous man through seeing and hearing, dwelling among them, tormented *his* righteous soul day after day with *their* lawless works,) ⁹ *the* Lord knows *how* to deliver the godly out of trial, and to keep *the* unjust to *the* day of judgment *to be* punished;

¹⁰ and specially those who walk after the flesh in *the* lust of uncleanness, and despise lordship. Bold *are they*, self-willed; they do not fear speaking injuriously of dignities: ¹¹ when angels, who are greater in might and power, do not bring against them, before the Lord, an injurious charge. ¹² But these, as natural animals without reason, made to be caught and destroyed, speaking injuriously in things they are ignorant of, shall also perish in their own corruption, ¹³ receiving *the* reward of unrighteousness; accounting ephemeral indulgence pleasure; spots and blemishes, rioting in their own deceits, feasting with you; ¹⁴ having eyes full of adultery, and that cease not from sin, alluring unestablished souls; having a heart practised in covetousness, children of curse; ¹⁵ having left *the* straight way they have gone astray, having followed in the path of Balaam *the son* of Bosor, who loved *the* reward of unrighteousness; ¹⁶ but had reproof of his own wickedness—*the* dumb ass speaking with man's voice forbad the folly of the prophet. ¹⁷ These are springs without water, and mists driven by storm, to whom the gloom of darkness is reserved *for ever*. ¹⁸ For *while* speaking great highflown words of vanity, they allure with *the* lusts of *the* flesh, by dissoluteness, those who have just fled those who walk in error, ¹⁹ promising them liberty, while they themselves are slaves of corruption; for by whom a man is subdued, by him is he also brought into slavery. ²⁰ For if after having escaped the pollutions of the world through *the* knowledge of the Lord and Saviour Jesus Christ, again entangled, they are subdued by these, their last state is worse than the first. ²¹ For it were better for them not to have known the way of righteousness, than having known *it* to turn back from the holy commandment delivered to them. ²² But that *word* of the true proverb has happened to them: *The dog has* turned back to his own vomit; and, *The* washed sow to *her* rolling in mud.

2:15 Balaam (see Num. 22:5, *refs.*) was the typical hireling prophet, anxious only to make a market of his gift. This is the “way” of Balaam. See the “error” of Balaam, Jude 11, *note*; and the “doctrine” of Balaam, Rev. 2:14, *note*.

Chapter 3

¹ This, a second letter, beloved, I already write to you, in *both* which I stir up, in the way of putting you in remembrance, your pure mind, ² to be mindful of the words spoken before by the holy prophets, and of the commandment of the Lord and Saviour by your apostles;

³ knowing this first, that there shall come at *the* close of the days mockers with mocking, walking according to their own lusts, ⁴ and saying, Where is the promise of his coming? for from the time the fathers fell asleep all things remain thus from *the* beginning of *the* creation. ⁵ For this is hidden from them through their own wilfulness, that heavens were of old, and an earth, having its subsistence out of water and in water, by the word of God, ⁶ through which *waters* the then world, deluged with water, perished. ⁷ But the present heavens and the earth by his word are laid up in store, kept for fire unto a day of judgment and destruction of ungodly men.

⁸ But let not this one thing be hidden from you, beloved, that one day with *the* Lord *is* as a thousand years, and a thousand years as one day.

⁹ *The* Lord does not delay his promise, as some account of delay, but is longsuffering towards you, not willing that any should perish, but that all should come to repentance. ¹⁰ But the day of *the* Lord will come as a thief, in which the heavens will pass away with a rushing noise, and *the* elements, burning with heat, shall be dissolved, and *the* earth and the works in it shall be burnt up.

¹¹ All these things then being to be dissolved, what ought ye to be in holy conversation and godliness, ¹² waiting for and hastening the coming of the day of God, by reason of which *the* heavens, being on fire, shall be dissolved, and *the* elements, burning with heat, shall melt? ¹³ But, according to his promise, we wait for new heavens and a new earth, wherein dwells righteousness. ¹⁴ Wherefore, beloved, as ye wait for these things, be diligent to be found of him in peace, without spot and blameless; ¹⁵ and account the longsuffering of our Lord *to be* salvation; according as our beloved brother Paul also has written to you according to the wisdom given to him, ¹⁶ as also in all *his* epistles, speaking in them of these things; among which some things are hard to be understood, which the untaught and ill-established wrest, as also the other scriptures, to their own destruction. ¹⁷ Ye therefore, beloved, knowing *these* things before, take care lest, being led away along with the error of the wicked, ye should fall from your own steadfastness: ¹⁸ but grow in grace, and in *the* knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and to *the* day of eternity. Amen.

3:18 Grace (imparted), Summary (see “Grace,” John 1:17): Grace is not only dispensationally a method of divine dealing in salvation (John 1:17, *note*), but is also the method of God in the believer’s life and service. As saved, he is “not under the law, but under grace” (Rom. 6:14). Having by grace brought the believer into the highest conceivable position (Eph. 1:6), God ceaselessly works through grace, to impart to, and perfect in him, corresponding graces (John 15:4, 5; Gal. 5:22, 23). Grace, therefore, stands connected with *service* (Rom. 12:6; 15:15, 16; 1 Cor. 1:3–7; 3:10; 15:10; 2 Cor. 12:9, 10; Gal. 2:9; Eph. 3:7, 8; 4:7; Phil. 1:7; 2 Tim. 2:1, 2; 1 Pet. 4:10); with Christian *growth* (2 Cor. 1:12; Eph. 4:29; Col. 3:16; 4:6; 2 Thes. 1:12; Heb. 4:16; 12:28; 13:9; Jas. 4:6; 1 Pet. 1:2; 3:7; 5:5, 10; 2 Pet. 3:18; Jude 4); and with *giving* (2 Cor. 4:15; 8:1, 6, 7, 19; 9:14).

THE FIRST EPISTLE GENERAL OF
JOHN

WRITER. The Apostle John, as unbroken tradition affirms, and as internal evidence and comparison with the Gospel of John prove.

Date. Probably A.D. 90.

Theme. First John is a family letter from the Father to His “little children” who are in the world. With the possible exception of the Song of Solomon, it is the most intimate of the inspired writings. The world is viewed as without. The sin of a believer is treated as a child’s offence against his Father, and is dealt with as a family matter (1:9; 2:1). The moral government of the universe is not in question. The child’s sin as an offence against the law has been met in the Cross, and “Jesus Christ the righteous” is now his “Advocate with the Father.” John’s Gospel leads across the threshold of the Father’s house; his first Epistle makes us at home there. A tender word is used for “children,” *teknia*, “born ones,” or “bairns.” Paul is occupied with our public position as sons; John with our nearness as born-ones of the Father.

First John is in two principal divisions: I. The family with the Father, 1:1–3:24. II. The family and the world, 4:1–5:21. There is a secondary analysis, in each division of which occurs the phrase, “My little children,” as follows: (I.) Introductory, the incarnation, 1:1, 2. (II.) The little children and fellowship, 1:3–2:14. (III.) The little children and the secular and “religious” world, 2:15–28. (IV.) How the little children may know each other, 2:29–3:10. (V.) How the little children must live together, 3:11–24. (VI.) Parenthetic: How the little children may know false teachers, 4:1–6. (VII.) The little children assured and warned, 4:7–5:21.

Chapter 1

¹ That which was from *the* beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning the word of life; ² (and the life has been manifested, and we have seen, and bear witness, and report to you the eternal life, which was with the Father, and has been manifested to us:) ³ that which we have seen and heard we report to you, that ye also may have fellowship with us; and our fellowship *is* indeed with the Father, and with his Son Jesus Christ. ⁴ And these things write we to you that your joy may be full.

⁵ And this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all. ⁶ If we say that we have fellowship with him, and walk in darkness, we lie, and do not practise the truth. ⁷ But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin.

⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and righteous to forgive us *our* sins, and cleanse us from all unrighteousness. ¹⁰ If we say that we have not sinned, we make him a liar, and his word is not in us.

1:7 What it is to “walk in the light” is explained by vs. 8–10. “All things ... are made manifest by the light” (Eph. 5:13). The presence of God brings the consciousness of sin in the nature (v. 8), and sins in the life (vs. 9, 10). The blood of Christ is the divine provision for both. To walk in the light is to live in fellowship with the Father and the Son. Sin interrupts, but confession restores that fellowship. Immediate confession keeps the fellowship unbroken.

Chapter 2

¹ My children, these things I write to you in order that ye may not sin; and if any one sin, we have a patron with the Father, Jesus Christ *the* righteous; ² and he is the propitiation for our sins; but not for ours alone, but also for the whole world.

³ And hereby we know that we know him, if we keep his commandments. ⁴ He that says, I know him, and does not keep his commandments, is a liar, and the truth is not in him; ⁵ but whoever keeps his word, in him verily the love of God is perfected. Hereby we know that we are in him. ⁶ He that says he abides in him ought, even as he walked, himself also *so* to walk.

⁷ Beloved, I write no new commandment to you, but an old commandment, which ye have had from the beginning. The old commandment is the word which ye heard. ⁸ Again, I write a new commandment to you, which thing is true in him and in you, because the darkness is passing and the true light already shines. ⁹ He who says he is in the light, and hates his brother, is in the darkness until now. ¹⁰ He that loves his brother abides in light, and there is no occasion of stumbling in him. ¹¹ But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he goes, because the darkness has blinded his eyes.

¹² I write to you, children, because *your* sins are forgiven you for his name’s sake. ¹³ I write to you, fathers, because ye have known him *that is* from the beginning. I write to you, young men, because ye have overcome the wicked *one*. I write to you, little children, because ye have known the Father. ¹⁴ I have written to you, fathers, because ye have known him *that is* from the beginning. I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the wicked *one*. ¹⁵ Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him; ¹⁶ because all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷ And the world is passing, and its lust, but he that does the will of God abides for eternity.

¹⁸ Little children, it is *the* last hour, and, according as ye have heard that antichrist comes, even now there have come many antichrists, whence we know that it is *the* last hour. ¹⁹ They went out from among us, but they were not of us; for if they had been of us, they would have surely remained with us, but that they might be made manifest that none are of us.

²⁰ And ye have *the* unction from the holy *one*, and ye know all things. ²¹ I have not written to you because ye do not know the truth, but because ye know it, and that no lie is of the truth. ²² Who is the liar but he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son. ²³ Whoever denies the Son has not the Father either; he who confesses the Son has the Father also. ²⁴ As for you let that which ye have heard from the beginning abide in you: if what ye have heard from the beginning abides in you, ye also shall abide in the Son and in the Father. ²⁵ And this is the promise which he has promised us, life eternal. ²⁶ These things have I written to you concerning those who lead you astray: ²⁷ and yourselves, the unction which ye have received from him abides in you, and ye have not need that any one should teach you; but as the same unction teaches you as to all things, and is true and is not a lie, and even as it has taught you, ye shall abide in him.

²⁸ And now, children, abide in him, that if he be manifested we may have boldness, and not be put to shame from before him at his coming. ²⁹ If ye know that he is righteous, know that every one who practises righteousness is begotten of him.

2:1 Advocacy is that work of Jesus Christ for sinning saints which He carries on with the Father whereby, because of the eternal efficacy of His own sacrifice, He restores them to fellowship (cf. Psa. 23:3; John 13:10, *note*).

2:3 John uses “commandments” (1) in the general sense of the divine will, however revealed, “his word” (v. 5); and (2) especially of the law of Christ (Gal. 6:2; 2 John 5). See, also, John 15:10–12.

2:19 “Went out from us,” that is, *doctrinally*. Doubtless then, as now, the deniers of the Son (vs. 22, 23) still called themselves Christians. Cf. 2 Tim. 1:15.

Chapter 3

¹ See what love the Father has given to us, that we should be called *the* children of God. For this reason the world knows us not, because it knew him not. ² Beloved, now are we children of God, and what we shall be has not yet been manifested; we know that if it is manifested we shall be like him, for we shall see him as he is. ³ And every one that has this hope in him purifies himself, even as he is pure.

⁴ Every one that practises sin practises also lawlessness; and sin is lawlessness. ⁵ And ye know that he has been manifested that he might take away our sins; and in him sin is not. ⁶ Whoever abides in him, does not sin: whoever sins, has not seen him or known him. ⁷ Children, let no man lead you astray; he that practises righteousness is righteous, even as he is righteous. ⁸ He that practises sin is of the devil; for from *the* beginning the devil sins. To this end the Son of God has been manifested, that he might undo the works of the devil. ⁹ Whoever has been begotten of God does not practise sin, because his seed abides in him, and he cannot sin, because he has been begotten of God. ¹⁰ In this are manifest the children of God and the children of the devil. Whoever does not practise righteousness is not of God, and he who does not love his brother.

¹¹ For this is the message which ye have heard from the beginning, that we should love one another: ¹² not as Cain was of the wicked one, and slew his brother; and on account of what slew he him? because his works were wicked, and those of his brother righteous. ¹³ Do not wonder, brethren, if the world hate you.

¹⁴ We know that we have passed from death to life, because we love the brethren. He who does not love *his* brother abides in death. ¹⁵ Every one that hates his brother is a murderer, and ye know that no murderer has eternal life abiding in him. ¹⁶ Hereby we have known love,

because he has laid down his life for us; and we ought for the brethren to lay down *our* lives. ¹⁷ But whoso may have the world's substance, and see his brother having need, and shut up his bowels from him, how abides the love of God in him? ¹⁸ Children, let us not love with word, nor with tongue, but in deed and in truth. ¹⁹ And hereby we shall know that we are of the truth, and shall persuade our hearts before him—

²⁰ that if our heart condemn us, God is greater than our heart and knows all things. ²¹ Beloved, if our heart condemn us not, we have boldness towards God, ²² and whatsoever we ask we receive from him, because we keep his commandments, and practise the things which are pleasing in his sight.

²³ And this is his commandment, that we believe on the name of his Son Jesus Christ, and that we love one another, even as he has given us commandment. ²⁴ And he that keeps his commandments abides in him, and he in him. And hereby we know that he abides in us, by the Spirit which he has given to us.

3:7 "Righteousness" here, and in the passages having marginal references to this, means the righteous life which is the result of salvation through Christ. The righteous man under law became righteous by doing righteously; under grace he does righteously because he has been made righteous (Rom. 3:22; Rom. 10:3, *note*).

Chapter 4

¹ Beloved, believe not every spirit, but prove the spirits, if they are of God; because many false prophets are gone out into the world. ² Hereby ye know the Spirit of God: every spirit which confesses Jesus Christ come in flesh is of God; ³ and every spirit which does not confess Jesus Christ come in flesh is not of God: and this is that *power* of the antichrist, *of* which ye have heard that it comes, and now it is already in the world.

⁴ Ye are of God, children, and have overcome them, because greater is he that *is* in you than he that *is* in the world. ⁵ They are of the world; for this reason they speak *as* of the world, and the world hears them. ⁶ We are of God; he that knows God hears us; he who is not of God does not hear us. From this we know the spirit of truth and the spirit of error.

⁷ Beloved, let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God. ⁸ He that loves not has not known God; for God is love. ⁹ Herein as to us has been manifested the love of God, that God has sent his only begotten Son into the world, that we might live through him. ¹⁰ Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins. ¹¹ Beloved, if God has so loved us, we also ought to love one another. ¹² No one has seen God at any time: if we love one another, God abides in us, and his love is perfected in us. ¹³ Hereby we know that we abide in him and he in us, that he has given to us of his Spirit.

¹⁴ And we have seen, and testify, that the Father has sent the Son *as* Saviour of the world. ¹⁵ Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God. ¹⁶ And we have known and have believed the love which God has to us. God is love, and he that abides in love abides in God, and God in him.

¹⁷ Herein has love been perfected with us that we may have boldness in the day of judgment, that even as he is, we also are in this world. ¹⁸ There is no fear in love, but perfect love casts out fear; for fear has torment, and he that fears has not been made perfect in love. ¹⁹ We love because he has first loved us. ²⁰ If any one say, I love God, and hate his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen? ²¹ And this commandment have we from him, That he that loves God love also his brother.

Chapter 5

¹ Every one that believes that Jesus is the Christ is begotten of God; and every one that loves him that has begotten loves also him that is begotten of him. ² Hereby know we that we love the children of God, when we love God and keep his commandments. ³ For this is the love of God, that we keep his commandments; and his commandments are not grievous. ⁴ For all that has been begotten of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith. ⁵ Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God?

⁶ This is he that came by water and blood, Jesus *the* Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, for the Spirit is the truth. ⁷ For they that bear witness are three: ⁸ the Spirit, and the water, and the blood; and the three agree in one. ⁹ If we receive the witness of men, the witness of God is greater. For this is the witness of God *which* he has witnessed concerning his Son.

¹⁰ He that believes on the Son of God has the witness in himself; he that does not believe God has made him a liar, because he has not believed in the witness which God has witnessed concerning his Son. ¹¹ And this is the witness, that God has given to us eternal life; and this life is in his Son. ¹² He that has the Son has life: he that has not the Son of God has not life. ¹³ These things have I written to you that ye may know that ye have eternal life who believe on the name of the Son of God.

¹⁴ And this is the boldness which we have towards him, that if we ask him anything according to his will he hears us. ¹⁵ And if we know that he hears us, whatsoever we ask, we know that we have the petitions which we have asked of him. ¹⁶ If any one see his brother sinning a sin not unto death, he shall ask, and he shall give him life, for those that do not sin unto death. There is a sin to death: I do not say of that that he should make a request. ¹⁷ Every unrighteousness is sin; and there is a sin not to death.

¹⁸ We know that every one begotten of God does not sin, but he that has been begotten of God keeps himself, and the wicked *one* does not touch him. ¹⁹ We know that we are of God, and the whole world lies in the wicked *one*. ²⁰ And we know that the Son of God has come, and has given us an understanding that we should know him that *is* true; and we are in him that *is* true, in his Son Jesus Christ. He is the true God and eternal life. ²¹ Children, keep yourselves from idols.

THE SECOND EPISTLE OF JOHN

WRITER. The Apostle John.

Date. Probably A.D. 90.

Theme. Second John gives the essentials of the personal walk of the believer in a day when “many deceivers are entered into the world” (v. 7). The key-phrase is “the truth,” by which John means the body of revealed truth, the Scriptures. The Bible, as the only authority for doctrine and life, is the believer’s resource in a time of declension and apostasy.

The Epistle is in three divisions: I. The pathway of truth and love, vs. 1–6. II. The peril of unscriptural ways, vs. 7–11. III. Superscription, vs. 12, 13.

Chapter 1

¹ The elder to *the* elect lady and her children, whom I love in truth, and not I only but also all who have known the truth, ² for the truth’s sake which abides in us and shall be with us to eternity. ³ Grace shall be with you, mercy, peace from God *the* Father, and from *the* Lord Jesus Christ, the Son of the Father, in truth and love. ⁴ I rejoiced greatly that I have found of thy children walking in truth, as we have received commandment from the Father.

⁵ And now I beseech thee, lady, not as writing to thee a new commandment, but that which we have had from *the* beginning, that we should love one another. ⁶ And this is love, that we should walk according to his commandments. This is the commandment, according as ye have heard from the beginning, that ye might walk in it.

⁷ For many deceivers have gone out into the world, they who do not confess Jesus Christ coming in flesh—this is the deceiver and the antichrist. ⁸ See to yourselves, that we may not lose what we have wrought, but may receive full wages. ⁹ Whosoever goes forward and abides not in the doctrine of the Christ has not God. He that abides in the doctrine, he has both the Father and the Son.

¹⁰ If any one come to you and bring not this doctrine, do not receive him into *the* house, and greet him not; ¹¹ for he who greets him partakes in his wicked works.

¹² Having many things to write to you, I would not with paper and ink; but hope to come to you, and to speak mouth to mouth, that our joy may be full. ¹³ The children of thine elect sister greet thee.

1:5 Law (of Christ), Summary: The new “law of Christ” is the divine love, as wrought into the renewed heart by the Holy Spirit (Rom. 5:5; Heb. 10:16), and outflowing in the energy of the Spirit, unforced and spontaneous, toward the objects of the divine love (2 Cor. 5:14–20; 1 Thes. 2:7, 8). It is, therefore, “the law of liberty” (Jas. 1:25; 2:12), in contrast with the external law of Moses. Moses’ law demands love (Lev. 19:18; Deut. 6:5; Lk. 10:27); Christ’s law is love (Rom. 5:5; 1 John 4:7, 19, 20), and so takes the place of the external law by fulfilling it (Rom. 13:10; Gal. 5:14). It is the “law written in the heart” under the New Covenant (Heb. 8:8, *note*).

THE THIRD EPISTLE OF JOHN

WRITER. The Apostle John.

Date. Probably about A.D. 90.

Theme. The aged Apostle had written to a church which allowed one Diotrephes to exercise an authority common enough in later ages, but wholly new in the primitive churches. Diotrephes had rejected the apostolic letters and authority. It appears also that he had refused the ministry of visiting brethren (v. 10), and cast out those who received them. Historically, this letter marks the beginning of that clerical and priestly assumption over the churches in which the primitive church order disappeared. This Epistle reveals, as well, the believer's resource in such a day. No longer writing as an apostle, but as an elder, John addresses this letter, not to the church as such, but to a faithful man in the church for the comfort and encouragement of those who were standing fast in the primitive simplicity. Second John conditions the personal walk of a Christian in a day of apostasy; Third John the personal responsibility in such a day of the believer as a member of the local church. The key-phrase is "the truth" (see 2 John, Introduction).

There are three divisions: I. Personal greetings, vs. 1–4. II. Instructions concerning ministering brethren, vs. 5–8. III. The apostate leader, and the good Demetrius, vs. 9–14.

Chapter 1

¹ The elder to the beloved Gaius, whom I love in truth. ² Beloved, I desire that in all things thou shouldest prosper and be in health, even as thy soul prospers.

³ For I rejoiced exceedingly when *the* brethren came and bore testimony to thy *holding fast the truth*, even as thou walkest in truth. ⁴ I have no greater joy than these things that I hear of my children walking in the truth. ⁵ Beloved, thou doest faithfully *in* whatever thou mayest have wrought towards the brethren and that strangers, ⁶ (who have witnessed of thy love before *the* assembly,) in setting forward whom on their journey worthily of God, thou wilt do well; ⁷ for for the name have they gone forth, taking nothing of those of the nations. ⁸ We therefore ought to receive such, that we may be fellow-workers with the truth.

⁹ I wrote something to the assembly; but Diotrephes, who loves to have the first place among them, receives us not. ¹⁰ For this reason, if I come, I will bring to remembrance his works which he does, babbling against us with wicked words; and not content with these, neither does he himself receive the brethren; and those who would he prevents, and casts *them* out of the assembly. ¹¹ Beloved, do not imitate what is evil, but what is good. He that does good is of God. He that does evil has not seen God.

¹² Demetrius has witness borne to him by all, and by the truth itself; and we also bear witness, and thou knowest that our witness is true. ¹³ I had many things to write to thee, but I will not with ink and pen write to thee; ¹⁴ but I hope soon to see thee, and we will speak mouth to mouth. Peace *be* to thee. The friends greet thee. Greet the friends by name.

THE GENERAL EPISTLE OF
JUDE

WRITER. Jude, the brother of James (1).

Date. Probably A.D. 66.

Theme. It is not so much Jude who speaks, as the constraining Spirit (v. 3), and the theme is, "Contending for the faith" (Lk. 18:8, *refs.*). In this brief letter the apostasy (2 Thes. 2:3, *note*) of the professing church is predicted, and the cause and course described. As in Second Timothy and Second Peter the apostasy is treated as having already set in.

The Epistle is in five divisions: I. Introduction, vs. 1, 2. II. Occasion of the Epistle, vs. 3, 4. III. Apostasy is possible, vs. 5-7. IV. Apostate teachers described, vs. 8-19. V. The saints assured and comforted, vs. 20-25.

Chapter 1

¹ Jude, bondman of Jesus Christ, and brother of James, to the called ones beloved in God *the* Father and preserved in Jesus Christ: ² Mercy to you, and peace, and love be multiplied.

³ Beloved, using all diligence to write to you of our common salvation, I have been obliged to write to you exhorting *you* to contend earnestly for the faith once delivered to the saints.

⁴ For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly *persons*, turning the grace of our God into dissoluteness, and denying our only Master and Lord Jesus Christ. ⁵ But I would put you in remembrance, you who once knew all things, that the Lord, having saved a people out of *the* land of Egypt, in the second place destroyed those who had not believed. ⁶ And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps in eternal chains under gloomy darkness, to *the* judgment of *the* great day; ⁷ as Sodom and Gomorrha, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire.

⁸ Yet in like manner these dreamers also defile *the* flesh, and despise lordship, and speak railingly against dignities. ⁹ But Michael the archangel, when disputing with the devil he reasoned about the body of Moses, did not dare to bring a railing judgment against *him*, but said, *The* Lord rebuke thee. ¹⁰ But these, whatever things they know not, they speak railingly against; but what even, as the irrational animals, they understand by mere nature, in these things they corrupt themselves. ¹¹ Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gainsaying of Core.

¹² These are spots in your love-feasts, feasting together *with you* without fear, pasturing themselves; clouds without water, carried along by *the* winds; autumnal trees, without fruit, twice dead, rooted up; ¹³ raging waves of the sea, foaming out their own shames; wandering stars, to whom has been reserved the gloom of darkness for eternity. ¹⁴ And Enoch, *the* seventh from Adam, prophesied also as to these, saying, Behold, *the* Lord has come amidst his holy myriads,

¹⁵ to execute judgment against all; and to convict all the ungodly of them of all their works of ungodliness, which they have wrought ungodlily, and of all the hard *things* which ungodly sinners have spoken against him. ¹⁶ These are murmurers, complainers, walking after their lusts; and their mouth speaks swelling words, admiring persons for the sake of profit. ¹⁷ But ye, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ, ¹⁸ that they said to you, that at *the* end of the time there should be mockers, walking after their own lusts of ungodliness. ¹⁹ These are they who set *themselves* apart, natural *men*, not having *the* Spirit. ²⁰ But ye, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, ²¹ keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life. ²² And of some have compassion, making a difference, ²³ but others save with fear, snatching *them* out of the fire; hating even the garment spotted by the flesh. ²⁴ But to him that is able to keep you without stumbling, and to set *you* with exultation blameless before his glory, ²⁵ to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, might, and authority, from before the whole age, and now, and to all the ages. Amen.

1 Assurance is the believer's full conviction that, through the work of Christ alone, received by faith, he is in possession of a salvation in which he will be eternally kept. And this assurance rests only upon the Scripture promises to him who believes.

6 The judgment of the fallen angels. The "great day" is the day of the Lord (Isa. 2:9–22, *refs.*). As the final judgment upon Satan occurs after the thousand years, and preceding the final judgment (Rev. 20:10), it is congruous to conclude, as to the time, that other fallen angels are judged with him (2 Pet. 2:4; Rev. 20:10). Christians are associated with Christ in this judgment (1 Cor. 6:3). See other judgments. Rev. 20:10 *note*.

11 Cain (cf. Gen. 4:1), type of the religious natural man, who believes in a God, and in “religion,” but after his own will, and who rejects redemption by blood. Compelled as a teacher of religion to explain the atonement, the apostate teacher explains it away.

Balaam. The “error” of Balaam must be distinguished from his way” (2 Pet. 2:15, *note*), and his “doctrine” (Rev. 2:14, *note*). The “error” of Balaam was that, reasoning from natural morality, and seeing the evil in Israel, he supposed a righteous God *must* curse them. He was blind to the higher morality of the Cross, through which God maintains and enforces the authority and awful sanctions of His law, so that He can be just and the justifier of a believing sinner. The “reward” of v. 11 may not be money, but popularity, or applause.

See Num. 16. The sin of Korah was denial of the authority of Moses as God’s chosen spokesman, and intrusion into the priest’s office.

23 Flesh, Summary: “Flesh,” in the ethical sense, is the whole natural or unregenerate man, spirit, soul, and body, as centered upon self, prone to sin, and opposed to God (Rom. 7:18). The regenerate man is not “in [the sphere of] the flesh, but in [the sphere of] the Spirit” (Rom. 8:9); but the flesh is still in him, and he may, according to his choice, “walk after the flesh” or “in the Spirit” (1 Cor. 3:1–4; Gal. 5:16, 17). In the first case he is a “carnal,” in the second a “spiritual,” Christian. Victory over the flesh will be the habitual experience of the believer who walks in the Spirit (Rom. 8:2, 4; Gal. 5:16, 17).

THE REVELATION OF ST. JOHN THE DIVINE

WRITER. The Apostle John (1:1).

Date. A.D. 96.

Theme. The theme of the Revelation is Jesus Christ (1:1), presented in a threefold way: (1) As to *time*: “which is, and which was, and which is to come” (1:4); (2) as to *relationships*—to the churches (1:9–3:22), to the tribulation (4:1–19:21), to the kingdom (20:1–22:21); (3) in His *offices*—High Priest (8:3–6), Bridegroom (19:7–9), King-Judge (20:1–15).

But while Christ is thus the central *theme* of the book, all of the *events* move toward one consummation, the bringing in of the covenanted kingdom. The key-phrase is the prophetic declaration of the “great voices in heaven” (11:15), lit. “The world kingdom of our Lord and of his Christ has come.” The book is, therefore, a prophecy (1:3).

The three major *divisions* of Revelation must be clearly held if the interpretation is to be sane and coherent. John was commanded to “write” concerning three classes of “things” (1:19): I. Things past, “the things which thou hast seen,” i.e. the Patmos vision, 1:1–20. II. Things present, “the things which are,” i.e. things then existing—obviously the churches. The temple had been destroyed, the Jews dispersed: the testimony of God had been committed to the churches (1 Tim. 3:15). Accordingly we have seven messages to seven representative churches, 2:1–3:22. It is noteworthy that the church is not mentioned in chapters 5–18. III. Things future, “things which shall be hereafter,” lit. “after these,” i.e. after the church period ends, 4:1–22:21. The third major division, as Erdman (W. J.) has pointed out, falls into a series of six sevens, with five parenthetical passages, making, with the church division, seven sevens. The six sevens are: 1. The seven seals, 4:1–8:1. 2. The seven trumpets, 8:2–11:19. 3. The seven personages, 12:1–14:20. 4. The seven vials (bowls), 15:1–16:21. 5. The seven dooms, 17:1–20:15. 6. The seven new things, 21:1–22:21.

The parenthetical passages are: (I) The Jewish remnant and the tribulation saints, 7:1–17. (II) The angel, the little book, the two witnesses, 10:1–11:14. (III) The Lamb, the Remnant, and the everlasting Gospel, 14:1–13. (IV) The gathering of the kings at Armageddon, 16:13–16. (V) The four alleluias in heaven, 19:1–6. These passages do not advance the prophetic narrative. Looking backward and forward they sum up results accomplished, and speak of results yet to come as if they had already come. In 14:1, for example, the Lamb and Remnant are seen prophetically on Mount Zion, though they are not actually there till 20:4–6.

The end of the church period (2–3.) is left indeterminate. It will end by the fulfilment of 1 Thes. 4:14–17. Chapters 4–19. are believed to synchronize with Daniel’s Seventieth Week (Dan. 9:24, *note*). The great tribulation begins at the middle of the “week,” and continues three and a half years (Rev. 11:3–19:21). The tribulation is brought to an end by the appearing of the Lord and the battle of Armageddon (Mt. 24:29, 30; Rev. 19:11–21). The kingdom follows (Rev. 20:4, 5); after this the “little season” (Rev. 20:7–15), and then eternity.

Interpreters of the Revelation should bear in mind two important passages: 1 Pet. 1:12; 2 Pet. 1:20, 21. Doubtless much which is designedly obscure to us will be clear to those for whom it was written as the time approaches.

Chapter 1

¹ Revelation of Jesus Christ, which God gave to him, to shew to his bondmen what must shortly take place; and he signified *it*, sending by his angel, to his bondman John, ² who testified the word of God, and the testimony of Jesus Christ, all things that he saw.

³ Blessed *is* he that reads, and they that hear the words of the prophecy, and keep the things written in it; for the time *is* near. ⁴ John to the seven assemblies which *are* in Asia: Grace to you and peace from *him* who *is*, and who was, and who is to come; and from the seven Spirits which *are* before his throne; ⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. To him who loves us, and has washed us from our sins in his blood, ⁶ and made us a kingdom, priests to his God and Father: to him *be* the glory and the might to the ages of ages. Amen. ⁷ Behold, he comes with the clouds, and every eye shall see him, and they which have pierced him, and all the tribes of the land shall wail because of him. Yea. Amen. ⁸ I am the Alpha and the Omega, saith *the* Lord God, he who is, and who was, and who is to come, the Almighty.

⁹ I John, your brother and fellow-partaker in the tribulation and kingdom and patience, in Jesus, was in the island called Patmos, for the word of God, and for the testimony of Jesus. ¹⁰ I became in *the* Spirit on the Lord's day, and I heard behind me a great voice as of a trumpet, ¹¹ saying, What thou seest write in a book, and send to the seven assemblies: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. ¹² And I turned back to see the voice which spoke with me; and having turned, I saw seven golden lamps, ¹³ and in the midst of the *seven* lamps *one* like *the* Son of man, clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: ¹⁴ his head and hair white like white wool, as snow; and his eyes as a flame of fire; ¹⁵ and his feet like fine brass, as burning in a furnace; and his voice as the voice of many waters; ¹⁶ and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power. ¹⁷ And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, Fear not; I am the first and the last, ¹⁸ and the living one: and I became dead, and behold, I am living to the ages of ages, and have the keys of death and of hades. ¹⁹ Write therefore what thou hast seen, and the things that are, and the things that are about to be after these. ²⁰ The mystery of the seven stars which thou hast seen on my right hand, and the seven golden lamps. —The seven stars are angels of the seven assemblies; and the seven lamps are seven assemblies.

1:9 From 1:1 to 1:20 the Seer is on the earth, looking at the vision of Christ. From 2:1 to 3:22 he is on the earth looking forward through the church-age. From 4:1 to 11:1 he is "in the Spirit" (4:2; cf. Ezk. 3:12–14) observing things in heaven and on earth. From 11:1 to 11:12 he is in Jerusalem with the two witnesses. From 11:13 to the end he is in heaven observing and recording things in heaven and upon the earth.

1:20 The natural explanation of the "messengers" is that they were men sent by the seven churches to ascertain the state of the aged apostle, now an exile in Patmos (cf. Phil. 4:18); but they figure any who bear God's messages to a church.

The messages to the seven churches have a fourfold application: (1) Local, to the churches actually addressed; (2) admonitory, to all churches in all time as tests by which they may discern their true spiritual state in the sight of God; (3) personal, in the exhortations to him "that hath an ear," and in the promises "to him that overcometh"; (4) prophetic, as disclosing seven phases of the *spiritual* history of the church from, say, A.D. 96 to the end. It is incredible that in a prophecy covering the church period there should be no such foreview. These messages must contain that foreview if it is in the book at all, for the church does not appear after 3:22. Again, these messages by their very terms go beyond the local assemblies mentioned. Most conclusively of all, these messages do present an exact foreview of the *spiritual* history of the church, and in this precise order. Ephesus gives the general state at the date of the writing; Smyrna, the period of the great persecutions; Pergamos, the church settled down in the world, "where Satan's throne is," after the conversion of Constantine, say, A.D. 316. Thyatira is the Papacy, developed out of the Pergamos state: Balaamism (worldliness) and Nicolaitanism (priestly assumption) having conquered. As Jezebel brought idolatry into Israel, so Romanism weds Christian doctrine to pagan ceremonies.

Sardis is the Protestant Reformation, whose works were not “fulfilled.” Philadelphia is whatever bears clear testimony to the Word and the Name in the time of self-satisfied profession represented by Laodicea.

Chapter 2

¹ To the angel of the assembly in Ephesus write: These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden lamps: ² I know thy works and *thy* labour, and thine endurance, and that thou canst not bear evil *men*; and thou hast tried them who say that themselves *are* apostles and are not, and hast found them liars; ³ and endurest, and hast borne for my name’s sake, and hast not wearied: ⁴ but I have against thee, that thou hast left thy first love. ⁵ Remember therefore whence thou art fallen, and repent, and do the first works: but if not, I am coming to thee, and I will remove thy lamp out of its place, except thou shalt repent. ⁶ But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate. ⁷ He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, I will give to him to eat of the tree of life which is in the paradise of God.

⁸ And to the angel of the assembly in Smyrna write: These things says the first and the last, who became dead, and lived: ⁹ I know thy tribulation and thy poverty; but thou art rich; and the railing of those who say that they themselves are Jews, and are not, but a synagogue of Satan. ¹⁰ Fear nothing *of* what thou art about to suffer. Behold, the devil is about to cast of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give to thee the crown of life. ¹¹ He that has an ear, let him hear what the Spirit says to the assemblies. He that overcomes shall in no wise be injured of the second death.

¹² And to the angel of the assembly in Pergamos write: These things says he that has the sharp two-edged sword: ¹³ I know where thou dwellest, where the throne of Satan *is*; and thou holdest fast my name, and hast not denied my faith, even in the days in which Antipas my faithful witness *was*, who was slain among you, where Satan dwells. ¹⁴ But I have a few things against thee: that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a snare before the sons of Israel, to eat *of* idol sacrifices and commit fornication. ¹⁵ So thou also hast those who hold the doctrine of Nicolaitanes in like manner. ¹⁶ Repent therefore: but if not, I come to thee quickly, and I will make war with them with the sword of my mouth. ¹⁷ He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, to him will I give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows but he that receives *it*.

¹⁸ And to the angel of the assembly in Thyatira write: These things says the Son of God, he that has his eyes as a flame of fire, and his feet *are* like fine brass: ¹⁹ I know thy works, and love, and faith, and service, and thine endurance, and thy last works *to be* more than the first. ²⁰ But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices. ²¹ And I gave her time that she should repent, and she will not repent of her fornication. ²² Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they repent of her works, ²³ and her children will I kill with death; and all the assemblies shall know that I am he that searches *the* reins and *the* hearts; and I will give to you each according to your works. ²⁴ But to you I say, the rest who *are* in Thyatira, as many as have not this doctrine, who have not known the depths of Satan, as they say, I do not cast upon you any other burden; ²⁵ but what ye have hold fast till I shall come. ²⁶ And he that overcomes, and he that keeps unto the end my works, to him will I give authority over the nations, ²⁷ and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received from my Father; ²⁸ and I will give to him the morning star. ²⁹ He that has an ear, let him hear what the Spirit says to the assemblies.

2:6 From *nikao*, “to conquer,” and *laos*, “the people,” or “laity.” There is no ancient authority for a *sect* of the Nicolaitanes. If the word is symbolic it refers to the earliest form of the notion of a priestly order, or “clergy,” which later divided an equal brotherhood (Mt. 23:8), into “priests” and “laity.” What in Ephesus was “deeds” (2:6) had become in Pergamos a “doctrine” (Rev. 2:15).

2:14 The “doctrine” of Balaam (cf. 2 Pet. 2:15, *note*; Jude 11, *note*) was his teaching Balak to corrupt the people who could not be cursed (Num. 31:15, 16; 22:5; 23:8), by tempting them to marry women of Moab, defile their separation, and abandon their pilgrim character. It is that union of the world and the church which is spiritual unchastity (Jas. 4:4). Pergamos had lost the pilgrim character and was “dwelling” (v. 13) “where Satan’s throne is,” in the world (John 12:31; 14:30; 16:11).

Chapter 3

¹ And to the angel of the assembly in Sardis write: These things saith he that has the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. ² Be watchful, and strengthen the things that remain, which are about to die, for I have not found thy works complete before my God. ³ Remember therefore how thou hast received and heard, and keep *it* and repent. If therefore thou shalt not watch, I will come *upon thee* as a thief, and thou shalt not know at what hour I shall come upon thee. ⁴ But thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, because they are worthy. ⁵ He that overcomes, he shall be clothed in white garments, and I will not blot his name out of the book of life, and will confess his name before my Father and before his angels. ⁶ He that has an ear, let him hear what the Spirit says to the assemblies.

⁷ And to the angel of the assembly in Philadelphia write: These things saith the holy, the true; he that has the key of David, he who opens and no one shall shut, and shuts and no one shall open: ⁸ I know thy works: behold, I have set before thee an opened door, which no one can shut, because thou hast a little power, and hast kept my word, and hast not denied my name. ⁹ Behold, I make them of the synagogue of Satan who say that they are Jews, and are not, but lie; behold, I will cause that they shall come and shall do homage before thy feet, and shall know that I have loved thee. ¹⁰ Because thou hast kept the word of my patience, I also will keep thee out of the hour of trial, which is about to come upon the whole habitable world, to try them that dwell upon the earth. ¹¹ I come quickly: hold fast what thou hast, that no one take thy crown. ¹² He that overcomes, him will I make a pillar in the temple of my God, and he shall go no more at all out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven, from my God, and my new name. ¹³ He that has an ear, let him hear what the Spirit says to the assemblies.

¹⁴ And to the angel of the assembly in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God: ¹⁵ I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. ¹⁶ Thus because thou art lukewarm, and neither cold nor hot, I am about to spue thee out of my mouth. ¹⁷ Because thou sayest, I am rich, and am grown rich, and have need of nothing, and knowest not that thou art the wretched and the miserable, and poor, and blind, and naked; ¹⁸ I counsel thee to buy of me gold purified by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest; and eye-salve to anoint thine eyes, that thou mayest see. ¹⁹ I rebuke and discipline as many as I love; be zealous therefore and repent. ²⁰ Behold, I stand at the door and am knocking; if any one hear my voice and open the door, I will come in unto him and sup with him, and he with me. ²¹ He that overcomes, to him will I give to sit with me in my throne; as I also have overcome, and have sat down with my Father in his throne. ²² He that has an ear, let him hear what the Spirit says to the assemblies.

3:21 This passage, in harmony with Lk. 1:32, 33; Mt. 19:28; Acts 2:30, 34, 35; 15:14–16, is conclusive that Christ is not now seated upon His own throne. The Davidic Covenant, and the promises of God through the prophets and the Angel Gabriel concerning the Messianic kingdom await fulfilment.

Chapter 4

¹ After these things I saw, and behold, a door opened in heaven, and the first voice which I heard as of a trumpet speaking with me, saying, Come up here, and I will shew thee the things which must take place after these things. ² Immediately I became in *the* Spirit; and behold, a throne stood in the heaven, and upon the throne one sitting, ³ and he *that was* sitting like in appearance to a stone *of* jasper and a sardius, and a rainbow round the throne like in appearance to an emerald. ⁴ And round the throne twenty-four thrones, and on the thrones twenty-four elders sitting, clothed with white garments; and on their heads golden crowns. ⁵ And out of the throne go forth lightnings, and voices, and thunders; and seven lamps of fire, burning before the throne, which are the seven Spirits of God; ⁶ and before the throne, as a glass sea, like crystal. And in the midst of the throne, and around the throne, four living creatures, full of eyes, before and behind; ⁷ and the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as of a man, and the fourth living creature like a flying eagle.

⁸ And the four living creatures, each one of them having respectively six wings; round and within they are full of eyes; and they cease not day and night saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come. ⁹ And when the living creatures shall give glory and honour and thanksgiving to him that sits upon the throne, who lives to the ages of ages, ¹⁰ the twenty-four elders shall fall before him that sits upon the throne, and do homage to him that lives to the ages of ages; and shall cast their crowns before the throne, saying, ¹¹ Thou art worthy, O our Lord and *our* God, to receive glory and honour and power; for thou hast created all things, and for thy will they were, and they have been created.

4:1 This call seems clearly to indicate the fulfilment of 1 Thes. 4:14–17. The word “church” does not again occur in the Revelation till all is fulfilled.

Chapter 5

¹ And I saw on the right hand of him that sat upon the throne a book, written within and on the back, sealed with seven seals. ² And I saw a strong angel proclaiming with a loud voice, Who *is* worthy to open the book, and to break its seals? ³ And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to regard it. ⁴ And I wept much because no one had been found worthy to open the book nor to regard it. ⁵ And one of the elders says to me, Do not weep. Behold, the lion which *is* of the tribe of Juda, the root of David, has overcome *so as* to open the book, and its seven seals.

⁶ And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as slain, having seven horns and seven eyes, which are the seven Spirits of God *which are* sent into all the earth: ⁷ and it came and took *it* out of the right hand of him that sat upon the throne. ⁸ And when it took the book, the four living creatures and the twenty-four elders fell before the Lamb, having each a harp and golden bowls full of incenses, which are the prayers of the saints. ⁹ And they sing a new song, saying, Thou art worthy to take the book, and to open its seals; because thou hast been slain, and hast redeemed to God, by thy blood, out of every tribe, and tongue, and people, and nation, ¹⁰ and made them to our God kings and priests; and they shall reign over the earth. ¹¹ And I saw, and I heard *the* voice of many angels around the throne and the living creatures and the elders; and their number was

ten thousands of ten thousands and thousands of thousands; ¹² saying with a loud voice, Worthy is the Lamb that has been slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. ¹³ And every creature which is in the heaven and upon the earth and under the earth, and *those that are* upon the sea, and all things in them, heard I saying, To him that sits upon the throne, and to the Lamb, blessing, and honour, and glory, and might, to the ages of ages. ¹⁴ And the four living creatures said, Amen; and the elders fell down and did homage.

5:7 Cf. Dan. 7:13, 14. The two visions are identical; the Revelation adding that which was hidden from Daniel, that the kings and priests of the church-age are to be associated with the "Son of Man," the "Lamb as it had been slain," in His reign "on the earth" (vs. 9, 10).

Chapter 6

¹ And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of thunder, Come *and see*. ² And I saw: and behold, a white horse, and he that sat upon it having a bow; and a crown was given to him, and he went forth conquering and that he might conquer.

³ And when it opened the second seal, I heard the second living creature saying, Come *and see*. ⁴ And another, a red horse, went forth; and to him that sat upon it, to him it was given to take peace from the earth, and that they should slay one another; and there was given to him a great sword. ⁵ And when it opened the third seal, I heard the third living creature saying, Come *and see*. And I saw: and behold, a black horse, and he that sat upon it having a balance in his hand. ⁶ And I heard as a voice in the midst of the four living creatures saying, A choenix of wheat for a denarius, and three choenixes of barley for a denarius: and do not injure the oil and the wine. ⁷ And when it opened the fourth seal, I heard *the voice of* the fourth living creature saying, Come *and see*. ⁸ And I saw: and behold, a pale horse, and he that sat upon it, his name *was* Death, and hades followed with him; and authority was given to him over the fourth of the earth to slay with sword, and with hunger, and with death, and by the beasts of the earth.

⁹ And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; ¹⁰ and they cried with a loud voice, saying, How long, O sovereign Ruler, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth? ¹¹ And there was given to them, to each one a white robe; and it was said to them that they should rest yet a little while, until both their fellow-bondmen and their brethren, who were about to be killed as they, should be fulfilled. ¹² And I saw when it opened the sixth seal, and there was a great earthquake; and the sun became black as hair sackcloth, and the whole moon became as blood, ¹³ and the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, casts its unseasonable figs. ¹⁴ And the heaven was removed as a book rolled up, and every mountain and island were removed out of their places. ¹⁵ And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; ¹⁶ and they say to the mountains and to the rocks, Fall on us, and have us hidden from *the* face of him that sits upon the throne, and from the wrath of the Lamb; ¹⁷ because the great day of his wrath is come, and who is able to stand?

Chapter 7

¹ And after this I saw four angels standing upon the four corners of the earth, holding fast the four winds of the earth, that no wind might blow upon the earth, nor upon the sea, nor upon any tree. ² And I saw another angel ascending from *the* sunrising, having *the* seal of *the* living

God; and he cried with a loud voice to the four angels to whom it had been given to hurt the earth and the sea, ³ saying, Hurt not the earth, nor the sea, nor the trees, until we shall have sealed the bondmen of our God upon their foreheads. ⁴ And I heard the number of the sealed, a hundred *and* forty-four thousand, sealed out of every tribe of *the* sons of Israel: ⁵ out of *the* tribe of Juda, twelve thousand sealed; out of *the* tribe of Reuben, twelve thousand; out of *the* tribe of Gad, twelve thousand; ⁶ out of *the* tribe of Aser, twelve thousand; out of *the* tribe of Nephtalim, twelve thousand; out of *the* tribe of Manasseh, twelve thousand; ⁷ out of *the* tribe of Simeon, twelve thousand; out of *the* tribe of Levi, twelve thousand; out of *the* tribe of Issachar, twelve thousand; ⁸ out of *the* tribe of Zabulun, twelve thousand; out of *the* tribe of Joseph, twelve thousand; out of *the* tribe of Benjamin, twelve thousand sealed. ⁹ After these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palm branches in their hands. ¹⁰ And they cry with a loud voice, saying, Salvation to our God who sits upon the throne, and to the Lamb. ¹¹ And all the angels stood around the throne, and the elders, and the four living creatures, and fell before the throne upon their faces, and worshipped God, ¹² saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength, to our God, to the ages of ages. Amen.

¹³ And one of the elders answered, saying to me, These who are clothed with white robes, who are they, and whence came they? ¹⁴ And I said to him, My lord, thou knowest. And he said to me, These are they who come out of the great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. ¹⁵ Therefore are they before the throne of God, and serve him day and night in his temple, and he that sits upon the throne shall spread his tabernacle over them. ¹⁶ They shall not hunger any more, neither shall they thirst any more, nor shall the sun at all fall on them, nor any burning heat; ¹⁷ because the Lamb which is in the midst of the throne shall shepherd them, and shall lead them to fountains of waters of life, and God shall wipe away every tear from their eyes.

7:14 The great tribulation is the period of unexampled trouble predicted in the passages cited under that head from Psa. 2:5 to Rev. 7:14 and described in Rev. 11–18. Involving in a measure the whole earth (Rev. 3:10), it is yet distinctively “the time of Jacob’s trouble” (Jer. 30:7), and its vortex Jerusalem and the Holy Land. It involves the people of God who will have returned to Palestine in unbelief. Its duration is three and a half years, or the last half of the seventieth week of Daniel (Dan. 9:24–27, *note*; Rev. 11:2, 3). The *elements* of the tribulation are: (1) The cruel reign of the “beast out of the sea” (Rev. 13:1), who, at the beginning of the three and a half years, will break his covenant with the Jews (by virtue of which they will have re-established the temple worship, Dan. 9:27), and show himself in the temple, demanding that he be worshipped as God (Mt. 24:15; 2 Thes. 2:4). (2) The active interposition of Satan “having great wrath” (Rev. 12:12), who gives his power to the Beast (Rev. 13:4, 5). (3) The unprecedented activity of demons (Rev. 9:2, 11); and (4) the terrible “bowl” judgments of Rev. 16.

The great tribulation will be, however, a period of salvation. An election out of Israel is seen as sealed for God (Rev. 7:4–8), and, with an innumerable multitude of Gentiles (Rev. 7:9), are said to have come “out of the great tribulation” (Rev. 7:14). They are not of the priesthood, the church, to which they seem to stand somewhat in the relation of the Levites to the priests under the Mosaic Covenant. The great tribulation is immediately followed by the return of Christ in glory, and the events associated therewith (Mt. 24:29, 30). See “Remnant” (Isa. 1:9; Rom. 11:5, *note*); “Beast” (Dan. 7:8; Rev. 19:20, *note*); “Armageddon” (Rev. 16:14; 19:17, *note*).

Chapter 8

¹ And when it opened the seventh seal, there was silence in the heaven about half an hour. ² And I saw the seven angels who stand before God, and seven trumpets were given to them. ³ And another angel came and stood at the altar, having a golden censer; and much incense was given to him, that he might give *efficacy* to the prayers of all saints at the golden altar which *was* before the throne. ⁴ And the smoke of the incense went up with the prayers of the saints, out of the hand of the angel before God. ⁵ And the angel took the censer, and filled it

from the fire of the altar, and cast *it* on the earth: and there were voices, and thunders and lightnings, and an earthquake. ⁶ And the seven angels who had the seven trumpets prepared themselves that they might sound with *their* trumpets.

⁷ And the first sounded *his* trumpet: and there was hail and fire, mingled with blood, and they were cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up. ⁸ And the second angel sounded *his* trumpet: and as a great mountain burning with fire was cast into the sea, and the third part of the sea became blood; ⁹ and the third part of the creatures which were in the sea which had life died; and the third part of the ships were destroyed. ¹⁰ And the third angel sounded *his* trumpet: and there fell out of the heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of waters. ¹¹ And the name of the star is called Wormwood; and the third part of the waters became wormwood, and many of the men died of the waters because they were made bitter. ¹² And the fourth angel sounded *his* trumpet: and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them should be darkened, and that the day should not appear *for* the third part of it, and the night the same. ¹³ And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to them that dwell upon the earth, for the remaining voices of the trumpet of the three angels who are about to sound.

Chapter 9

¹ And the fifth angel sounded *his* trumpet: and I saw a star out of the heaven fallen to the earth; and there was given to it the key of the pit of the abyss. ² And it opened the pit of the abyss; and there went up smoke out of the pit as *the* smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit. ³ And out of the smoke came forth locusts on the earth, and power was given to them as the scorpions of the earth have power; ⁴ and it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree, but the men who have not the seal of God on their foreheads: ⁵ and it was given to them that they should not kill them, but that they should be tormented five months; and their torment *was* as *the* torment of a scorpion when it strikes a man. ⁶ And in those days shall men seek death, and shall in no way find it; and shall desire to die, and death flees from them. ⁷ And the likenesses of the locusts *were* like to horses prepared for war; and upon their heads as crowns like gold, and their faces as faces of men; ⁸ and they had hair as women's hair, and their teeth were as of lions, ⁹ and they had breastplates as breastplates of iron, and the sound of their wings *was* as the sound of chariots of many horses running to war; ¹⁰ and they have tails like scorpions, and stings; and their power *was* in their tails to hurt men five months. ¹¹ They have a king over them, the angel of the abyss: his name in Hebrew, Abaddon, and in Greek he has *for* name Apollyon. ¹² The first woe has passed. Behold, there come yet two woes after these things.

¹³ And the sixth angel sounded *his* trumpet: and I heard a voice from the four horns of the golden altar which *is* before God, ¹⁴ saying to the sixth angel that had the trumpet, Loose the four angels which are bound at the great river Euphrates. ¹⁵ And the four angels were loosed, who are prepared for the hour and day and month and year, that they might slay the third part of men; ¹⁶ and the number of the hosts of horse *was* twice ten thousand times ten thousand. I heard their number. ¹⁷ And thus I saw the horses in the vision, and those that sat upon them, having breastplates of fire and jacinth and brimstone; and the heads of the horses *were* as heads of lions, and out of their mouths goes out fire and smoke and brimstone. ¹⁸ By these three plagues were the third part of men killed, by the fire and the smoke and the brimstone which goes out of their mouths. ¹⁹ For the power of the horses is in their mouth and in their tails: for their tails *are* like serpents, having heads, and with them they injure. ²⁰ And the rest of men

who were not killed with these plagues repented not of the works of their hands, that they should not worship demons, and the golden and silver and brazen and stone and wooden idols, which can neither see nor hear nor walk.²¹ And they repented not of their murders, nor of their witchcrafts, nor of their fornication, nor of their thefts.

Chapter 10

¹ And I saw another strong angel coming down out of the heaven, clothed with a cloud, and the rainbow upon his head, and his countenance as the sun, and his feet as pillars of fire,² and having in his hand a little opened book. And he set his right foot on the sea, and the left upon the earth,³ and cried with a loud voice as a lion roars. And when he cried, the seven thunders uttered their own voices.⁴ And when the seven thunders spoke, I was about to write: and I heard a voice out of the heaven saying, Seal the things which the seven thunders have spoken, and write them not.⁵ And the angel whom I saw stand on the sea and on the earth lifted up his right hand to the heaven,⁶ and swore by him that lives to the ages of ages, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that there should be no longer delay;⁷ but in the days of the voice of the seventh angel, when he is about to sound the trumpet, the mystery of God also shall be completed, as he has made known the glad tidings to his own bondmen the prophets.

⁸ And the voice which I heard out of the heaven *was* again speaking with me, and saying, Go, take the little book which is opened in the hand of the angel who is standing on the sea and on the earth.⁹ And I went to the angel, saying to him to give me the little book. And he says to me, Take and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.¹⁰ And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as honey, sweet; and when I had eaten it my belly was made bitter.¹¹ And it was said to me, Thou must prophesy again as to peoples and nations and tongues and many kings.

Chapter 11

¹ And there was given to me a reed like a staff, saying, Rise, and measure the temple of God, and the altar, and them that worship in it.² And the court which *is* without the temple cast out, and measure it not; because it has been given *up* to the nations, and the holy city shall they tread under foot forty-two months.

³ And I will give *power* to my two witnesses, and they shall prophesy a thousand two hundred *and* sixty days, clothed in sackcloth.⁴ These are the two olive trees and the two lamps which stand before the Lord of the earth;⁵ and if any one wills to injure them, fire goes out of their mouth, and devours their enemies. And if any one wills to injure them, thus must he be killed.⁶ These have power to shut the heaven that no rain may fall during the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth as often as they will with every plague.⁷ And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer them, and shall kill them:⁸ and their body *shall be* on the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified.⁹ And *men* of the peoples and tribes and tongues and nations see their body three days and a half, and they do not suffer their bodies to be put into a sepulchre.¹⁰ And they that dwell upon the earth rejoice over them, and are full of delight, and shall send gifts one to another, because these, the two prophets, tormented them that dwell upon the earth.¹¹ And after the three days and a half *the* spirit of life from God came into them, and they stood upon their feet; and great fear fell upon those beholding them.¹² And I heard a great voice out of the heaven saying to them, Come up here;

and they went up to the heaven in the cloud, and their enemies beheld them. ¹³ And in that hour there was a great earthquake, and the tenth of the city fell, and seven thousand names of men were slain in the earthquake. And the remnant were filled with fear, and gave glory to the God of the heaven.

¹⁴ The second woe has passed; behold, the third woe comes quickly. ¹⁵ And the seventh angel sounded *his* trumpet: and there were great voices in the heaven, saying, The kingdom of the world of our Lord and of his Christ is come, and he shall reign to the ages of ages. ¹⁶ And the twenty-four elders, who sit on their thrones before God, fell upon their faces, and worshipped God, ¹⁷ saying, We give thee thanks, Lord God Almighty, *He* who is, and who was, that thou hast taken thy great power and hast reigned. ¹⁸ And the nations have been full of wrath, and thy wrath is come, and the time of the dead to be judged, and to give the recompense to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and to destroy those that destroy the earth. ¹⁹ And the temple of God in the heaven was opened, and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

Chapter 12

¹ And a great sign was seen in the heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; ² and being with child she cried, *being* in travail, and in pain to bring forth. ³ And another sign was seen in the heaven: and behold, a great red dragon, having seven heads and ten horns, and on his heads seven diadems; ⁴ and his tail draws the third part of the stars of the heaven; and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, in order that when she brought forth he might devour her child. ⁵ And she brought forth a male son, who shall shepherd all the nations with an iron rod; and her child was caught up to God and to his throne. ⁶ And the woman fled into the wilderness, where she has there a place prepared of God, that they should nourish her there a thousand two hundred *and* sixty days. ⁷ And there was war in the heaven: Michael and his angels went to war with the dragon. And the dragon fought, and his angels; ⁸ and he prevailed not, nor was their place found any more in the heaven. ⁹ And the great dragon was cast out, the ancient serpent, he who is called Devil and Satan, he who deceives the whole habitable world, he was cast out into the earth, and his angels were cast out with him. ¹⁰ And I heard a great voice in the heaven saying, Now is come the salvation and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been cast out, who accused them before our God day and night: ¹¹ and they have overcome him by reason of the blood of the Lamb, and by reason of the word of their testimony, and have not loved their life even unto death.

¹² Therefore be full of delight, ye heavens, and ye that dwell in them. Woe to the earth and to the sea, because the devil has come down to you, having great rage, knowing he has a short time. ¹³ And when the dragon saw that he had been cast out into the earth, he persecuted the woman which bore the male *child*. ¹⁴ And there were given to the woman the two wings of the great eagle, that she might fly into the desert into her place, where she is nourished there a time, and times, and half a time, from *the* face of the serpent. ¹⁵ And the serpent cast out of his mouth behind the woman water as a river, that he might make her be *as* one carried away by a river. ¹⁶ And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth. ¹⁷ And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.

12:10 The Dispensation of the Kingdom (2 Sam. 7:16, *refs.*) begins with the return of Christ to the earth, runs through the “thousand years” of His earth-rule, and ends when He has delivered up the kingdom to the Father (1 Cor. 15:24, *note*).

Chapter 13

¹ And I stood upon the sand of the sea; and I saw a beast rising out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names of blasphemy. ² And the beast which I saw was like to a leopardess, and its feet as of a bear, and its mouth as a lion’s mouth; and the dragon gave to it his power, and his throne, and great authority; ³ and one of his heads *was* as slain to death, and his wound of death had been healed: and the whole earth wondered after the beast. ⁴ And they did homage to the dragon, because he gave the authority to the beast; and they did homage to the beast, saying, Who *is* like to the beast? and who can make war with it? ⁵ And there was given to it a mouth, speaking great things and blasphemies; and there was given to it authority to pursue its career forty-two months. ⁶ And it opened its mouth for blasphemies against God, to blaspheme his name and his tabernacle, and those who have their tabernacle in the heaven. ⁷ And there was given to it to make war with the saints, and to overcome them; and there was given to it authority over every tribe, and people, and tongue, and nation; ⁸ and all that dwell on the earth shall do it homage, *every one* whose name had not been written from *the* founding of *the* world in the book of life of the slain Lamb. ⁹ If any one has an ear, let him hear. ¹⁰ If any one *leads* into captivity, he goes into captivity. If any one shall kill with *the* sword, he must with *the* sword be killed. Here is the endurance and the faith of the saints.

¹¹ And I saw another beast rising out of the earth; and it had two horns like to a lamb, and spake as a dragon; ¹² and it exercises all the authority of the first beast before it, and causes the earth and those that dwell in it to do homage to the first beast, whose wound of death was healed. ¹³ And it works great signs, that it should cause even fire to come down from heaven to the earth before men. ¹⁴ And it deceives those that dwell upon the earth by reason of the signs which it was given to it to work before the beast, saying to those that dwell upon the earth to make an image to the beast, which has the wound of the sword, and lived. ¹⁵ And it was given to it to give breath to the image of the beast, that the image of the beast should also speak, and should cause that as many as should not do homage to the image of the beast should be killed. ¹⁶ And it causes all, the small and the great, and the rich and the poor, and the free and the bondmen, that they should give them a mark upon their right hand or upon their forehead; ¹⁷ and that no one should be able to buy or sell save he that had the mark, the name of the beast, or the number of its name. ¹⁸ Here is wisdom. He that has understanding let him count the number of the beast: for it is a man’s number; and its number *is* six hundred *and* sixty-six.

13:1 Daniel’s fourth beast (Dan. 7:26, *note*). The “ten horns” are explained in Dan. 7:24, Rev. 17:12, to be ten kings, and the whole vision is of the last form of Gentile world-power, a confederated ten-kingdom empire covering the sphere of authority of ancient Rome. Rev. 13:1–3 refers to the ten-kingdom *empire*; vs. 4–10 to the *emperor*, who is emphatically “*the* Beast” (Rev. 19:20, *note*).

13:2 The three animals, leopard, bear, and lion, are found in Dan. 7:4–6 as symbols of the empires which preceded Rome, and whose characteristics all entered into the qualities of the Roman empire: Macedonian swiftness of conquest, Persian tenacity of purpose, Babylonish voracity.

13:3 Fragments of the ancient Roman empire have never ceased to exist as separate kingdoms. It was the imperial form of government which ceased; the one head wounded to death. What we have prophetically in Rev. 13:3 is the restoration of the imperial form as such, though over a federated empire of ten kingdoms; the “head” is “healed,” i.e. restored; there is an emperor again—the Beast.

13:8 *Kosmos*, Summary: In the sense of the present world-system, the ethically bad sense of the word, refers to the “order,” “arrangement,” under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure (Mt. 4:8, 9; John 12:31; 14:30; 18:36; Eph.

2:2; 6:12; 1 John 2:15–17). This world-system is imposing and powerful with armies and fleets; is often outwardly religious, scientific, cultured, and elegant; but, seething with national and commercial rivalries and ambitions, is upheld in any real crisis only by armed force, and is dominated by Satanic principles.

13:16 Antichrist the *person* is to be distinguished from the “many antichrists” (1 John 2:18), and the “spirit of antichrist” (1 John 4:3) which characterizes all. The supreme mark of all is the denial of the Christian truth of the incarnation of the *Logos*, the eternal Son in Jesus as the Christ (John 1:1, 14; Mt. 1:16, *note*). The “many antichrists” precede and prepare the way for *the* Antichrist, who is “the Beast out of the earth” of Rev. 13:11–17, and the “false prophet” of Rev. 16:13; 19:20; 20:10. He is the last ecclesiastical head, as the Beast of Rev. 13:1–8 is the last civil head. For purposes of persecution he is permitted to exercise the autocratic power of the emperor-Beast (Rev. 19:20, *note*).

Chapter 14

¹ And I saw, and behold, the Lamb standing upon mount Zion, and with him a hundred *and* forty-four thousand, having his name and the name of his Father written upon their foreheads.

² And I heard a voice out of the heaven as a voice of many waters, and as a voice of great thunder. And the voice which I heard *was* as of harp-singers harping with their harps; ³ and they sing a new song before the throne, and before the four living creatures and the elders. And no one could learn that song save the hundred *and* forty-four thousand who were bought from the earth. ⁴ These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been bought from men *as* first-fruits to God and to the Lamb: ⁵ and in their mouths was no lie found; *for* they are blameless.

⁶ And I saw another angel flying in mid-heaven, having *the* everlasting glad tidings to announce to those settled on the earth, and to every nation and tribe and tongue and people, ⁷ saying with a loud voice, Fear God and give him glory, for the hour of his judgment has come; and do homage to him who has made the heaven and the earth and the sea and fountains of waters. ⁸ And another, a second, angel followed, saying, Great Babylon has fallen, has fallen, which of the wine of the fury of her fornication has made all nations drink. ⁹ And another, a third, angel followed them, saying with a loud voice, If any one do homage to the beast and its image, and receive a mark upon his forehead or upon his hand, ¹⁰ he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb. ¹¹ And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the mark of its name. ¹² Here is the endurance of the saints, who keep the commandments of God and the faith of Jesus.

¹³ And I heard a voice out of the heaven saying, Write, Blessed the dead who die in *the* Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; for their works follow with them. ¹⁴ And I saw, and behold, a white cloud, and on the cloud one sitting like *the* Son of man, having upon his head a golden crown, and in his hand a sharp sickle.

¹⁵ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send thy sickle and reap; for the hour of reaping is come, for the harvest of the earth is dried. ¹⁶ And he that sat on the cloud put his sickle on the earth, and the earth was reaped.

¹⁷ And another angel came out of the temple which *is* in the heaven, he also having a sharp sickle. ¹⁸ And another angel came out of the altar, having power over fire, and called with a loud cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the bunches of the vine of the earth; for her grapes are fully ripened. ¹⁹ And the angel put his sickle to the earth, and gathered the vine of the earth, and cast *the bunches* into the great wine-press of the fury of God; ²⁰ and the wine-press was trodden without the city, and blood went out of the wine-press to the bits of the horses for a thousand six hundred stadia.

Revelation.

14:6 Gospel. This great theme may be summarized as follows:

I. In itself the word Gospel means good news.

II. Four *forms* of the Gospel are to be distinguished:

(1) The Gospel of the kingdom. This is the good news that God purposes to Set up on the earth, in fulfilment of the Davidic Covenant (2 Sam. 7:15, and *refs.*) a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs. See Mt. 3:2, *note*.

Two *preachings* of this Gospel are mentioned, one past, beginning with the ministry of John the Baptist, continued by our Lord and His disciples, and ending with the Jewish rejection of the King. The other is yet future (Mt. 24:14), during the great tribulation, and immediately preceding the coming of the King in glory.

(2) The Gospel of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the cross for the sins of the world, that He was raised from the dead for our justification, and that by Him all that believe are justified from all things. This form of the Gospel is described in many ways. It is the Gospel "of God" (Rom. 1:1) because it originates in His love; "of Christ" (2 Cor. 10:14) because it flows from His sacrifice, and because He is the alone Object of Gospel faith; of "the grace of God" (Acts 20:24) because it saves those whom the law curses; of "the glory" (1 Tim. 1:11; 2 Cor. 4:4) because it concerns Him who is in the glory, and who is bringing the many sons to glory (Heb. 2:10); of "our salvation" (Eph. 1:13) because it is the "power of God unto salvation to every one that believeth" (Rom. 1:16); of "the uncircumcision" (Gal. 2:7) because it saves wholly apart from forms and ordinances; of "peace" (Eph. 6:15) because through Christ it makes peace between the sinner and God, and imparts inward peace.

(3) The everlasting Gospel (Rev. 14:6). This is to be preached to the earth-dwellers at the very end of the great tribulation and immediately preceding the judgment of the nations (Mt. 25:31, *refs.*). It is neither the Gospel of the kingdom, nor of grace. Though its burden is judgment, not salvation, it is good news to Israel and to those who, during the tribulation, have been saved (Rev. 7:9–14; Lk. 21:28; Psa. 96:11–13; Isa. 35:4–10).

(4) That which Paul calls, "my Gospel" (Rom. 2:15, *refs.*). This is the Gospel of the grace of God in its fullest development, but includes the revelation of the result of that Gospel in the outcalling of the church, her relationships, position, privileges, and responsibility. It is the *distinctive* truth of Ephesians and Colossians, but interpenetrates all of Paul's writings.

III. There is "another Gospel" (Gal. 1:6; 2 Cor. 11:4) "which is not another," but a perversion of the Gospel of the grace of God, against which we are warned. It has had many seductive forms, but the test is one—it invariably denies the sufficiency of grace alone to save, keep, and perfect, and mingles with grace some kind of human merit. In Galatia it was law, in Colosse fanaticism (Col. 2:18, etc.). In any form its teachers lie under the awful anathema of God.

Chapter 15

¹ And I saw another sign in the heaven, great and wonderful: seven angels having seven plagues, the last; for in them the fury of God is completed. ² And I saw as a glass sea, mingled with fire, and those that had gained the victory over the beast, and over its image, and over the number of its name, standing upon the glass sea, having harps of God. ³ And they sing the song of Moses bondman of God, and the song of the Lamb, saying, Great and wonderful *are* thy works, Lord God Almighty; righteous and true *are* thy ways, O King of nations. ⁴ Who shall not fear *thee*, O Lord, and glorify thy name? for *thou* only *art* holy; for all nations shall come and do homage before thee; for thy righteousnesses have been made manifest.

⁵ And after these things I saw, and the temple of the tabernacle of witness in the heaven was opened; ⁶ and the seven angels who had the seven plagues came out of the temple, clothed in pure bright linen, and girded about the breasts with golden girdles. ⁷ And one of the four living creatures gave to the seven angels seven golden bowls, full of the fury of God, who lives to the ages of ages. ⁸ And the temple was filled with smoke from the glory of God and from his power: and no one could enter into the temple until the seven plagues of the seven angels were completed.

Chapter 16

¹ And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the seven bowls of the fury of God upon the earth. ² And the first went and poured out his bowl on the earth; and there came an evil and grievous sore upon the men that had the mark of the beast, and those who worshipped its image. ³ And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living soul died in the sea. ⁴ And the third poured out his bowl on the rivers, and *on* the fountains of waters; and they became blood. ⁵ And I heard the angel of the waters saying, Thou art righteous, who art and wast, the holy one, that thou hast judged so; ⁶ for they have poured out the blood of saints and prophets, and thou hast given them blood to drink; they are worthy. ⁷ And I heard the altar saying, Yea, Lord God Almighty, true and righteous *are* thy judgments.

⁸ And the fourth poured out his bowl on the sun; and it was given to it to burn men with fire. ⁹ And the men were burnt with great heat, and blasphemed the name of God, who had authority over these plagues, and did not repent to give him glory. ¹⁰ And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues with distress, ¹¹ and blasphemed the God of the heaven for their distresses and their sores, and did not repent of their works.

¹² And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be prepared. ¹³ And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as frogs; ¹⁴ for they are *the* spirits of demons, doing signs; which go out to the kings of the whole habitable world to gather them together to the war of *that* great day of God the Almighty. ¹⁵ (Behold, I come as a thief. Blessed *is* he that watches and keeps his garments, that he may not walk naked, and that they *may not* see his shame.) ¹⁶ And he gathered them together to the place called in Hebrew, Armagedon.

¹⁷ And the seventh poured out his bowl on the air; and there came out a great voice from the temple of the heaven, from the throne, saying, It is done. ¹⁸ And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great. ¹⁹ And the great city was *divided* into three parts; and the cities of the nations fell: and great Babylon was remembered before God to give her the cup of the wine of the fury of his wrath. ²⁰ And every island fled, and mountains were not found; ²¹ and a great hail, as of a talent weight, comes down out of the heaven upon men; and men blasphemed God because of the plague of hail, for the plague of it is exceeding great.

16:19 Summary: The Times of the Gentiles is that long period beginning with the Babylonian captivity of Judah, under Nebuchadnezzar, and to be brought to an end by the destruction of Gentile world-power by the “stone cut out without hands” (Dan. 2:34, 35, 44), i.e. the coming of the Lord in glory (Rev. 19:11, 21), until which time Jerusalem is politically subject to Gentile rule (Lk. 21:24).

Chapter 17

¹ And one of the seven angels, which had the seven bowls, came and spoke with me, saying, Come here, I will shew thee the sentence of the great harlot who sits upon the many waters; ² with whom the kings of the earth have committed fornication; and they that dwell on the earth have been made drunk with the wine of her fornication. ³ And he carried me away in spirit to a desert; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. ⁴ And the woman was clothed in purple and scarlet, and had ornaments of gold and precious stones and pearls, having a golden cup in her hand full of abominations and the unclean things of her fornication; ⁵ and upon her forehead a name

written, Mystery, great Babylon, the mother of the harlots, and of the abominations of the earth.
⁶ And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I wondered, seeing her, with great wonder.

⁷ And the angel said to me, Why hast thou wondered? I will tell thee the mystery of the woman, and of the beast which carries her, which has the seven heads and the ten horns. ⁸ The beast which thou sawest was, and is not, and is about to come up out of the abyss and go into destruction: and they who dwell on the earth, whose names are not written from the founding of the world in the book of life, shall wonder, seeing the beast, that it was, and is not, and shall be present. ⁹ Here is the mind that has wisdom: The seven heads are seven mountains, whereon the woman sits. ¹⁰ And there are seven kings: five have fallen, one is, the other has not yet come; and when he comes he must remain *only* a little while. ¹¹ And the beast that was and is not, he also is an eighth, and is of the seven, and goes into destruction. ¹² And the ten horns which thou sawest are ten kings, which have not yet received a kingdom, but receive authority as kings one hour with the beast. ¹³ These have one mind, and give their power and authority to the beast.

¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they *that are* with him called, and chosen, and faithful. ¹⁵ And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes and nations and tongues. ¹⁶ And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire; ¹⁷ for God has given to their hearts to do his mind, and to act with one mind, and to give their kingdom to the beast until the words of God shall be fulfilled. ¹⁸ And the woman which thou sawest is the great city, which has kingship over the kings of the earth.

Chapter 18

¹ After these things I saw another angel descending out of the heaven, having great authority: and the earth was lightened with his glory. ² And he cried with a strong voice, saying, Great Babylon has fallen, has fallen, and has become the habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hated bird; ³ because all the nations have drunk of the wine of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched through the might of her luxury. ⁴ And I heard another voice out of the heaven saying, Come out of her, my people, that ye have not fellowship in her sins, and that ye do not receive of her plagues: ⁵ for her sins have been heaped on one another up to the heaven, and God has remembered her unrighteousnesses. ⁶ Recompense her even as she has recompensed; and double *to her* double, according to her works. In the cup which she has mixed, mix to her double. ⁷ So much as she has glorified herself and lived luxuriously, so much torment and grief give to her. Because she says in her heart, I sit a queen, and I am not a widow; and I shall in no wise see grief: ⁸ for this reason in one day shall her plagues come, death and grief and famine, and she shall be burnt with fire; for strong *is the* Lord God who has judged her.

⁹ And the kings of the earth, who have committed fornication, and lived luxuriously with her, shall weep and wail over her, when they see the smoke of her burning, ¹⁰ standing afar off, through fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour thy judgment is come. ¹¹ And the merchants of the earth weep and grieve over her, because no one buys their lading any more; ¹² lading of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet dye, and all thyine wood, and every article in ivory, and every article in most precious wood, and in brass, and in iron, and in marble, ¹³ and cinnamon, and amomum, and incense, and unguent, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of

bodies, and souls of men. ¹⁴ And the ripe fruits which were the lust of thy soul have departed from thee, and all fair and splendid things have perished from thee, and they shall not find them any more at all. ¹⁵ The merchants of these things, who had been enriched through her, shall stand afar off through fear of her torment, weeping and grieving, ¹⁶ saying, Woe, woe, the great city, which *was* clothed with fine linen and purple and scarlet, and had ornaments of gold and precious stones and pearls! ¹⁷ for in one hour so great riches has been made desolate. And every steersman, and every one who sailed to any place, and sailors, and all who exercise their calling on the sea, stood afar off, ¹⁸ and cried, seeing the smoke of her burning, saying, What *city* is like to the great city? ¹⁹ and cast dust upon their heads, and cried, weeping and grieving, saying, Woe, woe, the great city, in which all that had ships in the sea were enriched through her costliness! for in one hour she has been made desolate. ²⁰ Rejoice over her, heaven, and *ye* saints and apostles and prophets; for God has judged your judgment upon her. ²¹ And a strong angel took up a stone, as a great millstone, and cast *it* into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall be found no more at all; ²² and voice of harp-singers and musicians and flute-players and trumpeters shall not be heard any more at all in thee, and no artificer of any art shall be found any more at all in thee, and voice of millstone shall be heard no more at all in thee, ²³ and light of lamp shall shine no more at all in thee, and voice of bridegroom and bride shall be heard no more at all in thee; for thy merchants were the great ones of the earth; for by thy sorcery have all the nations been deceived. ²⁴ And in her was found *the* blood of prophets and saints, and of all the slain upon the earth.

18:2 Babylon, “confusion,” is repeatedly used by the prophets in a symbolic sense (see Isa. 13:1, *note*). Two “Babylons” are to be distinguished in the Revelation: ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and political Babylon, which is the Beast’s confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is “the great whore” (Rev. 17:1), and is destroyed by political Babylon (Rev. 17:15–18), that the beast may be the alone object of worship (2 Thes. 2:3, 4; Rev. 13:15). The power of political Babylon is destroyed by the return of the Lord in glory. (See “Armageddon,” Rev. 16:14; 19:17.) The notion of a literal Babylon to be rebuilt on the site of ancient Babylon is in conflict with Isa. 13:19–22. But the language of Rev. 18. (e.g. vs. 10, 16, 18) seems beyond question to identify “Babylon,” the “city” of luxury and traffic, with “Babylon” the ecclesiastical centre, viz. Rome. The very kings who hate ecclesiastical Babylon deplore the destruction of commercial Babylon.

Chapter 19

¹ After these things I heard as a loud voice of a great multitude in the heaven, saying, Hallelujah: the salvation and the glory and the power of our God: ² for true and righteous *are* his judgments; for he has judged the great harlot which corrupted the earth with her fornication, and has avenged the blood of his bondmen at her hand. ³ And a second time they said, Hallelujah. And her smoke goes up to the ages of ages. ⁴ And the twenty-four elders and the four living creatures fell down and did homage to God who sits upon the throne, saying, Amen, Hallelujah.

⁵ And a voice came out of the throne, saying, Praise our God, all ye his bondmen, *and* ye that fear him, small and great. ⁶ And I heard as a voice of a great crowd, and as a voice of many waters, and as a voice of strong thunders, saying, Hallelujah, for *the* Lord our God the Almighty has taken to himself kingly power. ⁷ Let us rejoice and exult, and give him glory; for the marriage of the Lamb is come, and his wife has made herself ready. ⁸ And it was given to her that she should be clothed in fine linen, bright *and* pure; for the fine linen is the righteousnesses of the saints. ⁹ And he says to me, Write, Blessed *are* they who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words of God. ¹⁰ And I fell before his feet to do him homage. And he says to me, See *thou do it* not. I am thy fellow-bondman,

and *the fellow-bondman* of thy brethren who have the testimony of Jesus. Do homage to God. For the spirit of prophecy is the testimony of Jesus.

¹¹ And I saw the heaven opened, and behold, a white horse, and one sitting on it, *called* Faithful and True, and he judges and makes war in righteousness. ¹² And his eyes are a flame of fire, and upon his head many diadems, having a name written which no one knows but himself; ¹³ and *he is* clothed with a garment dipped in blood; and his name is called The Word of God. ¹⁴ And the armies which *are* in the heaven followed him upon white horses, clad in white, pure, fine linen. ¹⁵ And out of his mouth goes a sharp *two-edged* sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the winepress of the fury of the wrath of God the Almighty. ¹⁶ And he has upon his garment, and upon his thigh, a name written, King of kings, and Lord of lords. ¹⁷ And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves to the great supper of God, ¹⁸ that ye may eat flesh of kings, and flesh of chiliarchs, and flesh of strong men, and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and small and great. ¹⁹ And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army. ²⁰ And the beast was taken, and the false prophet that *was* with him, who wrought the signs before him by which he deceived them that received the mark of the beast, and those that worship his image. Alive were both cast into the lake of fire which burns with brimstone; ²¹ and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were filled with their flesh.

19:7 The “Lamb’s wife” here is the “bride” (Rev. 21:9), the Church, identified with the “heavenly Jerusalem” (Heb. 12:22, 23), and to be distinguished from Israel, the adulterous and repudiated “wife” of Jehovah, yet to be restored (Isa. 54:1–10; Hos. 2:1–17), who is identified with the earth (Hos. 2:23). A forgiven and restored *wife* could not be called either a *virgin* (2 Cor. 11:2, 3), or a *bride*.

19:8 The garment in Scripture is a symbol of righteousness. In the bad ethical sense it symbolizes self-righteousness (e.g. Isa. 64:6; see Phil. 3:6–8, the best that a moral and religious man under law could do). In the good ethical sense the garment symbolizes “the righteousness of God ... upon all them that believe.” See Rom. 3:21, *note*.

19:11 The vision is of the departure from heaven of Christ and the saints and angels preparatory to the catastrophe in which Gentile world-power, headed up in the Beast, is smitten by the “stone cut out without hands” (Dan. 2:34, 35).

19:17 Armageddon (the ancient hill and valley of Megiddo, west of Jordan in the plain of Jezreel) is the appointed place for the beginning of the great battle in which the Lord, at His coming in glory, will deliver the Jewish remnant besieged by the Gentile world-powers under the Beast and False Prophet (Rev. 16:13–16; Zech. 12:1–9). Apparently the besieging hosts, whose approach to Jerusalem is described in Isa. 10:28–32, alarmed by the signs which precede the Lord’s coming (Mt. 24:29, 30), have fallen back to Megiddo, after the events of Zech. 14:2, where their destruction begins; a destruction consummated in Moab and the plains of Idumea (Isa. 63:1–6). This battle is the first event in “the day of Jehovah” (Isa. 2:12, *refs.*), and is the fulfilment of the smiting-stone prophecy of Dan. 2:35.

19:19 The day of Jehovah (called, also, “that day,” and “the great day”) is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth (Isa. 65:17–19; 66:22; 2 Pet. 3:13; Rev. 21:1). The order of events appears to be: (1) The return of the Lord in glory (Mt. 24:29, 30); (2) the destruction of the Beast and his host, “the kings of the earth and their armies,” and the false prophet, which is the “great and terrible” aspect of the day (Rev. 19:11–21); (3) the judgment of the nations (Zech. 14:1–9; Mt. 25:31–46); (4) the thousand years, i.e. the kingdom-age (Rev. 20:4–6); (5) the Satanic revolt and its end (Rev. 20:7–10); (6) the second resurrection and final judgment (Rev. 20:11–15); and (7) the “day of God,” earth purged by fire (2 Pet. 3:10–13).

The day of the LORD is preceded by seven signs: (1) The sending of Elijah (Mal. 4:5; Rev. 11:3–6); (2) cosmical disturbances (Joel 2:1–12; Mt. 24:29; Acts 2:19, 20; Rev. 6:12–17); (3) the insensibility of the professing church (1 Thes. 5:1–3); (4) the apostasy of the professing church, then become “Laodicea” (2 Thes. 2:3); (5) the rapture of the true church (1 Thes. 4:17); (6) the manifestation of the “man of sin,” the Beast (2 Thes. 2:1–8); (7) the apocalyptic judgments (Rev. 11–18.).

19:20 The Beast, Summary: This “Beast” is the “little horn” of Dan. 7:24–26, and “desolator” of Dan. 9:27; the “abomination of desolation” of Mt. 24:15; the “man of sin” of 2 Thes. 2:4–8; earth’s last and most awful

tyrant, Satan's fell instrument of wrath and hatred against God and the Jewish saints. He is, perhaps, identical with the rider on the white horse of Rev. 6:2, who begins by the peaceful conquest of three of the ten kingdoms into which the former Roman empire will then be divided, but who soon establishes the ecclesiastical and governmental tyranny described in Dan. 7, 9, 11.; Rev. 13. To him Satan gives the power which he offered to Christ (Mt. 4:8, 9; Rev. 13:4). See "The great tribulation," Psa. 2:5; Rev. 7:14, *note*.

Chapter 20

¹ And I saw an angel descending from the heaven, having the key of the abyss, and a great chain in his hand. ² And he laid hold of the dragon, the ancient serpent who is *the* devil and Satan, and bound him a thousand years, ³ and cast him into the abyss, and shut *it* and sealed *it* over him, that he should not any more deceive the nations until the thousand years were completed; after these things he must be loosed for a little time. ⁴ And I saw thrones; and they sat upon them, and judgment was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand; and they lived and reigned with the Christ a thousand years: ⁵ the rest of the dead did not live till the thousand years had been completed. This *is* the first resurrection. ⁶ Blessed and holy he who has part in the first resurrection: over these the second death has no power; but they shall be priests of God and of the Christ, and shall reign with him a thousand years. ⁷ And when the thousand years have been completed, Satan shall be loosed from his prison, ⁸ and shall go out to deceive the nations which *are* in the four corners of the earth, Gog and Magog, to gather them together to the war, whose number *is* as the sand of the sea. ⁹ And they went up on the breadth of the earth, and surrounded the camp of the saints and the beloved city: and fire came down *from God* out of the heaven and devoured them. ¹⁰ And the devil who deceived them was cast into the lake of fire and brimstone, where *are* both the beast and the false prophet; and they shall be tormented day and night for the ages of ages.

¹¹ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them. ¹² And I saw the dead, great and small, standing before the throne, and books were opened; and another book was opened, which is *that* of life. And the dead were judged out of the things written in the books according to their works. ¹³ And the sea gave up the dead which *were* in it, and death and hades gave up the dead which *were* in them; and they were judged each according to their works: ¹⁴ and death and hades were cast into the lake of fire. This is the second death, *even* the lake of fire. ¹⁵ And if any one was not found written in the book of life, he was cast into the lake of fire.

20:2 The duration of the kingdom of heaven in its mediatorial form (1 Cor. 15:24, *note*).

20:5 The "resurrection of the just" is mentioned in Lk. 14:13, 14, and the resurrection of "life" distinguished from the "resurrection unto damnation" in John 5:29. We here learn for the first time what interval of time separates these two resurrections. See 1 Cor. 15:52, *note*.

20:10 Satan, Summary: This fearful being, apparently created one of the cherubim (Ezk. 1:5, *note*; 28:12–14, *note*) and anointed for a position of great authority, perhaps over the primitive creation (Gen. 1:2, *note* 3; Ezk. 28:11–15), fell through pride (Isa. 14:12–14). His "I will" (Isa. 14:13) marks the introduction of sin into the universe. Cast out of heaven (Lk. 10:18), he makes earth and air the scene of his tireless activity (Eph. 2:2; 1 Pet. 5:8). After the creation of man he entered into the serpent (Gen. 3:1, *note*), and, beguiling Eve by his subtilty, secured the downfall of Adam and through him of the race, and the entrance of sin into the world of men (Rom. 5:12–14), The Adamic Covenant (Gen. 3:14–19, *note*) promised the ultimate destruction of Satan through the "Seed of the woman." Then began his long warfare against the work of God in behalf of humanity, which still continues. The present world-system (Rev. 13:8), organized upon the principles of force, greed, selfishness, ambition, and sinful pleasure, is his work and was the bribe which he offered to Christ (Mt. 4:8, 9). Of that world-system he is prince (John 14:30; 16:11), and god (2 Cor. 4:4). As "prince of the power of the air" (Eph. 2:2) he is at the head of a vast host of demons (Mt. 7:22, *note*). To him, under God, was committed upon earth the power of death (Heb. 2:14). Cast out of heaven as his proper sphere and "first estate," he still has access to God as the

“accuser of the brethren” (Rev. 12:10), and is permitted a certain power of sifting or testing the self-confident and carnal among believers (Job 1:6–11; Lk. 22:31, 32; 1 Cor. 5:5; 1 Tim. 1:20), but this is a strictly permissive and limited power, and believers so sifted are kept in faith through the advocacy of Christ (Lk. 22:31, 32; 1 John 2:1, *note*). At the beginning of the great tribulation Satan’s privilege of access to God as accuser will be withdrawn (Rev. 12:7–12). At the return of Christ in glory Satan will be bound for one thousand years (Rev. 20:2); after which he will be “loosed for a little season” (Rev. 20:3, 7, 8), and will become the head of a final effort to overthrow the kingdom. Defeated in this, he will be finally cast into the lake of fire, his final doom. The notion that he reigns in hell is Miltonic, not biblical. He is prince of this present world-system, but will be tormented in the lake of fire.

20:11 The expressions, “the judgment,” or, “day of judgment,” as the passages and their contexts show, refer to the final judgment of Rev. 20:11–15.

The “day of destruction” is that aspect of the day of Jehovah (Isa. 2:12; Rev. 19:19, Summary) which visits final and eternal judgment upon the wicked. Three such “days” are included in the “day” of Jehovah, and are described in the references beginning with Isa. 34:1–9. (See Mt. 25:32, *note*; Rev. 20:11, *refs.*)

20:12 The final judgment. The subjects are the “dead.” As the redeemed were raised from among the dead one thousand years before (v. 5), and have been in glory with Christ during that period, the “dead” can only be the wicked dead, from the beginning to the setting up of the great white throne in space. As there are degrees in punishment (Lk. 12:47, 48), the dead are judged according to their works. The book of life is there to answer such as plead their works for justification, e.g. Mt. 7:22, 23; an awful blank where the name might have been.

The Judgments, Summary: Among the many judgments mentioned in Scripture, seven are invested with especial significance. These are: (1) The judgment of the believers’ *sins* in the cross of Christ (John 12:31, *note*); (2) the believers’ *self*-judgment (1 Cor. 11:31, *note*); (3) the judgment of the believers’ *works* (2 Cor. 5:10, *note*); (4) the judgment of the nations at the return of Christ (Mt. 25:32, *note*); (5) the judgment of Israel at the return of Christ (Ezk. 20:37, *note*); (6) the judgment of angels after the one thousand years (Jude 6, *note*); and (7) the judgment of the wicked dead with which the history of the present earth ends.

20:14 Second death, Summary: “The second death” and the “lake of fire” are identical terms (Rev. 20:14) and are used of the eternal state of the wicked. It is “second” relatively to the preceding physical death of the wicked in unbelief and rejection of God; their eternal state is one of eternal “death” (i.e. separation from God) in sins (John 8:21, 24). That the second death is not annihilation is shown by a comparison of Rev. 19:20 with Rev. 20:10. After one thousand years in the lake of fire the Beast and False Prophet are still there, undestroyed. The words “forever and forever” (“to the ages of the ages”) are used in Heb. 1:8 for the duration of the throne of God, eternal in the sense of unending.

Chapter 21

¹ And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea exists no more. ² And I saw the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice out of the heaven, saying, Behold, the tabernacle of God *is* with men, and he shall tabernacle with them, and they shall be his people, and God himself shall be with them, their God. ⁴ And he shall wipe away every tear from their eyes; and death shall not exist any more, nor grief, nor cry, nor distress shall exist any more, for the former things have passed away. ⁵ And he that sat on the throne said, Behold, I make all things new. And he says *to me*, Write, for these words are true and faithful. ⁶ And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts of the fountain of the water of life freely. ⁷ He that overcomes shall inherit these things, and I will be to him God, and he shall be to me son. ⁸ But to the fearful and unbelieving, *and sinners*, and those who make themselves abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *is* in the lake which burns with fire and brimstone; which is the second death.

⁹ And there came one of the seven angels which had had the seven bowls full of the seven last plagues, and spoke with me, saying, Come here, I will shew thee the bride, the Lamb’s wife. ¹⁰ And he carried me away in *the Spirit*, *and set me* on a great and high mountain, and shewed me the holy city, Jerusalem, coming down out of the heaven from God, ¹¹ having the

glory of God. Her shining *was* like a most precious stone, as a crystal-like jasper stone; ¹² having a great and high wall; having twelve gates, and at the gates twelve angels, and names inscribed, which are those of the twelve tribes of *the* sons of Israel. ¹³ On *the* east three gates; and on *the* north three gates; and on *the* south three gates; and on *the* west three gates. ¹⁴ And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. ¹⁵ And he that spoke with me had a golden reed *as* a measure, that he might measure the city, and its gates, and its wall. ¹⁶ And the city lies four-square, and its length *is* as much as the breadth. And he measured the city with the reed—twelve thousand stadia: the length and the breadth and height of it are equal. ¹⁷ And he measured its wall, a hundred *and* forty-four cubits, *a* man's measure, that is, *the* angel's. ¹⁸ And the building of its wall *was* jasper; and the city pure gold, like pure glass: ¹⁹ the foundations of the wall of the city *were* adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; ²⁰ the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst. ²¹ And the twelve gates, twelve pearls; each one of the gates, respectively, was of one pearl; and the street of the city pure gold, as transparent glass. ²² And I saw no temple in it; for the Lord God Almighty is its temple, and the Lamb. ²³ And the city has no need of the sun nor of the moon, that they should shine for it; for the glory of God has enlightened it, and the lamp thereof *is* the Lamb. ²⁴ And the nations shall walk by its light; and the kings of the earth bring their glory to it. ²⁵ And its gates shall not be shut at all by day, for night shall not be there. ²⁶ And they shall bring the glory and the honour of the nations to it. ²⁷ And nothing common, nor that maketh an abomination and a lie, shall at all enter into it; but those only who *are* written in the book of life of the Lamb.

Chapter 22

¹ And he shewed me a river of water of life, bright as crystal, going out of the throne of God and of the Lamb. ² In the midst of its street, and of the river, on this side and on that side, *the* tree of life, producing twelve fruits, in each month yielding its fruit; and the leaves of the tree for healing of the nations. ³ And no curse shall be any more; and the throne of God and of the Lamb shall be in it; and his servants shall serve him, ⁴ and they shall see his face; and his name *is* on their foreheads. ⁵ And night shall not be any more, and no need of a lamp, and light of *the* sun; for *the* Lord God shall shine upon them, and they shall reign to the ages of ages.

⁶ And he said to me, These words *are* faithful and true; and *the* Lord God of the spirits of the prophets has sent his angel to shew to his bondmen the things which must soon come to pass. ⁷ And behold, I come quickly. Blessed *is* he who keeps the words of the prophecy of this book. ⁸ And I, John, *was* he who heard and saw these things. And when I heard and saw, I fell down to do homage before the feet of the angel who shewed me these things. ⁹ And he says to me, See *thou do it* not. I am thy fellow-bondman, and *the fellow-bondman* of thy brethren the prophets, and of those who keep the words of this book. Do homage to God. ¹⁰ And he says to me, Seal not the words of the prophecy of this book. The time is near. ¹¹ Let him that does unrighteously do unrighteously still; and let the filthy make himself filthy still; and let him that is righteous practise righteousness still; and he that is holy, let him be sanctified still. ¹² Behold, I come quickly, and my reward with me, to render to every one as his work shall be. ¹³ *I am* the Alpha and the Omega, *the* first and *the* last, the beginning and the end. ¹⁴ Blessed *are* they that wash their robes, that they may have right to the tree of life, and that they should go in by the gates into the city. ¹⁵ Without *are* the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie. ¹⁶ I Jesus have sent mine angel to testify these things to you in the assemblies. I am the root and offspring of David, the bright *and* morning star. ¹⁷ And the Spirit and the bride say, Come. And let him that

hears say, Come. And let him that is athirst come; he that will, let him take *the* water of life freely. ¹⁸ I testify to every one who hears the words of the prophecy of this book, If any one shall add to these things, God shall add to him the plagues which are written in this book.

¹⁹ And if any one take from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

²⁰ He that testifies these things says, Yea, I come quickly. Amen; come, Lord Jesus. ²¹ The grace of the Lord Jesus Christ *be* with all the saints.

22:11 See *definitions* O.T. righteousness (Lk. 2:25); N.T. righteousness (Rom. 3:21, *note*; 10:10); righteous living (1 John 3:7); self-righteousness (Rom. 10:3).

Sanctification, holiness, Summary: (1) In both Testaments the same Hebrew and Greek words are rendered by the English words “sanctify” and “holy,” in their various grammatical forms. The one uniform meaning is, “to set apart for God.” (2) In both Testaments the words are used of *things* and of *persons*. (3) When used of things no moral quality is implied; they are sanctified or made holy because set apart for God.

(4) Sanctification when used of persons has a threefold meaning. (*a*) In *position*, believers are eternally set apart for God by redemption, “through the offering of the body of Jesus Christ once” (Heb. 10:9, 10). Positionally, therefore, believers are “saints” and “holy” from the moment of believing (Phil. 1:1; Heb. 3:1). (*b*) In *experience*, the believer is *being* sanctified by the work of the Holy Spirit through the Scriptures (John 17:17; 2 Cor. 3:18; Eph. 5:25, 26; 1 Thes. 5:23, 24). (*c*) In *consummation*, the believer’s complete sanctification awaits the appearing of the Lord (Eph. 5:27; 1 John 3:2). See “Salvation,” Rom. 1:16, *note*.

22:19 Inspiration: Summary. The testimony of the Bible to itself.

(1) The writers affirm, where they speak of the subject at all, that they speak by direct divine authority. (2) They invariably testify that the *words*, and not the ideas merely, are inspired. The most important passage is 1 Cor. 2:7–15, which see. (3) The whole attitude of Jesus Christ toward the Old Testament, as disclosed in His words, both before His death and after His resurrection, confirms its truth and divine origin, and He explicitly ascribes the Pentateuch to Moses. (4) In promising subsequent revelations after the predicted advent of the Spirit (John 16:12–15), our Lord prepared the way for the New Testament. (5) The writers of the New Testament invariably treat the Old Testament as authoritative and inspired. See 2 Pet. 1:19, *note*; 1 Cor. 2:13, *note*.

Eternal life, Summary of the teaching:

(1) The life is called “eternal” because it was from the eternity which is past unto the eternity which is to come—it is the life of God revealed in Jesus Christ, who is God (John 1:4; 5:26; 1 John 1:1, 2). (2) This life of God, which was revealed in Christ, is imparted in a new birth by the Holy Spirit, acting upon the word of God, to every believer on the Lord Jesus Christ (John 3:3–15). (3) The life thus imparted is not a new life except in the sense of human possession; it is still “that which was from the beginning.” But the recipient is a “new creation” (2 Cor. 5:11; Gal. 6:15). (4) The life of God which is in the believer is an unsevered part of the life which eternally was, and eternally is, in Christ Jesus—one life, in Him and in the believer—Vine and branches; Head and members (1 Cor. 6:17; Gal. 2:20; Col. 1:27; 3:3, 4; 1 John 5:11, 12; John 15:1–5; 1 Cor. 12:12–14).

THE USE OF THE INDEX

Its Value to the

Preacher, Sunday School Teacher, Evangelist, Christian Worker

THE Index covers all of the editorial matter in the Scofield Reference Bible except the Introductions to the Books and the running Analysis which constitutes the new system of paragraphing, and which has been one of the most acceptable features of this Bible.

In arranging the Index the Editor, who is himself a preacher, has had largely in view the helping of preachers to sermonic material. Experience had taught him the need and the best way to meet the need.

These main features are prominent:—

(1) The suggestion of a theme. The demands upon the time of the modern minister are so various as to leave the mind, often, in some measure of distraction when the time comes for preparing the two inevitable sermons for the Lord's day.

It will be found that simply to go over the Index thoughtfully will afford a wealth of suggestion for topical, expository, and thematic sermons, from which the preacher may choose.

(2) The editorial notation to which the Index gives reference will often be found to suggest at ones the *logical and biblical outline* which a sermon on that theme should follow, while the passages referred to in the note or summary will give both the background and a wealth of *biblical illustration*.

(3) But perhaps the best service of the Index to the Bible preacher is in the suggestion of *series of sermons* on the great themes of Scripture.

The experience of the great constructive ministers is conclusive that no other form of teaching so permanently interests congregations. They soon come to feel that they are "getting somewhere."

Take, for example, the central theme of the Bible—Christ. The Index will be found to refer to *one hundred and thirty-four* distinct lines of truth concerning Christ. From these may be selected series of sermon subjects which will enable the preacher to give connected studies of that supreme Person once a year through many years without repetition. And this is true of the Holy Spirit, as also of all the great words of the Bible.

And not the preacher only, but the Sunday School teacher, or Evangelist—indeed any Christian worker, will find the Index the open door to the mighty riches of the Bible.

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El Jib (Gibeon)	12 b-B 1
El Jish (Gischala)	12 a-C 2
El Khureibeh (Hazor)	12 a-D 2
El Kubeibeh (Emmaus)	12 b-A 1
Elah, Valley of	8 a-A 5
Elam	1-F 2; 6-L 5; 7-D 2
Elath	1-E 3; 4-B 8; 6-D 6
Elealah	5-C 5
Eleithiaspolis (Nekheb)	2-B 6
Elephantine	2-A 1
Eleutheropolis	9-A 5

Elim	2-B 4
Ellasor	6-J 5
Elymais	7-D 2; 8-G 4
Emesa	7-C 2
Emmaus	8 a-A 5
Emmaus (Amwas)	12 b-A 1
Emmaus (el Kubeibeh)	12 b-A 1
Emmaus (Kolonieh)	12 b-A 2
En Hazor (Kh. Hazireh)	12 a-C 2
En Nasirah (Nazareth)	12 a-B 4
En Rogel	5 a
Endor	3-B 3; 4-B 5; 12 a-C 5
Enet (Tentyra, Chenoboskion)	2-B 5
En-gannim	3, 5-B 4
En-gedi	3, 5-B 6
En-rimmon	5-A 6
Ephesus	1-D 2; 7-B 2; 10-C 2; 11-J 4
Ephraim	9-B 5
Ephraim (Tribe)	3-B 4
Ephraim Gate	5 a
Ephraim, Mount	3-B 4
Ephron	8 a-C 3
Er Ram (Ramah?)	9-B 5; 12 b-B 1
Er Rameh (Ramah)	12 a-C 3
Erech	1-F 2
Erecht (Uruk)	6-J 5
Es Sur (Tyre)	12 a-B 1
Es Zib (Ecdippa, Achzib)	12 a-A 2
Esdraelon, Plain of	8 a, 9-B 3; 12 a-B 5
Eshtaol (Eshua)	3-A 5; 12 b-A 2
Eshtemoa	3-B 6
Eshua (Eshtaol)	12 b-A 2
Essebon (Heshbon)	8 a-C 5
Et Taiyibeh (Ophrah)	12 b-B 1
Et Tell (Bethsaida Julias)	12 a-D 3
Etam	8-A 6
Etam (Urtas)	12 b-B 2
Etham	2-B 3
Ethiopia (Cush)	1-E 4; 7-B 3; 3-C 6
Euphrates, river	1-F 2; 4-E 1; 6-F 1; 6-F 3; 7-D 2; 8-E 3; 11-M 5
Euxine Sea	1-E 1; 7-C 1; 8-D 2; 10-D 1
Ezion Geber	2-C 4; 4-A 8; 6-D 6
Fair Havens	10-B 3
Fifth Cataract	2-A 2
Fik (Aphek)	5-C 3

First Cataract	2-A 1
Fish Gate	5 a
Fountain Gate	5 a
Fourth Cataract	2-A 2
Gad	3-C 4
Gadara (Mukes)	8 a; 9-C 3; 12 a-D 5
Galatia	1-E 2; 10-D 2; 11-K 4
Galilee	5, 8 a, 9, 12 a-D 3
Galilee, Sea of	9-C 3; 12 a-D 3
Gallia	11-C 2
Gallim (Beit Jala)	12 b-B 2
Gamala	8 a-C 3
Gangra	11-K 3
Gath	2-C 3; 3, 5-A 5; 4-A 6
Gath-hepher	3, 5-B 3; 12 a-B 4
Gaugamela	7-D 2
Gaulanitis	8 a, 9-C 3; 12 a-D 3
Gaza	2-C 3; 3, 5, 9-A 5; 4, 8 a-A 6; 5 b; 6-D 5; 7-C 2; 8-D 4
Gazara	8 a-A 5
Geba (Gibeah, Jeba) (Judah)	5 b; 5-B 5; 12 b-B 1
Geba (Phœnicia)	4-B 4
Geba (Samaria)	8 a-B 4
Gebal	6-D 3
Gebar	3-B 5
Gedor (Kh. Jedur)	3-B 5; 12 b-A 3
Gedrosia	7-F 3
Gehenna (Valley of Hinnom)	5 a
Gennesaret, Sea or Lake of	8 a-C 3; 12 a-D 4
Gerar	5-A 6
Gerasa	9-C 4
Gerasenes (Kersa)	12 a-D 4
Gergesa	9-C 3
Gerizim, Mount	3, 5, 8 a-B 4; 5 b
Germania	11-E 2
Geshur	3, 5-C 3; 4-B 5
Gethsemane	9 b
Gezer	2-C 3; 3, 5-A 5; 4-A 6
Gibbethon	5-B 5
Gibeah (Geba, Jeba)	12 b-B 1
Gibeah (Jeba)	12 b-A 1
Gibeon (el Jib)	3, 5-B 5; 4-B 6; 5 b; 12 b-B 1
Gihon	4 a; 5 a
Gilboa, Mount (Jeb. Fuku'a)	3, 5-B 4; 4-B 5; 12 a-C 5
Gilead	3, 5, 8 a-C 4; 4-B 5
Gilgal	3, 5-B 4; 3, 5-B 5

Gimso	2-C 3
Gimzo	5-A 5
Gina	2-C 2
Ginaea	9-B 4
Gischala (el Jish)	9-B 2; 12 a-C 2
Golan	3-C 3
Gomer	1-E 2; 6-D 1
Gophna	9-B 5
Gordium	7-C 1
Goshen	1-E 2; 2-A 3
Gosu (Cusae)	2-A 5
Gozan	6-G 2
Great Sea, The (Mediterranean Sea)	1, 2, 3, 4, 5, 6, 7, 9, 10, 12
Greece (Achaia)	1-D 2; 7, 10-B 2; 8-B 3
Greek Empire	7
Gubla	2-C 1
Gurgum	6-E 2
Habor	6-G 2
Hadid	5 b; 5-A 5
Haifa (Safed)	12 a-C 3
Halhul (Hulhul)	8-B 5; 12 b-A 3
Halicarnassus	7-B 2; 8-C 3
Hall of Judgment	4 c
Hall of Pillars	4 c
Halys, river	6, 10-D 1; 7-C 1
Hamadan (Ecbatana, Achmetha)	6-L 3
Hamath	2-D 1; 4, 7-C 2; 6, 8-E 3
Hammath	3-C 3
Hammon (Ain Hamul)	3-B 2; 12 a-A 2
Hananeel, Tower of	5 a
Hanes	2-A 4
Haphraim	12 a-B 5
Haphraim (Kh. Farrujch)	12 a-A 5
Haran (Harran)	1-E 2; 6-F 2
Harod, Well of (Ain Jalud)	12 a-C 5
Harosheth (el Haritheyeh)	3-A 3; 12 a-A 4
Hatnub	2-A 5
Hauran	5-D 3
Havilah	1-F 3
Hazarmaveth	1-F 4
Hazor (el Khureibeh)	2, 3, 5, 8 a-C 2; 4-B 4; 12 a-D 2
Hebrew Kingdom	4
Hebron	2-C 3; 4-B 6; 5 b; 6-D 5; 3, 5, 8 a, 9-B 5
Hecatompylos	7-E 2; 8-A 3
Helbon	4-C 4; 5-D 1
Heliopolis	7-C 3; 8-D 5; 11-K 5

Hemesa	11-L 5
Henen-seten (Hanes, Heracleopolis)	2-A 4
Heraclea (Asia Minor)	7-C 1
Heraclea (Italy)	11-G 3
Heracleopolis	2-A 4
Hermon, Mount	3, 5, 9-C 2; 4-B 4
Hermonthis (Per-mont)	2-B 6
Hermopolis Magna (Shmun)	2-A 5
Hermus, river	10-C 2
Herod Antipas, Tetrarchy of	9-C 4
Herod, Temple of	9 a
Herod's Palace	9 b
Herodium (Jebel Fureidis)	9-B 5; 12 b-B 2
Heroopolis (Pithom)	2-B 3
Heshbon (Essebon)	2-C 3.; 3, 5-C 5; 4-B 6; 8 a-C 5
Hibernia	11-B 1
Hiddekel (Tigris), river	1-F 2; 6-H 3
Hieraconpolis (Nekhen)	2-B 6
Hierapolis	10-C 2
Hill of Moreh (Jeb. Duh)	3-B 3; 12 a-C 5
Hinnom, Valley of (Gehenna)	4 a; 5 a; 9 b
Hippicus	9 b
Hippos	8 a, 9-C 3; 12 a-D 4
Hispania	11-B 3
Hit	6-H 4
Hittites (Khatti)	1-E 2; 2-D 1; 4-C 2; 6-E 3
Hizmeh (Beth-azmaveth)	12 b-B 1
Holy of Holies	2-B 1; 4 b
Holy Place (Tabernacle)	2-B 1
Hor, Mount	2-C 3
House of Lebanon	4 c
Hulhul (Halhul)	12 b-A 3
Hunin (Beth-rehob)	12 a-D 1
Hydaspes (Choaspes) river	6-K 4
Hyrkania	7-E 2; 8-H 3
Hyrcanian (Caspian) Sea	8-G 2
Ibleam	3-B 4
Ibleam (Wady Belameh)	2-C 2; 12 a-C 5
Ibleam Belameh	5-B 3
Iconium	7-C 2; 10-D 2; 11-K 4
Idumæa	1-E 2; 8 a, 9-A 6
Ijon	3, 5-C 2
Illyricum	1-C 1; 10-B 1; 11-G 3
India	7-G 2
Indian Ocean	7-F 3
Ionians (Javan)	1-D 2; 7-B 2

Ipsus	8-D 3
Irbid (Arbela)	12 a-C 4
Irkata	2-D 1
Iron (Yarun)	3-B 2; 12 a-C 2
Isauria	10-D 2
Israel	5-B 4; 6-D 4
Issachar	3-B 3
Issus	7-C 2
Ister, river	7-B 1; 11-H 3
Italy	1-C 1; 10-A 1; 11-F 3
Ituræa	8 a, 9-C 2
Jabbok, river	3, 5-C 4; 4-B 5
Jabesh-gilead	3-C 4; 4-B 5
Jabneel	3-A 6; 8 b
Jabneel (Yemma)	12 a-D 4
Jabneh (Jabneel)	5-A 5
Jacob's Well	3, 9-B 4
Jamnia	8 a, 9-A 5
Janoah (Yanuh)	5-B 2; 12 a-B 1
Janoah	3-B 4
Japhia	3-B 3; 12 a-B 4
Jarahmeelites	4-A 7
Jarmuth (Yarmuk)	12 b-A 2
Jaudi	6-E 2
Javan (Ionians)	1-D 2
Jaxartes, river	7-F 1
Jazer (?)	3, 5, 8 a-C 5
Jeba (Geba, Gibeah)	12 b-B 1
Jeba (Gibeah)	12 b-A 1
Jebel et Tor (Mount Tabor)	12 a-C 4
Jebel Fuku'a (Mount Gilboa)	12 a-C 5
Jebel Fureidis (Herodium)	12 b-B 2
Jebel Kurmul (Mount Carmel)	12 a-A 4
Jebel Musa	2-C 4
Jebel Serbal	2-B 4
Jehud	3-A 4
Jericho	3, 5, 8 a, 9-B 5; 4-B 6; 5 b
Jerusalem (el Kuds)	1-E 2; 2-C 3; 3, 5, 8 a, 9-B 5; 4-B 6; 4 a; 5 a; 5 b; 6-D 5; 7-C 2; 8-E 4; 9 b; 10-E 3; 11-L 5; 12 b-B 2
Jerusalem, environs of	12 b
Jeshanah	5-B 5
Jeshimon	3-B 5; 12 b-B 3
Jeshua	5-A 6
Jezreel (Zerin)	3-B 3; 4-B 5; 8 a-B 3; 12 a-B 5
Jezreel, valley of	3, 5-B 3; 12 a-C 5

Jogbehah	3-C 4
Jokneam (Tell Keimun)	3-B 3; 12 a-A 5
Joktan	1-F 4
Joppa	2-C 2; 4-A 5; 5, 8 a, 9-A 4; 5 b; 7-C 2; 10-D 3; 11-K 5
Jordan, river	3-C 4; 4-B 5; 5, 8 a-C 4; 5 b; 9-C 2; 12 a-D 3
Jotapata (Kh. Jefat)	9-B 3; 12 a-B 4
Judæa	8 a-B 5; 9-A 6; 10-E 3; 12 b-A 2
Judæa, wilderness of	9-B 6; 12 b-B 3
Judah	3, 4-B 6; 5-B 5; 6-D 5
Judah, kingdom of	5
Judah, wilderness of	3-B 6
Juttah	3-B 6
Kades (Kedesh Naphtali)	12 a-D 2
Kadesh	2-D 1
Kadesh Barnea	2-C 3
Kafr Kenna (Cana)	12 a-C 4
Kaldi (Chaldæa)	6-J 5
Kanah	3-B 2; 12 a-B 1
Kanata	9-D 3
Kanatha (Khinatuna)	2-D 2
Karkar	6-E 3
Karyet el-'Enab (Kirjath-jcarim)	12 b-A 2
Kedar	1-E 2; 5-D 4
Kedesh	2-C 2; 4-B 4; 5, 8 a-C 2
Kedesh Naphtali (Kades)	3-B 2; 12 a-D 2
Kefireh (Chephirah)	12 b-A 2
Kefr-et Tor	12 b-B 2
Keilah (Kh. Kila)	5-B 5; 5 b; 12 b-A 3
Kenath	3-D 3; 4-C 5
Kenites	3, 4-B 9
Kerak (Tarichaeae)	12 a-D 4
Kerazeh (Chorazin)	12 a-D 3
Kersa (Gerasenes)	12 a-D 4
Kesla (Chesalon)	12 b-A 2
Khatti (Hittites)	4-C 2; 6-E 3
Khinatuna (Kanatha)	2-D 2
Khurbet Adaseh (Adasa)	12 b-B 1
Khurbet Aidel Ma (Adullam)	12 b-A 3
Khurbet Beit Aiman (Beth-anoth)	12 b-A 3
Khurbet Beit Mizza (Mozah)	12 b-A 2
Khurbet Beit Sakarla (Beth-zacharias)	12 b-A 2
Khurbet Farah (Parah)	12 b-B 1
Khurbet Farriyeh (Haphraim)	12 a-A 5
Khurbet Haiyum (Al, Alla)	12 b-B 1
Khurbet Hazireh (En Hazor)	12 a-C 2

Khurbet Jedur (Gedor)	12 b-A 3
Khurbet Jefat (Jotapata)	12 a-B 4
Khurbet Kila (Keilah)	12 b-A 3
Khurbet Minieh (Capernaum)	12 a-D 3
Khurbet Tekua (Tekoa, Thecoe)	12 b-B 3
Khurbet um Toba (Netophab)	12 b-B 2
Khurbet Umm el' Amud	12 a-A 2
Khurbet Zanua (Zanoah)	12 b-A 2
Kidron, valley of	4 a; 5 a; 9 b
Kidsha (Tripolis)	2-C 1
Kingdom of Agrippa II	10-E 3
Kingdom of Antiochus	10-D 2
Kingdom of Israel	5
Kingdom of Judah	5
Kingdom of Polemon	10-E 1
King's Pool	5 a
Kir	4-B 6
Kir of Moab (Kir Haraseth)	3, 5-C 6
Kirioth (Kiriathaim)	5-C 5
Kirjath-jearim (Karyetel-'Enab)	3, 5-B 5; 5 b; 12 b-A 2
Kirjath-sepher	3-A 6
Kishon	3, 5-B 3; 12 a-A 4
Kittim (Chittim, Cyprus)	1-E 2; 4-A 2; 6-C 3
Kolonieh (Emmaus)	12 b-A 2
Kom (Ombo)	2-A 1
Kummeh	2-A 2
Kummukh	6-F 1
Kutha	6-J 4
Lachish	2-C 3; 3, 5-A 5; 5 b
Ladder of Tyre	3, 5, 8 a, 9-B 2; 12 a-A 2
Lahman	3-A 5
Laish	2-C 2
Laish (Dan)	3-C 2
Lampsacus	3-C 3
Laodicea (Asia)	10-C 2
Laodicea (Syria)	8-E 3
Lasea	10-C 2
Latopolis (Te-snet)	2-B 6
Laver (Tabernacle)	2-B 1
Lebanon	3, 5-C 2; 4-B 4; 9-B 2
Lebonah	3-B 4
Lehabim (Libya)	1-D 2
Lejjun (Megiddo)	12 a-A 5
Leontes, river	9-B 2
Leptis Major	11-F 5
Libanus	8 a-C 1

Libnah	5-A 5
Libya (Lubim, Lehabim)	8-C 4; 11-H 5; 1-D 2
Livias	9-C 5
Lod	3, 5-A 5; 5 b
Londinium	11-C 1
Lower Beth-horon (Beit' Ur et-Tahta)	12 b-A 1
Lower City of Jerusalem	9 b
Lubim (Libya)	1-D 2
Lugdunum (Lyons)	11-D 2
Lutetia (Paris)	11-D 2
Luz (Beth-el, Beitin)	3-B 5; 12 b-B 1
Lycaonia	10-D 2
Lycia	8-C 3; 10-C 2; 11-J 4
Lycopolis (Saut)	2-A 5
Lydda	8 a, 9-A 5; 10-D 3; 11-K 5
Lydia	1-D 2; 7-B 2; 8-C 3; 10-C 2
Lyons (Lugdunum)	11-D 2
Lysanias, Tetrarchy of	9-C 2
Lystra	10-D 2
Maacah	4-B 4
Macedonia	1-D 1; 7, 10-B 1; 8-B 2; 11-H 3
Machaerus	8 a-C 5; 9-C 5
Machir (Manasseh)	3-D 3
Machmas (Michmash, Mukhmas)	8 a-B 5; 12 b-B 1
Madai	1-F 2
Madian	8-D 5
Magdala (Mejdel)	9-B 3; 12 a-D 4
Magdalim	2-C 2
Magnesia	8-C 3
Mahanaim	4-B 5; 5-C 4
Makhadet Abarah (Beth-abara?)	9-C 3; 12 a-D 5
Makhadet Hajlah (Beth-abara?)	9-B 5
Malaca	11-C 4
Mallus	8-E 3
Malta (Melita)	1-C 2
Manasseh	3-B 4; 3-C 3
Mannai (Minni)	6-H 1
Maon	3, 4-B 6
Marah	2-B 4
Marakanda	7-F 2
Marathon	7-B 2
Mare Caspium	11-N 2
Mare Germanicum	11-D 1
Mare Internum	11-E 4
Mare Suevicum	11-G 1
Mareshah	3, 5-A 5

Marisa	9-A 5
Marissa	8 a-A 5
Masada	8 a-B 6
Maspha	8 a-B 5
Massagetae	7-F 1
Massilia	11-E 3
Matianus L.	7-D 2
Mauretania	11-C 5
Mazaca	7-C 2
Mazaca Caesarea	11-K 4
Medeba	3, 5, 8 a-C 5; 4-B 6
Media	1-F 2; 6-L 4; 7-D 2; 8-G 3
Median Wall	6-H 4
Mediolanium (Milan)	11-E 2
Mediterranean Sea (Great Sea)	8-C 4; 10-C 3
Megara	8-B 3
Megiddo (Lejjun)	2-C 2; 3, 5-B 3; 4-B 5; 6-D 4; 12 a-A 5
Mejdel (Magdala)	12 a-C 3
Melid	6-F 1
Melita (Malta)	1-C 2; 11-G 4
Memphis (Noph)	1-D 3; 2-A 4; 6-B 6; 7-C 3; 8-D 5; 11-K 6
Meroë	2-A 2
Merom, waters of	3-C 2; 12 a-D 2
Meshech (Mushki)	1-E 2; 6-E 1
Mesopotamia (Aram-naharaim)	1-F 2; 4-E 2; 6-G 2; 7-D 2; 8-F 3; 11-M 4
Michmash (Machmas, Mukhmas)	3, 5-B 5; 4-B 6; 5 b; 12 b-B 1
Midian	1-E 3
Migdal-el (Mujeldil)	3-B 2; 12 a-C 1
Milan (Mediolanium)	11-E 2
Miletus	10-C 2
Minni (Mannai)	1-F 2; 6-H 1
Mitylene	10-C 2
Mizpah (Neby Samwil)	3, 5-B 5; 5 b; 12 b-B 2
Mizraim (Egypt)	1-E 3; 2-A 3
Moab	2-C 3; 5-C 6; 4-B 6; 5 b; 6-D 5
Moabites	3-C 6
Modin	5 b; 8 a-B 5
Moeris, L.	2-A 4
Moesia	10-B 1; 11-H 3
Moladah (City of Salt)	5-B 6
Moreh, Hill of (Jebel Duhy)	3-B 3; 12 a-C 5
Mozah (Kh. Beit Mizza)	12 b-A 2
Mujeldil (Migdal-el)	12 a-C 1
Mukes (Gadara)	12 a-D 5
Mukhmas (Michmash, Machmas)	12 b-B 1
Myra	10-D 2

Mysia	10-C 2
Nabataeans	8 b-C 6
Nain	9-B 3; 12 a-C 5
Nairl	6-H 1
Napata	2-A 2
Naphtali	3-B 3
Naucratis	2-A 3
Nazareth (en Nasirah)	9-B 3; 12 a-B 4
Neapolis (Italia)	11-F 3
Neapolis (Macedonia)	10-B 1
Neballat	5-B 5
Nebo	5-C 5
Nebo, Mount	2-C 3; 3-C 5
Neby Samwil (Mizpah)	12 b-B 2
Negeb	4-A 7; 5-A 6
Nekheb (Elelthyiaspolis)	2-B 6
Nekhen (Hieraconpolis)	2-B 6
Net (No-Amon, Thebes)	2-B 6
Netophah (Beit Nettif)	5 b; 12 b-A 2
Netophah (Kh. um Toba)	12 b-B 2
Nezib (Beit Nusib)	3-A 5; 12 b-A 3
Nicaea (Bithynia)	10-C 1; 11-J 3
Nicaea (Italia)	11-E 3
Nicaea (Persia)	7-F 2
Nicomedeia	10-C 1
Nicopolis (Emmaus, Amwas)	9-B 5; 12 b-A 1
Nicopolis (Greece)	10-B 2; 11-H 4
Nicopolis (Moesia)	11-H 3
Nile, river	1-E 3; 2-A 4; 6-B 6; 7-C 3
Nineveh	1-F 2; 6-H 2
Nippur	6-J 4
Nisibis	6-G 2; 7-D 2; 8-F 3; 11-M 4
No-Amon (Net, Thebes)	1-E 3; 2-B 6
Nob	12 b-B 2
Nola	11-G 3
Noph (Memphis)	1-D 3; 2-A 4; 6-B 6
Noricum	11-F 2
North Cloister (Temple of Herod)	9 a
Nukhashshi	2-D 1
Numidia	11-E 4
Oceanus Atlanticus	11-A 2
Ocnoparas, river	8-E 3
Olbia	11-K 2
Old Gate (Jerusalem)	5 a
Olives, Mount of	9 b; 12 b-B 2

Ombo (Kom)	2-A 1
On (Heliopolis)	2-A 3
Ono	3, 5-A 4; 5 b
Ophrah (ct Taiyibeh)	3-B 5; 12 b-B 1
Opls (Upi?)	6-J 4
Orchoe	7-D 2
Orontes, river	2-D 1; 6-E 3; 10-E 2
Oxus, river	7-F 1
Oxyrhynchus	2-A 4
Palmyra (Tadmor)	6-F 3; 7-C 2; 11-L 5
Pamphylia	8-D 3; 10-D 2; 11-K 4
Panium	8-E 4
Pannonia	11-G 2
Panopolis	2-A 5
Paphlagonia	10-D 1
Paphos	6-C 3; 7-C 2; 10-D 3; 11-K 5
Parah (Kh. Farah)	12 b-B 1
Paran, wilderness of	2-B 3; 4-A 7
Parthia	1-G 2; 7-E 2; 8-H 4
Parthian Empire	11-M 5
Patara	10-C 2
Pathros	1-E 3
Pathrusim	1-E 3
Patmos	10-C 2
Pella (Macedonia)	7-B 1
Pella (Palestine)	8 a, 9-C 4; 10-E 3; 11-L 5
Pelusium (Sin)	2-B 3; 7-C 2; 8-D 4
Pentapolis	11-H 5
Per-Baste (Bubastis, Pibeseth)	2-A 3
Peraea	9-C 4
Perga	10-D 2
Pergamos	10-C 2
Pergamum	7-B 2; 8-C 3
Per-mont (Hermonthis)	2-B 6
Persepolis	1-G 2; 7-E 3; 8-H 4
Persia	1-G 2; 7-E 2; 8-H 5
Persian Empire	7
Persian Gulf	6-K 5; 7-E 3; 8-G 5
Persian Province of Judah	5 b
Perusia	11-F 3
Pessinus	7-B 2; 10-D 2; 11-K 4
Petra (Sela)	4-B 7; 6-D 5; 7-C 2; 8-E 4; 11-L 5
Pharpar	5-D 1
Phasaelis (Jerusalem)	9 b
Phasaelis (Judæa)	9-B 4
Phaselis (Lycia)	7-B 2; 8-D 3

Phasis	7-D 1
Phenice (Phœnicia)	8 a-B 2; 12 a-A 3
Philadelphia (Ammon)	8 a, 9-C 5
Philadelphia (Asia)	10-C 2
Philippi	8-B 2; 10-B 1; 11-H 3
Philistia	5-A 5; 5 b
Philistim	1-E 2
Philistines	3-A 5; 4-A 6
Phœnicia (Phenice)	4-B 4; 5, 8 a-B 2; 6-D 4; 9-B 3; 10-E 3; 12 a-A 3
Phrygia	7-B 2; 10-C 2
Phrygians	6-B 1
Phut (Punt?)	1-F 4
Pibeseth (Bubastis, Per Baste)	2-A 3
Pillars of Jachin and Boaz (Solomon's Temple)	4 b
Pirathon	3-B 4
Pisgah	3-C 5
Pisidia	10-D 2
Pithom (Heroopolis)	2-B 3
Plain of Asochis (Sahel el Buttauf)	12 a-B 4
Plain of Esdraelon	8 a, 9-B 3; 12 a-B 5
Plain of Sharon	5-A 4; 12 a-A 5
Pontus	1-E 1; 8-E 2; 11-L 3
Pontus and Bithynia	10-D 1
Pontus Euxinus	11-K 3
Pool of Bethesda	9 b
Pool of Siloam	9 b
Prophthasia	7-F 2
Propontis	10-C 1
Prusa	11-J 4
Psephinus	9 b
Ptolemaic Empire	8
Ptolemais (Accho, Akka)	8-D 4; 8 a, 9-B 3; 10-E 3; 11-L 5; 12 a-A 3
Punt (Phut)	1-F 4
Puteoli	11-F 3
Pyrenees	11-C 3
Qui	6-D 2
Rabbah	6-D 5
Rabbah (Rabbath Ammon)	3, 5-C 5; 4-B 6
Rabbith	3-B 4
Rachel's Tomb	12 b-B 2
Ragaba	8 a-C 4
Ragau (Rages)	6-M 3; 7-E 2; 8-H 3
Rakka	6-F 2
Ramah (Er Rameh)	3-B 3; 12 a-C 3

Ramah (Er Rams)	3, 5, 9-B 5; 4-B 6; 12 b-B 1
Ramah (Ramia)	12 a-B 2
Ramathem	8 a-B 4
Rameses	2-A 3
Ramia (Ramah)	12 a-B 2
Ramoth-gllead	3, 5-C 4; 4-B 5; 4-C 5; 5-D 1
Raphan	8 a-D 3
Raphia	2-C 3; 6-D 5; 8-D 4
Ravenna	11-F 3
Red Sea	1-E 3; 2-C 5; 6-C 6; 7-C 3; 8-E 6
Regensburg (Castra Regina)	11-F 2
Rehoboth	3-A 6
Rephaim, valley of	12 b-B 2
Reuben	3-C 5
Rezeph	6-F 3
Rha	11-N 2
Rhaetia	11-E 2
Rhegium	1-C 2; 10-A 2; 11-G 4
Rhenus	11-E 1
Rhodes	6-A 3; 7-B 2; 8-C 3; 10-C 2; 11-J 4
Rhyndacus, river	10-C 2
Riblah	4-C 3; 6-E 3
Rimmon (Rummuneh)	12 a-B 4
River of Egypt	4-A 6; 6-C 5
Rock Rimmon	3-B 5; 12 b-B 1
Roman Empire	11
Rome	1-C 1; 11-F 3
Royal Cloister (Temple)	9 a
Rubute	2-C 3
Rummuneh (Rimmon)	12 a-B 4
Saba	1-F 4
Sabtah	1-G 4
Sacoh	3-A 6
Safed (Haifa)	12 a-C 3
Sahel el Buttauf (Plain of Asochis)	12 a-B 4
Sais (Sau)	2-A 3; 7-C 2
Salamis (Cyprus)	8-D 3; 10-D 2; 11-K 4
Salamis (Greece)	7-B 2
Salcah	4-C 5
Salim	9-B 4
Salmone, cape	10-C 2
Salonæ	11-F 3
Salt Sea (Lake Asphaltitis, Sea of the Arabah)	3, 4, 5, 9-B 6; 5 b
Samaga	8 a-C 5
Samal	6-E 2
Samaria (city)	3, 5-B 4; 5 b; 6-D 4; 7-C 2; 10-E 3

Samaria (country)	5, 8 a, 9-B 4; 5 b
Samos	7-B 2; 8-C 3; 10-C 2; 11-J 4
Samothracia	10-C 1
Sangarius, river	10-D 1
Sarah (Zorah)	12 b-A 2
Sardica	11-H 3
Sardinia	11-E 3
Sardis	1-D 2; 7-B 2; 8-C 3; 10-C 2
Sarepta (Zarephath)	9-B 2
Sarmatia	11-J 1
Sau (Sais)	2-A 3
Saut (Lycopolis)	2-A 5
Scandia	11-F 1
Scodra	11-G 3
Scythia	11-M 2
Scythians	1-E 1
Scythopolis (Beth-shean, Beisan, Beth-san)	8 a, 9-B 4; 12 a-D 5
Sea of Chinneroth (Chinnereth)	3, 5-C 3; 4-B 5
Sea of Galilee	9-C 3; 12 a-D 3
Sea of Gennesaret	8 a-C 3; 12 a-D 4
Sea of the Arabah (Salt Sea)	5-B 6
Sebaste	11-L 5
Second Cataract	2-A 2
Seffurieh (Sepphoris)	12 a-B 4
Seir, Mount	2-C 3; 4-B 7
Sela (Petra)	4-B 7; 6-D 5; 7-C 2; 8-E 4
Selbit (Shaalbim)	12 b-A 1
Seleucia (Cilicia)	8-D 3
Seleucia (Gaulanitis)	8 a-C 3
Seleucia (Syria)	8-E 3; 10-E 2
Seleucid, Empire	8
Semachonitis, lake (B. el Kuleh)	9-C 2; 12 a-D 2
Sepharvaim (Sippar)	6-H 4
Sepphoris	8 a, 9-B 3
Sepphoris (Seffurieh)	12 a-B 4
Sesamus	7-C 1
Shaalbim (Selbit)	3-A 5; 12 b-A 1
Shaaraim	3-B 5
Shamir	3-A 6
Sharon	4-A 5; 8 a, 9-A 4
Sharon, Plain of	5-A 4; 12 a-A 5
Shasu	2-B 3
Sheba	1-F 4
Shechem	2-C 2; 3, 5, 8 a-B 4; 4-B 5; 5 b; 6-D 4
Sheep Gate (Jerusalem)	5 a
Shephelah	8 a; 9-A 5

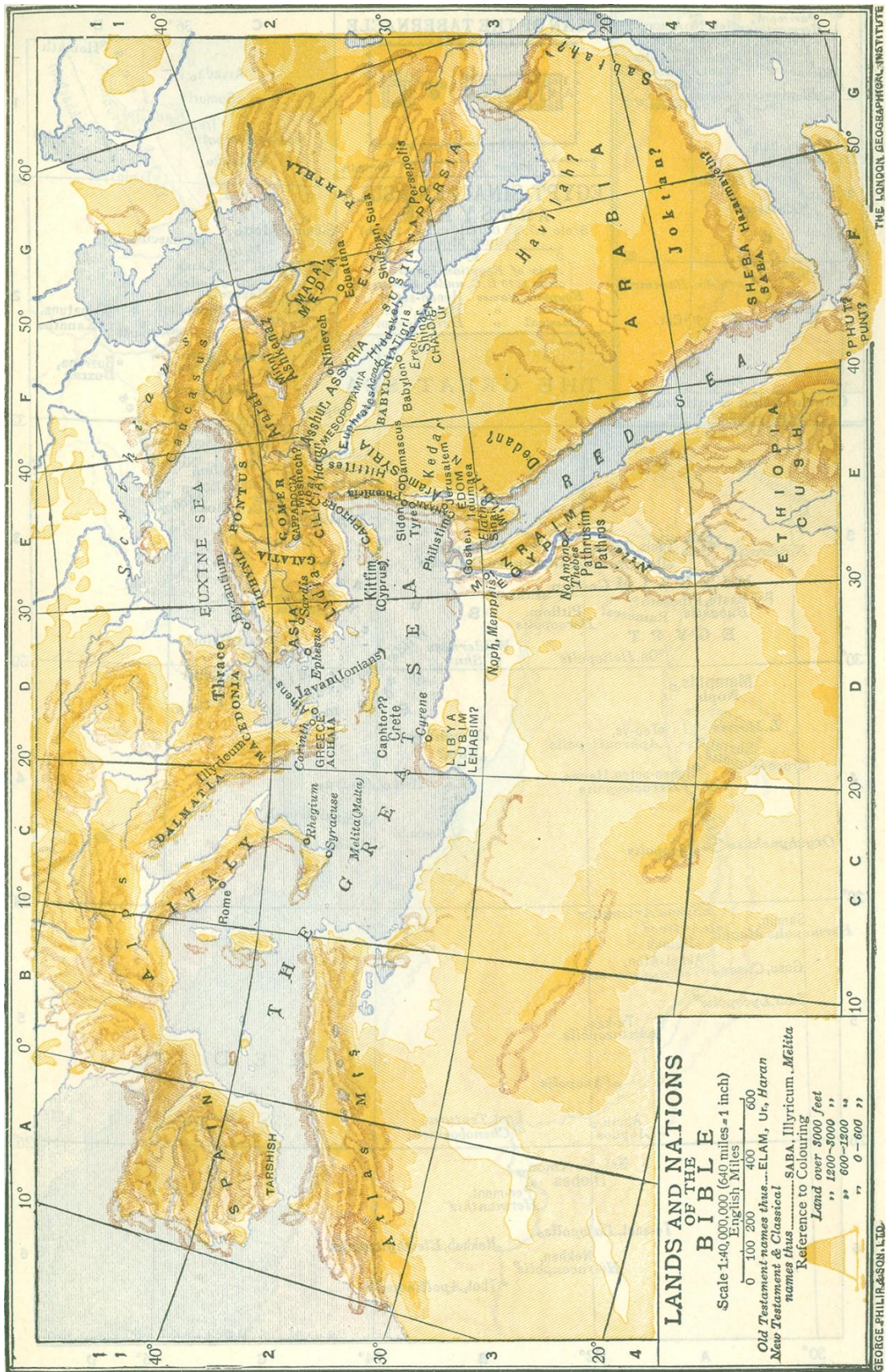
Shetet (Crocodilopolis)	2-A 4
Shihon (Ain Sha'in)	12 a-C 4
Shiloh	3, 5-B 4; 4-B 5
Shinar	1-F 2; 6-J 5
Shittim	3, 5-C 5
Shmun (Hermopolis Magna)	2-A 5
Shocho	5-A 5
Shunem	3-B 3; 4, 12 a-B 5
Shur, wilderness of	2-B 3
Shusan (Susa)	1-F 2; 6-K 4; 7-D 2
Sicilia	11-F 4
Sicyon	8-B 3
Side	8-D 3
Sidon (Zidon, Siduna)	1-E 2; 4-B 4; 3, 5, 8 a, 9-B 1; 6-D 4; 7-C 2; 8-E 4; 10-E 3
Sidonians	3-B 2
Siduna (Sidon)	2-C 2
Siloam, pool of	9 b
Simeon	3-A 6
Sin (Pelusium)	2-B 3
Sin, wilderness of	2-B 4
Sinai	1-E 3
Sinai, Mount (Horeb)	2-C 4
Sinai Peninsula	6-C 6
Sinope	7-C 1; 8-E 2; 10-E 1; 11-L 3
Sippar (Sepharvaim)	6-H 4
Sittace	7-D 2
Smyrna	8-C 3; 10-C 2; 11-J 4
Socoh	3-A 5; 5-B 6
Sogdiana	7-F 2
Solomon's Palace	4 a, 4 c
Solomon's Porch (Temple)	9a
Solomon's Temple	4 a, 4 b, 4 c
Sorek	5-A 5
Sorek, valley of (Wady es Sarar)	12 b-A 2
South-west Hill (Jerusalem)	4 a
Spain	1-A 2
Sparta	7-B 2; 8-B 3; 11-H 4
Speas Artemidos	2-A 5
Straton's Tower (Caesarea)	8 a-A 3; 9-A 4
Sumuri	2-C 1
Surri (Tyre)	2-C 2
Susa (Shushan)	1-F 2; 6-K 4; 7-D 2
Susiana	1-F 2; 7-D 2
Sychar	9-B 4
Sychem	9-B 4

Syene	2-A 1; 8-D 6
Syracuse	1-C 2; 11-G 4
Syria (Aram)	1, 10-E 2; 9-B 2; 6, 8-E 4; 7-C 2; 8 a-D 1; 11-L 5
Syrian Desert	6-F 5
Syrians	3-C 2
Taanach	3, 5-B 3; 4, 12 a-B 5
Taanath Shiloh	3-B 4
Tabernacle (Plan of)	2-B 1
Tabor, Mount (Jeb. et Tor)	3, 5, 9-B 3; 12 a-C 4
Tadmor (Palmyra)	4-C 3; 6-F 3
Tahpanhes (Daphnae)	2-B 3
Tanis (Zoan)	2-A 3; 7-C 2; 8-D 4
Taphnes	8-D 4
Taphon	8 a-A 5
Tarichææ (Kerak)	9-C 3; 12 a-D 4
Tarshish	1-A 2
Tarsus	6, 10-D 2; 7-C 2; 8-E 3; 11-K 4
Taruana	7-E 3
Taurus, Mount	6-C 2
Tavium	10-D 2
Tbot (Apollinopolis)	2-B 6
Tekoa (Thecoe, Kh. Tekua)	3, 5, 8 a-B 5; 4-B 6; 5 b; 12 b-B 3
Tekoa, wilderness of	5-B 5; 12 b-B 3
Tell-el-Amarna (Akhnet-Aton)	2-A 5
Tell el Kady (Dan)	12 a-D 1
Tell Hum (Capernaum)	12 a-D 3
Tell Keimun (Jokneam)	12 a-A 5
Temple (Jerusalem)	9 b
Temple of Ammon	8-C 5
Temple of Herod	9 a
Temple of Meah	5 a
Tentyra (Enet, Chenoboskion)	2-B 5
Tep-yë (Aphroditopolis)	2-A 4
Teredon	7-D 2
Te-snet (Latopolis)	2-B 6
Tetrarchy of Herod Antipas	9-B 3
Tetrarchy of Lysanias	9-C 2
Tetrarchy of Philip	9-C 2
Thamnatha	8 a-B 4
Thapsacus (Tiphseh)	4-E 2; 6-E 3; 7-C 2
Thebez (Net, No-Amon)	7-C 3; 8-D 5; 2-B 5
Thebes	3-B 4; 4-B 5
Thecoe (Tekoa, Kh. Tekua)	12 b-B 3
Theodosia	11-L 2
Theodosiopolis (Carana)	7-D 1

Thessalonica	10-B 1; 11-H 3
Thessaly	7-B 2; 10-B 2
Third Cataract	2-A 2
Thospitis, lake	7-D 2
Thrace	1-D 1; 7-B 1; 10-C 1
Thracia	8-C 2; 11-H 3
Throne Porch (Temple)	4 c
Thyatira	10-C 2
Tiberias (Tubariya)	9-C 3; 12 a-D 4
Tibna (Timnah)	12 b-A 2
Tigris (Hiddekel), river	1-F 2; 6-H 3; 7-D 2; 8-F 3; 11-M 4
Timnah (Tibna)	3-A 5; 12 b-A 2
Timnath-serah	3-B 5
Tiphseh (Thapsacus)	4-E 2; 6-E 3
Tirzah	3, 5-B 4
Tob	3-C 3; 4-B 5
Toletum	11-C 4
Tolosa	11-D 3
Tower of Hananeel	5 a
Trachonitis	9-D 3
Trapezus	7-C 1; 11-L 3
Treveri	11-E 2
Tridentum	11-F 2
Tripolis (Kidsha)	2-C 2; 8-E 4; 10-E 3
Troas	10-C 2
Trogyllium	10-C 2
Tubal (Tabal)	1-E 2; 6-D 1
Tubariya (Tiberias)	12 a-D 4
Tubieni	8 a-C 3
Tu-Kaw (Antaeopolis)	2-A 5
Tunip	2-D 1
Turuspa (Van)	6-H 1
Tyana	7-C 2
Tyre (es Sur)	1-E 2; 3, 5, 8 a-B 2; 4-B 4; 6-D 4; 7-C 2; 8-D 4; 9-B 2; 10-E 3; 11-L 5; 12 a-B 1
Tyropœan Valley	9 b
Ulatha	9-C 2
Unki	6-E 2
Upi (Opis?)	6-J 4
Upper Beth-horon (Belt' Ur el Foka)	12 b-A 1
Upper City of Jerusalem	9 b
Ur	1-F 2
Urantu	6-H 1
Urmia, lake	6-J 2
Urtas (Etam)	12 b-B 2
Uruk (Erech)	6-K 5

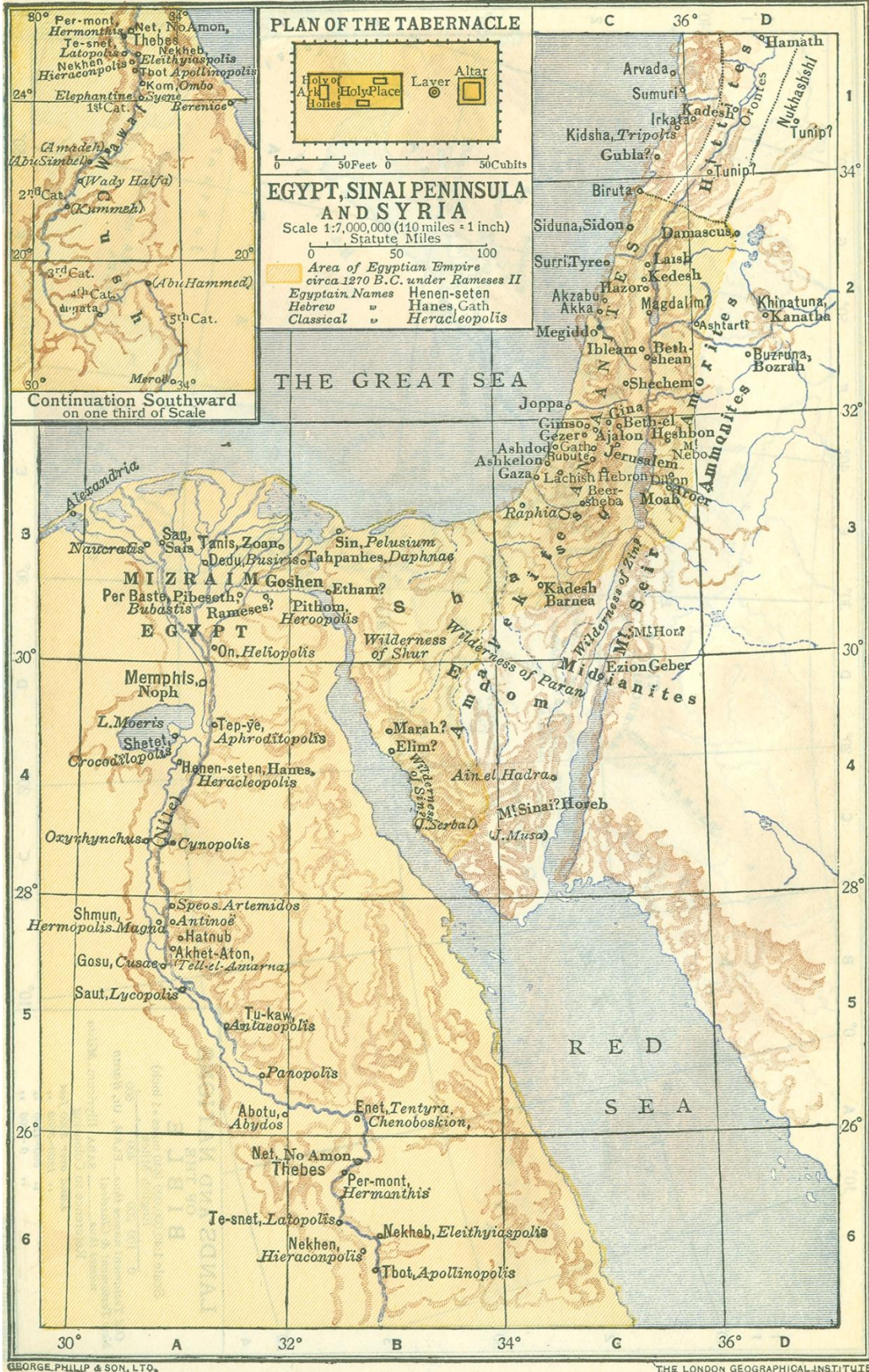
Utica	11-F 4
Valentia	11-D 4; 11-D 3
Valley Gate	5 a
Valley of Cedron	9 b
Valley of Elah	8 a-A 5
Valley of Hinnom (Gehenna)	4 a; 5 a; 9 b
Valley of Jezreel	3, 5-B 3; 12 a-C 5
Valley of Kidron	4 a; 5 a
Valley of Rephaim	12 b-B 2
Valley of Salt	5-B 6
Valley of Sorek (Wady es Sarar)	12 b-A 2
Van, lake	6-H 1
Van (Turuspa)	6-H 1
Verona	11-F 2
Vienna (Vienne)	11-E 2
Vienna (Vindobona)	11-G 2
Vienne (Vienna)	11-E 2
Vindobona (Vienna)	11-G 2
Wady Belameh (Ibleam)	12 a-C 5
Wady en Nar	12 b-B 2
Wady es Sarar (Valley of Sorek)	12 b-A 2
Wady Halfa	2-A 1
Waters of Merom	3-C 2; 12 a-D 2
Wawat	2-A 1
Well of Harod (Ain Jalud)	3-B 3; 12 a-B 5
West Cloister (Temple)	9 a
Wilderness of Judæa	9-B 6; 12 b-B 3
Wilderness of Judah	3-B 6
Wilderness of Paran	2-C 4; 4-A 7
Wilderness of Shur	2-B 3
Wilderness of Sin	2-B 4
Wilderness of Tekoa	5-B 5; 12 b-B 3
Wilderness of Zin	2-C 3
Xanthus	7-C 2
Yalo (Ajalon)	12 b-A 1
Yanuh (Janoah)	12 a-B 1
Yarmuk (Jarmuth)	12 b-A 2
Yarun (Iron)	12 a-C 2
Yemma (Jabneel)	12 a-D 4
York (Eboracum)	11-C 1
Zadracarta	7-E 2
Zanoah	3-A 5; 3-A 6; 5 b
Zanoah (Kh. Zanu)	12 b-A 2

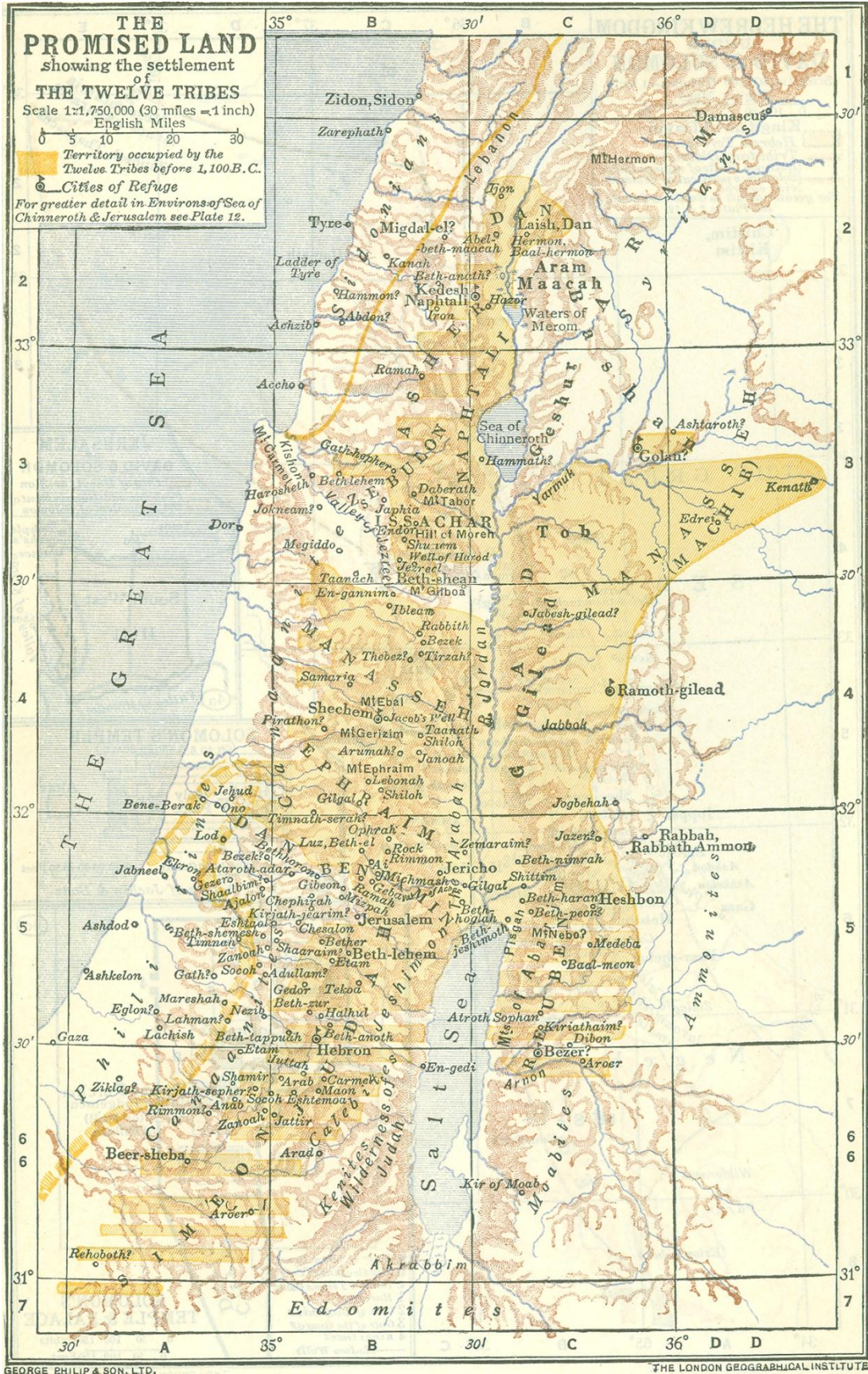
Zarephath (Sarepta)	3, 6-B 2; 9-B 2
Zariaspa (Bactra)	7-F 2
Zebulun	3-B 3
Zemaraim	3-C 5
Zerin (Jezreel)	12 a-B 5
Zidon (Sidon)	3-B 1
Zikiag	3, 4, 5-A 6
Zin, wilderness of	2-C 3
Zion (City of David)	5 a
Ziph	4, 5-B 6
Zoan (Tanis)	2-A 3
Zoba	4-C 4
Zorah (Sarah)	5-A 5; 12 b-A 2

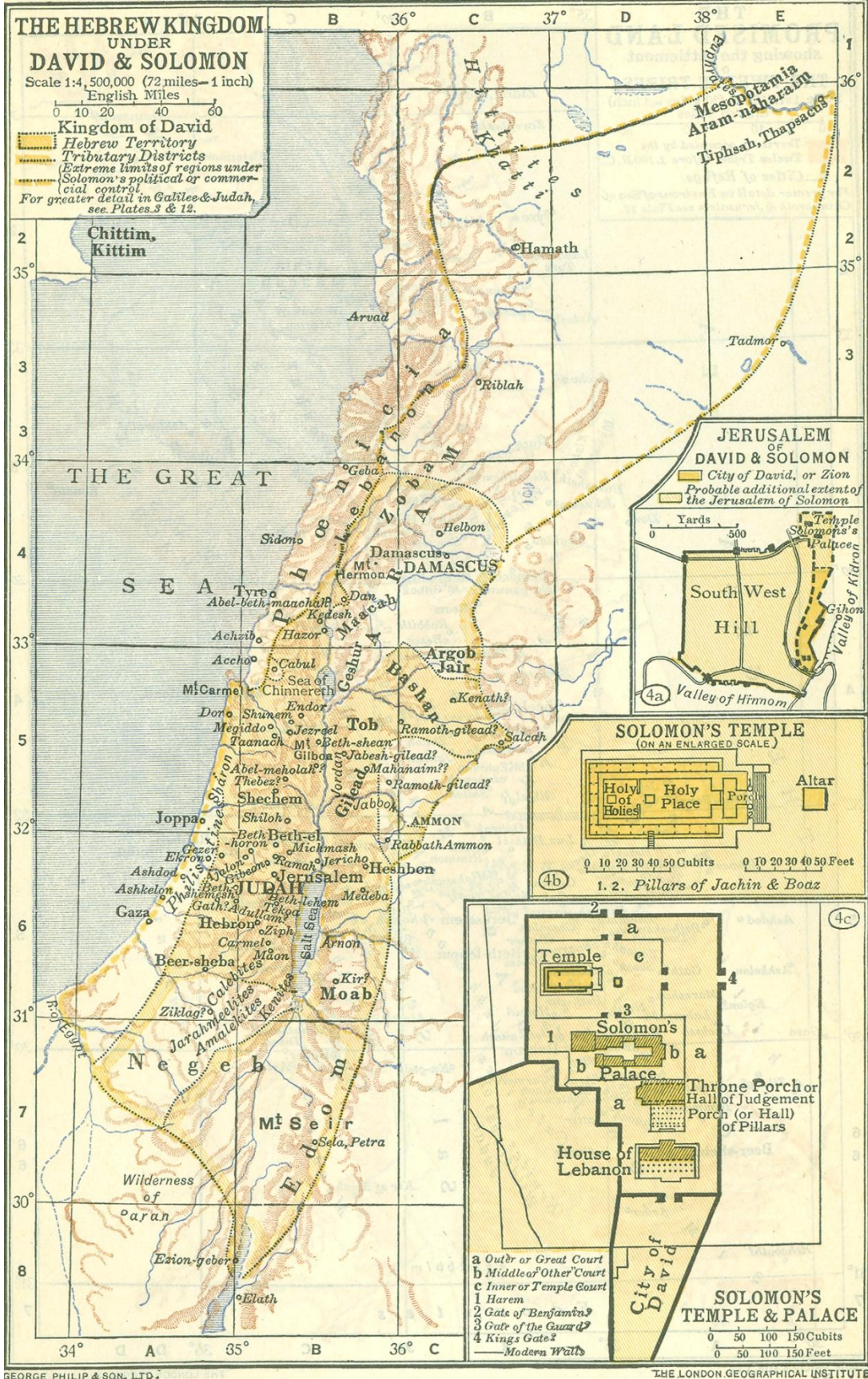


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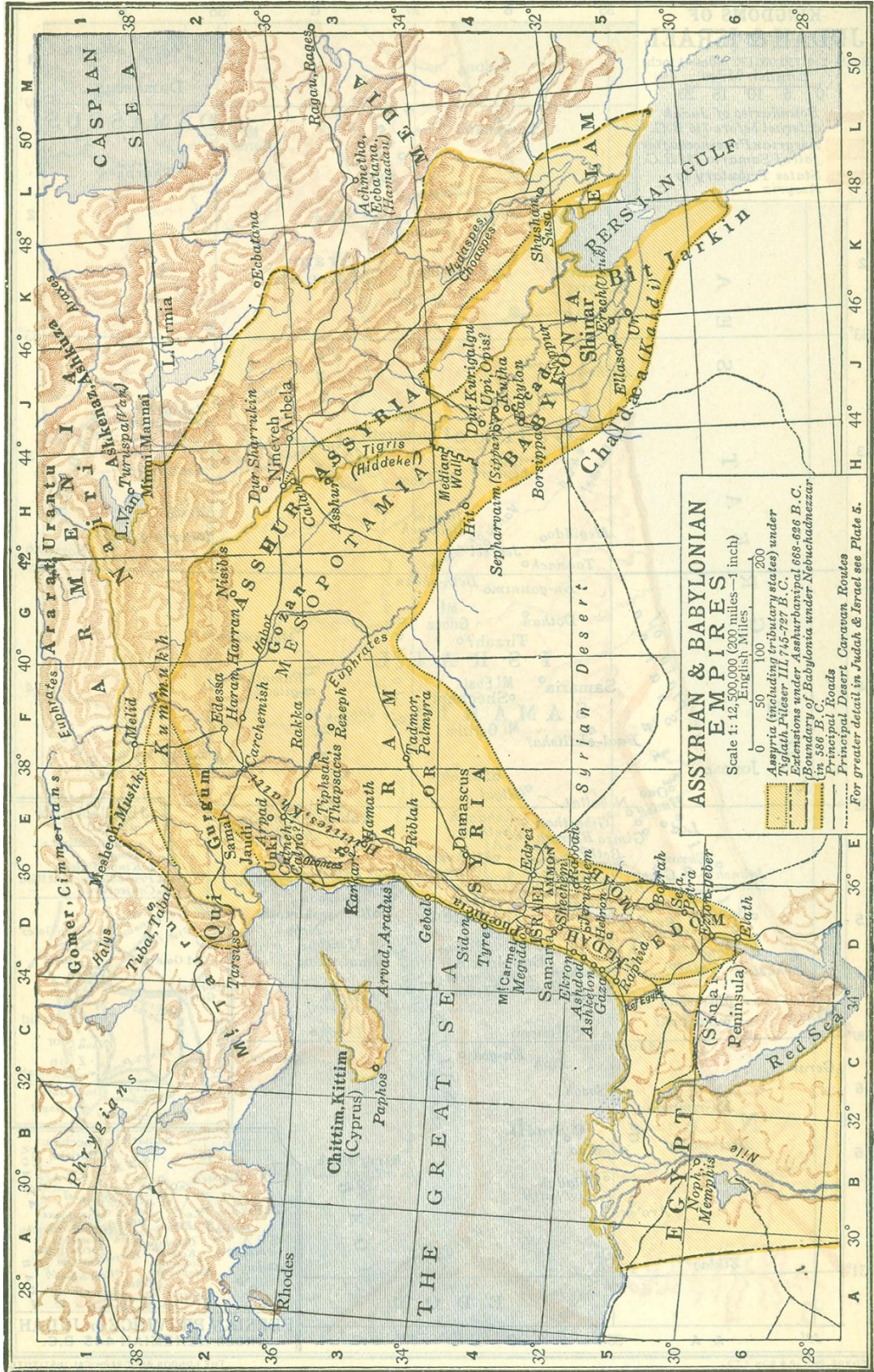
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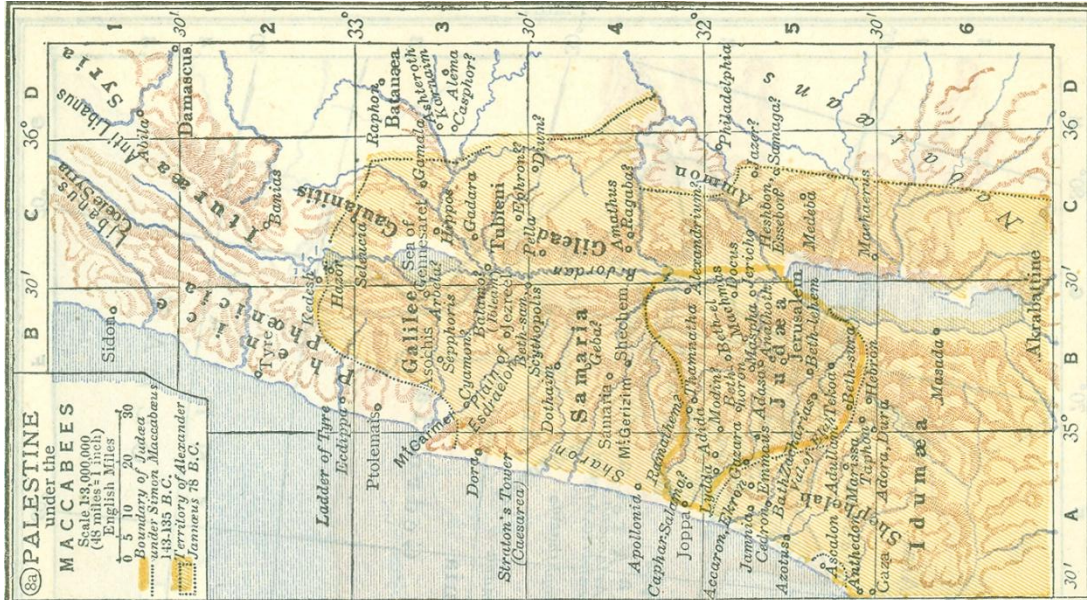
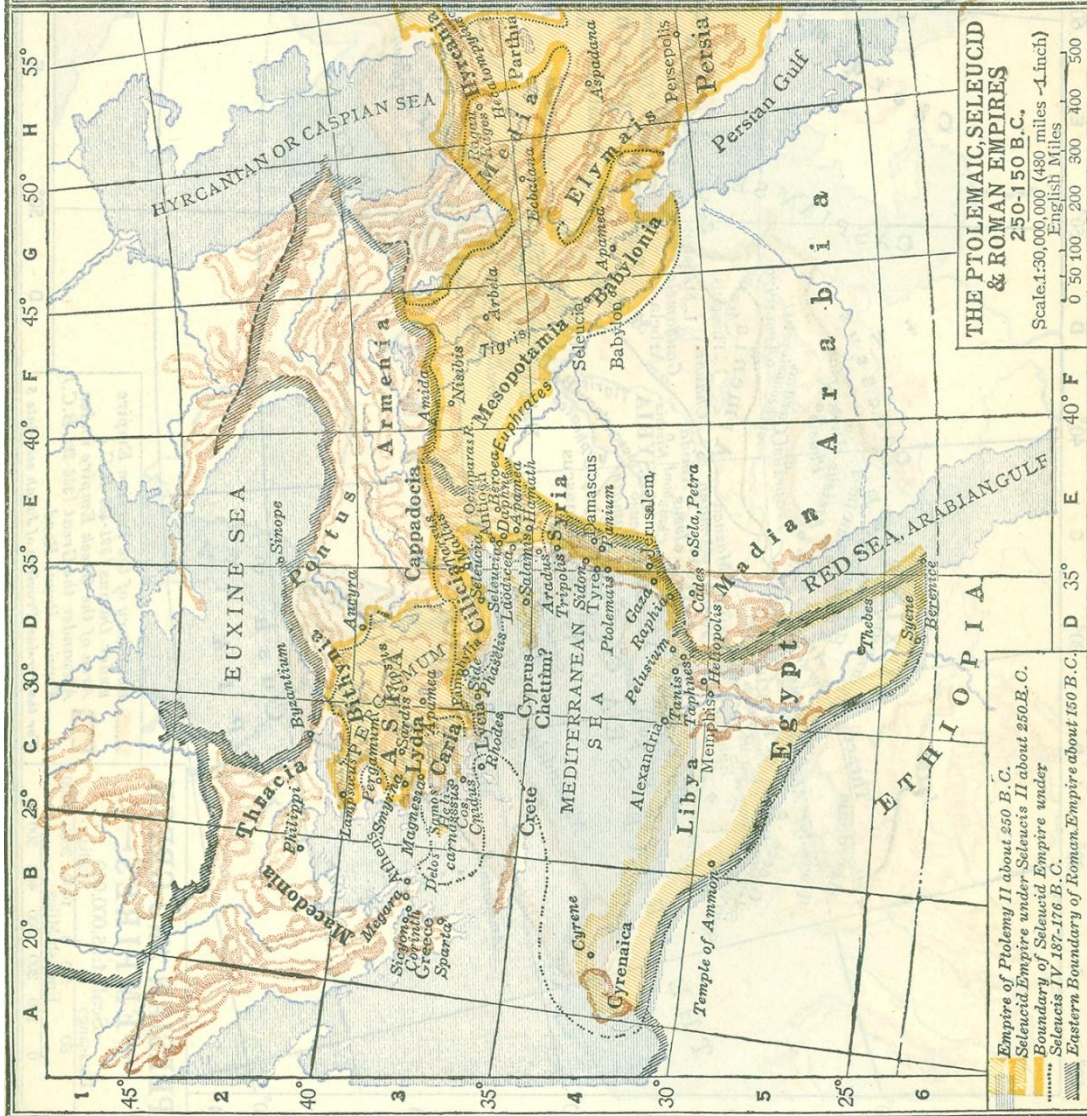






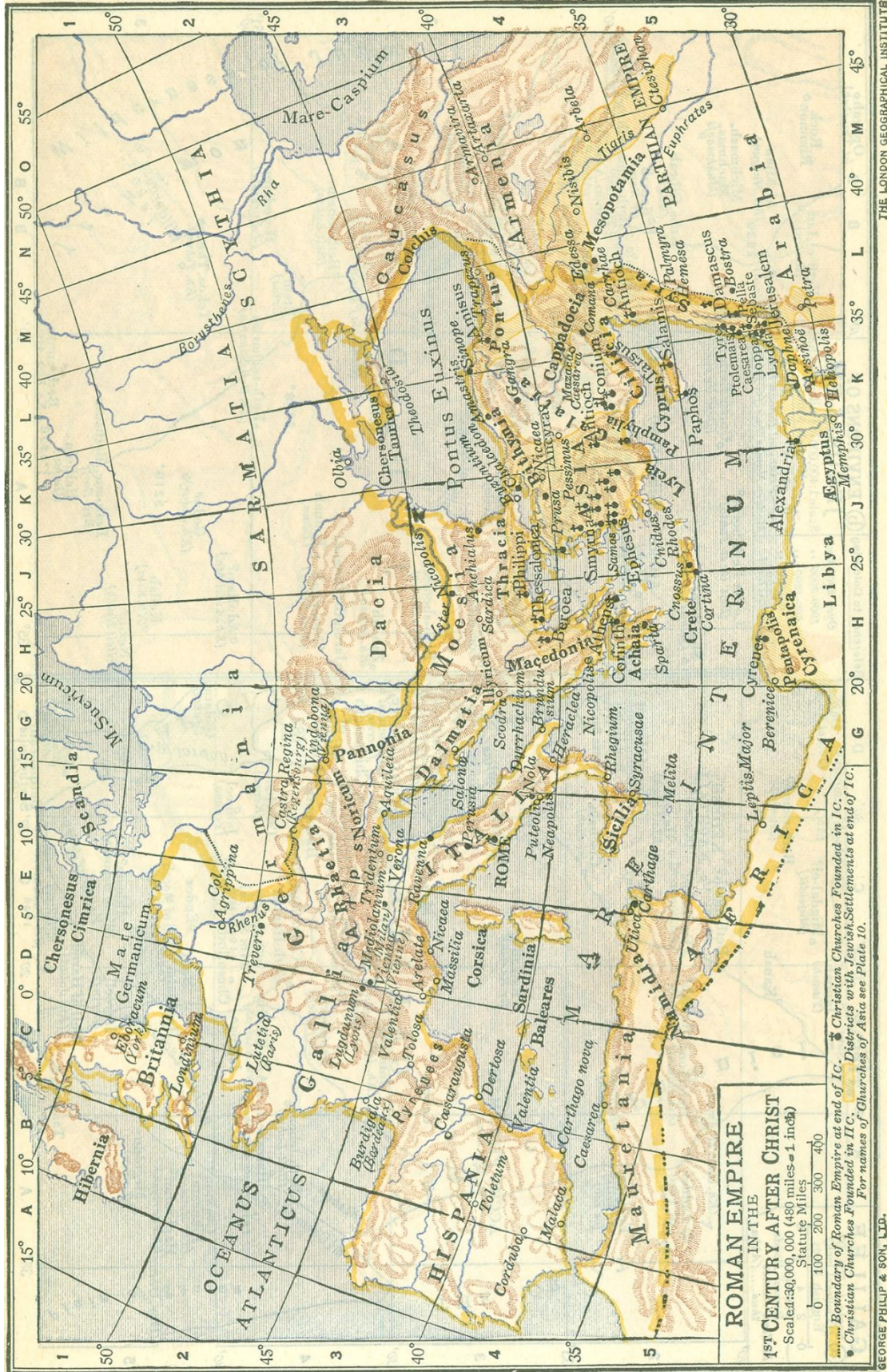
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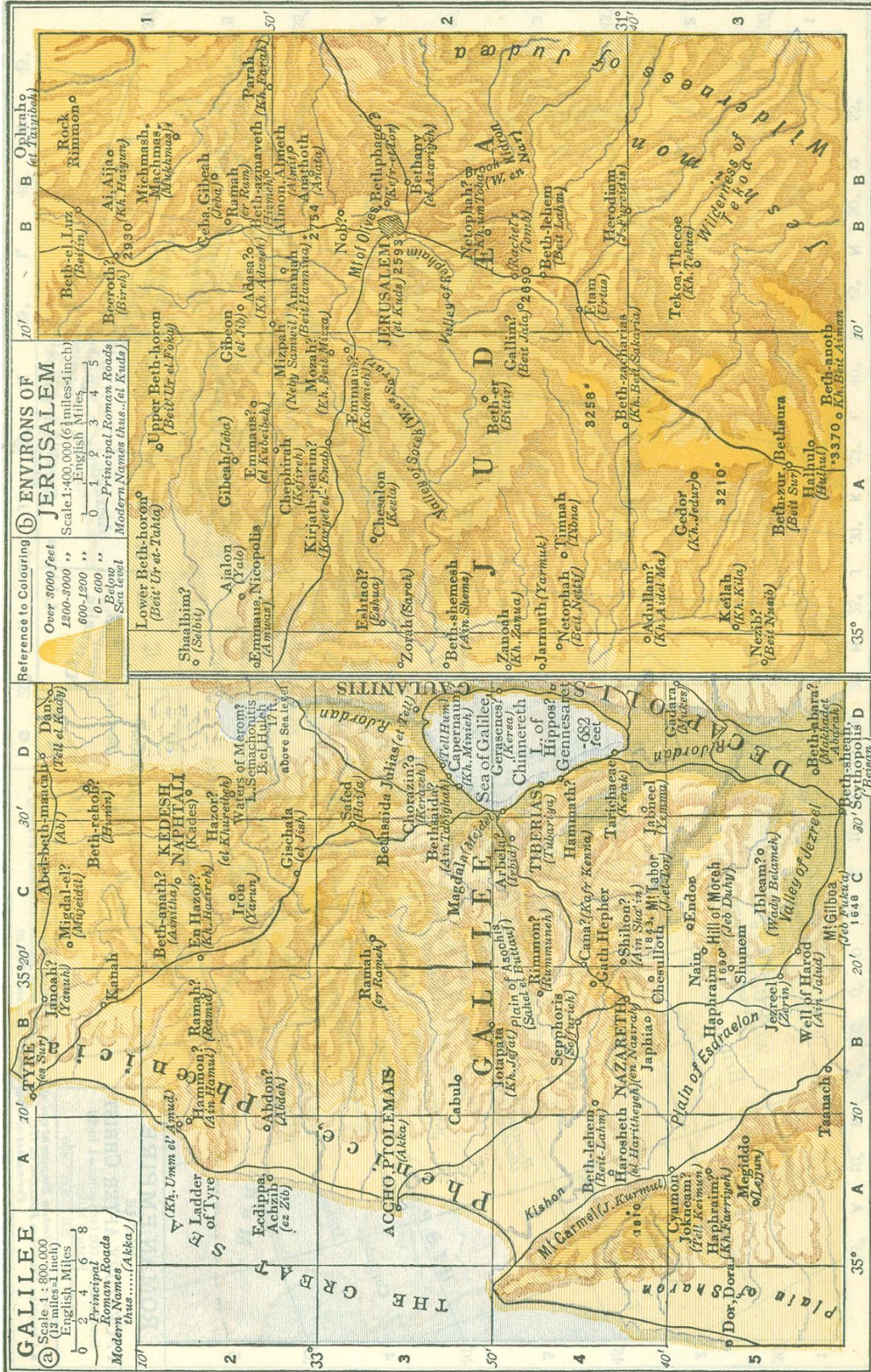












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