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*(Note: The text has a great number of footnotes. Because of the time required to put these into the "superscript" font, the footnotes have been left in regular font style)*

**SIMPLIFIED  
NEW TESTAMENT**

AUTHORIZED VERSION

BLACK-FACE TYPE—SELF-PRONOUNCING IN PART—DEFINITIONS OF  
HUNDREDS OF WORDS, UNCOMMON OR OUT OF USE—SIMPLIFIED  
TRANSLATIONS OF HUNDREDS OF HARD PASSAGES—REFERENCES ON THE  
THOUGHT AND NOT MERE WORDS

*and at the beginning of each book is*

AN ACCOUNT OF THE WRITER, THE ONES WRITTEN TO, AND THE SUBJECT  
WRITTEN ON; AND AN IMPORTANT OUTLINE OF THE ARGUMENT IN THE  
BOOK, WITH CAREFULLY PREPARED  
HEADINGS SCATTERED THROUGH THE BOOK.

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## INTRODUCTION.

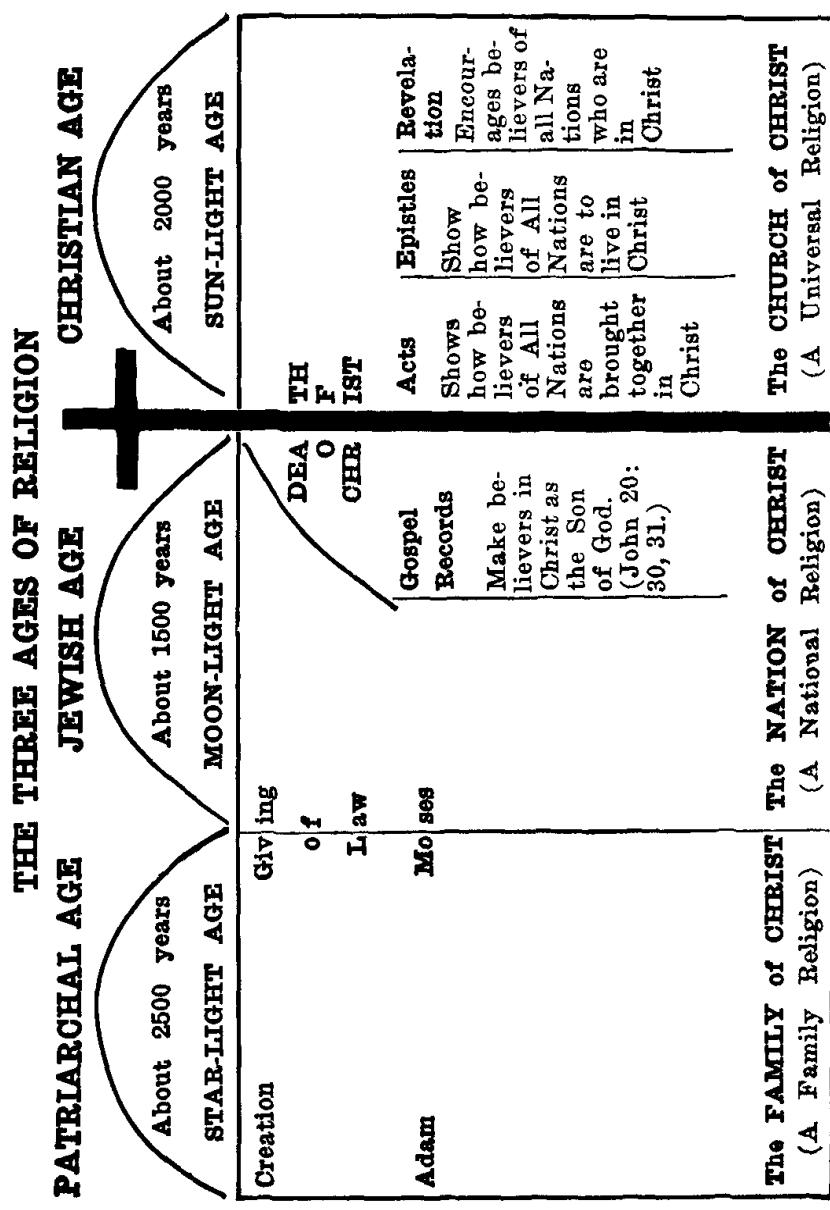
### RULES FOR UNDERSTANDING THE NEW TESTAMENT.

**The Necessity for Sound Rules of Interpretation.**—That there is something radically wrong with the method of interpreting the Bible used by many people (if, indeed, they have any method), is evident, for many strange and conflicting doctrines are proclaimed as founded on the Bible. In order to understand the New Testament, we must know something about its relation to the Old Testament; and in order to understand a book in the New Testament, we should learn all we can about The Writer, The Ones Written To, and The Subject Written On. We embody these important thoughts in the following Rules:

**1. Learn All You Can of the Relation Between the Old and New Testaments.**—In the Old Testament God gave two religions to his people, and in the New he gave one, and a mixing of these religions has been a source of great confusion in the study of the Bible. These Ages of Religion are called Patriarchal. Jewish and Christian. The Patriarchal Age of Religion began with Adam and continued, so far as the Jews were concerned, till the giving of the Jewish Law through Moses on Mt. Sinai; the Jewish Age of Religion then began and continued till Christ died on the cross; the Christian Age then began and continues till the present time.

The word "patriarch" means "father chief", and in the Patriarchal Age they had a family religion where the father was the priest and ruler, offering the sacrifice for the group. In the Jewish Age, they had to take their sacrifices to the priests at the tabernacle, and, later, to the temple. In the Christian Age of Religion, Christ is our high priest, and all Christians are "kings and priests unto God", (Rev. 1:6).

Christians must serve God according to the Christian system, and not according to the Jewish nor the Patriarchal.



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While there are general principles of right and wrong which apply to all time, the methods of worship, work and government are different in the three Ages. In the Jewish Age, King Saul was rejected from being king (1 Samuel 13:8-14) for offering a sacrifice personally (instead of through the priests or prophets), like Abraham did under the Patriarchal Age. Christians can not offer sacrifices, etc., as did the Jews under their system. The Roman, Galatian and other epistles were written to show that the Jewish system had passed away, and that Christians are not under it. We can not scripturally justify ourselves by the Jewish system, in our religious work, worship or government, for Paul says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4.)

"The testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) In the Patriarchal Age there was a little light (prophecy) concerning the coming Messiah; and we may call that the Star-Light Age of Religion. In the Jewish Age there was more light (prophecy) concerning the coming King; and we may call that the Moon-Light Age of Religion. In the Christian Age we have the Light Himself, for "the Sun of Righteousness" has arisen with "healing in his wings." (Mal. 4:2.)

And further, much in the gospel records of Matthew, Mark, Luke and John cannot be understood unless we know that the Jewish Age of Religion did not end till Christ took the law out of the way, "nailing it to the cross", (Col. 2:14). Christ was born under the law, lived under the law, but took the law away when he died. In his personal ministry, he was laying the foundation of the New system while the Old was still in force. He did not establish his Church while he was personally upon the earth, for he said to Peter, "Upon this rock I WILL build my Church," (Matt. 16:18); and the law was still in force in Matt. 23, for Jesus said, "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do," (Matt. 23:2, 3). Acts 2:47 says, "The Lord added to the Church daily," which is the first time the Church is spoken

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of as being in existence. The evidence points to Acts 2 as the time when that important event happened. This has been the belief of the Roman Catholic Church from their beginning, and has likewise been the belief of Protestant scholars, for in his "Cyclopaedia of Biblical Literature", Kitto says, "The commencement of the Christian Church on the day of Pentecost", etc.; and Smith's Bible Dictionary says: "As the appearance of God in Sinai was the birthday of the Jewish nation, so was that Pentecost the birthday of the Christian Church."

In the chart you will see that the line representing the time of the gospel records of Matthew, Mark, Luke and John is under the line representing the Jewish Age, but that it extends at the cross into the line 'representing the Christian Age. The Gospel grew up under the Jewish Law, but the people were not entirely free from the Law till Christ died and took it away. The Law overlapped the personal ministry of Christ. Most of Christ's teaching through his personal ministry was of a general or moral nature, but after the Church was established through his apostles he taught the specific teachings pertaining to his kingdom. A fuller account of the relation of the Jewish and Christian laws is given at the beginning of Acts.

To sum up the points about the books in the New Testament: The gospel records make believers in Christ, (John 20:30, 31); Acts shows how believers of all nations (Jews, Samaritans and Gentiles), are brought together in Christ; the epistles show how believers of all nations are to live in Christ; and Revelation encourages believers of all nations, who are in Christ.

**2. Learn All You Can About the Writer of a Book in the New Testament.**—We are now ready to study the individual books. By learning all you can about the Writer, you will have facts which will help you understand expressions here and there through the book. To help learn about the Writer, we have given at the beginning of each book in the New Testament, facts about the Writer, or references where they can be found. Do not fail to look up these references.

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**3. Learn All You Can About the Ones Written To.**—This, too, will put you into the possession of facts which will help you in understanding expressions otherwise obscure. Before reading Paul's letters to the different churches, read the references to Acts about the establishment of the churches.

**4. Learn All You Can About the Subject Written On.**—This is the most important general Rule which can be given, for it is because men do not notice the connection of thought that they get almost any kind of a doctrine out of the Bible. Words, phrases, sentences, paragraphs, or even chapters, may have different meanings when considered by themselves, and hence must be understood in the connection in which they are written. The correct meaning of a passage is not any meaning which may be twisted out of it, but the meaning which naturally flows from the connection of thought. The Bible is to be studied like any other similar document. Everything should be taken literally and in its natural meaning, unless there is good reason for taking it figuratively. Studying the Bible by subjects is an interesting and profitable work, if one is sure to notice the connection of thought in each passage he uses; otherwise, it is dangerous. The Bible needs to be studied by books more, and by subjects less, until the reader is familiar with the trend of thought in the books. If preachers would do more expository preaching by taking part of a chapter, a whole chapter, or even a short book, with the people looking into their own copies of the Scriptures, the masses would learn more about the Bible.

The Bible was not originally divided into chapters and verses. It was divided into chapters in the 13th Century by a Roman Catholic cardinal while riding in a stage coach from Paris to some other city. It could have been done better, and the Revisers and others have tried to overcome this defect by their arrangement of the matter. In looking up passages the division into chapters and verses is very helpful; but in getting at the thought it is a disadvantage to the masses, for many people have the idea that a new chapter begins a new thought, when often it is in the middle

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of an argument or at the ending, especially in the epistles. The words "Then", "Therefore", "Wherefore", "Now", "For", so often found at the beginning of a chapter, connect it with what goes before. In order to overcome this break, we have thrown the division by chapters into the background, and have tried to paragraph the matter in such a way that the reader can readily see the connection of thought.

At the beginning of each book is an Outline of that book, which we hope will help the reader through the book, especially the epistles, as the road map helps the auto tourist in a long journey. Scattered through the book every five or ten verses are Headings which we hope will help the reader along the line of thought as the painted telegraph poles help him keep the trail. Of course, these Headings are not perfect, but they represent years of hard labor. It is the earnest prayer of the editor of this Simplified New Testament that it will help the reader into a closer relation with God and his fellow-man.

## NAMES OF BOOKS OF THE NEW TESTAMENT

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## THE GOSPEL ACCORDING TO

# MATTHEW

**The Writer.**—Matthew was a tax-collector and a publican. He was sitting at the place for receiving tax money when Jesus called him to follow him. (See Matt. 9:9; Luke 5:27.) Afterwards he was appointed to be one of the apostles. (See Matt. 10:3; Mark 3:18; Acts 1:13.)

**Ones Written to, and Subject Written on.**—It has been said by some Biblical scholars that Matthew first wrote his gospel record in Hebrew, supposedly for the special benefit of the Jews. Anyway, the main purpose of the book is to show to those who believed the Old Testament Scriptures, that Christ is the Messiah promised through hundreds of years, and that hypocritical teachers of the Jewish law are condemned of God. Notice how many times Matthew says, "This was done that it might be fulfilled which was spoken by the prophet," etc. The first sentence in Matthew is very appropriate, not only to that book, but to the entire New Testament—"The book of the generation [birth] of Jesus Christ, the son of David, the son of Abraham." Some have wondered why the first chapter of the greatest book in the world should be filled with proper names with which the reader today is little concerned; but there is no more fitting chapter in the whole Bible, for it is a connecting chapter showing that Jesus came of the lineage foretold through hundreds and thousands of years, and was the seed promised to Abraham, through whom the world was to be blessed.

## AN OUTLINE OF MATTHEW

**SUBJECT;**—**Christ, the Promised Messiah, Fulfills the Jewish Law and the Prophets, and Denounces Hypocritical Teachers of that Law. (Matt. 5:17-20.)**

Chs. 1, 2. EARLY LIFE OF JESUS.

Chs. 3, 4. EARLY MINISTRY OF JESUS.

Chs. 5-7. THE SERMON ON THE MOUNT.

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- Ch. 12. JESUS AND THE HYPOCRITICAL PHARISEES.
- Ch. 13. THE PARABLES OF JESUS.
- Ch. 14. THE UNMERCIFUL HEROD KILLS JOHN, AND THE MERCIFUL CHRIST FEEDS, SAVES, AND HEALS MANY.
- Ch. 15. JESUS CONDEMS THE PHARISEES, COMMENDS THE CANAANITISH WOMAN, AND FEEDS MANY.
- Ch. 16. JESUS CONDEMNS, WARNS, PROMISES, FORETELLS, AND PREACHES SELF-DENIAL TO HIS FOLLOWERS.
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- Ch. 20:17-34. JESUS FORETELLS HIS PASSION (SUFFERING), REBUKES AMBITION, AND EXTENDS COMPASSION.
- Ch. 21. JESUS ENTERS JERUSALEM AND CONDEMS THE COVETOUS AND HYPOCRITICAL TEACHERS.
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- Ch. 26. THE BETRAYAL OF JESUS.
- Ch. 27. THE DEATH OF JESUS.
- Ch. 28. THE RESURRECTION OF JESUS, AND THE GREAT COMMISSION (TO ALL NATIONS).

## Chs. 1, 2—EARLY LIFE OF JESUS.

Christ, the Promised Messiah, is Descended from David and Abraham, as Foretold—1-17.

- 1 THE book of the 1 generation of Je'sus Christ, the son of Da'vid, the son of A'bra-ham.
- 2 A'braham begat I'saac; and I'saac begat Ja'cob; and Ja'cob begat Ju'das and his brethren;
- 3 And Ju'das begat Pha'res and Za'ra of Tha'mar; and Pha'res begat Es'rom; and Es'rom begat A'ram;
- 4 And A'ram begat Amin'adab; and Amin'adab begat Naas'son; and Naas'son begat Sal'mon;
- 5 And Sal'mon begat Bo'oz of Ra'chab; and Bo'oz begat O'bed of Ruth; and O'bed begat Jes'se;
- 6 And Jes'se begat Da'vid the king; and Da'vid the king begat Sol'omon of her that had been the wife of Uri'as;
- 7 And Sol'omon begat Robo'am; and Robo'am begat Abi'a; and Abi'a begat A'sa;
- 8 And A'sa begat Jos'aphat; and Jos'aphat begat Ozi'as;
- 9 And Ozi'as begat Jo'atham; and Jo'atham begat A'chaz; and A'chaz begat Ezeki'as;
- 10 And Ezeki'as begat Manas'ses; and Manas'ses begat A'mon; and A'mon begat Josi'as;
- 11 And Josi'as begat Jechoni'as and his brethren, about the time they were carried away to Bab'ylon:
- 12 And after they were brought to Bab'ylon, Jechoni'as begat Sala'thiel; and Sala'thiel begat Zorob'abel;
- 13 And Zorob'abel begat Abi'ud; and Abi'ud begat Eli'akim; and Eli'akim begat A'zor;
- 14 And A'zor begat Sa'doc; and Sa'doc begat A'chim; and A'chim begat Eli'ud;
- 15 And Eli'ud begat Ele'a'zar; and Ele'a'zar begat Mat'than; and Mat'than begat Ja'cob;
- 16 And Ja'cob begat Jo'seph the husband of Ma'ry, of whom was born Je'sus, who is called 'Christ.
- 17 So all the generations from A'braham to Da'vid are fourteen generations; and from Da'vid until the carrying away into Bab'ylon are fourteen generations; and from the carrying away into Bab'ylon unto Christ are fourteen generations.

[1 birth (as in verse 18).—"The word "Christ" means "anointed"; and he was so called because he was anointed by the Holy Spirit (Matt. 3:16), as the ancient kings were anointed with oil to their official work.

#### 1 Birth of Jesus—18-25.

18 Now the birth of Je'sus Christ was on this wise: When as his mother Ma'ry was Espoused to Jo'seph, before they came together, she was found with child of the "Holy Ghost.

19 Then Jo'seph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Jo'seph, thou son of Da'vid, fear not to take unto thee Ma'ry thy wife: for that which is conceived in her is of the Ho'ly Ghost

21 And she shall bring forth a. son, and thou shalt call his name JE'SUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was

spoken of the Lord *by* the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emman'uel, which being interpreted is, God with us.

24 Then Jo'seph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JE'SUS.

[1Luke 2.—2betrothed, engaged to be married.—3 Holy Spirit. (It is so translated throughout the American Standard Version.)

Visit of the Wise Men—7-12.

**2** NOW when Je'sus was born in Beth'le-hem of Ju-dae'a in the days of Her'od the king, behold, there came 1 wise men from the east to Je-ru'sa-lem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Her'od the king had heard these things, he was troubled, and all Je-ru'sa-lem with him.

4 And when he had gathered all the chief priests and 2 scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Beth'le-hem of Ju-dae'a: for thus it is written by the prophet,

6 And thou Beth'le-hem, in the land of Ju'da, art not the least among the princes of Ju'da: for out of thee shall come a Governor, that shall rule my people Is'ra-el.

7 Then Her'od, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Beth'le-hem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Ma'ry his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Her'od, they departed into their own country another way.

[1 Magi, (compare Esther 1:13; Dan. 2:12).—2The scribes made copies of the law, and also taught it.

The Flight into Egypt to Escape Herod's Slaughter—13-18.

13 And when they were departed, behold, the angel of the Lord appeareth to Jo'seph in a dream, saying, Arise, and take the young child and his mother, and flee into E'gypt, and be thou there until I bring thee word: for Her'od will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into E'gypt:

15 And was there until the death of Her'od: that it might

be fulfilled which was spoken of the Lord by the prophet, saying, Out of E'gypt have I called my son.

16 Then Her'od, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Beth'le-hem, and in all the coasts thereof, from two years old and under, according to the time which he had a diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jer'e-my the prophet, saying,

18 In Ra'ma was there a voice heard, lamentation, and weeping, and great mourning, Ra'chel weeping for her children, and would not be comforted, because they are not.

[1 carefully learned.]

The Return to Nazareth—19-23.

19 But when Her'od was dead, behold, an angel of the Lord appeareth in a dream to Jo'seph in E'gypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Is'ra-el: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Is'ra-el.

22 But when he heard that Arche-la'u's did reign in Ju-dae'a in the room of his father Her'od, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Gal'i-lee:

23 And he came and dwelt in a city called Naz'a-reth: that it might be fulfilled which was spoken by the prophets, He shall be called a Naz'a-rene.

### Chs. 3,4.—EARLY MINISTRY OF JESUS.

1 Preaching of John the Baptist, the Forerunner of Christ —1-12.

**3** IN those days came John the Bap'tist, preaching in the wilderness of Ju-dae'a,

2 And saying, Repent ye: for the 2 kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet E-sa'ias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his 3meat was locusts and wild honey.

5 Then went out to him Je-ru'sa-lem, and all Ju-dae'a, and all the region round about Jor'dan,

6 And were baptized of him in Jor'dan, confessing their sins.

7 But when he saw many of the 4 Phar'i-sees and Sad'du-cees come to his baptism, he said unto them, O 5generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits 6 meet for repentance:

9 And think not to say within yourselves, We have A'bra-ham to our father: for I say unto you, that God is able of these stones to raise up children unto A'bra-ham.

10 And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier

than I, whose shoes I am not worthy to bear: he shall baptize you with the Ho'ly Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly 'purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

[1 Mark 1:1-8; Luke 3:1-18.—2 reign, (and so elsewhere).—3 food.—4 The Pharisees were a sect of the Jews, strict and generally correct in outward forms, yet self-righteous and prejudiced. The Sadducees denied the supernatural, and were the rationalists and higher critics of those days.—5 offspring.—6 worthy of.—7 cleanse his threshing-floor. —8 For "fire" in verses 10, 11, 12, see Rev. 20:15.

### 1 The Baptism of Jesus—13-17.

13 Then cometh Je'sus from Gal'i-lee to Jor'dan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Je'sus answering said unto him. Suffer it to be so now: for thus it becometh us to fulfill all Righteousness. Then he suffered him.

16 And Je'sus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

[1 Mark 1:9-11; Luke 3:21, 22; John 1:31-34.—2 Psalm 119; 1 Pet. 2:21.

### 1 The Temptation of Jesus—1-11.

**4** THEN was Je'sus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Je'sus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him Up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Je'sus unto him, Get thee hence, Sa'tan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

[1 Mark 1:12-13; Luke 4:1-13.

The Abode of Jesus in Caper-

naum, and the First Preaching. —12-17.

12 Now when Je'sus had heard that John was cast into prison, he departed into Gal'i-lee;

13 And leaving Naz'a-reth, he came and dwelt in Caper'na-um, which is upon the sea coast, in the borders of Zab'u-lon and Neph'tha-lim:

14 That it might be fulfilled which was spoken by E-sa'ias the prophet, saying,

15 The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jordan, Gal'i-lee of the Gen'tiles;

16 The people which sat in darkness saw great light: and to them which sat in the region and shadow of death light is sprung up.

17 From that time Je'sus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

1 The Calling of Peter and Andrew, and James and John—18-22.

18 And Je'sus, walking by the sea of Gal'i-lee, saw two brethren, Si'mon called Pe'ter, and An'drew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zeb'e-dee, and John his brother, in a 2 ship with Zeb'e-dee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

[1 Mark 1:16-20; comp. Luke 5:2-11.—2 boat.

Preaching and Healing by Jesus in Galilee—23-25.

23 And Je'sus went about all Gal'i-lee, teaching in their synagogues, and preaching the 1 gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syr'i-a: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Gal'i-lee, and from De-cap'o-lis, and from Je-ru'sa-lem, and from Ju-dae'a, and from beyond Jor'dan.

[1 good tidings.—2 demoniacs.

Chs. 5-7.—1 THE SERMON ON THE MOUNT (Against Hypocritical Teachers of the Law).  
The Beatitudes—1-12.

**5** AND seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

[1 Compare Luke 6:20-49.]

The True Disciples of Jesus are Salt and Light to the World—13-16.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a 1 candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

[1 lamp-stand.]

(Key to Matthew)—Jesus Fulfills "the Law and the Prophets," and Denounces Hypocritical Teachers of it—17-20.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Phar'i-sees, ye shall in no case enter into the kingdom of heaven.

Unjust and Irreconcilable Mental Anger under Christ's Law, Condemned the Same as the Physical Execution of it under the Jewish Law—21-26.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, 1 Raca, shall be in danger of the council: but whosoever shall say, Thou 2 fool, shall be in danger of 3 hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the 4uttermost farthing.

[1Raca is an expression of contempt.—2Moreh ("thou fool") is a Hebrew expression of condemnation.—3The Greek word Gehenna is found only in the following passages, and is translated "hell" and (with "fire") "hell fire": Matt. 5:22, 29, 30; 10:28; 18:9; 23:15; Mark 9:43, 45, 47; Luke 12:5; Jas. 3:6. It is the place "where the worm dieth not and the fire is not quenched." The usage shows that Gehenna is identical with "the lake of fire" in Rev. 19:20; 20:10, 14, 15—4 last.

Adultery in the Mind, and Divorce without Adultery, under Christ's Law, Condemned the Same as Physical Adultery under the Jewish Law—27-32.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye 1 offend thee, pluck it put, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall 2put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

[1 causeth thee to stumble, (and so elsewhere).—2Matt. 19:3-9.

"Yea" and "Nay" under Christ's Law should be as Binding as an Oath under the Jewish Law—33-37.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth: for it is his footstool: neither by Je-ru'sa-lem; for 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 1 communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. [1 speech.

Non-resistance under Christ's Law to take the Place of Retaliation under the Jewish Law—38-42.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye 1resist not evil: but whoso-

ever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

[1 resist not him that is evil.]

The "Love your Enemies" of Christ's Law to take the Place of the "Hate your Enemies" of the Hypocritical Teachers of the Jewish Law—43-48.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the 1 publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore 2perfect, even as your Father which is in heaven is perfect.

[1 tax collectors, (and abhorred by the Jews).—2Words must be understood by their connection. Christ is not here speaking of sinless perfection in general, but of perfection, or "full-growth" (as the word may be translated), in loving our enemies as God does his.]

The "Secret" Alms of Jesus to Supplant the "Trumpet" Alms of the Hypocrites—1-4.

**6** TAKE heed that ye do not your 1alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

[1 righteousness.]

The "Inner Chamber" Praying of Jesus to Supplant the "Street Corner" Praying of the Hypocrites—5-15.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. A-men'.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

[1 Gentiles.

The Calm Faced Fasting of Jesus to take the Place of the "Sad Countenance" Fasting of the Hypocrites—16-18.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

The False and the True Treasure—19-34.

(a) Laying up Riches on Earth and in Heaven—19-21.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

(b) 1 A well or diseased Spiritual Eye Determines our Attitude toward God or Mammon—22-24.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

[1 Luke 11:34-36.

(c) 1 We should not be Anxious over Earthly Treasure—25-34.

25 Therefore I say unto you, 2Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than 3meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns:

yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by 2taking thought can add one cubit unto his stature?

28 And why 2take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Sol'o-mon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore 2take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gen'tiles seek:) for your heavenly Father knoweth 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 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

[1 Luke 12:22-31.—2being anxious or being not anxious, (is the idea in these verses).—3 food, (and so elsewhere).

1 The Hypocrite Judges Others but not Himself—1-5.

## **7 JUDGE not, that ye be not judged.**

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

[1 Luke 6:37 following, 41 fol.

No Use of Casting Pearls of Truth before Human Swine—6.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

1 "The Golden Rule," (Asking, Receiving, Giving)—7-12.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good tilings to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [1 Luke 11:9-13.

The Narrow Way to Life through Christ; the Broad Way to Death through False Prophets—13-14.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in therat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of these False Prophets, and Judge them by their Fruits—15-20.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are Ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

[1 grasping, plundering, greedy.]

The Cry, "Lord, Lord," of Them and their Followers will not Save Them—21-23.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out 1 devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

[1 demons.]

The Wise Man Builds on the Rock of Obedience to Christ; but the Foolish Man, on the Sand of Disobedience—24-27.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Conclusion—28-29.

28 And it came to pass, when Je'sus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

Chs. 8, 9. —MOST OF CHRIST'S MIGHTY WORKS, (Performed in the Cities of Bethsaida, Capernaum and Chorazin).

1 The Leper is Healed—1-4.

**8** WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Je'sus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Je'sus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Mo'ses commanded, for a testimony unto them.

[1 Mark 1:40-44; Luke 5:12-14.]

1 The Centurion's Son is Healed —5-13.

5 And when Je'sus was entered into Ca-per'na-um, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Je'sus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Je'sus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Is'ra-el.

11 And I say unto you, That many shall 2 come from the east and west, and shall sit down with A'bra-ham, and I'saac, and Ja'cob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Je'sus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

[1 Luke 7:1-10.—2Luke 13:29; compare Is. 49:12; 59:19; Mal. 1:11.]

1 Peter's Wife's Mother and Many Others are Healed—14-18.

14 And when Je'sus was come into Pe'ter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17. That it might be fulfilled which was spoken by E-sa'ias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Now when Je'sus saw great multitudes about him, he gave commandment to depart unto the other side.

[1 Mark 1:29-34; Luke 4:38-41. —2demoniacs, (and so elsewhere in gospel records).]

1 Discipleship Means Self-denial —19-22.

19 And a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Je'sus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Je'sus said unto him, Follow me; and let the dead bury their dead, [1 Luke 9:57-60.]

1 The Tempest is Stilled—23-27.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

[1 Mark 4:36-41; Luke 8:22-25. —2boat, (and so elsewhere in gospel records).]

1 The Demon is Cast Out—28-34.

28 And when he was come to the other side into the country of the Ger'ge-senes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Je'sus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Je'sus: and when they saw him, they besought him that he would depart out of their coasts.

[1 Mark 5:1-17; Luke 8:26-37.]

1 A Paralytic is Cured—1-8.

**9** AND he entered into a ship and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Je'sus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Je'sus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

[1 Mark 2:3-12; Luke 5:18-26.]

1 Matthew is Called—9.

9 And as Je'sus passed forth from thence, he saw a man, named Mat'thew, sitting at the 2receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

[1 Mark 2:14; Luke 5:27-28.—2 place for receiving tax money.]

1 Christ is Criticised for Hating with Sinners—10-13.'

10 And it came to pass, as Je'sus 2sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Phar'i-sees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Je'sus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

[1 Mark 2:15-17; Luke 5:29-32. —2reclined, (and so always).]

1 It is as Inappropriate for Christ's Disciples to Fast while He is with Them, as it is to put unshrunken Cloth on an old Garment, or new Wine in old Wine-skins—14-17.

14 Then came to him the disciples of John, saying, Why do we and the Phar'i-sees fast oft, but thy disciples fast not?

15 And Je'sus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of 2 new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine in old 3 bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

[1 Mark 2:18-22; Luke 5:36-39. —2undressed, unshrunken.—3 These bottles were made of the skins of animals; and since they would lose their stretching power when they became old, new wine, which would ferment, would expand them and break them.]

1 Jesus Heals the Woman with the Issue of Blood, on his Way to Jairus' Daughter—18-26.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Je'sus arose, and followed him, and so did his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Je'sus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Je'sus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

[1Mark 5:22-43; Luke 8:41-56.]

**Jesus Heals the two Blind Men and the Demoniac, and "Every Disease"—27-35.**

27 And when Je'sus departed thence, two blind men followed him, crying, and saying, Thou son of Da'vid, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Je'sus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Je'sus 1 straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Is'ra-el.

34 But the Phar'i-sees said, He casteth out devils through the prince of the devils.

35 And Je'sus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

[1 strictly, sternly.]

**Jesus has Compassion on the Scattered Multitudes—36-38.**

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest,

**Ch. 10.—THE FIRST COMMISSION OF CHRIST TO THE APOSTLES, (to go to the Jews only).**

**1 Names of the Twelve Apostles —1-4.**

**10** AND when he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve 2 apostles are these: The first, Si'mon, who is called Pe'ter, and An'drew his brother; James the son of Zeb'e-dee, and John his brother;

3 Phil'ip, and Bar-thol'o-mew;

Thom'as, and Mat'thew the publican; James the son of Al-phae'us, and Leb-bae'us, whose surname was Thad'dae-us;

4 Si'mon the Ca'naan-ite, and Ju'das Is-car'i-ot, who also betrayed him.

[1 Mark 3:16-19; Luke 6:14-16. —2The word "apostle" means "one sent."

### 1 The Disciples are Commissioned—5-15.

5 These twelve Je'sus sent forth, and commanded them, saying, Go not into the way of the Gen'tiles, and into any city of the Sa-mar'i-tans enter ye not:

6 But go rather to the lost sheep of the house of Is'ra-el.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out 2devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor 3scrip for your journey, neither two coats, neither shoes, not yet staves: for the workman is worthy of his 4meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house 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, when ye depart 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 Sod'om and Go-mor'ra in the day of judgment, than for that city.

[1 Mark 6:8-11; Luke 9:3-5; 10:12.—2demons.—3A bag, or sack, for carrying food and travelers' conveniences.—4 food, (and so elsewhere).

### The Disciples are Cautioned— 16-23.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gen'tiles.

19 But when they deliver you up, Hake no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Is'ra-el, till the Son of man be 2come.

[1 be not anxious.—2See Matt. 16:27 and following.

1 The Disciples are Encouraged and Warned—24-33.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Be-el'ze-bub, how much more shall they call them of his household?

26 Fear them not therefore, for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which 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 on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

[1 Luke 12:3-9.—2 teacher, (and so in verse 25).—3 bondservant, (and so in verse 25).—4 Gehenna, (see note on Matt. 5:22).

1 The Disciples, when Persecuted, are to Love Christ more than Life and Kindred—34-39.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

[1 Luke 12:51-53.]

Receiving or Rejecting Christ's Disciples, the Same as Doing it to Christ Himself—40-42.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto 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.

Ch. 11.—JESUS PRAISES, CONDEMNS, AND GIVES THANKS.

1 Jesus Praises John the Baptist —1-19.

**11** AND it came to pass, when Je'-sus had made an end of commanding his twelve

disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Je'sus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the 2gospel preached to them.

6 And blessed is he, whosoever —3shall not be offended in me.

7 And as they departed, Je'sus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is E-li'as, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

[1 Luke 7:18-35.—2good tidings, (and so elsewhere in N. T.).—3shall not find occasion of stumbling.

1 Jesus Condemns Bethsaida, Chorazin and Capernaum—20-24.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Cho-ra'zin! woe unto thee, Beth-sa'i-da! for if the mighty works, which were done in you, had been done in Tyre and Si'don, they would have repented long ago in sack cloth and ashes.

22 But I say unto you, It shall be more 2tolerable for Tyre and Si'don at the day of judgment, than for you.

23 And thou, Ca-per'na-um,

which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sod'om, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sod'om in the day of judgment, than for thee.

[1 Luke 10:13-15.—2endurable, bearable.

1 Jesus Thanks God that the Gospel has been Revealed to the Lowly ("babes") through Himself, and thus Invites All to Come to Him—25-30.

25 At that time Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

[1Luke 10:21, 22.

## Ch. 12.—JESUS AND THE HYPOCRITICAL PHARISEES.

1 Jesus Confutes the Pharisees Respecting the Plucking and Eating of Grain on the Sabbath —1-8.

**12** AT that time Je'sus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Phar'i-sees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the ' law, how that on the sabbath days the priests in the temple 2profane the sabbath, and are blameless?

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

[1 Mark 2:23-28; Luke 6:1-5.—2 They "profane" the sabbath by working when they offer sacrifices on the sabbath, (see Num. 28:9, 10).

1 Jesus Confutes the Pharisees Respecting the Cure in the Synagogue on the Sabbath—9-13.

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a

man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

[1 Mark 3:1-6; Luke 6:6-11.—2 of more value.—3good.

**Jesus Withdraws from the Pharisees and Fulfills Prophecies by his Cures and his Humility—14-21.**

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by E-sa'ias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gen'tiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gen'tiles trust.

**1 Jesus Confutes the Pharisees' Charge that he Casts out Demons by Beelzebub, and Condemns them for their Blasphemy against the Holy Ghost—22-37.**

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of Da'vid?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Be-el'ze-bub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Sa'tan cast out Sa'tan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Be-el'ze-bub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is

against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the 2 blasphemy against the Ho'ly Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Ho'ly Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

[1 Mark 3:22-37.—2See Mark 3:30.—3 offspring.

1 The Pharisees more Condemnable than the Men of Nineveh and the Queen of the South, for They Took Advantage of their Opportunities—38-42.

38 Then certain of the scribes and of the Phar'i-sees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jo'nas:

40 For as Jo'nas was three days and three nights in the 2whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nin'e-veh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jo'nas; and, behold, a greater than Jo'nas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the 3 uttermost parts of the earth to hear the wisdom of Sol'o-mon; and, behold, a greater than Sol'o-mon is here.

[1Luke 11:29-32.—2sea-monster, (in the Greek).—3ends.

1 The Last State of the Pharisees will be Worse than the First, for They do not use their Opportunity—43-45.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

[1 Luke 11:24-26,

1 Jesus Makes All Obedient Ones his Brother and Sister and Mother—46-50.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

[1 Mark 3:31-35; Luke 8:19-21.]

### Ch. 13.—THE PARABLES OF JESUS.

1 Parable of the Sower—1-9.

**13** THE same day went Je'sus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in 2parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

[1 Mark 4:1-8; Luke 8:4-8.—2 Comparisons, illustrations. (The little girl's definition of a parable was—"An earthly story with a heavenly meaning.")

1 The Reason for Parables—10-17.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of E-sa'ias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.

15 For this people's heart is 2waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their

eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

[1 Mark 4:10-12; Luke 8:9, 10. —2become heavy. —3 turn again.

#### 1 Explanation of the Parable of the Sower—18-23.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and 2anon with joy receiveth it;

21 Yet hath he not root in himself, but 3 dureth for a while: for when tribulation or persecution ariseth because of the word, 4 by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world and the deceitful-ness of 5riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

[1 Mark 4:13-20; Luke 8:11-15. —2straightway, immediately. —3endureth.—4immediately he stumbleth.—5 Mark 4:19 adds, "the lusts of other things entering in"; and Luke 8:14 adds, "pleasures of this life."]

#### Parable of the Tares—24-30.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

#### 1 Parable of the Mustard Seed—31, 32.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

[1 Mark 4:30-32; Luke 13:18, 19.]

### 1 Parable of the Leaven—33.

33 Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

[1 Luke 13:20, 21.—2A "measure" contained about a peck and a half.]

### Additional Reason for Speaking in Parables—34, 35.

34 All these things spake Je'sus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

### Explanation of the Parable of the Tares—36-43.

36 Then Je'sus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; So shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

### Parable of the Treasure—44.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

### Parable of the Goodly Pearl—45, 46.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price went and sold all that he had, and bought it.

### Parable of the Net Cast into the Sea—47-50.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Parable of the Householder—51, 52.

51 Je'sus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every 1 scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

[1 A scribe was one who made copies of the law; also, one who taught it.

1 Jesus Teaches at Nazareth and is Rejected—53-58.

53 And it came to pass, that when Je'sus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Jo'ses, and Si'mon, and Ju'das?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were 2offended in him. But Je'sus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

[1 Mark 6:1-6.—2caused to stumble.

Ch. 14.—THE UNMERCIFUL HEROD KILLS JOHN, AND THE MERCIFUL CHRIST FEEDS, PRAYS, SAVES AND HEALS.

1 Herod beheads John—1-12.

**14** AT that time Her'od the 2 tetrarch heard of the fame of Je'sus,

2 And said unto his servants, This is John the Bap'tist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Her'od had laid hold on John, and bound him, and put him in prison for He-ro'di-as' sake, his brother Phil'ip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Her'od's birthday was kept, the daughter of Hero'di-as danced before them, and pleased Her'od.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Bap'tist's head in a 3charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Je'sus.

[1 Mark 6:14-29; Luke 9:7-9.—2 A tetrarch was a ruler, or lesser prince, in the Roman government.—3A charger was a large service plate.

1 Jesus feeds 5,000—13-21.

13 When Je'sus heard of it, he departed thence by 2ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Je'sus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves 3 victuals.

16 But Je'sus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men besides women and children.

[1 Mark 6:32-44; Luke 9:10-17; John 6:1-13.—2boat, (and so in many places).—3food.

1 Jesus Prays Alone, Walks to the Disciples on the Troubled Sea, and Saves Sinking Peter—22-33.

22 And straightway Je'sus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Je'sus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Je'sus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Pe'ter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Pe'ter was come down out of the ship, he walked on the water, to go to Je'sus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Je'sus stretched forth his hand, and

caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

[1 Mark 6:45-52; John 6:15-21.]

1 Jesus Heals the Sick at Gennesaret—34-36.

34 And when they were gone over, they came into the land of Gen-nes'a-ret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole. [1 Mark 6:53-56.]

Ch. 15.—JESUS CONDEMNS THE PHARISEES, COMMENDS THE CANAANITISH WOMAN AND FEEDS MANY.

1 Jesus Condemns the Pharisees' Tradition Respecting Eating with Umvashen Hands—1-9.

**15** THEN came to Je'sus scribes and Phar'i-sees, which were of Je-ru'sa-lem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, It is a 2gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did 3 E-sa'ias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

[1 Mark 7:1-13.—2 gift (consecrated to God). "When the Jews wished to evade the duty of supporting their parents, they made a pretended, or at least an eventual dedication of their property to the sacred treasury (of the temple): or rather a dedication of all that could or might have been given by them to their parents, saying, Be it Corban (gift). From that moment, though at liberty to expend such property on any selfish purpose, they were prohibited from bestowing it on their parents."—3 Isaiah.]

1 He Shows that the Real Defilement is a Corrupt Heart—10-20.

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Phar'i-sees were

offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Pe'ter and said unto him, Declare unto us this parable.

16 And Je'sus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

[1 Mark 7:14-23.]

1 He Commands the Faith of the Canaanitish Woman and Heals her Daughter—21-28.

21 Then Je'sus went thence, and departed into the coasts of Tyre and Si'don.

22 And, behold, a woman of Ca'naan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of Da'vid; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Is'ra-el.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Je'sus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilst. And her daughter was made whole from that very hour. [1 Mark 7:24-30.]

Jesus Heals Many and Feeds 4,000—29-39.

29 And Je'sus departed from thence, and came nigh unto the sea of Gal'i-lee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Je'sus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Is'ra-el.

32 1 Then Je'sus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Je'sus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Mag'da-la.

[1 Mark 8:1-9.]

Ch. 16.—JESUS CONDEMNS, WARNS, PROMISES, FORETELLS, AND PREACHES SELF-DENIAL TO HIS FOLLOWERS.

1 Jesus Condemns the Pharisees for Asking a Sign, and Warns Against their Leaven—1-12.

**16** THE Phar'i-sees also with the Sad'du-cees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

3 And in the morning, It will be foul weather to day: for the sky is red and 2 lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jo'nas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Je'sus said unto them, Take heed and beware of the leaven of the Phar'i-sees and of the Sad'du-cees.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Je'sus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Phar'i-sees and of the Sad'du-cees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Phar'i-sees and of the Sad'du-cees.

[1 Mark 8:11-21.—2gloomy.—3 teaching.]

1 He Promises to Build His Church on the Truth of Peter's Confession—13-20.

13 When Je'sus came into the coasts of Caes-a-re'a Phi-lip'pi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Bap'tist: some, 2E-li'as; and others, 3 Jere-mi'as, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Si'mon Pe'ter answered and said, Thou art the Christ the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon Bar-jo'na: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou are Pe'ter, and upon this 4rock I will build my church, and the gates of 5hell shall not prevail against it.

19 And I will give unto thee the 6keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Je'sus the Christ.

[1 Mark 8:27-30; Luke 9:18-20. —2Elijah. —3 Jeremiah.—4 Liddell and Scott, greatest of classical Greek lexicographers, define "petra" (feminine gender) here translated "rock," as "a rock, a ledge or shelf of rock"; and "petros" (masculine gender) here translated "Peter," as "a piece of rock, a stone—and thus distinguished from 'petra"'; and they add, "There is no example in good authors of 'petra' in the signification of 'petros,' for a single stone."—5 Gr. Hades, the unseen world.—6 Keys are for the purpose of unlocking; and Peter was given the keys in that he was to be the first to unlock the kingdom to the Jews (Acts 2), and to the Gentiles in Cornelius (Acts 10). His Spirit-given words were to be binding in heaven.

1 He Foretells His Death, and Shows that His Followers Must Deny Themselves—21-28.

21 From that time forth began Je'sus to shew unto his disciples, how that he must go unto Je-ru'sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan: thou art an offence unto me: for thou 2 savourest not the things that be of God, but those that be of men.

24 Then said Je'sus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

[1 Mark 8:31-38; Luke 9:22-27. —2mindest.

Ch. 17.—CHRIST IS SHOWN TO BE THE SON OF GOD BY HIS TRANSFIGURA-

## TION, PROPHECIES, AND MIRACLES.

1 Jesus is Transfigured—1-8.

**17** AND after six days Je'sus taketh Pe'ter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Mo'ses and 2E-li'as talking with him.

4 Then answered Pe'ter, and said unto Je'sus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; 3 hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Je'sus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Je'sus only.

[1 Mark 9:1-8; Luke 9:28-36. —2 Elijah.—3 Moses represented the Jewish law; Elijah, the prophets; and Christ represented the new law. The voice slighted Moses and Elijah, and commanded them to hear Christ. They were not to tell this to the people till after Christ's resurrection, for it was not till Christ died that the law was taken away, (see Col. 2:14).]

1 Jesus Prophesies that He was to be Persecuted as was John—9-13.

9 And as they came down from the mountain, Je'sus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that E-li'as must first come?

11 And Je'sus answered and said unto them, E-li'as truly shall first come, and restore all things.

12 But I say unto you, That E-li'as is come already, and they knew him not, but have done unto him whatsoever they "listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Bap'tist.

[1 Mark 9:9-13.—2wished.

1 Jesus Heals the Epileptic Boy when the Disciples Fail—14-21.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is 2 lunatick, and 3 sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Je'sus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I buffer you? bring him hither to me.

18 And Je'sus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to

Je'sus apart, and said, Why could not we cast him out?

20 And Je'sus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

[1 Mark 9:14-29; Luke 9:37-42. —2epileptic.—3suffereth grievously.—4bear with.

1 Jesus prophesies again his Suffering and Death—22, 23.

22 And while they abode in Gal'i-lee, Je'sus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

[1 Mark 9:30-32; Luke 9:44, 45.

Jesus Prophesies the Miracle of the Money in the Fish's Mouth —24-27.

24 And when they were come to Ca-per'na-um, they that received tribute money came to Pe'ter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Je'sus 1 prevented him, saying, What thinkest thou, Si'mon? of whom do the kings of the earth Hake custom or tribute? of their own children, or of strangers?

26 Pe'ter saith unto him, Of strangers. Je'sus saith unto him, Then are the children free.

27 Notwithstanding, lest we should 3offend them, go thou to the sea, and cast an hook, and take up the fish that first com-

eth up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

[1 The Greek word here means "to be beforehand." Jesus spoke to Peter before Peter had said anything. When the King James' Version was made "prevent" meant "to be before."—2receive tax money. —3cause them to stumble.

Ch. 1,8.—CHRIST'S LOVE TOWARD THE HUMBLE ONES, AND THE CHRISTIAN'S LOVE TOWARD OFFENDING ONES.

1 Those Humble like a Child, the Greatest in Christ's Kingdom—1-4.

**18** AT the same time came the disciples unto Je'sus, saying, Who is the greatest in the kingdom of heaven?

2 And Je'sus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

[1 Mark 9:33-37; Luke 9:46-48.

And the Offender of Such is Condemned—5-7.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall 1 offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were

drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

[1 cause to stumble.—2occasions of stumbling.

We Should Cut off all Offenders, though as Dear as a Hand or Foot or Eye—8, 9.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

[1 cause to stumble.

God Loves these Little Ones as a Man Loves his Stray Sheep—10-14.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more 1 of that sheep, than 1 of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

[1 over.

We should Love our Offending, Straying Brother, and Try to Save Him—15-17.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

[1 sin.—2refuse.—3Gentile.

The Decision of a Spirit-guided Church in such Matters will be Binding in Heaven—18-20.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

[1 Ch. 16:19; John 20:23.

We are to Forgive a Brother "Until Seventy Times Seven," and are not to be like the Unmerciful Servant—21-35.

21 1 Then came Pe'ter to him,

and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Je'sus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand 2talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred 3 pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had 4 compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

[1 Luke 17:3, 4.—2 A talent was probably worth about \$1,000. —3 The word in Greek denotes a coin worth about 17 cents.—4 mercy.

Chs. 19 to 20:16—JESUS ANSWERS THE PHARISEES, THE REBUKING DISCIPLES, THE RICH YOUNG MAN, AND PETER.

1 Jesus Answers the Pharisees on Divorce—1-9.

**19** AND it came to pass, that when Je'sus had finished these sayings, he departed from Gal'i-lee, and came into the coasts of Ju-dae'a beyond Jor'dan;

2 And great multitudes followed him; and he healed them there.

3 The Phar'i-sees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Mo'ses then command to give a writing of divorce, and to put her away?

8 He saith unto them, Mo'ses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, 2 Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

[1 Mark 10:1-12 —2ch. 5:32.

### Jesus Answers the Disciples on Marriage—10-12.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

1 Jesus Answers the Rebuking Disciples by Blessing the Children—13-15.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Je'sus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

[1 Mark 10:13-16; Luke 18:15-17.

### 1 Jesus Answers the Rich Young Man about which Commands to Keep—16-22.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Je'sus said, Thou shalt do no murder, 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 saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Je'sus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

[1 Mark 10:17-22; Luke 18:18-23.

### 1 Jesus Warns against the Peril of Riches—23-26.

23 Then said Je'sus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, 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.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Je'sus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

[1 Mark 10:23-27; Luke 18:24-27.—2them that trust in riches, (see Mark 10:24).]

### 1 Jesus Answers Peter on What the Apostles Should Receive for Following Christ—27-30.

27 Then answered Pe'ter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Je'sus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Is'ra-el.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.

[1 Mark 10:28-31; Luke 18:28-30.]

### 1 But Jesus Shows that Gentiles, though Considered "last" in Importance by the Jews, will be Considered "first" by God through their Faith—1-16.

20 FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a 2penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us,

which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

[1 Acts 13:46; Luke 13:30; Mark 10:31.—2The word in the Greek denotes a coin worth about 17 cents.

Ch. 20:17-34.—JESUS FORETELLS HIS SUFFERING, REBUKES AMBITION, AND EXTENDS COMPASSION.

1 Jesus Foretells his Passion (Suffering)—17-19.

17 And Je'sus going up to Je-ru'sa-lem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Je-ru'sa-lem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gen'tiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

[1 Mark 10:32-34; Luke 18:31-34.

1 Jesus Rebukes the Ambitious Mother of James and John—20-28.

20 Then came to him the mother of Zeb'e-dee's children with her sons, worshipping him and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Je'sus answered and said, Ye know not what ye ask. Are ye able to drink of the 2cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Je'sus called them unto him, and said, Ye know that the princes of the Gen'tiles Exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[1 Mark 10:35-45.—2 ch. 26:39, 42; Luke 22:42; John 18:11. —3 lord it.—4 servant.

1 Jesus Extends Compassion to the Two Blind Men at Jericho—29-34.

29 And as they departed from

Jer'i-cho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Je'sus passed by, cried out, saying, Have mercy on us, O Lord, thou son of Da'vid.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of Da'vid.

32 And Je'sus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Je'sus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

[1 Mark 10:46-52; Compare Luke 18:35-43.]

#### Ch. 21.—JESUS ENTERS JERUSALEM AND CONDEMNS THE COVETOUS AND HYPOCRITES.

1 Jesus Enters Jerusalem in Triumph—1-11.

**21** AND when they drew nigh unto Je-ru'sa-lem, and were come to Beth'pha-ge, unto the mount of Olives, then sent Je'sus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Si'on, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Je'sus commanded them,

7 And brought the ass, and the colt, and put on them their clothes and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and 2 strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Ho-san'na to the son of Da'vid: Blessed is he that cometh in the name of the Lord; Ho-san'na in the highest.

10 And when he was come into Je-ru'sa-lem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Je'sus the prophet of Naz'a-reth of Gal'i-lee.

[1 Mark 11:1-10; Luke 19:29-38; John 12:12-15.—2 spread.]

1 Jesus Drives out Traders, and Stirs Chief Priests and Scribes —12-17.

12 And Je'sus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful

things that he did, and the children crying in the temple, and saying, Ho-san'na to the son of Da'vid; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Je'sus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Beth'a-ny; and he lodged there.

[1 Mark 11:15-18; Luke 19:45-47; John 2:13-16.]

### 1 Jesus Curses the Fig-tree—18-22.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Je'sus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

[1 Mark 11:12-14, 20-24.]

### 1 Jesus Condemns and Silences the Hypocrites with the "baptism of John"—23-27.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Je'sus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Je'sus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

[1 Mark 11:27-33; Luke 20:1-8.]

### Jesus Condemns the Hypocrites with the Parable of the Two Sons—28-32.

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Je'sus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye

believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

1 Jesus Condemns Them with the Parable of the Wicked Husbandman—33-46.

33 Hear another parable: There was a certain householder, which planted a vineyard, and 2 hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into *a*. far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season.

42 Je'sus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Phar'i-sees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

[1 Mark 12:1-12; Luke 20:9-19. —2 set a hedge about.

Ch. 22.—JESUS' PARABLE OF THE MARRIAGE FEAST, AND HIS ANSWERS TO THE QUESTIONS OF THE HYPOCRITES.

The Parable of the Marriage Feast—1-14.

**22** AND Je'sus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fallings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his

farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

1 "Is it Lawful to Give Tribute to Caesar?"—15-22.

15 Then went the Phar'i-sees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the He-ro'dians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cae'sar or not?

18 But Je'sus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith to them, Whose is this image and superscription?

21 They say unto him, Cae'sar's. Then saith he unto them, Render therefore unto Cae'sar the things which are Cae'sar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

[1 Mark 12:13-17; Luke 20:20-26.—2 Cae'sar was the title of Roman emperors who ruled in Rome in the First Century over almost the whole world.]

1 "Whose Wife Shall She Be in the Resurrection?"—23-33.

23 The same day came to him the Sad'du-cees, which say that there is no resurrection, and asked him,

24 Saying, Master, Mo'ses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of

the seven? for they all had her.

29 Je'sus answered and said unto them, Ye do 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 the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of A'bra-ham, and the God of I'saac, and the God of Ja'cob? God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

[1 Mark 12:18-27; Luke 20:27-40.]

1 "Which is the Great Commandment?"—34-40.

34 But when the Phar'i-sees had heard that he had put the Sad'du-cees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Je'sus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets. [1 Mark 12:28-31.]

1 "What Think Ye of Christ?"—41-46.

41 While the Phar'i-sees were gathered together, Je'sus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of Da'vid.

43 He saith unto them, How then doth Da'vid in spirit call him Lord, saying,

44 The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If Da'vid then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

[1 Mark 12:35-37; Luke 20:41-44.]

### Ch. 23.—WOES AGAINST THE PHARISEES.

1 The Pharisees loved Greatness —1-7.

**23** THEN spake Je'sus to the multitude, and to his disciples,

2 Saying, The scribes and the Phar'i-sees sit in Mo'ses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rab'bi, Rab'bi.

[1 Mark 12:3,8, 39; Luke 20:45, 46.—2 A phylactery was "a small square leathern box, containing slips inscribed with certain scriptural passages. Two such boxes were worn by orthodox Jews during prayer, one on the head and one on the left arm."

But Jesus Taught Service and Humility as Greatness—8-12.

8 But be not ye called Rab'bi: for one is your Master, even Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

1 Woe 1—13.

13 But woe unto you, scribes and Phar'i-sees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. [1 Luke 11:52.

1 Woe 2—14.

14 Woe unto you, scribes and Phar'i-sees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

[1 Mark 12:40; Luke 20:47.

1 Woe 3—15.

15 Woe unto you, scribes and

Phar'i-sees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Woe 4—16-22.

16 Woe unto you, ye blind guides, which 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 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

1 Woe 5—23, 24.

23 Woe unto you, scribes and Phar'i-sees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain 2 at a gnat, and swallow a camel.

[1 Luke 11:42.—2 Strain out.

1 Woe 6—25, 26.

25 Woe unto you, scribes and Phar'i-sees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Phar'i-see, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

[1 Luke 11:39 fol.; comp. Mark 7:4.]

1 Woe 7—27, 28.

27 Woe unto you, scribes and Phar'i-sees, hypocrites I for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

[1 Luke 11:44; compare Acts 23:3.]

1 Woe 8—29-33.

29 Woe unto you, scribes and Phar'i-sees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And 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 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

[1 Luke 11:47 fol.—2offspring.]

1 Final Denunciation—34-36.

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous A'bel unto the blood of Zach-a-ri'as son of Bara-chi'as, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

[1 Luke 11:49-51.]

1 Christ's Lament over Jerusalem —37-39.

37 O Je-ru'sa-lem, Je-ru'sa-lem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth 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 not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

[1 Luke 13:34, 35.]

Chs. 24, 25.—THE DESTRUCTION OF JERUSALEM, AND PREPARATION FOR THE SECOND COMING OF CHRIST AND THE END OF THE WORLD. Introduction—1, 2.

**24** AND Je'sus went out, and departed from the temple: and his disciples came to him

{or to shew him the buildings of the temple.

2 And Je'sus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

1 Destruction of Jerusalem—3-28.

3 And as he sat upon the mount of Ol'ives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Je'sus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then 2shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Dan'iel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Ju-dae'a flee into the mountains:

17 Let him which is on the housetop not come down to take anything out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days I

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he

is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

[1 Mark 13; Luke 21.—2 shall stumble.

Readiness for the Second Coming and the End of the World—29 to ch. 25:46.

(Introduction) Signs of Christ's Coming—29-35.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall 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 earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

[1 The Greek word means "generation, offspring, race, kind." In Luke 16:8, "generation" evidently means "kind, class." The Jewish "kind," or "race," was to continue till all those things were fulfilled.

(a) 1 "Be Ready," for the Uncertainty of the Time is like the Coming of the Flood—36-41.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of No'e were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that No'e entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

[1 Mark 13; Luke 17.]

(b) 1 "Be Ready," by being a Faithful and Wise Servant—42-51.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready:

for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

[1 Luke 12:42-46.]

(c) "Be Ready," by being a Wise, not a Foolish, Virgin—1-13.

**25** THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

(d) 1 "Be Ready," by being a Profitable, not a Wicked and Slothful, Servant—14-30.

14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five 2 talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord

of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents, behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou 3hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

[1 Comp. Luke 19:12-27.—2 This talent was worth about \$1,000. —3didst not scatter.

(e) "Be Ready," by Doing Good to Christ's Needy Brethren, for You are then Doing Good to Him—31-46.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee.

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

### Ch. 26—THE BETRAYAL OF JESUS.

#### 1 The Plot to Kill Jesus—1-5.

**26** AND it came to pass, when Je'sus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Ca'ia-phas,

4 And consulted that they might take Je'sus by 2 subtilty, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

[1 Mark 14:1, 2; Luke 22:1, 2. —2 cunning.

#### 1 The Precious Ointment Poured on Jesus—6-13.

6 Now when Je'sus was in Beth'a-ny, in the house of Si'mon the leper,

7 There came unto him a woman having an alabaster 2 box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Je'sus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

[1 Mark 14:3-9; Luke 7:37-39; 1 comp. John 12:18—2 cruse.

#### 1 The Bargain of Judas to Betray Jesus—14-16.

14 Then one of the twelve, called Ju'das Is-car'i-ot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

[1 Mark 14:10, 11; Luke 22:3-6.]

1 The Jews' Passover, and the Lord's Supper—17-29.

17 Now the first day of the feast of unleavened bread the disciples came to Je'sus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Je'sus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Ju'das, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Je'sus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

[1 Mark 14:12-31; Luke 22:7-30; see also 1 Cor. 11:23-34.]

1 Peter's Denial of Jesus Foretold—30-35.

30 And when they had sung an hymn, they went out into the mount of Ol'ives.

31 Then saith Je'sus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you in to Gal'i-lee.

33 Pe'ter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Je'sus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Pe'ter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

[1 Mark 14:26-31; Luke 22:31-34.]

1 The Agony of Jesus in Gethsemane—36-46.

36 Then cometh Je'sus with them unto a place called Geth-sem'a-ne, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Pe'ter and the two sons of Zeb'e-dee, and began to be sorrowful and 2 very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilst.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Pe'ter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

[1 Mark 14:32-42; Luke 22:40-46.—2 sore troubled.

#### 1 The Betrayal and Seizure of Jesus—47-56.

47 And while he yet spake, lo, Ju'das, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Je'sus, and said, Hail, master; and kissed him.

50 And Je'sus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Je'sus, and took him.

51 And, behold, one of them which were with Je'sus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Je'sus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Je'sus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

[1 Mark 14:43-50; Luke 22:47-53; John 18:3-11.

1 The Trial of Jesus before the Jewish council—57-68.

57 And they that had laid hold on Je'sus led him away to Ca'ia-phas the high priest, where the scribes and the elders were assembled.

58 But Pe'ter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Je'sus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Je'sus held his peace. And the high priest answered and said unto him, I 2adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Je'sus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

[1 Mark 14:53-65; John 18:12-24.—2 To command solemnly, as if under oath.

1 Peter's Denial of Jesus—69-75.

69 Now Pe'ter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Je'sus of Gal'i-lee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Je'sus of Naz'a-reth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Pe'ter, Surely thou also art one of them; for thy speech betrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Pe'ter remembered the word of Je'sus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

[1 Mark 14:66-72; Luke 22:55-62; John 18:16-27.

Ch. 27.—THE DEATH OF JESUS.

Jesus is Delivered Up—1, 2.

**27** WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound

him, they led him away, and delivered him to Pon'ti-us Pi'late the governor.

Judas Hangs Himself—3-10.

3 Then Ju'das, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is* that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jer'e-my the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Is'ra-el did value;

10 And gave them for the potter's field, as the Lord appointed me.

[1 Coins equal to 50 cents each.

1 Jesus is Brought before Pilate —11-26.

11 And Je'sus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Je'sus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pi'late unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Ba-rab'bas.

17 Therefore when they were gathered together, Pi'late said unto them, Whom will ye that I release unto you? Ba-rab'bas, or Je'sus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Ba-rab'bas, and destroy Je'sus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Ba-rab'bas.

22 Pi'late saith unto them, What shall I do then with Je'sus which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pi'late saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, say-

ing, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Ba-rab'-bas unto them: and when he had scourged Je'sus, he delivered him to be crucified.

[1 Mark 15:2-15; Luke 23:2-25; John 18:29-38.]

1 Jesus is Humiliated—27-31.

27 Then the soldiers of the governor took Je'sus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

[1 Mark 15:16-20.]

1 Jesus is Crucified, and Mocked by Chief Priests and Two Thieves—32-44.

32 And as they came out, they found a man of Cy-re'ne, Si'mon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Gol'go-tha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JE'SUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Is'ra-el, let him now! come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

[1 Mark 15:21-32; Luke 23:26-43; John 19:17-24.]

1 Jesus Dies—45-50.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Je'sus cried with a loud voice saying, E'li, E'li, la'ma sa-bach'

tha-ni? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for E-li'as.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether E-li'as will come to save him.

50 Je'sus, when he had cried again with a loud voice, yielded up the ghost.

[1 Mark 15:33-37; Luke 23:44-49.]

#### 1 The Signs at Jesus' Death Cause the Centurion to Believe—51-54.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Je'sus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. [1 Mark 15:38, 39.]

#### 1 The Women Watching Afar Off—55,56.

55 And many women were there beholding afar off, which followed Je'sus from Gal'i-lee, ministering unto him:

56 Among which was Ma'ry Mag-da-le'ne, and Ma'ry the mother of James and Jo'ses, and the mother of Zeb'e-dee's children. [1 Mark 15:40, 41.]

#### 1 Joseph of Arimathea Lays His Body in his own New Tomb—57-61.

57 When the even was come, there came a rich man of Ar-i-ma-the'a, named Jo'seph, who also himself was Je'sus' disciple:

58 He went to Pi'late, and begged the body of Je'sus. Then Pi'late commanded the body to be delivered.

59 And when Jo'seph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre and departed.

61 And there was Ma'ry Mag-da-le'ne, and the other Ma'ry, sitting over against the sepulchre.

[1 Mark 15:42-47; Luke 23:50-56; John 19:38-42.]

#### The Enemies Make the Sepulchre Secure—62-66.

62 Now the next day, that followed the day of the preparation, the chief priests and Phar'i-sees came together unto Pi'late,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pi'late said unto them, I Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

[1 take a guard; or, ye have *a* guard.]

#### Ch. 28.—THE RESURRECTION OF JESUS.

1 The Two Marys see an Angel at the Empty Sepulchre—1-7.

**28** IN the end of the sabbath, as it began to dawn toward the first day of the week, came Ma'ry Mag-da-le'ne and the other Ma'ry to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Je'sus, which was crucified.

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 tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gal'i-lee; there shall ye see him: lo, I have told you.

[1 Mark 16:1-8; Luke 24:1-10.]

The Two Marys see Jesus on their way to the Disciples—8-10.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Je'sus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Je'sus unto them, Be not afraid: go tell my brethren that they go into Gal'i-lee, and there shall they see me.

The Jewish Council's Falsehood —11-15.

11 Now when they were going, behold, some of the 1 watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

[1 guard.]

The Final Interview, and The Great Commission to the Apostles (to go to all nations; See Matt. 10 for the First Commission)—16-20.

16 Then the eleven disciples went away into Gal'i-lee, into a mountain where Je'sus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Je'sus came and spake unto them, saying, All power is

given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto 1 the end of the world. A-men'.

[1 the consummation of the age.

## THE GOSPEL ACCORDING TO MARK

**The Writer.**—Mark was also called John. His mother's name was Mary and she lived in Jerusalem. (Acts 12:12.) He was a nephew (cousin, in Revised Version) of Barnabas. (Col. 4:10.) When Paul and Barnabas returned to Antioch from Jerusalem where they had delivered the relief fund sent from Antioch to the poor there, they took Mark along with them. (Acts 11:27-30; 12:25.) Mark started with Paul and Barnabas on the First Missionary Journey, but left them at Perga, and returned to Jerusalem. Paul did not think he was justified in doing this; and it led to the separation of Paul and Barnabas in their work, when Barnabas wished to take Mark with them. (Acts 13:5, 13; IS:37-40.) Afterwards, however, Paul spoke of Mark as "his son," and said in another place, "Take Mark, and bring him with thee. For he is profitable unto me for the ministry." (1 Pet. 5:13; 2 Tim. 4:11.) Paul mentions him again in Philemon 24. Thus Mark had endeared himself to Paul.

Tradition has it that Mark was also closely associated with Peter in his work. Though he was not an apostle, yet being closely associated with apostles his gospel record came down with apostolic authority from the early Christians. It is thought by many that his record was written before the other three records, and before the destruction of Jerusalem in 70 A. D.

**AN OUTLINE OF MARK**

**SUBJECT:**—Jesus Christ is the Son of God.

Ch. 1. EARLY LIFE AND MIRACLES OF JESUS.

Ch. 2. CRITICISMS ANSWERED.

Ch. 3 HEALINGS, AND THE TWELVE HELPERS.

Ch. 4. PARABLES.

Ch. 5. THE HEALING OF THE DEMONIAC AND JAIRUS' DAUGHTER AND THE WOMAN WITH THE ISSUE OF BLOOD.

Ch. 6. SIX SEPARATE EVENTS IN THE SIXTH CHAPTER.

Ch. 7. DEFILEMENT, A DEMON, AND A DEAF MUTE.

Ch. 8. CHRIST'S MIRACLES AND TEACHING AND CONFESSION BY PETER.

Ch. 9. TRANSFIGURATION, MIRACLES, PROPHECY AND TEACHING.

Ch. 10. DIVORCE, COVETOUSNESS, AND HUMILITY.

Ch. 11:1-26. THE TRIUMPHAL ENTRY INTO JERUSALEM, THE BARREN FIG-TREE, AND THE MONEY-CHANGERS.

Ch. 11:27 to ch. 12. JESUS AND HIS CRITICS.

Ch. 13. THE DESTRUCTION OF JERUSALEM AND CHRIST'S SECOND COMING.

Ch. 14:1-52. EVENTS LEADING TO THE TRIAL AND CRUCIFIXION.

Ch. 14:53 to ch.

15. THE TRIAL AND CRUCIFIXION.

Ch. 16. THE RESURRECTION.

## Ch. I—EARLY LIFE AND MIRACLES OF JESUS.

1 Jesus is Preceded by John the Baptist.—1-8.

**1** THE beginning of the gospel of Je'sus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Ju-dae'a, and they of Je-ru'sa-lem, and were all baptized of him in the river of Jor'dan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey:

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Ho'ly Ghost.

[1 Matt. 3:1-12; Luke 3:1-17.]

1 Jesus is Baptized by John—9-11.

9 And it came to pass in those days, that Je'sus came from Naz'a-reth of Gal'i-lee, and was baptized of John in Jor'dan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

[1 Matt. 3:13-17; Luke 3:21, 22.]

1 Jesus is Tempted by Satan—12, 13.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Sa'tan; and was with the wild beasts; and the angels ministered unto him.

[1 Matt. 4:1-11; Luke 4:1-13.]

Jesus Calls the People to Repentance—14, 15.

14 Now after that John was put in prison, Je'sus came into Gal'i-lee, preaching the gospel of the kingdom of God.

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

1 Jesus Calls Peter and Andrew, and James and John—16-20.

16 Now as he walked by the sea of Gal'i-lee, he saw Si'mon and An'drew his brother casting a net into the sea; for they were fishers.

17 And Je'sus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zeb'e-dee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zeb'e-dee in the ship with the

hired servants, and went after him.

[1 Matt. 4:18-22.—2 boat, (and so elsewhere in gospel records).]

**Jesus Teaches and Casts Out an Unclean Spirit in the Synagogue at Capernaum—21-28.**

21 And they went into Ca-per'na-um; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Je'sus of Naz'a-reth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Je'sus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Gal'i-lee.

**1 Jesus Heals Peter's Wife's Mother and Many Others—29-34.**

29 And forthwith, when they were come out of the synagogue, they entered into the house of Si'mon and An'drew, with James and John.

30 But Si'mon's wife's mother lay sick of a fever, and 2anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with 3devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak because they knew him.

[1 Matt. 8:14, 15; Luke 4:38-41. —2 Straightway, immediately.—3 demons, (and so elsewhere in N. T.).]

**Jesus Seeks Retirement, and Other Places to Preach—35-39.**

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Si'mon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Gal'i-lee, and cast out devils.

**1 Jesus Cleanses a Leper—40-45.**

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Je'sus, moved with compassion, put forth his hand,

and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he 2straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Mo'sses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to 3blaze abroad the matter, insomuch that Je'sus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

[1 Matt. 8:1-4; Luke 5:12-14.—2 strictly, sternly.—3spread.]

### Ch. 2.—CRITICISMS ANSWERED.

1 They Criticise Jesus for Forgiving Sins as He Heals a Paralytic—1-12.

**2** AND again he entered into Ca-per'na-um after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the 2palsy, which was borne of four.

4 And when they could not come nigh unto him for the 3press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the 4scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Je'sus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

[1 Matt. 9:1-8; Luke 5:18-26.—2 paralysis. —3crowd. —4Jewish writers of the law; also, teachers of it.]

1 Jesus Calls Levi to Help Him. —13, 14.

13 And he went forth again by the sea side, and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Le'vi the son of Al'phae-us

sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

[1 Matt. 9:9; Luke 5:21, 28.—2 place for receiving tax money.]

1 They Criticize Jesus for Eating with Publicans and Sinners—15-17.

15 And it came to pass, that, as Je'sus sat at meat in his house, many publicans and sinners sat also together with Je'sus and his disciples: for there were many, and they followed him.

16 And when the scribes and Phar'i-sees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Je'sus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

[1 Matt. 9:10-13; Luke 5:29-32.]

1 They Criticize Jesus for Eating and not Fasting like John's Disciples—18-22.

18 And the disciples of John and of the Phar'i-sees used to fast: and they come and say unto him, Why do the disciples of John and of the Phar'i-sees fast, but thy disciples fast not?

19 And Je'sus said unto them, Can the children 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 the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

[1 Matt. 9:14-17; Luke 5:33-39. —2 undressed, unshrunken.—3 wineskins, skins used as bottles.]

1 They Criticize the Disciples for Eating Grain on the Sabbath as They Pass through the Fields—23-28.

23 And it came to pass, that he went through the corn fields on the sabbath day: and his disciples began, as they went, to pluck the ears of corn.

24 And the Phar'i-sees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what Da'vid did, when he had need, and was an hungry, he, and they that were with him?

26 How he went into the house of God in the days of A-bi'a-thar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

[1 Matt. 12:1-8; Luke 6:1-5,

## Ch 3.—HEALINGS, AND THE TWELVE HELPERS.

1 Jesus Heals the Withered Hand in the Synagogue—1-6.

**3** AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Phar'i-sees went forth, and straightway took counsel with the He-ro'di-ans against him, how they might destroy him.

[1 Matt. 12:9-13; Luke 6:6-11.]

## Jesus Heals Many and Casts Out Demons—7-12.

7 But Je'sus withdrew himself with his disciples to the sea: and a great multitude from Gal'i-lee followed him, and from Ju-dae'a,

8 And from Je-ru'sa-lem, and from I-du-me'a, and from beyond Jor'dan; and they about Tyre and Si'don, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

## 1 Jesus Appoints Twelve to Help Him Preach and Heal—13-19.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him. and that he might send them forth to preach

15 And to have power to heal sicknesses, and to cast out devils:

16 And Si'mon he surnamed Pe'ter;

17 And James the son of Zeb'e-dee, and John the brother of James; and he surnamed them Bo-a-ner'ges, which is, The sons of thunder:

18 And An'drew, and Phil'ip, and Bar-thol'o-mew, and Mat'-thew, and Thom'as, and James the son of Al-phae'us, and Thad-dae'u's, and Si'mon the Ca'naan-ite,

19 And Ju'das Is-car'i-ot, which also betrayed him:

[1 Matt. 10:1-4; Luke 6:13-16.]

1 Jesus is Charged with being Beside Himself and with Casting Out Demons by Beelzebub —19-30. And they went into an house.

20 And the multitude cometh

together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Je-ru'sa-lem said, He hath Be-el'ze-bub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Sa'tan cast out Sa'tan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Sa'tan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithal soever they shall blaspheme:

29 But he that shall blaspheme against the Ho'ly Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

[1 Matt. 12:22-30; Luke 11:14-22.]

#### Spiritual Kinship More than Natural—31-35.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

[1 Matt. 12:46-50; Luke 8:19-21.]

#### Ch. 4.—PARABLES. Parable of the Sower—1-9.

**4** AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and

some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

[1 Matt. 13:1-9; Luke 8:4-8.—2 boat.

#### 1 Reason for Parables—10-13.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

[1 Matt. 13:10-17; Luke 8:9, 10. —2 turn again.

#### Explanation of the Parable of the Sower—14-20.

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Sa'tan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they 2are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

[1 Matt. 13:18-23; Luke ,8:11-15. —2Stumble.

#### Parable of the Candle—21, 22.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid which shall not be manifested neither was any thing kept secret but that it should come abroad.

#### Opportunities to Hear and Obey Increase Measure of Responsibility—23-25.

23 If any man have ears to hear let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

#### Parable of the Gradual Growth of Seeds—26-29.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

#### 1 Parable of the Mustard Seed—30-32.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

[1 Matt. 13:31, 32; Luke 13:18, 19.]

#### Many Parables Spoken—33, 34

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

#### 1 Jesus Calms the Storm when He Sails Away—35-41.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? [1 Matt. 8:23-27.]

#### Ch 5.—THE HEALING OF THE DEMONIAC AND JAIRUS' DAUGHTER AND THE WOMAN WITH THE ISSUE OF BLOOD.

#### 1 The Gadarene Demoniac—1-20.

**5** AND they came over unto the other side of the sea, into the country of the Gad'a-renes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit.

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in

the tombs, crying, and cutting himself with stones.

6 But when he saw Je'sus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Je'sus, thou Son of the most high God? I 2 adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for 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 nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Je'sus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Je'sus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Je'sus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in De-cap'o-lis how great things Je'sus had done for him: and all men did marvel.

[1 Matt ,8:28-34; Luke 8:26-37. —2 Command solemnly (as if under oath).

1 Jairus' Daughter and the Woman with the Issue of Blood—21-43.

21 And when Je'sus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue Ja-i'rus by name; and when he saw him, he fell at his feet.

23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24 And Je'sus went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Je'sus, came in the 2press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Je'sus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Je'sus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Pe'ter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Tal'i-tha cu'mi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And" they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

[1 Matt. 9:18-26; Luke 8:41-56. —2 crowd.

## Ch. 6.—SIX SEPARATE EVENTS IN THE SIXTH CHAPTER.

1 Jesus Teaches at Nazareth and is Rejected—1-6.

**6** AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Ma'ry, the brother of James, and Jo'ses, and of Ju'da, and Si'mon? and are not his sisters here with us? And they were offended at him.

4 But Je'sus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

[1 Matt. 13:53-58.]

1 Jesus Sends Forth the Twelve —7-13.

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no 2 scrip, no bread, no money in their purse:

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sod'om and Go-mor'ra in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

[1 Matt. 10:1-4; Luke 9:1-5.—2 A bag, or sack, for carrying food and travelers' conveniences.

1 Jesus is Supposed by Herod to be John the Baptist, whom he Slew—14-29.

14 And king Her'od heard of him; (for his name was spread abroad:) and he said, That John 2 the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is 3 E-li'as. And others said, That it is a prophet, or as one of the prophets.

16 But when Her'od heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Her'od himself had sent forth and laid hold upon John, and bound him in prison for He-ro'di-as' sake, his brother Phil'ip's wife: for he had married her.

18 For John had said unto Her'od, It is not lawful for thee to have thy brother's wife.

19 Therefore He-ro'di-as had a quarrel against him, and would have killed him; but she could not:

20 For Her'od feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Her'od on his birthday made a supper to his lords, high captains, and chief estates of Gal'i-lee;

22 And when the daughter of the said He-ro'di-as came in, and danced, and pleased Her'od and them that sat with him, the King said unto the damsel,

Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Bap'tist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a 4charger the head of John the Bap'tist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

[1 Matt. 14:1-12; Luke 9:7-9.—2 the Baptizer (in Greek).—3 Elijah—4 a large service plate.

#### 1 Jesus Feeds the 5,000—30-44.

30 And the apostles gathered themselves together unto Je'sus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Je'sus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto, him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

[1 Matt. 14:13-21; Luke 9:12-17; John 6:1-13.—2The Greek word for "penny" denotes a coin worth about 17 cents.

1 Jesus Walks on the Sea to the disciples—45-52.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Beth-sa'i-da, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they 2 considered not the miracle of the loaves: for their heart was hardened.

[1 Matt. 14:22-33; John 6:15-21. —2 Understood.

1 Jesus Heals at Gennesaret—53-56.

53 And when they had passed over, they came into the land of Gen-nes'a-ret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole. [IMatt. 14:34-36.

Ch. 7.—DEFILEMENT, A DEMON, AND A DEAF MUTE.

1 Jesus Describes Real Against Ceremonial Defilement—1-23.

**7** THEN came together unto him the Phar'i-sees, and certain of the scribes, which came from Je-ru'sa-lem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Phar'i-sees, and all the Jews, except they wash their hands oft, eat not, holding the - tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Phar'i-sees and scribes asked him, Why walk not thy disciples according to

the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath 3E-sa'ias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Mo'ses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, 4 It is Cor'ban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts! adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, 5 lasciviousness, an evil eye, 6blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

[1Matt. 15:1-9.—2 Unwritten, spoken handing down of opinions, practices, rites and customs, from father to son, or from ancestors to posterity.—3 Isaiah—4 That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God, (see note on Matt. 15:1-9).—5 lust-fulness, lewdness.—6 railing, reviling, evil speaking.

1 Jesus Casts the Demon Out of the Daughter of the Syro-phe-nician Woman—24-30.

24 And from thence he arose, and went into the borders of Tyre and Si'don, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Sy-ro'phe-ni'cian by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Je'sus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

[1Matt. 15:21-28.]

Jesus Cures the Deaf Mute—31-37.

31 And again, departing from the coasts of Tyre and Si'don, he came unto the sea of Gal'i-lee, through the midst of the coasts of De-cap'o-lis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Eph'pha-tha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much, the more a great deal they published it.

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

#### Ch. 8.—MIRACLES, AND TEACHING, AND CONFESSION BY PETER,

1 Jesus Feeds 4,000—1-9.

**8** IN those days the multitude being very great, and having nothing to eat, Je'sus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks and brake and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

[1 Matt. 15:32-39.—2 some, several.]

1 Jesus Refuses a Sign to the Pharisees, and Condemns their Leavening Doctrine—10-21.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalma-nu'tha.

11 And the Phar'i-sees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Phar'i-sees, and of the leaven of Her'od.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Je'sus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither 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 brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

[1 Matt. 16:1-12.]

Jesus Heals the Blind Man—22-26.

22 And he cometh to Beth-sa'i-da; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

1 Jesus is Confessed by Peter as the Christ—27-30.

27 And Je'sus went out, and his disciples, into the towns of Caes-a-re'a Phi-lip'pi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Bap'tist: but some say, E-li'-as; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Pe'ter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

[1 Matt. 16:13-20; Luke 9:18-20.]

1 Jesus Foretells his Passion and Resurrection—31-33.

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 scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Pe'ter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Pe'ter, saying, Get thee behind me, Sa'tan: for thou 2savourest not the things that be of God, but the things that be of men.

[1 Matt. 16:21-28; Luke 9:22.—2 mindest.

Jesus Will be Ashamed of Those who are Ashamed of Him —34 to 9:1.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

#### Ch. 9.—THE TRANSFIGURATION, MIRACLES, PROPHECY, AND TEACHING.

1 Jesus is Transfigured and Confessed by God as his Son—2-10.

**9** AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days Je'sus taketh with him Pe'ter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them 2 E-li'as with Mo'ses: and they were talking with Je'sus.

5 And Pe'ter answered and said to Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as.

6 For he 3 wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

[1 Matt. 17:1-9; Luke 9:28-36 —2 Elijah.—3 knew.

1 Jesus Shows that John the Baptist is the True Elijah—11-13.

11 And they asked him, saying, Why say the scribes that E-li'as must first come?

12 And he answered and told them, E-li'as verily cometh first, and restorest all things; and how it *is* written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That E-li'as is indeed come, and they have done unto him whatsoever they 2 listed, as it is written of him.

[1Matt. 17:10-13.—2 pleased.

1 Jesus Cures the Epileptic Boy when the Disciples Fail—14-29.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and 2 gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I 3 suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit 4tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, 5Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Je'sus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Je'sus saw that the people came running together, he rebuked the 6foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and 4rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Je'sus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing but by prayer and fasting.

[1 Matt. 17:14-21; Luke 9:37-42. —2 grindeth his teeth.—3 bear with.—4 convulsed. —5 from.—6 unclean.

1 Jesus Again Foretells his Suffering—30-32.

30 And they departed thence, and passed through Gal'i-lee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands

of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

[1 Matt. 17:22, 23; Luke 9:44, 45.]

1 Jesus Shows that "the Greatest" is "Servant of All"—33-37.

33 And he came to Ca-per-na-um: and being in the house he asked them, 2 What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

[1 Matt. 18:1-14; Luke 9:46-48. —2 What were ye reasoning on the way?

Jesus Condemns the Hindering of the Unknown Wonder-worker, and the Offending of Any Disciples—38-42.

38 And John answered him, saying, 1 Master, we saw one casting out 2devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Je'sus said, Forbid him not: for there is no man which shall do a miracle in *my* name, that can lightly speak evil of me,

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall 3 offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

[1 teacher, (and so elsewhere). —2 demons, (and so elsewhere).—3 cause to stumble, (and so elsewhere).

Jesus Demands that We Cut Loose from Everybody an\* Everything that Hinders us Spiritually, even though as Dear as a Hand or Foot, or Eye—43-50.

43 And if thy hand offend. thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salt-

ed with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

#### Ch. 10.—DIVORCE, COVETOUSNESS, AND HUMILITY.

##### 1 Putting Away One's Wife—1-12.

**10** AND he arose from thence, and cometh into the coasts of Ju-dae'a by the farther side of Jor'dan: and the people resort unto him again; and, as he was 2wont, he taught them again.

2 And the Phar'i-sees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Mo'ses command you?

4 And they said, Mo'ses suffered to write a bill of divorce, and to put her away.

5 And Je'sus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

[1 Matt. 19:3-10.—Accustomed.

##### 1 Humility as a Little Child—13-16.

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Je'sus saw it, he was much displeased, and said unto them, 2 Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

[1 Matt. 19:13-15; Luke 18:15-17.—2 permit, allow.

##### 1 The Rich Young Man—17-22.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good 2Master, what shall I do that I may inherit eternal life?

18 And Je'sus said unto him, Why callest thou me good? there is none 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, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Je'sus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

[1 Matt 19:16-22; Luke 18:18-23 —2Teacher.

1 Trust in Riches and Trust in God—23-31.

23 And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Je'sus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to 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 astonished out of measure, saying among themselves, Who then can be saved?

27 And Je'sus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 Then Pe'ter began to say unto him, Lo, we have left all, and have followed thee.

29 And Je'sus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many that are first shall be last; and the last first.

[1 Matt. 19:23-30; Luke 18:24-30.

1 Jesus Foretells his Humiliation and Death—32-34.

32 And they were in the way going up to Je-ru'sa-lem; and Je'sus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Je-ru'sa-lem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gen'tiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

[1 Matt. 20:17-19; Luke 18:31-33.

1 The Ambition of the Mother of James and John—35-45.

35 And James and John, the sons of Zeb'e-dee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Je'sus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Je'sus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Je'sus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gen'tiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[1 Matt. 20:20-28.]

#### 1 Jesus Heals the Blind Man—46-52.

46 And they came to Jer'i-cho: and as he went out of Jer'i-cho with his disciples and a great number of people, blind Bar-ti-mae'us, the son of Ti-mae'us, sat by the highway side begging.

47 And when he heard that it was Je'sus of Naz'a-reth, he began to cry out, and say, Je'sus, thou son of Da'vid, have mercy on me.

48 And many charged him that he should hold his peace but he cried the more a great deal, Thou son of Da'vid, have mercy on me.

49 And Je'sus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Je'sus.

51 And Je'sus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Je'sus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Je'sus in the way.

[1 Matt. 20:29-34; Luke 18:35-43.]

#### Ch. 11:1-26.—THE TRIUMPHAL ENTRY INTO JERUSALEM, THE BARREN FIG-TREE, AND THE MONEYCHANGERS.

#### 1 Jesus is Hailed as King as He Enters Jerusalem—1-11.

**11** AND when they came nigh to Je-ru'sa-lem, unto Beth'pha-ge and Beth'a-ny, at the mount of Ol'ives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do you this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Je'sus had commanded: and they let them go.

7 And they brought the colt to Je'sus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Ho-san'na; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father Da'vid, that cometh in the name of the Lord: Ho-san'na in the highest.

11 And Je'sus entered into Je-ru'sa-lem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Beth'a-ny with the twelve.

[1 Matt. 21:1-11; Luke 19:29-38; John 12:12-15.—2 Strewed, scattered.

#### 1 Jesus Curses the Barren Fig-tree—12-14.

12 And on the morrow, when they were come from Beth'a-ny, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if 2haply he might find any thing thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Je'sus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

[1 Matt. 21:17-22.—2 by chance, perhaps.

#### 1 Jesus Cleanses the Temple—15-19.

15 And they come to Je-ru'sa-lem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not 2suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

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

[1 Matt. 21:12-16; Luke 19:45-47; John 2:13-17.—2 permit, allow.

#### Jesus Teaches a Lesson of Faith from the Barren Fig-tree—20-26.

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

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

22 And Je'sus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea;

and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

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

. 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

#### Ch. 11:27 to ch. 12.—JESUS AND HIS CRITICS.

1 Jesus Confutes his Critics with his Question about the Baptism of John—27-33.

27 And they come again to Je-ru'sa-lem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Je'sus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Je'sus, We cannot tell. And Je'sus answering saith unto them, Neither do I tell you by what authority I do these things.

[1 Matt. 21:23-27; Luke 20:1-8.

1 Jesus Condemns Them with the Parable of the Husbandman—1-12.

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

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

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore, one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

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

9 What shall therefore the lord of the vineyard do? he will come and destroy the husband-

men, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

[1Matt. 21:33-46; Luke 20:9-18.]

1 Jesus Astonishes Them with the Distinction between Caesar and God—13-17.

13 And they send unto him certain of the Phar'i-sees and of the He-ro'di-ans, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cae'sar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a 2 penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cae'-sar's.

17 And Je'sus answering said unto them, Render to Cae'sar the things that are Cae'sar's, and to God the things that are God's. And they marvelled at him.

[1Matt. 22:15-22; Luke 20:21-26.—"The word in the Greek denotes a coin worth about 17 cents.]

1 Jesus Answers their Questions about the Resurrection—18-27.

18 Then come unto him the Sad'du-cees, which say there is no resurrection; and they asked him, saying,

19 Master, Mo'ses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Je'sus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Mo'ses, how in the bush God spake unto him, saying, I am the God of A'bra-ham, and the God of I'saac, and the God of Ja'cob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

[1 Matt. 22:23-33; Luke 20:27-40.]

1 Jesus Answers their Question about "The Great Commandment"—28-34.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Je'sus answered him, The first of all the commandments is, Hear, O Is'ra-el; 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 thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. [iMatt. 22:34-40.]

1 Jesus Asks Them how David could Call Christ, his Descendant, Lord—35-37.

35 And Je'sus answered and said, while he taught in the temple, How say the scribes that Christ is the son of Da'vid?

36 For Da'vid himself said by the Ho'ly Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 Da'vid therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

[1 Matt. 22:41-45.]

1 Jesus Warns the People Against These Critics—38-40.

38 And he said unto them in his 2doctrine, Beware of the scribes, which love to go in long 3 clothing, and love salutations in the marketplaces,

39 And the chief seats in the synagogues, and the 4uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

[1 Matt. 23:1-7; Luke 20:45-47. —2 teaching.—3 robes.—4 chief places.]

The Widow's Two Mites—41-44.

41 And Je'sus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two Elites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

[1 A coin less than a cent.]

Ch. 13.—THE DESTRUCTION OF JERUSALEM AND

## CHRIST'S SECOND COMING—FORETOLD.

The Events Foretold—1-4.

**13** AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Je'sus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Ol'ives over against the temple, Pe'ter and James and John and An'drew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

1 Destruction of Jerusalem—5-23.

5 And Je'sus answering them began to say, Take heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, 2take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Ho'ly Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Dan'iel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Ju-dae'a flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ;

or, lo, he is there; believe him not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, 3to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

[1 Matt. 24; Luke 21.—2 be not anxious.—3 that they may lead astray.

#### Second Coming of Jesus and End of the World—24-31.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the 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 the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

#### Watch, for Ye Know Not the Time—32-37.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

#### Ch. 14:1-52.—EVENTS LEADING TO THE TRIAL AND CRUCIFIXION.

##### 1 Jesus is Plotted against by Chief Priests—1, 2.

**14** AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

[1 Matt. 26:1-5; Luke 22:1-2.

##### 1 Jesus is Anointed—3-9.

3 And being in Beth'a-ny in the house of Si'mon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred 3 pence, and have been given to the poor, And they murmured against her.

6 And Je'sus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come beforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

[1 Matt. 26:6-13; Luke 7:37-39; comp. John 12:1-8.—2 cruse, vessel.—3a coin equal to about 17 cents.

1 Jesus is Betrayed (in Promise) —10, 11.

10 And Ju'das Is-car'i-ot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

[1 Matt. 26:14-16; Luke 22:3-6.

1 Jesus Eats the Passover and Institutes the Lord's Supper—12-25.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they 2 sat and did eat, Je'sus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 And as they did eat, Je'sus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

[1Matt. 26:17-30; Luke 22:7-30. declined (in Greek).]

1 Jesus Predicts Peter's Denial—26-31.

26 And when they had sung an hymn, they went out into the mount of Ol'ives.

27 And Je'sus saith unto them, All ye shall 2 be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Gal'i-lee.

29 But Pe'ter said unto him, Although all shall be offended, yet will not I.

30 And Je'sus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

[1 Matt. 26:31-35; Luke 22:31-34.—2 caused to stumble (in Greek).]

1 Jesus Prays in the Garden—32-42.

32 And they came to a place which was named Geth-sem'a-ne: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Pe'ter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Ab'ba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Pe'ter, Si'mon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither 2wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

[1Matt. 26:36-46; Luke 22:39-46.—2 knew.]

1 Jesus is Betrayed and Forsaken —43-52.

43 And immediately, while he yet spake, cometh Ju'das, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that

same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Je'sus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

[1 Matt. 26:47-56; John 18:1-11.]

#### Ch. 14:53 to ch. 15.—THE TRIAL AND CRUCIFIXION.

1 Jesus is Tried before the Jewish Council—53-65.

53 And they led Je'sus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Pe'ter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Je'sus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Je'sus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Je'sus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further 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 on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

[1 Matt. 26:57-68; John 18:12-24.]

1 Je'sus is Denied by Peter—66-72.

66 And as Pe'ter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Pe'ter warming himself, she looked up-

on him, and said, And thou also wast with Je'sus of Naz'a-reth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Pe'ter, Surely thou art one of them: for thou art a Gal'i-lae'an, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Pe'ter called to mind the word that Je'sus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

[1Matt. 26:69-75; Luke 22:55-62; John 18:16-27.]

1 Jesus is Accused before Pilate —1-15.

**15** AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Je'sus, and carried him away, and delivered him to Pi'late.

2 And Pi'late asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pi'late asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Je'sus yet answered nothing; so that Pi'late marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Ba-rab'bas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

9 But Pi'late answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people that he should rather release Ba-rab'bas unto them.

12 And Pi'late answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pi'late said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pi'late, willing to content the people, released Ba-rab'bas unto them, and delivered Je'sus, when he had scourged him, to be crucified.

[1 Matt. 27:11-26; Luke 23:1-25.]

1 Jesus is Mocked—16-21.

16 And the soldiers led him away into the hall, called Prae-to'ri-um; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Si'-mon a Cy-re'ni-an, who passed by, coming out of the country, the father of Al-ex-an'der and Ru'fus, to bear his cross.

[1 Matt. 27:27-31.]

1 Jesus is Crucified—22-32.

22 And they bring him unto the place Gol'go-tha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Is'-ra-el descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

[1 Matt. 27:32-44; Luke 23:26-43; John 19:17-24.]

1 Jesus Dies—33-41.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Je'-sus cried with a loud voice, saying, E-lo'i, E-lo'i, la'ma sa-bach'tha-ni? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth E-li'as.

36 And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether E-li'as will come to take him down.

37 And Je'sus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Ma'ry Mag-da-le'ne, and Ma'ry the mother of James the less and of Jo'ses, and Sa-lo'me;

41 (Who also, when he was in Gali-lee, followed him, and ministered unto him;) and many

other women which came up with him unto Je-ru'sa-lem.

[1 Matt. 27:45-50; Luke 23:44-49.]

### 1 Jesus is Buried—42-47.

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Jo'seph of Ar-i-ma-thae'a, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pi'late, and craved the body of Je'sus.

44 And Pi'late marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Jo'seph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Ma'ry Mag-da-le'ne and Ma'ry the mother of Jo'ses beheld where he was laid.

[1 Matt. 27:57-61; Luke 23:50-56; John 19:38-42.]

### Ch. 16—THE RESURRECTION.

#### 1 The Risen Jesus Appears to the Marys—1-8.

**16** AND when the sabbath was past, Ma'ry Mag-da-le'ne, and Ma'ry the mother of James, and Sa-lo'me, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Je'sus of Naz'a-reth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Pe'ter that he goeth before you into Gal'i-lee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

[1 Matt. 28:1-7; Luke 24:1-10.]

#### The Disciples Do Not Believe that Jesus is Risen—9-13.

9 Now when Je'sus was risen early the first day of the week, he appeared first to Ma'ry Mag-da-le'ne, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it

unto the residue: neither believed they them.

Jesus Appears to the Eleven and Gives the Great Commission—14-18.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Jesus Ascends to Heaven—19, 20.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. A-men'.

## THE GOSPEL ACCORDING TO LUKE

**The Writer.**—Luke, the writer of this gospel record, also wrote Acts of Apostles. This is evident from the fact that he addresses both to Theophilus, and in Acts 1:1 mentions his "former treatise," evidently referring to his gospel record. Paul speaks of "Luke, the beloved physician," (Col. 4:14), and mentions him two other times, (Philemon 24; 2 Tim. 4:11).

Luke was a companion of Paul in the periods covered by Acts 16:10-17 and by 20:5 to 28:16. This is evident by the use of "we" and "us". Thus Luke was with Paul through many years, and stood nobly by when he was a prisoner at Rome and "ready to be offered," for Paul says, "Only Luke is with me," (2 Tim. 4:11). His record comes down to us with apostolic endorsement.

**The Subject Written on.**—The purpose of Luke in writing this record seems to have been to portray the human side of the Son of God, while John wrote to portray the divine side of the Son of man—Luke emphasizes specially His sympathy with humanity, while John emphasizes specially His connection with Divinity, God. Luke expresses the gist of his record in these words—"For the Son of man is come to seek and to save that which is lost." (Luke 19:10.)

#### AN OUTLINE OF LUKE.

**SUBJECT.—"For the Son of man is come to seek and to save that which is lost."** (Luke 19:10.)

Ch. 1. THE BIRTHS OF JOHN AND JESUS FORETOLD, AND THAT OF JOHN FULFILLED.

Ch. 2. THE BIRTH AND EARLY LIFE OF JESUS.

Ch. 3. THE PREACHING OF JOHN, AND THE BAPTISM OF JESUS.

Ch. 4. THE TEMPTATION OF JESUS, AND HIS PREACHING AND HEALINGS.

Ch. 5. ONE "CATCH", THREE CURES, ONE CALL, AND TWO CONDEMNATIONS.

Ch. 6. THE SABBATH, THE TWELVE, AND A SHORTENED ACCOUNT OF THE SERMON ON THE MOUNT.

Ch. 7. THE CENTURION'S FAITH, THE WIDOW'S SON, • THE BAPTIST'S DELEGATION, THE SINFUL WOMAN.

Ch. 8. PARABLES OF THE SOWER AND THE LAMP; AND THE MIRACLES OF THE STORM, THE DEMONIAC, JAIRUS' DAUGHTER, AND THE WOMAN WITH THE ISSUE OF BLOOD.

Ch. 9. MORE OF CHRIST'S TEACHING AND MIRACLES.

Ch. 10. THE SEVENTY, THE REVEALED SECRETS OF GOD, THE GOOD SAMARITAN, THE TWO SISTERS.

Ch. 11. PRAYER, AND EVIL SPIRITS AND EVIL MEN.

Ch. 12. PREPARING FOR THE JUDGMENT.

Ch. 13. IMPENITENCE.

Ch. 14. LESSONS ON MERCY, HUMILITY, CHARITY, EXCUSES, COST OF DISCIPLESHIP, AND UNSAVORY SALT.

Ch. 15. JOY AT FINDING THE LOST.

Ch. 16. THE RIGHT USE OF RICHES.

Ch. 17. ATTITUDE TOWARD OTHERS, AND EXPECTATION OF THE COMING KINGDOM.

Ch. 18. VIRTUES TAUGHT BY EXAMPLES.

Ch. 19. EVENTS ON THE JOURNEY FROM JERICHO TO JERUSALEM.

Ch. 20. JESUS IN THE TEMPLE WITH HIS CRITICS.

Ch. 21. JESUS' TEACHING AT THE TEMPLE CONCERNING THE DESTRUCTION OF THE TEMPLE.

Ch. 22. EVENTS IMMEDIATELY PRECEDING THE CRUCIFIXION.

Ch. 23. THE TRIAL AND CRUCIFIXION.

Ch. 24. THE RESURRECTION.

## Ch. 1.—THE BIRTHS OF JOHN AND JESUS FORETOLD, AND THAT OF JOHN FULFILLED.

Preface—1-4.

**1** FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in 2 order, most excellent The-oph'i-lus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

[I draw up a narrative.—2 Luke proposed to reduce to "order" the many events in the life of Jesus.

## The Parents of John the Baptist—5-7.

5 There was in the days of Her'od, the king of Ju-dae'a, a certain priest named Zach-a-ri'as, of the course of A-bi'a: and his wife was of the daughters of Aar'on, and her name was E-lis'a-beth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that E-lis'a-beth was barren, and they both were now well stricken in years.

## The Birth and Mission of John Foretold to Zacharias while Executing the Priest's Office—8-20.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zach-a-ri'as saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zach-a-ri'as: for thy prayer is heard; and thy wife E-lis'a-beth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Ho'ly Ghost, even from his mother's womb.

16 And many of the children of Is'ra-el shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of E-li'as, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zach-a-ri'as said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Ga'bri-el, that stand in the presence of God, and am sent to speak un-

to thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Zacharias Appears to the People, and Goes to His Own House—21-23.

21 And the people waited for Zach-a-ri'as, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

The Conception of John—24, 25.

24 And after those days his wife E-lis'a-beth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

The Birth of Jesus Foretold—26-38.

26 And in the sixth month the angel Ga'bri-el was sent from God unto a city of Gal'i-lee, named Naz'a-reth,

27 To a virgin espoused to a man whose name was Jo'seph, of the house of Da'vid; and the virgin's name was Ma'ry.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Ma'ry: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JE'SUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father Da'vid:

33 And he shall reign over the house of Ja'cob for ever; and of his kingdom there shall be no end.

34 Then said Ma'ry unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Ho'ly Ghost shall come upon thee, and the power of the Highest Shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin E-lis'a-beth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Ma'ry said, Behold the 1 handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

[1 Gr. bondmaid.]

Elizabeth Blesses Mary—39-45.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Ju'da;

40 And entered into the house

of Zach-a-ri'as, and saluted E-lis'a-beth.

41 And it came to pass, that, when E-lis'a-beth heard the salutation of Ma'ry, the babe leaped in her womb; and E-lis'a-beth was filled with the 1 Ho'ly Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. .

[1 Holy Spirit, (and so throughout N. T.).]

Mary's Exultation (lively joy, delight)—46-56.

46 And Ma'ry said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52. He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath 1 holpen his servant Is'ra-el, in remembrance of his mercy;

55 As he spake to our fathers, to A'bra-ham, and to his seed for ever.

56 And Ma'ry abode with her about three months, and returned to her own house.

[1 given help to.

Birth and Naming of John—57-66.

57 Now E-lis'a-beth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zach-a-ri'as, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing atable and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Ju-dae'a.

66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

[1 tablet.]

Zacharias Blesses John, and Prophesies of John's Mission—67-80.

67 And his father Zach-a-ri'as was filled with the Ho'ly Ghost, and prophesied, saying,

68 Blessed be the Lord God of Is'ra-el; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant Da'vid;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy promised to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father A'bra-ham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of pur God; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Is'ra-el.

## Ch. 2.—THE BIRTH AND EARLY LIFE OF JESUS.

Birth of Jesus—1-7.

**2** AND it came to pass in those days, that there went out a decree from Cae'sar 1 Au-gus'tus, that all the world should be 2taxed.

2 (And this taxing was first made when Cy-re'ni-us was governor of Syr'i-a.)

3 And all went to be taxed, every one into his own city.

4 And Jo'seph also went up from Gal'i-lee, out of the city of Naz'a-reth, into Ju-dae'a, unto the city of Da'vid, which is called Beth'le-hem; (because he was of the house and lineage of Da'vid:)

5 To be taxed with Ma'ry his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in 3 swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

[1 Augustus was emperor of the Roman Empire, which at this time ruled practically the entire world.—2 enrolled, (and so throughout the chapter).—3 tightly wrapped.]

The Announcement of Christ's Birth to the Shepherds by Angels—8-20.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of Da'vid a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, 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 will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth'le-hem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Ma'ry, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Ma'ry kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

#### The Naming of Jesus, and the Sacrificing for Him—21-24

21 And when eight days were accomplished for the circumcising of the child, his name was called JE'SUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Mo'ses were 1 accomphshed, they brought him to Je-ru'sa-lem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons,

[1 fulfilled, ended]

#### Simeon Blesses God and the Parents because of Jesus—25-35.

25 And, behold, there was a man in Je-ru'sa-lem, whose name was Sim'e-on; and the same man was just and devout, waiting for the consolation of Is'ra-el: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Ho'ly Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Je'-sus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,  
 31 Which thou hast prepared before the face of all people;  
 32 A light to lighten the Gen'tiles, and the glory of thy people Is'ra-el.  
 33 And Jo'seph and his mother marveled at those things which were spoken of him.  
 34 And Sim'e-on blessed them, and said unto Ma'ry his mother, Behold, this child is set for the fall and rising again of many in Is'ra-el; and for a sign which shall be spoken against;  
 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Anna, the Prophetess, Thanks God because of Jesus—36-38

36 And there was one An'na, a prophetess, the daughter of Pha'nu-el, of the tribe of A'ser: she was of a great age, and had lived with an husband seven years from her virginity;  
 37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.  
 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Je-ru'sa-lem.

The Growth of Jesus at Nazareth—39, 40.

39 And when they had performed all things according to the law of the Lord, they returned into Gal'i-lee, to their own city Naz'a-reth.  
 40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

The Teaching of Jesus in the Temple—41-50.

41 Now his parents went to Je-ru'sa-lem every year at the feast of the passover.  
 42 And when he was twelve years old, they went up to Je-ru'sa-lem after the custom of the feast.  
 43 And when they had fulfilled the days, as they returned, the child Je'sus tarried behind in Je-ru'sa-lem; and Jo'seph and his mother knew not of it.  
 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.  
 45 And when they found him not, they turned back again to Je-ru'sa-lem, seeking him.  
 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the 1 doctors, both hearing them, and asking them questions.  
 47 And all that heard him were astonished at his understanding and answers.  
 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.  
 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?  
 50 And they understood not the saying which he spake unto them,  
 [1 teachers, learned men.]

The Obedience and Growth of Jesus at Nazareth—51, 52.

51 And he went down with them, and came to Naz'a-reth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Je'sus increased in wisdom and stature, and in favour with God and man.

### Ch. 3.—THE PREACHING OF JOHN, AND THE BAPTISM OF JESUS.

John Appears in Fulfillment of Prophecy—1-6.

**3** NOW in the fifteenth year of the reign of Ti-be'ri-us Cae'sar, Pon'ti-us Pi'late being governor of Ju-dae'a, and Her'od being 1 tetrarch of Gal'i-lee, and his brother Phil'ip tetrarch of I-tu-rae'a and of the region of Trach-o-ni'tis, and Ly-sa'nias the tetrarch of Ab-i-le'ne,

2 An'has and Ca'ia-phas being the high priests, the word of God came unto John the son of Zach-a-ri'as in the wilderness.

3 And he came into all the country about Jor'dan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of 2 E-sa'ias tie prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth:

6 And all flesh shall see the salvation of God.

[1 A tetrarch under Roman rule was any inferior prince when the government was a republic or empire.—2 Isaiah.

1 John preaches Repentance—7-14.

7 Then said he to the multitude that came forth to be baptized of him, O 2 generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have A'bra-ham to our father: for I say unto you, That God is able of these stones to raise up children unto A'bra-ham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath 3 meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, 4 Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

[1 Matt. 3:1-12; Mark 1:2-8.— 2 offspring. —3 food. —4 require, extort.

John Tells of Christ's Baptism of Holy Spirit and Fire—15-18.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered,, saying un-

to them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Ho'ly Ghost and with fire:

17 Whose 1 fan is in his hand, and he will thoroughly 2 purge his floor, and will gather the wheat into his 3 garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

[1 A fan was a shovel, or fork, used to throw wheat and chaff up to the wind, to separate the chaff from the grain.—2 cleanse his threshing-floor.—3 granary.

John Reproves Herod and is Imprisoned—19, 20.

19 But Her'od the tetrarch, being reproved by him for Hero'di-as his brother Phil'ip's wife, and for all the evils which Her'od had done,

20 Added yet this above all, that he shut up John in prison.

1 Jesus is Baptized—21, 22.

21 Now when all the people were baptized, it came to pass, that Je'sus also being baptized, and praying, the heaven was opened,

22 And the Ho'ly Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

[1 Matt. 3:13-17; Mark 1:9-11.

1 Genealogy of Jesus—23-38.

23 And Je'sus himself began to be about thirty years of age, being (as was supposed) the son of Jo'seph, which was the 2 son of He'li,

24 Which was the son of Mat'-that, which was the son of Le'-vi, which was the son of Mel'chi, which was the son of Jan'na, which was the son of Jo'seph,

25 Which was the son of Mat-ta-thi'as, which was the son of A'mos, which was the son of Na'um, which was the son of Es'li, which was the son of Nag'ge,

26 Which was the son of Ma'-ath, which was the son of Mat-ta-thi'as, which was the son of Sem'e-i, which was the son of Jo'seph, which was the son of Ju'da,

27 Which was the son of Jo-an'na, which was the son of Rhe'sa, which was the son of Zo-rob'a-bel, which was the son of Sa-la'thi-el, which was the son of Ne'ri,

28 Which was the son of Mel'chi, which was the son of Ad'-di, which was the son of Co'-sam, which was the son of El-mo'dam, which was the son of Er.

29 Which was the son of Jo'se, which was the son of E-li-e'zer, which was the son of Jo'rim, which was the son of Mat'that, which was the son of Le'vi,

30 Which was the son of Sim'eon, which was the son of Ju'da, which was the son of Jo'seph, which was the son of Jo'nan, which was the son of E-li'a-kim,

31 Which was the son of Me'-le-a, which was the son of Me'-nan, which was the son of Mat'ta-tha, which was the son of Na'than, which was the son of Da'vid,

32 Which was the son of Jes'se, which was the son of O'bed, which was the son of Bo'oz, which was the son of Sal'mon, which was the son of Na-as'son,

33 Which was the son of A-

min'a-dab, which was the son of A'ram, which was the son of Es'rom, which was the son of Pha'res, which was the son of Ju'da,

34 Which was the son of Ja'-cob, which was the son of I'saac, which was the son of A'bra-ham, which was the son of Tha'ra, which was the son of Na'chor,

35 Which was the son of Sa'-ruch, which was the son of Ra'-gau, which was the son of Pha'-lec, which was the son of He'ber, which was the son of Sa'la,

36 Which was the son of Ca-i'nan, which was the son of Ar-phax'ad, which was the son of Sem, which was the son of No'e, which was the son of La'mech,

37 Which was the son of Ma-thu'sa-la, which was the son of E'noch, which was the son of Ja'red, which was the son of Ma-le'le-el, which was the son of Ca-i'nan,

38 Which was the son of E'nos, which was the son of Seth, which was the son of Ad'-am, which was the son of God.

[1 Matt. 1.—2 The word "son" is not in the Greek, but it is rightly understood when we consider the loose way in which such words are used by the Jews, for Saul calls David his son when he was only his son-in-law. (See 1 Sam. 24:16.) Joseph is here the son-in-law of Heli; and thus this genealogy traces Christ through Mary, while Matthew traces it through Joseph.

#### Ch. 4.—THE TEMPTATION OF JESUS, AND HIS PREACHING AND HEALINGS.

1 Jesus Defeats the Devil when he Tempts Him—1-13.

**4** AND Je'sus being full of the Ho'ly Ghost returned from Jor'dan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Je'sus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Je'sus answered and said unto him, Get thee behind me, Sa'tan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Je-ru'sa-lem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Je'sus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.  
 [1 Matt. 4:1-11; Mark 1:12, 13. —2 wing.]

Jesus Teaches, and is Glorified by the People—14, 15.

14 And Je'sus returned in the power of the Spirit into Gall-lee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

Jesus Preaches in Galilee—16-30.

16 And he came to Naz'a-reth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet E-sa'ias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the 1 gracious words which proceeded out of his mouth. And they said, Is not this Jo'seph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Ca-per'na-um, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Is'ra-el in the days of 2 E-li'as, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was E-li'as sent, save unto Sa-rep'ta, a city of Si'don, unto a woman that was a widow.

27 And many lepers were in Is'ra-el in the time of 3 El-i-se'u's the prophet; and none of them was cleansed, saving Na'a-man the Syr'i-an.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.

[1 words of grace.—2Elijah.— 3 Elisha.]

Jesus Cures the Demoniac—31-37.

31 And came down to Ca-per'na-um, a city of Gal'i-lee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man, which had a

spirit of an unclean 1 devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Je'sus of Naz'a-reth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Je'sus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

[1 demon, (and so throughout N. T.).]

#### 1 Jesus Cures Peter's Wife's Mother and Many Others—38-41.

38 And he arose out of the synagogue, and entered into Si'-mon's house. And Si'mon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with 2divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

[1 Matt. 8:14-17; Mark 1:29-34. —2several, some.]

#### 1 Jesus is Loved by the Multitudes—42-44.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Gal'i-lee.

[1 Mark 1:35-38.]

#### Ch. 5.—ONE "CATCH", THREE CURES, ONE CALL, AND TWO CONDEMNATIONS.

##### The Miraculous Draught ("Catch") of Fishes, and the Amazement of Peter, James and John—1-11.

**5** AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gen-nes'a-ret,

2 And saw two 1 ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Si'mon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Si'mon, 2Launch out into the deep, and let down your nets for a 3draught.

5 And Si'mon answering said unto him, Master, we have toiled all the night, and have taken

nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Si'mon Pe'ter saw it, he fell down at Je'sus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zeb'e-dee, which were partners with Si'mon. And Je'sus said unto Si'mon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

[1 boats, (and so elsewhere).— 2put.—3 Pronounced "draft" and meaning "a drawing out".

#### 1 The Cure of Leprosy—12-16.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Je'sus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Mo'-ses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

[1 Matt. 8:1-4; Mark 1:40-44.

#### 1 The Cures of Sin and Palsy— 17-26.

17 And it came to pass on a certain day, as he was teaching, that there were Phar'i-sees and 2 doctors of the law sitting by, which were come out of every town of Gal'i-lee, and Ju-dae'a, and Je-ru'sa-lem: and the power of the Lord was present to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Je'sus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Phar'i-sees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Je'sus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I

say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

[1 Matt. 9:1-8; Mark 2:3-12.—2teachers. ,.

#### 1 The Call of Levi—27, 28.

27 And after these things he went forth, and saw a publican, named Le'vi, sitting at the 2 receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

[1 Matt. 9:9; Mark 2:14.—2 place for receiving tax money.

#### 1 The Condemning of Jesus for Eating with Sinners—29-32.

29 And Le'vi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Phar'i-sees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Je'sus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

[1 Matt. 9:10-13; Mark 2:15-17.

#### 1 The Condemning of the Disciples for not Fasting—33-39.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Phar'i-sees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them; No man putteth a piece of a 2new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old 3 bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

[1 Matt. 9:14-17; Mark 2:18-22. —2 unshrunken. —3 wine-skins, skins used as bottles.

#### Ch. 6.—THE SABBATH, THE TWELVE, AND A SHORTENED ACCOUNT OF THE SERMON ON THE MOUNT.

#### 1 The Disciples Eat Grain in the Fields on the Sabbath—1-5.

**6** AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Phar'i-sees said unto them, Why do ye

that which is not lawful to do on the sabbath days?

3 And Je'sus answering them said, Have ye not read so much as this, what Da'vid did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of Man is Lord also of the sabbath.

[1 Matt. 12:1-8; Mark 2:23-28.]

### 1 Jesus Heals a Withered Hand on the Sabbath—6-11.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Phar'i-sees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Je'sus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Je'sus.

[1 Matt. 12:9-14; Mark 3:1-16.]

### 1 Jesus Chooses Twelve Apostles —12-19.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Si'mon, (whom he also named Pe'ter,) and An'drew his brother, James and John, Phil'ip and Bar-thol'o-mew,

15 Mat'thew and Thom'as, James the son of Al-phse'us, and Si'mon called Ze-lo'tes.

16 Ju'das the brother of James, and Ju'das Is-car'i-ot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Ju-dae'a and Je-ru'sa-lem, and from the sea coast of Tyre and Si'don, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

[1 Matt. 10:1-4; Mark 3:16-19.]

### Jesus Blesses the Obedient and Condemns the Disobedient—20-26.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men

shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

#### Jesus Teaches Us to Love our Enemies—27-36.

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

#### 1 Jesus Teaches Us to Judge Not—37-45.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one 2that is perfect shall be as his master.

41 And why beholdest thou the 3mote that is in thy brother's eye, but perceivest not the 4beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth

not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

[1 Matt. 7:1-5.—2 when he is perfected.—3A small particle (as of dust), a speck.—4Any large and relatively long piece of timber prepared for use.—• 5Any rough and prickly shrub (like the raspberry or blackberry).

### Jesus Teaches To Hear and To Do—46-49.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

[1 furiously, violently.

### Ch. 7.—THE CENTURION'S FAITH, THE WIDOW'S SON, THE BAPTIST'S DELEGATION, THE SINFUL WOMAN.

#### 1 The Centurion's Faith—1-10.

**7** NOW when he had ended all his sayings in the Audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Je'-sus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Je'-sus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Je'sus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Je'sus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.  
 [1 Matt. 8:5-13.—2years.]

The Widow's Son Raised—11-17.

11 And it came to pass the day after, that he went into a city called Na'in; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Ju-dae'a, and throughout all the region round about.

1 The Baptist's Delegation and Jesus' Estimate of Him—18-35.

18 And the disciples of John shewed him of all these things.

19 And John calling unto him two of his disciples sent them to Je'sus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Je'sus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the 2gospel is preached.

23 And blessed is he, whosoever shall 3not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This *is* he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Bap'tist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30 But the Phar'i-sees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Bap'tist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say Behold a gluttonous man, and a 4 winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

[1 Matt. 11:1-19.—2good tidings, (and so throughout N. T.).— 3find none occasion of stumbling.—4one who drinks wine to excess.

1The Sinful Woman Anoints Jesus and is Forgiven—36-50.

36 And one of the Phar'i-sees desired him that he would eat with him. And he went into the Phar'i-see's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Je'sus sat at meat in the Phar'i-see's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Phar'i-see which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Je'sus answering said unto him, Si'mon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred 2pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Si'mon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Si'mon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the wom-

an, Thy faith hath saved thee: go in peace.

[1 Matt. 26:6-13; Mark 14:3-9; comp. John 12:1-8.—2 The word in the Greek denotes a coin worth about 17 cents.

**Ch. 8.—PARABLES OF THE SOWER AND THE LAMP, AND MIRACLES OF THE STORM, THE DEMONIAC, JAIRUS' DAUGHTER AND THE WOMAN WITH THE ISSUE OF BLOOD.**

Jesus Teaches and is Ministered to by Women—1-3.

**8** AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

2 And certain women, which had been healed of evil spirits and infirmities, Ma'ry called Mag-da-le'ne, out of whom went seven devils,

3 And Jo-an'na the wife of Chu'za Her'od's steward, and Su-san'na, and many others, which ministered unto him of their substance.

1 Jesus Teaches by the Parable of the Sower—4-8.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

[1 Matt.13:2-9; Mark 4:1-9.]

1 Jesus Explains the Parable of the Sower—9-15.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with 2patience.

[1 Matt. 13:10-23; Mark 4:10-20. —Steadfastness.]

Jesus Teaches by the Parable of the Lamp under the Bushel— 16-18.

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter it may see the light.

17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

#### 1 Jesus Shows Who are His Spiritual Relatives—19-21.

19 Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

[1 Matt. 12:46-50; Mark 3:31-35.]

#### Jesus Calms the Storm—22-25.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him. Manger.

#### 1 Jesus Heals the Gadarene Demonic—26-39.

26 And they arrived at the country of the Gad'a-renes, which is over against Gall-lee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Je'sus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Je'sus, thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Je'sus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran vio-

lently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out -to see what was done; and came to Je'sus, and found the man, out of whom the devils were departed, sitting at the feet of Je'sus, clothed, and in his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gad'a-renes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Je'sus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Je'sus had done unto him.

[1 Matt. 8:28-34; Mark 5:1-17.]

#### 1 Jesus Heals the Woman with the Issue of Blood, and the Daughter of Jairus—40-56.

40 And it came to pass, that when Je'sus was returned, the people gladly received him: for they were all waiting for him.

41 And, behold, there came a man named Ja-i'rus, and he was a ruler of the synagogue: and he fell down at Je'sus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Je'sus said, Who touched me? When all denied, Pe'ter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Je'sus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Je'sus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Pe'ter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep

not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished, but he charged them that they should tell no man what was done.

[1 Matt. 9:18-26; Mark 5:22-43.]

## Ch. 9.—MORE OF CHRIST'S TEACHINGS AND MIRACLES.

### 1 The Twelve Commissioned—1-6.

**9** THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither 2staves, nor 3scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

[1 Matt. 10:5-15; Mark 6:8-11. —2 A stick carried in the hand for support.—3 A bag, or sack, for carrying food and travellers' conveniences.]

### 1 Herod's Perplexity—7-9.

7 Now Her'od the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that E-li'as had appeared; and of others, that one of the old prophets was risen again.

9 And Her'od said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

[1 Matt. 14:1-12; Mark 6:14-29.]

### Five Thousand Fed—10-17.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Beth-sa'i-da.

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

[1 Matt. 14:13-21; Mark 6:32-44; John 6:1-13.]

1 Christ Confessed, and He and His Followers to be Persecuted—18-27.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Bap'tist; but some say, E-li'as; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Pe'ter answering said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

[1 Matt. 16:13-28; Mark 8:27-9:1.]

1 Christ Transfigured—28-36.

28 And it came to pass about an eight days after these sayings, he took Pe'ter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and 2 glistening.

30 And, behold, there talked with him two men, which were Mo'ses and E-li'as:

31 Who appeared in glory, and spake of his decease which he should accomplish at Je-ru'sa-lem.

32 But Pe'ter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Pe'ter said unto Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed

them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Je'sus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

[1 Matt. 17:1-8; Mark 9:2-8.—2 dazzling, glittering.

#### 1 The Boy Healed of the Unclean Spirit—37-42.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it 2 teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Je'sus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Je'sus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

[1 Matt. 17:14-20; Mark 9:14-27. —2 convulseth, (and so elsewhere).

#### 1 Christ to be Delivered—43-45.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Je'sus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

[1 Matt. 17:22, 23; Mark 9:30-32.

#### 1 Who is to be the Greatest, Portrayed—46-48.

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Je'sus, perceiving the thought of their heart, took a child, and set him by him.

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

[1 Matt. 18:1-5; Mark 9:33-37.

#### John's Presumption Rebuked—49, 50.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Je'sus said unto him, Forbid him not: for he that is not against us is for us.

#### Christ Rejected by Prejudiced Samaritans—51-56.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Je-ru'sa-lem,

52 And sent messengers before his face: and they went, and

entered into a village of the Sa-mar'i-tans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Je-ru'-sa-lem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as E-li'as did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

### 1 Self-denial Demanded of the Followers of Christ—57-62.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Je'sus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Je'sus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Je'sus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

[1 Matt. 8:18-22.]

### Ch. 10.—THE SEVENTY, THE REVEALED SECRETS OF GOD, THE GOOD SAMARITAN, THE TWO SISTERS.

The Seventy Sent Forth—1-16.

**10** AFTER these things the Lord appointed 1 other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we

do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sod'om, than for that city.

13 Woe unto thee, Cho-ra'zin! woe unto thee, Beth-sa'i-da! for if the mighty works had been done in Tyre and Si'don, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Si'don at the judgment, than for you.

15 And thou, Ca-per'na-um, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

[1 seventy others, and sent them, etc.—2 A bag, or sack, for carrying food and travelers' conveniences.

### The Seventy Return—17-20.

17 And the seventy returned again with joy, saying, Lord even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Sa'tan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and 1 scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

[1 A scorpion is a poisonous creature somewhat like a spider, but resembling a lobster. Its sting is painful and often fatal.

1 The Savior Thanks God that the Past Secrets of God were Now "Revealed unto Babes"— 21-24.

21 In that hour Je'sus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

[1 Matt. 11:25-30.

### The Good Samaritan—25-37.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And 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 thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Je'sus, And who is my neighbour?

30 And Je'sus answering said, A certain man went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Le'vite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Sa-mar'i-tan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two 1 pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

[1 The word "pence" denotes a coin worth about 17 cents.

#### The Sisters Mary and Martha —38-42.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Mar'tha received him into her house.

39 And she had a sister called Ma'ry, which also sat at Je'sus' feet, and heard his word.

40 But Mar'tha was Numbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Je'sus answered and said unto her, Mar'tha, Mar'tha, thou art careful and troubled about many things:

42 But one thing is needful: and Ma'ry hath chosen that good part, which shall not be taken away from her.

[1 Gr. troubled, burdened.

#### Ch. 11.—PRAYER, AND EVIL SPIRITS AND EVIL MEN.

"The Lord's Prayer"—1-4.

**11** AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Persistence in Prayer, and God's Gift to Those who Pray—5-13.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his opportunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

[1 urgent and repeated begging for a favor.—2Matt. 7:7-11.

#### 1 Casting out Evil Spirits by Beelzebub—14-23.

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Be-el'ze-bub the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 If Sa'tan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Be-el'ze-bub.

19 And if I by Be-el'ze-bub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

[1 Matt. 12:22-30; Mark 3:23-27.

#### 1 The Last State of the Pharisees Worse than the First, because They did not Use their Opportunity to Keep out Evil—24-26.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it 2swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and

the last state of that man is worse than the first.

[1 Matt. 12:43-45.—2 Matt. 12:44 reads "empty, swept," etc.]

Keeping the Word of God is more Blessed than Giving Birth to the Son of God—27, 28.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

1 Christ, the Only Sign for that Evil Generation—29-32.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jo'nas the prophet.

30 For as Jo'nas was a sign unto the Nin'e-vites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Sol'o-mon; and, behold, a greater than Sol'o-mon is here.

32 The men of Nin'e-ve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jo'nas; and, behold, a greater than Jo'nas is here.

[1 Matt. 12:38-42.]

1 Christ's Followers to be Full of Light for that Evil Generation—33-36.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

[1 Matt. 6:22-24.]

Christ Exposes and Denounces' the Pharisees—37-44.

37 And as he spake, a certain Phar'i-see besought him to dine with him: and he went in, and sat down to meat.

38 And when the Phar'i-see saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Phar'i-sees make clean the outside of the cup and the platter; but your inward part is full of 1 ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Phar'i-sees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Phar'i-sees! for ye love the Uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Phar'i-sees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

[1extortion, an officer's unjust wresting from those under him of money or anything of value.—2chief.

#### Christ Exposes and Denounces Lawyers—45-52.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye 1 allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of A'bel unto the blood of Zach-a-ri'as, which perished between the altar and the 2temple: verily *I* say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for

ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

[1 consent unto.—2 sanctuary.

#### They Try to Catch Jesus in His' Words—53, 54.

53 And as he said these things unto them, the scribes and the Phar'i-sees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

#### Ch. 12.—PREPARING FOR THE JUDGMENT.

##### Beware of the Hypocrisy of the Pharisees, for All Evil Shall be Revealed—1-3.

**12** IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Phar'i-sees, which is hypocrisy.

2 1 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

[1 Matt. 10:26, 27.

1 Fear not Man, but Fear God who Can Cast into Hell—4-7.

4 And I say unto you my friends, Be not afraid of them

that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two 2 farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

[1 Matt. 10:28-31.—2Two small coins are called "farthing", one worth about half a cent and the other about a cent and a half. Probably the latter is referred to.

1 Confess Christ, but do not Speak against Him nor the Holy Spirit—8-10.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Ho'ly Ghost it shall not be forgiven.

[1 Matt. 10:32, 33.

1 Take No Thought for Your Answer—11, 12.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Ho'ly Ghost shall teach you in the same hour what ye ought to say.

[1 Matt. 10:19, 20.

"Beware of Covetousness"—13-21.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he posseseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because *I* have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

1 Be not Anxious for your Life, but Seek the Kingdom and Give Alms—22-34.

22 And he said unto his disciples, Therefore I say unto you, 2Take no thought for your life,

what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap: which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Sol'o-mon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven, how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourself bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

[1 Matt. 6:25-34.—2Be not anxious.

Be Ready for the Coming Lord —35-40.

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 1 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

[1 Matt. 24:43, 44.

1 Be Faithful and Wise, and Prepared for the Lord's Judgment —41-48.

41 Then Pe'ter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise 2steward, whom his lord shall make ruler over his household, to give them their portion of 3meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

[1 Matt. 24:45-51.—2A man employed to manage domestic concerns, supervise servants, collect rents, keep accounts, etc.—3food.

#### 1 The Lord's Fire of Judgment Already Dividing Relatives—49-53.

49 I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I 2straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

[1 Matt. 10:34-38.—distressed.

#### Discerning the Weather but not the Times of Judgment—54-59.

54 And he said also to the people, When ye see a cloud rise, out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not 1discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 2When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he 3 hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

[1interpret, judge.—2 Matt. 5:25, 26.—3 pull, drag.

#### Ch. 13.—IMPENITENCE.

#### Death for Impenitence and Unfruitfulness, Illustrated—1-9.

13 THERE were present at that season some that told him of the Gal-i-lae'ans, whose

blood Pi'late had mingled with their sacrifices.

2 And Je'sus answering said unto them, Suppose ye that these Gali-i-lae'ans were sinners above all the Gal-i-lae'ans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Si-lo'am fell, and slew them, think ye that they were sinners above all men that dwelt in Je-ru'sa-lem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why 1 cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

[1 burden, hinder.]

Condemnation for the Impenitent Synagogue Rulers who Criticized the Cure on the Sabbath—10-17.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Je'sus saw her

he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Je'sus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of A'bra-ham, whom Sa'tan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

1 Growth of God's Kingdom like Mustard Seed and Leaven— 18-21.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Where unto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three

2measures of meal, till the whole was leavened.

[1 Matt. 13:31-33; Mark 4:30-32.—2 The word denotes a measure containing nearly a peck and a half.

#### A Vain Seeking by Impenitent Jews for Entrance into the Future Kingdom—22-30.

22 And he went through the cities and villages, teaching, and journeying toward Je-ru'sa-lem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the 1 strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, *I* know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see A'bra-ham, and I'saac, and Ja'cob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

[1 narrow door.

#### Christ Fears not the Impenitent Herod—31-33.

31 The same day there came certain of the Phar'i-sees, saying unto him, Get thee out, and depart hence: for Her'od will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out 1 devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jer-ru'sa-lem.

[1 Gr. demons, (and so elsewhere in N. T.).

#### 1 Christ Weeps over Impenitent Jerusalem—34, 35.

34 O Je-ru'sa-lem, Je-ru'sa-lem, which killst the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

[1 Matt. 23:37-39.

#### Ch. 14.—LESSONS ON MERCY, HUMILITY, CHARITY, EXCUSES, COST OF DISCIPLESHIP, AND UNSAVORY SALT.

##### Jesus Teaches Mercy as He Heals the Man of Dropsy—1-6.

14 AND it came to pass, as he went into the house of one of the chief Phar'i-sees to

eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Je'sus answering spake unto the lawyers and Phar'i-sees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

**Jesus Teaches Humility at a Feast—7-11.**

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief 1 rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

[1 seats.]

**Jesus Teaches Hospitality to the Poor Rather than to Rich Friends—12-14.**

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

**Jesus Teaches against Unjustifiable Excuses—15-24.**

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry said to his servant,

Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and I compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

[1force, or compel, by persuasion.]

**Jesus Teaches on Forsaking Relatives for His Sake, and on Counting the Cost—25-33.**

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest ahaphly, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an 2 ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

[1 by chance, perhaps.—2The same as "embassy", (an ambassador and his helpers).]

**Christ's Followers Who Refuse to be Taught are like the Salt which has Lost its Savor—34, 35.**

34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

### Ch. 15.—JOY AT FINDING THE LOST.

**The Lost Sheep—1-7.**

**15** THEN drew near unto him all the xpublicans and sinners for to hear him.

2 And the Phar'i-sees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends

and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

[1 tax-collectors, (and abhorred by the Jews).]

### The Lost Money—8-10.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

### The Lost Son—11-32.

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the 2 husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, be-

cause he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

[1 with joy, gladly.—2 the pods of the carob-tree.

#### Ch. 16.—THE RIGHT USE OF RICHES.

The Wisdom of the Unjust Steward in Preparing for the Future—1-9.

**16** AND he said also unto his disciples, There was a certain rich man, which had a 1 steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends 2of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

[1 A man employed to manage domestic concerns, supervise servants, collect rents, keep accounts, etc.—2 by means of.

#### Stewards Must Give an Account of their Faithfulness—10-13.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which *is* another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Jesus Condemns the Covetous Pharisees—14-18.

14 And the Phar'i-sees, also, who were covetous, heard all these things; and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presmeth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

The Rich Man and Lazarus—19-31.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Laz'a-rus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into A'bra-ham's bosom: the rich man also died, and was buried;

23 And in 1 hell he lift up his eyes, being in torments, and seeth A'bra-ham afar off, and Laz'a-rus in his bosom.

24 And he cried and said, Father A'bra-ham, have mercy on me, and send Laz'a-rus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But A'bra-ham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Laz'a-rus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 A'bra-ham saith unto him, They have Mo'ses and the prophets; let them hear them.

30 And he said, Nay, father A'bra-ham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, though one rose from the dead.

{1 hades, the unseen world.

Ch. 17.—ATTITUDE TOWARD OTHERS, AND EXPECTATION OF THE COMING KINGDOM.

Regard for the Little Ones—1, 2.

17 THEN said he unto the disciples, It is impossible but that 1 offences will come: but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

[1 occasions of stumbling, (and so elsewhere).—2 cause to stumble.

Forgiveness to a Penitent One —3-6.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this 1 sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

[1 sycamore. (Not our sycamore, but a tree of the fig species growing in Palestine and Egypt.)

This Forgiveness no more than our "Duty" to the Authoritative One—7-10.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

[1 think, suppose.

Gratitude of the Leprous Samaritan to the Healing One— 11-19.

11 And it came to pass, as he went to Je-ru'sa-lem, that he passed through the midst of Sa-ma'ri-a and Gal'i-lee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Je'sus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks: and he was a Sa-mar'i-tan.

17 And Je'sus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that

returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

The Unobservable Coming of the Kingdom—20, 21.

20 And when he was demanded of the Phar'i-sees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Christ's Unexpected Judgment against Jerusalem "in his day" of the Conquering Kingdom— 22-37.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 1 And as it was in the days of No'e, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that No'e entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sod'om it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

[1 Matt. 24:37-39.]

## Ch. 18.—VIRTUES TAUGHT BY EXAMPLES.

The Widow and the Judge—1-8.

18 AND he spake a parable unto them to this end, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto

him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

#### The Pharisee and the Publican —9-14.

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a 1 Phar'i-see, and the other a 2publican.

11 The Phar'i-see stood and prayed thus with himself, God, *I thank thee, that I am not as other men are,* 3 extortioneers, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

[1A Jewish sect correct in its teaching on many points of religion, but many of whose members were self-righteous. —2tax collector.—3an officer who unjustly twists out of those under him money or anything of value.

#### 1 Jesus and the Little Children— 15-17.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Je'sus called them unto him, and said, 2Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

[1 Matt. 19:13-15; Mark 10:13-16.—permit, allow.

#### 1 Jesus and the Rich Young Ruler—18-27.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Je'sus said unto him, Why callest thou me 2good? none is good, save one, that is, 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 have I kept from my youth up.

22 Now when Je'sus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Je'sus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

[1 Matt. 19:16-22; Mark 10:17-22.—2 As being the "author" of good.—3 "them that trust in riches", (Mark 10:24).]

1 Peter's Suggestion about Reward—28-30.

28 Then Pe'ter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

[1 Matt. 19:23-30; Mark 10:23-31.]

1 Jesus to be killed at Jerusalem —31-34.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Je-ru'sa-lem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gen'tiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

[1 Matt. 20:17-19; Mark 10:32-34.]

1 Jesus and the Blind Beggar— 35-43.

35 And it came to pass, that as he was come nigh unto Jer'i-cho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Je'sus of Naz'a-reth passeth by.

38 And he cried, saying, Je'sus, thou son of Da'vid, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of Da'vid, have mercy on me.

40 And Je'sus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Je'sus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

[1 Matt. 20:29-34; Mark 10:46-52.]

Ch. 19.—EVENTS ON THE JOURNEY FROM JERICHO TO JERUSALEM.

Jesus and Zacchaeus—1-10.

## **19** AND Je'sus entered and passed through Jer'i-cho.

2 And, behold, there was a man named Zac-chae'us, which was the chief among the publicans, and he was rich.

3 And he sought to see Je'sus who he was; and could not for the 1 press because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Je'sus came to the place, he looked up, and saw him, and said unto him, Zac-chae'us, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zac-chae'us stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Je'sus said unto him, This day is salvation come to this house, forasmuch as he also is a son of A'bra-ham.

10 For the Son of man is come to seek and to save that which was lost.

[1 crowd.

The Parable of the Ten Pounds —11-27.

11 And as they heard these things, he added and spake a parable, because he was nigh to Je-ru'sa-lem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten 1 pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an 2austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an

austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with 3usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

[1 The Greek word here denotes a coin equal to \$16 or \$17.—2 severe, strict, stern.—3 interest.

1 The Triumphal Entry of Jesus into Jerusalem—28-40.

28 And when he had thus spoken, he went before, ascending up to Je-ru'sa-lem.

29 And it came to pass, when he was come nigh to Beth'phage and Beth'a-ny, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Je'sus: and they cast their garments upon the colt, and they set Je'sus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Phar'i-sees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

[1 Matt. 21:1-10; Mark 11:1-10; John 12:12-15.

Christ's Sorrow over Jerusalem's Disobedience—41-44.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

### 1 Ceansing of Temple and Malice of Leaders—45-48.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

[1 Matt. 21:12-17; Mark 11:15-18; comp. John 2:13-16.]

### Ch. 20.—JESUS IN THE TEMPLE WITH HIS CRITICS.

#### 1 Jesus Puzzles the Chief Priests and Scribes with "the Baptism of John"—1-8.

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

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

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered,1 that they could not tell whence it was.

8 And Je'sus said unto them, Neither tell I you by what authority I do these things.

[1 Matt. 21:23-27; Mark 11:27-33.]

#### 1 Jesus Illustrates their Vengeance and Destruction with the Parable of the Husbandman—9-18.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to -husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And *again* he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see 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 be ours.

15 So they cast him out of the

vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

[1 Matt. 21:33-46; Mark 12:1-12—2 farmers.

1 Jesus Silences his Murderous Critics by Answering their Spies on the Tribute Money—19-26.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cae'sar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said Cae'sar's.

25 And he said unto them, Render therefore unto Cae'sar the things which be Cae'sar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

[1 Matt. 22:15-22; Mark 12:13-17. —2 pretend. —3tax. —4Cae'-sar was the official name of several emperors of the Roman Empire which, at this time, had Palestine and practically the whole world in subjection. —5 the words moulded above the image on the coin.

1 Jesus Silences the Sadducees about the Resurrection—27-40.

27 Then came to him certain of the Sad'du-cees, which deny that there is any resurrection: and they asked him.

28 Saying, Master, Mo'ses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Je'sus answering said unto them, The children of this

world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Mo'ses shewed at the bush, when he calleth the Lord the God of A'bra-ham, and the God of I'saac, and the God of Ja'cob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

[1 Matt. 22:23-33; Mark 12:18-27.]

1 Jesus Gives Them a Counter Question—41-44.

41 And he said unto them, How say they that Christ is Da'vid's son?

42 And Da'vid himself saith in the book of Psalms, The Lord said unto my Lord, sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 Da'vid therefore calleth him Lord, how is he then his son?

[1 Matt. 22:41-46; Mark 12:35-37.]

1 Jesus Warns against the Scribes—45-47.

45 Then in the 2audience of all the people he said unto his disciples,

46 Beware of the 3 scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief 4rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

[1 Matt. 23:1-7; Mark 12:3f-40.—2 hearing.—3A scribe was a writer of the law; also a teacher of it.—4 places, seats,

Ch. 21.—JESUS' TEACHING AT THE TEMPLE CONCERNING THE DESTRUCTION OF THE TEMPLE.

1 The Widow and her Two Mites --14

**21** AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two 2mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her 3 penury hath cast in all the living that she had.

[1 Mark 12:41-44.—2 A small coin worth less than a cent. —3want, extreme poverty.

1 The Destruction of Jerusalem in General—5-9.

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him saying Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

[1For verses 5-36 see Matt. 24, Mark 13.

#### The Terrors and Persecutions of Christians at the Destruction of Jerusalem—10-19.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

19 3In your patience possess ye your souls.

[1 several.—2 contradict, dispute. —3In your stedfastness ye shall win your souls.

#### The General Distress of Those Times and the Escape of Christians from it—20-24.

20 And when ye shall see Je-ru'sa-lem compassed with armies, then know that the desolation thereof is anigh.

21 Then let them which are in Ju-dae'a flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Je-ru'sa-lem shall be trodden down of the Gen'tiles, until the times of the Gen'tiles be fulfilled.

[1 at hand

#### The Terrible Signs from Heaven—25-28.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with divers perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming

on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

[1 confusion, trouble, (by suspense or anxiety).]

The Illustration of the Fig-tree —29-33.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

Take heed and Watch and Pray —34-36.

34 And take heed to yourselves, lest at any time your hearts be 1 overcharged with 2surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

[1 to charge, or load, too heavily; to fill too full.—2 excess, (especially in eating and drinking.)

Conclusion—37, 38.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

## Ch.. 22.—EVENTS IMMEDIATELY PRECEDING THE CRUCIFIXION.

1 The Chief Priests and Judas and Satan—1-6.

**22** NOW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Sa'tan into Ju'das surnamed Is-car'i-ot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and Covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

[1 Matt. 26:1-5; Mark 14:1, 2, 10, 11.—2 Agreed.]

Preparations for the Last Supper—7-13.

7 Then came the day of unleavened bread, when the pass-over must be killed.

8 And he sent Pe'ter and John,

saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

[1 Matt. 26:17-19; Mark 14:12-16.]

### 1 The Last Supper—14-23.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying. This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

[1 Matt. 26:21-29; Mark 14:18-25.]

### Contention about Rank—24-30.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gen'tiles exercise lordship over them; and they that exercise authority upon them are called 2 benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Is'ra-el.

[1 Matt. 20:25-28; Mark 10:42-45.—2 one who bestows gifts, presents, alms, etc.]

Peter's Denial Foretold—31-34.

31 And the Lord said, Si'mon, Si'mon, behold, Sa'tan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and 1 when thou art converted, strengthen thy brethren.

33 2And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Pe'ter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

[1do thou, when once thou hast turned again.—2Matt. 26:33-35; Mark 14:29-31; John 13:37-38.

Future Equipment of Gospel Workers—35-38.

35 And he said unto them, When I sent you without purse, and 1 scrip, and shoes, lacked ye anything? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

[1 A bag for carrying food and travelers' conveniences.

1 In the Garden of Gethsemane— 39-46.

39 And he came out, and went, as he was 2wont, to the mount of Ol'ives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was com" to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

[1 Matt. 26:36-46; Mark 14:32-42.—2 accustomed.

1 The Betrayal—47-53.

47 And while he yet spake, behold a multitude, and he that was called Ju'das, one of the twelve, went before them, and drew near unto Je'sus to kiss him.

48 But Je'sus said unto him, Ju'das, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Je'sus answered and said, 2Suffer ye thus far. And he touched his ear, and healed him.

52 Then Je'sus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

[1 Matt. 26:47-56; Mark 14:43-50; John 8:3-11.—2 Allow me liberty (to touch the ear).

### 1 Peter's Denial—54-62.

54 Then took they him, and led him, and brought him into the high priest's house. And Pe'-ter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Pe'ter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Pe'ter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Gal-i-lae'an.

60 And Pe'ter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Pe'ter. And Pe'ter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Pe'ter went out, and wept bitterly.

[1 Matt. 26:69-75; Mark 14:66-72; John 18:16-27.

### 1 The Mocking—63-65.

63 And the men that held Je'sus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

[1 Matt. 26:67 fol.

### 1 The Accusation before the Jewish Council—66-71.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

[1 Matt. 26:63-66; Mark 14:61-63; John 18:19-21.

## Ch. 23.—THE TRIAL AND CRUCIFIXION.

1 The Trial before Pilate—1-7.

**23** AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, we found this fellow perverting the nation, and forbidding to give tribute to Cae'sar, saying that he himself is Christ a King.

3 And Pi'late asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pi'late to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jew'ry, beginning from Gal'i-lee to this place.

.6 When Pi'late heard of Gal'i-lee, he asked whether the man were a Gal-i-lae'an.

7 And as soon as he knew that he belonged unto Her'od's jurisdiction, he sent him to Her'od, who himself also was at Je-ru'-sa-lem at that time.

[1 Matt. 27:11-26; Mark 15:2-15; John 1,8:29-38.

1 The Trial before Herod—8-12.

8 And when Her'od saw Je'-sus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and 2vehemently accused him.

11 And Her'od with his men of war set him at nought, and mocked him, and arrayed him in a 3gorgeous robe, and sent him again to Pi'late.

12 And the same day Pi'late and Her'od were made friends together: for before they were at enmity between themselves.

[1See vs. 1-7.—furiously, violently.—3magnificent, dazzling.

1 The Sentence of Pilate—13-25.

13 And Pi'late, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Her'od: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 1 And they cried out all at once, saying, Away with this man, and release unto us Ba-rab'bas:

19 (Who for a certain Sedition made in the city, and for murder, was cast into prison.)

20 Pi'late therefore, willing to release Je'sus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he

might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pi'late gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Je'sus to their will.

[1 Matt. 27:15-26; Mark 15:6-15.—2 rebellion, insurrection, revolt.

Jesus' Warning—26-31.

26 And as they led him away, they laid hold upon one Si'mon, a Cy-re'ni-an, coming out of the country, and on him they laid the cross, that he might bear it after Je'sus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Je'sus turning unto them said, Daughters of Je-ru'-sa-lem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

1 The Crucifixion—32-38.

32 And there were also two other, 2malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Cal'vary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Je'sus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast 3lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a Superscription also was written over him in letters of Greek, and Lat'in, and He'-brew, THIS IS THE KING OF THE JEWS.

[1 Matt. 27:32-34; Mark 15:21-32; John 19:17-24.—2 evil-doer. —3 The casting, or drawing, of lots was a usual way of settling disputes, and was possibly done) with marked pebbles in a bag or box.—4 writing above.

1 The Two Thieves—39-43.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Je'sus, Lord, remember me when thou comest into thy kingdom.

43 And Je'sus said unto him, Verily I say unto thee, To day

shalt thou be with me in paradise.

[1 Matt. 27:44; Mark 15:32.]

### 1 The Death of Jesus—44-49.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Je'sus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Gal'i-lee, stood afar off, beholding these things.

[1 Matt. 27:45-56; Mark 15:33-41.]

### 1 The Burial of Jesus—50-56.

50 And, behold, there was a man named Jo'seph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Ar-i-ma-thae'a, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pi'-late, and begged the body of Je'sus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Gal'i-lee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

[1 Matt. 27:57-61; Mark 15:42-47; John 19:38-42.]

## Ch. 24.—THE RESURRECTION.

### 1 The Empty Sepulchre—1-12.

**24** NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Je'sus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Gal'i-lee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,  
9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.  
10 It was Ma'ry Mag-da-le'ne, and Jo-an'na, and Ma'ry the mother of James, and other women that were with them, which told these things unto the apostles.  
11 And their words seemed to them as idle tales, and they believed them not.  
12 Then arose Pe'ter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.  
[1 Matt. 28:1-7; Mark 16:1-8; John 20:1-8.]

The Interview on the Way to Emmaus—13-35.

13 And, behold, two of them went that same day to a village called Em-ma'u's, which was from Je-ru'sa-lem about threescore furlongs.  
14 And they talked together of all these things which had happened.  
15 And it came to pass, that, while they communed together and reasoned, Je'sus himself drew near, and went with them.  
16 But their eyes were hold-en that they should not know him.  
17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?  
18 And the one of them, whose name was Cle'o-pas, answering said unto him, Art thou only a stranger in Je-ru'sa-lem, and hast not known the things which are come to pass there in these days?  
19 And he said unto them, What things? And they said unto him, Concerning Je'sus of Naz'a-reth, which 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 to be condemned to death, and have crucified him.  
21 But we trusted that it had been he which should have redeemed Is'ra-el: and beside all this, today is the third day since these things were done.  
22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;  
23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.  
24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.  
25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:  
26 Ought not Christ to have suffered these things, and to enter into his glory?  
27 And beginning at Mo'ses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.  
28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.  
29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is

far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Je-ru'sa-lem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Si'mon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

[1A furlong was about 600 feet.

#### The Appearance in Jerusalem—36-43.

36 And as they thus spake, Je'sus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

#### Christ's Last Recorded Words in Jerusalem—44-49.

44 And he said unto them, These are the words which *I* spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Mo'ses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it *behooved* Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Je-ru'sa-lem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Je-ru'sa-lem, until ye be 2endued with power from on high.

[1 was necessary, fit.—2 clothed.

#### Christ's Ascension—50-53.

50 And he led them out as far as to Beth'a-ny, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Je-ru'salem with great joy:

53 And were continually in the temple, praising and blessing God. A-men'.

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## THE GOSPEL ACCORDING TO JOHN

**The Writer.**—The Apostle John was the writer of this record. He and James his brother were the sons of Zebedee, and were fishers on the Sea of Galilee when called by Jesus to be fishers of men. (Matt. 4:21; 10:2.) John was a favorite apostle of our Savior, for he is often spoken of as the one whom Jesus loved. (John 13:23; 19:26; 20:2; 21:7.) John said more about love than any other apostle, and from this many have injected into their description of John's nature their own idea of love; but there was a vehemence about John and his brother which caused our Savior to name them Boanerges—sons of thunder. (Mark 3:17.) Love in the New Testament is not the sickly sentimentalism that goes under that name today among many people, for Jesus, the embodiment of God's love, spoke through the John whom He loved, and who said so much about love, saying, "He that hath my commandments and keepeth them, he it is that loveth me", (John 14:21); and, "As many as I love, I rebuke and chasten; be zealous therefore, and repent," (Rev. 3:19).

Peter, James and John seem to have been the leading apostles, for they were with Him on many occasions when all others were excluded. It was into the hands of John that Jesus committed his mother, when he was dying on the cross. (John 19:26, 27.) The latter part of his life he spent in Asia Minor, it seems, from which, for the testimony of Jesus, he was banished to the rocky island of Patmos in the AEgean Sea, a hundred miles or more from the city of Ephesus. On this island he wrote the Apocalypse, called Revelation. He also wrote three epistles which bear his name.

**Subject Written On.**—Luke wrote his record of Christ to show His humanity—His sympathy and love for the human race; while John wrote his record to show that His speeches and miracles prove that he was the Son of God, and that hence he was the Source of life to man. "Many other signs' truly did Jesus in the presence of his disciples, which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John 20:30, 31.)

But in order to understand John's record we must know what is meant by "life" in this key-verse just given. The central thought in the word "life" is "union"; and in "death", "separation". The physical life in man is the union of his body and spirit, and death is the separation of the two. Adam" was united to God and the tree of life, and it was said that on the day he ate of the forbidden tree he would die; yet as Adam lived more than 900 years after he ate, his death was separation from God and the tree of life and from all blessings in this union. Paul says of a certain character, "She that giveth herself to pleasure is dead while she liveth." (1 Tim. 5:6.) Physically she was alive, but spiritually she was dead to God—separated from Him. John himself says, "We know that we have passed out of death into life, because we love the brethren. He that loveth not, abideth in death." (1 John 3:14.) Here, life is love, and love is harmony, and harmony is union with God and his children. These words are simply different phases of the same relation. Jesus tells us that, "He that believeth on the Son hath eternal life." (John 3:36.) This simply means that they have entered on eternal union with God. It is unbelief, with its accompanying disobedience, which breaks up this union with God. So John wrote his gospel record, (and the same is true, partly, of his first epistle), to show that Jesus is the Source of all life—"the resurrection and the life", "the way, the truth and the life", "the water of life", "the bread of life", etc.—that it is through Him that we must get eternal harmony with God.

Let the reader go through this book with pencil in hand and underscore the words "life", "death", "living", and their equivalents, and he will have a highly interesting and profitable task. Read closely the Outline below, and note carefully the headings scattered through the book, and see how the book points continually to Jesus as the Son of God, and as the Source of Life to all who believe in Him and keep His commandments.

## AN OUTLINE OF JOHN

**SUBJECT:**—"These [things] are Written that ye Might Believe that Jesus is the Christ, the Son of God; and that Believing Ye Might Have LIFE through His Name." (John 20:31.)

Ch. 1. JESUS—THE LIFE AND LIGHT, THE GRACE AND TRUTH, THE LAMB AND THE MESSIAH.

Ch. 2. JESUS MANIFESTS HIS POWER, HIS AUTHORITY, AND HIS DISCERNMENT.

Ch. 3. JESUS—THE SOURCE OF LIFE AND LIGHT.

Ch. 4. JESUS—THE WATER OF LIFE.

Ch. 5. JESUS' POWER OVER LIFE—FROM HIS FATHER.

Ch. 6. JESUS—THE BREAD OF LIFE.

Ch. 7. JESUS' DISCUSSION WITH UNBELIEVERS.

Ch. 8. JESUS, THE SON OF GOD; THE UNBELIEVING JEWS, SONS OF THE DEVIL.

Ch. 9. JESUS—THE LIGHT OF THE WORLD,—GIVES LIGHT TO THE BLIND MAN.

Ch. 10. JESUS—THE DOOR AND THE SHEPHERD AND THE CHRIST.

Ch. 11. JESUS—THE RESURRECTION AND THE LIFE.

Ch. 12. JESUS IS GLORIFIED BY THE ANOINTING, THE TRIUMPHAL ENTRY, THE VOICE OF GOD, THE CRUCIFIXION, AND JUDGMENT BY HIS WORD.

Ch. 13. JESUS WASHES THE DISCIPLES' FEET AND TALKS TO THEM.

Chs. 14-17. JESUS' FAREWELL DISCOURSE AND PRAYER, TELLING OF THE LIFE UNITING THE FATHER AND HOLY SPIRIT WITH EACH OTHER AND WITH THE DISCIPLES.

Chs., 18, 19. JESUS' BETRAYAL, TRIAL AND CRUCIFIXION.

Chs. 20, 21. JESUS' RESURRECTION AND APPEARANCE TO THE DISCIPLES.

Ch. 1.—JESUS—THE LIFE AND LIGHT, THE GRACE AND TRUTH, THE LAMB AND THE MESSIAH.

Jesus, the Life and Light—1-5.

**1** IN the beginning was the Word, and the Word was with God, and the Word was God.  
 2 The same was in the beginning with God.  
 3 All things were made by him; and without him was not any thing made that was made.  
 4 In him was life; and the life was the light of men.  
 5 And the light shineth in darkness; and the darkness" 1 comprehended it not.  
 [1 perceived, understood.

Jesus Witnessed by John as the True Light—6-15.

6 There was a man sent from God, whose name was John. v  
 7 The same came for a witness, to bear witness of the Light, that all men through him might believe.  
 8 He was not that Light, but was sent to bear witness of that Light.  
 9 That was the true Light, which lighteth every man that cometh into the world.  
 10 He was in the world, and the world was made by him, and the world knew him not.  
 11 He came unto his own, and his own received him not.  
 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:  
 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.  
 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of 1 grace and truth.  
 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.  
 [1 mercy, favor, good-will.

Jesus, the Embodiment of God's Grace and Truth—16-1,8.

16 And of his fulness have all we received, and grace for grace.  
 17 For the law was given by Mo'ses, but grace and truth came by Je'sus Christ.  
 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Jesus Witnessed by John as the One Preferred before John—19-28.

19 And this is the record of John, when the Jews sent priests and Le'vites from Je-ru'sa-lem to ask him, Who art thou?  
 20 And he confessed, and denied not; but confessed, I am not the Christ.  
 21 And they asked him, What then? Art thou 1 E-li'as? And he saith, I am not. Art thou that prophet? And he answered, No.  
 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?  
 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet E-sa'-ias.  
 24 And they which were sent were of the Phar'i-sees.  
 25 And they asked him, and

said unto him, Why baptizest thou then, if thou be not that Christ, nor E-li'as, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Beth-ab'a-ra beyond Jor'dan, where John was baptizing.

[1 Elijah.

**Jesus Announced by John as the Lamb of God—29-34.**

29 The next day John seeth Je'sus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Is'ra-el, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Ho'ly Ghost.

34 And I saw, and bare record that this is the Son of God.

**Jesus Followed by Andrew and Peter—35-42.**

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Je'sus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Je'sus.

38 Then Je'sus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rab'bi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was An'drew, Si'mon Pe'-ter's brother.

41 He first findeth his own brother Si'mon, and saith unto him, We have found the 1 Mes-si'as, which is, being interpreted, the Christ.

42 And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of Jo'na: thou shalt be called Ce'phas, which is by interpretation, A stone.

[1 Messiah.

**Jesus Followed by Philip and Nathanael—43-51.**

43 The day following, Je'sus would go forth into Gal'i-lee, and findeth Phil'ip, and saith unto him, Follow me.

44 Now Phil'ip was of Beth-sa'i-da, the city of An'drew and Pe'ter.

45 Phil'ip findeth Na-than'a-el, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, Je'sus of Naz'a-reth, the son of Jo'seph.

46 And Na-than'a-el said unto him, Can there any good thing come out of Naz'a-reth? Phil'ip

saith unto him, Come and see.

47 Je'sus saw Na-than'a-el coming to him, and saith of him, Behold an Is'ra-el-ite indeed, in whom is no aguile!

48 Na-than'a-el saith unto him, Whence knowest thou me? Je'sus answered and said unto him, Before that Phil'ip called thee, when thou wast under the fig tree, I saw thee.

49 Na-than'a-el answered and saith unto him, Rab'bi, thou art the Son of God; thou art the King of Is'ra-el.

50 Je'sus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

[1 fraud, deceit, treachery.]

## Ch. 2.—JESUS MANIFESTS HIS POWER, HIS AUTHORITY, AND HIS DISCERNMENT.

### Jesus Turns Water into Wine—1-12.

**2** AND the third day there was a marriage in Ca'na of Gal'i-lee; and the mother of Je'sus was there:

2 And both Je'sus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Je'sus saith unto him, They have no wine.

4 Je'sus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three 1 firkins apiece.

7 Je'sus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the 2governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants, which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Je'sus in Ca'na of Gal'i-lee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Ca-per'na-um, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

[1A firkin was a liquid measure less than 9 gallons.—2ruler, steward.]

### 1 Jesus Drives the Money-Changers from the Temple—13-17.

13 And the Jews' passover was at hand, and Je'sus went up to Je-ru'sa-lem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting;

15 And when he had made a 2scourge of small cords, he drove them all out of the temple,

and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

[1 Matt. 21:12, 13; Mark 11:15-18; Luke 19:45-46.— 2 A whip of three lashes of leather or cord.

**Jesus Prophesies the Resurrection of the Temple of His Body —18-22.**

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Je'sus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Je'sus had said.

**Jesus Discerns What is in Man —23-25.**

23 Now when he was in Je-ru'sa-lem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Je'sus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

**Ch. 3.—JESUS—THE SOURCE OF LIFE AND LIGHT.**

**The New Birth Necessary to Entrance into the New Life— 1-12.**

**3** THERE was a man of the Phar'i-sees, named Nic-o-de'mus, a ruler of the Jews:

2 The same came to Je'sus by night, and said unto him, Rab'bi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Je'sus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nic-o-de'mus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Je'sus answered, Verily, verily, I say unto thee, Except a man be born of water and of the 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 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nic-o-de'mus answered and said unto him, How can these things be?

10 Je'sus answered and said unto him, Art thou a master of Is'ra-el, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

[1 water and the Spirit, (Revised Version).—2 pleaseth, suiteth.

Jesus, the Source of Everlasting Life—13-17.

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 And as Mo'ses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Jesus, the Source of Light—18-21.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than "light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Jesus and John Baptize into the New Life—22-24.

22 After these things came Je'sus and his disciples into the land of Ju-dae'a; and there he tarried with them, and baptized.

23 And John also was baptizing in AE'non near to Sa'lim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

Jesus, the Bridegroom; and John, the "Friend of the Bridegroom"—25-30.

25 Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John; and said unto him, Rab'bi, he that was with thee beyond Jor'-dan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from 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 hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

Jesus, the Embodiment of Truth Which Brings Everlasting Life (Life-giving Truth)—31-36.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath 1 set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

[1 set his seal to this.]

#### Ch. 4.—JESUS—THE WATER OF LIFE.

##### Jesus Comes to Jacob's Well—1-6.

**4** WHEN therefore the Lord knew how the Phar'i-sees had heard that Je'sus made and baptized more disciples than John,

2 (Though Je'sus himself baptized not, but his disciples,) [1 food, (and so elsewhere).]

3 He left Ju-dae'a, and departed again into Gal'i-lee.

4 And he must needs go through Sa-ma'ri-a.

5 Then cometh he to a city of Sa-ma'ri-a, which is called Sy'-char, near to the parcel of ground that Ja'cob gave to his son Jo'seph.

6 Now Ja'cob's well was there. Je'sus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

##### Jesus Tells the Samaritan Woman of the Water of Life—7-15.

7 There cometh a woman of Sa-ma'ri-a to draw water: Je'sus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy 1 meat.)

9 Then saith the woman of Sa-ma'ri-a unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Sa-ma'ri-a? for the Jews have no dealings with the Sa-mar'i-tans.

10 Je'sus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Je'sus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

[1 food, (and so elsewhere).]

Jesus Leads Her to the Common Fountain of Life where Jew, Samaritan and Gentile may Drink Together—16-27.

16 Je'sus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Je'sus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Je-ru'sa-lem is the place where men ought to worship.

21 Je'sus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Je-ru'sa-lem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship hint must worship him in spirit and in truth.

25 The woman saith unto him, I know that Mes-si'as cometh, which is called Christ: when he is come, he will tell us all things.

26 Je'sus saith unto her, I that speak unto thee am he.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

The Woman Brings Christ an Audience of Samaritans—28-30.

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

Jesus Speaks to His Disciples of Gathering "Fruit unto Eternal Life"—31-38.

31 In the meanwhile his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Je'sus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

Samaritans Believed "Because of His Word" of Life—39-42.

39 And many of the Sa-mar'i-tans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Sa-mar'i-tans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

#### Galileans Believed Because of What He Did at Jerusalem—43-45.

43 Now after two days he departed thence, and went into Gal'i-lee.

44 For Je'sus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Gal'i-lee, the Gal-i-lae'ans received him, having seen all the things that he did at Je-ru'sa-lem at the feast: for they also went unto the feast.

#### The Nobleman with his House Believed Because Christ Cured his Son (Gave Greater Life to Him)—46-54.

46 So Je'sus came again into Ca'na of Gal'i-lee, where he made the water wine. And there was a certain nobleman, whose son was sick at Ca-per'na-um.

47 When he heard that Je'sus was come out of Ju-dae'a into Gal'i-lee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Je'sus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Je'sus saith unto him, Go thy way; thy son liveth. And the man believed the word that Je'sus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Je'sus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Je'sus did, when he was come out of Ju-dae'a into Gal'i-lee.

#### Ch. 5.—JESUS' POWER OVER LIFE—FROM HIS FATHER.

##### Jesus Gives Greater Physical Life to the Man at the Pool of Bethesda—1-9.

**5** AFTER this there was a feast of the Jews; and Je'sus went up to Je-ru'sa-lem.

2 Now there is at Je-ru'sa-lem by the sheep market a pool, which is called in the He'brew tongue Be-thes'da, having five porches.

3 In these lay a great multitude of 1 impotent folk, of blind, 2halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool,

and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Je'sus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while *I* am coming, another steppeth down before me.

8 Je'sus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked.

[1 weak, feeble, infirm.—2 lame.]

Jesus is Persecuted for "Breaking the Sabbath"—9-16.

And on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed 1 wist not who it was: for Je'sus had conveyed himself away, a multitude being in that place.

14 Afterward Je'sus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Je'sus, which had made him whole.

16 And therefore did the Jews persecute Je'sus, and sought to slay him, because he had done these things on the sabbath day.

[1 knew.]

Jesus' Power over Life—It came from God his Father—17-29.

17 But Je'sus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Je'sus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemna-

tion; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

The Words of John and the Works of Christ, the Voice of the Father and the Testimony of Scripture—Bear Witness that Christ is from God—30-40.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

Love of Glory Blinded Jewish Leaders—41-44.

41 I receive not honour 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 shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

The Scriptures of Moses Will Judge Them—45-47.

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Mo'ses, in whom ye trust.

46 For had ye believed Mo'ses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

## Ch. 6.—JESUS—THE BREAD OF LIFE.

1 Jesus Gives Bread to 5,000—1-14.

**6** AFTER these things Je'sus went over the sea of Gal'i-lee, which is the sea of Ti-be'ri-as.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Je'sus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Je'sus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Phil'ip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, An'-drew, Si'mon Pe'ter's brother, saith unto him.

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Je'sus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Je'sus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth that prophet that should come into the world.

[1 Matt. 14:13-21; Mark 6:32-44; Luke 9:10-17.]

## Some Try to Make Christ King —15.

15 When Je'sus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

1 Jesus Walks on the Sea to His Disciples—16-21.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Ca-per'na-um. And it was now dark, and Je'sus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty 2furlongs, they see Je'sus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

[1 Matt. 14:22-36; Mark 6:45-51.—2 A furlong is about 600 feet.]

Multitudes Follow Jesus for the Loaves—22-26.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Je'-sus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Ti-be'ri-as nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Je'sus was not there, neither his disciples, they also took shipping, and came to Ca-per'na-um, seeking for Je'sus.

25 And when they had found him on the other side of the sea, they said unto him, Rab'bi, when earnest thou hither?

26 Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

But They Should Seek Rather the Bread of Life, Which is Christ and His Word—27-35.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Je'sus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Je'sus said unto them, Verily, verily, I say unto you, Mo'ses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Je'sus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

If They Believe on the Bread of Life, They Will Receive Eternal Life—36-40.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

They Will Believe on the Bread of Life, if They Have, as Faithful Jews, "Learned of the Father" of Life—41-46.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Je'sus, the son of Jo'seph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Je'sus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Believing on the Bread of Life, Eating the Bread of Life, and Eating the Flesh of Christ and Drinking His Blood—Are the Same (in This Discourse)—47-63.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Je'sus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Ca-per'na-um.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

61 When Je'sus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

[1 clause you to stumble.—2 maketh alive.]

The Enemies and Friends of Christ's Words of Eternal Life —64-71.

64 But there are some of you that believe not. For Je'sus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Je'sus unto the twelve, Will ye also go away?

68 Then Si'mon Pe'ter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Je'sus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Ju'das Is-car'i-ot the son of Si'mon: for he it was that should betray him, being one of the twelve.

### Ch. 7.—JESUS' DISCUSSIONS WITH UNBELIEVERS.

Christ's Own Brethren Do Not Believe in Him—1-9.

**7** AFTER these things Je'sus walked in Gal'i-lee: for he would not walk in 1 Jew'ry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Ju-dae'a, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Je'sus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in Gal'i-lee.

[1 Judea.]

Some Believe at the Feast; Others Do Not—10-13.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

Jesus Teaches in the Temple that His Doctrine is not His Own but "His that Sent" Him —14-18.

14 Now about the midst of the feast Je'sus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Je'sus answered them, and

said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Jesus Shows the Inconsistency of Jews in Criticising a Healing on the Sabbath yet Practising Circumcision on that Day— 19-24.

19 Did not Mo'ses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Je'sus answered and said unto them, I have done one work, and ye all marvel.

22 Mo'ses therefore gave unto you circumcision; (not because it is of Mo'ses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Mo'ses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

Jesus Tells the Jews that They Knew that He was from God— 25-31.

25 Then said some of them of Je-ru'sa-lem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Je'sus in the temple as he taught, 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 know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

Jesus Tells Officers Sent to Take Him, that He will soon Return to Him that Sent Him —32-36.

32 The Phar'i-sees heard that the people murmured such things concerning him; and the Phar'i-sees and the chief priests sent officers to take him.

33 Then said Je'sus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gen'tiles, and teach the Gen'tiles?

36 What mariner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

Jesus Convinces Many by His Words on the Last Day of the Feast, though Some Still Believe Not—37-44.

37 In the last day, that great day of the feast, Je'sus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, lout of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Je'sus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Gal'i-lee?

42 Hath not the scripture said, That Christ cometh of the seed of Da'vid, and out of the town of Beth'le-hem, where Da'vid was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

[1 from within him shall flow.

The Pharisees are Angry that their Officers Take not Jesus—45-53.

45 Then came the officers to the chief priests and Phar'i-sees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Phar'i-sees, Are ye also deceived?

48 Have any of the rulers or of the Phar'i-sees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nic-o-de'mus saith unto them, (he that came to Je'sus by night, being one of them,)

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him. Art thou also of Gal'i-lee? Search, and look: for out of Gal'i-lee ariseth no prophet.

53 And every man went unto his own house.

Ch. 8.—JESUS, THE SON OF GOD; THE UNBELIEVING JEWS, SONS OF THE DEVIL.

Jesus' Answer Respecting the Adulterous Woman Shows Him to be Divine—1-11.

## 8 JE'SUS went unto the mount of Ol'ives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Phar'i-sees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Mo'ses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Je'sus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued ask-

ing him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Je'sus was left alone, and the woman standing in the midst.

10 When Je'sus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Je'sus said unto her, Neither do I condemn thee: go, and sin no more.

Jesus, the Light of the World, Witnessed by Both the Father and the Son—12-20.

12 Then spake Je'sus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Phar'i-sees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Je'sus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Je'sus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Je'sus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Jesus "from Above", and Not of this World—21-30.

21 Then said Je'sus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Je'sus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Je'sus unto them, When ye have lifted up the Son of man, then shall ye know that

I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

Jesus as God's Son Makes the "Servants of Sin" Free by the Truth—31-36.

31 Then said Je'sus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be A'bra-ham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Je'sus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

If Abraham were the Jews' Father, They Would Do the Works of Abraham and Would Not "Seek to "Kill" Christ—37-40.

37 I know that ye are A'bra-ham's seed, but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, A'bra-ham is our father. Je'sus saith unto them, If ye were A'bra-ham's children, ye would do the works of A'bra-ham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not A'bra-ham.

The Devil, not God, the Father of These Stubborn Jews—41-47.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42 Je'sus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you 1 convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

[1 convicteth.

Jesus, the Son of God and Abolisher of Death, Was Before Abraham—48-59.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Sa-mar'i-

tan, and hast a devil?

49 Je'sus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto Mm, Now we know that thou hast a devil A'bra-ham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father A'bra-ham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Je'sus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father A'bra-ham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen A'bra-ham?

58 Je'sus said unto them, Verily, verily, I say unto you, Before A'bra-ham was, I am.

59 Then took they up stones to cast at him: but Je'sus hid himself, and went out of the temple, going through the midst of them, and so passed by.

#### Ch. 9.—JESUS—THE LIGHT OF THE WORLD, GIVES LIGHT TO THE BLIND MAN.

##### Jesus Gives Light to the Blind Man—1-7.

**9** AND as Je'sus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Je'sus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long *as I am* in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Si-lo'am, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

##### The People Question the Blind Man—8-12.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A

man that is called Je'sus made clay, and anointed mine eyes, and said unto me, Go to the pool of Si-lo'am, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

The Pharisees Question the Blind Man—13-17.

13 They brought to the Phar'i-sees him that aforetime was blind.

14 And it was the sabbath day when Je'sus made the clay, and opened his eyes.

15 Then again the Phar'i-sees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Phar'i-sees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou, of him, that he hath opened thine eyes? He said, He is a prophet.

The Jews Question the Parents of the Blind Man—18-23.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth 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 by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

The Jews Question the Blind Man a Second Time, and Cast Him Out—24-34.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Mo'ses' disciples,

29 We know that God spake unto Mo'ses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes,

31 Now we know that God heareth not sinners: but if any man be a worshipper of God,

and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

The Blind Man Believes in Jesus As the Son of God When Jesus Tells Him That It Is He That Is Talking to Him--5-38.

35 Je'sus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Je'sus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

Jesus Came to Make the Blind See, and the Seeing (in Their Own Estimation) Blind—39-41.

39 And Je'sus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And some of the Phar'i-sees which were with him heard these words, and said unto him, Are we blind also?

41 Je'sus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

#### Ch. 10.—JESUS—THE DOOR, THE SHEPHERD, THE CHRIST.

Jesus, the Door of the Sheepfold —1-10.

**10** VERILY, verily, I say unto you, He that entereth not by the door into the 1 sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the 2porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Je'sus unto them: but they understood not what things they were which he spake unto them.

7 Then said Je'sus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

[1 A place to bring sheep together at night, usually built strong to keep out wild animals.—"Porters were keepers of city, temple and private gates.

Jesus, the Good Shepherd to Jews and "Other Sheep" (Gentiles)—11-18.

11 I am the good shepherd; the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore, doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

[1 Ch. 11:52; 17:20 fol.; Eph. 2:13-18; 1 Pet. 2:25.]

A Division among the Hearers—19-21.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

[1 Gr. demon, (and so elsewhere in N. T.).]

Jesus' Works Bear Witness that He is the Christ (Anointed) of God—22-25.

22 And it was at Je-ru'sa-lem the feast of the dedication, and it was winter.

23 And Je'sus walked in the temple in Sol'o-mon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Je'sus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me.

Christ's Sheep Hear His Voice and Follow Him—26-30.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

The Jews Hate Him for Saying, "I and my Father are One"—31-39.

31 Then the Jews took up stones again to stone him.

32 Je'sus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for 1 blasphemy; and because that thou, being a man, makest thyself God.

34 Je'sus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken:

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

[1 speaking evil of God.]

Many Believe—40-42.

40 And went away again beyond Jor'dan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true.

42 And many believed on him there.

#### Ch. 11.—JESUS—THE RESURRECTION AND THE LIFE.

Jesus Goes with the Disciples to Awaken the Dead Lazarus— 1-19.

**11** NOW a certain man was sick, named Laz'a-rus, of Beth'a-ny, the town of Ma'ry and her sister Mar'tha.

2 (It was that Ma'ry which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Laz'a-rus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Je'sus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Je'sus loved Mar'tha, and her sister, and Laz'a-rus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Ju-dae'a again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Je'sus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Laz'a-rus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Je'sus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Je'sus unto them plainly, Laz'a-rus is dead.

15 And I am glad for your

sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thom'as, which is called Did'y-mus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Je'sus came, he found that he had lain in the grave four days already.

18 Now Beth'a-ny was nigh unto Je-ru'sa-lem, about fifteen 1 furlongs off:

19 And many of the Jews came to Mar'tha and Ma'ry, to comfort them concerning their brother.

[1 A furlong is about 600 feet.]

#### Jesus and Martha—20-27.

20 Then Mar'tha, as soon as she heard that Je'sus was coming, went and met him: but Ma'ry sat still in the house.

21 Then said Mar'tha unto Je'sus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Je'sus saith unto her, Thy brother shall rise again.

24 Mar'tha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Je'sus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

#### Jesus and Mary—28-37.

28 And when she had so said, she went her way, and called Ma'ry her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Je'sus was not yet come into the town, but was in that place where Mar'tha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Ma'ry, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Ma'ry was come where Je'sus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Je'sus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

#### Jesus Raises Lazarus—38-45.

38 Je'sus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Je'sus said, Take ye away the stone. Mar'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days.

40 Je'sus saith unto her, Said

I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Je'sus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Laz'a-rus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Ma'ry, and had seen the things which Je'sus did, believed on him.

#### The Pharisees Plot to Kill Jesus—46-54.

46 But some of them went their ways to the Phar'i-sees, and told them what things Je'sus had done.

47 Then gathered the chief priests and the Phar'i-sees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Ro'mans shall come and take away both our place and nation.

49 And one of them, named Ca'ia-phas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is 1 expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself; but being high priest that year, he prophesied that Je'sus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Je'sus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called E'phra-im, and there continued with his disciples.

[1 fit, suitable (to the end in view).]

#### They Seek Jesus—55-57.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Je-ru'-sa-lem before the passover, to purify themselves.

56 Then sought they for Je'sus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Phar'i-sees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

#### Ch. 12.—JESUS IS GLORIFIED BY THE ANOINTING, THE TRIUMPHAL ENTRY, THE VOICE OF GOD, THE CRUCIFIXION, AND JUDGMENT BY HIS WORD.

1 The Anointing of Jesus at the home of Lazarus—1-8.

**12** THEN Je'sus six days before the 2passover came to Beth'a-ny, where Laz'a-rus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Mar'tha served: but Laz'a-rus was one of them that sat at the table with him.

3 Then took Ma'ry a pound of ointment of spikenard, very costly, and anointed the feet of Je'sus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Ju'das Is-car'i-ot, Si'-mon's son, which should betray him,

5 Why was not this ointment sold for three hundred 3pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and 4had the bag, and bare what was put therein.

7 Then said Je'sus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

[1 Matt. 26:6-13; Mark 14:3-9; Luke 7:37-3,8.—2The first of Jewish feasts, instituted in honor of the "passing over" of the Hebrew households by the destroying angel.

Called also "feast of unleavened bread", (see Ex. 12).—3The Greek word denotes a coin worth about 17 cents.—4the purse.

#### The Plot against Lazarus—9-11.

9 Much people of the Jews therefore knew that he was there; and they came not for Je'sus' sake only, but that they might see Laz'a-rus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Laz'a-rus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Je'sus.

#### 1 The Triumphal Entry of Jesus into Jerusalem—12-16.

12 On the next day much people that were come to the feast, when they heard that Je'sus was coming to Je-ru'sa-lem,

13 Took branches of palm trees, and went forth to meet him, and cried, Ho-san'na: Blessed is the King of Is'ra-el that cometh in the name of the Lord.

14 And Je'sus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Si'on: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Je'sus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

[1 Matt. 21:1-11; Mark 11:1-10; Luke 19:29-38.]

#### The Interest of Many in Jesus— 17-22.

17 The people therefore that was with him when he called Laz'a-rus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Phar'i-sees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Phil'ip, which was of Beth-sa'i-da of Gal'i-lee, and desired him, saying, Sir, we would see Je'sus.

22 Phil'ip cometh and telleth An'drew: and again An'drew and Phil'ip tell Je'sus.

The Glorification of Jesus by the Voice of God and by the Death on the Cross—23-33.

23 And Je'sus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a 1 corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Je'sus answered and said, This voice came not because of me, but for your sakes.

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 from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

[1 grain.

Jesus, the Light in Which Men arc to Walk—34-36.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Je'sus said unto them, Yet 'a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Je'sus, and departed, and did hide himself from them.

The Disbelief of Some; and Belief, but not Conversion, of the Chief Rulers—37-43.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of E-sa'ias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that 1E-sa'ias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and 2be converted, and I should heal them.

41 These things said E-sa'ias,

when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Phar'i-sees they did not confess him, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

[1 Isaiah,—Should turn.

Christ's Word will Judge the Disbeliever—44-50.

44 Je'sus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, *90 I speak.*

#### Ch. 13.—JESUS WASHES THE DISCIPLES' FEET, AND TALKS TO THEM.

Jesus Washes the Disciples' Feet—1-11.

**13** NOW before the feast of the passover, when Je'sus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Ju'das Is-car'i-ot, Si'-mon's son, to betray him;

3 Je'sus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Si'mon Pe'ter: and Pe'ter saith unto him, Lord, dost thou wash my feet?

7 Je'sus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Pe'ter saith unto him, Thou shalt never wash my feet. Je'sus answered him, If I wash thee not, thou hast no part with me.

9 Si'mon Pe'ter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Je'sus saith to him, He that is washed needeth not save to wash his feet, but is clean every 1 whit; and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

[1 bit, jot.

Jesus Tells Them that It is an "Example" of Humility—12-17.

12 So after he had washed

their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

#### Jesus Tells Who Shall Betray Him—18-30.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Je'sus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Je'sus' bosom one of his disciples, whom Je'sus loved.

24 Si'mon Pe'ter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Je'sus' breast saith unto him, Lord, who is it?

26 Je'sus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the 1 sop, he gave it to Ju'das Is-car'i-ot, the son of Si'mon.

27 And after the sop Sa'tan entered into him. Then said Je'sus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Ju'das had the 2bag, that Je'sus had said unto him, Buy those things that we have need of 3against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

[1 A piece of bread, cake, etc., dipped in a liquid.—2 This bag, or box, was usually used as a treasury for what money was given Christ and his apostles. —3for.

#### Jesus Tells of His Glorification and of "The New Commandment"—31-35.

31 Therefore, when he was gone out, Je'sus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the

Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

Jesus Tells of Peter's Denial— 36-38.

36 Si'mon Pe'ter said unto him, Lord, whither goest thou? Je'sus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Pe'ter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Je'sus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Chs. 14-17.—JESUS' FAREWELL DISCOURSE AND PRAYER, TELLING OF THE LIFE UNITING THE FATHER AND HOLY SPIRIT WITH ONE ANOTHER AND WITH THE DISCIPLES.

Jesus, the Way to the Father; and the Truth and the Life—1-6.

**14** LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thom'as saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Je'sus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.

Jesus and the Father are One— 7-14.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Phil'ip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Je'sus saith unto him, Have I been so long time with you, and yet hast thou not known me, Phil'ip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

If the Apostles Loved Christ, the Father Would Send the Comforter, the Advocate—15-20.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another 1 Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

[1 Advocate; Helper; Gr. Paraclete.]

Love to Christ Consists in keeping His Commandments—21-24.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Ju'das saith unto him, not Is-car'i-ot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Je'sus answered and said unto him, If *a* man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

The Father Will Send Them the Advocate, and Christ Will Give Them Peace—25-27.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Ho'ly Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. -Let not your heart be troubled, neither let it be afraid.

Christ to Go to the Father—28-31.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Abiding in Christ, the Vine, by Bearing Fruit—1-8.

**15** I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that

beareth fruit, he 1 purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men 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 be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

[1 cleanseth.]

#### Bearing Fruit of Love by Following Christ's Example of Love—9-12.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

#### Following Christ's Example of Love by Loving One Another as He Loved Them—13-17.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

#### Abiding in Christ Also Means Abiding in the World's Hatred of Christ—18-27.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

Jesus Tells of their Persecutions that They May Not Be Made to Stumble—1-4.

## **16** THESE things have I spoken unto you, that ye should not be 1 offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

[1 made to stumble.

Jesus Tells of His Going Away but of Sending the Advocate to Convict the World and to Lead the Apostles into All Truth—5-15.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is 1 expedient for you that I go away, for if I go not away, the 2Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will 3reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more,

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

[1 fit, suitable (to the end in view).—2Advocate, Helper, Paraclete (in Greek).—3 convict.

Jesus Tells of Their Sorrow when He shall Die, and of Their Joy when He shall Rise Again —16-24.

16 A little while, and ye shall

not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith?

19 Now Je'sus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

[1 The Greek word for "verily" is also translated "Amen", and means "truly", "it is true".—2 pain suffered in child-bearing, (pronounced "travel").

Jesus Tells Plainly of His Departure to the Father—25-33.

25 These things have I spoken unto you in 1 proverbs: but the time cometh, when I shall no more speak unto you in proverbs but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou earnest forth from God.

31 Je'sus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

[1 parables.—2 affliction, trial.

Christ Prays the Father to Glorify Him—1-5.

**17** THESE words spake Je'-sus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Je'sus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Christ Prays the Father to Keep the Apostles "One"—6-13.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of 1 perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

[1 Either loss of the soul and of final happiness in a future state.

Jesus Prays the Father to Sanctify the Apostles by the Truth from the Evil in the World—14-19.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 1 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

[1 consecrate, make sacred or holy, set apart to a holy use.

Jesus Prays the Father to Keep All Disciples "One" as He and the Father are One—20-26.

20 Neither pray I for these alone, but for them also which

shall believe on me through their word;

21 That they all may be 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 gavest me I have given them, that they may be one, even as we are one:

23 I in them, and thou in me, that they may 1 be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but *I* have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

[1 be perfected into one.]

#### Chs. 18, 19.—JESUS' BETRAYAL, TRIAL AND CRUCIFIXION.

##### 1 The Betrayal of Jesus—1-11.

**18** WHEN Je'sus had spoken these words, he went forth with his disciples over the 2brook Ce'dron, where was a garden, into the which he entered, and his disciples.

2 And Ju'das also, which betrayed him, knew the place: for Je'sus oftentimes resorted thither with his disciples.

3 Ju'das then, having received a band of men and officers from the chief priests and Phar'i-sees, cometh thither with lanterns and torches and weapons.

4 Je'sus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Je'sus of Naz'a-reth. Je'sus saith unto them, I am he. And Ju'das also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Je'sus of Naz'a-reth.

8 Je'sus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Si'mon Pe'ter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Mal'chus.

11 Then said Je'sus unto Pe'ter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

[1 Matt. 26:47-56; Mark 14:43-50; Luke 22:47-53.—2ravine; Gr. winter-torrent.]

##### 1 Jesus Brought Before the High Priest—12-14.

12 Then the band and the captain and officers of the Jews took Je'sus, and bound him,

13 And led him away to An'-nas first; for he was father in law to Ca'ia-phas, which was the high priest that same year.

14 Now Ca'ia-phas was he,

which gave counsel to the Jews, that it was expedient that one man should die for the people.

[1 Matt. 26:57-68; Mark 14:53-65.—2 fit, suitable (to the end in view).

### 1 Peter's First Denial—15-18.

15 And Si'mon Pe'ter followed Je'sus, and so did another disciple; that disciple was known unto the high priest, and went in with Je'sus into the 2 palace of the high priest.

16 But Pe'ter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Pe'ter.

17 Then saith the damsel that kept the door unto Pe'ter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Pe'ter stood with them, and warmed himself.

[1 Matt. 26:69-75; Mark 14:66-72; Luke 22:55-62—2 court.

### The Questioning and Striking of Jesus—19-24.

19 The high priest then asked Je'sus of his disciples, and of his doctrine.

20 Je'sus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, thither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Je'sus with the palm of his hand, saying, Answerest thou the high priest so?

23 Je'sus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now An'nas had sent him bound unto Ca'ia-phas the high priest.

[1 where all the Jews come together.

### Peter Denies Again—25-27.

25 And Si'mon Pe'ter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Pe'ter cut off, saith, Did not I see thee in the garden with him?

27 Pe'ter then denied again: and immediately the cock crew.

### Pilate Asks the Jews for Their Accusation against Jesus, but Receives None—28-32.

28 Then led they Je'sus from Ca'ia-phas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pi'late then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a Malefactor, we would not have delivered him up unto thee.

31 Then said Pi'late unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Je'sus might be fulfilled, which he

spake, signifying what death he should die.

[1 evil-doer.]

1 Jesus is Brought before Pilate and Questioned—33-38.

33 Then Pi'late entered into the judgment hall again, and called Je'sus, and said unto him, Art thou the King of the Jews?

34 Je'sus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pi'late answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Je'sus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pi'late therefore said unto him, Art thou a king then? Je'sus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pi'late saith unto him, What is truth?

[1 Matt. 27:11-26; Mark 15:2-15; Luke 23:2-25.]

1 Pilate Would Release Jesus—38-40.

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that *I* should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Ba-rab'bas. Now Ba-rab'bas was a robber.

[1 See references on verses 33-38.—2 crime, (and so elsewhere).]

1 Pilate Brings Jesus Forth to the Jews—1-6.

## **19** THEN Pi'late therefore took Je'sus, and 2 scoured him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pi'late therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Je'sus forth, wearing the crown of thorns, and the purple robe. And Pi'late saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pi'late saith unto them, Take ye him, and crucify him: for I find no fault in him.

[1 Matt. 27; Mark 15; Luke 23.—C2whipped, lashed, flogged.]

1 Pilate Questions Jesus on His Sonship—7-11.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pi'late therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto

Je'sus, Whence art thou? But Je'sus gave him no answer.

10 Then saith Pi'late unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Je'sus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

[1 Matt. 27; Mark 15; Luke 23.]

#### 1 Pilate Seeks again to Release Jesus, but Finally Gives Him over to Crucifixion—12-16.

12 And from thenceforth Pi'late sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cae'sar's friend: whosoever maketh himself a king speaketh against Cae'sar.

13 When Pi'late therefore heard that saying, he brought Je'sus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the He'brew, Gab'ba-tha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pi'late saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cae'sar.

16 Then delivered he him therefore unto them to be crucified. And they took Je'sus, and led him away.

[1 Matt. 27; Mark 15; Luke 23.]

#### 1 Jesus is Crucified—17-22.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the He'brew Gol'go-tha:

18 Where they crucified him, and two other with him, on either side one, and Je'sus in the midst.

19 And Pi'late wrote a title, and put it on the cross. And the writing was, JE'SUS OF NAZ'A-RETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Je'sus was crucified was nigh to the city: and it was written in He'brew, and Greek, and Lat'in.

21 Then said the chief priests of the Jews to Pi'late, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pi'late answered, What I have written I have written.

[1 Matt. 27; Mark 15; Luke 23.]

#### 1 The Soldiers Take His Garments—23-24.

23 Then the soldiers, when they had crucified Je'sus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves. Let us not rend it, but 2cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

[1 Matt. 27; Mark 15; Luke 23. C—2This was probably done by marked pebbles in a bag or box.]

1 Jesus' Mother and Others Stand By—25-27.

25 Now there stood by the cross of Je'sus his mother, and his mother's sister, Ma'ry the wife of Cle'o-phas, and Ma'ry Mag'da-le'ne.

26 When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

[1 Matt. 27; Mark 15; Luke 23.]

1 Jesus Dies—28-30.

28 After this, Je'sus knowing that all things were now Accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon 3hyssop, and put it to his mouth.

30 When Je'sus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

[1 Matt. 27; Mark 15; Luke 23. —2finished.—3a bushy herb of the mint family.]

1 The Soldiers Pierce the Side of Jesus—31-37.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pi'-late that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Je'sus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

[1 Matt. 27; Mark 15; Luke 23.]

Joseph and Nicodemus Bury Jesus—38-42.

38 And after this Jo'seph of Ar-i-ma-thae'a, being a disciple of Je'sus, but secretly for fear of the Jews, besought Pi'late that he might take away the body of Je'sus: and Pi'late gave him leave. He came therefore, and took the body of Je'sus.

39 And there came also Nic-o-de'mus, which at the first came to Je'sus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Je'sus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new 2sepulchre wherein was never man yet laid.

42 There laid they Je'sus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

[1 Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56.—2 tomb, (and so elsewhere).]

Chs. 20, 21.—THE RESURRECTION, AND THE APPEARANCE TO THE DISCIPLES.

1 Mary Comes to the Sepulcher—1-2.

**20** THE first day of the week cometh Ma'ry Mag-da-le'ne early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Si'mon Pe'ter, and to the other disciple, whom Je'sus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

[1 Matt. 28; Mark 16; Luke 24.]

Peter and John Come to the Sepulcher—3-10.

3 Pe'ter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Pe'ter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Si'mon Pe'ter following him, and went into the sepulchre, and seeth the linen clothes lie.

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

Jesus Appears to Mary—11-18.

11 But Ma'ry stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'sus had lain.

13 And they say unto her, Woman, why wepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Je'sus standing, and knew not that it was Je'sus.

15 Je'sus saith unto her, Woman, why wepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Je'sus saith unto her, Ma'ry. She turned herself, and saith unto him, Rab-bo'ni; which is to say, Master.

17 Je'sus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Ma'ry Mag-da-le'ne came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Jesus Appears to the Disciples in the Close-shut Room—19-23.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assem-

bled for fear of the Jews, came Je'sus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad; when they saw the Lord.

21 Then said Je'sus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Ho'ly Ghost:

23 Whose soever sins ye 1 remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

[1 forgive.

Jesus Appears Again to Them in a Close-shut Room, With Thomas Present—24-29.

24 But Thom'as, one of the twelve, called Did'y-mus, was not with them when Je'sus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thom'as with them: then came Je'sus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thom'as, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thom'as answered and said unto him, My Lord and my God.

29 Je'sus saith unto him, Thom'as, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

(Key to John's Record)—John Wrote to Make Believers, Who Would Receive "Life"—30-31.

30 And many other signs truly did Je'sus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Je'sus is the Christ, the Son of God; and that believing ye might have life through his name.

Jesus Appears to the Disciples Another Time—at the Sea of Tiberias—1-14.

**21** AFTER these things Je'sus shewed himself again to the disciples at the sea of , Ti-be'ri-as; and on this wise shewed he himself.

2 There were together Si'mon Pe'ter, and Thom'as called Did'y-mus, and Na-than'a-el of Ca'na in Gal'i-lee, and the sons of Zeb'e-dee, and two other of his disciples.

3 Si'mon Pe'ter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Je'sus stood on the shore: but the disciples knew not that it was Je'sus.

5 Then Je'sus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast

the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Je'sus loved saith unto Pe'ter, It is the Lord. Now when Si'mon Pe'ter heard that it was the Lord he 1 girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred 2cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Je'sus saith unto them, Bring of the fish which ye have now caught.

11 Si'mon Pe'ter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Je'sus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Je'sus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Je'sus shewed himself to his disciples, after that he was risen from the dead.

[1 girded, made fast with a cord.—2 A cubit is about 18 inches.

#### Jesus' Repeated Charge to Peter—15-19.

15 So when they had dined, Je'sus saith to Si'mon Pe'ter, Si'mon, son of Jo'nas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Si'mon, son of Jo'nas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Si'mon, son of Jo'nas, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Je'sus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

#### Jesus' Rebuke of Peter—20-24.

20 Then Pe'ter, turning about, seeth the disciple whom Je'sus loved following: which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Pe'ter seeing him saith to Je'sus, Lord, and what shall this man do?

22 Je'sus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet

Je'sus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

Conclusion—25.

25 And there are also many other things which Je'sus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. A-men.

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## THE ACTS OF THE APOSTLES

**The Writer and One Written to.**—The writers of Acts and of Luke's gospel record, are evidently the same, as may be seen from the introductory words to both books. Read the note on him at the beginning of Luke. Luke was with Paul's company in the period covered by Ch. 16:10-17 and Ch. 20:5 to 28:16, as is evident by the use of "we."

**The Subject Written on.**—In order to appreciate the Book of Acts as we should, we need to see it in its relation to the great Plan of God. The reader should study the details of the Three Ages, or Dispensations, of Religion, for without a clear knowledge of them much of the Bible is obscure. The Patriarchal Age of Religion began with Adam and continued till the giving of the law through Moses on Mt. Sinai. Through that period God's people had a family religion, where the head of a family (whence the word "patriarch" which means "father chief") offered the sacrifice, etc., as did Abraham and others. The Jewish Age of Religion began with the giving of the law on Mt. Sinai, and continued till Christ took it away on the cross, (see Col. 2:14). Through that Age they had a national religion, where the individuals had to take their sacrifices to the priests at the tabernacle or, later, the temple. The Book of Acts begins the full Christian Age of Religion, where all Christians are "kings and priests unto God." (Rev. 1:6). Though the Jewish law was formally taken away on the cross, it really continued till the New Law began to be ushered in on Pentecost.

Christ's personal ministry was to the Jews only, for in the First Commission, He said to his Apostles, "Go not into the way of the

Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6). But after Jesus had died for all mankind, and had been raised, He gave the World-wide Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." (Matt. 28:19, 20; also Mark 16:15, 16). Acts and the Epistles show how the Apostles carried out this Great Commission—Acts shows how they taught all nations of people, putting "no difference between us [Jews] and them [Gentiles]" says Peter, (Acts 15:9); and the Epistles show how the Apostles taught them to observe all things which Christians should observe.. Acts shows further how Peter, to whom the "keys of the kingdom of heaven" had been given (Matt. 16:19), was the first one to unlock the kingdom to the Jews (on Pentecost, see Ch. 2), and to the Gentiles (in the household of Cornelius, see Ch. 10).

These thoughts lead us to the important fact as to the time when the Church was established. Jesus did not establish the Church while He was personally upon the earth, for He said to Peter, "Upon this rock, I WILL build my Church," (Matt. 16:18); and He said to his disciples, "The Scribes and the Pharisees sit in Moses' seat [teach the law of Moses]; all therefore whatsoever they bid you observe, that observe and do." (Matt. 23:2, 3); and the law of Moses and the full law of Christ could not be in force at the same time. Christ's personal ministry was a period of transition from the Jewish law to the gospel. When Jesus died he took the law out of the way, (Col. 2:14), though some of the civil and private part of it seemed still to linger with Jewish Christians at Jerusalem. Heb. 9:16, 17 shows further that it was necessary for Jesus to die before his testament, or will, would be binding<sup>1</sup>, just the same as in human wills and testaments. As Acts 2:47 says that "the Lord added to the church daily," and as from that time on the Church is spoken of as being in existence, the evidence shows that it was established on the day of Pentecost mentioned in Acts 2. This has been the belief of great religious teachers from the beginning of the Christian Age.

To sum up: The gospel records of Matthew, Mark, Luke and John were written to make believers in Christ as the Son of God, (John 20:30, 31); Acts was written to show how believers in "all

nations" were brought together in Christ; the Epistles show how believers in "all nations" are to live together in Christ; and Revelation is a book of comfort to all believers in Christ.

### AN OUTLINE OF ACTS OF APOSTLES

**SUBJECT.**—"Go ye therefore, and teach all nations." (Matt. 28:19). "God . . . put no difference between us [Jews] and them [Gentiles]". (Acts 15:8, 9).

I. EVENTS BETWEEN THE RESURRECTION AND THE ESTABLISHMENT OF THE CHURCH.—Ch. 1.

II. THE ESTABLISHMENT OF THE CHURCH.—Ch. 2.

III. HEALING OF THE LAME BEGGAR BY PETER AND JOHN, AND THEIR PREACHING AND PERSECUTION.—Chs. 3 to 4:31.

IV. THE COMMUNITY OF GOODS, AND PERSECUTION OF THE APOSTLES.—Chs. 4:32 to 6:7.

V. THE STONING OF STEPHEN, AND A GREAT PERSECUTION AGAINST THE CHURCH.—Chs. 6:8 to 8:4.

VI. THE CONVERSION THROUGH PHILIP OF THE SAMARITANS AND OF THE EUNUCH.—Ch. 8:5-40.

VII. THE CONVERSION OF SAUL, AND MIRACLES OF PETER.—Ch. 9.

VIII. THE CONVERSION OF CORNELIUS, AND OF OTHER GENTILES.—Chs. 10, 11.

IX. THE DEATH OF JAMES, AND THE IMPRISONMENT OF PETER.—Ch. 12.

X. PAUL'S FIRST MISSIONARY JOURNEY (TO JEWS AND GENTILES ALIKE).—Chs. 13, 14.

XI. THE DECISION OF THE APOSTLES AT JERUSALEM (ABOUT THE GENTILES).—Ch. 15:1-35.

XII. PAUL'S SECOND MISSIONARY JOURNEY (TO JEWS AND GENTILES ALIKE).—Chs. 15:36 to 18:22.

XIII. PAUL'S THIRD MISSIONARY JOURNEY (TO JEWS AND GENTILES ALIKE).—Chs. 18:23 to 21:16.

XIV. PAUL IS MOBBED AT JERUSALEM (FOR TAKING THE GOSPEL TO THE GENTILES).—Chs. 21:17 to Ch. 23.

XV. PAUL IS A PRISONER AT CASAREA (FOR TAKING THE GOSPEL TO THE GENTILES).—Chs. 24 to 26.

XVI. PAUL, THE PRISONER, IS TAKEN TO ROME (FOR TAKING THE GOSPEL TO THE GENTILES).— Chs. 27, 28.

## I. EVENTS BETWEEN THE RESURRECTION AND THE ESTABLISHMENT OF THE CHURCH.—Ch. 1.

1. Jesus after His Resurrection —1-11.

**1** THE former 1 treatise have I made, O The-oph'i-lus of all that Je'sus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Ho'ly Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his 2passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, commanded them that they should not depart from Je-ru'sa-lem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the 4Ho'ly Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Is'ra-el?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Ho'ly Ghost is come upon you: and ye shall be witnesses unto me both in Je-ru'sa-lem, and in all Ju-dae'a, and in Sa-ma'ri-a, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Gal'i-lee, why stand ye gazing up into heaven? this same Je'sus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

[1 essay, written account, (Luke is referring to his gospel record).— 2 suffering.— 3 unerring, certain.—4 Notice that neither here nor in Ch. 11:16, is "fire" mentioned as in Matt. 3:11. The reason is that the baptism of fire was for the wicked (Rev. 20:15), and only Christians are the ones spoken about in these two places. In Matt. 3, John was speaking to

the wicked as well as the righteous.

2. The "Upper Room"—12-14.

12 Then returned they unto Je-ru'sa-lem from the mount called Ol'i-vet, which is from Je-ru'sa-lem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Pe'ter, and James, and John, and An'-drew, Phil'ip, and Thom'as, Bar-thol'o-mew, and Mat'thew, James the son of Al-phae'us, and Si'mon Ze-lo'tes, and Ju'das the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Ma'ry the mother of Je'sus, and with his brethren.

3. The Choosing of Matthias— 15-26.

15 And in those days Pe'ter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) [1]

16 Men and brethren, this scripture must needs have been fulfilled, which the Ho'ly Ghost by the mouth of Da'vid spake before concerning Ju'das, which was guide to them that took Je'sus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Je-ru'sa-lem; insomuch as that field is called in their proper tongue, A-ce'l-da-ma, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Je'sus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Jo'seph called Bar'sa-bas, who was surnamed Jus'tus, and Mat-thi'as.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Ju'das by transgression fell, that he might go to his own place.

26 And they gave forth their 2lots; and the lot fell upon Mat-thi'as; and he was numbered with the eleven apostles.

[1] Matt. 27:3-10.—2 Prov. 16:33 and other Old Testament passages, show that casting lots was a matter of chance and that the Lord used it for his purposes when He desired.

## II. THE ESTABLISHMENT OF THE CHURCH—Ch. 2.

1. The Outpouring of the Holy-Spirit—1-4.

**2** AND when the day of 1 Pen-te-cost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them 2 cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Ho'ly Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[1 The word "Pentecost" means "fifty days," and the feast was originally fifty days from the sabbath after the wave-offering of the first ripe sheaf. (Lev. 23:15-21). In the time of Christ, Pentecost seemed to have been 50 days from the Passover.—3divided, forked.

## 2. The Amazement of Devout Jews Assembled at Jerusalem— 5-13.

5 And there were dwelling at Je-ru'sa-lem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were 1 confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Gal-i-lae'ans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Par'thi-ans, and Medes, and E'lam-ites, and the dwellers in Mes-o-po-ta'mi-a, and in Ju-dae'a, and Cap-pa-do'ci-a, in Pon'tus, and A'sia,

10 Phryg'i-a, and Pam-phyl'i-a in E'gypt, and in the parts of Lib'y-a about Cy-re'ne, and strangers of Rome, Jews and 2 proselytes,

11 Cretes and A-ra'bi-ans, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

[1 confused, perplexed. — 2 a convert (to the Jewish religion, in N. T.).

## 3. The Sermon of Peter—14-36.

14 But Pe'ter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Ju-dae'a, and all ye that dwell at Je-ru'salem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the 1 third hour of the day.

16 But this is that which was spoken by the prophet Jo'el;

17 And it shall come to pass in the last days, saith God, 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 old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my 2Spirit; and they shall prophesy:

19 And I will shew 3wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke;

20 The sun "hall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Is'ra-el, hear these words; Je'sus of Naz'a-reth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the 4 determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For Da'vid speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in 5hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch Da'vid, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Je'sus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Ho'ly Ghost, he hath shed forth this, which ye now see and hear.

34 For Da'vid is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Is'ra-el know assuredly, that God hath made that same Je'sus, whom ye have crucified, both Lord and Christ.

[1 9 a. m.—2 The miraculous gifts of the Spirit came upon very many in the apostolic Church, directly from God or by the laying on of hands. (See Acts 10:44-48; 11:15-17; 19:6; 1 Cor. 12:4, 8-10.) These miraculous gifts were "a sign to them that believe not," (1 Cor. 14:22); and were a guide to the infant Church, (John 14:17-26; 16:13; Eph. 4:11-13; 1 Cor. Chs. 12-14).—3 Similar language is used in Isaiah 13:10, (read the whole connection); and is a general picture of the overthrow of Babylon. Here it probably refers to the general overthrow of the Jewish religion and state. "The great and notable day of the Lord come" is the introduction of the gospel when God commands "all men everywhere to repent." Henceforth "whosoever," whether Jew or Gentile, would turn to the Lord would be saved.—4 decreed purpose, appointed plan.—5 Hades, the unseen world.

4. The Command of Peter to the Penitent Hearers, and the Obedience and Fellowship of 3,000— 37-47.

37 Now when they heard this, they were pricked in their heart, and said unto Pe'ter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Pe'ter said unto them, Repent, and be baptized every one of you in the name of Je'sus Christ *llor* the remission of sins, and ye shall receive the gift of the Ho'ly Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

[1 Gr. into; unto (in Revised Version) — teaching — 3 partnership, contribution—4Ch. 4:34-35 — 5"Breaking bread" sometimes refers to the Lord's Supper, and sometimes to a common meal which consisted mostly of a large cake made of whole wheat. It here refers to a common meal, as in Luke 24:30, Acts 27:35. In Ch. 2:42, however, the connection shows that it refers to the Lord's Supper.—6 those that were being saved.

### III. THE HEALING OF THE LAME BEGGAR BY PETER AND JOHN, AND THEIR PREACHING AND PERSECUTION.—Chs. 3 to 4:31.

#### 1. The Healing of the Lame Beggar—1-10.

**3** NOW Pe'ter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Pe'ter and John about to go into the temple asked an alms.

4 And Pe'ter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Pe'ter said, Silver and gold have I none; but such as I have give I thee: In the name of Je'sus Christ of Naz'a-reth rise up and walk.

7 And he took him by the

right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up 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 knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

[1 3 p. m.]

## 2. The Sermon of Peter to the Astonished People—11-26.

11 And as the lame man which was healed held Pe'ter and John, all the people ran together unto them in the porch that is called Sol'o-mon's, greatly wondering.

12 And when Pe'ter saw it, he answered unto the people, Ye men of Is'ra-el, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of A'bra-ham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his Son Je'sus; whom ye delivered up, and denied him in the presence of Pi'late, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom we see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I *lwot* that through ignorance ye did it, as did also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and 2be converted, that your sins may be blotted out, 3when the times of refreshing shall come from the presence of the Lord;

20 4And he shall send Je'sus Christ, which before was preached unto you;

21 Whom the heaven must receive until the times of 5 restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Mo'ses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Sam'u-el and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto A'bra-ham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Je'sus, sent him to bless you, in turning away every one of you from his iniquities.

[1 know. — 2 turn again. — 3 that so there may come seasons of refreshing from the presence of the Lord.—4 and that he may send you in Jesus, your long-appointed Christ (anointed).—5 restoration. (The holy prophets foretold this restoration when they prophesied of the coming of Christ; and through Christ and his kingdom "all nations of the earth were to be blessed" by being turned away from their sins, (vs. 25-26).

### 3. The Arrest of Peter and John —1-4.

**4** AND as they spake unto the people, the priests, and the captain of the temple, and the 1 Sad'du-cees, came upon them.

2 Being grieved that they taught the people, and preached through Je'sus the resurrection from the dead.

3 And they laid hands on them, and put them in 2hold unto the next day: for it was now eventide.

4 3Howbeit many of them which heard the word believed; and the number of the men 4was about five thousand.

[1 The Sadducees did not believe in a resurrection or angels. They were the higher critics of those days.—2 confinement, restraint. — 3be-it how, be it as it may, yet, but. —4 came to be.

### 4. The Bold Answer of Peter and John to the Council that "in the Name of Jesus" the Lame Man was Healed—5-12.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And An'nas the high priest, and Ca'ia-phas, and John, and Al-ex-an'der, and as many as were of the kindred of the high priest, were gathered together at Je-ru'sa-lem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Pe'ter, filled with the Ho'ly Ghost, said unto them, Ye rulers of the people, and elders of Is'ra-el,

9 If we this day be examined of the good deed done to the 1 impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Is'ra-el, that by the name of Je'sus Christ of Naz'a-reth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

[1 weak, infirm.

### 5. The Bold Answer of Peter and John to the Threatening Council that they Cannot but Speak the Things they have Seen and Heard; and their Release—13-22.

13 Now when they saw the boldness of Pe'ter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of *them*, that they had been with Je'sus.

14 And beholding the man

which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Je-ru'sa-lem; and we cannot deny it.

17 But that it spread no further among the people, let us 1straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Je'sus.

19 But Pe'ter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

[1 strictly, in an exact or precise manner,

#### 6. The Prayer "of Their Own Company" for Boldness for Christ's Servants; and God's Answer—23-31.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant Da'vid hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Je'sus, whom thou hast anointed, both Her'od, and Pon'tius Pi'late, with the Gen'-tiles, and the people of Is'ra-el, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Je'sus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Ho'ly Ghost, and they spake the word of God with boldness.

#### IV. THE COMMUNITY OF GOODS, AND PERSECUTION OF THE APOSTLES.— Chs. 4:32 to 6:6.

##### 1. The Beginning- of the Community of Goods—32-37.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things

which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Je'sus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Jo'ses, who by the apostles was surnamed Bar'na-bas, (which is, being interpreted, The son of 1 consolation,) a Le'-vite, and of the country of Cy'-prus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

[1 exhortation, (Possibly Barnabas was a good exhorter).]

## 2. The Death of Ananias and Sapphira—1-11.

**5** BUT a certain man named An-a-ni'as, with Sap-phi'ra his wife, sold a possession,

2 And kept back part of the price, his wife also being 1 privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Pe'ter said, An-a-ni'as, why hath Sa'tan filled thine heart to lie to the Ho'ly Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And An-a-ni'as hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, 2wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Pe'ter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9- Then Pe'ter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

[1 privately agreeing to it.—2 wrapped.]

## 3. The Healing of Many by the Apostles—12-16.

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Sol'o-mon's porch.

13 And of the irest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the

streets, and laid them on beds and couches, that at the least the shadow of Pe'ter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Je-ru'sa-lem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

[1 those who were in the community-of-goods arrangement. (The death of Ananias kept any one else from going into it.)

#### 4. The Apostles and the Jewish Council Again—17-42.

##### (a) The Apostles are Imprisoned, but Delivered by an Angel—17-21.

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sad'ducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this 1life.

21 And when they heard that, they entered into the temple early in the morning, and taught.

[1 Life, (referring to the gospel).]

##### (b) They are Brought before the Council, and Make their Defense—21-32.

But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Is'ra-el, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they 1 doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Je-ru'sa-lem with your doctrine, and intend to bring this man's blood upon us.

29 Then Pe'ter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Je'sus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Is'ra-el, and forgiveness of sins.

32 And we are his witnesses of these things; and so is also

the Ho'ly Ghost, whom God hath given to them that obey him.

[1 were perplexed concerning them.

(c) Their Lives are Sought, but through Gamaliel's Advice they are Turned Loose—33-42.

33 When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Phar'i-see, named Ga-ma'li-el, a 1 doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Is'ra-el, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theu'das, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Ju'-das of Gal'i-lee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this 3 counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest 4haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Je'sus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Je'sus Christ.

[1 learned man.—2 held in respect.—3 plan, purpose, (referring to the gospel).—4 by chance, perhaps.

5. The Choosing of "the Seven" to Help Care for the Widows in the Community-of-Goods Arrangement—1-7.

**6** AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the ] Gre'cians against the He'brews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Ho'ly Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Ste'phen, a man full of faith and of the Ho'ly Ghost, and Phil'ip, and Proch'o-rus, and Ni-ca'nor, and Ti'mon, and Par'me-nas, and Nic'o-las a 2 proselyte of An'ti-och:

6 Whom they set before the apostles: and when they had

prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Je-ru'sa-lem greatly; and a great company of the priests were obedient to the faith.

[1 Grecian Jews.—2 a convert. (The word in the New Testament is used to denote a Gentile who had been converted to Judaism.)

## V. THE STONING OF STEPHEN, AND A GREAT PERSECUTION AGAINST THE CHURCH.—Chs. 6:8 to 8:4.

### 1. Stephen Confutes the Enemy and is Falsely Accused—8:15.

8 And Ste'phen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Lib'er-tines, and Cy-re'ni-ans, and Alex-an'dri-ans, and of them of Cili'cia and of A'sia, disputing with Ste'phen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they 1 suborned men, which said, We have heard him speak blasphemous words against Mo'ses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Je'sus of Naz'a-reth shall destroy this place, and shall change the customs which Mo'ses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

[1 instructed privately.]

### 2. Stephen's Defense—1-53.

#### (a) His Story of Abraham—1-8.

**7** THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father A'bra-ham, when he was in Mes-o-po-ta'mi-a, before he dwelt in Char'ran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chal-dae'ans, and dwelt in Char'ran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so A'bra-ham begat I'saac, and circumcised him the eighth day;

## (b) His Story of Jacob and his Twelve Sons—8-16.

And I'saac begat Ja'cob; and Ja'cob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Jo'seph into E'gypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pha'raoh king of E'gypt; and he made him governor over E'gypt and all his house.

11 Now there came a dearth over all the land of E'gypt and Cha'naan, and great affliction: and our fathers found no 1 sustenance.

12 But when Ja'cob heard that there was corn in E'gypt, he sent out our fathers first.

13 And at the second time Jo'seph was made known to his brethren; and Jo'seph's kindred was made known unto Pha'raoh.

14 Then sent Jo'seph, and called his father Ja'cob to him, and all his kindred, 2threescore and fifteen souls.

15 So Ja'cob went down into E'gypt, and died, he, and our fathers,

16 And were carried over into Sy'chem, and laid in the sepulchre that A'bra-ham bought for a sum of money of the sons of Em'mor the father of Sy'chem.

[1 food.—2 A score is 20.

## (c) His Story of Moses and the Disobedience of the Jews in the Wilderness—17-45.

17 But when the time of the promise drew nigh, which God had sworn to A'bra-ham, the people grew and multiplied in E'gypt,

18 Till another king arose, which knew not Jo'seph.

19 The same dealt 1 subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Mo'ses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pha'raoh's daughter took him up, and nourished him for her own son.

.22 And Mo'ses was learned in all the wisdom of the E-gyp'-tians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Is'ra-el.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the E-gyp'-tian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the E-gyp'tian yesterday?

29 Then fled Mo'ses at this saying, and was a stranger in the land of Ma'di-an, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Si'-na an angel of the Lord in a flame of fire in a bush.

31 When Mo'ses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of A'bra-ham, and the God of I'saac, and the God of Ja'cob. Then Mo'ses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in E'gypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into E'-gypt.

35 This Mo'ses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of E'gypt, and in the Red sea, and in the wilderness forty years.

37 This is that Mo'ses, which said unto the children of Is'ra-el, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Si'na, and with our fathers: who received the 2lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into E'gypt,

40 Saying unto Aar'on, Make us gods to go before us: for as for this Mo'ses, which brought us out of the land of E'gypt, we 3wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Is'ra-el, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Mo'loch, and the star of your god Rem'phan, 4 figures which ye made to worship them: and I will carry you away beyond Bab'y-lon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Mo'ses, that he should make it according to the 5fashion that he had seen.

45 Which also our fathers that came after brought in with 6Je'-sus into the possession of the Gen'tiles, whom God drove out before the face of our fathers, unto the days of Da'did;

[1 deceitfully.—2 living words or truths. —3 know. —4 images. —5 pattern, model.—6 Joshua.

(d) His Story of David and Solomon, and the Building of the Temple—46-50.

46 Who found favour before God, and 1 desired to find a tabernacle for the God of Ja'cob.

47 But Sol'o-mon built him an house.

48 Howbeit the most High

dwelleth not in temples made with hands, as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord; or what is the place of my rest?

50 Hath not my hand made all these things?

[1 asked that he might find a dwelling.]

(e) His Condemnation of these Stubborn Jews—51-53.

51 Ye 1 stiffnecked and 2 uncircumcised in heart and ears, ye do always resist the Ho'ly Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and the murderers:

53 Who have received the law 3by the disposition of angels, and have not kept it.

[1 stubborn. —2 heathenized. —3 as the ordinance (or arrangement) of angels (of God), (Gal. 3:19).]

3. Stephen's Death by Stoning —54-60.

54 When they heard these, things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Ho'ly Ghost, looked up stedfastly into heaven, and saw the glory of God, and Je'sus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Ste'phen, calling upon God, and saying, Lord Je'sus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

4. The Persecution which Followed, and the Scattering and Preaching of the Disciples—1-4.

**8** AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Je-ru'sa-lem; and they were all scattered abroad throughout the regions of Ju-dae'a and Sa-ma'ri-a, except the apostles.

2 And devout men carried Ste'phen to his burial, and made great lamentation over him.

3 As for Saul, he 1 made havock of the church, entering into every house, and 2 haling men and women committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

[1 laid waste.—dragging.]

VI. THE CONVERSION THROUGH PHILIP OF THE SAMARITANS AND OF THE EUNUCH.—Ch. 8:5-40.

1. The Conversion of the Samaritans—5-25.

5 Then Phil'ip went down to

the city of Sa-ma'ri-a, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Phil'ip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Si'mon, which beforetime in the same city 1 used sorcery, and bewitched the people of Sa-ma'ri-a, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Phil'ip preaching the things concerning the kingdom of God, and the name of Je'sus Christ, they were baptized, both men and women.

13 Then Si'mon himself believed also: and when he was baptized, he continued with Phil'ip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Je-ru'sa-lem heard that Sa-ma'ri-a had received the word of God, they sent unto them Pe'ter and John:

15 Who, when they were come down, prayed for them, that they might receive the Ho'ly Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Je'sus.)

17 Then laid they their hands on them, and they received the Ho'ly Ghost.

18 And when Si'mon saw that through laying on of the apostles' hands the Ho'ly Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Ho'ly Ghost.

20 But Pe'ter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Si'mon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Je-ru'sa-lem, and preached the gospel in many villages of the Sa-mar'i-tans.

[1 practised magical arts.

## 2. The Conversion of the Ethiopian Eunuch—26-40.

26 And the angel of the Lord spake unto Phil'ip, saying, Arise and go toward the south unto the way that goeth down from Je-ru'sa-lem unto Ga'za, which is desert.

27 And he arose and went: and, behold, a man of E-thi-o'-pi-a, an 1 eunuch of great authority under Can'da-ce queen of the E-thi-o'pi-ans, who had the charge of all her treasure, and had come to Je-ru'sa-lem for to worship,

28 Was returning, and sitting in his chariot read E-sa'ias the prophet.

29 Then the Spirit said unto Phil'ip, Go near, and join thyself to this chariot.

30 And Phil'ip ran thither to him, and heard him read the prophet E-sa'ias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Phil'ip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 2In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Phil'ip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Phil'ip opened his mouth, and began at the same scripture, and preached unto him Je'sus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Phil'ip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Phil'ip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Phil'ip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Phil'ip was found at A-zo'tus: and passing through he preached in all the cities, till he came to Caes-a-re'a.

[1 an official of high rank.—2 In his lowly condition, justice was denied him.

## VII. THE CONVERSION OF SAUL, AND MIRACLES OF PETER.—Ch. 9.

### 1. The Conversion of Saul—1-31. (a) Saul Sees Jesus near Damascus—1-9.

**9** AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Da-mas'cus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Je-ru'sa-lem.

'3 And as he journeyed, he came near Da-mas'cus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Je'sus whom thou persecutest:

it is hard for thee to kick against the 1 pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, 2hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Da-mas'cus.

9 And he was three days without sight, and neither did eat nor drink.

[1 goads; sticks with sharp ends, or sharp metal ends, used to jab oxen.—2 In ch. 22:9, where Paul recites his conversion to the Jewish mob, it is said they "heard not the voice". The voice was "in the Hebrew tongue", (ch. 26:14); and as the men with Saul were probably Romans, they heard some one speaking but understood it not.

(b) Saul is Visited by Ananias at Damascus—10-19.

10 And there was a certain disciple at Da-mas'cus, named An-a-ni'as; and to him said the Lord in a vision, An-a-ni'as. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Ju'-das for one called Saul, of Tar'-sus: for behold, he prayeth,

12 And hath seen in a vision a man named An-a-ni'as coming in, and putting his hand on him, that he might receive his sight.

13 Then An-a-ni'as answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Je-ru'sa-lem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gen'tiles, and kings, and the children of Is'ra-el:

16 For I will shew him how great things he must suffer for my name's sake.

17 And An-a-ni'as went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Je'sus, that appeared unto thee in the way as thou earnest, hath sent me, that thou mightest receive thy sight, and be filled with the Ho'ly Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened.

(c) Saul Preaches at Damascus —19-22.

Then was Saul certain days with the disciples which were at Da-mas'cus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Je-ru'sa-lem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and icon-founded the Jews which dwelt at Da-mas'cus, proving that this is very Christ.

[1 confused, perplexed, (by his teaching and arguments)].

(d) Saul is Persecuted at Damascus—23-25.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

(e) Saul Preaches at Jerusalem —26-31.

26 And when Saul was come to Je-ru'sa-lem, he 1 assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Bar'na-bas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Da-mas'cus in the name of Je'sus.

28 And he was with them coming in and going out at Je-ru'sa-lem.

29 And he spake boldly in the name of the Lord Je'sus, and disputed against the Gre'cians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Caes-a-re'a, and sent him forth to Tar'-sus.

31 Then had the churches rest throughout all Ju-dae'a and Gal'-i-lee and Sa-ma'ri-a, and were edified; and walking in the fear of the Lord, and in the comfort of the Ho'ly Ghost, were multiplied,

[1 attempted].

2. Miracles of Peter—32-43.

(a) Peter Heals AEneas—32-35.

32 And it came to pass, as Pe'-ter passed throughout all quarters, he came down also to the saints which dwelt at Lyd'da.

33 And there he found a certain man named AE'ne-as, which had kept his bed eight years, and was sick of the palsy.

34 And Pe'ter said unto him, AE'ne-as, Je'sus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lyd'da and Sa'ron saw him, and turned to the Lord.

(b) Peter Raises Dorcas—36-43.

36 Now there was at Jop'pa a certain disciple named Tab'i-tha, which by interpretation is called Dor'cas: this woman was full of good works and 1 almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lyd'da was nigh to Jop'pa, and the disciples had heard that Pe'ter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Pe'ter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dor'cas made, while she was with them.

40 But Pe'ter put them all

forth, and kneeled down, and prayed; and turning him to the body said, Tab'i-tha, arise. And she opened her eyes: and when she saw Pe'ter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Jop'pa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Jop'pa with one Si'mon a tanner.

[1 deeds of charity, or love, to the poor or sick.]

### VIII. THE CONVERSION OF CORNELIUS, AND OF OTHER GENTILES.—Chs. 10, 11.

#### 1. The Conversion of Cornelius, the First Gentile Family—10 to 11:18.

##### (a) Cornelius Sees a Vision—1-8.

**10** THERE was a certain man in Caes-a-re'a called iCor-ne'li-us, a 2centurion of the band called the I-tal'ian band,

2 A 3devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the 4ninth hour of the day an angel of God coming in to him, and saying unto him, Cor-ne'li-us.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Jop'pa, and call for one Si'mon, whose surname is Pe'ter:

6 He lodgeth with one Si'mon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cor-ne'li-us was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Jop'pa.

[1 Cornelius was probably a Roman who had been converted to the Jewish religion.  
—2 captain over a band of 100 soldiers.—3 pious, godly, religious.—4 3 p. m.]

##### (b) Peter Sees a Vision—9-18.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Pe'ter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Pe'ter; kill, and eat.

14 But Pe'ter said, Not so, Lord; for I have never eaten anything that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and

the vessel was received up again into heaven.

17 Now while Pe'ter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cor-ne'li-us had made enquiry for Si'mon's house, and stood before the gate,

18 And called, and asked whether Si'mon, which was surnamed Pe'ter, were lodged there.

(c) Peter Goes with the Messengers of Cornelius—19-24.

19 While Pe'ter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Pe'ter went down to the men which were sent unto him from Cor-ne'li-us; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cor-ne'li-us the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Pe'ter went away with them, and certain brethren from Jop'pa accompanied him.

24 And the morrow after they entered into Caes-a-re'a. And Cor-ne'li-us waited for them, and had called together his kinsmen and near friends.

(d) Peter Meets Cornelius, who Explains—25-33.

25 And as Pe'ter was coming in, Cor-ne'li-us met him, and fell down at his feet, and worshipped him.

26 But Pe'ter took him up, saying, Stand up; *I myself also am a man.*

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without 1 gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cor-ne'li-us said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cor-ne'li-us, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Jop'pa, and call hither Si'mon, whose surname is Pe'ter; he is lodged in the house of one Si'mon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

[1 objecting.

(e) Peter Preaches the First Sermon to Gentiles—34-43.

34 Then Pe'ter opened his mouth, and said, Of a truth I

perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Is'ra-el, preaching peace by Je'sus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Ju-dae'a, and began from Gal'i-lee, after the baptism which John preached;

38 How God anointed Je'sus of Naz'a-reth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Je-ru'salem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of 1 quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

[1 living.]

(f) The Holy Spirit Miraculously Descends—44-48.

44 While Pe'ter yet spake these words, the Ho'ly Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Pe'ter, because that on the Gentiles also was poured out the gift of the Ho'ly Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Pe'ter,

47 Can any man forbid water, that these should not be baptized, which have received the Ho'ly Ghost as well as 1 we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

[1 See ch. 2.]

(g) Peter Explains the Matter to the Jewish Brethren in Jerusalem—1-18.

**11** AND the apostles and brethren that were in Ju-dae'a heard that the Gen'tiles had also received the word of God.

2 And when Pe'ter was come up to Je-ru'sa-lem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Pe'ter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Jop'pa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Pe'ter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from the heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caes-a-re'a unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him. Send men to Jop'pa, and call for Si'mon, whose surname is Pe'ter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Ho'ly Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Ho'ly Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Je'sus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gen'tiles granted repentance unto life.

## 2. Other Gentile Conversions by Other Preachers—19-30.

19 Now they which were scattered abroad upon the persecution that arose about Ste'phen travelled as far as Phe-ni'ce, and Cy'prus, and An'ti-och, preaching the word to none but unto the Jews only.

20 And some of them were men of Cy'prus and Cy-re'ne, which, when they were come to An'ti-och, spake unto the Gre'-cians, preaching the Lord Je'sus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Je-ru'sa-lem: and they sent forth Bar'na-bas, that he should go as far as An'ti-och.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Ho'ly Ghost and of faith: and much people was added unto the Lord.

25 Then departed Bar'na-bas to Tar'sus, for to seek Saul:

26 And when he had found him, he brought him unto An'ti-och. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Chris'tians first in An'ti-och.

27 And in these days came prophets from Je-ru'sa-lem unto An'ti-och.

28 And there stood up one of them named Ag'a-bus, and signified by the spirit that there should be great dearth throughout all the world: which came

to pass in the days of Clau'di-us Cae'sar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Ju-dae'a:

30 Which also they did, and sent it to the elders by the hands of Bar'na-bas and Saul.

## IX. THE DEATH OF JAMES, AND THE IMPRISONMENT OF PETER.—Ch. 12.

### 1. The Death of James—1-2.

**12** NOW about that time Her'od the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

[1 afflict.

### 2. The Imprisonment and Deliverance of Peter—3-19.

3 And because he saw it pleased the Jews, he proceeded further to take Pe'ter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after faster to bring him forth to the people.

5 Pe'ter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Her'od would have brought him forth, the same night Pe'ter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Pe'ter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.,

9 And he went out, and followed him; and 2wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second 3ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Pe'ter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Her'od, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Ma'ry the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Pe'ter knocked at the door of the gate, a damsel came to hearken, named Rho'da.

14 And when she knew Pe'-ter's voice, she opened not the gate for gladness, but ran in, and told how Pe'ter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Pe'ter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Pe'ter.

19 And when Her'od had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Ju-dae'a to Caes-a-re'a, and there abode.

[1 the passover (Revised Version).—2 knew.—3 guard (men on guard).]

### 3. The Miserable Death of Herod—20-23.

20 And Her'od was highly displeased with them of Tyre and Si'don: but they came with one accord to him, and, having made Blas'tus the king's 1 chamberlain their friend, desired peace; because their country was nourished by the king's country.

21 And upon a set day Her'od, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

[1 an attendant on a king or noble in his private chambers (rooms), a steward, a treasurer.]

### 4. Barnabas and Saul Return to Antioch with Mark—24, 25.

24 But the word of God grew and multiplied.

25 And Bar'na-bas and Saul returned from Je-ru'sa-lem, when they had fulfilled their 1 ministry, and took with them John, whose surname was Mark.

[1 Ch. 11:30.]

## X. PAUL'S FIRST MISSIONARY JOURNEY (among Jews and Gentiles Alike).—Chs. 13, 14.

### 1. Paul and Barnabas are Sent Forth by the Holy Spirit—1-3.

**13** NOW there were in the church that was at An'-ti-och certain prophets and teachers; as Bar'na-bas, and Sim'e-on that was called Ni'ger, and Lu'cius of Cy-re'ne, and Man'a-en, which had been brought up with Her'od the tetrarch and Saul.

2 As they ministered to the Lord, and fasted, the Ho'ly Ghost said, Separate me Bar'na-bas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

### 2. In Cyprus Paul smites Ely-mas blind and converts Sergius Paulus—4-12.

4 So they, being sent forth by the Ho'ly Ghost, departed unto Se-leu'ci-a; and from thence they sailed to Cy'prus.

5 And when they were at Sal'-a-mis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Pa'phos,

they found a certain 1 sorcerer, a false prophet, a Jew, whose name was Bar-je'sus:

7 Which was with the 2deputy of the country, Ser'gi-us Pau'-lus, a 3 prudent man; who called for Bar'na-bas and Saul, and desired to hear the word of God.

8 But El'y-mas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Ho'ly Ghost, set his eyes on him,

10 And said, O full of all 4 subtily and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

[1 one who deals in magical arts, which was probably a mixture of sleight-of-hand, mesmerism, Spiritualism, etc.—2 governor.—3 wise, sensible.—4 deception.

### 3. As They Go to Antioch, John Mark Deserts Them—13-15.

13 Now when Paul and his company loosed from Pa'phos, they came to Per'ga in Pam-phyl'i-a: and John departing from them returned to Je-ru'sa-lem.

14 But when they departed from Per'ga, they came to An'-ti-och in Pi-sid'i-a, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

### 4. Paul's Speech in the Synagogue at Antioch—16-41.

16 Then Paul stood up, and beckoning with his hand said, Men of Is'ra-el, and ye that fear God, 1 give audience.

17 The God of this people of Is'ra-el chose our fathers, and exalted the people when they dwelt as strangers in the land of E'gypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Cha'naan, he divided their land to them by lot.

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Sam'u-el the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Ben'ja-min, by the space of forty years.

22 And when he had removed him, he raised up unto them Da'-vid to be their king; to whom also he gave testimony, and said, I have found Da'vid the son of Jes'se, a man after mine own heart, which shall fulfill all my will.

23 Of this man's seed hath God according to his promise

raised unto Is'ra-el a Saviour, Je'sus:

24 When John had first preached before his coming the baptism of repentance to all the people of Is'ra-el.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children / of the stock of A'bra-ham, and

whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Je-ru'sa-lem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pi'late that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Gal'i-lee to Je-ru'sa-lem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Je'sus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of Da'vid.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For Da'vid, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Mo'ses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers; and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. listen.

##### 5. They are asked to Preach on the next Sabbath—42-43.

42 And when the Jews were gone out of the synagogue, the Gen'tiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious 1 proselytes followed Paul and Bar'na-bas: who, speaking to them, persuaded them to continue in the grace of God.

[1 A proselyte was a convert to a particular religion. In the

New Testament it refers to converts to Judaism.

6. But Envious Jews Stir a Persecution and Cast Them Out of Their Borders—44-52.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Bar'na-bas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gen'tiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gen'tiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gen'tiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Bar'na-bas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto I-co'ni-um.

52 And the disciples were filled with joy, and with the Ho'ly Ghost.

7. At Iconium Paul and Barnabas Make Many Converts, But Are Driven Out by Unbelieving Jews—1-7.

**14** AND it came to pass in I-co'ni-um, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gen'tiles, and made their minds evil effected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gen'tiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lys'tra and Der'be, cities of Lyc-a-o'ni-a, and unto the region that lieth round about:

7 And there they preached the gospel.

8. At Lystra Paul Heals a Cripple, and They are Proclaimed Gods; but Paul is Afterwards Stoned—8-20.

8 And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lyc-a-o'ni-a, The gods are come down to us in the likeness of men.

12 And they called Bar'na-bas, 1 Ju'pi-ter; and Paul, Mer-cu'ri-us, because he was the chief speaker.

13 Then the priest of Ju'pi-ter, which was before their city, brought oxen and 2 garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Bar'na-bas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from An'ti-och and I-co'ni-um, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Bar'na-bas to Der'be.

[1 Jupiter was the supreme god in the Greek and Roman religion; and as Mercury was the messenger of the gods to bring their messages to man on earth, his business was speaking.—breaths of flowers.]

#### 9. Paul and Barnabas Preach at Derbe, Then Revisit the Churches Established and Ordain Elders in Every Church—21-23.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lys'tra, and to I-co'ni-um, and An'ti-och,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had 2 ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

[1 strengthening. — Appointed for them (Revised Version).]

#### 10. They Return to Antioch and Rehearse Their Work to the Church—24-28.

24 And after they had passed throughout Pi-sid'i-a, they came to Pam-phyl'i-a.

25 And when they had preached the word in Per'ga, they went down into At-ta'li-a:

26 And thence sailed to An'ti-och, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gen'tiles.

28 And there they abode long time with the disciples.

## XI. THE DECISION OF THE APOSTLES AT JERUSALEM (about the Gentiles).—Ch. 15:1-35.

1. Paul and Barnabas Sent to Jerusalem to Inquire About Circumcision for the Gentiles—1-5.

**15** AND certain men which came down from Ju-dae'a taught the brethren, and said, Except ye be circumcised after the manner of Mo'ses, ye cannot be saved.

2 When therefore Paul and Bar'na-bas had no small dissension and disputation with them, they determined that Paul and Bar'na-bas, and certain other of them, should go up to Je-ru'sa-lem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phe-ni'ce and Sa-ma'-ri-a, declaring the conversion of the Gen'tiles: and they caused great joy unto all the brethren.

4 And when they were come to Je-ru'sa-lem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Phar'i-sees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Mo'ses.

2. The Question Investigated in a Public Meeting of Apostles and Elders.—6-21.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much 1 disputing, Pe'ter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gen'tiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Ho'ly Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Je'sus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Bar'na-bas and Paul, declaring what miracles and wonders God had wrought among the Gen'tiles by them.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me;

14 2 Sim'e-on hath declared how God at the first did visit the Gen'tiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of Da'vid, which is fall-

en down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gen'tiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gen'tiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Mo'ses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

[1 questioning. — 2 Simon Peter.

### 3. The Jewish Brethren in Jerusalem Send a Letter to Gentile Brethren Elsewhere—22-29.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to An'ti-och with Paul and Bar'na-bas; namely, Ju'das surnamed Bar'-sa-bas, and Si'las, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gen'tiles in An'ti-och and Syr'i-a and Ci-li'-cia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, 1 subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Bar'na-bas and Paul,

26 Men that have hazarded their lives for the name of our Lord Je'sus Christ.

27 We have sent therefore Ju'das and Si'las, who shall also tell you the same things by mouth.

28 For it seemed good to the Ho'ly Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

[1 unsettling your minds.

### 4. Paul and Barnabas Return to Antioch and Report—30-35.

30 So when they were dismissed, they came to An'ti-och: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

32 And Ju'das and Si'las, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Si'las to abide there still.

35 Paul also and Bar'na-bas continued in An'ti-och, teaching and preaching the word of the Lord, with many others also.

XII. PAUL'S SECOND MISSIONARY JOURNEY (among Jews and Gentiles alike).—Chs. 15:36 to 18:22.

1. Paul Chooses Silas, and Barnabas Chooses Mark, and They Separate in their Work—36-41.

36 And some days after Paul said unto Bar'na-bas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Bar'na-bas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pam-phyl'i-a, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Bar'na-bas took Mark, and sailed unto Cy'prus:

40 And Paul chose Si'las, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syr'-i-a and Cili'cia, confirming the churches.

2. On His Journey, Paul chooses Timothy as a Helper—1-5.

**16** THEN came he to Der'be and Lys'tra: and, behold, a certain disciple was there, named Ti-mo'the-us, the son of a certain woman, which was a Jew'ess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lys'tra and I-co'ni-um.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the Decrees for to keep, that were ordained of the apostles and elders which were at Je-ru'-sa-lem.

5 And so were the churches established in the faith, and increased in number daily.

[1 decisions, (ch. 15)].

3. Paul and his Companions Pass through Several Countries —6-8.

6 Now when they had gone throughout Phryg'i-a and the region of Ga-la'tia, and were forbidden of the Ho'ly Ghost to preach the word in A'sia,

7 After they were come to Mys'ia, they 1 assayed to go into Bi-thyn'i-a: but the Spirit suffered them not.

8 And they passing by Mys'-ia came down to Tro'as.

[1 attempted].

4. They are Invited into Macedonia by a Man in a Vision—9, 10.

9 And a vision appeared to Paul in the night; There stood a man of Mac-e-do'ni-a, and prayed him, saying, Come over into Mac-e-do'ni-a, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Mac-e-do'ni-a, assuredly gathering that the Lord had called us for to preach the gospel unto them.

5. Paul and Silas Preach at Philippi and are Beaten and Thrown into Prison—11-24.

11 Therefore loosing from Tro'as, we came with a straight course to Sam-o-thra'cia, and the next day to Ne-ap'o-lis;

12 And from thence to Phi-lip'pi, which is the chief city of that part of Mac-e-do'ni-a, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was xwont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, 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 went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by 2soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Je'sus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Si'-las, and drew them into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Ro'mans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the 3 stocks.

[1 where we supposed there was a place of prayer.—2 pretense of foretelling fortunes and other future events.—3 instruments of punishment made of beams of wood which closed over the arms or ankles.

#### 6. The Philippian Jailor is Converted—25-34.

25 And at midnight Paul and Si'las prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awakening out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light,

and sprang in, and came trembling, and fell down before Paul and Si'las,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Je'sus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, 1 straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

[1 immediately.]

#### 7. Paul and Silas are Turned Loose—35-40.

35 And when it was day, the magistrates sent the Serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Ro'mans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the 1 serjeants told these words unto the magistrates: and they feared, when they heard that they were Ro'mans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lyd'i-a: and when they had seen the brethren, they comforted them, and departed.

[1 police.]

#### 8. Paul and Silas Come to Thessalonica and are Persecuted There.—1-9.

**17** NOW when they had passed through Am-phi-p'lis and Ap-ol-lo'ni-a, they came to Thes-sa-lo-ni'ca, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Je'sus, whom I preach unto you, is Christ.

4 And some of them believed, and 2consorted with Paul and Si'las; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain 3lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Ja'son, and sought to bring them out to the people.

6 And when they found them not, they drew Ja'son and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Ja'son hath received: and these all do contrary to the decrees of Cae'sar, saying that there is another king, one Je'sus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Ja'son, and of the others, they let them go.

[1 Opening them and plainly showing. — 2 became companions with, took their stand with.—3 worthless fellows of the streets, and getting a mob together, set all the city, etc.

#### 9. Paul and Silas Come to Berea and are Received by Some but Driven out by Others—10-15.

10 And the brethren immediately sent away Paul and Si'las by night unto Be-re'a: who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thes-sa-lo-ni'ca, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thes-sa-lo-ni'ca had knowledge that the word of God was preached of Paul at Be-re'a, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Si'las and Ti-mo'the-us abode there still.

15 And they that conducted Paul brought him unto Ath'ens: and receiving a commandment unto Si'las and Ti-mo'the-us for to come to him with all speed, they departed.

#### 10. Paul Preaches at Athens— 16-34.

16 Now while Paul waited for them at Ath'ens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the 1 Ep-i-cu-re'ans, and of the 2 Sto'icks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Je'sus, and the resurrection.

19 And they took him, and brought him unto 3Ar~e-op'a-gus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the A-the'ni-ans and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 Then Paul stood in the midst of 4Mars' hill, and said, Ye men of Ath'ens, I perceive that in all things ye are 5too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed; among the which was Di-o-nys'i-us the Ar-e-op'a-gite, and a woman named Dam'a-ris, and others with them.

[1 a sect of pleasure-loving philosophers at Athens.—2 members of a Grecian sect of philosophy of high morality, who taught that men should be free from passion and unmoved by joy or grief.—3 a court of justice which met on Areopagus (Mars' Hill)—4 the court on Areopagus (Mars' Hill).—5 very religious.

11. Paul Preaches at Corinth— 1-17.

## **18** AFTER these things Paul departed from Ath'ens, and came to Cor'inth;

2 And found a certain Jew named Aq'ui-la, born in Pon'tus, lately come from It'a-ly, with his wife Pris-cil'la; (because that Clau'di-us had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same 1 craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Si'llas and Ti-mo'-the-us were come from Mac-e-do'ni-a, Paul was pressed in the spirit, and testified to the Jews that Je'sus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gen'tiles.

7 And he departed thence, and entered into a certain man's house, named Jus'tus, one that worshipped God, whose house joined hard to the synagogue.

8 And Cris'pus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Co-rinth'i-ans, hearing, believed, and were baptized.

9 Then spake the Lord to Paul

in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gal'li-o was the 2deputy of A-cha'ia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gal'li-o said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16 And he drove them from the judgment seat.

17 Then all the Greeks took Sos'the-nes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gal'li-o cared for none of those things.

[1 trade.—governor.

## 12. Paul Finishes His Second Missionary Journey by Coming to Antioch—18-22.

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syr'i-a, and with him Pris-cil'la and Aq'ui-la; having shorn his head in Cen'chre-a: for he had a vow.

19 And he came to Eph'e-sus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Je-ru'-sa-lem; but I will return again unto you, if God will And he sailed from Eph'e-sus.

22 And when he had landed at Caes-a-re'a, and gone up, and saluted the church, he went down to An'ti-och.

## XIII. PAUL'S THIRD MISSIONARY JOURNEY (among Jews and Gentiles alike)—Chs. 18:23 to 21:16.

### 1. Paul Establishes the Disciples—23.

23 And after he had spent some time there, he departed, and went over all the country of Ga-la'tia and Phryg'i-a in order, strengthening all the disciples.

2. Priscilla and Aquila Enlighten Apollos—24-28.

24 And a certain Jew named A-pol'los, born at Al-ex-an'dri-a, an eloquent man, and mighty in the scriptures, came to Eph'e-sus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aq'ui-la and Pris-cil'la had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into A-cha'ia, the brethren wrote, exhorting the disci-

ples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Je'sus was Christ.

### 3. Paul Re-baptizes the Twelve at Ephesus—1-7.

**19** AND it came to pass, that, while A-pol'los was at Cor'inth, Paul having passed through the upper coasts came to Eph'e-sus: and finding certain disciples,

2 He said unto them, Have ye received the Ho'ly Ghost since ye believed? And they said unto him, We have not so much as heard 1 whether there be any Ho'ly Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Je'sus.

5 When they heard this, they were baptized in the name of the Lord Je'sus.

6 And when Paul had laid his hands upon them, the Ho'ly Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

[1 whether the Holy Spirit was given (Revised Version).]

### 4. Paul Reasons in the School of Tyrannus—8-10.

8 And he went into the synagogue, and spake boldly for the space of three months, 1 disputing and persuading the things concerning the kingdom of God.

9 But when 2divers were hardened, and believed not, but spake evil of that 3way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Ty-ran'nus.

10 And this continued by the space of two years; so that all they which dwelt in A'sia heard the word of the Lord Je'sus, both Jews and Greeks.

[1 reasoning.— 2 some, several.— 3 Way (referring to the gospel).]

### 5. Paul Performs Many Miracles, Casting Out Demons while Strolling Jews Miserably Fail in the Attempt—11-20.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the 1 vagabond Jews, 2 exorcists, took upon them to call over them which had evil spirits the name of the Lord Je'sus, saying, We 3adjure you by Je'sus whom Paul preacheth.

14 And there were seven sons of one Sce'va, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Je'sus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all

the Jews and Greeks also dwelling at Eph'e-sus; and fear fell on them all, and the name of the Lord Je'sus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand 4pieces of silver.

20 So mightily grew the word of God and prevailed.

[1 strolling, wandering about.— 2 those who pretended to drive out spirits by prayers and magical words.— 3 charge solemnly.— 4 a piece of silver was equal to about 50 cents.

#### 6. Paul Purposes a Trip, but Stays in Asia for a While—21-22.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Mac-e-do'ni-a and A-cha'ia, to go to Je-ru-sa-lem, saying, After I have been there, I must also see Rome.

22 So he sent into Mac-e-do'-ni-a two of them that ministered unto him, Ti-mo'the-us and E-eras'tus; but he himself stayed in A'sia for a season.

#### 7. Paul Barely Escapes Death in the Riot of Demetrius and the Silversmiths—23-41.

23 And the same time there arose no small stir about that 1 way.

24 For a certain man named De-me'tri-us, a silversmith, which made silver 2 shrines for Di-an'a, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this 3 craft we have our wealth.

26 Moreover ye see and hear, that not alone at Eph'e-sus, but almost throughout all A'sia this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Di-an'a should be despised, and her magnificence should be destroyed, whom all A'sia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Di-an'a of the E-phe'sians.

29 And the whole city was filled with confusion: and having caught Ga'ius and Ar-is-tar'chus, men of Mac-e-do'ni-a, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of A'sia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Al-ex-an'-der out of the multitude, the Jews putting him forward. And Al-ex-an'der beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours

cried out, Great is Di-an'a of the E-phe'sians.

35 And when the townclerk had appeased the people, he said, Ye men of Eph'e-sus, what man is there that knoweth not how that the city of the E-phe'sians is a worshipper of the great goddess Di-an'a, and of the image which fell down from Ju'pi-ter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of 4churches, nor yet blasphemers of your goddess.

38 Wherefore if De-me'tri-us, and the craftsmen which are with him, have a matter against any man, the 5law is open, and there are deputies; let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

[1Way (referring to the gospel system). — 2 silver models of the shrine (temple or some other "sacred" thing) of Diana. — 3 trade. — 4 temples. — 5 court days are kept, and there are deputies (who act as judges); let them accuse one another.

#### 8. Paul Goes Through Macedonia and Greece, and Returns —1-5.

**20** AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Mac-e-do'ni-a.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece.

3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syr'i-a, he purposed to return through Mac-e-do'ni-a.

4 And there accompanied him into A'sia Sop'a-ter of Be-re'a; and of the Thes-sa-lo'ni-ans, Ar-is-tar'chus and Se-cun'dus; and Ga'ius of Der'be, and Ti-mo'the-us; and of A'sia, Tych'i-cus and Troph'i-mus.

5 These going before tarried for us at Tro'as.

#### 9. Paul Stops and Breaks Bread with the Disciples at Troas— 6-12.

6 And we sailed away from Phi-lip'pi after the days of unleavened bread, and came unto them to Tro'as in five days; where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eu'-ty-chus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third 1 loft and was taken up dead.

10 And Paul went down, and fell on him, and embracing him

said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

[1 story.]

10 Paul Journeys from Troas to Miletus—13-16.

13 And we went before to ship, and sailed unto As'sos, there intending to take in Paul: for so he appointed, 1 minding himself to go afoot.

14 And when he met with us at As'sos, we took him in, and came to Mit-y-le'ne.

15 And we sailed thence, and came the next day over against Chi'os; and the next day we arrived at Sa'mos, and tarried at Tro-gyl'li-um; and the next day we came to Mi-le'tus.

16 For Paul had determined to sail by Eph'e-sus, because he would not spend the time in A'sia: for he hasted, if it were possible for him, to be at Je-ru'-sa-lem the day of Pen'te-cost.

[1 intending.]

11. Paul Makes a Touching Speech to the Ephesian Elders —17-3,8.

17 And from Mi-le'tus he sent to Eph'e-sus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into A'sia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Je'sus Christ.

22 And now, behold, I go bound in the spirit unto Je-ru'-sa-lem, not knowing the things that shall befall me there:

23 Save that the Ho'ly Ghost witnesseth in every city, saying that bonds and afflictions abide me:

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Je'sus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Ho'ly Ghost hath made you 2 overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Je'sus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

[1 trials, (and so throughout N. T.)—2 This is the same Greek work which is translated "bishops" elsewhere.

## 12. Paul Journeys from Miletus to Caesarea—7-,8.

**21** AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Co'os, and the day following unto Rhodes, and from thence unto Pat'a-ra:

2 And finding a ship sailing over unto Phe-ni'cia, we went aboard, and set forth.

3 Now when we had discovered Cy'prus, we left it on the left hand, and sailed into Syr'i-a, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Je-ru'sa-lem.

5 And when we had 1 accomplished those days, we departed and went our way: and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptol-e-ma'is, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed and came unto Caes-a-re'a.

[1 "had come to the end of our visit."

## 13. Paul Meets Philip, the Evangelist, and Agabus the Prophet, at Caesarea—8-14.

And we entered into the house of Phil'ip the evangelist, which was one of the 1 seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Ju-dae'a a certain prophet, named Ag'a-bus.

11 And when he was come unto us, he took Paul's girdle,

and bound his own hands and feet, and said, Thus saith the Ho'ly Ghost, So shall the Jews at Je-ru'salem bind the man that owneth this girdle, and shall deliver him into the hands of the Gen'tiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Je-ru'salem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Je-ru'salem for the name of the Lord Je'sus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

[1 See ch. 6.]

#### 14. Paul Comes to Jerusalem—15-16.

15 And after those days we took up our 1 carriages, and went up to Je-ru'salem.

16 There went with us also certain of the disciples of Caes-a-re'a, and brought with them one Mna'son of Cy'prus, an old disciple, with whom we should lodge.

[1 baggage.]

### XIV. PAUL IS MOBBED AT JERUSALEM (for taking the gospel to the Gentiles).—Ch. 21:17 to ch. 23.

#### 1. The Apostles and Elders at Jerusalem Receive Paul and Make Suggestions—17-25.

17 And when we were come to Je-ru'salem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gen'tiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gen'tiles to forsake Mo'ses, saying that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and 1 be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

25 As touching the Gen'tiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from Strangled, and from fornication.

[1 bear expenses for them.— 2 things strangled.]

#### 2. Paul Is Mobbed in the Temple—26-30.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering

should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of A'sia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Is'ra-el, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Troph'i-mus an E-phe'sian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

3. Paul is Rescued by the Chief Captain, and Asks for the Privilege of Speaking to the People —31-40.

31 And as they went about to kill him, tidings came unto the chief captain of the 1 band, that all Je-ru'sa-lem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that E-gyp'-tian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tar'sus, a city in Cili'cia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him 2licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the He'-brew tongue, saying,

[I band of soldiers.—2 permission.

4. Paul Speaks on the Stairs—1-21.

**22** MEN, brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he spake in the He'brew tongue to them, they kept the more silence: and he saith,)

3 I am 1 verily a man which am a Jew, born in Tar'sus, a city in Cili'cia, yet brought up in this city at the feet of Ga-ma'li-el, and taught according

to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Da-mas'-cus, to bring them which were there bound unto Je-ru'sa-lem, for to be punished.

6 2 And it came to pass, that, as I made my journey, and was come nigh unto Da-mas'cus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Je'sus of Naz'a-reth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard 4not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Da-mas'cus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Da-mas'cus.

12 And one An-a-ni'as, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.-

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth,

15 For thou shalt be his witness unto all men of what thou hast seen and heard\*

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord,

17 And it came to pass, that when I was come again to Je-ru'sa-lem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Je-ru'sa-lem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Ste'phen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gen'tiles.

[1 truly, in truth, (and so throughout N. T.)—2 Way, (referring to the gospel).—3 See chs. 9 and 26.—4 Comp. 9:7.

##### 5. Paul's Roman Citizenship Saves him from the Scourge— 22-29.

22 And they 1 gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by Scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Ro'man, and uncondemned?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Ro'man.

27 Then the chief captain came, and said unto him, Tell me, art thou a Ro'man? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Ro'man, and because he had bound him.

[1 heard him unto this word.—2 whipping.—3 Paul was a Roman in that he had been born in a free city, and thus had the rights' of Roman citizenship.

#### 6. Paul is Brought before the Jewish Council—30-23:10.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

**23** AND Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2 And the high priest An-a-ni'as commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I 1 wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sad'du-cees, and the other Phar'i-sees, he cried out in the council, Men and brethren, I am a Phar'i-see, the son of a Phar'i-see: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Phar'i-sees and the Sad'du-cees: and the multitude was divided.

8 For the Sad'du-cees say that there is no resurrection, neither angel, nor spirit: but the Phar'i-sees confess both.

9 And there arose a great cry: and the scribes that were of the Phar'i-sees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers

to go down, and to take him by force from among them, and to bring him into the castle.  
 [1 knew.]

7. He is Encouraged by the Lord—11.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Je-ru'sa-lem, so must thou bear witness also at Rome.

8. Paul is Plotted Against—12-22.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

9. But He is Sent to Caesarea by the Chief Captain—23-35.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caes-a-re'a, and horsemen three-score and ten, and spearmen two hundred, at the 1 third hour of the night;

24 And provide them beasts, that they may set Paul on, and bring him safe unto Fe'lix the governor.

25 And he wrote a letter after this manner:

26 Clau'di-us Ly'si-as unto the most excellent governor Fe'lix sendeth greeting.

27 This man was taken of the Jews, and 2should have been killed of them: then came I with

an army, and rescued him, having understood that he was a Ro'man:

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council;

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to An-tip'a-tris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Caes-a-re'a, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cili'cia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Her'od's judgment hall.

[19 p. m.—2 was about to be slain.

## XV. PAUL IS A PRISONER AT CAESAREA (for taking the gospel to the Gentiles).—Chs. 24-26.

1. Paul before Felix—Ch. 24.

(a) Paul is Accused before Felix —1-9.

**24** AND after five days An-a-ni'as the high priest descended with the elders, and with a certain 1 orator named Ter-tul'lus, who informed the governor against Paul.

2 And when he was called forth, Ter-tul'lus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it always, and in all places, most noble Fe'lix, with all thankfulness.

4 Notwithstanding, that *I* be not further tedious unto thee, I pray thee that thou wouldest hear us of thy 2clemency a few words.

5 For we have found this man a 3pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Naz'a-renes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Ly'-si-as came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

[1 lawyer.—2 gentleness, fairness. —injurious to peace or morals.

(b) Paul's Defense before Felix —10-21.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forag-

much as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 1 Because that thou mayest understand, that there are yet but twelve days since I went up to Je-ru'sa-lem for to worship.

12 And they neither found me in the temple, disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also 2 allow that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from A'sia found me purified in the temple, neither with multitude, nor with 3 tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

[1 for you can easily find out. —2 admit, accept, cherish.— 3 noise, uproar, disorder.

(c) Felix Defers Paul's Case'— 22-23.

22 And when Fe'lix heard these things, having more perfect knowledge of that way, he deferred them, and said. When Ly'si-as the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him- have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

(d) Paul Preaches the Gospel to Felix and Drusilla—24-27.

24 And after certain days, when Fe'lix came with his wife Dru-sil'la, which was a Jew'ess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, 1 temperance and judgment to come, Fe'lix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Por'ci-us Fes'tus came into Fe'lix' room: and Fe'lix, willing to shew the Jews a pleasure, left Paul bound.

[1 self-control.

2. Paul Before Festus—Ch. 25:1-12.

(a) Paul is, Accused before Festus—1-7.

**25** NOW when Fes'tus was come into the province, after three days he ascended from Caes-a-re'a to Je-ru'sa-lem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Je-ru'sa-lem, laying wait in the way to kill him.

4 But Fes'tus answered, that Paul should be kept at Caes-a-re'a, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Caes-a-re'a; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Je-ru'sa-lem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

(b) Paul Defends Himself before Festus, and Appeals to Caesar—8-12.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cae'sar, have I offended any thing at all.

9 But Fes'tus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Je-ru'sa-lem, and there be judged of these things before me?

10 Then said Paul, *I stand at Cae'sar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.*

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cae'sar.

12 Then Fes'tus, when he had conferred with the council, answered, Hast thou appealed unto Cae'sar? unto Cae'sar shalt thou go.

3. Paul before Agrippa.—Ch. 25:13 to ch. 26.

(a) Paul's Case is Explained to King Agrippa by Festus—13-21.

13 And after certain days king A-grip'pa and Ber-ni'ce came unto Caes-a-re'a to salute Fes'tus.

14 And when they had been there many days, Fes'tus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Fe'lix:

15 About whom, when I was at Je-ru'sa-lem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Ro'mans to deliver any man to die, before that he which is accused have the accusers face to face, and have 1 licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own 2 superstition, and of one Je'sus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Je-ru'sa-lem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Au-gus'tus, I commanded him to be kept till I might send him to Cae'sar.

[1 permission.—2 religion.

(b) Paul is Brought before Agrippa—22-27.

22 Then A-grip'pa said unto Fes'tus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when A-grip'pa was come, and Ber-ni'ce, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Fes'tus' commandment Paul was brought forth.

24 And Fes'tus said, King A-grip'pa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Je-ru'sa-lem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Au-gus'tus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king A-grip'pa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

(c) Paul's Speech before Agrippa—1-23.

**26** THEN A-grip'pa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king A-grip'pa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Je-ru'sa-lem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Phar'i-see.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise our twelve tribes, 1 instantly serving God day and night, hope to come. For which hope's sake, king A-grip'pa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Je'sus of Naz'a-reth.

10 Which thing I also did in Je-ru'sa-lem: and many of the

saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, *I* persecuted them even unto strange cities.

12 Whereupon as I 2went to Da-mas'cus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the He'brew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Je'-sus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee *a* minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gen'tiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Sa'-tan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king A-grip'pa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Da-mas'cus, and at Je-ru'sa-lem, and throughout all the coasts of Ju-dae'a, and then to the Gen'tiles, that they should repent and turn to God, and do works 3 meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Mo'ses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gen'tiles.

[1 earnestly.—2 chs. 9, 22.—3 worthy.

#### (d) The Discussion after Paul's Speech—24-32.

24 And as he thus spake for himself, Fes'tus said with a loud voice, Paul, thou art 1 beside thyself; much learning doth make thee 1 mad.

25 But he said, *I* am not mad, most noble Fes'tus: but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King A-grip'pa, believest thou the prophets? I know that thou believest.

28 Then A-grip'pa said unto Paul, Almost thou persuadest me to be a Chris'tian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Ber-ni'ce, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said A-grip'pa unto Fes'tus, This man might have been set at liberty, if he had not appealed unto Cae'sar.

[1 raving, crazy.]

XVI. PAUL, THE PRISONER, IS TAKEN TO ROME (for preaching the gospel to the Gentiles)—Chs. 27, 28.

1. The Roman Guard Sails to Crete with Paul and Other Prisoners—1-8.

**27** AND when it was determined that we should sail into It'a-ly, they delivered Paul and certain other prisoners unto one named Ju'li-us, a 1 centurion of Au-gus'tus' band.

2 And entering into a ship of Ad-ra-myti-um, we launched, meaning to sail by the coasts of A'sia; one Ar-is-tar'chus, a Mac-e-do'nian of Thes-sa-lo-ni'ca, being with us.

3 And the next day we touched at Si'don. And Ju'li-us courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed 2under Cy'prus, because the winds were contrary.

5 And when we had sailed over the sea of Cili'cia and Pam-phyl'i-a, we came to My'-ra, a city of Ly'cia.

6 And there the centurion found a ship of Al-ex-an'dri-a sailing into It'a-ly; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cni'dus, the wind not suffering us, we sailed 2under Crete, over against Sal-mo'ne;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of La-se'a.

[1 captain of 100 soldiers.—2 under the lee of, along the side sheltered from the wind.]

2. They Sail along Crete—9-12.

9 Now when much time was spent, and when sailing was now dangerous, because xthe fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the 2lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phe-ni'ce, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

[1 referring to some religious festival which fell at a certain time of the year (here probably the late fall), when winter and storms were near, and sailing dangerous. — 2 cargo, freight.]

## 3. They are Caught in a Storm —13-20.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Eu-ro'ly-don.

15 And when the ship was caught, and could not 1 bear up into the wind, we let her drive.

16 And running under a certain island which is called Clau'-da, we had much work to 2come by the boat:

17 Which when they had taken up, they used helps, 3under-girding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out with our own hands the 4tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

[1 face the wind.—2 were able, with difficulty, to secure the (ship's small) boat.—3 putting ropes or chains under the ship and drawing them tightly together. — 4 furnishings, equipment.

## 4. Paul Cheers Them with the Announcement that All of Them will be Saved—21-26.

21 But after long 1 abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cae'sar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

[1 abstaining from food.

## 5. They are Shipwrecked upon an Island—27-44.

27 But when the fourteenth night was come, as we were driven up and down in 1 A'dri-a, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found it twenty 2 fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the 3 stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under 4colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This

day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the 5rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

[1 Adriatic Sea.—2 A fathom is 6 feet.—3 hind part.—4 pretense.—5 The rudder is a flat piece of wood or metal at the hind part of the ship and in the water, by which the ship is guided.

## 6. They are Treated Kindly by the Barbarians—1-6.

**28** AND when they were escaped, then they knew that the island was called Mel'-i-ta.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the Venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

[1 poisonous.

## 7. Paul Heals Publius and Others—7-10.

7 In the same quarters were possessions of the chief man of the island, whose name was Pub'li-us; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Pub'li-us lay sick of a fever and of a bloody 1 flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

[1 dysentery.]

## 8. They Come to Rome—11-15.

11 And after three months we departed in a ship of Al-ex-an'-dri-a, which had wintered in the isle, whose sign was Cas'tor and Pol'lux.

12 And landing at Syr'a-cuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhe'gi-um: and after one day the south wind blew, and we came the next day to Pu-te'o-li;

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Ap'pi-i fo'-rum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

[1 made a circuit.]

## 9. Paul Explains his Plight to the Chief of the Jews, Condemns their Unbelief, and Turns to the Gentiles—16-29.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Je-ru'sa-lem into the hands of the Ro'mans.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cae'sar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Is'ra-el I am bound with this chain.

21 And they said unto him, We neither received letters out of Ju-dae'a concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, per-

suading them concerning Je'sus, both out of the law of Mo'ses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Ho'ly Ghost by E-sa'ias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is 1 waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should 2 be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gen'tiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

[1 become stupid.—2 turn again.]

#### 10. Paul Preaches Two Years in his own Hired House—30-31.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Je'sus Christ, with all confidence, no man forbidding him.

## THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

**The Writer.**—The Apostle Paul was the writer of fourteen epistles beginning with Romans. He was called Saul at first, and we have nothing in the New Testament as to why his name was changed to Paul. (See Acts 13:9.) Saul is first mentioned as an opponent of Christ's followers, standing by when Stephen was stoned (Acts 7:58), and consenting unto his death (Acts 8:1-4). His conversion is first mentioned in Acts 9. The persecution which Saul raised led to the dispersion of all the disciples in Jerusalem except the apostles, but as the scattered disciples went everywhere preaching the word churches sprang up in Antioch and elsewhere.

Immediately after his conversion Paul seems to have spent some time in Arabia and elsewhere. (Gal. 1:17, 18, and connection.) Several years after his conversion Barnabas brought Paul from Tarsus, his native home, to Antioch, and together they spent a year there teaching the people. (Acts 11:25, 26.) They carried relief funds from the brethren at Antioch to the brethren in Judaea, (Acts 11:27-30); and afterwards returned to Antioch, (Acts 12:25).

From Antioch, Paul started on his three Preaching Tours, commonly called Missionary Journeys; and these three journeys, to—

gether with his Trials at Jerusalem and his Journey to Rome, consume nearly all of Acts from the 13th chapter to the close. Let these chapters in Acts be read closely before his epistles are studied.

**The Ones Written to.**—The city of Rome was the capital city of the Roman Empire which in the First Century, and for a century or two before Christ and for several centuries after Christ, controlled practically the entire world. Although Paul had planned several times to visit Rome to preach and teach there, there is no scriptural record that he ever was in Rome till he was taken there as a prisoner. (Acts 27, 28.) Paul said, "After I have been there [Jerusalem] I must also see Rome", (Acts 19:21); and again, "I would not have you ignorant, brethren, that oftentimes I purposed to come unto you," (Rom. 1:13); and again, "Whosoever I take • my journey into Spain, I will come to you," (Rom. 15:22-24).

We do not know who established the church in Rome. The foundation stone of the Roman Catholic Church is that Peter was Bishop of Rome for twenty-five years, yet strange to say the Christian Scriptures do not give one iota of proof for that doctrine so necessary to the papal system. When we remember that all Christians are "priests unto God," (Rev. 1:6), and have as much right to tell the story of Jesus as so-called "ministers," "priests" or "preachers"; and when we remember that this was exemplified when scattered disciples "went everywhere preaching the word," (Acts 8:1, 4), converting many to the faith, (Acts 11:19-21); and when we remember that "sojourners from Rome," (Acts 2:10, R. V.), heard the first gospel sermon by Peter on Pentecost—we can readily see that the church at Rome could easily have been started by these Christians moving from place to place. I

**The Subject Written on.**—The church at Rome seems to have been composed of both Jews and Gentiles, and sometimes Paul is writing to one, and sometimes to the other. The purpose of the epistle evidently is to break down in the mind of the Jew the middle wall of partition between Jew and Gentile, which Paul does by showing that "both Jews and Gentiles . . . are all under sin," (ch. 3:9); that because of this sin the Jewish "law which was ordained to life, I [Paul] found to be unto death," (ch. 7:10); and that "the gospel of Christ ... is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek [Gentile]," (ch. 1:16). The Outline below brings out clearly the purpose of the epistle.

**AN OUTLINE OF ROMANS**

**SUBJECT.**—"The Gospel of Christ ... is the Power of God unto Salvation to Every One that Believeth, to the Jew first and also to the Greek" (Gentile)—(Ch. 1:16.)

I. INTRODUCTION.—Ch. 1:1-17.

II. GREEKS (GENTILES) ARE UNDER SIN.—Ch. 1:18-32.

III. JEWS ALSO ARE UNDER SIN AND ARE COMPARED WITH GENTILES.—Ch. 2 to 3:20.

IV. BOTH JEWS AND GENTILES ARE SAVED FROM THIS SIN "BY FAITH" APART FROM MERE WORKS OF THE JEWISH LAW.—Ch. 3:21 to ch. 4.

V. THE GRACE POSSESSED BY THOSE UNDER THE FAITH OF THE GOSPEL.—Ch. 5.

VI. THOSE UNDER THIS GRACE OF THE GOSPEL, AND FREED FROM THE JEWISH LAW, MUST NOT ERRONEOUSLY THINK THEY CAN LIVE UNDER SIN.—Ch. 6.

VII. WRETCHEDNESS OF THE SPIRITUALLY-MINDED UNDER THE JEWISH LAW.—Ch. 7.

VIII. PEACE OF THE SPIRITUALLY-MINDED UNDER THE GOSPEL.—Ch. 8.

IX. JEWS WERE REJECTED FROM BEING "CHILDREN OF GOD" BECAUSE THEY SOUGHT IT BY "THE FLESH" AND "WORKS OF THE LAW"; WHILE THE GENTILES WERE ACCEPTED AS "CHILDREN OF GOD" BECAUSE THEY SOUGHT IT "BY FAITH" OF THE GOSPEL.—Ch. 9.

X. THIS "RIGHTEOUSNESS WHICH IS OF FAITH" OPEN TO "EVERY ONE THAT BELIEVETH."— Ch. 10.

XI. "CASTING OFF" OF FLESHLY ISRAEL NOT UNIVERSAL NOR FINAL.—Ch. 11.

XII. THE CHRISTIANS' "SERVICE" TO GOD FOR HIS "MERCIES" THROUGH THE FAITH OF THE GOSPEL.— Chs. 12 to 16.

## I. INTRODUCTION—Ch. 1:1-17.

Salutation—1-7.

**1** PAUL, a servant of Je'sus Christ, called to be an apostle, separated unto the gospel of God,  
2 (Which he had promised afore by his prophets in the holy scriptures,)  
3 Concerning his Son Je'sus Christ our Lord, which was made of the seed of Da'vid according  
to the flesh;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the  
resurrection from the dead:

5 By whom we have received grace and apostleship, 1 for obedience to the faith among all  
nations, for his name:

6 Among whom are ye also the called of Je'sus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God  
our Father, and the Lord Je'sus Christ.

[1 unto.

Paul's Personal Interest in the Romans—8-15.

8 First, I thank my God through Je'sus Christ for you all, that your faith is spoken of throughout  
the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without  
ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will  
of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be  
established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you,  
(but was *let* hitherto,) that I might have some fruit 2among you also, even as among other Gen'tiles.

14 I am debtor both to the Greeks, and to the Bar-ba'ri-ans; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

[1 hindered.—2 in.

(Key to Romans)—The Gospel is God's Power to Salvation to both Jew and Greek (Gentile)— 16-  
17.

16 For I am not ashamed of the 1gospel of Christ: for it is the power of God unto salvation to  
every one that believeth; to the Jew 2first and also to the Greek.

17 For therein is 3 the righteousness of God revealed from faith 4to faith; as it is written, The  
just shall live by faith.

[1 The gospel is the "good news" concerning Christ as a crucified and buried but now  
risen Savior, see 1 Cor. 15:1-4. —2 Acts 3:26.—3 a righteousness, (see also ch.

3:21).—4 Probably, from Gentile faith in God under nature, ch. 2:14, and Jewish faith  
in God under the Jewish law, to Christian faith in God under the gospel.

## II. GREEKS (GENTILES) ARE UNDER SIN—Ch. 1:18-32.

1. The Wrath of God against all Sin—18, 19.

18 For the wrath of God is revealed from heaven against all

ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

2. The Gentiles' Sin of Idolatry without Excuse—20-23.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

[1 reasonings.—2 Acts 17:29.

3. Wherefore, God gave them up to Sin in Morals—24-32.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies Between themselves:

25 Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a. 3 reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, 5 malice; full of envy, murder, 6 debate, deceit, 7 malignity, whisperers,

30 8 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant breakers, without natural affection, 9 implacable, unmerciful;

32 10 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

[1 among. — 2 due. — 3 rejected, condemned, abandoned, depraved. —4

fitting.—5 malice, ill-will. —6 strife. —7 rebellion against God or a government. —8

one who talks spitefully of another behind his back.—9 not capable of being pacified, not willing to forgive.—10 whosoever, every one who, (referring to the Jews in v. 16).

## III. JEWS ALSO ARE UNDER SIN, AND ARE COMPARED WITH GENTILES.—Ch. 2 to 3:20.

1. The Jew Condemned the Gentile but was Guilty Himself —1-5.

**2** THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasures up unto thyself wrath Against the day of wrath and revelation of the righteous judgment of God;

[1 in.]

2. For God Judges Every One According to his Works, Being No Respecter of Persons—6-11.

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gen'tile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gen'tile:

11 For there is no respect of persons with God.

[1 factious.]

3. God Judged the Gentile by the Law of Nature, and the Jew by the Law of Moses—12-16.

12 For as many as have sinned without 1 law shall also perish without law: and as many as have sinned in the law shall be judged by the 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 the Gen'tiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Je'-sus Christ according to my gospel.

[1 the law, (and so throughout the connection).]

4. When the Jew Persistently Broke the Law of Moses, He Dishonored God, and his Circumcision Became Uncircumcision—17-25.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou 1 commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gen'-tiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

[1 rob temples.

5. And when the Gentile by Nature Kept the Morality of the Law of Moses his Uncircumcision Became Circumcision— 26-29.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

6. Unfaithfulness of Disobedient Jews Did Not Make of None Effect the Faithfulness of God— 1-4.

**3** WHAT advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

7. God's Punishment of These Disobedient Ones Even Commended His Righteousness, But It Did Not Therefore Justify Their Quibble, "Let Us Do Evil that Good May Come"—5-8.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who 1 taketh vengeance? (I speak 2 as a man).

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

[1 visiteth with wrath.—2 after the manner of men, (see 1 Cor. 9:8).]

8. Jews No Better than Gentiles, for David Shows that All are under Sin—9-18.

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gen'tiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

9. Since David Shows that "All are under Sin," It is Evident that Deeds of the Law did not fully Justify—19-20.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

#### IV. BOTH JEWS AND GENTILES ARE SAVED FROM THIS SIN "BY FAITH" APART FROM MERE WORKS OF THE JEWISH LAW.—Ch. 3:21 to Ch. 4.

1. Since the Law did not fully Justify, and since Another System was "Witnessed by the Law and the Prophets," the Gospel was Evidently Meant—21-26.

21 But now 1 the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Je'sus Christ unto all and upon all them that 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 that is in Christ Je'sus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness 2for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Je'sus.

[1 righteousness, (see ch. 1:17). —2 in passing over sins done aforetime, in the forbearance of God, (Acts 17:30; 14:16).

2. The Jews, then, cannot Glory in their Law of Works—27, 28.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

3. For God Justifies Both Jew and Gentile by Faith—29-31.

29 Is he the God of the Jews

only? is he not also of the Gen'-tiles? Yes, of the Gen'tiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea we establish the law.

4. Abraham, himself the Father of the Jewish Nation, was Justified by Faith Apart from Works of the Jewish Law—Ch. 4.

(a) Abraham was Justified by Faith (general statement)—1-3.

**4** WHAT shall we say then that A'bra-ham our father, as pertaining to the flesh, hath found?

2 For if A'bra-ham were justified by works, he hath whereof to glory; but not before God.

3 For what saith the scripture? A'bra-ham believed God, and it was counted unto him for righteousness.

(b) What Justification by Faith is—4, 5.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

(c) Such Justification by Faith Endorsed by David—6-8.

6 Even as Da'vid also describeth the blessedness of the man, unto whom God 1 imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

[1 reckoneth, counteth.

(d) Abraham was Justified when He was in Uncircumcision like the Gentiles, and Circumcision was a Seal of his Faith—9-11.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to A'bra-ham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised:

(c) Abraham was Made the Father of All who Believe, by Faith and not by the Law, Whether They were in Circumcision or Uncircumcision—11-18.

That he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father A'bra-ham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to A'bra-ham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of A'bra-ham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

(f) Abraham's Faith is Described, and Written Down for Our Sakes—19-25.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sa'-rah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Je'sus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

[1 counted.]

## V. THE GRACE POSSESSED BY THOSE UNDER THE FAITH OF THE GOSPEL.—Ch. 5.

1. We have Peace—1.

**5** THEREFORE being justified by faith, we have peace with God through our Lord Je'sus Christ:

2. We Have Rejoicing in Hope —2.

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3. Tribulation Leads to this Rejoicing in Hope—3, 4.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh 1 patience;

4 And patience, Experience; and experience, hope:

[1 stedfastness, (and so elsewhere).—2 approved character, strength of character.]

4. And Hope puts not to Shame Because Founded on God's Love in Sending His Son to Die for Sinners—5-11.

5 And hope maketh not ashamed; because the 1 love of God is shed abroad in our hearts by the Ho'ly 2 Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Je'sus Christ, by whom we have now received the 3 atonement.

[I see v. 8.—2 Holy Spirit, (and so throughout N. T.)—3 atonement, reconciliation.

##### 5. This Love, or Grace, of God in Christ Contrasted with the Condemnation in Adam—12-21.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Ad'am to Mo'ses, even over them that had not sinned after the 1 similitude of Ad'am's transgression, who is 2 the figure of him that was to come.

15 But not as the 3offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Je'sus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if 4 by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Je'sus Christ).

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Je'sus Christ our Lord.

[1 likeness. —2 a figure. —3 trespass, (and so elsewhere).— 4 by the trespass of the one.

##### VI. THOSE UNDER THIS GRACE OF THE GOSPEL, AND FREED FROM THE JEWISH LAW, MUST NOT ERRONEOUSLY THINK THEY CAN LIVE UNDER SIN.—Ch. 6.

###### 1. Grace does not mean Freedom to Sin—1, 2.

**6** WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

###### 2. For Christ's Burial and Resurrection are a Symbol of our being "Buried with Him by Baptism" and Raised with Him to "Walk in Newness of Life"— 3-11.

3 Know ye not, that so many of us as were baptized 1 into Je'-

sus Christ were baptized into his death?

4 2Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been 3planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be 4 destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Je'sus Christ our Lord.

[1 Gal. 3:27. — 2 Col. 2:12. — 3 united with him in the likeness.—4 done away.

3. Therefore, We are not "Servants" "of Sin unto Death," but "of Obedience unto Righteousness" and unto "Eternal Life"— 12-23.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of 1 doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the 2 manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Je'sus Christ our Lord.

[1 teaching, (see v. 4).—2ch. 3. 5; 1 Cor. 9:8; Gal. 3:15.

VII. WRETCHEDNESS OF THE SPIRITUALLY-MINDED UNDER THE JEWISH LAW.—Ch. 7.

1. The Death of the "Body of Christ" Fulfilled the Law (Col. 2:14), and Freed the Jews—1-4.

**7** KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

2. The Law Was Fulfilled because its Fruit was unto Death —5, 6.

5 For when we were 1 in the flesh, the 2 motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

[1 ch. 8:8 fol.—2 sinful passions which were through the law, (comp. v. 7 fol).]

3. The Fruit of the Law was unto Death—not because of the Law but because of Sinful Passions—7-25.

(a) The Law Told Me What Sin Is—7, ,8.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But 1 sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For 2without the law sin was dead.

[1 sin, finding occasion, wrought in me through a knowledge of the commandment all manner of lust.—2 apart from (and so elsewhere).]

(b) But I Could not Keep It when I Came to Years of Responsibility; therefore, Came Sentence of Death—9-11.

9 For I was alive without the law once: but when the commandment 1 came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

[1 "was brought home to me, sin sprang into life."]

(c) But the Trouble was not with the Law of Moses but with the Law of Sin within Me— 12, 13.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me

by that which is good; that sin by the commandment might become exceeding sinful.

(d) Details of this Conflict between "the Law of the Mind" (spiritual desires) and "the Law of Sin" (fleshly desires)—14-25.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; 2 but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the 3 body of this death?

25 I thank God through Je'-sus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

[1 approve.—2 but to do that which is good is not.—3 this body of death.

### VIII. PEACE OF THE SPIRITUALLY-MINDED UNDER THE GOSPEL.—Ch. 8.

1. There is no Condemnation for the Spiritually-minded under the Gospel, for They are Free from the Law of Sin and Death —1-4.

**8** THERE is therefore now no condemnation to them which are in Christ Je'sus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Je'sus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and 2for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

[1 ch. 1:18.—2 (as an offering) for sin.

2. But Those Carnally-minded ("in the flesh") Can Not Please God—5-8.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the 1 Spirit the things of the 1 Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

[1 Spirit. (The word "spirit" in the N. T. may either begin with a capital letter, referring to the Holy Spirit, or with a small letter, referring to the spirit, disposition, etc., of man. The reader must tell from the connection which is referred to).]

3. The Romans were not Carnal ("in the flesh"), hence were not to Live "after the flesh"—9-13.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Je'sus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do fortify the deeds of the body, ye shall live.

[1 deaden.]

4. But they were Sons of God and Heirs—14-39.

(a) They Had Received the Spirit of Adoption and were Heirs—14-17.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Ab'ba Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

[1 himself, (and so throughout N. T.).]

(a) Being Heirs, They were subject to Suffering with Christ, the Elder Brother, yet with Hope— 18-27.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed *lin* us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan 'within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

[1 to us.—2 creation, (and so throughout this connection). —3 revealing.

(b) Being Heirs, They were Predestinated to be "Conformed to the Image" of Christ, Our Elder Brother, in the Future World—28-30.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

[1 1 Cor. 15:49; Phil. 3:21; 1 John 3:2.—22 Thess. 2:14.

(c) Being Heirs, Nothing Could Successfully Separate Them from the Love of Christ, their Brother, and God their Father —31-39.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

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.

IX. JEWS WERE REJECTED FROM BEING "CHILDREN OF GOD" BECAUSE THEY SOUGHT IT BY "THE FLESH" AND "WORKS OF THE LAW"; WHILE THE GENTILES WERE ACCEPTED AS "CHILDREN OF GOD" BECAUSE THEY SOUGHT IT "BY FAITH" OF THE GOSPEL.—Ch. 9.

1. Paul's Sorrow for the Rejected Unbelieving Jews—1-5.

**9** I SAY the truth in Christ, I lie not, my conscience also

bearing me witness in the Ho'ly Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Is'ra-el-ites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. A-men'.

2. The Jews Had Been the "Children of God," not by "the Flesh" (Birth), but "by Promise," or Mercy—6-21.

(a) As Seen in the Case of Isaac—6-9.

6 Not as though the word of God hath taken none effect. For they are not all Is'ra-el, which are of Is'ra-el:

7 Neither, because they are the seed of A'bra-ham, are they all children: but, In I'saac shall thy seed be called.

8 That is, They which are the. children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sa'rah shall have a son.

(b) As Seen in the Case of Jacob—10-13.

10 And not only this; but when Re-bec'ca also had conceived by one, even by our father I'saac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Ja'cob have I loved, but E'sau have I hated.

(c) As Seen in the Case of the Children of Israel when They Came out of the Land of Egypt —14-18.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Mo'ses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pha'raoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

(d) Therefore, God Had the Right to Elect Certain Men or Nations to Honor, in His Plan (or Promise) of Redemption— 19-21.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump

to make one vessel unto honour, and another unto dishonour?

3. The Gentile Christians also Became the "Children of God" by "Promise" and "Mercy"— —22-33.

(a) As Mentioned by Paul— 22-24.

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gen'tiles?

(b) As Mentioned by Osee (Hosea)—25, 26.

25 As he saith also in O'see, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

(c) As Mentioned by Esaias (Isaiah)—27-29.

27 E-sa'ias also crieth concerning Is'ra-el, Though the number of the children of Is'ra-el be as the sand of the sea, a 1 remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as E-sa'ias said before, Except the Lord of Sab'a-oth had left us a seed, we had been as Sod'o-ma, and been made like unto Go-mor'rah.

[1 it is the remnant that.

(d) Therefore, the Gentiles "Attained to Righteousness" "by Faith" of the Gospel, but the Jews Attained Not "by Works of the Law"—30-33.

30 What shall we say then? That the Gen'tiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Is'ra-el, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Si'on a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

## X. THIS "RIGHTEOUSNESS WHICH IS OF FAITH" OPEN TO "EVERY ONE THAT BELIEVETH"—Ch. 10.

1. The "Righteousness which is of the Law"—1-5.

**10** BRETHREN, my heart's desire and prayer to God for Is'ra-el is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the 1 end of

the law for righteousness to every one that believeth.

5 For Mo'ses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

[1 Col. 2:14; Gal. 3:24; 4:5; Rom. 7:1 fol.]

## 2. The "Righteousness which is of Faith"—6-10.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even 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 the Lord Je'sus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

## 3. This "Righteousness which is of Faith" Open to All—11-13.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

## 4. This "Righteousness which is of Faith" Conies by Hearing the Word of God—14-17.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the 1 gospel. For E-sa'ias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

[I they did not all hearken to the glad tidings.]

## 5. All Heard this Word of God, but the Jews Disobeyed while the Gentiles Obeyed—18-21.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Is'ra-el know? First Mo'ses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But E-sa-'ias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Is'ra-el he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

## XI. "CASTING OFF" OF FLESHLY ISRAEL NOT UNIVERSAL NOR FINAL.

### 1. Not Universal—1-10.

(a) For Paul was an Israelite —1.

**11** I SAY then, Hath God cast away his people? God forbid. For I also am an Is'ra-el-ite, of the seed of A'bra-ham, of the tribe of Ben'ja-min.

(b) And Elijah and the 7,000 were Israelites—2-4.

2 God hath not cast away his people which he foreknew. 1 Wot ye not what the scripture saith of E-li'as? how he 2maketh intercession to God against Is'ra-el, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Ba'al.

[1 know.—2 pleadeth with.

(c) A "Remnant" (the Obedient) Is Not Cast Off—5-7.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Is'ra-el hath not obtained that which he seeketh for; but the election hath obtained it,

(d) So it is "the Rest" (the Disobedient) that are Blinded and Cast off—7-10.

And the rest were blinded,

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And Da'vid saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

2. Not Final—11-32.

(a) If a "Remnant" of Believing Jews Brought Salvation to Gentiles, What Would the Whole Nation Do?—11-16.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gen'tiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gen'tiles; how much more their fulness?

13 For I speak to you Gen'-tiles, inasmuch as I am the apostle of the Gen'tiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

(b) If Some of the Branches (the Unbelieving- Jews) of the Olive Tree Were Broken Off, and the Gentiles Were Grafted In, the Gentiles Were Not to Boast—17-22.

17 And if some of the branches be broken off, and thou, being a wild olive tree,

wert grafted in among them, and with them partakest of the root and fatness of the olive tree,  
 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.  
 19 Thou wilt say then, The branches were broken off, that I might be grafted in.  
 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:  
 21 For if God spared not the natural branches, take heed lest he also spare not thee.  
 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

(c) For the Unbelieving Jews Will Sometime Believe, and thus be Grafted in Again—23-31.  
 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.  
 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?  
 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Is'ra-el, until the fulness of the Gen'tiles be come in.  
 26 And so all Is'ra-el shall be saved: as it is written, There shall come out of Si'on the Deliverer, and shall turn away ungodliness from Ja'cob:  
 27 For this is my covenant unto them, when I shall take away their sins.  
 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.  
 29 For the gifts and calling of God are 1 without repentance.  
 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:  
 31 Even so have these also now not believed, that through your mercy they also may obtain mercy.  
 [1 Gr. not repented of.]

(d) Summary—32.  
 32 For God hath concluded<sup>1</sup> them all in unbelief, that he might have mercy upon all.  
 [1 shut up together all for disobedience.]  
 3. Praise of the Wisdom and Knowledge of God—33-36.  
 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!  
 34 For who hath known the mind of the Lord? or who hath been his counsellor?  
 35 Or who hath first given to him, and it shall be recompensed unto him again?  
 36 For of him, and through him, and to him, are all things: to whom be glory for ever. A-men.

XII. THE CHRISTIANS' "SERVICE" TO GOD FOR HIS "MERCIES" THROUGH THE FAITH OF THE GOSPEL.—Chs. 12-16.

1. They Should Present their "Bodies" in "Service" to God—1, 2.

**12** I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

2. They Should be Humble in their Exercise of Natural and Miraculous Gifts—3-8.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, 1 let us wait on our ministering: or he that teacheth, 2 on teaching;

8 Or he that exhorteth, 3 on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

[1 let us give ourselves to our ministry.—2 to his teaching.—3to his exhorting.

3. They Should Lead Righteous Lives—9-21.

9 Let love be without 1 dissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing 2 instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. 3Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 4 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto 5 wrath; for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

[1 hypocrisy.— 2 stedfastly. — 3 Set not your mind on high things but condescend to things that are lowly.—4 render.—5 wrath (of God).

## 4. They Should be Subject to Rulers—1-7.

**13** LET every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves 1 damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is 2 the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he Is 2 the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only 3for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

[1 judgment.—2 a minister.—3 because of the.

## 5. They Should Love Their Brethren and Their Neighbors as Themselves—8-10.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

[1 save to love one another.

## 6. They Should Cast Off, in General, the Works of Darkness and Put On the Armor of Light —11-14.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in 1 rioting and drunkenness, not in 2 chambering and 3wantonness, not in strife and envying.

14 But put ye on the Lord Je'sus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

[1 revelling. — 2 unlawful sexual intercourse. — 3 looseness in morals.

## 7. They Should Not Judge Their Brother—Ch. 14.

## (a) The Brother Who Eats Herbs or Does Not Eat Herbs, Does It Unto the Lord—1-4.

**14** HIM that is weak in the faith receive ye, but not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

[1 but not for the purpose of passing judgment on his doubts.

(b) The Brother Who Privately Regards Certain Days or Does Not, Docs It unto the Lord—5, 6.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

(c) For All of Us Live or Die unto the Lord—7-9.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore,\* or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

(d) Therefore, the Lord is the Judge, and We Should Not Judge One Another in Such Matters—10-13.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

(e) But We Should Judge Ourselves that Our Liberties on Such Indifferent Matters Be Not a Stumbling Block to Our Brother—14-23.

14 I know, and am persuaded by the Lord Je'sus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Ho'ly Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the. work of God. All things indeed

are 1 pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he 2 alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

[1 clean.—2 approveth.]

8. They Should Serve Their Brother as Did Christ and Paul and the Fellow-servants of Paul —Chs. 15, 16.

(a) The Strong Should "Please His Neighbor for His Good to Edification," Even as Christ Pleased Not Himself—1-7.

**15** WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to 1 edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Je'sus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Je'sus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

[1 instruction, improvement.]

(b) Christ Pleased Not Himself when He became a "Minister" (servant) to Confirm God's Promises of Mercy to Us Gentiles—8-14.

8 Now I say that Je'sus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gen'tiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gen'-tiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gen'tiles, with his people.

11 And again, Praise the Lord, all ye Gen'tiles; and laud him, all ye people.

12 And again, E-sa'ias saith, There shall be a root of Jes'ee, and he that shall rise to reign over the Gen'tiles; in him shall the Gen'tiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Ho'ly Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

(c) Paul also was a "Minister" (servant) of Jesus Christ, and Pleased Not Himself—15-33.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Je'sus Christ to the Gen'tiles, ministering the gospel of God, that the offering up of the Gen'tiles might be acceptable, being sanctified by the Ho'ly Ghost.

17 I have therefore whereof I may glory through Je'sus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gen'tiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Je-ru'salem, and round about unto Il-lyr'i-cum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Je-ru'sa-lem to minister unto the saints.

26 For it hath pleased them of Mac-e-do'ni-a and A-cha'ia to make a certain contribution for the poor saints which are at Je-ru'sa-lem.

27 It hath pleased them verily; and their debtors they are. For if the Gen'tiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Je'sus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

31 That I may be delivered from them that do not believe in Ju-dae'a; and that my service which I have for Je-ru'sa-lem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. A-men.

(d) Paul's Fellow-servants in this "Service" to Christ, and his Followers—1-24.

**16** I COMMEND unto you Phe'be our sister, which is a servant of the church which is at Cen'chre-a:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Pris-cil'la and Aq'ui-la my helpers in Christ Je'sus:

4 Who have for my life laid down their own necks: unto

whom not only I give thanks, but also all the churches of the Gen'tiles.

5 Likewise greet the church that is in their house. Salute my well-beloved E-paen'e-tus, who is the firstfruits of A-cha'ia unto Christ.

6 Greet Ma'ry, who bestowed much labour on us.

7 Salute An-dro-ni'cus and Ju'nia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Am'pli-as my beloved in the Lord.

9 Salute Ur'bane, our helper in Christ, and Sta'chys my beloved.

10 Salute A-pel'les approved in Christ. Salute them which are of Ar-is-to-bu'lus' household.

11 Salute He-ro'di-on my kinsman. Greet them that be of the household of Nar-cis'sus, which are in the Lord.

12 Salute Try-phe'na and Try-pho'sa, who labour in the Lord. Salute the beloved Per'sis, which laboured much in the Lord.

13 Salute Ru'fus chosen in the Lord, and his mother and mine.

14 Salute A-syn'cri-tus, Phlegon, Her'mas, Pat'ro-bas, Her'mes, and the brethren which are with them.

15 Salute Phi-lol'o-gus and Ju'lia, Ne're-us, and his sister, and O-lym'pas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and 1 offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Je'sus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and 2simple concerning evil.

20 And the God of peace shall bruise Sa'tan under your feet shortly. The grace of our Lord Je'sus Christ be with you. A-men'.

21 Ti-mo'the-us my workfellow, and Lu'cius, and Ja'son, and So-sip'a-ter, my kinsmen, salute you.

22 I Ter'tius, who wrote this epistle, salute you in the Lord.

23 Ga'ius mine host, and of the whole church, saluteth you. E-ras'tus the 3 chamberlain of the city saluteth you, and Quar'-tus a brother.

24 The grace of our Lord Je'sus Christ be with you all. A-men'.

[1 occasions of stumbling.—2 innocent.—treasurer.]

#### (e) Benediction—25-27.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Je'sus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Je'sus Christ for ever. A-men'.

## FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

**The Writer and Ones Written To.**—For an account of Paul see "The Writer" at the beginning of Romans. Corinth was a city in Greece, and before the time of Christ was practically the most important commercial city in the world. It was situated on the isthmus which connects the peninsula called Peloponnesus from the main land of Greece. It had a seaport on the south called Cenchrea, which opened to the AEgean Sea and eastern trade, and from which Paul often embarked; and it had a seaport on the north, on the Gulf of Corinth, which opened to the west and western trade. Thus Corinth became a great center of commerce; and with its commerce it became wealthy, and with its wealth it became corrupt. Even its religions catered to the base passions of man. The temple of Aphrodite (the goddess of love and beauty) is said to have had a thousand priestesses who sold themselves to the passions of men in the name of religion. It is not surprising, then, that when Paul wrote to the Christians here he emphasized the teaching that Christians are the temple of the Holy Spirit, that they are members of the body of Christ, and that he that joins himself to a harlot separates himself from the body of Christ. (1 Cor. 3:16; 6:15, 16.)

It was into this seething mass of corruption that Paul went, in his Second Journey, to tell the story of the Spotless One. (Acts 18.) He stayed there 18 months and established a flourishing church. At an early date Apollos became associated with the Corinthian church, and helped the Corinthians much and converted many Jews. (Acts 18:24-28; 1 Cor. 1:12; 16:12.)

Stephanas, Fortunatus and Achaicus had come from Corinth to Paul at Ephesus (1 Cor. 16:8, 17), and probably brought the letter of inquiry from the Corinthians about Marriage, etc. (1 Cor. 7:1). Some members of the house of Chloe (1 Cor. 1:11) informed Paul of the confused state of the Corinthian brethren, and while he was residing at Ephesus he wrote this letter to them (1 Cor. 16:8).

**Subject Written On.**—When Paul learned of the confusion in the Corinthian church he wrote to correct the abuses. Some uninspired teachers had become "puffed up" against Paul's teaching (being filled, it seems, with Grecian philosophy and conceit), and so Paul showed clearly that his teaching was founded in the "wisdom of God." There was a fornicator in the church, and some were even glorying in it, and Paul rebuked them for that. Some were going to law with brother before unbelievers, and committing other unrighteousness, and he condemned them for that. They had written to him on Marriage (ch. 7:1), and he explained that to them. Some were eating meats offered to idols when it em-

boldened weak brethren to do the same against their conscience and thus against God; some had a childish desire for the gift of tongues because of its prominence; and some had denied the resurrection of the dead. Most of the evils in this epistle which Paul corrects are of a moral nature, and thus the teaching is needed in all communities and all ages.

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## AN OUTLINE OF 1 CORINTHIANS.

**SUBJECT.—"The Wisdom of God" as Taught and Enforced and Exemplified by the Inspired Paul.**

- I. PAUL EXALTS HIS APOSTOLIC AUTHORITY AGAINST "PUFFED UP," UNINSPIRED TEACHERS, BY SHOWING ITS ORIGIN IN "THE WISDOM OF GOD" AND NOT IN "THE WISDOM OF MEN."—Chs. 1-4.
- II. PAUL CONDEMNS THEIR TOLERATION OF A FORNICATOR.—Ch. 5.
- III. PAUL CONDEMNS GOING TO LAW WITH BROTHER, AND OTHER UNRIGHTEOUSNESS.—Ch. 6.
- IV. PAUL SPEAKS OF MARRIAGE AND VIRGINITY, FROM THE STANDPOINT OF REVELATION AND HIS OWN SPIRITUALLY-INFLUENCED WISDOM.—Ch. 7.
- V. THEY WERE TO IMITATE PAUL'S CHARITY FOR A WEAK BROTHER'S CONSCIENCE (SEE ALSO ROM. 14).—Chs. 8-10.
- VI. THEY WERE TO FOLLOW PAUL'S TRADITIONS CONCERNING MODEST HEADGEAR AND THE LORD'S SUPPER.—Ch. 11.
- VII. PAUL'S TEACHING ON MIRACULOUS, OR SPIRITUAL, GIFTS.—Chs. 12-14.
- VIII. PAUL'S TEACHING ON THE RESURRECTION.—Ch. 15.
- IX. PERSONAL MATTERS.—Ch. 16.

I.—PAUL EXALTS HIS APOSTOLIC AUTHORITY AGAINST "PUFFED UP," UNINSPIRED TEACHERS, BY SHOWING ITS ORIGIN IN "THE WISDOM OF GOD" AND, NOT IN "THE WISDOM OF MEN."—Chs. 1-4.

Salutation—1-3.

**1** PAUL, called to be an 1 apostle of Je'sus Christ through the will of God, and Sos'the-nes our brother,

2 Unto the 2 church of God which is at Cor'inth, to them that are 3 sanctified in Christ Je'sus, called to be 4 saints, with all that in every place call upon the name of Je'sus Christ our Lord, both their's and our's:

3 5 Grace be unto you, and peace, from God our Father, and from the Lord Je'sus Christ.

[1 one sent.—2 The Greek word translated "church" literally means "called out" (from the world). — 3 consecrated, hallowed, set apart to holy use.— 4 those who are set apart, consecrated, hallowed. — 5 favor, kindness (and so throughout N. T.).

1. The Corinthians had received Miraculous Gifts of Utterance and Knowledge from the "Wisdom of God"—4-9.

4 I thank my God always on your behalf, for the grace of God which is given you by Je'sus Christ;

5 That in every thing ye are enriched by him, in all 1 utterance, and in all knowledge;

6 Even as the testimony of Christ was Confirmed in you;

7 So that ye come behind in no gift; waiting for the coming of our Lord Je'sus Christ:

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Je'sus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Je'sus Christ our Lord.

[1 miraculous gift of utterance, or speaking.—2 made firm, or strong. — participation, partnership, communion.

2. Exhortation against Division over Faithful Preachers of "the Wisdom of God"—10-13.

10 Now I beseech you, brethren, by the name of our Lord Je'sus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chlo'e, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of A-pol'los; and I of Ce'-phas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

3. For Paul (and also Other Inspired Preachers) Baptized into Christ's Name, not their own, and Preached his "Cross"—14-17.

14 I thank God that I baptized none of you, but Cris'pus and Ga'ius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Steph'a-nas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect.

4. This Preaching of "the Word of the Cross" Rests Not in "the Wisdom of the Wise" but in "the Wisdom of God"—18-25.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the 1 scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For 2after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

[1 teacher.—2 For when, in the wisdom of God (in permitting man to try himself), the world through wisdom, etc.

5. This is Evident by the Fact that "Not Many Wise after the Flesh, Not Many Mighty, Not Many Noble are Called" to Preach the Gospel—26-29.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

6. Hence, We Should Glory "in the Lord" and in His Wisdom —30, 31.

30 But of him are ye in Christ Je'sus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

7. Paul's Preaching was not According to the "Wisdom of Men" but the "Wisdom of God" —1-5.

**2** And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Je'sus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

8. The "Wisdom of God" concerning "Jesus Christ and Him Crucified" was "in a Mystery" for Ages, but God finally "Revealed Them [the mysteries] through the Spirit" to Paul and Other Apostles—6-10.

6 Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

[1 full-grown.

9. This Spirit of God (and hence the Apostles who had the Spirit) Knew the Mind of God on this "Mystery," but the "Natural Man" (man in his natural wisdom and knowledge) "Can Not Know Them"—11-16.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Ho'ly Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is 1 judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

[1 judged, examined.

10. The Corinthian Brethren were Consequently Carnal (fleshly) in that They were Divided over Faithful Preachers of "the Wisdom of God" (see 4:6) —1-4.

**3** AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of A-pol'los; are ye not carnal?

11. For Faithful Preachers are Simply "Laborers Together with God"—5-9.

5 Who then is Paul, and who is A-pol'los, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, A-pol'los watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's 1 husbandry, ye are God's building.

[1 tilled field.]

12. Faithful Preachers Should Strive to Build into the Temple of Christ, who is the One Foundation, Truly Converted Material of Gold, Silver, Precious Stones, and not Partly Converted Material of Wood, Hay, Stubble—10-15.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Je'sus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made 1 manifest, for the 2 day shall declare it, because it shall be revealed by 3 fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a 4reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by 5fire.

[1 open, plain.—2 day (of trial). —3 fire (of persecution).—4 reward (of encouragement).— 5 like a man escaping from a building on fire.]

13. "If Any Man Defile the Temple [people] of God, Him will God destroy".—16, 17.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man 1defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

[1 destroy.]

14. Since "the Wisdom of This World is Foolishness with God," "Let No One Glory in Men"— 18-23.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own 1 craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or A-pol'los, or Ce'phas, or the world, or life, or death, or things present, or

things to come; all are your's; 23 And ye are Christ's; and Christ is God's.  
 [1 shrewdness, skill, cunning.]

15. The Apostles were to be Accounted as "Stewards of the Mysteries of God," and were not to be "Judged" by "Man's Judgment"—1-5.

**4** LET a man so account of us, as of the ministers of Christ, and Stewards of the 2 mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be 3judged of you, or of man's judgment; yea, I judge not mine own self.

4 For I know nothing 4by myself; yet am I not hereby justified; but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

[1 A steward is one who has charge of the goods of another. — 2 ch. 2:8. — 3 examined, (and so elsewhere).—4 against.

16. The Corinthians were not to be Puffed Up, for They had Received their Religion from the Faithful and Persecuted and Inspired Apostles—6-13.

6 And these things, brethren, I have xin a figure transferred to myself and to A-pol'los for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were Appointed to death; for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are 3buffeted, and have no certain dwelling place;

12 And labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it:

13 Being 4 defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day.

[I by way of illustration.— 2 doomed. — 3 struck, cuffed. — 4 deprived of good fame, or reputation, by malicious evil speaking.

17. Hence, as They were the Sons in the Gospel of the Faithful, Inspired Apostle Paul, They were to be Imitators of Him— 14-17.

14 I write not these things to

shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Je'sus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye 1 followers of me.

17 For this cause have I sent unto you Ti-mo'the-us, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

[1 imitators.]

18. Paul Threatens Apostolic "Power" against the "Puffed Up," Uninspired Ones—18-21.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

## II. PAUL CONDEMS THEIR TOLERATION OF A FORNICATION.—Ch. 5.

1. The Corinthians were "Puffed Up" over a Fornicator among Them; but Paul, Using His Apostolic Power (authority), Commands his Exclusion—1-5.

**5** IT is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Je'sus Christ, when ye are gathered together, and my spirit, with the power of our Lord Je'sus Christ,

5 To deliver such an one unto Sa'tan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Je'sus.

2. For "A Little Leaven Leaveneth the Whole Lump"—6-8.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the afeast not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

[1 feast (of fellowship with God and God's children).]

3. They were even "Not to Keep Company" with a "Fornicator" "called a Brother"—9-13.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or 1 extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth.

[1 one who unjustly twists from another money or anything of value.—2 one who abuses with hateful language, a reviler.—3 with judging.]

4. They were to Put This Wicked Man Away—13.

Therefore put away from among yourselves that wicked person.

### III. PAUL CONDEMS GOING TO LAW WITH BROTHER, AND OTHER UNRIGHTEOUSNESS.—Ch. 6.

1. Using his Apostolic Authority, Paul Condemns the Unrighteousness of Going to Law with Brother—1-8.

**6** DARE any of you, having a matter against another, go to law before the 1 unjust, and not before the saints?

2 Do ye not know that the saints shall 2 judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge 3 angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, 4 set 5 them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong and defraud, and that your brethren.

[1 unrighteous.—2 Matt. 19:28.—3 Comp. Jude 6; 2 Pet. 2:4.—4 do ye set...?—5 magistrates.]

2. Paul Condemns Unrighteousness in General—9-11.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor 1 effeminate, nor 2 abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Je'sus, and by the Spirit of our God.

[1 those who love sensuous or luxurious ease.—2 sodomites, those guilty of unnatural carnal intercourse.]

3. Paul Condemns the Unrighteousness of Eating Meats Offered to Idols when it Causes Weak Brethren to Offend against God (see 10: 23-33)—12, 13.

12 All things are lawful unto me, but all things are not Expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall 2destroy both it and them.

[1 profitable, of advantage.— 2 put an end to.

4. Paul Condemns the Unrighteousness of Fornication—13-20. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Ho'ly Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

#### IV. PAUL SPEAKS OF MARRIAGE AND VIRGINITY, FROM THE STANDPOINT OF REVELATION AND HIS OWN SPIRITUALLY-INFLUENCED WISDOM.—Ch. 7.

1. Husband and Wife, Each has "Power" over the Other—1-5.

**7** NOW concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife 1 due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 2 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Sa'tan tempt you not for your 3 incontinency.

[1 her due.—2 Deprive ye not one the other of what is due, see v. 3).—3 lack of control, lewdness.

2. Under the Present Distress (persecution, see v. 26), Paul's Spiritually-Influenced Opinion is that It is Best Not to Marry —6-9.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot 1 contain, let them marry: for it is better to marry than to burn.

[1 have not self control.

3. God Commands Husbands and Wives not to Separate from one Another; or, if Separated, to Remain Unmarried—10-11.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

4. Paul's Spiritually-Influenced Opinion, again, is that a Believing Husband or Wife Should Not Separate from an "Unbelieving" Companion who is "Pleased to Dwell with Him", for the Believer May "Save" the Unbeliever—12-16.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

5. "Let Every Man Wherein He is Called, therein Abide with God"—17-24.

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

6. Paul's Opinion, again, is that It is Better for Virgins not to Marry Under the Present Distress (persecution), for They will Have Trouble—25-31.

25 Now concerning virgins I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

7. Paul Tells how Married People will have Cares—32-35.

32 But I would have you 1 without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is 2 comely, and that ye may attend upon the Lord without distraction.

[1 to be free from cares.—2 seemly, becoming, fit.

#### 8. Therefore, Paul Advises against a Father's Giving his Virgin Daughter in Marriage— 36-38.

36 1 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his 2virgin, doeth well.

38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

[1 But if a father thinks that he is not acting fairly by his unmarried daughter, (see v. 3,8). —2 virgin daughter.

#### 9. Conclusion—39, 40.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

#### V. THEY WERE TO IMITATE PAUL'S CHARITY FOR A WEAK BROTHER'S CONSCIENCE, (SEE ALSO ROM. 14).—Chs. 8-10.

##### 1. Eating Meat Offered to Idols —It Neither Commands nor Condemns Us Before God—1-8.

**8** NOW as touching things offered unto idols, we know that we all have knowledge.

Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) )

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Je'sus Christ, by whom are all things and we by him.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol: and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

[1 concerning.

2. But It Will Condemn Us if We Thereby Embolden a Weak Brother to Eat Contrary to His Conscience—9-12.

9 But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

3. Under Such Circumstances, Paul Would Not Eat It—13.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

[1 stumble.

4. Paul had Liberty to Eat and Drink and Marry and to Forbear Working—1-6.

**9** AM I not an apostle? am I not free? have I not seen Je'sus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Ce'phas?

6 Or I only and Bar'na-bas, have not we power to forbear working?

[1 rright, (and so throughout the connection).

5. Workers in Temporal Matters are Rewarded—7-10.

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who

feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things 1 as a man? or saith not the law the same also?

9 For it is written in the law of Mo'ses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. 2 Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

[1 (merely) as a man.—2 Is it for the oxen that God careth?

6. So in Spiritual Things, Priests of the Law and Preachers of the Gospel were Ordained to be Supported—11-14.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

12 If others be partakers of this 1 power over you, are not we rather? Nevertheless we have not used this power; but 2 suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are 3partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

[1 right.—2 practice all self-denial.—3 have their portion (of the sacrifice to eat, see Lev. 6:16; 7:6).

7. But Paul Used not this Liberty of Support that he Might Glory in Setting an Example of Unselfishness for Others—15-18.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, *la* dispensation of the gospel is committed unto me.

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my 2power in the gospel.

[1 I have a stewardship intrusted to me.—2 right.

8. Paul gave up his Personal Liberty "for the Gospel's Sake" and Adapted Himself to All Conditions of Society, that He Might Gain the More—19-23.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

9. Paul Exercised Self-Control in his Liberty, Lest He Himself "Should be a Castaway"—24-27.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that I striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.

[1striveth in the games.—2 excrcises self-control.

10. As Jews in the Exodus from Egypt Started Right yet Fell in the Wilderness through Disobedience, So "Let Him that Thinketh He Standeth", yet Refuses to Give up these Personal Liberties to Save a Weak Brother, "Take Heed Lest He Fall"—1-13.

**10** MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Mo'ses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us 2tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them 3 for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no 4temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

[1 end, aim, purpose. — 2 try, prove, test, (and so elsewhere).—3 by way of example.  
—4 trial, test, (and so elsewhere).

11. When the Conscience-Smitten Brother Eats Meats Sacrificed to Idols, He Communes with Devils—14-22.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the 1 communion of the blood of Christ? The bread which we break, is it riot the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Is'ra-el after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gen'tiles sacrifice, they sacrifice to 2devils, and not to God: and I would not that ye should have 3fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

[1 participation in, (and so elsewhere).—2 demons, (and so elsewhere).—3 communion, participation.

12. Thus, though All Meats are Lawful in Themselves, (even those sacrificed to idols); yet It is a Sin to Us (ch. 8:12) when our Eating Emboldens a Weak Brother to Eat Contrary to His Conscience—23-30.

23 All things are lawful for me, but all things are not Expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's 2wealth.

25 Whatsoever is sold in the 3 shambles, that eat, asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for 4why is my liberty judged of another man's conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

[1 fit, suitable (to the end in view).— 2 good.— 3 meat markets.—4 Comp. ch. 9:19; Rom. 14:14.

13. In Such Matters We Should Imitate Paul, who Sought not his own Profit but the "Profit of the Many"—31 to 11:1.

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give 1 none offence, neither to the Jews, nor to the Gen'tiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own

profit, but the profit of many, that they may be saved.

## **11** BE ye followers of me, even as I also am of Christ.

[1 no occasion of stumbling.

VI. THEY WERE TO FOLLOW PAUL'S TRADITIONS CONCERNING MODEST HEADGEAR AND THE LORD'S SUPPER.—Ch. 11.

1. (Introduction)—They were to Follow Paul's instructions—2.

2 Now I praise you, brethren, that ye remember me in all things, and keep the 1 ordinances, as I delivered them to you.

[1 instructions.

2. Grades of Authority, and the Oriental Headgear which was a Sign of It—3-16.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or 1 prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on her head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

[1 Prophesying was "speaking by divine inspiration."

3. The Corinthians' Abuse of the Lord's Supper—17-22.

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it.

19 For there must be also 1 heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, 2 this is not to eat the Lord's supper.

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

[1 factions.—2 it is not possible to, eat the Lord's Supper.

#### 4. The Lord's Supper as Paul Deceived it of the Lord and Delivered it unto Them—23-34.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Je'sus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new 1 testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, 2 unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man 3examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are 4chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

[1 covenant.—2 in an unworthy manner. — 3 Gr. scrutinize, prove, approve, judge fit (in his manner of eating).—4 corrected.

### VII. PAUL'S TEACHING ON MIRACULOUS, OR SPIRITUAL, GIFTS.—Chs. 12-14.

#### 1. The True Value and Proper Use of Miraculous Gifts—Ch. 12.

##### (a) It was the Spirit of God that Revealed Jesus to the Gentiles—1-3.

**12** NOW concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gen'-tiles 1 carried away unto these dumb idols, 2 even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Je'sus accursed: and that no man can say that Je'sus is the Lord, but by the Ho'ly Ghost.

[1 led.—2 just as you happened to be led.

##### (b) Differences in Miraculous Gifts of the Spirit—4-11.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of 2 administrations, but the same Lord.

6 And there are diversities of

operations, but it is the same God which worketh all in all.

7 But the 3manifestation of the Spirit is given to every man to profit 4withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another "discerning of spirits; to another 6divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man 8severally as he will.

[1 differences, (as in v. 5).— 2 working, service.—3 revelation, disclosure.—4 an old form of "with". — 5 discrimination, detection. — 6 several. — translation, explanation.—8 individually, separately, singly.

(c) Body, One; Members, Many —Both in the Human Body and the Church—12-14.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

13 For 1 by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink 2into one Spirit.

14 For the body is not one member, but many. *lin.*—2of.

(d) The Harmony and Necessary Diversity in Members of the Human Body—15-26.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, 1 am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant 1 comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no 2schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

[1 pleasantness to the eye.— 2 division, rent, dissension.

(e) This Harmony and Diversity in the Human Body Illustrates the Harmony and Diversity among Miraculously-Endowed Members in the Body of Christ—27-31.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, 2 diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

[1 individually, each by itself.— 2 different kinds.

2. Charity, or Love, a More Excellent Way than these Gifts— Ch. 13.

(a) Miraculous Gifts and Human Attainments are Nothing without Love—1-3.

**13** THOUGH I speak with the tongues of men and of angels, and have not 1 charity, I am become as sounding brass, or a tinkling 2cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing.

[1 love, (and so throughout N. T.).—2 one of a pair of brass half globes or flat plates for clashing together.

(b) What Love Does—4-7.

4 Charity 1 suffereth long, and is kind; charity enviieth not; charity 2 vaunteth not itself, is not puffed up,

5 Doth not behave itself 3 unseemly, seeketh not her own, is not easily provoked, 4 thinketh no evil;

6 Rejoiceth not in 5 iniquity, but rejoiceth in the truth;

7 6 Beareth all things, believeth all things, hopeth all things, endureth all things.

[1 has long-suffering, patience, forbearance.—2 boast, brag, talk vaingloriously.—

3 unbecomingly, improperly.—4 does not imagine evil.—5 wrong, injustice,

unrighteousness.—6 This is the same Greek expression which is translated "suffer all

things" in 1 Cor. 9:12; and the connection there shows that it means "bear all sacrifice", "practice all self-denial".

(c) Love was not to Fail, but the Spiritual Gifts were to Fail —8-10.

8 Charity never faileth: but whether there be 1 prophecies, they shall fail; whether there be tongues, they shall cease; whether there be 2knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

[1 ch. 12:10.— 2 ch. 12:8.

(d) In the Childhood State of the Church, These Gifts were Needed—11, 12.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12 For now we see through a 1 glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

[1 in a mirror. (Those of the ancients were imperfect.)

(e) Love, the Greatest of Human Attainments—13.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

3. Gift of Tongues Less Important Than Prophecy, Unless Interpreted.—Ch. 14.

(a) Prophecy Greater than Speaking with Tongues—1-5.

**14** FOLLOW after 1 charity, and desire spiritual gifts, but rather that ye may 2 prophesy.

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; 3 howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to "edification, and 5 exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

[1 love, (and so throughout N. T.).—2 speak by divine inspiration.—3 but, yet.—4 building, instruction, improvement.—5 consolation.—translate, explain.

(b) Speaking with Tongues Profits Nothing Unless Interpreted—6-19.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either 1 by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a 2 distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many 3 kinds of voices in the world, and none of them is without 4 signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit pray-

eth, but my understanding is 5 unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say A-men' at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue,

[1 by way of.—2 difference.—3 different languages.—4 meaning.—5 unfruitful (to others, see vs. 17, 19).]

(c) Tongues are for a Sign to "Them that Believe Not", but Prophesying Edifies Both Believers and Unbelievers—20-26.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made 1 manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

[1 open, revealed.—teaching.

(d) Regulating the Men Speaking with Tongues—27-33.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that 1 by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak 2 two or three, and let the other judge.

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author

of confusion, but of peace, as in all churches of the saints.

[1 in turn.—2 two or three, (at the same meeting).

(e) Regulating the Women (wives) of the Men Speaking with Tongues—3 4-40.

34 Let your 1 women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church.

36 What? 2 came the word of God out from you? or came it unto you 3 only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

[1 The Greek word here translated "women" is translated "wives" in Acts 5:1, 7; Eph. 5:22, 28.—2 was it from you that the word of God went forth? —3 alone.

### VIII. PAUL'S TEACHING ON THE RESURRECTION.—Ch. 15.

#### 1. Paul Makes Known the Facts of the Gospel—1-4.

15 MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he arose again the third day according to the scriptures:

2. After His Resurrection, Christ Appeared to Cephas, "the Twelve", Five Hundred Brethren, lastly Paul—5 -11.

5 And that he was seen of 1 Cephas, then of the 2 twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of 3 me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

[1 Peter, (see John 1:42).—2 Mark 16:14.—3 Acts 9:3-8; 22:6-11; 26:12-18.

#### 3. If there is no Resurrection, Christ is not Raised, and We are of all Men Most Miserable—12-19.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching 1 vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

[1 empty, void, fruitless, (and so elsewhere in this chapter).]

#### 4. But Christ has been Raised—20-23.

20 But now is Christ risen from the dead, and become the first fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Ad'am all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

5. And He Must Reign till All Enemies are Put Under Him—24-28.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power,

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed, is death.

27 For he hath put all things 1 under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

[1 Eph. 1:22; Heb. 2:8; Matt. 11:27; 28:18.]

#### 6. If the Dead Rise Not, What Doth It Profit Those who Suffer for Righteousness?—29-32.

29 Else what shall they do which are baptized for me dead, if the dead rise not at ail? why are they then baptized for the dead?

30 And why stand we in 1 jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Je'sus our Lord, I 2 die daily.

32 If after the manner of men I have 3fought with beasts at Eph'e-sus, what 4 advantageth it me, if the dead rise not, let us eat and drink; for to morrow we die.

[1 danger.—2 Rom. 8:36.—3 See 2 Cor. 1:8 fol.—4 doth it profit me?]

#### 7. They had Learned this Doctrine of No Resurrection through Evil Companionship—33, 34.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

[1 evil companionships corrupt good morals.

#### 8. The Resurrected Body—35-49.

35 But some man will say, How are the dead raised up? and with what 1 body do they come?

36 Thou fool, that which thou sowest is not 2 quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but 3 bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also 4celestial bodies, and bodies 5terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star 6 differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

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 7natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Ad'am was made a living soul; the last Ad'am was made a 8quickenin spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthly: the second man is the Lord from heaven.

48 As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the 9image of the earthly, we shall also bear the image of the heavenly.

[1 kind of body.—2 made alive.—3 mere. —4 heavenly.—5 earthly. —6 That is: As one star differeth from another star in glory, so the heavenly body will differ from the earthly body in glory.—7according to nature. —8 life-giving,—9 Rom. 8:29; 1 John 3:2.

#### 9. The Glorious Change from the Terrestrial to the Celestial Body—5 0-57.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption,

and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Je'sus Christ.

#### 10. Wherefore, They Should be Steadfast and Work—5 8.

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

#### IX. PERSONAL MATTERS.—Ch. 16.

Collection for the saints—1-4.

**16** NOW concerning the collection for the saints, as I have given order to the churches of Ga-la'tia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no 1 gatherings when I come.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Je-ru'sa-lem.

4 And if it be meet that I go also, they shall go with me.

[1 collections.

Paul's Proposed Visit to Them —5 -9.

5 Now I will come unto you, when I shall pass through Mac-e-do'ni-a: for I do pass through Mac-e-do'ni-a.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Eph'e-sus until Pen'te-cost.

9 For a great door and 1 effectual is opened unto me, and there are many adversaries.

[1 great door for active work is opened.

Concerning Timothy and Apol-los—10 -12.

10 Now if Ti-mo'the-us come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother A-pol'los, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

How the Corinthians Should Act—13 , 14.

13 Watch ye, stand fast in the faith, 1 quit you like men, be strong.

14 Let all your things be done 2 with charity.

[1 act like men.—2 in love.

Concerning Three Faithful Christians—15-18.

15 I beseech you, brethren, (ye know the 1 house of Steph'a-nas, that it is the firstfruits of A-cha'ia, and that they have 2 addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the coming of Steph'a-nas and For-tu-na'tus and A-cha'i-cus: for that which was slacking on your part they have supplied.

18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

[1 household, family.—2 set themselves.—3 Phil. 2:30.]

Salutations and Benediction—19-24.

19 The churches of A'sia salute you. Aq'ui-la and Pris-cil'a salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Je'sus Christ, let him be A-nath'e-ma Mar'an-a'tha.,

23 The grace of our Lord Je'sus Christ be with you.

24 My love be with you all in Christ Je'sus. A-men'.

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## SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

**The Writer and Ones Written To.**—Read the Introduction to Romans to learn about Paul, and read 1 Corinthians in order to appreciate this second letter to them. Paul was in Ephesus when he wrote his first letter, (1 Cor. 16:8), and he sent it to them by Titus, (2 Cor. 12:17, 18). When he left Ephesus he journeyed toward Macedonia, hoping to meet Titus at Troas, that he might learn from Titus how his first letter had been received. When he did not find Titus there, though there was an open door at Troas, he did not tarry, for his anxiety to hear from the Corinthians drove him on into Macedonia where, probably at Philippi, he met Titus and received the information desired, (2 Cor. 2:12, 13; 7:5-7.) Paul was encouraged by the favorable reception of his first letter by part of the church; but conditions, he thought, demanded another epistle. This second letter was sent to them by the same Titus, with two other faithful brethren as companions whose names are not given.

But the false teachers were still determined to break Paul down if they could. They carried on a personal campaign against him. They charged him, it seems, with lightness and changeableness, (2

Cor. 1:16-18); with pride and assumption, (1:24); with cunning in his methods, (12:16). They even made light of his personal appearance and defect in speech, (10:10).

**Subject Written On.**—In order to confirm the faithful part of the church, and overthrow the influence of the false teachers among them, Paul was compelled to make considerable mention of himself and his labors. He shows his love and sacrifice for the Corinthians, and gives nine points in which he was superior to the "puffed up" ones. The headings through the book bring this out in detail.

This letter gives a good insight into the soul of this great soldier of the cross and of his struggles in planting firmly in new fields the banner of his King.

### AN OUTLINE OF 2 CORINTHIANS.

**SUBJECT.—The Sincerity, Inspiration and Sacrifice of the Apostle Paul, as Opposed to That of the False Teachers at Corinth.**

I. PAUL'S LOVE AND SINCERITY TOWARD THE CORINTHIANS.—Chs. 1 to 2:13.

II. PAUL'S MINISTRY, FROM GOD; AND HIS SINCERITY AND COMFORT IN SUFFERING FOR IT.—Ch, 2:14 to Ch. 6:10.

III. THE CORINTHIANS SHOULD AND DID RECEIVE PAUL BECAUSE OF THIS DIVINE MINISTRY, OPEN SINCERITY AND UNSELFISH SUFFERING, INSTEAD OF TEACHERS WHO COULD NOT SHOW SUCH.—Ch. 6:11 to Ch. 7.

IV. THE CORINTHIANS SHOULD RECEIVE PAUL BY HEEDING HIS WORDS ON "GIVING."—Chs. 8, 9.

V. PAUL'S AUTHORITY, AND HIS SUPERIORITY OVER THE FALSE TEACHERS.—Chs. 10 to 13.

I. PAUL'S LOVE AND SINCERITY TOWARD THE CORINTHIANS.—Chs. 1 to 2:13.  
Salutation—1, 2.

**1** PAUL, an apostle of Je'sus Christ by the will of God, and Tim'o-thy our brother, unto the 1 church of God which is at Cor'inth, with all the saints which are in all 2 A-cha'ia:

2 Grace be to you and peace from God our Father, and from the Lord Je'sus Christ.

[1 The Greek word translated "church" literally means "called out", (from the world).

—2 Originally Achaia was a small strip of Greece of which Corinth was the chief city, but afterwards the name came to refer to Greece as a whole.

1. God Comforts Paul in Tribulation that He "May be Able to Comfort Them which are in any Trouble"—3 -7.

3 Blessed be God, even the Father of our Lord Je'sus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation.

7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

2. God Comforted Paul when He Delivered him from Death in Asia—8 -11.

8 For we would not, brethren, have you ignorant of our trouble which came to us in A'sia, that we were 2pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

[1 Acts 19:23-41; 1 Cor. 15:32. —2 weighed down exceedingly.

3. Paul's Conscience also gave him Rejoicing, or Comfort—12 -14.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our 1 conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Je'sus.

[1 we behaved ourselves in the world.

4. Paul's Plan to Visit them had not been Changed through Fickleness, but to Spare Them and Himself—15 to 2:3.

15 And in this confidence I was minded to come unto you before that ye might have a second benefit;

16 And to pass by you into Mac-e-do'ni-a, and to come again out of Mac-e-do'ni-a unto you, and of you to be brought on my way toward Ju-dae'a.

17 When I therefore was thus minded, did I use 1 lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But as God is true, our word toward you was not yea and nay.

19 For the Son of God, Je'sus Christ, who was preached among you by us, even by me and 2 Silva'nus and 3Ti-mo'the-us, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him 4 A-men', unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the 5earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Cor'inth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

**2** BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

[1 fickleness.—2 Si1as, (comp. Acts 15:22).—3 Acts 16:1 — 4 The same Greek word is translated "Amen" and "verily", and means "truly, it is true."—5 pledge.

5. Paul's Anguish of Heart when he Wrote his First Letter was Caused in Part by the Fornicator (1 Cor. 5), Whom They must now Forgive, Since He Has Repented—4 -11.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this 1 punishment, which was inflicted of many.

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 Lest Sa'tan should get an advantage of us: for we are not ignorant of his devices.

[1 1 Cor. 5:4, 5.

6. Paul had further Unrest of Spirit when he Heard not from them at Troas—12 , 13.

12 Furthermore, when I came to Tro'as to preach Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Ti'tus my brother; but taking my leave of them, I went from thence into Mac-e-do'ni-a.

II. PAUL'S MINISTRY, FROM GOD; AND HIS SINCERITY AND COMFORT IN SUFFERING FOR IT.—Ch. 2:14 to Ch. 5.

1. God Made Paul's Word in General a "Savor" to Give Life to the Obedient and Death to the Disobedient—14 -17.

14 Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. Darnell, odor.

2. The Corinthians, having Obeyed Paul's Word, were an Epistle of Commendation to Christ through Paul (which the False Teachers did not have)—1-5.

**3** DO we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

3. God Made Paul a "Minister of the New Testament" (covenant) which "Giveth Life" to the Obedient—6 -18.

6 Who also hath made us able ministers of the new testament. not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Is'ra-el could not stedfastly behold the face of Mo'ses for the glory of his countenance; which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Mo'ses, which put a vail over his face, that the children of Is'ra-el could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old

testament; which veil is done away in Christ.

15 But even unto this day, when Mo'ses is read, the veil is upon their heart.

16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

[1 covenant. —2 Rom. 2:29. —3 John 6:63; Rom. 7:6.—4 verse 9; Rom. 7:5 fol; 4:15; 5:20; Gal. 3:10, 21 fol.—5 boldness.—Reflecting as a mirror.

4. Because Paul had this Authority, he Fainted not but "Renounced" Evil and Preached Christ—1-6.

**4 THEREFORE** seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by 1 manifestation of the truth commanding ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Je'sus the Lord; and ourselves your servants for Je'sus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Je'sus Christ.

[1 disclosure, revelation.

5. The Ministry of "This Treasure" (the New Testament) is through "Earthen Vessels" (bodies) which Suffer, that "the Excellency of the Power may be of God"—7 -15.

7 But we have this treasure in earthen vessels, that the 1 excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the 2body the dying of the Lord Je'sus, that the life also of Je'sus might be made manifest in our body.

11 For we which live are alway delivered unto death for Je'sus' sake, that the life also of Je'sus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing chat he which raised up the Lord Je'sus shall raise up us also by Je'sus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might through the thanksgiving

of many 3 redound to the glory of God.

[1 exceeding greatness. —2 Rom. 8:36; Gal. 6:17.—3 may cause the thanksgiving to abound.

6. Though the "Earthen Vessel" (the outward man) is Perishing, the "Inward Man" is "Renewed Day by Day"—16 -18.

16 For which cause we faint not; but though our outward man 1 perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

[1 is decaying.

7. Paul (and all Faithful Christians) have a Building "Not Made with Hands" (an immortal body) for the "Inward Man" (the spirit)—1-11.

**5** FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our 2house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the 3 earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home 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 willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all 4appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

[1 bodily frame, (and so elsewhere in this connection).— 2habitation. — 3 pledge. —4 be made manifest.

8. Paul's Life of Self-Sacrifice Could Stop the Mouths of Gain-sayers, for He was Dead to Earthly Ambitions and Alive Only to Christ and His Word—12-17.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause.

14 For the love of Christ 1 constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man 2after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

[1 urgeth, driveth, forceth.— 2 Phil. 3:4 fol.

9. God Also Made Paul an "Ambassador" of "the Ministry of Reconciliation," (Something the False Teachers Could Not Boast of)—18 -21.

18 And all things are of God, who hath 1 reconciled us to himself by Je'sus Christ, and hath given to us the ministry of reconciliation;

19 To 2 wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's 3stead, be ye reconciled to God.

21 For he hath made him to be 4sin for us, who knew no sin; that we might be made the righteousness of God in him.

[1 restored to harmony.—2 as follows:—3 on behalf of Christ.— 4 sin-offering.

10. Paul was Approved by Suffering as a "Worker Together" with God in this Ministry—1-10.

**6** WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I 1 succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

3 Giving no 2offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much 3patience, in affliction:, in Necessities, in distresses,

5 In stripes, in imprisonments, in 5tumults, in labours, in watch-ings,, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Ho'ly Ghost, by love Unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as 7chastened, and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

[1 helped.—2 occasion of stumbling. —3 endurance. —4 things forced (upon one).—5 riots, disturbances, uproars.—6 without hypocrisy, unpretended.— 7 chastised, corrected.

III. THE CORINTHIANS SHOULD AND DID RECEIVE PAUL BECAUSE OF THIS DIVINE MINISTRY, OPEN SINCERITY, AND UNSELFISH SUFFERING, INSTEAD OF TEACHERS WHO COULD NOT SHOW SUCH.—Ch. 6:11 to ch. 7.

1. The Corinthians were to Receive Paul because his Heart was Opened to Them—11 -13.

11 O ye Co-rinth'i-ans, our mouth is open unto you, our heart is enlarged.

12 Ye are not Straitened in us, but ye are straitened in your own 2bowels.

13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

[1 narrowed.—2 affections.

2. They Should Not Receive Unbelievers but Separate from Them.—14 to 7: 1.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with 1 Be'li-al? or what part hath he that believeth with an 2infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

**7** HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all 3 filthiness of the flesh and spirit, perfecting holiness in the fear of God.

[1 a vile person reckless of God and man.—2 unbeliever.—3 defilement, pollution.

3. They were to Receive Paul because of his Anxiety for Them —2-5.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 Great is my boldness of speech toward you, great is my glorying of you; I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Mac-e-do'ni-a, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

4. They Showed Love to Him by Repenting—6 -12.

6 Nevertheless God, that comforteth those that are cast down, comforteth us by the coming of Ti'tus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not are-pent, though I did repent: for I

perceive that the same epistle hath made you sorry, though it were but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

[1 regret.—2 suffer loss.—3 regretted.—4 earnest care.—5 longing.—6 punishment, (as in 1 Pet. 2:14, and referring- to the fornicator, see 1 Cor. 5; 2 Cor. 2:6).]

##### 5. This Repentance was a Comfort to Paul—13 -16.

13 Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Ti'tus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Ti'tus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all things.

#### IV. THE CORINTHIANS SHOULD RECEIVE PAUL BY HEEDING HIS WORDS ON "GIVING."—Chs. 8 and 9.

##### 1. The Churches in Macedonia gave Liberally for the Poor Saints in Jerusalem—1-5.

**8** MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Mac-e-do'ni-a;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves:

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

[1 make known to you the grace.—2 grace of God which hath been given in the churches of Macedonia, (manifested in their liberal contributions to poor saints, see vs. 4, 6, 7, 19).

##### 2. And They thus became an Example to the Corinthians—6-8.

6 Insomuch that we desired Ti'tus, that as he had 1 begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all 2 diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

[1 See v. 10.—Earnestness.

### 3. Seven Reasons for Giving to Poor Saints—9 to 9:15.

#### (a) Because of Christ's Love—9 .

9 For ye know the grace of our Lord Je'sus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

#### (b) Because Giving is "Accepted according to that a Man Hath, and not According to that he hath not"—10 -12.

10 And herein I give my advice; for this is expedient for you, 1 who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore 2perform the doing of it; that as there was a readiness to will, so there may be a 3performance also out of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

[1 who were the first to make a beginning a year ago, not only to do but to will.—Complete.  
—3 completion.

#### (c) Because there should be "Equality" (we help them, and they help us), when it is Needed —13 -15.

13 For I mean not that other men be eased, and ye burdened;

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality:

15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

(Paul had Titus and Other Faithful Brethren go with Them to Take this Grace—gift—to the Poor Saints in Jerusalem, that No One Might Blame Them)—16-24.

16 But thanks be to God, which put the same earnest care into the heart of Ti'tus for you.

17 For indeed he accepted the exhortation; but being 1 more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 2Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much

more diligent, 3upon the great confidence which I have in you.

23 Whether any do enquire of Ti'tus, he is my partner and fellow-helper Concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and 5before the churches, the proof of your love, and of our boasting 6on your behalf.

[1 very earnest.—2 for we take thought for things honorable. —3 by reason of the great confidence he hath in you.—4 toward you.—5 so that the churches may see it.—6 about you.

(d) Because the Zeal of one Church stirs that of Another—1-5.

**9** FOR as touching the ministering to the saints, it is 1 *superfluous* for me to write to you:

2 For I know the forwardness of your mind, for which I 2boast of you to them of Mac-e-do'ni-a, that A-cha'ia was ready a year ago; and your zeal hath 3 provoked very many.

3 Yet have I sent the brethren, lest pur boasting of you should be in vain 4in this behalf; that, as I said, ye may be ready:

4 Lest 5haptly if they of Mac-e-do'ni-a come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of 6 covetousness.

[1 useless, needless. —2 glory, (and so elsewhere).—3 stimulated, stirred up.—4 in this respect. —5 by chance. —6 extortion, taking under pressure.

(e) Because We Reap Temporal and Spiritual Benefits according as We Sow (give)—6 , 7.

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

(f and g) Because the Corinthians' "Bountifulness" Satisfies the "Wants of the Saints", and Causes Those Relieved to Offer "Thanksgiving unto God" for the Christians' Liberality—8 -15.

8 And God is able to make all grace abound toward you; that ye, always having all 1 sufficiency in all things, may abound to every good work:

9 (As it is written, He hath 2dispersed abroad; he hath given to the poor: his righteousness remaineth forever.

10 Now he that 3 ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) ,

11 4Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is

abundant also by many thanksgivings unto God;

13 Whiles by the 5experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you 6for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable 7gift.

[1 enough for all demands.— Scattered broadcast. — 3 he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase, etc.—4 ye being.—5 by the proof through this service (of your conversion). — "because of. — 7gift (of Christ whose example and teaching produced this liberality).

V. PAUL'S AUTHORITY, AND HIS SUPERIORITY OVER THE FALSE TEACHERS.— Chs. 10 to 13.

1. Paul's Boldness toward the False Teachers, was not after the Flesh—1-6.

**10** NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am 1 base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war 2after the flesh:

4 (For the weapons of our warfare are not 3carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And 5having in a readiness to revenge all disobedience, when your obedience is fulfilled.

[1 humble. —2 according to. — 3 fleshly. —4 reasonings, (see Rom. 1:21).—5 being in readiness.

2. Paul's Authority from the Lord was for Edification and not Destruction—7 -11.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for aedification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech Contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

[1 building up.—2 of no account.

3. Paul Gloried not in Other Men's Labors like the False Teachers—12 -18.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things 1 without our measure, but according to the measure of the 2 rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our 3measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

15 Not boasting of things 1 without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be Enlarged by you according to our rule abundantly.

16 To preach the gospel in the regions beyond you, and not to boast in another man's 5line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

[1 beyond our measure (of actual labors).—province which God apportioned to us, (Paul was sent "far hence to the Gentiles").—3 measure (of actual labors).—Enlarged (in our field of labor) by you (your co-operation) according to our province unto (further) abundance.—5 field of labor in regard to things made ready to our hand (by the labors of other preachers).

4. Paul Gloried that he was Superior to the False Prophets:— Chs. 11, 12.

(a) In Espousing Them to Christ—1-3.

**11** WOULD to God ye could bear with me a little in my! folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a 2chaste virgin to Christ.

3 But I fear, lest by any means, -as the serpent beguiled Eve through his 3 subtlety, so your minds should be corrupted from the simplicity that is in Christ.

[1 Vs. 17, 21; compare 5:13.— 2 pure.—3 craftiness, cunning.

(b) In Apostolic Attainments—4-6.

4 For if 1 he that cometh preacheth another Je'sus, whom we 2 have not preached, or if ye receive another spirit, which ye 3 have not received, or another gospel, which ye 4 have not accepted, ye might well bear with him.

5 For I suppose I was not a 5 whit behind the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made 6manifest among you in all things.

[1the false teacher.—2 did not preach.—3 did not receive.— 4 id not accept.—5 jot, bit.—6 clear (in what we did).

(c) In Preaching to Them without Charge—7 -15.

7 Have I committed an offence in abasing myself that ye

might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and Wanted, I was 2 chargeable to no man: for that which was lacking to me the brethren which came from Mac-e-do'ni-a supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Acha'ia.

11 3Wherfore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Sa'tan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

[1 was in want.—2 burdensome.— 3 For what reason, Why?— 4 changing the form (or appearance) of themselves, (and so in vs. 14, 15).

#### (d) In Fleshly Attainments—16-22.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may 1 boast myself a little.

17 That which I speak, I speak it not 2 after the Lord, but as it were 3 foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man 4take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning 5 reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak 3foolishly,) I am bold also.

22 Are they He'brews? so am I. Are they Is'ra-el-ites? so am I. Are they the seed of A'bra-ham? so am I.

[1 glory.—2 1 Cor. 7:12, 25.—3 It is considered foolish to boast. —4 take you captive.—5 depreciation, abasement.

#### (e) In Sacrifice as a Minister of Christ—23-33.

23 Are they ministers of Christ? (I 1 speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I 2 forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of 3 waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painful-ness, in watchings often, in hun-

ger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is 4 offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Je'sus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Da-mas'cus the governor under Ar'e-tas the king 5 kept the city of the Dam'as-cenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

[1 It is considered foolish to boast.—2 that *is*, 39 stripes.—3 rivers.—4 made to stumble.—

5 guarded the city of the Damascenes in order to take me.

(f) In Visions and Revelations —1-10.

**12** IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Sa'tan to 1 buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

[1 strike.]

(g) In Showing the "Signs of an Apostle" (miracles)—11 , 12.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you, for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

(h) In Being not Burdensome (neither himself nor those whom he sent)—13 -18.

13 For what is it wherein ye were inferior to other churches, except it be that *I* myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being Crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Ti'tus, and with him I sent a brother. Did Ti'tus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

[1 being crafty, I caught you with guile", (seems to be the charge of the false teachers against Paul, meaning that he said he didn't take money yet sent other preachers who did).

(i) In Doing "All Things" for their "Edifying"—19-21.

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, 2 strifes, 3 backbitings, 4 whisperings, 5 swellings, 6 tumults:

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and 7 lasciviousness which they have committed.

[1 strife.—2 factions.—3 speaking evil of one behind his back.—4 secret slanders.—3 swellings (with pride and ambition).—disorders.—7 looseness in morals.

5. Though Paul was "Weak", as Christ "was Crucified in Weakness", He Threatens Severity toward the Sinners—1-10.

**13** THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Je'sus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not Reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye

should do that which is 3 honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me 5 to edification, and not to destruction.

[1Seeing that.—2 persons depraved, condemned, rejected.—3 good, noble, honorable.—

4 full growth.—5 for building up and not for casting down.

#### 6. Conclusion—11 -14.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Je'-sus Christ, and the love of God and the communion of the Ho'ly Ghost, be with you all. A-men'.

## THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

**The Writer and Ones Written To.**—For the life of Paul, see note at the beginning of Romans. Galatia was a district in Asia Minor. Several centuries before Christ, Gauls from Europe overran Asia Minor, but were finally overcome and confined to the district which bears their name—Galatia. It seems that Paul established the gospel there on his First Missionary Journey, (Acts 13, 14), for Sir William Ramsey, the noted archeologist has discovered from his excavations in those regions that "the term Galatia in the New Testament and on certain popular non-Biblical inscriptions, did not refer to the Northern district, but to South Galatia (which district included the well-known cities of Antioch, Iconium, Derbe and Lystra)", (Cobern on "The New Archaeological Discoveries", published in 1917).

**Subject Written On.**—Judaizers soon came among the Galatian brethren, trying to lead them to the Jewish Law; and Paul wrote this letter to counteract their influence. He shows first that the gospel he preached must have come from God as he had no chance to receive it from man, and he pronounces a curse upon any one who corrupts it. He then shows clearly from argument and from their own experience that Christians are saved by the faith of the gospel and not by the works of the Jewish law.

### AN OUTLINE OF GALATIANS.

**SUBJECT.—The Faith of the Gospel, the Works of the Jewish Law, and the Authority of the Teachers of Each—Compared and Contrasted.**

- I. PAUL RECEIVED HIS GOSPEL DIRECTLY FROM GOD, AND NO ONE SHOULD CHANGE IT.—Chs. 1, 2.
  - II. THE FAITH OF THE GOSPEL COMPARED WITH THE WORKS OF THE JEWISH LAW.—Chs. 3 to 5:12.
  - III. FREEDOM FROM THE LAW IS NOT LICENSE TO SIN THROUGH THE FLESH, BUT SHOULD BE AN INCENTIVE TO WALK BY THE SPIRIT —Chs. 5:13 to 6:10.
  - IV. THE JUDAIZING TEACHERS GLORIED IN THE LAW; BUT PAUL, IN THE CROSS.—Ch. 6: 11-18.
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I. PAUL RECEIVED HIS GOSPEL DIRECTLY FROM GOD, AND NO ONE SHOULD CHANGE IT—Chs. 1, 2.

1. Paul Was an Apostle (one sent) from God, Not Men—1-5.

**1** PAUL, an apostle, (not of men, neither by man, but by Je'sus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Ga-la'tia:

3 Grace be to you and peace from God the Father, and from our Lord Je'sus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. A-men'.

2. Therefore, there was a Curse from God upon those who Preached a Judaized Gospel—a Gospel Different from Paul's—6-10.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the 1 gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

[1 good tidings, (and so throughout N. T.; see Rom. 1:16; 1 Cor. 15:1 fol.; 2 Thess. 1:7-9).]

3. The Gospel Preached by Paul came from God—11 , 12.

11 But I 1 certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the 2revelation of Je'sus Christ.

[1 make known to you.—2 verse 16; ch. 2:2; see 1 Cor. 2:10.

4. For He Could Not Have Received It from Man, as He did not See the Other Apostles for Several Years—13 -20.

13 For ye have heard of my 1 conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with 3flesh and blood:

17 Neither went I up to Je-ru'sa-lem to them which were apostles before me; but I went into Ara'bi-a, and returned again unto Da-mas'cus.

18 Then alter three years I went up to Je-ru'sa-lem to see Pe'ter, and bode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

[1 manner of life.—2 Acts 8:1; 9:1 following.—3 Matt. 16:17 fol.

5. Paul was still "Unknown by Face to the Churches of Judea," where the Gospel Started—21-24.

21 Afterwards I came into the regions of Syr'i-a and Ci-li'cia;

22 And was unknown by face unto the churches of Ju-dae'a which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

6. "Fourteen Years after," Paul "Went up again to Jerusalem," but Would not "for an Hour" Give Place to "False Brethren Unawares Brought in"—1-5.

**2** THEN fourteen years after I 1 went up again to Je-ru'-salem with Bar'na-bas, and took Ti'tus with me also.

2 And I went up by revelation, and 2communicated unto them that gospel which I preach among the Gen'tiles, but privately to them which were of reputation, lest by any means I should run or had run, in vain.

3 But neither Ti'tus, who was with me, being a Greek, was compelled to be circumcised.

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Je'sus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

[1 Acts 15:2. --2 laid before.

7. Peter, James and John "Added Nothing" to Paul's Gospel, but Endorsed It—6 -10.

6 But of 1 these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the 2 uncircumcision was committed unto me, as the gospel of the circumcision was unto Pe'ter;

8 (For he that wrought effectually in Pe'ter to the apostle-ship of the circumcision, the same was mighty in me toward the Gen'-tiles:)

9 And when James, 3 Ce'phas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Bar'na-bas the right hands of fellowship; that we should go unto the 4heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

[1 those who were of reputation imparted nothing to me.— 2 ch. 1:16; see Acts 9:15— 3 Peter, (see John 1:42).— 4 Gentiles.

8. Paul even Rebuked Peter when He Walked not According to his Gospel—11 -21.

11 But when Pe'ter was come to An'ti-och, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gen'tiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews 1 dissembled likewise with him; insomuch that Bar'na-bas also was carried away with their 2 dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Pe'ter before them all, If thou, being a Jew, livest after the manner of Gen'tiles, and not as do the Jews, why compellest thou the Gen'tiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gen'tiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Je'sus Christ, even we have believed in Je'sus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not 3 frustrate the grace of God: for if righteous-

ness come by the law, then Christ is dead in vain.

[1 acted the hypocrite.—2 hypocrisy.—3 make void.]

## II. THE FAITH OF THE GOSPEL COMPARED WITH THE WORKS OF THE JEWISH LAW.—Chs. 3 to 5:12.

1. The Galatians Justified by "the Hearing of Faith" not by "the Works of the Law"—1-5.

**3** O FOOLISH Ga-la'tians, who hath bewitched you, that ye should not obey the truth, before whose eyes Je'sus Christ hath been 1 evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect 2by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that 3 ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

[1 Jesus Christ crucified, was openly set forth among you.— 2 Heb. 9:10.—3 supplieth.]

2. Even Abraham was Justified by Faith, and the Gentiles by "Faith are Blessed with Faithful Abraham"—6 -9.

6 Even as A'bra-ham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of A'bra-ham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the 1 gospel unto A'bra-ham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful A'bra-ham.

[1 glad tidings (of a Savior).]

3. Those who Follow the Law are under a Curse, for None Can Keep It—10 -12.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

4. Christ Redeemed Us from this Law, hence from this Curse—13 , 14.

13 Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree:

14 That the blessing of A'bra-ham might come on the Gen'-tiles through Je'sus Christ; that we might receive the promise of the Spirit through faith.

5. As "the Covenant" concerning Christ, the Seed, was Given to Abraham by "Promise" before the Law was Given, the Law Could Not Disannul It—15 -18.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man 1 disaniuileth, or addeth thereto.

16 Now to A'bra-ham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to A'bra-ham by promise.

[1 maketh void.

#### 6. The Law was Added till the Seed Should Come—19, 20.

19 1 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was 2 ordained by angels in the hand of a 3 mediator.

20 Now a mediator is not a mediator of 4 one, but God is one.

[1 What, then, is the purpose of the law?—2 Acts 7:53.—3 one who comes between parties to reconcile them.—4 one (party), but God is one (party).

#### 7. The Law was not against the Promises to Abraham, but was a School-master (tutor) to lead the Jews to the Fulfillment of those Promises—21-25.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Je'sus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our 2schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

[1 shut up.—2 Gr. pedagogue, (originally "a boy's guardian or tutor" who was a slave and had the charge of the life and morals of the boys in a family and who was not strictly a teacher).

#### 8. All Christians are "Children of God by Faith" and are "Abraham's Seed and Heirs according to the Promise"—26-29.

26 For ye are all the children of God by faith in Christ Je'sus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Je'sus.

29 And if ye be Christ's, then are ye A'bra-ham's seed, and heirs according to the promise.

#### 9. God's People no longer Bondservants under the Law, but Sons and Heirs Redeemed by Christ—1-7.

**4** NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the 2 elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Ab'ba, Father.

7 Wherefore thou art no more a 3 servant, but a son; and if a son, then an heir of God through Christ.

[1 guardians and stewards.—2 the parts or principles which serve to form or make up anything.—3 bondservant.

10. Since Some of Them were Proselytes from Heathenism to the Law, and then to the Gospel, why go back to the Bondage of Keeping Days?—8 -11.

8 Howbeit *Ithen*, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and 2 times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

[1 at that time.—2 fixed times.

11. They Had Received Paul and the Gospel with Joy—12 -16.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Je'sus.

15 Where is then the 1 blessedness ye spake of? for I bear you record, that, if it had been possible ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

[1 Blessedness (in having such a great teacher as Paul).

12. But They were now Zealously Sought by Judaizing Teachers—17 -20.

17 1 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 2But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

[1 They zealously seek you in no good way. Nay, they desire to shut you out (from the faithful part of the church, thus forming a faction) that ye may seek them (as leaders).—2

But it is good to be zealously sought in a good matter at all times, (as you sought me, vs. 14, 15).

13. The Law was Typified by Hagar, who was Cast Out—21-31.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that A'bra-ham had 1 two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born 2after the flesh; but he of the freewoman was by promise.

24 Which things are an 3 allegory; for 4 these are the two covenants; the one from the mount Si'nai, which 5 gendereth to bondage, which is A/gar.

25 For this 6A/gar is mount Si'nai in A-ra'bi-a, and answereth to Je-ru'sa-lem which now is, and is in bondage with her children.

26 But Je-ru'sa-lem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as I'saac was, are the children of 7 promise.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

[1 Gen, 16; 21:2, 3.—2 according to a fleshly, not a divine, agreement between Abraham and Sarah concerning Hagar. —3 a description of one thing under the image, or story, of another.—4 these (women).—5 beareth children.—6 Hagar.—7 ch. 3:29; Rom. 9:7 fol.

14. Those who now go to the Jewish law "are Fallen from Grace" and from "Righteousness by Faith"—1-6.

**5** STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Je'sus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

15. And the Judaizing Teacher who is Leading the Galatians from Paul's Teaching to that Law shall bear his Judgment.—• 7-12.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This 1 persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet

preach circumcision, why do I yet suffer persecution? then is the 2offense of the cross ceased.

12 I would they were even cut off which trouble you.

[1 persuasion (false teaching to which they were yielding).— 2 stumbling block.

### III. FREEDOM FROM THE LAW IS NOT LICENSE TO SIN THROUGH THE FLESH, BUT SHOULD BE AN INCENTIVE TO WALK BY THE SPIRIT.—Chs. 5:13 to 6:10.

1. This "Liberty" from the Law should not be an Occasion to the Flesh to "Devour" our Brother—13 -15.

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

2. For the Spirit through Christ is Contrary to the Flesh—16 -18.

16 This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

3. Works of the Flesh—19-21.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, 2 lasciviousness.

20 Idolatry, witchcraft, hatred, 8 variance, Emulations, wrath, 5 strife, seditions, 6 heresies.

21 Envying, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

[1 uncleanness (in morals).— 2 lustfulness— 3 strife.— 4 rivalry, jealousy. —5 dissensions, factions.—6 unscriptural choice (which leads to a faction).

4. Fruit of the Spirit—22-26.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, 1 gentleness, goodness, faith,

23 Meekness, 2 temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the 3 affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

[1 kindness. —2 self-control. —3 passions.

5. We Should "Walk in the Spirit" (be "spiritual") by Doing Good to our Fallen Brother and our Religious Teachers—1-6.

**6** BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfill the law of Christ

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For 1 every man shall bear his own burden.

6 Let him that is taught in the word 2 communicate unto 3 him that teacheth in all good things.

[1 Rom. 14:12; 1 Cor. 3:8.— 2make common with.—3 1 Cor. 9:11, 14.

6. Inasmuch as We Must Reap as we Sow, unto the Flesh or the Spirit, We Should "Not Be Weary in Well Doing"—7 -10.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his aflesh shall of the flesh reap corruption; but he that soweth to the 2Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

[1 Ch. 5:19.—2 Ch. 5:22.

#### IV. THE JUDAIZING TEACHERS GLORIED IN THE LAW; BUT PAUL, IN THE CROSS.—Ch. 6:11-18.

1. The False Teachers Vainly Gloried in Proselytes to the Law, which They Themselves Did Not Keep—11 -13.

11 Ye see 1 how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they 2constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

[1with how large letters.— 2compel.

2. But Paul Gloried and Suffered for the Cross of Christ Alone as Others Should Do—14-17.

14 But God forbid that I should glory, save in the cross of our Lord Je'sus Christ, 1 by whom the world is crucified unto me, and I unto the world.

15 For in Christ Je'sus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Is'ra-el of God.

17 From henceforth let no man trouble me: for I bear in my body the 2marks of the Lord Je'sus.

[1 through whom.—22 Cor. 11: 24, 25.

Benediction—19.

18 Brethren, the grace of our Lord Je'sus Christ be with your spirit. A-men'

## THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

**The Writer.**—For details of Paul's life, see the note on "The Writer" at the beginning of Romans. Paul was a prisoner at Rome when he wrote this letter and the ones to the Colossians and Philippians.

**The Ones Written To.**—Ephesus was the most important city in every way in Asia Minor. It had the famous temple of Diana there, considered one of the seven wonders of the world, with 120 columns in it each of which was given by a king. The Ephesians claimed to have in the temple an image of Diana (probably a meteor), which they said had fallen down from heaven. Pilgrims came from all parts of the world to worship in this temple.

On his Second Missionary Journey, Paul preached and taught here for three years. (Acts 20:31.) He was so successful in turning to God the worshippers of Diana that a riot was stirred against him. (Acts 19:23-41). When passing near Ephesus for the last time, he called to him the elders of the church at Ephesus, and gave an account of his life and gave a charge which all preachers should memorize. (Acts 20:17-38.) From his prison and chains at Rome he wrote this epistle. As some of the most ancient manuscripts do not have the expression "at Ephesus", scholars have inferred that this may have been a general letter to the churches in those regions (being sent to Ephesus for circulation), and that it is the one which Paul calls "the letter from Laodicea," (Col. 4:16), for Laodicea was in those parts. The fact that he says that he had "heard of your faith", (ch. 1:15), helps to confirm this position.

**Subject Written On.**—The theme discussed in the first three chapters is much the same as that found in Romans and Galatians—the bringing together of Jews and Gentiles in Christ. This was "the mystery" that was hid for ages, but was now revealed to apostles and prophets. The rest of the book shows that this oneness which brings Jews and Gentiles together, should also bring all into oneness with "the life of God" (living like God), and oneness with one another.

## AN OUTLINE OF EPHESIANS.

**SUBJECT.—"The Mystery . . . that the Gentiles Should be Fellow Heirs and of the Same Body, and Partakers of His Promise in Christ by the Gospel."** (Eph. 3:3-6.)

- I. THE ONENESS OF JEWS AND GENTILES IN CHRIST. —Chs. 1-3.
  - II. THIS ONENESS OF JEWS AND GENTILES IN "ONE BODY", AND FURTHER ONENESS IN THE DIVINE SYSTEM, ILLUSTRATE THE MORAL ONENESS WE ARE TO HAVE WITH "THE LIFE OF GOD" AND WITH ONE ANOTHER.—Chs. 4 to 6:9.
  - III. CONCLUSION.—Ch. 6:10-24.
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### I. THE ONENESS OF JEWS AND GENTILES IN CHRIST. —Chs. 1-3.

Salutation—1, 2.

**1** PAUL, an apostle of Je'sus Christ by the will of God, to the 1 saints which are at Eph'e-sus, and to the faithful in Christ Je'sus:

2 Grace be to you, and peace from God our Father, and from the Lord Je'sus Christ.

[1those who are set apart, consecrated, hallowed.

1. The Mystery of This Redemption and Oneness of Jew and Gentile in Christ, First Made Known to Jews "Who First Trusted"—3 -12.

3 Blessed be the God and Father of our Lord Je'sus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath 1 chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of Children by Je'sus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the Dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

[1 2 Thess. 2:13 following.— 2 Gal. 3: 26 fol.—distribution,

## 2. Then to Gentiles Who Trusted—13 , 14.

13 In whom *lye* also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with that holy Spirit of promise,

14 Which is the 2 earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

[1 Ch. 2:13.—pledge.

## 3. Paul Prays that They May "Know" that God's "Calling," "Glory", and "Power" to Jew and Gentile Center in the Resurrected and Exalted Christ and His Church—15 -23.

15 Wherefore I also, after *I* heard of your faith in the Lord Je'sus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Je'sus Christ, the Father of glory, may give unto you the spirit of wisdom and 1 revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and 3do-minion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

[1 enlightenment. —2 preeminence, rule—3 Authority, control, jurisdiction.

## 4. Gentiles and Jews Made to "Sit Together ... in Christ". —1-10.

**2** AND you hath he 1 quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the 2prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our 3conversation in times past in the lusts of our flesh, 4fulfilling the desires of the flesh and of the mind; and were by 5nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Je'sus:

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Je'sus.

8 For by 6grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 7 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Je'sus unto good works, which God hath before ordained that we should walk in them.

[1 made alive, (and so throughout N. T.).—2 Ch. 6:12; John 12:31; 2 Cor. 4:4.—3 manner of life.—4 doing—5 Rom. 2:14. —6 favor, kindness.—7 2 Tim. 1:9; Titus 3:5; Rom. 3:28.

5. The Jewish Law is Abolished, and Jew and Gentile Made "One Body by the Cross"—11 -22.

11 Wherefore remember, that ye being in time past Gen'tiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being Aliens from the commonwealth of Is'-ra-el, and strangers from the Covenants of promise, having no hope, and without God in the world:

13 But now in Christ Je'sus ye who sometimes were 3far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the 4law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and 5prophets, Je'sus Christ himself being the chief corner stone:

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

[1 those separated from.—2 Gal. 3:17.—3 verse 17; Acts 2:39. —4 Col. 2:14.—5 Ch. 3:5;  
1 Cor. 12:28.

6. The Past "Mystery" of Oneness and Fellow-Heirship of Jews and Gentiles in Christ, Now "Made Known by Revelation" to Apostles and Prophets —1-6.

**3** FOR this cause I Paul, the prisoner of Je'sus Christ for you Gen'tiles,

2 If ye have heard of the 1 dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gen'tiles should be fellowheirs, and of the same

body, and partakers of his promise in Christ by the gospel:  
 [1 stewardship, responsible charge.]

7. This "Mystery" of the Oneness of Jews and Gentiles, Made Known to the Apostle Paul "to the Intent" that it "Might be Known by the Church"—7 -13.

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gen'tiles the 1 unsearchable riches of Christ;

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Je'sus Christ:

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the 2eternal purpose which he purposed in Christ Je'sus our Lord:

12 In whom we have boldness and access with confidence 3by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

[1 not to be traced out (by mere human wisdom, see 1 Cor. 1: 21; 2:6-16).—According to the purpose of the ages, (in the Greek).—3 through our faith in him.

8. Paul Prays that They May Be "Strengthened ... in the Inner Man", and May Be Able to Comprehend This "Love of Christ"—14 -19.

14 For this cause I bow my knees unto the Father of our Lord Je'sus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and' height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the 1 fulness of God.

[1 Ch. 1:23; Col. 2:10.

9. Paul Exhorts to Give Glory "in the Church" unto Him Who Gives These Blessings—20, 21.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the 1 power that worketh in us,

21 Unto him be glory 2 in the church by Christ Je'sus throughout all ages, world without end. A-men'.

[1 Verse 7.—2 Verse 10.

II. THIS ONENESS OF JEWS AND GENTILES IN "ONE BODY", AND FURTHER ONENESS IN THE DIVINE SYSTEM, ILLUSTRATE THE MORAL ONENESS WE ARE TO HAVE WITH "THE LIFE OF GOD", AND WITH ONE ANOTHER.—Chs. 4-6.

1. Moral Oneness Obtained by Lowliness, Meekness, Long-Suffering and Forbearance—1-3.

**4** I THEREFORE, the 1 prisoner of the Lord, beseech you that ye walk worthy of the 2 vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavoring to keep the unity of the Spirit in the bond of peace.

[1 Ch. 3:1; 6:20.—2 calling.

2. There is a Oneness in the Divine System—4 -6.

4 There is one 1 body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

[1 Ch. 1:22, 23.

3. The Miraculous Gifts Were Given "for the Edifying of the Body of Christ" Till Both Jews and Gentiles Should be Fully Brought Together "into the Unity of the Faith"—7 -16.

7 But unto every one of us is given 1 grace According to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he 3 led captivity captive, and gave 4 gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up 5 far above all heavens, that he might 6 fill all things.)

11 And he gave 7 some, apostles; and some, prophets; and some, evangelists; and some, 8pastors and teachers;

12 9 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all 10 come in the unity of the faith, and of the knowledge of the Son of God, unto a 11 perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the 12 sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

[1 Ch. 3:2 following.—2 Rom. 12:3.—3 Col. 2:15.—4 1 Cor. 12:4 fol.—5 Ch. 1:20 fol.; Heb. 4:14; 7:26.—6 Ch. 1:23.—7 some to be apostles.—8 shepherds, (from same Greek root word translated "feed" in Acts 20:28; 1 Tim. 5:4).—9 "for the adapting of the saints to the work of the ministry, for the building up of the body of Christ".—10 attain unto the unity.—11 full-grown, (comp. 2 Tim. 3:16, 17).—12 scheme, trick.

4. Being One with "the Life of God" through the Christian System, We Must in Morals "Put Off the Old Man" and "Put On the New Man"—17 -24

17 This I say therefore, and testify in the Lord, that ye

henceforth walk not as other Gen'tiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto 1 lasciviousness, to work all 2 uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Je'sus:

22 That ye put off concerning the former Conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

[1 looseness, lewdness, lustfulness.—2 impurity, (usually in a moral sense).—3 manner of life.]

#### 5. Being "Members One of Another", We Must Treat Our Brother Right—25-30.

25 Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

#### 6. Being "Dear Children" of God, We Must Love as Did God and Christ—3:1 to 5:2.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

**5** BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

#### 7. Being Children of God and "Saints", We Must Not Be "Partakers" with "the Children of Disobedience" in Their Sinful Ways—3 -7.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither 1 filthiness, nor foolish talking, nor jesting, which are not 2 convenient: but rather giving of thanks.

5 For this ye know, that no 3 whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words; for because of these things cometh the wrath

of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

[1 baseness (in word or action), dishonor.—2 befitting, proper. —3 one who engages in unlawful sexual intercourse, a fornicator.]

8. Being "Light in the Lord", We Must Have "No Fellowship with the Unfruitful Works of Darkness"—8 -17.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no 1 fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk Circumspectly, not as fools, but as wise,

16 3 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise but understanding what the will of the Lord is.

[1 partnership, communion. — 2 carefully, exactly. —3 buying up the opportunity (of doing good).]

9. We Must Not Be Drunk with Wine but Be Filled with the Spirit of Devotion to God— 18-20.

18 And be not drunk with wine, wherein is excess; but be filled 1 with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Je'sus Christ; Din spirit.

10. Oneness Obtained in Family Affairs by "Submitting One to Another" and Discharging Family Duties in General—21 to 6:9.

(a) Wives to Husbands—21-24.

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

(b) Husbands to Wives—25-33.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He

that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

(c) Children to Parents—1-3.

**6 CHILDREN,** obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee and thou mayest live long on the earth.

(d) Fathers to Children—4 .

4 And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and 1 admonition of the Lord.

[1 warning.

(e) Servants to Masters—5 -8.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in 1 singleness of your heart, as unto Christ;

6 Not with eyerservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

[1 sincerity.

(f) Masters to Servants—9 .

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of person with him.

III. CONCLUSION.—Ch. 6:10-24.

Our Strength is in Christ's Armour in the Fight for the "Mystery of the Gospel"—this Oneness of All Nations in Christ—10 -20.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil 1day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

[1 day (of temptation).—2 chains.

#### Concluding Remarks—21-24.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen'.

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## THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

**The Writer and Ones Written To.**—For details of Paul's life, see introductory note to Romans. Philippi was the most important city of Macedonia, a district which at times was a part of Greece. When Paul, in his Second Missionary Journey, came to Troas, he saw in a vision a man of Macedonia who said, "Come over and help us." (Acts 16:9.) His preaching at Philippi was the first done in Europe by an apostle. By a riverside there, where prayer was wont to be made, he found some women, to whom he preached the story of Christ. Lydia, a prominent business woman, was one of his converts, and she became the hostess of Paul and his companions. When Paul cast the evil spirit out of the young woman, those who were making money from her peculiar power stirred the rulers against Paul and Silas and had them beaten and thrust into prison, but the prison was shaken by God and the jailor was converted.

The brethren at Philippi drank deeply of the unselfishness of the gospel, for they sent to the poor saints at Jerusalem and sent time and again to Paul's necessities. (2 Cor. 8:1-5; Phil. 4:14-18.) When Paul was a needy prisoner in Rome, the Philippians sent him help, (ch. 2:25; 4:10, 18), at the hand of Epaphroditus; and it was this expression of their love, and the sickness and recovery of Epaphroditus, which caused Paul to write this letter.

**The Subject Written On.**—As there is no line of reasoning in the letter, and as it abounds in personal references, perhaps we can give no better heading to the book than—Paul's Love for the Philippians, and Their Love for Him.

### AN OUTLINE OF PHILIPPIANS.

#### **SUBJECT.—Paul's Love for the Philippians, and Their Love for Him.**

- I. PAUL, THE PRISONER, COMFORTS AND EXHORTS THE PHILIPPIANS.—Chs. 1, 2.
  - II. PAUL IS AN EXAMPLE TO THE PHILIPPIANS IN GIVING UP "THE FLESH"—Ch. 3.
  - III. PAUL'S FINAL EXHORTATION AND JOY AT THEIR LOVE FOR HIM —Ch. 4.
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#### I. PAUL, THE PRISONER, COMFORTS AND EXHORTS THE PHILIPPIANS. — Chs. 1, 2.

Salutation—1, 2.

**1** PAUL and Ti-mo'the-us, the servants of Je'sus Christ, to all the saints in Christ Je'sus which are at Phi-lip'pi, with the bishops and deacons:

2 Grace be unto you, and peace from God our Father, and from the Lord Je'sus Christ.

1. Paul Thanks God for the Philippians' Fellowship in the Gospel—3 -8.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your 1 fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Je'sus Christ:

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and 2confirmation of the gospel, ye all are partakers of my grace.

8 For God is my 3record, how greatly I long after you all i: the 4bowels of Je'sus Christ.

[1 Ch. 4:15-18.—2 Strengthening. —3 witness. —4 the affections, tender mercies.

2. Paul Prays that Their Love "May Abound yet More and More"—9 -11.

9 And this I pray, that your love may abound yet more and more in knowledge and in all 1 judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without 2 offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Je'sus Christ, unto the glory and praise of God.

[1 discernment, perception.— 2 causing any one to stumble.

3. Paul Would Have Them "Understand" that His Imprisonment Had Brought "Furtherance of the Gospel"—12 -18.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defense of the gospel.

18 What then? notwithstanding, every way, whether in pretence; or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

4. Paul's "Salvation" from Prison was "Needful" for the Phil-ippians, but His "Death" by Martyrdom Would be "Gain" to Himself—19-26.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Je'sus Christ,

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

21 For to me to live is Christ and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I 1 wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless, to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith:

26 That your rejoicing may be more abundant in Je'sus Christ for me by my coming to you again.

[1 know.

5. Whether Paul was "Absent" or "Present", They Should "Stand Fast in One Spirit" and Be Like Christ—27 to 2:16.

(a) "Stand Fast", by Being "in Nothing Terrified by Adversaries"—27-30.

27 Only let your 1 conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs.

that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear to be in me.

[1 manner of life.]

(b) "In One Spirit", by Having "Lowliness of Mind" and by "Looking ... to the Things of Others"—1-4.

**2** IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any Jewels and mercies,

2 Fulfill ye my joy, that ye be 2 likeminded, having the same love, being of one accord, of one mind.

3 Let nothing be done through 3strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

[1 affections, sympathies. —2 of the same mind.—3 faction.]

(c) Which "Spirit", or Mind, Should Be Like Christ's—5 -8.

5 Let this mind be in you, which was also in Christ Je'sus;

6 Who, being in the form of God, thought it not Jobbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

[1 robbery. (Though he was in the form of God and though he thought it not robbing God of his glory] to be equal with God [as an object of worship] yet he unclothed himself of this glory and took upon himself the form of a servant, etc.)

(d) And Which Spirit of Lowliness Would Bring a Similar Exaltation—9 -11.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Je'sus every knee should bow, of things in heaven, and things in earth, and things *lunder* the earth;

11 And that every tongue should confess that Je'sus Christ is Lord, to the glory of God the Father.

[1 things (of the world below).]

(e) They Were to "Work Out Their Own Salvation", and to Be "Lights in the World"—12-16.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God,

without 1 rebuke in the midst of a crooked and perverse 2 nation among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

[1 without (doing anything to deserve) rebuke.—generation.

#### 6. Paul's Joy in Sacrificing for the Philippians—17 , 18.

17 Yea, and if I be 1 offered upon the sacrifice and service of 2 your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

[1 Gr. poured out as a drink offering, (compare 2 Tim. 4:6; 2 Cor. 12:15).—"faith (which Paul preached to the Gentiles. Here and in Rom. 15:16, Paul compares himself to a priest. The Jewish priests poured oil and wine on certain sacrifices, and Paul was willing to pour himself on the gospel he preached to the Gentiles).

#### 7. Paul Hoped to Send Soon the Faithful and Interested Timothy, To Learn Their State—19-24.

19 But I trust in the Lord Je'sus to send Ti-mo'the-us shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will 1 naturally care for your state.

21 For all seek their own, not the things which are Je'sus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

[1 genuinely, truly.

#### 8. In the meantime, Paul sent Epaphroditus to Them—25-30.

25 Yet I supposed it necessary to send to you E-paph-ro-di'tus, my brother, and companion in labour and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your 1 lack of service toward me.

[1 that which was lacking in your service.

### II. PAUL IS AN EXAMPLE TO THE PHILIPPIANS IN GIVING UP "THE FLESH"— Ch. 3.

#### 1. Christians, Not Jews, the True Circumcision—1-3.

**3** FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me

indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the Concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Je'sus, and have no confidence in the flesh.

[1 the circumcision.

2. Paul, Too, Could Glory in Circumcision ("the Flesh")—4-6.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Is'ra-el, of the tribe of Ben'ja-min, an He'brew of the He'brews; as touching the law, a Phar'i-see;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

3. But He Counted Such Things (Yea, All Things) Loss, to Gain Christ and the Resurrection—7-11.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Je'sus my Lord: for whom I have suffered the loss of all things, and do count them but 1 dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may 2 know him, and the 3 power of his resurrection, and the fellowship of his sufferings, being made Conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

[1 refuse, dregs.—2 John 17:3; Eph. 4:13; 2 Pet. 1:3.—3 Rom. 6:5.—4 Rom. 8:17.—5 Rom. 6:5; 8:36; Gal. 6:17.

4. Paul Had Not Yet Reached This Glorious Resurrection, yet He was Pressing Toward It—12-14.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may 1 apprehend that for which also I am apprehended of Christ Je'sus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Je'sus.

[1 grasp, seize, lay hold of, (and so in following verses).— 2 Acts 9:5 fol.

5. They Were to Be "Followers" of Paul, and to "Mark" Brethren Who "Mind Earthly Things"—15 -19.

15 Let us therefore, as many as be 1 perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

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 their belly, and whose glory is in their shame, who mind earthly things.)

[1 full grown.

6. For the Christians' Conversation (citizenship) is in Heaven, Whence Will Come the Savior to Change their Bodies—20-21.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Je'sus Christ:

21 Who shall change our vile body, that it may be 1 fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

[1 Rom. 8:29; Col. 3:4; 1 John 3:2.

### III. PAUL'S FINAL EXHORTATION, AND HIS JOY AT THEIR LOVE FOR HIM.— Ch. 4.

1. Stand Fast—1.

**4** THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2. Be United and Helpful—2, 3.

2 I beseech Eu-o'di-as, and beseech Syn'ty-che, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clem'ent also, and with other my fellowlabourers, whose names are in the book of life.

3. Rejoice and Pray—4 -7.

4 Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your 1 moderation be known unto all men. The Lord is at hand.

6 Be 2 careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall 3keep your hearts and 4minds through Christ Je'sus.

[1 forbearance, gentleness. — 2 anxious in nothing.—3 1 Pet. 1:5; 2 Cor. 10:5.—4 thoughts.

4. Think and Do—8 , 9.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any 2virtue, and if there be any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

[1 right (before God and man). —2 any moral excellence.

5. Paul's Contentment in Any State, and the Philippians' Gifts to Paul's Necessities—10 -20.

10 But I rejoiced in the Lord greatly, that now 1 at the last your care of me hath flourished again; wherein 2 ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12 I know both how to be 3abased and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye 4did communicate with my affliction.

15 Now ye Phi-lip'pi-ans know also, that in the beginning of the gospel, when I departed from Mac-e-do'ni-a, no church Communicated with me as concerning giving and receiving, but ye only.

16 For even in Thes-sa-lo-ni'ca ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have 5 all and abound: I am full, having received of E-paph-ro-di'tus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Je'sus.

20 Now unto God and our Father be glory for ever and ever. A-men'.

[1 at length ye have revived your thought for me.—2 ye did indeed take thought. — 3 brought low ("in respect of want")—4 had fellowship.—5 all (things).

Salutation—21-23.

21 Salute every saint in Christ Je'sus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cae'sar's household.

23 The grace of our Lord Je'sus Christ be with you all. A-men'.

## THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

**The Writer and Ones Written To.**—See note at the beginning of Romans for details of the life of Paul. Colosse was situated sixty or seventy miles south-east of Ephesus in Asia Minor. It seems that Paul had never seen the brethren at Colosse, yet longed to see them. (1:4; 2:1.) Philemon, to whom Paul addressed one of his letters, was a member, it seems, of the church at Colosse, and had opened the doors of his house as an assembly room for the church. (Philemon 10-12; Col. 4:9.) The church was partly made up of Gentiles. (1:21, 27; 2:13.) This epistle was sent to the Colossians by the hand of Tychicus. (4:7, 8.)

**Subject Written On.**—Paul is combating in this letter the heresies of mixing heathen philosophy and the Jewish Law with the Gospel of Christ. He does it by showing our completeness in Christ. The epistle is very appropriate for all ages, for most of the here-

sies of all time are the result of mixing the wisdom of men with the wisdom of God.

When one reads the epistles, he sees that heresies and other disorders arose among the disciples, even under the direct guidance of the inspired apostles. We should not become discouraged if such arise today. Paul himself said, "There must be also heresies among you, that they which are approved may be made manifest." (1 Cor. 11:19.) The Christian life consists in the struggle, and it is by struggling that we grow, if we do the struggling according to Christ's Word.

### AN OUTLINE OF COLOSSIANS.

**SUBJECT.—"Ye are Complete in Him, Which Is the Head of All Principality and Power."**  
**(Col. 2:10.)**

- I. INTRODUCTION.—Ch. 1:1-12.
  - II. CHRIST IS PREEMINENT.—Chs. 1:13 to 2:5.
  - III. BEING IN CHRIST, THE PREEMINENT ONE, THEY WERE COMPLETE IN HIM AND SHOULD WALK IN HIM.—Chs. 2:6 to 4:6.
  - IV. CONCLUSION—Ch. 4:7-18.
- 

#### I. INTRODUCTION. — Ch. 1:1-12.

Salutation—1, 2.

**1** PAUL, an apostle of Je'-sus Christ by the will of God, and Ti-mo'the-us our brother,

2 To the saints and faithful brethren in Christ which are at Co-los'se: Grace be unto you, ' and peace from God our Father and the Lord Je'sus Christ.

##### 1. Paul's Thanksgiving for Their Attainments—3 -8.

3 We give thanks to God and the Father of our Lord Je'sus Christ, praying always for you,

4 Since we heard of your faith in Christ Je'sus, and of the love which ye have to all the saints,

5 1 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the world: and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

7 As ye also learned of Ep'aphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

[1 Because of (the inheritance of) the hope, (see 2 Tim. 4:8; 1 Pet. 1:4).]

##### 2. Paul's Prayer for Their Progress—9 -12.

9 For this cause we also, since the day we heard it, do not

cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us 1 meet to be partakers of the inheritance of the saints in light: L1fit.

## II. CHRIST IS PREEMINENT.—Chs. 1:13 to 2:5.

1. (Key to Colossians)—God Has Translated Us into Christ in Whom We Have Redemption—13 , 14.

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

2. God Has Given Christ "Preeminence" "In All Things", Temporal and Spiritual—15 -18.

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things 1 consist.

18 And he is the head of the body, the church: who is the beginning, the 2firstborn from the dead; that in all things he might have the preeminence.

[1 hold together.—2 firstborn (to die no more).

3. Christ Has Been Made Preeminent to Reconcile All Things unto Himself, Including the Gentiles—19-23.

19 For it pleased the Father that in him should all fullness dwell;

20 And, having made 1 peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to 2 every creature which is under heaven; whereof I Paul am made a minister:

[1 peace (between man and God, Rom. 5:1); and peace (between Jew and Gentile, Eph. 2:14).—2 Verse 6; Mark 16; 15; Acts 2:5.

4. For This "Mystery" of Reconciliation Paul Was Made a Sufferer and a Minister—24-26.

24 Who now rejoice in my sufferings for you, and Mill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the 2 dispensation of God which is given to me for you, to fulfil the word of God;

26 Even the 3mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

[1 fill up on my part that which is lacking of the afflictions, etc., (compare 2 Tim. 1:8; 2:10).—Stewardship.—3 Ch. 2:2; Eph. 3:3, 6; Rom. 16:25 fol.

##### 5. What the "Mystery" Is—27-29.

27 To whom God would make known what is the riches of the glory of this mystery among the Gen'tiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Je'sus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

##### 6. Paul Struggled to Teach Every Man, Including the Colossians, Concerning this "Mystery" of Christ, "In Whom Are Hid All the Treasures of Wisdom and Knowledge"—1-5.

**2** FOR I would that ye knew what great 1 conflict I have for you, and for them at La-od-i-ce'a, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of 2wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

[1 struggle, care, anxiety, (referring to the "striving", struggling, in 1:29).—21 Cor. 2:6, 7.

##### III. BEING IN CHRIST, THE PREEMINENT ONE, THEY WERE COMPLETE IN HIM AND SHOULD WALK IN HIM.—Chs. 2:6 to 4:6.

###### 1. Being in Christ, They Were to "Walk in Him" and Not in "Philosophy and Vain Deceit"—6-8.

6 As ye have therefore received Christ Je'sus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and 1 vain deceit, after the 2 tradition of men, after the 3 rudiments of the world, and not after Christ.

[1 empty deceitfulness.—2 handing down of opinions, customs, etc., by spoken word only, from parents to children, ancestors to posterity.—3 The word translated "rudiments" ("elements," "principles") is found in Gal. 4:3, 9; Col. 2:8, 20; Heb. 5:12; 2 Pet. 3:10, and refers to the original elements which go to make up anything, whether the universe, man, religion, the al-

phabet, etc. Here it probably refers to philosophies concerning the origin of the universe. It would include Evolution, Geology, etc., which are in part human speculations about things of which they can never know the certainty.

## 2. In Christ "Dwelleth All the Fulness of the Godhead" for Gentile and Jew, Even the Jewish Law Having Been Blotted Out—9 -15.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all 1 principality and power:

11 In whom also ye are circumcised with the 2circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 3Buried with him in baptism, wherein also ye are risen with him through the faith of the Operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he 5quick-ened together with him, having forgiven you all trespasses:

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 7And having 8 spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

[1 rule, preeminence.—2 Verse 12.—3 Rom. 6:4 fol.—4 working.—5 made alive.—6 Eph. 2:15.—7 Eph. 4:8; John 12:31; 14:30; 16:11.—8 despoiled.

## 3. Therefore, Let No Man Impose Human Ordinances and Traditions upon You—16 -19.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the 1 sabbath days:

17 Which are a 2 shadow of things to come; but the 3 body is of Christ.

18 Let no man 4beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

[1 a sabbath day (Revised Version).—2 Heb. 8:5; 10:1.—3 substance.—4 rob you of your prize by a voluntary, etc.

## 4. Being "Dead with Christ", They Were Not to Be "Subject" to the World and Human Ordinances—20-23.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

5. Having Been "Buried" with Christ and "Risen" with Him, They Were To Seek Things Above Where Christ is, and Were To Deaden Their Members on the Earth—1-8.

**3** IF ye then be 1 risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are 2dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall 3appear, then shall ye also appear with him in glory.

5 4Mortify therefore your members which are upon the earth; fornication, uncleanness, 5inordinate affection, evil "concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, 7blasphemy, 8filthy communication out of your mouth.

[1 Ch. 2:12.—2 ch. 2:20; Rom. 6:2.—3 John 3:2.—4 Gr. make dead, deaden.—5 lust.—6 desire. —7 evil speaking, railing, reviling.—8 shameful speaking.

6. They Were To "Put Off the Old Man" and "Put On the New Man," Especially to "Put On Charity"—9 -14.

9 Lie not one to another, seeing that ye have xput off the old man with his deeds,

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Bar-ba'ri-an, Scyth'i-an, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, 2bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on 3charity, which is the bond of perfectness.

[1 Eph. 4:22 fol.—2 a heart of compassion.—3 love, (and so throughout N. T.).

7. They Were to Have a Peaceful and Thankful and Devotional Heart—15 -17.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and 1 admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Je'sus, giving thanks to God and the Father by him.

[1 warning.

8. They Were To Discharge Domestic Duties—18 to 4:1.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your pa-

rents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in 1 singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

**4** **MASTERS**, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

[1 simplicity, sincerity, purity.]

9. They Were To Continue in Prayer and Thanksgiving—2-4.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make, it manifest, as I ought to speak.

10. They Were To Walk and Speak in Wisdom—5 , 6.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your 1 speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

[1 Eph. 4:29.]

#### IV. CONCLUSION. — Ch. 4:7-18.

Paul's Fellow-servants—7 -17.

7 All my state shall Tych'i-cus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With O-nes'i-mus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Ar-is-tar'chus my fellow-prisoner saluteth you, and Mar'-cus, lister's son to Bar'na-bas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Je'sus, which is called Jus'tus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Ep'aphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in La-od-i-ce'a, and them in Hi-e-rap'o-lis.

14 Luke, the beloved physician, and De'mas, greet you.

15 Salute the brethren which are in La-od-i-ce'a, and Nym'-phas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the La-od-i-ce'ans; and that ye like-

wise read the epistle from La-od-i-ce'a.

17 And say to Ar-chip'pus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

[1 cousin.]

Salutation—18.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. A-men'.

## **FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS**

**The Writer and Ones Written To.**—For details of the life of Paul, see note at the beginning of Romans. When Paul left Philippi as he was on his Second Missionary Journey, he stopped next at Thessalonica, now Salonika, another city (besides Philippi) in Macedonia; and there he preached Christ for three weeks in a synagogue of the Jews. (Acts 17:1-9.) His success in converting a great multitude of devout Greeks and of chief women, as well as some Jews, stirred the unbelieving Jews to gather a mob against him; but Paul and Silas slipped away by night, and preached successively in Berea, Athens and Corinth. (Acts 17, 18.) The church at Thessalonica was composed mostly of Gentiles, who had "turned to God from idols," (1:9); but they entered wholeheartedly into the spirit of the gospel and became "ensamples to all that believe in Macedonia and Achaia", (1:7).

After Paul left Thessalonica, he was anxious about them, lest their persecutions discourage them; and so from Athens he sent Timothy to them to learn their state. When Timothy returned and met Paul at Corinth, bringing good tidings concerning their faith, Paul was rejoiced, and wrote this letter to them. (Ch. 3:1-7; Acts 18:5.) As Paul discourses on their "work of faith, and labor of love, and patience of hope" under persecutions, the epistle contains much encouragement for Christians in all ages, for "all that will live godly in Christ Jesus shall suffer persecution."

### **AN OUTLINE OF 1 THESSALONIANS.**

**SUBJECT.—"Work of Faith, and Labor of Love, and Patience of Hope."—(Ch, 1:3.)**

- I. INTRODUCTION.—Ch. 1:1-4.
- II. "WORK OF FAITH".—Chs. 1:5 to 3:11.
- III. "LABOR OF LOVE".—Chs. 3:12 to 4:12.
- IV. "PATIENCE OF HOPE".—Chs. 4:13 to Ch. 5.

## I. INTRODUCTION.—Ch. 1:1-4.

Salutation—1.

**1** PAUL, and Sil-va'nus, and Ti-mo'the-us, unto the church of the Thes-sa-lo'ni-ans, which is in God the Father and in the Lord Je'sus Christ: Grace be unto you, and peace, from God our Father, and the Lord Je'sus Christ.

Introduction—2-4.

2 We give thanks to God always for you all, making mention of you in pur prayers;

3 Remembering without ceasing your work of faith, and labour of love, and 1 patience of hope in our Lord Je'sus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

[1 stedfastness.]

## II. "WORK OF FAITH".—Chs. 1:5 to 3:11.

1. They Became Followers of Paul's Work of Faith, and En-samples to Others—5 -10.

5 For our gospel came not unto you in word only, but also in 1 power, and in the Ho'ly Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much 2 affliction, with joy of the Ho'ly Ghost:

7 So that ye were ensamples to all that believe in 3 Mac-e-do'ni-a and A-cha'ia.

8 For from you sounded out the word of the Lord not only in Mac-e-do'ni-a and A-cha'ia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves 4shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, even Je'sus, which delivered us from the wrath to come.

[1 Rom. 15:19; 1 Cor. 2:4.—2 Acts 17:1-10.—3 Macedonia was the country of which Philippi was the chief city, and Achaia was the district in Greece of which Corinth was the chief city.—4 report concerning us.]

2. Details of Paul's Work of Faith Among Them—1-12. O FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

**2** But even after that we had suffered before, and were shamefully entreated, as ye know, at Philip'pi we were bold in our God to speak unto you the gospel of God with much 1 contention.

3 For our exhortation was not of deceit, nor of 2 uncleanness, nor in guile:

4 But as we were 3allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been 4burdensome, as the apostles of Christ.

7 But we were gentle among

you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

[1 much conflict.—2 uncleanness (in morals, see ch. 4:7).—3 approved.—4 Verse 9; 1 Cor. 9:4 fol.

### 3. Details of Their Work of Faith and Suffering—Like That of the Christians in Judaea—13-16.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Ju-dae'a are in Christ Je'sus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Je'sus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gen'tiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

### 4. Paul's Desire to See Them and to Know Their Faith—17-20.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Sa'tan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Je'sus Christ at his coming?

20 For ye are our glory and joy.

### 5. This Desire Stirs Paul to Send Timothy to Establish Them—1-11.

**3** WHEREFORE when we could no longer forbear, we thought it good to be left at 1 Ath'ens alone;

2 And sent Ti-mo'the-us, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these Afflictions: for yourselves know that we are Appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribula-

tion; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Ti-mo'the-us came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Je'sus Christ, direct our way unto you..

[1 Acts 17:15 fol.—2 Acts 14:22. —3 2 Tim. 3:12.

### III. "LABOR OF LOVE".— Chs. 3:12 to 4:12.

#### 1. They Were to "Love One Another" and "All Men"—12 , 13.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may stablish your hearts unblamable in holiness before God, even our Father at the coming of our Lord Je'sus Christ with all his saints.

#### 2. They Were to Love God by Abstaining from Fornication—1-5.

**4** FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Je'sus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Je'sus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gen'tiles which know not God:

[1 passion of lust.

#### 3. They Were to Love Their "Brother" and "Them That Were Without"—6 -12.

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Mac-e-do'ni-a: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

[transgress and wrong his brother.]

#### IV. "PATIENCE OF HOPE". —Ch. 4:13 to ch. 5. (Founded on Christ's Second Coming).

##### 1. The Second Coming and the Resurrection—13 -18.

13 But I would not have you to be ignorant, brethren, concerning them which are 1asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Je'-sus died and rose again, even so them also which sleep in Je'sus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not 2prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

[1 Acts 7:60.—2 precede.]

##### 2. The Uncertain Time of the Second Coming Should Cause Them to Put on "Faith, Hope and Love"—1-11.

**5** BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Je'sus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

##### 3. Details of How to Put On "Faith, Hope and Love"—12 -22.

12 And we beseech you, brethren, to 1 know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, 2 comfort the feeble minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Je'sus concerning you.

19 Quench not the Spirit.

20 Despise not prophesying.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

[1 I Tim. 5:17 fol.; 1 Cor. 9:4 fol.—2 encourage the fainthearted.

#### 4. Summary of Their "Hope" of the "Second Coming"—23, 24.

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Je'sus Christ.

24 Faithful is he that calleth you, who also will do it.

#### Salutation and Benediction—25-28.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Je'sus Christ be with you. A-men'.

## SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

**Subject Written On.**—Read the introductory remarks to 1 Thessalonians. In his first letter, Paul had gone into details concerning the Second Coming of Christ, and it seems that some were taking up extreme ideas, teaching that Christ was to appear in a very short while. When Paul heard this, he wrote this second letter to quiet their minds. He shows that a great Apostasy must take place before Christ comes again, and that the Pagan Roman Empire must be taken out of the way before this great Apostasy (the Roman Catholic Church) would be fully developed. And he refreshes their minds concerning the joy that will come to them then, and the sorrow that will come to their persecutors. He also shows them what should be their attitude toward disorderly members.

**SUBJECT.—The Hope of the Faithful, Persecuted Christians, in Christ's Second Coming.**

Salutation—1, 2.

**1** PAUL, and Sil-va'nus, and Ti-mo'the-us, unto the 1 church of the Thes-sa-lo'ni-ans in God our Father and the Lord Je'sus Christ:

2 Grace unto you, and peace from God our Father and the Lord Je'sus Christ.

[1 The Greek word "church" literally means "called out" (from the world).]

1. The Thessalonians' "Faith in All Persecutions" Made Them "Worthy of the Kingdom"—3 -6.

3 We are bound to thank God always for you, brethren, as it is 1 meet, because that your faith groweth exceedingly, and the 2 charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest 4token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing it is a righteous thing with God to 5recompense tribulation to them that trouble you:

[1 fit, suitable.—2 love.—3 1 Thess. 2:14; Acts 17:1-10.—4 Phil. 1:28.—5 Col. 3:25.]

2. And the Disobedience of the Persecutors Made Them Fit for Vengeance at the Second Coming—7 -10.

7 And to you who are troubled rest with us, when the Lord Je'sus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Je'sus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

3. Paul Prays That God Would Count Them "Worthy of This Calling"—11 , 12.

11 Wherefore also we pray always for you, that our God would count you worthy of this falling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Je'sus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Je'sus Christ.

[1 ch. 2:14.]

4. But This Coming Is Not Now at Hand—1, 2.

**2** NOW we beseech you, brethren, by the coming of our Lord Je'sus Christ, and by our 1 gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

[1 1 Thess. 4:15-17.]

5. For the "Falling Away" Must Come First, and "The Man of Sin [the Pope] Be Revealed"—3 -12.

3 Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that 1 man

of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the 2temple of God, shewing himself that he 3is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only 4he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the 5spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose 6coming is after the 7working of Sa'tan with all power and 8signs and lying wonders,

10 And with all Receivable-ness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong 10 delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had 11 pleasure in unrighteousness.

[1 Verse 8.—2 2 Tim. 3:5.—3 Pope Leo XIII (19th Century), one of the most intellectual of all the popes, in his Encyclical (general) letters always capitalizes the words We, Us and Our, when referring to himself, as reverential people do only when referring to God or Christ (except in headings); and he presents clearly the Roman Catholic doctrine when he says of himself as pope, "WE HOLD UPON THIS EARTH THE PLACE OF GOD ALMIGHTY." (Great Encyclical Letters of Leo XIII, p. 305, published under the "Imprimatur"—official sanction—of "Jno. M. Farley, Archbishop of New York").—4 he who now hindereth, will hinder, etc., (referring to the Pagan Roman Empire which went to pieces in the 4th and 5th centuries, and from whose ruins grew up the Papal Roman Empire, the Roman Catholic Church).—5 breath, (see Rev. 2:16; 19:15; Eph. 6:17).—6 Gr. presence.—7 2 Cor. 11:3, 14.—8 Matt. 24:24.—9 Rom. 16:17.—10 Rom. 1:28.—11 2 Tim. 4:4; Rom. 1:21-32.

6. Since God Called Them "By the Gospel" to the "Good Hope" of the Second Coming, They Were to "Stand Fast"—13 -17.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Je'sus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Je'sus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.  
 [1 instructions.]

7. Prayers to "Be Delivered from Unreasonable and Wicked Men," and to Have "Patient Waiting for Christ"—1-5.

**3** FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

2 And that we may be delivered from unreasonable and wicked men; for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

8. A Command to "Withdraw" from "Every Brother That Walketh Disorderly" and to "Have No Company with Him" —6 -15.

6 Now we command you, brethren, in the name of our Lord Je'sus Christ, that ye Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but 2wrought with labour and travail night and day, that we might not be chargeable to any of you.

9 Not because we have not 4power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you,- that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Je'sus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have 5no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but 6admonish him as a brother.

[1 Compare v. 14.—2 worked.—3 wearisome toil.—4 the right, (see 1 Cor. 9:4 fol).—5 Comp. v. 6.—6 warn.]

Salutation—16 -18.

16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Je'sus Christ be with you all. A-men'.

**FIRST EPISTLE OF PAUL THE APOSTLE TO  
TIMOTHY**

**The Writer and Ones Written To.**—Read the note at the beginning of Romans for the life of Paul. Timothy was a young man of Lystra, whom Paul met on his First Missionary Journey. (Acts 16:1-3.) His mother was a Jewess, but his father was a Greek. His mother and grandmother were faithful to God, and had evidently planted this faith in Timothy's mind, for from a child he had known the Scriptures. (2 Tim. 1:5; 3:15.) He was recommended by the brethren at Lystra and Paul took him to be a traveling companion. It was at Lystra that Paul had been stoned, and it is possible that Timothy saw this affair, which would certainly have given him strong faith in Paul as a servant of God.

**The Subject Written On.**—The church at Ephesus, where, it seems, Timothy was when Paul sent him this letter, (1:3), was warned by Paul on another occasion, in these words, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves [the elders] shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29, 30.) Paul left Timothy at Ephesus for the expressed purpose of upholding "the faith" which Paul had preached, and of opposing "other doctrines"; and he wrote this letter to help him in the work. (1:3.) As the reader goes through the letter, let him mark the words "faith" and "the faith" and "faithful" and "believing", and he can readily see the subject under discussion.

This letter (as well as many others in the N. T.) is a blow to the idea so prevalent in the world today, that any sort of a doctrine in religion will do. "The faith" here is the same one mentioned by Jude which was "ONCE FOR ALL [Revised Version] delivered to the saints", and the one for which Christians in all ages are to "contend". (Jude 3.)

**AN OUTLINE OF 1 TIMOTHY.**

**SUBJECT.—"Faith" and "The Faith".**

- I. SOME MEN AND DOCTRINES IN AND OUT OF "THE FAITH".—Ch. 1.
- II. PRAYERS FOR UNBELIEVING MEN AND INSTRUCTIONS FOR BELIEVING WOMEN.—Ch. 2.
- III. QUALIFICATIONS AND CHARACTER OF BISHOPS AND DEACONS, (SPECIAL SERVANTS OF "THE FAITH").—Ch. 3.

IV. FALLING AWAY FROM "THE FAITH".—Ch. 4.

V. THE BELIEVER'S ATTITUDE TOWARD OTHER BEUEVERS.—Ch. 5.

VI. "THE FAITH" BRINGS THE TRUE RICHES (ETERNAL LIFE).—Ch. 6.

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I. SOME MEN AND DOCTRINES IN AND OUT OF "THE FAITH".—Ch. 1.

1. Timothy, Paul's "Son in the Faith"—1, 2.

**1** PAUL, an apostle of Je'sus Christ by the commandment of God our Saviour, and Lord Je'sus Christ, which is our hope;

2 Unto Tim'o-thy, my own son in the faith: Grace, mercy, and peace, from God our Father and Je'sus Christ our Lord.

2. Paul Exhorts against "Other Doctrines" and in Behalf of "Godly Edifying Which is in Faith"—3 , 4.

3 As I besought thee to abide still at Eph'-sus, when I went into Mac-e-do'ni-a, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

3. Love is the End (object) of the Commandment (the system which contains God's commandments), from Which System of Faith Some Would-be Teachers Had Turned to the Jewish Law—5 -7.

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith 1 unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

[1 unpretended, sincere.

4. The Jewish Law Was Good to Curb Lawless Men and Thus Was "According to the Glorious Gospel"—8 -11.

8 But we know that the 1 law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For 2 whoremongers, for them that 3 defile themselves with mankind, for menstealers, for liars, for 4 perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

[1 "Wherfore then serveth the law? It was added because of transgressions," (to restrain the transgressions of lawless men, Gal. 3:19).—2 fornicators. —3 sodomites, (see the dictionary).—4 false swearers.

5. God Showed Mercy Toward Paul when "in Unbelief" as a "Pattern" of God's Long-suffering to All Who Would "Believe"—12 -17.

12 And I thank Christ Je'sus our Lord, who hath enabled me,

for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious, but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Je'sus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Je'sus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me 1 first Je'sus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. A-men'.

[1 as chief (of sinners).

6. Paul Exhorts Timothy to Hold "Faith and a Good Conscience", Which Hymenaeus and Alexander Had "Put Away" —18 -20.

18 This charge I commit unto thee, son Tim'o-thy, according to the prophecies which 1 went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hy-me-na'eus and Al-ex-an'der; whom I have delivered unto Sa'tan, that they may learn not to blaspheme.

[1 led the way to thee, (see ch. 4:14).—2 Compare 1 Cor. 5:5.

## II. PRAYERS FOR UNBELIEVING MEN AND INSTRUCTIONS FOR BELIEVING WOMEN.—Ch. 2.

1. Because God Would Have "All Men To Be Saved," Paul, a Teacher of the Gentiles in "Faith and Verity," Exhorts that Prayers Be Made for All Men.—1-8.

**2** I EXHORT therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and 1 honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who 2will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Je'sus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and 3verity.

8 I 4will therefore that men pray everywhere, lifting up holy hands, without wrath and 5doubting.

[1 dignity, honor, gravity. — 2 willeth that all men should, (see 2 Pet. 3:9; John 3:17; Titus 2:11.—3 truth.—4 desire. —Disputing.

2. Paul Exhorts that Women Dress as Becometh Godliness, and "Continue in Faith"—9 -15.

9 In like 1 manner also that 2 women adorn themselves in

modest apparel, with 3shamefacedness and sobriety; not with 4 braided hair, or gold, or pearls, or costly 5 array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in 6silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Ad'am was first formed, then Eve.

14 And Ad'am was not deceived but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in 7 childbearing, if they continue in faith and charity and holiness with sobriety.

[1 In like manner (I desire).— 2 2 Pet. 3:3. —3 modesty. —4 braided.—5 raiment.—6 in quietness, (see also 1 Cor. 14:34; 11:3-16.—through child-bearing, (comp. Gal. 4:4).

### III. QUALIFICATIONS AND CHARACTER OF BISHOPS AND DEACONS, (SPECIAL SERVANTS OF "THE FAITH").—Ch. 3.

1. Qualifications and Character of the Bishops, Teachers of "the Faithful Word" (Titus 1:9).—1-7.

**3** THIS is a true saying, If a man desire the office of a 1 bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, 2vigilant, 3sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no 4striker, not greedy of filthy lucre; but patient, not a 5brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all 6gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a 7novice, lest being lifted up with pride he fall into the 8condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

[1 The Greek word translated "bishop" is the same that is translated "overseer" in Acts 20:28 ("bishop" in the Revised Version), and it is only another name for "elder", (see Acts 20:17, 28; Titus 1:5, 7. See also Acts 14:23; Phil. 1:1).—2 watchful.—3 Gr. of sound mind or intellect; (hence) self-controlled, discreet. —4 a contentious person. —5 one quarrelsome over wine.—6 reverent modesty (on the part of the children). —7 a new convert. —8 (the condemnation which the devil fell into because of his pride and ambition, see 2 Pet. 2:4; Jude 6.)

2. Qualifications and Character of Deacons and their Wives, (the former to hold the mystery of "the faith" in a pure conscience, and the latter to be "faithful" in all things)—8 -13.

8 Likewise must the deacons be 1 grave not 2 doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the

office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good 3degree and great boldness in the faith which is in Christ Je'sus.

[1dignified in behavior.—2 deceitful.—3 standing.

3. Evangelists of "the Faith" are to be Regulated by Paul's Letter—14 -16.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And 2without controversy great is the mystery of godliness: 3God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

[1stay, support. — Confessedly, by assent of all.—3 He who. (The margin of the Revised Version says, "The word 'God' in place of 'He who' rests on no sufficient evidence".)

#### IV. FALLING AWAY FROM "THE FAITH".—Ch. 4.

1. Timothy Was to "Put the Brethren in Remembrance" that "In the Latter Times Some Shall Depart from the Faith" —1-6.

**4** NOW the Spirit 1 speaketh 2 expressly, that in the 3 latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of 4 devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Je'sus Christ, nourished up in the words of 5faith and of good doctrine, 6whereunto thou hast attained.

[1 Compare John 16:13; Acts 20:23; 21:11; 1 Cor. 2:10 fol.—Definitely.—3 2 Tim. 3:1; 2

Pet. 3:3; Jude 18; 1 John 4:1, 6.—4 demons, (comp. Jas. 3:15).— 5 the faith.—6 which thou hast followed until now.

2. Timothy Was To Teach That "the Living God" Is "the Savior of All Men" in "the Life That Now Is", and "Of Those That Believe" in "the Life Which Is To Come"—7 -11.

7 But refuse 1 profane and old wives' fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is,

and of that which is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

[1 unsanctified, unholy.]

3. Timothy was to Make Himself an Ensample to "Believers" in Private Life and Public Work—12 -16.

12 Let no man despise thy youth; but be thou an 1 example of the believers, in word, in Conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to 3doctrine.

14 Neglect not the gift that is in thee, which was given thee by 4prophecy, with the laying on of the hands of the 5presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy 6profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

[1 an ensample to them that believe. —2 manner of life. — 3 teaching.—4 ch. 1:18.—5 eldership.—6 progress.

## V. THE BELIEVER'S ATTITUDE TOWARD OTHER BELIEVERS.—Ch. 5.

1. The Believer's Attitude toward Older and Younger Men and Women—1, 2.

**5** REBUKE not an elder, but intreat him as a father; and , the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

2. The Believer's Attitude toward Widows Indeed and Widows with Relatives—3 -7.

3 Honour widows that are widows aindeed.

4 But if any widow have children or nephews let them 2 learn first to shew piety at home, and to 3 requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is 4 dead while she liveth.

7 And these things 5 give in charge, that they may be blameless.

[1 Vs. 5, 16; Acts 6:1.—2 Eph. 6:2.—3 repay, recompense.—4 Rev. 3:1.—5 command, that, etc.

3. A Believer to Provide for His Own House—8 .

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an 1 infidel.

[1 unbeliever.]

4. The Church to Provide for Widows "Indeed" (above 60 years of age)—9 , 10.

9 1 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have

diligently followed every good work.

[1 Let none be enrolled as a widow.—2 A score is 20.

#### 5. Younger Widows and Women to Marry, and Why—11 -15.

11 But the younger widows refuse: for when they have begun to 1 wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Sa'tan.

[1 grow loose or unrestrained.

#### 6. Believers to Relieve Their Own Widows—16 .

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

#### 7. Elders "Who Labor in Word and Doctrine" to Be Supported —17 , 18.

17 Let the elders that 1 rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

[1 Acts 20:17, 28; 1 Tim. 3:5; Titus 1:9.—21 Thess. 5:12; 1 Cor. 9:6-14.

#### 8. Concerning Accusation against an Elder—19-22.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Je'sus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality,

22 1 Lay hands suddenly on no man, neither be 2 partaker of other men's sins: keep thyself pure.

[1 Compare v. 19.—2 Eph. 5:11; 2 John 10, 11.

(Parenthetic)—23.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

#### 9. The Bad and Good Deeds of Some—24, 25.

24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and 2they that are otherwise cannot be hid.

[1 beforehand. (Some men's sins are clearly seen, while others are seen only after close investigation.)—2 such (deeds) as are otherwise.

### VI. "THE FAITH" BRINGS THE TRUE RICHES (ETERNAL LIFE).—Ch. 6.

#### 1. Servants to Honor, Especially, "Believing Masters . . .

Because They are Partakers of the Benefit" (true riches)—1, 2.

**6** LET as many 1 servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

[1 bondservants.

2. One Who Teaches Otherwise, Supposes that "Gain is Godliness"—3 -5.

3 If any man teach otherwise, and consent not to 1 wholesome words, even the words of our Lord Je'sus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but 2 doting about questions and strifes of words, whereof cometh envy, strife, 3 railings, evil 4 surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that 6gain is godliness: from such withdraw thyself.

[1 sound; Gr. healthful.—2 having a diseased appetite or craving for.—3 abusive speaking, reviling. — Suspicions. — 5 wranglings.—6 godliness is a way of gain.

3. True Riches (the faith), and False Riches—6 -10.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is 1 the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

[1 a root of all kinds of evil.

4. Timothy to Neglect the False Riches, and to Fight "the Fight of Faith" for the True Riches—11, 12.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and 1 hast professed a good profession before many witnesses.

[1 didst confess the good confession.

5. Timothy to Keep Paul's Commandment Respecting the Fight for the True Riches, Till the Appearing of Christ, the Immortal Potentate—13 -16.

13 I give thee charge in the sight of God, who 1 quickeneth all things, and before Christ Je'sus, who before Pon'ti-us Pi'late witnessed a good confession;

14 That thou keep this commandment without spot, 2 unrebukeable, until the appearing of our Lord Je'sus Christ:

15 Which in his times he shall shew, who is the blessed and only 3Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which

no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. A-men'.

[1 preserveth all things alive.— 2without reproach.—3 one in authority.

#### 6. Timothy to Charge the Rich That They Be "Rich in Good Works"—17 -19.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to 2 communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

[1 Rom. 12:13; Eph. 4:28.— 2ready to make common with (in all needed respects).

#### 7. Timothy to Avoid Digressions from "the Faith"—20, 21.

20 O Tim'o-thy, 1 keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith, Grace be with thee. A-men'.

[1 guard.

## SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

**The Subject Written On.**—This is the last epistle written by the Apostle Paul, the greatest mere man that ever lived. He is a prisoner at Rome and about to seal his faith with his blood. Demas had forsaken him, having loved this present world; and others of his traveling companions had gone to other places. Only Luke was with him, and Paul was anxious for Timothy to come.

All through the letter, Paul is comparing the Christian to a soldier. He could make no comparison more fitting, for the life of a faithful Christian is a battle all the way through. He speaks of prisoners, afflictions and callings; of guarding trusts, being in chains, and of holding fast. He speaks of being strong, enduring hardness, and of having entanglements; and mentions strifes, contentions, and watches. He talks of captives and persecutions and desertions; and rejoices that he had fought a good fight.

In these days of "broadness" in doctrine and practice, and in teaching and living, among so many professed Christians, the

apostle's exhortation conies with meaning, "From such turn away." (3:5.) Were we to close today our eyes to the scenes of earth, could we truthfully say with this great soldier, "I have fought a good fight . . . Henceforth there is laid up for me a crown of righteousness"? "Follow me," says Paul, "even as I follow Christ."

A Bible class can have a profitable time studying the life of Paul from the standpoint of a soldier, considering in details his words and ideas concerning spiritual military affairs, and looking upon his missionary journeys as military campaigns. (Acts 13-28.)

### **SUBJECT.—Duties, Hardships and Blessings of the Soldier of the Cross.**

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Salutation—1, 2.

**1** PAUL, an apostle of Je'sus Christ by the will of God, according to the promise of life which is in Christ Je'sus,

2 To Tim'o-thy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Je'sus our Lord.

1. Timothy's "Unfeigned Faith" as a Soldier Was Also in His Mother and Grandmother—3 -5.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the 1 unfeigned faith that is in thee, which dwelt first in thy grandmother Lo'is, and thy mother Eu'nice; and I am persuaded that in thee also.

[1 unpretended.

2. Timothy Was Not To Be Ashamed of the Testimony of the Lord; Nor of Paul, His Prisoner—6-12.

6 Wherefore I put thee in remembrance that thou stir up the 1 gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of 2power, and of love, and of a 3sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy 5calling, not according to 6our works, but according to his own purpose and grace, which was given us in Christ Je'sus before the world began,

10 But is now made manifest by the appearing of our Saviour Je'sus Christ, who hath Abolished death, and hath brought life and 8 immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gen'tiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to 9keep that which I have com-

mitted unto him against that day.

[1 1 Cor. 12:4 fol.; Acts 8:17; 19:6.—2 force, energy, courage.—3 sound mind, (a mind under reason and control).—4 testimony, (the work of testifying, or telling, about the Lord).— 5 2 Thess. 2:14.—"Titus 3:5.— 7 1 Cor. 15:26; Heb. 2:14 fol. —8 incorruption.—9 guard.

### 3. Timothy Was To "Hold Fast" the Gospel, and To Guard His Trust—13 , 14.

13 Hold fast the 1 form of sound words, which thou hast heard of me, in faith and love which is in Christ Je'sus.

14 That good thing which was committed unto thee keep by the Ho'ly Ghost which dwelleth in us.

[1 pattern.

### 4. Though Many Deserted Paul, Onesiphorus Was Not Ashamed of Paul's Chains—15 -18.

15 This thou knowest, that all they which are in A'sia be turned away from me; of whom are Phy-gel'lus and Her-mog'enes.

16 The Lord give mercy unto the house of On-e-siph'o-rus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Eph'e-sus, thou knowest very well. [1 Ch. 4:16.

### 5.Timothy Was To "Be Strong" and "Endure Hardship", and Develop "Faithful Men" for Teachers—1-7.

**2** THOU therefore, my son, be strong in the grace that is in Christ Je'sus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Je'sus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

"5 And if a man also 1 strive for masteries, yet is he not crowned, except he strive lawfully.

6 The 2husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

[1 contend in the games. — 2 farmer, vinedresser.

### 6. Timothy Should Remember the Hardships of Jesus and Paul, and the Promised Blessing for Enduring—8 -13.

8 Remember that Je'sus Christ of the seed of Da'vid was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Je'sus with eternal glory.

11 It is a faithful saying: For if we be Mead with him, we shall also live with him:

12 If we suffer, we shall also

reign with him: if we deny him, he also will deny us:

13 If we believe not, yet he abideth faithful: he cannot deny himself.

[1 hardship.2 Rom. 6: 8.

#### 7. Contending About "Words to No Profit", Overthrows the Hearers but not the "Firm Foundation"—14 -19.

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no 1 profit, but to the subverting of the hearers.

15 2Study to shew thyself approved unto God, a workman that needeth not to be ashamed, 3rightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a 4canker: of whom is Hy-me-nae'us and Phi-le'tus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

[1 profit, to the destruction of the faith of the hearers.— 2 give diligence to present thyself.—handling aright the word of truth.—4 gangrene, mortification, dying of tissues.

#### 8. Good and Bad Teachers Are Like Vessels in a House to Good and Filthy Uses—20, 21.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

#### 9. Timothy Was To "Flee Youthful Lusts" and Avoid Foolish Questions, and To "Follow Righteousness" and Help Release "Captives" of the Devil—22-26.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

#### 10. Timothy Should "Turn Away" from Men Corrupt in Mind and Reprobate in Faith—1-9.

**3** THIS know also, that in the last days 1 perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, 2 blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers,

3 incontinent, fierce, despisers of those that are good,

4 Traitors, 4 heady, 5 highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning and never able to come to the knowledge of the truth.

8 Now as Jan'nes and Jam'-bres withstood Mo'ses, so do these also resist the truth: men of corrupt minds, 6 reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.

[1 troublesome. —2 those who speak evil of, revile, or rail.— 3 without self-control. — 4 headstrong. —5 puffed up. — 6 rejected.

11. Timothy Was to Continue to Follow Holy Scriptures and the Persecuted Paul and the Things He Taught Him—10 -17.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, 1 patience,

11 Persecutions, afflictions, which came unto me at An'ti-och, at I-co'ni-um, at Lys'tra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Je'sus shall suffer persecution.

13 But evil men and 2seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Je'sus.

16 All scripture is given by inspiration of God, and is profitable for 3doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be 4perfect, throughly furnished unto all good works.

[1 stedfastness. —2 impostaers. — 3 teaching, (and so throughout N. T.).—Complete.

12. The Solemn Charge of the Old Soldier, Paul, to the Young Soldier, Timothy—1-8.

**4** I CHARGE thee therefore before God, and the Lord Je'sus Christ, who shall judge the 1 quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having Etching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be 4offered, and the time of my departure is at hand.

7 I have fought a good fight

I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

[1 living, (and so throughout N. T.).—2 urgent —3 but, having itching ears, will heap, etc.— 4 poured out (as a drink-offering, see Phil 2:17).

### 13. The Coming and Going of Paul's Fellow-Soldiers—9 -13.

9 Do thy diligence to come shortly unto me:

10 For De'mas hath forsaken me, having loved this present world, and is departed unto Thes-sa-lo-ni'ca; Cres'cens to Ga-la'tia, Ti'tus unto Dal-ma'-ti-a.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tych'i-cus have I sent to Eph'e-sus.

13 The cloke that I left at Tro'as with Car'pus, when thou comest, bring with thee, and the books, but especially the parchments.

### 14. Some of Paul's Battles, but the Lord Stood with Him.—• 14-18.

14 Al-ex-an'der the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first Answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the 2 preaching might be fully known, and that all the Gen'tiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. A-men'.

[1 defense.—2 message.

### Personal Matters—19-22.

19 Salute Pris'ca and Aq'ui-la, and the household of On-e-siph'o-rus.

20 E-ras'tus abode at Cor'inth: but Troph'i-mus have I left at Mi-le'tum sick.

21 Do thy diligence to come before winter. Eu-bu'lus greeteth thee, and Pu'dens, and Li'nus, and Clau'di-a , and all the brethren.

22 The Lord Je'sus Christ be with thy spirit. Grace be with you. A-men'.

**THE EPISTLE OF PAUL THE APOSTLE TO  
TITUS**

**The Writer and One Written To.**—Titus was a Greek whom Paul had converted. (Gal. 2:3; Titus 1:4.) When Paul and Barnabas went up to Jerusalem from Antioch to consult the apostles and elders about the troublesome question of circumcision, Titus went with them. (Act 15:2; Gal. 2:1.) Paul had received directly from God his gospel to go to the Gentiles, and so he would not circumcise Titus the Greek as he did Timothy who was half Jew, (Acts 16:3), nor would he submit to the Judaizers "for an hour" in these great principles which he had received from God. (Gal. 2:3-5.) Titus was closely associated with Paul and the Corinthians. (See 2 Cor. 2:13; 7:6, 13, 15; 8:6, 16, 17; 12:18.)

We do not know who established the gospel on the island of Crete where Titus was when Paul wrote him. As there were Cretians among those converted on the day of Pentecost, (Acts 2:11), they probably brought the gospel back with them.

**Subject Written On.**—Paul had been with Titus in Crete, and had left him there to look after the churches. This letter was written to give Titus further instructions in his work.

**SUBJECT.—The "Good Works" of "Godliness."**

Salutation—1-4.

**1** PAUL, a servant of God, and an apostle of Je'sus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Ti'tus, mine own son, after the common faith: Grace, mercy, and peace, from God the Father and the Lord Je'sus Christ our Saviour.

1. The Bishops Must Be Godly and Faithful Men, Able to "Convince the Gainsayers"—5 -9.

5 For this cause left I thee in Crete, that thou shouldest .set in order the things that are wanting, and 1 ordain 2 elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having 3faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the 4steward of God; not selfwilled, not soon angry,

not given to wine, no 5striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, 6sober, just, holy, 7temperate;

9 Holding fast the faithful word 8as he hath been taught, that he may be able by sound doctrine both to exhort and to 9 convince the 10 gainsayers.

[1 appoint.—2 v. 7; 1 Tim. 3; Acts 14:23; 20:17, 28; Phil. 1:1; 1 Pet. 5:2.—3 "trustworthy".—4 one who handles that which belongs to another.—Contentious person.

—6 of sound mind; prudent; "having the mind, desires, passions moderated and well regulated."—7 self-controlled.—8 which is according to the teaching.—9 confute, overwhelm with argument.—10 disputers.

2. These Gainsayers (some of them ungodly Christians) "profess That They Know God" but by Their "Works" They Deny Him—10 -16.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who 1 subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cre'ti-ans are alway liars, evil beasts, 2 slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jew'ish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work 3reprobate.

[1 overthrow.—2 idle gluttons.—3 rejected, abandoned, depraved.

3. But Titus Was to Speak the Sound Doctrine of "Good Works"—1-10.

## **2 BUT** speak thou the things which become sound doctrine:

2 That the aged men be sober, agrave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, 2 good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, 3 gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10 Not 4 purloining, but shewing all good fidelity; that they

may adorn the doctrine of God our Saviour in all things.

[1 dignified.— 2 kind. — 3 dignity, honor.—4 stealing.

4. The Grace of God Teaches Christians to "Deny Ungodliness" and Be "Zealous of Good Works"—11 -15.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Je'sus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a 1 peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

[1 a people for his own possession, (Ex. 19:5; 1 Pet. 2:9).

5. Christians Should Be "Ready to Every Good Work"—1-3.

**3** PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no 1 brawlers, but gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

[1 those who are quarrelsome.

6. For God Saved Us From Evil Works and Made Us Heirs of Eternal Life—4 -7.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the 1 washing of regeneration, and 2 renewing of the Ho'ly Ghost;

6 Which he shed on us abundantly through Je'sus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

[1 Eph. 5:26; John 3:5; Comp. 1 Pet. 3:21; Heb. 10:22; Mark 16:16—2 Rom. 12:2.

7. Believers Should Be "Careful to Maintain Good Works" Not "Foolish Questions"—8 , 9.

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

8. And a Heretic Should Be Rejected—10 , 11.

10 A man that is an 1 heretick after the first and second admonition reject;

11 Knowing that he that is such is Subverted, and sinneth, being condemned of himself.

[1 one who follows an unscriputural choice to the extent of creating a division or a faction.—2 perverted.

Personal Matters—12 -15

12 When I shall send Ar'te-mas unto thee, or Tych'i-cus, be diligent to come unto me to Nicop'o-lis: for I have determined there to winter.

13 Bring Ze'nas the lawyer and A-pol'los on their journey diligently, that nothing be wanting unto them.

14 And let 1 our's also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. A-men'.

[1 Let ours also (probably the faithful at Crete that Paul and Titus had labored with) give attention to good works for necessary wants (of brethren, as in v. 13).

## THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON

**The Writer, One Written To, and Subject Written On.**—Paul was a prisoner at Rome when he wrote this letter. Philemon was a man of wealth, it seems, who lived at Colosse. He had opened the doors of his house as a meeting place for the church there. (Col. 4:9; Philemon 10-12.) Onesimus was Philemon's runaway slave, whom Paul had met in Rome and converted; and Paul in this letter is exhorting Philemon to receive his slave as a brother in Christ. The epistle is considered a model of Christian courtesy.

Salutation—1-3.

**P**AUL, a prisoner of Je'sus Christ, and Tim'o-thy our brother, unto Phi-le'mon our dearly beloved, and fellowlabourer,

2 And to our beloved Ap'-phi-a, and Ar-chip'pus our fellowsoldier, and to the church 1 in thy house:

3 Grace to you, and peace, from God our Father and the Lord Je'sus Christ.

[1 Rom. 16:5:

1. Paul Thanks God Because of Philemon's Love and Faith—4-7.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Je'sus, and toward all saints;

6 That the 1 communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Je'sus.

7 For we have great joy and consolation in thy love, because the 2bowels of the saints are refreshed by thee, brother.

[1 (I pray) that the fellowship of thy faith ("toward all saints", v. 5, whom you meet)

may become active (in stimulating others to like faith) by the knowledge (which is brought to them) of every good thing which is in you in Christ Jesus.—2 hearts.

2. Paul Beseeches Philemon to Receive Onesimus, His Runaway Servant, Who Is Now a Brother Converted by Paul—8-16.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is Convenient,

9 Yet for love's sake I rather beseech 2thee, being such an one as Paul the aged, and now also a prisoner of Je'sus Christ.

10 I beseech thee for my son O-nes'i-mus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own 3bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

[1 befitting.—2 The word "thee" is not in the Greek, and the "beseeching" stands out better without it.—3 my very heart.

3. He Exhorts Philemon To Receive Onesimus as He Would Paul Himself, and To Forgive Him—17-21.

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account;

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my 1 bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

[1 heart.

Personal Matters—22-25.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Ep'aphras my fellowprisoner in Christ Je'sus;

24 Mar'cus, Ar-is-tar'chus, De'mas, Lu'cas, my fellowla'bourers.

25 The grace of our Lord Je'sus Christ be with your spirit. A-men'.

## THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

**The Writer and Ones Written To.**—Though there has been doubt by some through the centuries as to who the author of Hebrews is, the reference to Timothy in ch. 13:23, the general style of the book, and the general subject matter in it, lead one to the conclusion that Paul is the author. It probably contains points which he brought out often in his speeches to the Jews in their synagogues. The reader needs to study the outlines of the tabernacle to appreciate it. (See Ex. 25-40.)

The letter was evidently written before the destruction of Jerusalem and the temple service, (8:13; 10:11); and probably to Jews in Palestine. It is a warning against backsliding in general especially to Judaism. (2:1-4; 6:4 fol.; 10:26 fol.)

**The Subject Written On.**—The word "Better" seems to be the Key to unlock the thought in the letter.

### AN OUTLINE OF HEBREWS.

#### **SUBJECT.—Christ and the Gospel, "Better" Than Moses and Aaron and the Law.**

- I. CHRIST "BETTER THAN THE ANGELS" THROUGH WHOM THE LAW WAS GIVEN UNTO MOSES; BUT "LOWER THAN THE ANGELS" FOR THE "SUFFERING OF DEATH" FOR MAN.—Chs. 1, 2.
- II. CHRIST AND HIS "REST" BETTER THAN MOSES AND REST IN CANAAN.—Chs. 3 to 4:13.
- III. CHRIST "PERFECT" IN HIS QUALIFICATIONS AS HIGH PRIEST—Chs. 4:14 to 5:11.
- IV. IGNORANCE AND APOSTASY OF THE HEBREW BRETHREN CONDEMNED.—Ch. 5:12 to ch. 6.
- V. CHRIST'S PRIESTHOOD "BETTER" THAN AARON'S AND LIKE MELCHISEDEC'S.—Ch. 7.
- VI. CHRIST'S "TRUE TABERNACLE" (THE CHURCH), AND HIS "BETTER COVENANT" (THE GOSPEL). Chs. 8 to 10.

## VII. EXAMPLES OF FAITH, AND EXHORTATIONS TO FAITHFULNESS.—Chs. 11, 12.

VIII. FINAL COMPARISON OF MT. SINAI (THE LAW), AND MT. ZION (THE GOSPEL).—12:18-29.

IX. EXHORTATIONS.—Ch. 13.

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I. CHRIST "BETTER THAN THE ANGELS" THROUGH WHOM THE LAW WAS GIVEN UNTO MOSES; BUT "LOWER THAN THE ANGELS" FOR THE "SUFFERING OF DEATH" FOR MAN.—Chs. 1, 2.

1. God's Final Word is Spoken Through His Exalted Son, Who Is Superior to the Angels, Through Whom the Mosaic Law Was Given, (see Acts 7: S3)—1-4,

**1** GOD, who at 1 sundry times and in 2 divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the 3express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

[1 by several portions or parts. (God did not reveal all his will to any one prophet, but He did reveal all of it to the world through Christ.)—2 in several manners, (such as dreams, visions, voices from heaven, etc.).—3 the very image of his substance.

2. Proof That the Son Is Above Angels—5 -14.

5 For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels 1 spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall 2 wax old as doth a garment;

12 And as a 3 vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my

right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

[1 winds. —2 grow, become.—3 mantle.

3. If God Punished the Disobedient Under the Law Given Through Angels, and If Christ Is Superior to the Angels, "How Shall We Escape if We Neglect" the Salvation of the Son?—1-4.

**2** THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should 1 let them slip.

2 For if the word spoken by 2 angels was stedfast, and every transgression and disobedience received a just 3recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Ho'ly Ghost, according to his own will?

[1 drift away from them.—2 Acts 7: S3; Gal 3:19.—3 ch. 10:28.

4. All Things, Even the World to Come, Are Subject to Man in the Person of Christ, But He Himself Was Subject to Death That He Might Be "Perfect" as a Mediator—5 -10.

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put 1 all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Je'sus, who was made a little lower than the angels for the suffering of death, 2crowned with glory and honour; that he by the grace of God should taste death for 3 every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation 4 perfect through sufferings.

[1 I Cor. 15:25 fol.—2 Phil. 2:9. —3 ch. 5:9; 7:25; 2 Cor. 5:15. —4 perfect, (as a mediator, in that He became fully acquainted through suffering with the human side, see v. 17 fol.).

5. Being One with His Brethren, He Suffered Death to Destroy the Devil and to Deliver His Brethren, and to Make Himself a Merciful and Faithful High Priest—11 -18.

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my

trust in him. And again. Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might 1destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on him the nature of angels; but he took on him the seed of A'bra-ham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to 2succour them that are tempted.

[1 bring to naught.—2 help.

## II. CHRIST AND HIS "REST" BETTER THAN MOSES AND REST IN CANAAN.—Chs. 3 to 4:13.

1. Christ Was Worthy of More Honor Than Moses Because He Was Faithful as a "Son" in God's House, While Moses Was Faithful as a "Servant" in God's House—1-6.

**3** WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Je'sus;

2 Who was faithful to him that appointed him, as also Mo'-ses was faithful in all 3his house.

3 For this man was counted worthy of more glory than Mo'-ses inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that built all things is God.

5 And Mo'ses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

[1 one sent.—2 confession.—3 his (God's) house, (see Num. 12:7).

2. The "Generation" of Jews in God's House Under Moses Was Kept Out of Rest in Canaan Because of Unfaithfulness (unbelief)—7 -11.

7 Wherefore (as the Ho'ly Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of 1 temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

[1trial.

3. The Unfaithfulness (unbelief) in God's House Under Christ Will Keep Christians Out of "the Rest for the People of God"—12 -15.

12 Take heed, brethren, lest there be in any of you an evil

heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

#### 4. Only "Them that Believed Not" Were Kept Out of Canaan—16 -19.

16 For some, when they had heard, did provoke: howbeit not all that came out of E'gypt by Mo'ses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

#### 5. Christians Should Fear Lest They Be Not Permitted To Enter into God's Future Rest—1, 2.

**4** LET us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

[1 good news.

#### 6. Which Rest Was Not His 7th Day Rest—3 -5.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

#### 7. Nor Was It Rest in Canaan, for Joshua Did Not Give Them the True Rest, Inasmuch as David Long Afterwards Speaks of Another Rest—6 -8.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in Da'vid, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if 1 Je'sus had given them rest, then would he not afterward have spoken of another day.

[1 Joshua.

#### 8. But the True Rest Is Yet Future, and Is for the Faithful Who Do Not Try to Escape from God and His Word as Did the Unbelieving Jews—9 -13.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is 1 quick, and powerful, and sharper than any twoedged sword,

piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

[1 living.]

### III. CHRIST "PERFECT" IN HIS QUALIFICATIONS FOR HIGH PRIEST.—Chs. 4:14 to 5:11.

1. Christ Can "Be Touched with the Feeling of Our Infirmities", as He Himself Has Such Infirmities Like the Jewish High Priests—4:14 to 5:3.

14 Seeing then that we have a great high priest, that is passed into the heavens, Je'sus the Son of God, let us hold fast our profession.'

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

**5** FOR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

[1 Paul goes back to ch. 2:18.—2 confession.

2. As the High Priest under the Jewish Law Was Called of God, So Christ Glorified Not Himself—4 -6.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aar'on.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever after the order of Mel-chis'e-dec.

3. Christ's Suffering Made Him Perfect in His Experience as a High Priest—7 -11.

7 Who in the days of his flesh, when he had 1 offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he 2obedience by the things which he suffered;

9 And being made 3perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Mel-chis'e-dec.

11 Of whom we have many things to say, and hard to be 4 uttered seeing ye are dull of hearing,

[1 Matt. 26; Mark 14; Luke 22. —2 Phil. 2:8.—3 ch. 2:10.— 4 hard to be explained.

IV. IGNORANCE AND APOSTASY OF THE HEBREW BRETHREN CONDEMNED.—Ch. 5:12 to ch. 6.

1. Their Inexcusable Ignorance Should Stir Them To Go on to Perfection (full growth) in Knowledge—5:12 to 6:3.

12 For when 1 for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of 3 strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

**6** THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from Mead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

[1 by reason of.—2 elements (of which anything is composed). —3 solid food.—4 full growth. (This is the same Greek root word that is translated "full age" in ch. 5:14.)—5 ch. 9:14.—6 Acts 19:3; Matt. 28:19; Matt. 3:11; Acts 8:17; 19:6.

2. For To Neglect Their Enlightenment and To Deny Their Miraculous Gifts, Meant Apostasy and Rejection—4 -8.

4 For it is impossible for those who were once enlightened, and have tasted of the 2heavenly gift, and were made 3 partakers of the Ho'ly Ghost,

5 And have tasted the good word of God, and the powers of the 4 world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

[1 Ch. 10:26.--2 Rom. 6:23; John 17:3.—3 1 Cor. 12:4-11.—4 age to come, (gospel age, reaching to the judgment, ch. 2:5).

3. They Were To Be Faithful "Unto the End", for God Established His Promises by "Two Unchangeable Things" (His Word and His Oath)—9 -20.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who

through faith and patience inherit the promises.

13 For when God made promise to A'bra-ham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the 2 immutability of his counsel, confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that 3within the veil;

20 Whither the forerunner is for us entered, even Je'sus, made an high priest for ever after the order of Mel-chis'e-dec.

[1 Gen. 22:16.—2 unchangeableness of his plan, or purpose.— 3 ch. 9:24.

## V. CHRIST'S PRIESTHOOD "BETTER" THAN AARON'S AND LIKE MELCHISEDEC'S.—Ch. 7.

1. Melchisedec Was a Priest Continually, and Greater Than Abraham, and Hence Greater Than Levi and Aaron—1-10.

**7** FOR this 1 Mel-chis'e-dec, king of Sa'lem, priest of the most high God, who met A'bra-ham returning from the slaughter of the kings, and blessed him;

2 To whom also A'bra-ham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Sa'lem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch A'bra-ham gave the tenth of the spoils.

5 And verily they that are of the sons of Le'vi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of A'bra-ham:

6 But he whose 2 descent is not counted from them received tithes of A'bra-ham, and blessed him that had the promises.

7 And without 3all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them of whom it is witnessed that he liveth.

9 And as I may so say, Le'vi also, who receiveth tithes, payed tithes in A'bra-ham.

10 For he was yet in the loins of his father, when Mel-chis'e-dec met him.

[1 Gen. 14: 18-20.—2 genealogy. —3 any dispute.

2. God Disannulled (abolished) the Imperfect Levitical Priesthood, and Hence the Jewish Law, When He Said through

David that Another Priest Should Arise After the Order of Melchisedec—11 -19.

11 If therefore perfection were by the Le-viti-cal priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Mel-chis'e-dec, and not be called after the order of Aar'on?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Ju'da; of which tribe Mo'ses speake nothing concerning priesthood.

15 And it is yet far more evident: for that after the ] similitude of Mel-chis'e-dec there ariseth another priest,

16 Who is made, not after the law of a 2 carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou art a priest for ever after the order of Mel-chis'e-dec.

18 For there is verily a 3 disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

[1 likeness.—2 pertaining to the flesh, (see ch. 9:9, 10).— 3 abolishing, making void.

### 3. The Priesthood of Christ "Better" than That of Levi, Because Endorsed by an Oath—20-22.

20 And inasmuch as not without an oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Mel-chis'e-dec:)

22 By so much was Je'sus made a surety of a better Testament,

[1 covenant.

### 4. The Levitical Priesthood Changed through Death, but Christ Hath an "Unchangeable Priesthood"—23-25.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them 1 to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

[1 completely, (in Greek).

### 5. Jewish High Priests Need To Sacrifice for Their Own Sins; but Christ, Our High Priest, Is Holy—26-28.

26 For such an high priest became us, who is holy, Harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did 2once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

[1 guileless, innocent. —2 once for all.

VI. CHRIST'S "TRUE TABERNACLE" (THE CHURCH), AND HIS "BETTER COVENANT" (THE GOSPEL).—Chs. 8 to 10.

1. Christ, a Minister of "the True Tabernacle" (the Church) Which Was "Shadowed" by the Tabernacle in the Wilderness—1-5.

**8** NOW of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the 1 true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve 2unto the example and shadow of heavenly things as Mo'ses was admonished of God when he was about to make the 3tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

[1 Compare 9:11, 24.—2 that which is a copy and shadow, (see Col. 2:17; ch. 10:1).— 3 Ex. 25:40.

2. Christ is the Mediator of a "New" and "Better" Covenant (The Gospel), Enacted upon "Better Promises"; and the "Old" Covenant is Taken Away —6 -13.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a 1 new 2 covenant with the house of Is'rael and with the house of Ju'dah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of E'gypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Is'ra-el after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for 3all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

[1 Jer. 31:31 fol.; Luke 22:20; 2 Cor. 3:6 fol.; Col. 2:14; Heb. 7:22.—2 ch. 9:4; Ex. 34:28; Deut. 4:13.—3 ch. 11:6; John 6:45.

## 3. The Furniture of the "Shadowy" Tabernacle—1-5.

**9** THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden 2 censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aar'on's rod that budded, and the tables of the covenant;

5 And over it the 3 cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

[1-Ex. 25:8, 9 fol.—2 altar of incense, (marg. of Revised Version).—3 winged figures (of angels placed on the ark, see Ex. 25:18).

## 4. The Sacrifices of the "Shadowy" Tabernacle—6 -10.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Ho'ly Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the 1 conscience;

10 Which stood only in meats and drinks, and divers washings, and 2carnal ordinances, imposed on them until the time of reformation.

[1 See Acts 13: 38, 39.—2 pertaining to the flesh.

## 5. By His Own Blood Christ Sealed the New Testament, or Covenant; but by the Blood of Bulls and Goats, Moses Sealed the Old Covenant—11 -23.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the 1 ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the 2new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a Testament is, there must also of necessity be the 4death of the testator.

17 For a testament is of force after men are dead: otherwise

it is of no strength at all while the testator liveth.

18 5Whereupon neither the first testament was dedicated without blood.

19 For when Mo'ses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[1 Num. 19:9, 17 fol.—2 ch. 8:8.— 3The Greek word here may mean either "covenant" or "testament".—4 See note at the beginning of Acts about the relation of the death of Christ to the New Testament. — 5 wherefore.

#### 6. Christ's Sacrifices "Better" by His Entrance into Heaven Itself and by His Dying but Once—24-28.

24 For Christ is not entered into the holy places made with hands, 1 which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time 2 without sin unto salvation.

[1 like in pattern to the true.— 2 apart from sin, (that is, He will not be a sin-offering then).

#### 7. The "Shadowy" Yearly and Daily Sacrifices Could Not Make the Worshipper Perfect, but "the Offering of the Body of Christ Once for All" Did—1-18.

**10** FOR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more 1 conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest

not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Je'sus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth 2 expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the Ho'ly Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

[1 consciousness (of the guilt of sin).—2 waiting.

8. Therefore, Having These Blessings through Christ, Let Us Draw Near with a True Heart; Let us Hold Fast the Confession of Our Hope; Let Us Provoke One Another to Love and Good Works—19-25,

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Je'sus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24 And let us consider one another to 2provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

[1 confession.—2 stir, stimulate.

9. For If We Apostatize from Christ, Our Sacrifice, "There Remaineth No More Sacrifice for Sin", but a "Fearful Looking For of Judgment" Worse Than the Punishment under the Old Covenant—26-31.

26 For if we sin wilfully after that we have received the know!-

edge of the truth, there remaineth no more sacrifice for sins.

27 But a certain fearful looking for of judgment and 1 fiery indignation, which shall devour the adversaries.

28 He that despised Mo'ses' law died without mercy under two or three witnesses:

29 Of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done 2despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

[1 fierceness of fire.—2 treated contemptuously.]

10. Recall Your Former Hardships for Christ, and Have Faith and Patience That Ye May Receive the Fulfillment of the Promise—3 2-39.

32 But call to remembrance the former days, in which, after ye were 1 illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saying of the soul.

[1 enlightened.—2 stedfastness.]

## VII. EXAMPLES OF FAITH, AND EXHORTATIONS TO FAITHFULNESS.—Chs. 11, 12.

1. What Faith Is—1, 2.

**11** NOW faith is the 1 substance of things hoped for, the 2 evidence of things not seen.

2 For by it the elders obtained a good report.

[1 confidence. (The Greek word is so translated in ch. 3:14.) —2 conviction, (derived from overwhelming argument, or proof).]

2. By Faith We Learn How The Worlds Were Made—3 .

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

3. Abel's Faith—4 .

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and

by it he being dead yet speaketh.

4. Enoch's Faith—5 .

5 By faith Enoch was 1 itranslated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

[1 carried over (into heaven, see Gen. 5:24).]

5. The Necessity of Faith—6 .

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

6. Noah's Faith—7 .

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

7. The Faith of Abraham and His Posterity—8 -19.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in 1 tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a 2city which hath foundations, whose builder and maker is God.

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were 3 strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a 2 city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a 4 figure.

[1 tents.—2 ch. 12:22; 13:14.—3 Gen. 23:4:—4 figure. (Though in reality Isaac was not brought "back" to Abraham, yet "in a figure" of speech, or parable, he "received him back" from the dead, for in his heart Abraham had given up Isaac.)

8. Isaac's Faith in Blessing Jacob and Esau—20.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

9. Jacob's Faith in Blessing Joseph's Sons—21.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

10. Joseph's Faith in the Deliverance of Israel—22.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

11. Moses' Faith—23-28.

23 By faith Mo'ses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Mo'ses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the Reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

[1 reproach (in suffering, like Christ, for righteousness' sake, see ch. 13:13 with connection).

12. Israel's Faith at the Red Sea—29.

29 By faith they passed through the Red Sea as by dry land: which the E-gyp'tians 1 assaying to do were drowned.

[1 attempting.

13. Faith Destroyed Jericho and Saved Rahab—30, 31.

30 By faith the walls of Jer'icho fell down, after they were compassed about seven days.

31 By faith the harlot Ra'hab perished not with them that believed not, when she had received the spies with peace.

14. The Faith of Deliverers and Prophets—32-38.

32 And what shall I more say? for the time would fail me to tell of Ged'e-on, and of Ba'rak. and of Sam'son, and of Jeph'-tha-e; of Da'vid also, and Sam'u-el, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aaliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword;

they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

[1 foreigners.]

15. The Faithful Ones Made Perfect, or Complete, Only Through the Fulfilled Promise Concerning Christ—3 9, 40.

39 And these all, having obtained a good report through faith, received not the 1 promise.

40 God having provided some better thing for us, that they without us should not be made perfect.

[1 (fulfillment of) the promise (concerning Christ and his gospel).]

16. Therefore, We Should Run with Patience the Race of Life, Looking to Jesus Who Also Endured—1-4.

**12** WHEREFORE seeing we 1 also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Je'sus the author and 2finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet 3resisted unto 4blood, striving against sin.

[1 Therefore, let us also, seeing we are compassed.—2 perfecter.—3 ch. 10:32 following.—4 death, (as did Christ, Phil. 2:8).]

17. For God Chastens His Children for Their Profit by Permitting Trials and Persecutions, as a Father Chastens His Son—5-11.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father or spirits, and live?

10 For they verily for a few days chastened us 2 after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

[1 chastisement, correction. —2 as seemed good to them.]

18. Wherefore, We Should Encourage the Discouraged Ones, and "Follow after Peace . . . and Holiness"—12 -17.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or 1 profane person, as E'sau who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he 2 would have inherited the blessing, he was rejected: for he found no place of 3 repentance, though he sought it carefully with tears.

[1 one who treats lightly a sacred thing, (here, the God-given birth-right). —2 desired to inherit.—3 for he found no place for a change of mind (in his father).

### VIII. FINAL COMPARISON OF MT. SINAI (THE LAW) AND MT. ZION (THE GOSPEL).—12:18-29.

1. You Should Obey the Injunctions in This Epistle, for You Are Not Come to the Temporal Mt. Sinai but to the Spiritual Mt. Zion ("the Church of the Firstborn")—18 -24.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned,, or thrust through with a dart:

21 And so terrible was the sight, that Mo'ses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the acity of the living God, the 2heavenly Je'rusalem, and to an innumerable company of angels,

23 To the general assembly and. church of the firstborn, which are written in heaven, and to God the Judge of all, and to the 3spirits of just men made perfect,

24 And to Je'sus the mediator of the new covenant, and to the blood of 4 sprinkling, that speaketh 5 better things than that of A'bel.

[1 Ch. 11:10.—2 Gal. 4:26.—3 Rev. 6:9; compare ch. 11:40.— 4 ch. 9:14; 10:22.—5 better. (Abel's blood called for vengeance; Christ's, for peace.)

2. For Our God Is a Consuming Fire, Both Under the Law Which Was "Shaken"; and Under the Gospel "Which Can Not Be Shaken"—25-29.

25 See that ye refuse not him that 1 speaketh. For if they 2 escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of

those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God is a consuming fire.

[1 Ch. 1:1, 2.—2 ch. 2:2 fol.; 10:28 and following.—3 Dan. 2:44; Matt. 16:18.]

## IX. EXHORTATIONS. — Ch. 13.

### 1. Love of Strangers and Brethren in Bonds—1-3.

**13** LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

[1 Rom. 12:5; 1 Cor. 12:26.]

### 2. Marriage and Covetousness —4 -6.

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

[1 manner of living.]

### 3. The Stedfastness of Former Spiritual Rulers, of Christ Himself, and of the Doctrine They Should Hold—7 -9.

/ 7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 Je'sus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

### 4. The Jewish Sacrifice of Animals, Christ's Sacrifice of His Own Body, and the Christian's Sacrifice—10 -16.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Je'sus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

16 But to do good and to communicate forget not: for

with such sacrifices God is well pleased.

[1 Compare John 19:17.—2 to have common share, or partnership, with (others).

### 5. Final Exhortation—17 -22.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Je'sus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Je'sus Christ; to whom be glory for ever and ever. A-men'.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

[1 1 Pet. 5:2 fol.; Acts 20:17, 28 fol.—2 desiring to live honorably.

### Personal Matters—23-25.

23 Know ye that pur brother Ti'mo-thy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. A-men'.

## THE GENERAL EPISTLE OF

# JAMES

**The Writer.**—This James seems to have been a relative of the Lord and an apostle. The Lord appeared to him after his resurrection. (1 Cor. 15:7.) He became prominent in the church at Jerusalem, even a "pillar" in it. (Acts 12:17; 15:13 fol.; 21:18; Gal. 2:9.)

**Ones Written To, and Subject Written On.**—James is writing to the Jewish Christians who are scattered, and is trying to comfort and instruct them concerning their trials which come from enemies without and passions within.

## AN OUTLINE OF JAMES.

**SUBJECT.**—"Count It All Joy When Ye Fall into Divers Temptations." "Blessed Is the Man That Endureth Temptation." (James 1:2, 12.)

- I. TEMPTATION, AND SALVATION FROM IT BY "THE ENGRAFTED WORD".—Ch. 1.
  - II. THE TEMPTATION TO SHOW RESPECT TO THE RICH AND TO NEGLECT THE POOR.—Ch. 2.
  - III. THE TEMPTATION TO TURN OUR TONGUES LOOSE, AND TO FOLLOW "EARTHLY" WISDOM RATHER THAN "WISDOM FROM ABOVE".—Ch. 3.
  - IV. THE TEMPTATION TO FIGHT, SPEAK EVIL OF A BROTHER, AND TO BOAST.—Ch. 4.
  - V. TROUBLES FOR UNMERCIFUL RICH MEN, AND REWARDS FOR FAITHFUL CHRISTIANS.—Ch. 5.
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I. TEMPTATION, AND SALVATION FROM IT BY "THE ENGRAFTED WORD". — Ch. 1.

1. Temptations of the Christian, and How to Overcome—1-8.

**1** JAMES, a servant of God and of the Lord Je'sus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers 2 temptations;

3 Knowing this, that the trying of your faith worketh 3 patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing 4 wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A 5 double minded man is unstable in all his ways.

[1 several. —2 trials. —3 stedfastness.—4 doubting.—5 having different "minds" at different times.

2. The True Standing of the Rich and the Poor—9 -11.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

3. Blessing on the One Who Endures Temptations—12 .

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

## 4. Not God, but Man's Lusts Tempt Man to Sin—13 -16.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man;

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 2 Do not err, my beloved brethren.

[1 trieth. (God does not try any one for the purpose of getting him to do evil, but of bringing out the good.)—2 be not deceived.

## 5. For the Unchangeable God begat Us with his "Word of Truth" which Will Save Our Souls in All Temptations—17 -21.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will abegat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and Superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

[1 Vs. 21; 1 Cor. 4:15; 1 Pet. 1:23.—2 overflowing of wickedness (or malice).

## 6. But We Must Be Doers of This Word and Not Hearers Only if We Would Save Our Souls in Temptations—22-25.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

## 7. The Vain Religion and the Pure Religion, Described by This "Word of Truth"—26, 27.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

## II. THE TEMPTATION TO SHOW RESPECT TO THE RICH AND TO NEGLECT THE POOR.—Ch. 2.

## 1. "Faith . . . with Respect of Persons", is Sin—1-13.

**2** MY brethren, have not the faith of our Lord Je'sus Christ, the Lord of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold

ring in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are Convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath chewed no mercy; and mercy 4 rejoiceth against judgment.

[1 dishonored. —2 convicted. — 3 Gal. 5:3 fol.—4 glorieth.

## 2. "Faith without Works" to a Needy Christian, is Dead—14 -26.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can 1 faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not A'bra-ham our father justified by works, when he had offered I'saac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, A'bra-ham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Ra'hab the harlot justified by works when she had received the messengers, and had sent them out another way?

26 For as the body without

the spirit is dead, so faith without works is dead also.

[1 that faith.—placed to the account of.

### III. THE TEMPTATION TO TURN OUR TONGUES LOOSE, AND TO FOLLOW "EARTHLY" WISDOM RATHER THAN "WISDOM FROM ABOVE".—Ch. 3.

#### 1. An Uncontrolled Tongue—1-12.

**3** MY brethren, be not many Masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the Similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

[1 teachers.—2 heavier judgment. (The people are quick to condemn a public, religious teacher, if he does not live right.)—3 all stumble.—4 stumbleth.—5 whither the desire of the steersman may wish.—6 likeness.

#### 2. "Earthly" Wisdom, and "Wisdom that is from Above"—13 -18.

13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace 2 of them that make peace.

[1 life, manner of living.—2 by.

IV. THE TEMPTATIONS TO FIGHT, TO SPEAK EVIL OF A BROTHER, AND TO BOAST.—Ch. 4.

1. Wars and Fightings among Christians Come from Pride.—1-10.

**4** FROM whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may 1 consume it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

9 Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

[1 spend it in your pleasures.

2. Speaking Evil Against a Brother—11 , 12.

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

3. Boasting of Getting Gain—13-16.

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

4. To Neglect To Do the Good

We Know, Is Sin—17 .

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

V. TROUBLES FOR UNMERCIFUL RICH MEN, AND REWARDS FOR FAITHFUL CHRISTIANS.— Ch. 5.

1. Troubles for Unmerciful Rich Men—1-6.

**5** GO to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is 1 cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sab'a-oth.

5 Ye have lived in pleasure on the earth, and been 2wanton; ye have nourished your hearts, as in a day of Slaughter.

6 Ye have condemned and killed the just; and he doth not resist you.

[1 trusted.—2 loose (in morals).—3 slaughter (of animals for food), "butchering day".

## 2. Reward for the Patient Poor —7 -11.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.

9 1 Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience.

11 Behold, we count them happy which endure. Ye have heard of the 2patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

[1 murmur not. —2 endurance, stedfastness.

## 3. Danger in Swearing—12 .

12 But above all things, 'my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

## 4. Reward to the Sick who Receive the "Prayer of Faith"—13-18.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, 1anointing him with oil in the name of the Lord:

15 And the prayer of 2faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 E-li'as was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

[1 Mark 6: 13.—2 1 Cor. 12: 9; 13:2.

5. Reward of Happiness for Saving a Soul—19, 20.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

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## THE FIRST EPISTLE GENERAL OF PETER

**The Writer.**—For the life of the Apostle Peter, see the gospel records and the first twelve chapters in Acts. Peter wrote this epistle, it seems, from Babylon, (5:13), but it is not known whether this was<sup>1</sup> a temporal city of that name, or Rome, the spiritual Babylon.

**Ones Written to, and Subject Written On.**—Peter wrote to "strangers" in several countries in Asia Minor. (Ch. 1:1.) These strangers seem to have been Gentile Christians as well as Jewish Christians. (Ch. 2:10.) These Christians were undergoing severe persecutions; and Peter comforts them by showing that "God . . . hath begotten us . . . to an inheritance incorruptible," and that "Christ also suffered for us, leaving us an example, that ye should follow his steps." (Chs. 1:3, 4; 2:21.)

**SUBJECT.—Blessings and Duties of the Children of God.**

Salutation—1, 2.

**1** PETER, an apostle of Je'-sus Christ, to the strangers scattered throughout Pon'tus, Gala'-tia, Cap-pa-do'ci-a, A'sia, and Bi-thyn'i-a,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto 2obedience and 3sprinkling of the blood of Je'-sus Christ: Grace unto you, and peace, be multiplied.

[1 2 Thess. 2:13, 14.—Verses 14, 22; Rom. 1:5; 6: 16—3 Heb. 12:24; 10:22.

1. The Inheritance (salvation) of Children of God is Incorrputible, and for It There is Now a Trial of Their Faith—3-9.

3 Blessed be the God and Father of our Lord Je'sus Christ, which according to his abundant mercy hath begotten us again unto a 1 lively hope by the resurrection of Je'sus Christ from the dead,

4 To an inheritance incorruptible, and undented, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold 2 temptations:

7 That the 3 trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Je'sus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

[1 living.—2 trials.—3 proof.

## 2. This Salvation Was Not Understood by the Prophets Themselves Who Foretold It—10 -12.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

11 Searching 1 what or what manner of time the 2 Spirit of Christ which was in them did 3signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Ho'ly Ghost sent down from heaven; which things the angels desire to look into.

[1 what (time).—2 2 Pet. 1:21.— 3 point unto.

## 3. Because of This Inheritance of Salvation, They Were to "Hope", and To Be "Holy" As "Obedient Children" of a "Holy" Father—13 -16.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Je'sus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of 1 conversation;

16 Because it is written, Be ye holy; for I am holy.

[1 living

## 4. They Were To Live in Faith and Hope and Fear, Inasmuch as They Were the Children of the Father Who Redeemed Them and Would Judge Them —17 -21.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

5. They Were To "Love One Another with a Pure Heart," Inasmuch as They Had Been "Purified" and "Begotten" by the "Incorruptible" "Word of God"—22-25.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23 Being 1 born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

[1 begotten, (see 1 Cor. 4: 15; Jas. 1:18).

6. As "New Born Babes" They Were To Desire the Milk of the Word, and To Be "Living-Stones" in the "Spiritual House" with Christ as the "Rejected" Yet "Living and Precious" "Corner Stone"—1-8.

**2** WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the 1 sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming, as unto a living stone, 2 disallowed indeed of men, but chosen of God, and precious,

5 Ye also, as 3 lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Je'sus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in 4 Si'on a chief corner stone, elect, precious: and he that believeth on him shall not be 5confounded.

7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders 2 disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, even to them which 6stumble at the word, being disobedient: whereunto also they were appointed.

[1 without fraud, unadulterated.—2 rejected.—3 living.—4 Jerusalem, spiritual Jerusalem (the Church).—5 put to shame.—6 2 Cor. 4:4.

7. As Gentiles Who Had Been Saved They Were To Be "Lights" to Other Gentiles—9-12.

9 But ye are a 1 chosen generation, a royal priesthood, an holy nation, a 2 peculiar people; that ye should shew forth the 8praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were 4not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your Conversation 6honest among the Gen'tiles: that, whereas they speak against you as evildoers, they may by

your good works, which they shall behold, glorify God in the day of visitation.

[1 elect race.—2 a people for God's own possession. — 3 virtues, excellencies.—4 Rom. 9:25; 10:19.—5 manner of life. —6 beautiful, excellent, (in morals).

#### 8. They Were To Submit to Rulers—13 -17.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men;

16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

#### 9. They Were To Submit to Masters, and To Wrongs As Did Christ, Our Example—18-25.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the 1 froward.

19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being Mead to sins, should 3live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray: but are now returned unto the Shepherd and 4Bishop of your souls.

[1 ill-natured.—2 Rom. 6: 2 fol. 3 Rom. 6:17 fol.—4 Overseer.

#### 10. Wives Were to Submit to Husbands—1-6.

**3** LIKEWISE, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the Conversation of the wives;

2 While they behold your chaste conversation coupled with fear.

3 Whose 2adorning let it not be that outward adorning of 3 plaiting the hair, and of wearing of 4 gold, or of putting on of apparel;

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sa'ra obeyed A'bra-ham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any 5amazement.

[1 behavior, manner of life.— 2 1 Tim. 2:9 fol.—3 braiding.— 4 jewels of gold.—5 terror.

#### 11. Husbands Were To Love Their Wives—7 .

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

#### 12. They Were To "Love as Brethren" and To "Be Followers of That Which Is Good"—8-13.

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or bailing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him 2eschew evil, and do good; let him seek peace, and 3ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

[1 reviling, abusive speaking.— 2 turn away from.—3 pursue.

#### 13. Even If They Suffered for Righteousness' Sake, They Were To Be Happy and To Be Ready to Give a Reason of Their Hope —14 -17.

14 But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled:

15 But 1 sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good Conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

[1 set apart, make holy.—2 manner of life, behavior.

#### 14. For Christ Suffered for Others, and Is Now on the Right Hand of God—18 -22.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but 1 quickened 2 by the Spirit:

19 3 By which also he went and preached unto the spirits in 4 prison;

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of No'ah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The 5 like figure whereunto even baptism doth also now save us (6not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) 7by the resurrection of Je'sus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

[1 made alive.—2 in the spirit.—3 in which.—4 prison. (Jesus preached through Noah unto the spirits now in prison, or death.)—5 after a true likeness. —6 Heb. 9:14; 10:22.—7 Rom. 6:4.

15. Therefore, They Were To Have the Same Mind That Christ Had (to Suffer for Right Doing)—1-6.

**4** FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 3 For the time past of our life may 1 suffice us to have wrought the will of the Gen'tiles, when we walked in 2lasciviousness, lusts, excess of wine, revelling, 3 banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you;

5 Who shall give account to him that is ready to judge the 5quick and the dead.

6 For this cause was the gospel preached also to them that are dead, that they might be judged" according to men in the flesh, but live according to God in the spirit.

[1 was sufficient, or ENOUGH, time (too much) for us to do the (ungodly) desires of the Gentiles. — 2 excess, looseness (in morals). —3 carousings.— 4 break-down of restraint.— 5 living.

16. But As "The End of All Things Is at Hand," They Were To Be Ready by Good Works—7-11.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent 1charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received 2the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Je'sus Christ, to whom be praise and dominion for ever and ever. A-men'.

[1 love.—2 a gift.

17. "As Partakers of Christ's Sufferings", They Were To Rejoice—12 -16.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God *lon* this behalf.

[1 in this name.]

18. For While the Righteous Will Scarcely Be Saved Because of the "Judgment" of Persecution Permitted of God (Heb. 12: 4-11), Their Wicked Persecutors Will Be Punished for Persecuting—17-18.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19. God's Plan to Save His Persecuted Children is by Proper Submission of All to One Another and to God—19 to 5:7.

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

**5** THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the 1 flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being en-samples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

[1 (The Greek words translated "feed" and "flock" are the same that are translated "feed" and "flock" in Acts 20:28, and it is the same root word that is translated "pastors" in Eph. 4:11. The Greek word here translated "taking the oversight" is rendered by Macknight, "exercising the bishop's office"; and it is the same root word that in Acts 20:28 is translated "overseers" in King James' Version, and "bishops" in Revised Version.)

20. They Should Watch, and Be Stedfast in Their Persecutions—8-11.

8 Be sober, be xvigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Je'sus, after that ye have suffered a

while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. A-men'.

[1 watchful.]

Salutations and Greetings—12-14.

12 By Sil-va'nus, a faithful brother unto you, as I suppose, I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand.

13 The church that is at Bab-y-lon, elected together with you, saluteth you; and so doth Mar'-cus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Je'sus. A-men'.

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## THE SECOND EPISTLE GENERAL OF PETER

**The Writer and Ones Written To.**—For the life of Peter, see the gospel records and the first twelve chapters of Acts. By the expression, "This second epistle, beloved, I now write unto you", (3:1), it is evident that Peter wrote this epistle to the same people he did his first letter.

**Subject Written On.**—False teachers had arisen with their damnable heresies, not only denying the Second Coming but even the Lord himself. Peter shows that the safeguard to the Christian lies in "the knowledge" of the Lord, through which have been given "all things that pertain to life and godliness". (1:2, 3.) He shows that he knew that Christ is the Son of God, for he was an "eyewitness" of His transfiguration and heard the voice of God acknowledge Christ as his Son. (1:16-18.) His final exhortation as to how to destroy the influence of false teachers, should be thundered through the ages—"Grow ... in the knowledge of our Lord and Savior Jesus Christ."

### AN OUTLINE OF 2 PETER.

**SUBJECT.—"The Knowledge" of Christ, Departures from It, and Punishment for Such Departures.**

I. "THE KNOWLEDGE" OF CHRIST.—Ch. 1.

II. DEPARTURES FROM "THE KNOWLEDGE" OF CHRIST, THROUGH THE HERESIES OF FALSE TEACHERS.—Ch. 2.

III. PUNISHMENT FOR THE FALSE TEACHERS AND ALL UNGODLY, AND REWARD FOR THE GODLY, AT CHRIST'S SECOND COMING.—Ch. 3.

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I. "THE KNOWLEDGE" OF CHRIST.—Ch. 1.

1. "The Knowledge" of Christ Shows Us "All things That Pertain to Life and Godliness"—1-4.

**1** SI'MON Pe'ter, a servant and an apostle of Je'sus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Je'sus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Je'sus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

2. Christian Virtues (Excellencies) of This "Knowledge" of Christ—5 -11.

5 And beside this, giving all diligence, add to your faith 1 virtue; and to virtue knowledge;

6 And to knowledge 2 temperance; and to temperance 3 patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness 4charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Je'sus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Je'sus Christ.

[1 excellency (in morals).— 2 self-control. —3 stedfastness, —4 love.

3. These Brethren "Knew" These Things, but Peter Strove to "Put Them in Remembrance" of This Knowledge by His Epistle, Now and After His Decease—12 -15.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this 1 tabernacle, to stir you up by putting you in remembrance;

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Je'sus Christ hath 2shewed me.

15 Moreover I will endeavour that ye may be able after my 3 decease to have these things always in 4 remembrance.

[1 body, (see 2 Cor. 5:1 fol.).—

2 John 21:19. — Departure, death.—4 ch. 3:1 fol.

4. Peter, James and John Had "Knowledge" of Christ, For They Were "Eyewitnesses of His Majesty" on the Mount of Transfiguration—16 -18.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Je'sus Christ, but were 1 eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

[1 Matt. 17.

5. The Prophets Also Had "Knowledge" of Christ, and Their Prophecies Were a Light "Till the Day Dawn" in Fulfillment—19-21.

19 We have also a 1 more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any 2private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Ho'ly Ghost.

[1 We have the word of prophecy made more sure (by the fulfillment in the transfiguration, etc. The prophecies gave the people some light in their darkness, till the day dawned in their fulfillment). —2 one's own, (see 1 Pet. 1:10-12).

## II. DEPARTURES FROM "THE KNOWLEDGE" OF CHRIST, THROUGH THE HERESIES OF FALSE TEACHERS.—Ch. 2.

1. False Teachers with Their Heresies Will Come to Destruction—1-3.

**2** BUT there were false prophets also among the people, even as there shall be false teachers among you, who 1 privily shall bring in 2 damnable 3 heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their 4pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with 5feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

[1secretly.— 2 destructive.—3 A heresy is an unscriptural choice which leads to confusion and division.—4 destructive. —5 formed to deceive; hence, hypocritical —6 sentence.—7 destruction.

2. For the History of the Past Shows That God Punishes the Wicked and Rewards the Righteous—4 -9.

4 For if God spared not the angels that tinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved No'ah the eighth person, a preacher of

righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sod'om and Go-mor'rha into ashes condemned them with an overthrow, making them an en-sample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the 2filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) —

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

[1 Jude 6; 1 Tim. 3:6.—2 unrestrained manner of life.

### 3. The False Teachers Despise Government (authority), and Walk after the Flesh—10 -17.

10 But chiefly them that walk after the flesh in the lust of 1 uncleanness, and despise 2 government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural 3brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to 4riot in the day time. Spots they are and blemishes, 5sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; 6beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone, astray, following the way of Ba'laam the son of Bo'sor, who loved the 7wages of unrighteousness:

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

[1 uncleanness (in morals).— 2 authority.—3 as animals without words or reason, born mere creatures to be taken and destroyed.—4 revel, live luxuriously and effeminately. —5 revelling in their own, etc. —6 enticing.—7 hire.

### 4. They Accomplish Their Purposes by Words of Vanity and by False Promises—18 , 19.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much 1 wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

[1 looseness (in morals).

### 5. Their Last State of Sin Worse Than That Before They Were Saved by "the Knowledge" of Christ—20-22.

20 For if after they have

escaped the 1 pollutions of the world through the knowledge of the Lord and Saviour Je'sus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

[1 defilement, foulness.]

### III. PUNISHMENT FOR THE FALSE TEACHERS AND ALL UNGODLY, AND REWARD FOR THE GODLY, AT CHRIST'S SECOND COMING.—Ch. 3.

1. Christians Should Remember that False Teachers Will Deny the Second Coming with Its Punishment—1-7.

**3** THIS second epistle, beloved, I now write unto you; in 1 both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days 2 scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are 3 ignorant of, that by the word of God the heavens were of old, and the earth Standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, 5 perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and 6 perdition of ungodly men.

[1 and in both of them I stir.— 2 mockers.—3 forget.—4 Gen. 1:2.—5 Gen. 6-9.—destruction.]

2. The Lord Is Not Slack Concerning His Promise, But He Will Come Suddenly—8 -10.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward; 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 the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

3. Seeing That Christians Look for Such Things, They Should Live in Godliness—11 -14.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to

be in all holy 1 conversation and godliness,

12 Looking for and 2 hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

[1 living. — 2 earnestly desiring the coming.

4. Paul, too, Said in His Misused Epistles That Christ's Longsuffering Is for Salvation —15 , 16.

15 And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles speaking in them of these things; in which are some things hard to be understood, which they that are 1 unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

[1 ignorant and unstedfast, etc.

5. The Safeguard Against "the Error of the Wicked" Is To "Beware" and To "Grow" in "the Knowledge" of Christ—17, 18.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Je'sus Christ. To him be glory both now and for ever. A-men'.

## THE FIRST EPISTLE GENERAL OF JOHN

**The Writer and Ones Written To.**—See notes at the beginning of John's gospel record. John is now an old man and he is addressing Christians much younger than himself in the faith, whom he affectionately calls "children".

**The Subject Written On.**—John lived long enough to see many Christians drift away from the truth. Some had gone into sin, and some had even denied the divinity of Christ. He wrote this letter to combat these evils. He does it by making the application of his gospel record. In that record he shows that Jesus came to give us Life—which means Union—with God. In this letter he shows that Fellowship, Life, Light, Truth and Love are only differ-

ent phases, or appearances, of the relation of Union and Harmony with God; and hence Union and Harmony with our brother. If we are united to God, we must separate ourselves from the world, and must harmonize ourselves with our brother, who likewise is united to God. Let the reader turn to John's gospel record and read the notes at the beginning, on Life and Death.

A definition of some of the words used by John and others may be helpful to the reader. LOVE, on the part of man, is an earnest desire, united with an active effort, to bring ourselves and others into harmony with God's laws in nature, morals, religion, etc. When a man is sick or hungry or cold, he is out of harmony with the laws of God in nature, and God wishes his children to do what they can to make such well and comfortable—to harmonize them with nature's laws. In the strife in the moral and religious world, Christian love demands that we do all we can to convert men and women to God's laws of Harmony between man and man, and man and God, as found in the religion of Jesus. In brief, God proposes that we love Him with all our hearts by obeying him, and love our neighbor as ourselves. TRUTH is that teaching which guides us into this Harmony with God's laws in nature, morals and religion; and LIGHT is simply another name for TRUTH, for it shows us how to walk harmoniously with God and man. Spiritual LIFE is Union between God and man. The source of all this Harmony is God's Word.

**SUBJECT.—Fellowship (Union, Life, Light, Love) with God and Christ and our Brother.**

1. Christ, "the Word" (expression) of Life (which "Life was Light", see John 1:4)—1-4.

**1** THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the 1 Word of life;

2 (For the life was Manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have 3fellow-ship with us; and truly our fellowship is with the Father, and with his Son Je'sus Christ.

4 And these things write we unto you, that your joy may be full.

[1 John 1:1-14. —2 revealed, shown. — 3 partnership, union, (and so elsewhere).

2. Walking "in the Light"—5 -7.

5 This then is the message which we have heard of him,

and declare unto 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 the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Je'sus Christ his Son cleanseth us from all sin.

3. Denying Any Fellowship with Sin (darkness), and Confessing Sin—8 -10.

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 just to forgive us our sins, and to 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,

4. Being Saved from Sin Through the Intercession of Christ—1, 2.

**2** MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Je'sus Christ the righteous:

2 And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world.

[1 one who pleads another's case before a judge; a helper; a comforter. (This is the same Greek word that is translated "Comforter" in John 14:16, etc. — Reconciliation, atonement (at-one-ment).)

5. Walking "in the Light" by Keeping Christ's Commandments—3 -6.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I 1 know him, and keepeth not his commandments, is a liar, and the truth is not in him,

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

[1 Here and some other places, "know" evidently means "sanction," "endorse," (see Matt. 7:23).

6. Walking "in the Light" by Loving Our Brother—7 -11.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

7. Union with God by Knowing Him and by Separating Ourselves from the World—12 -17.

12 I write unto you, little

1 children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For 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 passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

[1 "Little children" here and in verses 1, 18, 28, are probably all Christians young in the faith; "fathers," those old in the faith; "young men", those "strong" to "overcome the wicked one".—Sanctioned, endorsed, (see Matt. 7:23).

#### 8. Anti-Christ Separates Himself from the Disciples and Denies the Father and the Son—18-23.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many anti-christs; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father (but) he that acknowledgeth the Son hath the Father also.

[1 "anti" means "against".— 2 anointing, pouring on, (referring to the miraculous gift of "discerning of spirits", 1 Cor. 12:10, given by the "pouring out" of the Holy Spirit).

#### 9. Christians To Abide in Christ; and To Permit the Gospel Truth "Which Was from the Beginning", and the Miraculous Anointing, To Remain in Them —24-29.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you concerning them that deduce you.

27 But the anointing which ye have received of him abideth

in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

[1 would lead you astray.— 2 Verse 20.]

10. Those United to God as Sons Are Not "Known" (endorsed) by the World, and They Will Purify Themselves Now Since They are To Be Like the Spotless Christ Hereafter—1-3.

**3 BEHOLD**, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purineth himself, even as he is pure.

11. Those United to God as Sons Do Not Practice Sin—4-9.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

[1 lead you astray.—2 begotten, (see also 1 Pet. 1:23; Jas. 1:18; 1 Cor. 4:15).—3 commit sin ("habitually"). —4 cannot (consistently) sin.]

12. Those United to God as Sons Will Not Hate Their Brother as did Cain, but Will Love Their Brother as Christ Loved Them—10-18.

10 In 1 this the children of God are manifest, and the children of the devil: whosoever 2 doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother. And 3wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He

that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby 4 perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this world's 5 good and seeth his brother have need, and shutteth up his 6bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

[1 In this (course of life) the children of God are discovered, etc.—2 doth not (habitually) perform good works.—3 on account of what?—4 perceive we love, because, etc., (Revised Version).—5 goods.—6 his compassion.

13. We Know That We Are United to God When Our Hearts Do Not Condemn Us (respecting this brotherly love)—19-24.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Je'sus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

14. Prophets Who Separate Us from God, and How to Know Them—1-6.

**4 BELOVED,** believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Je'sus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Je'sus Christ is come in the flesh is not of God: and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little 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; therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

15. The Love That Binds God and His Children—7 -21.

7 Beloved, let us love one another: for love is of God; and every one that loveth is *lborn* of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God 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 to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Je'sus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is 4 love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

[1 begotten. — 2 reconciliation, atonement (at-one-ment). —3 See Matt. 7:21.—4 Rev. 3:19.

16. Those United to God by Being Begotten of Him, Love Their Brother, Keep God's Commandments, and Overcome the World—1-5.

**5** WHOSOEVER believeth that Je'sus is the Christ is 1 born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know 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 whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Je'sus is the Son of God?

[1 begotten, (compare John 3: 5).

17. The Proof That Jesus Came from God, and That It Is Through Him That We Have Life, or Union, with God—6 -12.

6 This is he that came by water and 1 blood, even Je'sus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Ho'ly

Ghost; and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these 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 hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

[1 Jesus came by "water" when he was acknowledged by God as his Son at baptism, (Matt. 3:17); and He came by "blood" when God made miraculous demonstration at the shedding of his blood on the cross, (Matt. 27:50-54); and "the Spirit" bore witness in the miraculous gifts of the Spirit, (1 Cor. 12:8-10; 14:22; John 20:30, 31).

18. Since We have Entered on Life (Union) with God, He Answers Our Scriptural Prayers, and We Keep Ourselves from a Life of Sin—13 -21.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin which is not unto death he -shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Je'sus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. A-men'.

## THE SECOND EPISTLE OF

# JOHN

**The Writer, Ones Written To, and Subject Written On.**—John writes this letter to "the elect lady and her children", about whom we know nothing outside of this epistle. She was evidently some excellent Christian woman who had spent time in bringing up her children in the right way. False teachers were coming into the church thick and fast, and John is warning them against such and exhorting them in behalf of the truth which they "had heard from the beginning." This epistle, as well as others in the New Testament is a blow to the common belief today that any "doctrine" in religion will do, for John would hold them to the original doctrine. It shows, further, that God holds us responsible not only for what we teach and practice personally, but for what we endorse with time money influence, membership, etc., being partakers of their evil deeds. For thoughts on Truth, Love, etc., see notes at the beginning of John and 1 John.

### SUBJECT.—Walking in Truth and Love.

#### 1. They Were to Walk in Truth and Love As They "Heard from the Beginning"—1-6.

**T**HE elder unto the 1 elect lady and her children whom I love in the truth, and not I only, but also all they that have known the truth

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Je'sus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy 2children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is 3love, that we walk after his commandments. This is the commandment, That as ye have heard from the beginning, ye should walk in it.

[1chosen, excellent.—2 (certain) of thy children.—3 John 14:21.

#### 2. They Were To Look To Themselves Lest They Be Seduced from Christ's Doctrine of Truth and Love—7 -9.

7 For many deceivers are entered into the world, who confess not that Je'sus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we

have wrought, but that we receive a full reward.

9 Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

3. They Were Not To Receive the Deniers of Christ's Doctrine of Truth and Love, For They Would Then Be partakers in Their Evil Deeds—10 , 11.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

Personal Matters—12 , 13.

12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. A-men'.

## THE THIRD EPISTLE OF JOHN

**The Writer, One Written To, and Subject Written On.**—This Gaius to whom John wrote was a charitable and hospitable man, who walked according to the Truth. In bold contrast to him was the ambitious Diotrephes who loved to have preeminence to the extent that he would not receive the inspired John, and cast out of the church those who endorsed faithful teachers. He was probably an elder in the church; and if he had been continuing this course long, he was probably THE elder. The church seems to have been in such confusion that though John wrote unto it, he does not write to it now, but to a faithful man in it.

Such men will arise. Paul told the Ephesian elders that not only would grievous wolves enter the flock from the outside, but from among the elders themselves men would arise speaking perverse things to draw away disciples after them. (Acts 20:29, 30.) Diotrephes was one of such. The individual may live the Christian life regardless of what the officials or the body of the local church may do. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." (Rev. 3:4.) But when the doctrine or morals of a church become corrupt, and we find we can do little or nothing, we must heed Paul's command, "Come out from among them." (2 Cor. 6. 17.)

**SUBJECT.—Walking in Truth.**

## 1. Gaius Walked in the Truth—1-8.

**T**HE elder unto the wellbeloved Ga'ius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy 1 charity before the church: whom if thou bring forward on their journey after a godly 2 sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gen'tiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

[1 love.—2 worthily of God.]

## 2. Diotrephes Walked in His Self-Conceit, and Rejected the Inspired John and Others—9 , 10.

9 I wrote unto the church: but Di-ot're-phes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, grating against us with 2 malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

[1 making empty charges. — 2 wicked.]

## 3. Doing Evil and Good—I 1, 12.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 De-me'tri-us hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

## Personal Matters—13 , 14.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

**THE GENERAL EPISTLE OF****JUDE**

**The Writer, Ones Written To, and Subject Written On.**—Jude, "the brother of James", is writing to saints in general. Immorality and apostasy were on the increase in the church, being furthered by false teachers who had crept in. Jude shows that as God punished the wicked in ages past, so he will punish these

false teachers in the future. The faithful were to strive to overcome such evil conditions by contending earnestly for the faith which was "once for all" (Revised Version) delivered to the saints. Such sentiments as are in this letter, (and there are many of them in the New Testament), should be often read and expounded to the people. We are to have the same system of faith in the twentieth century that they had in the first.

**SUBJECT.—"Contend Earnestly for the Faith Which Was Once For All Delivered Unto the Saints" (Verse 3, Revised Version.)**

General Salutation—1, 2.

**J**UDE, the servant of Je'sus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Je'sus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

1. "Contend Earnestly for the Faith . . . For False Teachers Have Crept In"—3 , 4.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was 1 once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into 2lasciviousness, and denying the only Lord God, and our Lord Je'sus Christ.

[1 once for all.—2 excess, wantonness, looseness in morals.

2. God Punished the Wicked in Ages Past—5 -7.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of E'gypt, afterward destroyed them that believed not.

6 And the angels which kept not their 1 first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sod'om and Go-mor'rha, and the cities about them in like manner, giving themselves over to fornication, and going after 2strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

[1 own principality, own domain. (It seems that God made angels of different orders: cherubim, seraphim, angels and archangels—chief angels; and that He divided heaven among them; and that some rebelled against Him and were cast out; see 2 Pet. 2:4; 1 Tim. 3:6.)--2 Gen. 19:5; Rom. 1:27.

3. These False Teachers Among Christians Are Wicked—8 -13.

8 Likewise also these filthy dreamers defile the flesh, despise 1 dominion, and speak evil of dignities.

9 Yet Mi'chael the archangel when contending with the devil he disputed about the body of Mo'ses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know

not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Ba'laam for reward, and perished in the 2gainsaying of Co're.

12 These are 3 spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

[1 authority, rule, control. — 2 speaking against, contradiction, rebellion.—3 hidden rocks in the sea, reefs (upon which ships —here, souls — are wrecked).

#### 4. Therefore, These Wicked Ones Will Receive Judgment (sentence)—14 , 15.

14 And E'noch also, the seventh from Ad'am, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to 1 convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

[1 convict.

#### 5. These Fault-Finding Flatterers and Mockers Were Foretold by the Apostles—16 -19.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Je'sus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who 1 separate themselves, 2sensual, having not the Spirit.

[1 make separations, or divisions.—2 animal (men; see 2 Pet. 2:12).

#### 6. How To Keep Ourselves and Others from Their Clutches—20-23.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Ho'ly Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Je'sus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

#### 7. Jude's Prayer That They Fall Not into the Hands of These Evil-Doers—24, 25.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. A-men'.

## THE REVELATION OF JOHN

**The Writer and Ones Written To.**—John is the last of the apostles to leave the stage of action. Tradition has it that most (perhaps all) of the other apostles had been martyred, and now John for his testimony for Jesus is banished to the rocky island of Patmos in the AEgean Sea, a hundred miles or more from Ephesus. Though not more than sixty years had elapsed since the gospel was planted in Asia Minor, most of the churches had drifted away in morals or zeal, if not in doctrine. Jesus wrote to them through John to try to save them. These letters need to be read and expounded often to the people in this lukewarm age in which we live.

**Subject Written On.**—The Book divides itself into three parts: (1) The first three chapters contain the letters to the Seven Churches of Asia, which are a warning against lukewarmness and apostasy, and a comfort to those who will "overcome". (2) The second division begins with the 4th chapter and ends with the 11th, and tells in symbolic language of The Troubles of the World In General, concluding with Christ's kingdom reigning over all and with reward meted out to the righteous and punishment to the wicked. (3) The third division covers the same time as the second (the Christian Era), and deals with The Troubles, but Final Triumph, of the Church.

Revelation is the most highly figurative book in the Bible. Since the World War, especially, there have been many "expositors" of Revelation, by men who know very little about the sixty-five books which precede it in the Bible. Some people make a hobby of the Second Coming, Millennium, etc., and preach their speculations instead of the plain things of God. In this book of prophecy, there are many exhortations and commands, and we are exhorted to keep them, which is the important thing. "Blessed are they which do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Ch. 22:14.) Christians may differ about the Millennium, Second Coming, etc., but that should not hinder their fellowship, so long as one does not make a hobby of his views and try to force them on others. It is the getting "ready" for these important events in the future, that all of us should be overwhelmingly interested in.

"WATCH, for ye know neither the day nor the hour wherein the Son of Man cometh."

A few points may be helpful in studying Revelation:

1. THERE IS NO INDICATION THAT GOD INTENDED UNFULFILLED PROPHECIES TO BE UNDERSTOOD BEFORE THEIR FULFILLMENT, EXCEPT IN A GENERAL WAY. The greatest prophecy ever given was concerning the coming of Christ, and very much was said about it; yet the Jews believed that His kingdom was to be a temporal kingdom and that the Jews were to rule temporally over their enemies. Even the apostles, after three years and a half of instruction under Jesus, said to him after his resurrection, "Lord, wilt thou at this time restore the kingdom to Israel?" (Acts 1:6.)

2. DO NOT TRY TO MAKE EVERY DETAIL IN A PROPHETIC PICTURE MEAN SOMETHING, BUT SIMPLY TRY TO GET THE GENERAL IDEA. In Isaiah 13:10, 13 is a prophecy of the destruction of Babylon expressed in part thus: "The stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine ... I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." This *is* a picture of general calamity. Practically the same language is used by Joel and quoted by Peter in Acts 2:19, 20, and evidently is a general picture of the overthrow of the Jewish state and the annulling of their law. Every detail can not be interpreted to mean something in particular.

Nor should we, I might add incidentally, try to make every thing in a PARABLE mean something. In the parable of the Ten Virgins, he that would try to make the lamps, wicks, oil, light, etc., mean something individually would get into serious trouble. There is generally one main thought in a parable and the rest is the filling-in of the picture.

Nor should we try to make everything in the Old Testament a type. We know that a thing in the Old Testament is a type only when God says that it is a type, and then we know it is a type only in the points mentioned.

3. ONE NEEDS TO KNOW THE GENERAL OUTLINES OF HISTORY COVERED BY THE PROPHECIES. You can

not understand the prophecies of the Old Testament without a fair knowledge of the ancient empires, and you can not make an independent study of Revelation without a knowledge of religious and secular history through the Christian Era. Even then we may miss the true meaning.

4. ONE CAN NOT MAKE AN INDEPENDENT STUDY OF REVELATION WITHOUT A STUDY FIRST OF THE PROPHECIES OF THE OLD TESTAMENT, for then he sees how God intends prophecies to be interpreted. And you can not understand the prophecies of the Old Testament till you are thoroughly acquainted with the history in the Old Testament, and somewhat acquainted with the secular history of that period. You can get almost anything out of prophecies (as many people do), by not studying them in connection with their history. Learn all you can about The Writer, The Ones Written To, and The Subject Written On.

5. THE PURPOSE OF REVELATION IS TO GIVE COMFORT, AND THE CHRISTIAN CAN GET THAT FROM IT WHETHER HE UNDERSTANDS THE DETAILS OR NOT. Expositors generally agree on the main points in Revelation, but disagree in trying to identify the details. Though we may not understand all the details of the prophecies, we can see a conflict between Good and Evil going on through the ages, and we see in the end that Satan and the wicked pass to their fate and the righteous go into that rest which remains for the people of God.

### AN OUTLINE OF REVELATION.

**SUBJECT.—"The Kingdoms of This World Are Become the Kingdom of Our Lord, and of His Christ; and He Shall Reign For Ever and Ever."** (Ch. 11:15.)

#### I. Letters to the Seven Churches.—Chs. 1-3.

I. EPHESUS. II. SMYRNA. III. PERGAMOS. IV. THYATIRA. V. SARDIS. VI. PHILADELPHIA. VII. LAODICEA.

II. Troubles of the World in General.—Chs. 4-11.

I. THE THRONE OF GOD.—Ch. 4.

II. THE BOOK WITH THE SEVEN SEALS, AND THE SEVENTH SEAL WITH THE 7 TRUMPETS — Chs. 5-11.

**III. Troubles, but Final Triumph, of the Church. Chs. 12-22.**

- I. PERSECUTION OF CHRIST AND THE CHURCH BY SATAN (THE DRAGON).—Ch. 12.
- II. DESCRIPTION OF THE TWO BEASTS (OR AGENTS) THROUGH WHICH SATAN (THE DRAGON; PERSECUTES THE CHURCH.—Ch. 13.
- III. THE VICTORY OF PART OF THE CHURCH OVER THE PERSECUTIONS BY THE TWO BEASTS.— Ch. 14.
- IV. CALAMITIES UPON THE FIRST BEAST (PAGAN ROME), AND UPON THOSE WHO WORSHIP IT.—Chs. 15, 16.
- V. DESCRIPTION AND DESTRUCTION OF THE HARLOT (SECOND BEAST—PAPAL ROME) AND OF THE FIRST BEAST (PAGAN ROME) ON WHICH SHE RIDES.—Ch. 17.
- VI. CALAMITIES UPON SPIRITUAL BABYLON (PAPAL ROME), LOCATED IN THE SEAT OF PAGAN ROME—Ch. 18.
- VII. HALLELUIAHS OVER THE JUDGMENT AGAINST THE WHORE (PAPAL ROME), OVER THE MARRIAGE SUPPER OF THE LAMB, AND OVER THE CONQUEST OF CHRIST AGAINST ALL ENEMIES.—Ch. 19.
- VIII. THE REIGN OF CHRIST FOR A THOUSAND YEARS (THE MILLENNIUM).—Ch. 20.
- IX. THE HOME OF THE SOUL FOR THOSE WHO OVERCOME.—Chs. 21 to 22:5.
- X. CONCLUSION.—Ch. 22:6-21.

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**I. Letters to the Seven Churches.—Chs. 1-3.**

Introduction—1-3.

**1** THE Revelation of Je'sus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:  
2 Who bare record of the word of God, and of the testi-

mony of Je'sus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

### 1. John's Exaltation of Christ—4-8.

4 John to the seven churches which are in A'sia: Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Je'sus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. A-men'.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, A-men'.

8 I am 1 Al'pha and O-me'ga, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

[1 Alpha is the first letter in the Greek alphabet, and Omega is the last.]

### 2. John's Description of Christ —9 -16.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Je'sus Christ, was in the isle that is called Pat'mos, for the word of God, and for the testimony of Je'sus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Al'pha and O-me'ga, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in A'sia; unto Eph'e-sus, and unto Smyr'na, and unto Per'ga-mos, and unto Thy-a-ti'ra, and unto Sar'dis, and unto Phil-a-del'phi~a, and unto La-od-i-ce'a.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the 2 paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

[1 kingdom and patience (stedfastness) which are in Jesus. —2 breasts.]

### 3. Christ's Speech to John—17-20.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, A-men'; and have the keys of 1 hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the 2angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

[1Hades, the unseen world.— 2The Greek word means "messengers", and here it probably refers to earthly messengers of the churches.

#### 4. Christ's Letters Through John to the Seven Churches of Asia—Chs. 2, 3.

##### (a) The Letter to the Church at Ephesus—1-7.

**2** UNTO the angel of the church of Eph'e-sus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy 1 patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick but of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nic-o-la'i-tanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

[1 stedfastness, endurance.

##### (b) The Letter to the Church at Smyrna—8 -11.

8 And unto the angel of the church in Smyr'na write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Sa'tan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some 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 thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

[1 reviling, evil speaking (especially of divine things).

##### (c) The Letter to the Church at Pergamos—12 -17.

12 And to the angel of the church in Per'ga-mos write; These things saith he which

hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, even where Satan's 1 seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein An'ti-pas was my faithful martyr, who was slain among you, where Sa'tan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of 2Ba'laam, who taught Ba'lac to cast a stumblingblock before the children of Is'ra-el, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nic-o-la'i-tanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

[1 throne.—2 Jude 11; 2 Peter 2:15; Num. 22, 23; 31:15, 16.

(d) The Letter to the Church at Thyatira—18 -29.

18 And unto the angel of the church in Thy-a-ti'ra write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman 1 Jes'-e-bel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her 2space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that *I* am he which searcheth the 3 reins and hearts; and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thy-a-ti'ra, as many as have not this doctrine, and which have not known the 4depths of Sa'tan, as they speak; I will put upon you none other burden.

25 But that which ye have already hold fast till I come.

26 And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

[1 I Kings 17-22; 2 Kings 9:30-37.—2 time. —3 kidneys, loins, (used for the secret thoughts,

desires, purposes). —4 deep things of Satan, as they say, etc.

(e) The Letter to the Church at Sardis—1-6.

**3** AND unto the angel of the church in Sar'dis write; These things saith he that hath 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 which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sar'dis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

(f) The Letter to the Church at Philadelphia—7 -13.

7 And to the angel of the church in Phil-a-del'phi-a write; These things saith he that is holy, he that is true, he that hath the key of Da'vid, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Sa'tan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Je-ru'sa-lem, which cometh down out of heaven from my God: and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

(g) The Letter to the Church at Laodicea—14 -22.

14 And unto the angel of the church of the La-od-i-ce'ans write; These things saith the 1 A-men', 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 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am

rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

[1This is the same Greek word that is translated "verily", and it means "truly, it is true, it is faithful".—2 correct.

## II. Troubles of the World in General.—Chs. 4-11.

(Opening of the Seven Seals, and Sounding of the 7 Trumpets.)

### I. THE THRONE OF GOD. —Ch. 4.

**4** AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created,

[1 "jasper", "rainbow", "sea of glass", etc., are simply a picture of the glory surrounding the throne of God.—2 As "twelve" denoted "completeness" among the Jews, the "twenty-four" elders probably refer to the complete number of the redeemed under the Old and New Covenants.—3 living creatures.—4 The four living creatures (lion, calf, man, eagle) may refer to the four divisions (beast, cattle, man, bird) into which the Hebrews divided living creation.

## II. THE BOOK WITH THE SEVEN SEALS; AND THE SEVENTH SEAL WITH THE 7 TRUMPETS.—Chs. 5-11.

(INTRODUCTION) — The Book with the SEVEN SEALS —Ch. 5.

**5** AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with 1 seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Ju'da, the Root of Da'vid, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven 2horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden 3vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that

sitteth upon the throne and unto the Lamb for ever and ever.

14 And the four beasts said, A-men'. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

[1 "Seven" with the Jews denoted "completeness", as "twelve" did; and the "SEALS" probably denoted "hidden mysteries of the future".—2 "Horn" denotes "power", and "eyes" denotes the "knowledge" which God has through his spirits over all things.—3 bowls full of Intense (spices which make a pleasant smell when burned).

FIRST SEAL OPENED—The White Horse and His Rider, (probably referring to Christ and His Kingdom)—1, 2.

**6** AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

SECOND SEAL OPENED— The Red House and His Rider, (probably denoting War)—3 , 4.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

THIRD SEAL OPENED—The Black Horse and His Rider, (probably denoting Devastation, Mourning, War)—5 , 6.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of 1 balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a 2penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.

[1 Food would be so scarce that it would be weighed out by measure, one of which was about enough to sustain a man for a day.—2 The Greek word here denotes a coin worth about 17 cents, which was probably a day's wages.

FOURTH SEAL OPENED— The Pale Horse and His Rider, (probably denoting Death — paleness of a corpse)—7 , 8.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and 1 Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

[1 Hades, the invisible world.

FIFTH SEAL OPENED—The Souls Under the Altar—9 -11.

9 And when he had opened the fifth seal I saw under the altar the souls of them that were 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 Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

#### SIXTH SEAL OPENED—Sadness and Salvation—6:12 to 7:17.

##### (a) The Overturning of the Existing Order of Affairs—12-17.

12 And I beheld when he had opened the sixth seal, and lo, there was a great Earthquake, and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

[1 Earthquake, sun black, moon as blood, stars falling, heaven departed, mountains and islands moved, etc.,—"here as often elsewhere, are symbols of great commotions, dissolution of civil governments, fall of illustrious men, and multitudes overwhelmed in ruin. Compare Isaiah 13:19; 24:20, 23; 34:4; Jer. 4:23-25; Ezekiel 32:7,8; Joel 2:2; Joel 2:28-32 in connection with Acts 2:18-21; Amos 8:9; Matt. 24:29."]

##### (b) The 144,000 of Israel Are Sealed, (complete number of God's people)—1-8.

**7** AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Is'ra-el.

5 Of the tribe of Ju'da were sealed twelve thousand. Of the tribe of Reu'ben were sealed twelve thousand. Of the tribe of

Gad were sealed twelve thousand.

6 Of the tribe of A'ser were sealed twelve thousand. Of the tribe of Nep'tha-lim were sealed twelve thousand. Of the tribe of Ma-nas'-ses were sealed twelve thousand.

7 Of the tribe of Sim'e-on were sealed twelve thousand. Of the tribe of Le'vi were sealed twelve thousand. Of the tribe of Is'sa-char were sealed twelve thousand.

8 Of the tribe of Zab'u-lon were sealed twelve thousand. Of the tribe of Jo'seph were sealed twelve thousand. Of the tribe of Ben'-ja-min were sealed twelve thousand.

(c) And a "Great Multitude . . . Out of Every Nation" Is Saved—9 -17.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, A-men'. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. A-men'.

13 And one of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and 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 sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

## SEVENTH SEAL OPENED—7 Angels Sound—Chs. 8-11.

(Introduction)—1-6

**8** AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the

altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

(1st Angel Sounds)—Hail, Fire, Blood—7 .

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

(2nd Angel Sounds)—Burning Mountain Cast Into the Sea—8, 9.

8 And the second angel sounded, and as it were 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, and had life, died; and the third part of the ships were destroyed.

(3rd Angel Sounds)—Burning Star Falls—10 , 11.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, 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 men died of the waters, because they were made bitter.

(4th Angel Sounds)—Third Part of Sun, Moon and Stars Darkened—12 .

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

(Woe of Trumpets Yet to Come)—13 .

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound!

(5th Angel Sounds)—The Pit and the Locusts, (possibly Mohammedanism)—1-11.

**9** AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given 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 he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the He'brew tongue is A-bad'-don, but in the Greek tongue hath his name A-pol'y-on.

(Woes Hereafter)—12 .

12 One woe is past; and, behold there come two woes more hereafter.

(6th Angel Sounds) — Four Angels, Another Angel, and Two Witnesses—13 to 11:13.

(a) Four Angels Loosed at Euphrates, (possibly the Turks who came from that region)—13-21.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Eu-phra'tes.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men,

16 And the number of the army of the horsemen were two hundred thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.

21 Neither repented they of their murders nor of their sorceries, nor of their fornication, nor of their thefts.

(b) The Angel with the Little Book, (a book of hope to the faithful)—Ch. 10.

**10** AND I saw another mighty angel come down from heaven, clothed with a

cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be Mime no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

[1delay.

(c) The Measuring Reed and the Two Witnesses, (possibly representing the re-establishment of the true worship, and the trials of God's martyrs—"martyr" and "witness" coming from the same Greek word)—1-13.

**11** AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gen'tiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth

with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sod'om and E'gypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

(A Woe Yet to Come)—14 .

14 The second woe is past; and behold, the third woe cometh quickly.

(7th Angel Sounds) — Christ Reigns Over All—15 -18.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

### III. Troubles, but Final Triumph, of the Church. Chs. 12-22.

I. PERSECUTION OF CHRIST AND THE CHURCH BY SATAN (THE DRAGON). Ch. 12.

Introduction—11:19.

19 And the temple of God was Opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thun-

derings, and an earthquake, and great hail.

[1 As the expression, "A door was opened in heaven", (ch. 4:1), introduced the Troubles of the World in General, it seems that the expression, "The Temple of God was opened in heaven", should belong to ch. 12, thus introducing the Troubles, but Final Triumph, of the Church. It seems that now there is about to be "opened" to view, the interior affairs of the Church ("the temple of God") where God's presence is symbolized by "the ark of the testament" (covenant; see Ex. 25:10-22) and where his wrath against persecutors of the Church is symbolized by "earthquake", "hail", etc.

1. The Woman (God's people— who were at first, Jews; then the Church) And The Dragon (Satan)—1-6.

**12** AND there appeared a great wonder in heaven; a 1 woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a 2man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the 3woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

[1 God's people, (Jews at this time).—2 Christ.—3 God's people (the Church at this time)  
—4 A day is used for a year in prophetic language.

2. Michael and His Angels Fight Against the Dragon (Satan), and Prevail—7 -12.

7 And there was war in heaven: Mi'chael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Dev'il, and Sa'tan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you,

having great wrath, because he knoweth that he hath but a short time.

3. The Dragon, Being Cast to the Earth, Persecutes the Woman (God's people—who were Christians at this time)—13 -17.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness; into her place, where she is nourished for a 1 time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Je'sus Christ.

[1 a time (year), times (two years), half a time (half a year)—4 2 months at 30 days for a month makes 1260 prophetic days (years).

## II. DESCRIPTION OF THE TWO BEASTS (OR AGENTS) THROUGH WHICH SATAN (THE DRAGON) PERSECUTES THE CHURCH.—Ch. 13.

1. The Beast with 7 Heads and 10 Horns (pagan Rome)—1-10.

**13** AND I stood upon the sand of the sea, and saw a 1 beast rise up out of the sea, having seven heads and ten 2 horns, and upon his horns ten crowns, and upon his heads the name of blasphemy,

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were 3wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds and tongues and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he

that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

[1 Compare Daniel 7.—2 perhaps kingdoms which sprang from the Roman Empire.—3 Pagan Rome was "wounded to death" when it lost its temporal and spiritual power over the people, but it was healed when this temporal and spiritual power were obtained fully by papal Rome (the Roman Catholic Church) under Charlemagne in the 8th Century.

## 2. The Beast with 2 Horns Like a Lamb (papal Rome—Roman Catholic Church)—11 -18.

11 And I beheld another beast coming up out of the earth; and he had 1 two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.

15 And he had power to give life unto the image of the beast, that the 2image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in. their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

[1 Papal Rome talks as meek as a lamb, but has two horns of temporal and spiritual power and tries to make all men worship "the image of the beast" —that is, tries to make all men submit to the pope in temporal as well as spiritual affairs, as the pagan Roman Empire made their subjects submit in temporal and spiritual things. — 2 representation (of the use of secular power to enforce spiritual laws).

## III. THE VICTORY OF PART OF THE CHURCH OVER THE PERSECUTIONS BY THE TWO BEASTS.—Ch. 14.

### 1. The Lamb Stands on Mount Zion with His Company—1-5.

**14** AND I looked, and lo, a Lamb stood on the mount Si'on, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and

before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not denied with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

## 2. An Angel Preaches the Gospel—6 , 7.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

## 3. A Second Angel Announces the Fall of Babylon (pagan and papal Rome)—8 .

8 And there followed another angel, saying, Bab'y-lon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

## 4. Four Angels Announce Wrath for Those Who Use Secular Power to Force Spiritual Laws, Like Pagan and Papal Rome—9 -20.

9 And the third angel followed them, saying with a loud voice, If any man worship the 1 beast and his 2image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Je'sus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on 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, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had

power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

[1 Ch. 13.—2 ch. 13:15.]

#### IV. CALAMITIES UPON THE FIRST BEAST (PAGAN ROME) AND UPON THOSE WHO WORSHIP IT.—Chs. 15, 16.

##### 1. The 7 Angels Having the 7 Last Plagues—Ch. 15.

**15** AND I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the 1 beast, and over his 2 image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Mo'ses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. [ 1 Ch. 13.—2 ch. 13:15.]

##### 2. The 7 Angels Pour Out the 7 Plagues on the Earth and On "the Men Which Had the Mark of the Beast and . . . Worshipped His Image"—Ch. 16.

(1st Angel Pours Out His Vial)—1, 2.

**16** AND I heard a great voice out of the temple saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his 1 image.

[1 See notes on chs. 13:11, 15; 14:9.]

(2nd Angel Pours Out His Vial)—3 .

3 And the second angel poured

out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

(3rd Angel Pours Out His Vial) —4 -7.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

(4th Angel Pours Out His Vial)—8 , 9.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

(5th Angel Pours Out His Vial) —10 , 11.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

(6th Angel Pours Out His Vial) —12 -16.

12 And the sixth angel poured out his vial upon the great river Eu-phra'tes; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the He'brew tongue Ar-ma-ged'don.

(7th Angel Pours Out His Vial) —17 -21.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Bab'y-lon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

V. DESCRIPTION AND DESTRUCTION OF THE HARLOT (SECOND BEAST— PAPAL ROME) AND OF THE FIRST BEAST (PAGAN ROME) ON WHICH SHE RIDES.—Ch. 17.

1. A Description of the Harlot and the Beast, and Their Supporters—1-15.

**17** AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, 1 BAB'Y-LON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Je'sus: and when I saw her, *I* wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto 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 are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where

the whore sitteth, are peoples, and multitudes, and nations, and tongues.

[1 Rome is called Babylon because she was the seat of persecution against Christians as Babylon was the seat of the greatest persecution against God's people under the Mosaic Law.

## 2. Destruction of the Harlot and the Beast—16 -18.

16 And the ten 1 horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

[1 perhaps kingdoms which grew up out of the beast (pagan Rome) when she went to pieces, (see ch. 13:1).

## VI. CALAMITIES UPON SPIRITUAL BABYLON (PAPAL ROME), LOCATED IN THE SEAT OF PAGAN ROME.—Ch. 18.

### 1. Babylon is Fallen—1-8.

**18** AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Bab'y-lon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

### 2. Kings and Merchants of the Earth Lament Over Her—9 -19.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Bab'y-lon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over

her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep and horses and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich ail that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

### 3. Saints Rejoice Over Her Calamities—20-24.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Baby-Ion be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

## VII. HALLELUIAHS OVER THE JUDGMENT AGAINST THE WHORE (PAPAL ROME), OVER THE MARRIAGE SUPPER OF THE LAMB, AND OVER THE CONQUEST OF CHRIST AGAINST ALL ENEMIES.—Ch. 19.

### 1. Halleluiahs That the Great Whore Is Overthrown—1-5.

**19** AND after these things I heard a great voice of much people in heaven, saying,

Al-le-lu'ia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Al-le-lu'ia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the afour beasts fell down and worshipped God that sat on the throne, saying, A-men'; Al-le-lu'ia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

[1 ch. 4:4, 10.

## 2. Halleluiahs That the Marriage Supper of the Lamb Is Come—6 -10.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Al-le-lu'ia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Je'sus: worship God; for the testimony of Je'sus is the spirit of prophecy.

## 3. Halleluiahs That Christ Conquers all Enemies and Reigns as King of Kings'—11 -21.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on 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 fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty

men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both 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 on the horse and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

### VIII. THE REIGN OF CHRIST FOR A THOUSAND YEARS, (THE MILLENNIUM).—Ch. 20.

#### 1. Christ Reigns with Resurrected Saints for a Thousand" Years—1-6.

**20** AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Sa'tan, and bound him a thousand years.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Je'sus, and for the word of God, and which had not worshipped the abeast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

[1 Ch. 13.]

#### 2. The Final Victory Over Evil —7 -10.

7 And when the thousand years are expired, Sa'tan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Ma'gog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

#### 3. The General Resurrection—11-15.

11 And I saw a great white

throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

## IX. HOME OF THE SOUL, FOR THOSE WHO OVERCOME.—Chs. 21 to 22:5.

### 1. New Heaven, New Earth, New Jerusalem—1, 2.

**21** AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Je-ru'sa-lem, coming down from God out of heaven, prepared as a bride adorned for her husband.

### 2. Joy of Those There—3 -7.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Al'pha and O-me'ga, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

### 3. Woe of Those Not There—8 .

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

### 4. Detail Description of the New Jerusalem—9 to 22:5.

#### (a) The Wall and the Gates and the Foundations—9 -21.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Je-ru'sa-lem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Is'ra-el:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

(b) The Light, But No Night, There—22-27.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

(c) The Water, Fruit, Service and Light There—1-5.

**22** AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but 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 shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

#### X. CONCLUSION.—Ch. 22:6-21.

##### 1. The Prophecy in Revelation to Begin Fulfillment Soon—6 -12.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

##### 2. The Blessed Promises to Those Who Hear and Obey—13-17.

13 I am Al'pha and O-me'ga, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are- dogs, and sorcerers, and whoremongers, and . murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Je'sus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of Da'vid, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come, and let him that is athirst come. And whosoever will, let him take the water of life freely.

##### 3. The Woe Upon Those Who Change God's Word.—18 , 19.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

##### 4. Benediction.—20, 21.

20 He which testifieth these things saith, Surely I come

quickly. A-men'. Even so, come, Lord Je'sus.

21 The grace of our Lord Je'sus Christ be with you all. A-men'.

[God's revelation to man is now finished. He has taken us, in the Bible, from the eternity of the past to the eternity of the future. He has given us an account of the origin of sin, and a history of his disapproval of it through the ages. He has just given man a picture of the woe of the wicked and of the joy of the righteous. God grant that we all may overcome and may have right to the tree of life and may enter through the gates into the city.

## NUGGETS OF GOLD

(References to Devotional Scriptures) READ THE CONNECTION, MARK and MEMORIZE  
*"More to be desired than gold; yea, than much fine gold."*  
—(Psalm 19:10.)

### Genesis

1:26  
3:17-19  
6:3  
8:22  
9:6  
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### Exodus

20:3,4,7,8, 12-17  
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### Levitcus

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26:3-9, 14-20

### Numbers

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10:29  
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### Deuteronomy

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6:6-15  
9:5  
13:1-3  
18:9-14  
21:18-21  
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29:5  
29:29  
31:1-6  
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### Joshua

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### Judges

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6:7-10  
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### Ruth

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8:10-18  
13:11-14  
15:22,23  
16:7  
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### 1 Samuel

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### 2 Samuel

2:1-4  
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6:12, 13  
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### 1 Kings

21:20  
22:7,8  
2:1-11  
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18:1-7

### 2 Kings

15:2  
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### 2 Chronicles

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### Ezra

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4:17	
6:3, 10-12	
<b>Esther</b>	
4:13, 14	
<b>Job</b>	
1:21	Entire book, but especially:
2:10	2:1-11
5:7	7:1, 2, 29
13:15	8:11-13
14th Chapter	9:10, 11
19:25-27	11:6, 9
38th, 39th chs.	12:1-7, 13, 14
<b>Psalms</b>	
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122:1	5:8, 11, 12,20-23
127:1	8:20
132:11, 12	9:6,7
137:1-6	11:6-9
138:2	26:3
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<b>Proverbs</b>	30:1-3, 10
1:7-9	31:1-3
3:9, 10	35:8-10
4:13, 14, 15, 18, 23	40:6-8, 12-17, 31
6:6-11, 16-19	41:10
10:1	53rd Ch. (Prophecy of Christ)
11:1, 14, 15, 22	55th Ch.
12:15	57:1,2
13:1	58:1
13:24	59:1,2
14:12,34	66:1,2
15:1, 3, 10, 16, 33	<b>Jeremiah</b>
16:2, 18, 31, 32	1:10
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