THE NEW TESTAMENT

* For the Greek Text of the New Testament, see Ap. 94.
For the New Testament and the order of its books, see Ap. 95.
THE INTER-RELATION OF THE FOUR GOSPELS.*

THEIR STRUCTURE AS A WHOLE.

GOD SPEAKING "BY HIS SON" (Heb. 1. 2).†

THE PROCLAMATION OF THE KING AND THE KINGDOM.

THE REJECTION OF THE KINGDOM AND THE CRUCIFIXION OF THE KING.

(Alternation.)

Matthew. The Lord presented as Jehovah's KING. "Behold THY KING" (Zech. 9. 9). "Behold . . . I will raise unto David a Righteous BRANCH, and a KING shall reign and prosper" (Jer. 23. 5, 6; 33. 15). Hence the royal genealogy is required from Abraham and David downward (1. 1-17); and He is presented as what He is—before Man (relatively)—the highest earthly position, the King.

Mark. The Lord presented as Jehovah's SERVANT. "Behold MY SERVANT" (Isa. 42. 1). "Behold, I will bring forth My Servant; THE BRANCH" (Zech. 3. 9). Hence no genealogy is required; and He is presented as what He is—before God (relatively)—the lowest earthly position, the ideal Servant.

Luke. The Lord presented as Jehovah's MAN. "Behold THE MAN Whose name is THE BRANCH" (Zech. 6. 12). Hence the human genealogy is required upward to Adam (Luke 3. 21-38); and He is presented as what He is—before Man (intrinsically)—the ideal man.

John. The Lord presented as JEHOVAH HIMSELF. "Behold YOUR GOD" (Isa. 40. 10). "In that day shall Jehovah's BRANCH (i.e. Messiah) be beautiful and glorious" (Isa. 4. 2). Hence no genealogy is required; and He is presented as what He is—before God (intrinsically)—Divine.

* For the order of the Gospels and the other books of the N.T., see Ap. 66. II.
† For the "sundry times" and "divers manners" in which God has spoken to mankind, see Ap. 95. I.

†† There are twenty-three Hebrew words translated "Branch" in the Old Testament. This word (zeman) occurs twelve times (see Ap. 10); but in the passages here quoted it refers specially to the Messiah, and forms a link which connects the four characteristics of "the Branch" with the four presentations of the Messiah, as set forth in the subject-matter of each of the four Gospels respectively.
In Jer. 23. 5, 6, and 33. 15, Christ is presented as "the Branch; the KING raised up to rule in righteousness. This forms the subject-matter of Matthew's Gospel.
In Zech. 6. 12, Christ is presented as "the Branch. The SERVANT brought forth for Jehovah's service. This forms the subject-matter of Mark's Gospel. He is seen as Jehovah's servant, entering at once on His ministerial work without any preliminary words.
In Zech. 6. 12, Christ is presented as "the Branch" growing up out of His place. This is the characteristic of Luke's Gospel, in which this growing up forms the subject-matter of the earlier (and separate) portion of the Gospel, and brings out the perfections of Christ as "perfect man".
In Isa. 4. 2, Christ is presented as "the Branch of Jehovah" in all His own intrinsic beauty and glory. This is the great characteristic of the subject-matter of John's Gospel.
The Four Gospels thus form one complete whole, and are not to be explained by any "synoptic" arrangement.
The four are required to set forth the four aspects of the LIFE of Christ, as the four great offerings are required to set forth the four aspects of His DEATH.
No one Gospel could set forth the four different aspects of the life and ministry of the Lord Jesus, as no one offering could set forth all the aspects of His death.
Hence, it is the Divine purpose to give us, in the four Gospels, four aspects of His life on earth.
God has so ordained these that a "Harmony" is practically impossible; and this is the reason why, out of more than thirty attempts, there are scarcely two that agree, and not one that is satisfactory.
The attempt to make one, is to ignore the Divine purpose in giving four.
No one view could give a true idea of any building; and no one Gospel "Harmony" can include a complete presentation of the Lord's life on earth.
See further on "the Diversity" and "the Unity" of the Four Gospels in Appendices 96 and 97.
Through failure to recognize this fourfold Divine presentation of the Lord, the term "Synoptic Gospels" has been given to the first three, because they are supposed to take one and the same point of view, and thus to differ from the fourth Gospel; whereas the difference is caused by the special object of John's Gospel, which is to present the Lord from the Divine standpoint. John's Gospel is thus seen from the Structure above to be essentially one of the four, and not one standing apart from the three.
THE GOSPEL
ACCORDING TO
MATTHEW.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD THY KING" (Zech. 9.9).

(Introduction.)

A | 1. 1—2. 23. PRE-MINISTERIAL.
B | 3. 1-4. THE FORERUNNER.
C | 3. 5-17. THE BAPTISM: WITH WATER.
D | 4. 1-11. THE TEMPTATION: IN THE WILDERNESS.
  | F | 4. 12—7. 29. THE KINGDOM
  | G | 8. 1—16. 20. THE KING
  | G | 16. 21—20. 34. THE KING
  | F | 21. 1—26. 35. THE KINGDOM

D | 26. 36—46. THE AGONY: IN THE GARDEN.
C | 26. 47—28. 12. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURREC-
    |  | TION, 20. 22).
B | 28. 14—18. THE SUCCESSORS.
A | 28. 19, 20. POST-MINISTERIAL.

For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For words peculiar to Matthew's Gospel, see some 110 recorded in the notes.
NOTES ON MATTHEW'S GOSPEL,

The Divine purpose in the Gospel by Matthew is to set forth the Lord as Jehovah's King. Hence those events in His ministry are singled out and emphasized which set forth His claims as the Messiah—sent to fulfill all the prophecies concerning Him.

Compared with Mark and Luke, Matthew has no less than thirty-one sections which are peculiar to his Gospel; and all more or less bearing on the King and the Kingdom, which are the special subjects of this Gospel.

I. Four events connected with His infancy:
   - The Visit of the Wise Men (2:1-12).
   - The Massacre at Bethlehem (2:16-19).
   - The Flight into Egypt (2:13-25).
   - The Return to Nazareth (2:23).

II. Ten Parables:
   - The Tares (13:24-30).
   - The Hidden Treasure (13:44).
   - The Pearl (13:45).
   - The Drag-net (13:47).
   - The Unmerciful Servant (18:23-35).
   - The Labourers in the Vineyard (20:1-16).
   - The Two Sons (21:28-32).
   - The Marriage of the King's Son (22:1-14).
   - The Talents (25:14-30).

III. Two Miracles:
   - The Two Blind Men (20:29-34).
   - The Coin in the Fish's Mouth (17:24-27).

IV. Nine Special Discourses:
   - The Sermon on the Mount (5-7).
   - The Invitation to the Weary (11:28-30).
   - Idle Words (12:36).
   - Humility and Forgiveness (18:11-32).
   - His Rejection of that Generation (21:43).

V. Six events in connection with His Passion:
   - The Conspiracy and Suicide of Judas (26:14-16; 27:3-10).
   - The Dream of Pilate's Wife (27:19).
   - The Resurrection of Saints after His Resurrection (27:52, 53).
   - The suggested Plot about His Body (27:62-64).
   - The Watch at the Sepulchre (27:65, 66).
   - The Earthquakes on the Resurrection Morning (28:2).

Most of these have to do with the special object of this Gospel. The words and expressions peculiar to this Gospel have the same purpose. Thus, "the kingdom of heaven", which occurs thirty-two times, and not once in any other Gospel; "Father in heaven", which occurs fifteen times in Matthew, only twice in Mark, and not once in Luke*; "son of David", ten times in Matthew, three in Mark, and three in Luke; "the end of the age", only in Matthew; "that it might be fulfilled which was spoken", nine times in Matthew, and nowhere else; "that which was spoken", or "it was spoken", fourteen times in Matthew, and nowhere else. Altogether, Matthew has sixty references to the Old Testament, for the Law and the Prophets were fulfilled in the coming of the Messiah. The verb ῥηθ ὁ δισ' occurs twenty times in Matthew (fourteen times of the prophets, and six times in the Sermon on the Mount, rendered "say", Matt. 5:21, 27, 31, 33, 38, 43).

The question of modern critics as to the source whence the Evangelists got their material does not arise; for, as in the case of Luke (1:3), it was revealed to them "from above" (Gr. ἀνάθημα); see note there. Hence the Divine purpose in Luke is to present the Lord not merely as "perfect God" (as in Luke 1:32-33 and in John); but as "perfect man", full of human tenderness and compassion. Hence also the early chapters concerning His birth and infancy in Luke's Gospel.

* Luke 11:2, "which is in heaven", being omitted by all the critical texts. See Ap. 94. VII.
† Mark 13:14, "spoken of by Daniel the prophet", being omitted by all the critical texts. See Ap. 94. VII.
THE GOSPEL ACCORDING TO MATTHEW.

TITLE. The names of the N.T. books in the A.V. and R.V. form no part of the books themselves in the original text.

Gospel. Anglo-Saxon Gospel = a narrative of God: i.e. a life of Christ. The English word "Gospel" has no connection with the Greek εὐαγγέλιον, which denotes good news, and was in use as "joyful tidings," etc., e.g. 9, in an inscription in the market-place of Priene (now Samos Rut), an ancient city of Ionia, near Mycale, and in a letter (papyrus) 250 years later, both are now in the Royal Library in Berlin.

According to = i.e. recorded by. Gr. kai. Ap. 104, x.

The title "Saint," as given in the A.V. and R.V., is a mistranslation of the headings found only in the later MSS., which are derived from Church lectionaries and should have been rendered "THE HOLY GOSPEL ACCORDING TO MATTHEW." The R.V. reads "The Gospel according to Matthew"; L Tr. and VI read "according to Matthew," B omits the word ἄγιος = holy.

See Ap. 141.

1.1—2.23 (A, p. 190). PRE-MINISTERIAL. (Alternation.)


1.1—17 (A, above). CONCERNING OTHERS. ANCESTORS. (Introversion.)

A | C a | 1. Jesus Christ.
b | 1. David.
c | 1. Abraham.
D | 1—2. The Lay Ancestors: Abraham to David (1 Sam. 16, 11). Fourteen Generations (v. 17).
E | 2—11. The Royal, or Crowned, Ancestors: David (2 Sam. 5, 2-5) to Josiah. (v. 17).
C | c | 17. Abraham.
C | b | 17. David.
C | a | 17. Jesus Christ.

1. Thes. No Art. in the Greek, but required in English. Book = scroll, as in Gen. 5, 1 (Sept.). See notes on Gen. 2, 4, and 5, 1; and on the Structure of Genesis, p. 1. Occurs only in connection with the first man and the second man (Gen. 5, 1 and Matt. 1, 1). generation = genealogy or pedigree. See Ap. 99.

The same meaning as the Heb. expression (Gen. 5, 1). Jesus Christ: i.e. the humbled One now exalted. See Ap. 98, XI.


The name of David is in the commencement of the N.T. and in the end also (Rev. 22, 6). the Son of Abraham. Because promised to him (Luke 1, 73), and received with joy by him as by David (John 8, 56. Matt. 22, 43). Cp. Gen. 12, 3; 22, 18. Gal. 3, 16. Heir to the land (Gen. 15, 18). Ap. 98, XVII.

2. Abraham. Gen. 21, 3, 5. Rom. 9, 6. begat. Gr. γεννάω. When used of the father = to beget or engender; and when used of the mother it means to bring forth into the world; but it has not the intermediate sense, to conceive. In ver. 3-5—6 it is translated begat, and should be so in ver. 16 and 20 also.

In 1, 1 the noun genēsis means birth. Jacob. Gen. 25, 26. Judas—Jadah. Gen. 29, 35; 49, 10. and his brethren. Because the promise was restricted to the house of Judah; not extended to the whole house of Abraham or of Isaac.


Thamar. Gen. 38, 11-30. The first of four women in this genealogy. The other three were Rahab, v. 5; Ruth, v. 6; Bathsheba, v. 6. Note the Introversion = Hebrew, Gentile; Gentile, Hebrew: showing the condescension of Christ in taking our nature.


Rab, Ruth 4, 21. 1 Chron. 2, 12.


6. David the king. Ruth 4, 22. This addition to the name of David is because of the object of Matthew's Gospel. See the Structure on p. 1905. Luke 1, 32.
and David the king begat Solomon of her that had been the wife of Urias; Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; Ozias begat Achat; and Achat begat Ezekias; and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; Josias begat Jehonias and his brethren, about the time they were carried to Babylon:

And after they were brought to Babylon, Jehonias begat Salathiel; and Salathiel begat Zorobabel;

And Zorobabel begat Abid; and Abid begat Eliakim; and Eliakim begat Azor;

And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

All the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

12 they were brought the carrying away, as in v. 11. Jehonias, Jer. 22. 30, does not say "no sons"; but, "no sons to sit on the throne of David". Zorobabel. The real son of Pedaiah (1 Chron. 3. 19), but the legal son of Salathiel (cp. Deut. 25. 5). See Ezra 3. 2; 5. 2. Neh. 12. 1. 16 of whom. Gr. ex hēs, fem. [Mary]. born = brought forth. Gr. gennō. Spoken, here, of the mother. See on "begat" (v. 2). Jesus. See Ap. 98. X. Christ = Anointed. Heb. Messiah. See Ap. 98. IX. Concerning the generation of the King and the Messiah. See the Structure above. The second begins with the call of Abraham, and ends with the call of David the layman (1 Sam. 16. 13). The third begins with the nation under the power of the nation, and ends with it under the power of Rome (the first and fourth of the world-powers of Dan. 2). See the Structure above. In the context of the family record, it is stated that there were forty-two sons, but three fourteen are reckoned in a special manner as shown in the Structure above. Note the three divisions of the whole period, as in the seventy weeks of Daniel (Dan. 9. Ap. 91).

1. 18-25 (B, p. 1397). CONCERNING JESUS CHRIST. HIS BIRTH. (Revelation.)

18 Or, but, in contrast with those mentioned in ch. 2-16. READER: "The begetting, then, of Jesus Christ was on this wise (for after His mother Mary was espoused to Joseph, she was found with child) of pneuma hagion. See Ap. 101. 11. 14. birth = begetting. Gr. gennēma. Occ. only here and Luke 1. 14, used of the Father. This verse is quoted by frustra (a.d. 179). Jesus (Or. by Gr. [Wft Rm]). Christ. Heb. may be united and exhausted in Messiah. So translated in John 1. 41; 4. 23. See Ap. 98. XI. on this wise: i.e. not begotten, as in the cases recorded in ch. 2-16. Mary. See Ap. 100 for the six of this name in N.T. was espoused had been betrothed. By divine ordering, so that the two lines, through Solomon and Nathan, might be united and exhausted in Messiah, before. Gr. prin. Occ. seven times (Matt. 1. 18. Mark 14. 72. Luke 22. 61. John 4. 49. 5: 8. 14. 27). Mark 12. 24. Acts 1. 37. 25. 14. In eleven of the fourteen passages where this word occurs the events did take place. In the other three, one was miraculously prevented (John 4. 49); the day of the Lord is absolutely certain (Acts 2. 20); the other was legally imperative (Acts 25. 16). came together: as in 1 Cor. 7. 5. the Holy Ghost. Gr. pneuma hagion = holy spirit: i.e. power from on high. Not "the Holy Spirit." See Ap. 101. 11. 14.

1808
19 Then Joseph, being a just man, not willing to make her a public 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, Joseph, thou son of David, fear not to take unto thee Mary thy wife: For That which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His People from their sins.

22 Now all this 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 Emmanuel, which being interpreted is, God with us.

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

25 And knew her not till she had brought forth her firstborn Son; and she called His name JESUS.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem:

Gr. tiski. Not "of them" as in Luke 1:35, because not Joseph's son. His name. Fig. Plerom.


2. 1-12 (A, p. 1307). CONCERNING OTHERS. THE WISE MEN. (Intervention and Alternation.)

| e | 4. His Question to Rulers. "Where?"

M | d | 5. His Question to the Wise Men. "What Time?"
| e | 6. Their Mission.

K | 7. Wise Men hear Herod.


Bethlehem - house of bread. Now Beit Lahn, five miles south of Jerusalem. One of the fenced cities of Rohoboam, originally called Ephrath (Gen. 49, 16), 19 being a just man - though he was a just man (i.e. desirous of obeying the Law), and yet: not. Gr. mē. Ap. 105, II. not willing = not wishing. Gr. thelō. See Ap. 102, I. to make her = to make a public example = to expose her to shame. In Matt. 21:23, 2, Cp. John 8, 5, minister of, made up his mind, or determined. Gr. boulōnai. See Ap. 102, 2. put her away = divorce her according to the Law (Deut. 24, 1). privily = secretly. By putting a bill of divorcement into her hand (Deut. 24, 1).

20 he thought = i.e. pondered about or contemplated this step. This was Satan's assault, as he had assaulted Abraham before (Gen. 12, 11-13). See Ap. 23, these things. The two courses open to him in v. 19, beheld. Fig. Asterismos. Ap. 6, angel of the Lord. The first of three appearances to Joseph in these chapters, G and G, p. 1308 I. 20, 24; 2, 13, 19.

angel = messenger. The context must always show whether human or divine.

2nd and third columns:

2 Where...? This is the first question in the N.T. (Gen. 3:9). It is born has been brought forth: see note on 1:22, 28.

3 And when he had gathered all the first priests and scribes of the people together, he demanded of them (where Christ should be born.

4 And they said unto him: In Bethlehem, in the land of Judah, for thus it is written by the prophet:

5 And then Herod, when he had enquired of them diligently, what time the star appeared

6 And he sent them to Bethlehem, and said: Go and search diligently for the young Child; and when ye have found Him, bring me word again, that 3 may come and worship Him also.

7 And when they had heard the king, they departed;

8 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.

9 And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshiped Him: and when they had opened their treasures, they presented unto Him gifts; gold, frankincense, and myrrh.

10 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

11 And they departed=had withdrawn or retired.
2. 13. (B. p. 1307). CONCERNING JESUS CHRIST. FLIGHT FROM THE LAND.
(Repeated and Extended Alternation.)

B N1 f | 13.- The Angel.
| g [15. His Command to Joseph.]
| h [14. Joseph's Obedience.]
| i [15. Christ's abode.]
| j O1 | 15.- Prophecy fulfilled.
O2 | 17, 18. Prophecy fulfilled.
N3 | 19. The Angel.
| g [20. His Command.]
| i [22, 23.- Christ's abode.]
| j O1 | 23. Prophecy fulfilled.

the angel. See note on 1. 20. of the LORD. See note on 4. 6. of Jehovah. See Ap. 98. VI. i. of a. 1. B. b. and 4. II. Divine interposition was needed to defeat the designs of the enemy; and guidance was given only as and when needed. Cp. vv. 20, 22. See Ap. 23.
ut will seek - is on the point of seeking.
14 took - took with [thee].
Out of Egypt &c. Quoted from Hos. 11. 1. See Ap. 107. i. 3.

wrought. Gr. thumomai. Occ. only here. All. The number could not have been great. Children = boys. Pl. of pais. Ap. 108. iv.
coasts = borders. Two years. Gr. dietēs. Occ. only in Matthew. It was now nearly two years since the birth at Bethlehem. Herod had inquired very accurately, v. 7. See notes on vv. 1 and 11. The wise men found a pais, not a brephos (see Ap. 108. iv. and vili), as the shepherds did (Luke 2:16), of-from. Gr. para. Ap. 104. xii. 1.
17 spoken. As-well-as-written.
Jeremiah = Jeremiah. Quotes from Jer. 31, 15. See Ap. 107. i. 3.
20 they. Note the Fig. Hysterēsia (of Number). Ap. 6, by which the pl. is put for the sing. i.e. Herod's life = the soul. Gr. ζωή. See Ap. 110. iii.
23 wilderness = country parts, which were not without towns or villages. David passed much of his time there. So John, probably in some occupation also; John now thirty years old. He was the last and greatest of the prophets, and would have been reckoned as Elijah himself, or as an Elijah (Matt. 11. 14. Cen. Mal. 3. 1; 4. 5) had the nation obeyed his proclamation.

3. 1-4 [For Structure see next page].

In those days. Heb. idiom for an indefinite time.

1 In = And in. Gr. en de. See Ap. 104. viii. 2.

name. See Ap. 94. III. 3. See note on vv. 11, 14, and 15.

2 Luke 3. 19. that = so that.

3 Not say "written". It is not "an unsolved difficulty", as alleged. The prophecy had been uttered by more than one prophet; therefore the reference to the Heb. nēsēr (= a branch) is useless, as it is used of Christ only by Isaiah (Isa. 11. 1; 60. 21), and it was "spoken by" the prophets (pl.). Note the Fig. Hysterēsia. Ap. 6.

3 In those days "came" John the Baptist, "preaching in the "wilderness of Judæa, name. See Ap. 94. III. 8. See note on vv. 11, 14, and 15.

(Ex. 2. 23. Isa. 40. 3. &c.) while the Lord, being grown up, was still dwelling in Nazareth. Ap. 169. Cp. 2. 23.


32 wilderness = country parts, which were not without towns or villages. David passed much of his time there. So John, probably in some occupation also; John now thirty years old. He was the last and greatest of the prophets, and would have been reckoned as Elijah himself, or as an Elijah (Matt. 11. 14. Cp. Mal. 3. 1; 4. 5) had the nation obeyed his proclamation.

1311
2 And saying, "Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, 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 meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when they saw many of the Pharisees and Sadducees come unto his baptism, he said unto them, "An generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

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

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:

P But He that cometh after me is mightier than I, Whose shoes I am not worthy to bear:

3. 1-4 (B. p. 1805). THE FORERUNNER. (Introspection and Alteration.)


3 Spoken. As well as written.


Esaias = Isaiah. The first of twenty-one occurrences of the name in N.T. See Ap. 70.


4 had his raiment, &c. Cp. 2 Kings 1. 8. leathern girdle. Worn to-day by peasants in Palestine. meat = food. locusts. Locusts form the food of the people to-day, and being provided for in the Law, are "clean". See Lev. 11. 22.

3. 5-17 (C. p. 1305). BAPTISM. (Introspection and Alteration.)

6 were baptized = were being baptized. See Ap. 115. I. vii. of = by. Gr. hupo. Ap. 104. xviii. 1.


9 think = doth not think for a moment (Arist). This is an idiom to be frequently met with in the Jerusalem Talmud = be not of that opinion.

10 Warning. The "Ax" and the "Fire".

11-12. Christ and John's Baptism.

13 Warning. The "Fan" and the "Fire".

10 now = already. Also. Omitted all the texts (Ap. 94. VIII.) is laid = is lying at.


3. 11. MATTHEW.

26 Or shall "baptize you" with the Holy 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.”

13 Then came Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade Him, saying, "I have need to be baptized of Thee, and comest Thou to me?"

15 And answered, saying, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Then he suffered Him.

16 And when He was baptized, went up straightway out of the water: and , the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him:

17 And was a voice from heaven, saying, "This is My beloved Son, in Whom I am well pleased.”

4. 1 Then was Jesus 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 hungry.

3 And when the tempter came to Him, He said...

on the Lord: hence the word "thus." The reason was the anointing of Messiah (see note on v. 17), and anointing was accompanied by washing or immersion (Ex. 29. 4-7; 40. 12. Lev. 8. 6). See note on "fire," v. 11.

10. Fig. As Irenaus, Gr. apō. 104. iv. 10. Fig. Asterianus (Ap. 6), for emphasis.

11. the Spirit of God. Note the Articles, and see Ap. 101. II. 8. See Ap. 98. X. I. 1. like as if. Gr. hōsei—as if it were (not hōmeios—resembling in form or appearance): referring to the descent, not to bodily form as in Mark 1. 10. In Luke 3. 22 hōsei may still be connected with the manner of descent, the bodily form referring to the Spirit of God. See note on "fire", v. 11.

12. upon. Gr. epi. 104. ix. 3. a voice. There were two voices: the first "Thou art," &c. (Mark 1. 11. Luke 3. 22), while the Spirit in bodily form was descending; the second (introduced by the word "Lo," "this is," &c., after it remained ("abode"), John 1. 12). This latter speaking is mentioned by John for the same reason as that given in 14. for departure out of Gr. 104. vii.

15. My beloved Son. Not Joseph's or Mary's Son—My Son, the beloved Son (Ap. 99. See note on "with," v. 11.

16. I am well pleased. I have found delight. Heb. idiom, as in Sam. 22. 20. Ps. 51. 11. Cp. Isa. 42. 1. Matt. 22. 18. "This is My beloved Son" was the Divine formula of anointing Messiah for the office of Prophet (Matt. 3. 17); also for that of Priest (Matt. 17. 5. See Ap. 149); and "Thou art My Son" for that of King (Ps. 2. 7. Acts 13. 33. Heb. 1. 2; 5. 5).

4. 1-11 (D, p. 1305). THE TEMPTATION. (Introversion.)

1 Then, immediately after His anointing as Messiah, “the second man” (1 Cor. 15. 47), “the last Adam” (1 Cor. 15. 45), must be tried like “the first Adam” (1 Cor. 15. 47), and in the same three ways (2 John 21. 16. Cp. with Gen. 3. 6). Jesus. See Ap. 98. X. of by. Gr. hugo. 104. xviii. 1. the Spirit. Ap. 101. II. 8. into. Gr. eis. 104. vii. the wilderness. The first man was in the garden; Messiah's trial was in the wilderness, and His agony in a garden. Contrast Israel: fed with manna and disobedient, Christ hungered and obedient.


3 when... came, &c. having approached Him and said...

4. tempted=tried, or put to the test. Gr. peirazō; from peirō, to pierce through, so as to test.

5. came to Him: as to our first parents, Adam and Eve. See Ap. 19.

D U (p. 1313)

(Greek text Targum, English translation by E.W. Neill, 1818)
4. 3.

MATTHEW.

4. 12.

4. 3-10 (V, p. 1314). THE SEPARATE TEMPTATIONS. (Repeated and Extended Alternations.)


W 3 q 3 s 3 8. Temptation. "If Thou wilt..." r 3 - 10. Answer. "It is written..." s 3 - 10. Scripture. Deut. 6. 13; 10. 20.

If. Gr. e6i, with the indicative mood, assuming and taking it for granted as an actual fact: "If Thou art..." See Ap. 118. 11. 1. Samuel in v. 4, but not the same as in v. 3, the Son of God. Cp. this with 3. 17, on which the question is based. See Ap. 98. XV.

command that = speak, in order that.

These stones: in this the fourth temptation; but in the first temptation "this stone" (Luke 4. 3) be made = become. bread = loaves.

4. It is written = It standeth written. This is the Lord's first ministerial utterance; three times. Cp. the last three (John 17. 8, 9, 14, 17). This is real, not to the spoken voice (8. 17) but to the written Word. Quoted from Deut. 6. 3. See Ap. 107. 1. and 117. 1.


Lord = utterance.

out of = by means of, or through. Gr. dia. Ap. 104. v. 1. Note the connection of the "hunger" and the "forty days" here, and the same in Deut. 8. 3.

God. See Ap. 98. 1. 1.


6 cast Thyself down. An attempt upon His life.

Gr. to pter6ng, used of that part of the Temple (or Holy Place) where "the abomination of desolation" is to stand, according to Theodotion (a fourth reviser of the Sept. about the middle of the 2d cent.). See note on Dan. 9. 27; and cp. Luke 4. 9 and Matt. 18. 29. the temple = the temple buildings; not naos, the house itself or Sanctuary. See note on 23. 16. See Ap. 23, and note on 23. 16. It is written. Satan can quote Scripture and garble it by uniting the essential quotation with another, and adding to it at any time. Quoted at any time. Quoted at any time.

7 Thou, &c. Quoted from Deut. 6. 3. (Ap. 107. 11. 3. c.). Not. Gr. ou. See Ap. 103. I. tempt. Note the words which follow: "as ye tempted Him in Massah". A reference to Ex. 17. 7. shows that there it was to doubt Jehovah's presence and care. It was the same here. The Lord = Jehovah. Ap. 71. I. a. B. a. This should be "The devil taketh Him again", implying that he had taken Him there before, as "It is written again in v. 7. See Ap. 117. 1. This is the second temptation in Luke (Luke 4. 5).

8 exceeding. Not so in Luke 4. 5; because there it is only akoumen6, the inhabited world, or Roman empire (Ap. 129. 2); here it is kosmos (Ap. 129. 1).


4. 12-26. THE LORD'S FOURFOLD MINISTRY [For Structure see next page]

12 cast into prison = delivered up. There is no Greek for "into" or "prison". No disciples had yet been called (vu. 22-25); therefore John could not have been in prison; for, after the calling of disciples (John 2. 2, 11) John was "not yet cast into prison" (John 8. 24, eis ton phulak6n). There is no "inaccuracy" or "confusion". Paradid5mos is rendered "cast (or put) in prison" only here and Mark 1. 14, out of 122 occurrences. It means "to deliver up", and is so rendered ten times, and "deliver" fifty-three times. Cp. 5. 15; 10. 17; 21. 24. &c. The "not yet" of John 8. 24 (Gr. ouc, Ap. 105. 1.) implies that previous attempts and perhaps official inquiries had been made, following probably on the unofficial inquiry of John 1. 19-27. John's being "delivered up" may have led to this departure of Jesus (Ap. 98.; X, p. 1315) from Judas. Christ's ministry is commenced at Matt. 4. 12. Mark 1. 14. Luke 4. 14 and John 1. 35, before the call of any disciples. departed = withdrew.
4. 13. And leaving Nazareth, He came and dwelt in Capernaum, which was upon the sea coast, in the borders of Zabulon and Naphthali:

14. That it might be fulfilled which was spoken by Esaias the prophet, saying, 15. "The land of Zabulon, and the land of Naphthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles;" 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 Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishermen.

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 Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them.

22. And they immediately left the ship and their father, and followed Him. 23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the 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 Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed by evil spirits.
And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him:

And He opened His mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

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

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

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

Blessed are the merciful: for they shall obtain mercy.

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

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

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

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

The kingdom of heaven.

Then proclaimed as having drawn near (3. 4). See Ps. 101. 2, 5, the kingdom of heaven.

This is another condition of the happiness of v. 3.

For—because.

Not the same as in s. 3, &c.
13. *Are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be trodden under foot of men.*

14. *Ye are the light of the world.*

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

16. *Ye are the light of the world.*

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

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 least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be great in the kingdom of heaven.*

20. *For I say unto you, That except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

21. *Ye 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 *Not. Gr. me. See Ap. 105. II. I am come I have come. implying former existence. Cp. 8. 10.*

E F 17. *Think not that I am come to destroy the law, or the prophets:* I am not come to destroy, but to fulfil.

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.*

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20. *For I say unto you, That except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

P 7. 12. They fulfill the Law and the Prophets.

17. *Think not, &c. = Deem not for a moment. A very necessary warning against making this mount another Sinai, and promulgating the laws of the kingdom proclaimed in and from 4. 17.*

5. 17-7. 12 (E, p. 1316). THE KINGDOM OF THE LAWS OF IT. (Introversion.)

5. 21-48 (G, above). THEY TRANSCEND THE LAW OF MOSES. (Division.)

H. THE LAW OF MURDER.

21. *Heard. In the public reading of the Law, it was said. Opp. to "say." Cp. 19. 8. 9. where the "I" is not emphatic (as it is here). See Ex. 20. 13. Deut. 5. 17. Ap. 11. 4. by them or to them. 22. brother. An Israelite by nation and religion (a Proselyte). Both distinct from the heathen. So the Talmud defines them, without a cause. Omitted by LT [Trm. A]. Wm. R.*

The council of three in the local synagogue. See Ap. 120.
27 whosoever shall say to his brother, 'Raca, thou fool,' shall be in danger of the council; but whosoever shall say, 'Thou fool,' shall be in danger of hell fire.
28 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
29 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
30 Agree with thy adversary quickly, whiles thou art 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.
31 Verily I say unto thee, Thou shalt not commit adultery.
32 But he that shall commit adultery, in this likeness of his body, shall marry; but he that is married shall care for the things of the world, how he may please his wife.
33 Again, ye have heard that he which hath practiced adultery with another man's wife, and is divorced to another, cometh not unto me.
34 But I say unto you, That if he shall marry, he commiteth adultery: and if a woman marrieth, she committeth adultery.
35 And the law of the Lord is forever.
36 Thou shalt not sanctify thyself, but let him perform unto the Lord thine oaths:
37 But swear not at all; but whatsoever is spoken, let it be said, Amen.
38 Yea, let your communication be, Yea, amen; Nay, let your communication be, Nay, amen;
39 For out of the abundance of the heart the mouth speaketh.
40 And why wilt thou also be judged of the head? for thou art not better than he which is in thine house.
41 And why wilt thou also be judged of the angels? for thou art not better than he which is in thy house.
42 Therefore whatsoever thou hast spoken, when thou shalt have spoken, and thou art come into judgment with thy brother, then let thy judgment be to give to him, and let him have thy cloke also.

5: 22. Matthew. 5: 40.


In danger of="liable to. The council -- the Sanhedrin. The supreme national court. See Ep. 120.
hell fire = the gehenna of fire, from Heb. gēy Hinnom = the valley of Hinnom, profaned by the fires of Moloch worship (2 Chron. 26:6), and defiled by Rehakiah. Also called "Tophet," Isa. 30:33. Here the refuse of Jerusalem was continually being burnt up by the perpetual fires (cp. Jer. 7:31-33. 2 Kings 23:16. Mark 9:48. Isa. 66:24). See Ep. 151.2.

带来的 = offer, as in v. 24. gift = i.e. sacrifice, to up to. Gr. epi. Ap. 104. ix. 3.

Agree -- Be well-minded. Gr. euçtov. Occ. only here.
adversary = opponent (in a lawsuit).
officer. Here = the tax-collector, as shown by the Papyrus. See note on Luke 19:10.

uttermost = last.
farthing: which shows it to be a case of debt. See Ap. 61. I. 2.

The Law of Adultery.

28 whosoever -- every one that. looketh on = keeps looking. See Ap. 133. I. 5.

a woman = a married woman.

hy right eye = i.e. thy choicest possession. Fig. Hypostasis. Ap. 6.

offend = causeth thee to stumble (morally). Cp. 18. 6. 1 Cor. 13. 33.

The Law of Perjury.

33 it hath been said = it was said. Lev. 19. 12.
also Ap. 107. II. 2 and 117. I.

Thou shalt not, &c. Quoted from Ex. 20. 7. Num. 23. 29. Deut. 23. 21.

forewear = swear falsely. Gr. eπoerakde. Occ. only here. the Lord. See Ap. 98. VI. a. 1. A.
34 at all. Fig. Synecdoche (of Genus). Ap. 6; i.e. not lightly. The particulars given in vs. 35, 36.


Nay, nay = Nay, [be] nay.
whatssoever = what.
cometh = is.

The Law of Retaliation.


39 smite. Gr. rapis. Occ. only in Matthew (here will = wishing. Gr. thelō. See Ap. 102. 1. coat = now called the sulta = an outer jacket or tunic, Gr. chiton. cloke. The ëfisbē, ãfis, or ãntis, a long robe or mantle, full, with short sleeves. Gr. himation.

Note:


1818
41. And as 

whosoever shall 

compel thee 

to go 

a mile, go 

with him thine.

42. Give to him that asketh, and 

from him that 

would borrow 

of thee, 

not 

thou 

away.

43. Ye have heard that it hath been said, 

Thou shalt love thy neighbour, 

and 

thine enemy.

44. But I say unto you, Love your enemies, 

bless them that curse you, 

do snow to them, 

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 

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 therefore perfect, even as your 

Father Which is in heaven.

Take heed to ye let not your alms 

before men, that they may see 

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, shall reward thee openly.

5 And when thou prayest, thou shalt not 

be as the hypocrites: for they love to 

pray standing in the synagogues and in 

the corners of the streets, that they may 

be seen of men. Verily I say unto you, They have 

their reward.

6 But thou, when thou prayest, enter thou 

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 

men, were seen, and therefore all they looked 


J2. AS TO PRAYER (vv. 5-15).

5 thou prayer, thou. All the critical Gr. texts read “ye pray, ye”.


street. = open place. that is so that. be seen= appear. Gr. phainó. Ap. 106. I. 

into. Gr. el. Ap. 104. vi. a closed = store-chamber. Hence a secret chamber where treasures were 


use not vain 

repetitions = repeat not the same things over and over; explained in last clause. Gr. bárttologe. Occ. only here. 

much speaking. Gr. polutogé. Occ. only here.
your Father ott knoweth what things ye have need of; before, ye ask Him. 9 After this manner therefore pray ye: Our Father. Which art [b] 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 [b] daily bread. 12 And forgive us our sins, 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. Amen.

For if ye forgive men on their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, anoint thine head, and wash thy face.

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

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

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

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

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!

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.


AS TO RICHES (ev. 19–24).
25 Therefore I say unto you, Take 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 meat, 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 taking thought can add one cubit unto his stature?

28 And why take 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 Solomon 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 take no thought, saying, What shall we eat? or, What shall we drink? or, Whence shall we buy?

32 For after all these things do the Gentiles 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 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.

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 doth he behold the brother's eye, but considereth not the beam that is in his 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.

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.

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 a 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 upon", under - with. Gr. en. Ap. 104. viii.

7 Ask. Gr. allo; Ap. 184. I. 4. it shall be opened. The one who knocks is always first questioned.


fish also. 11 If. Ap. 118. 2. a. evil-grudging, or harmful. See Ap. 128. IV. 1. Scripture thus challenges man, that is why man challenges it.
good gifts unto your children, how much more shall your Father Which is in heaven give good things 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.

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 thereat:

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

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

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

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

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

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

Wherefore by their fruits ye shall know them.

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.

Many will say to Me in that day, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works?

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

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

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.

And every one that heareth these sayings of Mine, and doeth them, shall be likened unto a foolish man, which built his house upon sand:

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.

And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine:

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

When He was come down from the high mountain, great multitudes followed Him. And behold, there came a leper and


Therefore summing up all that has been said in vv. 1-11. would = be willing. See Ap. 102. i.

The law. See note on 5. v. 17.


by. Deut. 30. 15. 1 Kings 18. 21. 2 Pet. 2. 2. 15. leadeth = leads away.


GridLayout A1 (p. 1324)

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8. 2.

27 worshipped Him, saying, "O Lord, if Thou wilt, Thou canst make me clean." And immediately His leprosy was cleansed.

3 And Jesus put forth His hand, and touched him, saying, "I will; be thou clean." And immediately His leprosy was cleansed.

4 And Jesus saith unto him, "O see thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, 'for a testimony unto them.'"

5 And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him.

6 And saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented." And Jesus 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 Jesus heard it, He marveled, and said to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out."}

8. 12.


M N 10. 1—42. Mission of the Twelve begun.


12:32—42. Miracles.


Lord. Ap. 98. VI. 1 a. 3. B. This is the first time that Jesus is called "Lord." In this second period of His ministry, His Person is to be proclaimed as Messiah, both Divine (here), and in v. 20, Human. When once they begin to call Him "Lord," they continue. Cp. ver. 5, &c. See note on v. 2. Not the same miracle as in Mark 1. 40 and Luke 5. 12. Here both without the city (Capernaum, Ap. 169); there, both within (prob. Chorazin), for the leper was "full" and therefore "clean" (Lev. 13. 12.) Here, the leper obeye and is silent; there, he diesw: that God's Lord cannot no more enter the city (Chorazin). The arguments were different, and the consequence also, as may be seen from the records. 3 Jesus. All the texts (Ap. 94. VII) read "He." I will. I am willing. See Ap. 102. 1. His leprosy was cleansed. Fig. hypallage (Ap. 96) was he was cleansed of his leprosy. Katharize is found in the Papyrus and in Inscriptions in this sense. 4 Jesus. See Ap. 98. X. See Gr. horos. Ap. 133. I. a. 8. No man = no one. Go. To Jerusalem. See Lev. 14. 4. Moses. The first of eighty occurrences of "Moses" in the N.T. Thirty-eight in the Gospels (see the first occurrence in each Gospel (Matt. 8. 4. Mark 1. 44. Luke 5. 14. John 1. 17; nineteen times in Acts (see Acts 3. 22); twenty-two times in the Epistles (see note on Rom. 5. 14; once in Revelation (Rev. 15. 3.) See Ap. 117. I for. Gr. eis. Ap. 104. vii.

8. 5—13 (B, p. 1424). THE PALSY. (Introversion.)


10 marvelled. Only two things that the Lord marvelled at: (1) faith (here); (2) unbelief (Mark 6. 6). Verily. Only Matthew uses this Aramaic word here (supplementary). See note on 5. 18, no, not = not even. Gr. ou. Ap. 105. I. Gr. many. Us. By Fig. Exuphismos for Gentiles (Ap. 6), to avoid giving offence at this stage of His ministry, sit down = recline as guests (in eating or at a feast). with Gr. meta. Ap. 104. xi. 1. and. Note the Fig. Polygraphoduton (Ap. 6). the kingdom of heaven. See Ap. 114. children = sons, Gr. huloi. Ap. 108. III (and heirs). A Hebraism, denoting those who were related by any ties of friendship; e.g. followers, learners, inhabitants, &c.

1329
8. 12. MATTHEW.

k 13 And Jesus said unto the centurion, "Go thy way: and as thou hast believed, so be it done unto thee." (p. 1323)

l And his servant was healed in the same hour.

m 14 And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever.

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

o When the even was come, they brought unto him devils, many, and they cast out the spirits with His word, and healed all that were sick.

p 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

q 18 Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side.

r And a certain scribe came, and said unto Him, "Master, I will follow Thee whithersoever Thou goest.”

s And Jesus 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."

t And another of His disciples said unto Him, "Lord, suffer me first to go and bury my father."

u But Jesus said unto him, "Follow Me; and let the dead bury their dead."

v And when He was entered into a ship, His disciples followed Him.

w And, behold, there arose a great tempest.

8. 1. 9. 38 (L. p. 1930). THE LORD, HIS PERSON.

x PROCLAIMED AS "LORD" AND "SON OF MAN" (S. 20). MIRACLES AND CALLS.

y (Repeated and Extended Alternations and Introversions.)


D1 8. 16. Many.

W1 X1 8. 17. Testimony.

Y1 Y1 8. 18-34. Disciples. Waverers.


R1 Z1 8. 23-27. The Storm.


C2 8. 33-34. The Blind Man.

D2 8. 35-34. The Man born blind.


X2 8. 10-17. Testimony.


S2 9. 36-34. Dumb Demon.

D2 9. 35. Many.

W2 X2 9. 36, 37. Testimony.


outer - the outer. Gr. εξωτερικός. Occ. only in Matthew (here, and in 22. 13, and 25. 30). Outside the place where the feast was going on in v. 11.

weeping and gnashing = the weeping and the gnashing. The articles denote not a state but a definite occasion and time when this event shall take place. Used by the Lord seven times (Matt. 2: 22; 13: 42; 13: 20; 22: 13; 24: 31; 26: 30. Luke 13: 28). A study of these will show that the occasion is the "end of the age", when "the Lord and His servants shall have come", and when He will deal with the "wicked" and "unprofitable" servants and sit down with Abraham and Isaac and Jacob in His kingdom.


8. 18-22 (Y1, above). DISCIPLES, WAVERVERS. (Alternation.)


n 20. Discouragement.


n 22. Encouragement.


the Son of Man. His Who has dominion in the earth. The first of eighty-seven occurrences. See Ap. 98. XVI. to lay = He may lay. Cp. Rev. 14. 14. 21 another = a different one. Gr. διάφωθος. Ap. 124. 9. i.e. a disciple, not a "scribe" (v. 19). Ap. 124. 2. Lord. Ap. 98. VI. a. 3. A. suffer me, &c. allow me, &c. This was, and is to-day, a polite way of excusing one's self, it being well understood as such, because all knew that the dead are buried on the day of the death, and no one leaves the house first. No! See 6. 31.

22 let = leave = the dead - corpses. Note the well-known Fig. Antinomenosis (Ap. 9), by which one word is used twice in the same sentence, with meanings which clash against each other: "leave the dead to bury their own corpses". See Ap. 139. 1.

8. 23-27 (For Structure see next page).

23 a ship = the ship. Referring to v. 18.

24 behold. Fig. Asterismos (Ap. 6), to call attention to another stage of "the great conflict". See Ap. 23. p. 27. This is not the same tempest as that recorded in Mark 4. 37-41, and Luke 8. 24-25. This was before the calling of the Twelve: the other was after that event. There is no "discrepancy", if we note the differences on p. 1239, and Ap. 97. 1 temperate - quake. Always so rendered in the other thirteen occurrences. In the later event it was a squall (Gr. θυμολοχος).
8. 24. MATTHEW.

27 10 In the sea, insomuch that the ship was covered with the waves:
but their was asleep.
(p. 1325)
25 And His disciples came to Him and awaked 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, marvelling, saying, "What manner of man is This, that even the winds and the sea obey Him?"

B2 (p. 1324)
28 And when He was come into the country of the Gergesenes, 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, 'O Jesus, 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."

C2
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 herd of the devils.
34 And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him that He would depart out of their coasts.

D2 r (p. 1325)
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 Jesus, seeing their faith said unto the sick of the palsy;
"Son, be of good cheer; thy sins be forgiven thee."

Gergesenes. Prob. Girgasites, so called from one of the original Canaanite nations (Gen. 10. 16; 15. 21; Deut. 7. 1. Josh. 3. 10; 24. 11. 1 Chron. 1. 14. Neh. 9. 9.) Not Gaderenes, as in Mark and Luke. "Gergesenes" is the reading of the vast majority of MSS. of both families; of the Coptic, Ethiopic, and Armenian versions. "Gadarens" is the great authority; but Westcott "imagined" that it was Origen's "gratuitous conjecture." Critics have followed Westcott, but Scrivener is right (as usual) in retaining Gergesenes. Two in the later miracle only one. Cp. "we," v. 29. possessed with devils: i.e. demons. Gr. daimonymon. out of. Gr. eko. Ap. 104. vii. 36. Gr. ma. Ap. 105. i. 1. no man might pass - one was not able to pass.
9 What have we to do with Thee? A Hebraism. See note on 2 Sam. 15. 16. Occ. Mark 1. 24; 5. 7; Luke 4. 34; 3. 28; and John 2. 4.
32 Go. Gr. hupago = go forth, i.e. out of the man. down. Gr. kata. Ap. 104. x. 1. THE FALSY. (Introversion.)

D2 r 1, 2. Falsified Man brought.
s 1 Forgiveness declared.
t 3. Scribes.
s 5. Scribes. Evil thoughts entertained.
s 7 Forgiveness. Power claimed.
r 7 Falsified Man healed.
2 behold. "And evil thoughts entertained.
8 forgiveness. Power claimed.
1 their faith. Including of course that of the paralytic.
Son = Child. Gr. teknon. See Ap. 108. i. be forgiven = stand remitted. L T Tr. and WH read the Indicative = "have been and are forgiven," marking the Lord's authority. Not the ambiguous "be forgiven."
9. 18.

MATTHEW.

3 And, behold, certain of the scribes said within themselves, "This man blasphemeth," having 2 power to forgive sins. 4 And, 2 knowing their thoughts, he saith to them, 2 Wherefore think ye this evil in your hearts? 5 For whether is easier, to say, 2 Thy sins be forgiven thee; or to say, 2 Arise, and walk? 6 But that ye may know that 2 the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) 2 Arise, take up thine bed, and go 2 unto thine house. 7 And when he arose, and departed 2 to his house, the multitudes 2 saw it, they marvelled, and glorified God, Which had given such 2 power unto 2 men.

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

10 And it came to pass, that as he passed 2 by, he saw 2 a man named Levi sitting at the receipt of custom. And he saith unto him, 2 Follow me. 9 And he arose, and followed him.

11 And when the Pharisees saw it, they said unto his disciples, 9 Why eateth your Master 2 with 2 publicans and 2 sinners? 12 But when Jesus heard that, he said unto them, 9 They that be whole need not a physician, but they that are sick.

13 But 2 go ye and learn what 2 that 2 meaneth, I will have 2 mercy, and 2 not sacrifice; for 2 I am not come to call 2 the righteous, but 2 sinners 2 to repentance.

14 Then 2 came to him the disciples of John, saying, 9 Why do ye and his disciples 2 fast, but 2 Thy disciples fast 2 not 2 ? 15 And Jesus said unto them, 9 Can 2 the children of the bridechamber mourn, as long as the bridegroom is 2 with them? but the days will come, when the bridegroom shall be taken 2 from them, and then 2 shall they fast. 16 No man putteth a piece of new cloth 2 unto an old garment, for 2 that which is put in to fill it up taketh 2 from the garment, and 2 the rent is made worse.

17 Neither do men put new wine 2 into old bottles: 2 else the 2 bottles 2 break, and the wine runneth out, and the 2 bottles 2 perish: but 2 they put 2 new wine 2 into 2 new 2 bottles, and both the 2 are preserved.

18 While He spake these things unto them, behold, there came 2 a certain 2 ruler, and worshipped Him, saying, 9 My daughter shall 2 be restored. 19 No man 2 can take 2 a new 2 thing 2 unto an old 2 garment; and 2 new 2 wine 2 into old 2 bottles: 2 but 2 new 2 thing 2 is put 2 unto old 2 bottle 2 skins, and 2 new 2 wine 2 is put 2 into them, and 2 both 2 are preserved.

20 In like manner also he spake 2 unto them, that 2 it is hard for a rich man to enter into the kingdom of God. 21 For the children 2 of the marriage 2 are 2 heirs 2 of all things; and they cannot 2 cast 2 out the old generation 2 but must 2 wait until 2 those be 2 filled. 22 And 2 again he spake another parable, and said, 2 The kingdom of heaven is like unto a dragnet, that while it was taking 2 fish 2 of every sort 2 , 2 great and 2 small, 2 it caught 2 a net, and 2 brought 2 it 2 ashore. 23 And 2, when it was full 2 , 2 they 2 drew 2 it 2 into the boat, and 2 sat 2 down 2 to 2 eat 2 the 2 fish 2 that 2 were 2 therein; and 2 when 2 day was 2 broken, 2 he saith 2 unto 2 his disciples, 2 Behold, 2 there 2 is 2 treasure 2 in 2 that 2 dragnet 2 : 2 whatsoever 2 was 2 met 2 therein 2 is 2 yours. 24 And 2 again he spake another parable unto them, saying, 2 The kingdom of heaven is like unto a merchant 2 seeking 2 goodly 2 pearls. 25 And 2 found 2 one 2 pearl 2 of great value, and 2 went 2 and sold 2 all 2 that 2 he had 2 , and 2 bought 2 it.

26 And the grasseaters 2 do 2 eat 2 grass, the oxen do 2 eat 2 grass, and 2 likewise 2 the beasts 2 and 2 the wild 2 beasts 2 do 2 eat 2 grass.

9. 10-17 (XII, p. 1234). TESTIMONY. TWO QUESTIONS. (Extended Alternation.)

XII t | 10, 11. Question of Pharisees to His disciples.

u | 12. Proverb.

v | 13. Application. {Answer.}

w | 14. Question of John's disciples to Him.

x | 15. Proverb.

y | 16, 17. Application. {Answer.}

z | 10 And it came to pass, A Hebraism: frequent in O.T. (See note on Gen. 1. 2. 14) at meat — see note on Gen. 1. 2. the house — see note on Gen. 1. 2.


12 They that be, &c. Fig. Paravania (Ap. 6). See "u" above.

13 But, &c. This is the application. Hos. 6, 6 is quoted with evident reference to Hos. 9, 6; 5, 17; and 7, 1. (See Ap. 117, 1.)

go ye. To your teachers.

meaneth = is.

will have = require. See Ap. 102, 1.

mercy — compassion. Gr. elos.

I am not come = I came not.

the righteous = just ones.

to repentance. All the text = also wanting in Syr. and Vulg. both here and in Mark 2, 17.

14 came = come.


15 Can, &c. Fig. Paravania (Ap. 6). See "u" above.


17 new = freshly made: i.e. young. Gr. neos = new bottles = fresh wineskins of newer quality or character.

the rent is made worse ~ a worse rent takes place.

the rent is made worse ~ a worse rent takes place. i.e. the rent is made worse ~ a worse rent takes place. i.e. the rent is made worse. taken away. Gr. kathist. preserved = preserved together.

9. 18-26, A2, p. 1324 [For Structure see next page].

18 a certain = one. A Hebraism.

ruler = a civil ruler. Not the same miracle as that in Mark 5, 21.

27 "Is even now dead: but come and lay Thy hand upon her, and she shall live." 19 And Jesus arose, and followed them, 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 Jesus turned Him about, and said to them, 24 He said, "Give place: for the maid is not dead, but sleeps." And they laughed Him to scorn.

23 But when the people were put forth, He went in, and took her by the hand, and the maid arose. 24 And the fame of her went abroad into all that land.

27 And when Jesus departed thence, two blind men followed Him, crying, and saying, "Thou Son of David, have mercy on us." 28 And when He was come into the house, the blind men came to Him: and Jesus 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 Jesus 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 seen so in Israel." 34 But the Pharisees said, "He casteth out devils through the prince of devils." 35 And Jesus 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.

36 But when He saw the multitudes, He was moved with compassion on them, because they were fainting, and were scattered abroad, as sheep having no shepherd. 37 Then saith He unto His disciples, "The harvest 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."
And when He had called unto Him twenty-four 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 apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

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

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

9 Provide neither money in purse, nor scrip for your journey, nor two coats, neither shoes, nor yet staves: for the workman is worthy of his own meat.

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

11 And whosoever shall not receive you, nor hear your words, when ye depart out of that city or house, shake off the dust of your feet.

12 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

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

14 For they shall deliver you up; and in synagogues, and in assemblies, and in prisons, and in houses. 

15 And many shall fall away because of iniquity. 

16行为. Fig. Asterismos (Ap. 6), for emphasis.

17 But beware of men: for they will deliver you up to councils, and in synagogues; you. This was true of the Twelve ("them that heard Him"); Heb. 2:3) in the dispensation of the Acts, to unto. Gr. aus. Ap. 104. vi.

18 And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles.

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 unto 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 Israel, till the Son of man be come.

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 Beelzebul, 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.

10. 24-33 (L, above). ENCOURAGEMENT. (Repeated Alternation.)

24 The disciple = pupil. above. Gr. hypasp. Ap. 88. xvii. 2. master = teacher. Ap. 68. XIV. v. 4. servant = bondservant. lord = master. Ap. 98. VI. i. a. 4. A. enough = sufficient. have called. All the texts read "have surnamed," Baalzebul. Aramaic, Baalzeboul. Ap. 94. III. 8. Baalzebul = the lord of flies (2 Kings 1. 2). was the god of the Ekronites. It was changed in contempt by the Israelites to Baalzebel = lord of the dunghill, and thence used of the prince of the demons. shall they call. These italics are unnecessary.

be = become. If, &c. See Ap. 118. 2 a. covered = concealed. 27 darkness = the darkness. that. For this word italics are not needed.


28 fear not. Heb. gerâne min. Dt. 1. 22; 5. 2. Ps. 2. 6; 27. 1. them = [and flies] from them. Gr. apo. Ap. 104. iii. kill. Man causes the loss of life, but he cannot kill: i.e. "destroy" it. Only God can do that.


J


-17-23 (K, above). EMMITY. (Repeated Alternation.)


18 And = Yes and; or And ... kings also. before. Gr. epi. Ap. 104. ix. 3.

for My sake = on account of Me. Gr. hemeken.

for ... will suffer among = unto.

Gentiles = nations.

19 they deliver you up. All texts read they shall have delivered you up.

take no thought = be not anxious (as in 6. 35, 37, 38, 31, 34).

no. Gr. ou. Ap. 105. II.

shall = should.


cause them to be put to death = will put them to death.

22 shall = will.


all. Put by Fig. Synecdoché (of Genus). Ap. 6, for the greater part.


end. Gr. telos (not suntelos). See notes on 24. 3, and Ap. 114: i.e. of that dispensation, which would thus have ended had the nation repented at the call of Peter (Acts 3. 19-20). As it did not repent, this is of course now future. Cp. 1 Cor. 1. s.

shall be saved = shall be saved (escape or be delivered). Cp. 24. 4-14.

23 another = into the other: i.e. the next. Gr. allos (Ap. 124. 1), but all texts read heteros. Ap. 124. 2.

not = by no means; in no wise. Gr. ou. Ap. 105. III.

10. 24-33 (L, above). ENCOURAGEMENT. (Repeated Alternation.)

L c1 | 24, 25. Encouragement.

d1 | 26. "Fear not."

c2 | 27. Encouragement.

d2 | 28. "Fear not."

c3 | 28. 30. Encouragement.

d3 | 31. "Fear not."

c4 | 32, 33. Encouragement.
10. 29.

MATTHEW.

II. 4.

29 Are not two sparrows sold 5 for a farthing? 9 and one 9 of them shall not fall on the ground 9 without your Father.

27 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 3 also confess before My Father Which is 11 in heaven.

33 But whosoever shall deny Me before men, him will 3 also deny before My Father Which is 11 in heaven.

34 Think 9 not that 3 I am come to send peace on earth; I came not to send peace, but a 9 sword.

35 For 9 I am come to 9 set a 17 man at variance against his father, and 9 the daughter 9 against her mother, and the daughter-in-law 9 against her mother-in-law.

36 And a 9 man's foes shall be 2 they of his own household.

L

37 He that 9 loveth father or mother more than Me is 20 not worthy of Me: and he that 9 loveth son or daughter more than Me is 20 not worthy of Me.

38 And he that taketh not 20 his 20 cross, and followeth after Me, is 20 not worthy of Me.

39 He that findeth his 20 life shall lose it; and he that 20 loseth his 20 life 9 for Me shall 9 find it.

H

40 He that receiveth 2 you 2 receiveth Me, and he that 2 receiveth Me receiveth Him That Sent Me.

41 He that receiveth 2 a prophet 2 in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man 2 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 9 cold water only 27 in the name of a disciple, verily I say unto you, he shall 2 in no wise lose his reward.

11 And it came to pass, when 9 Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to 9 preach 9 in their cities.

2 Now when John had 9 heard 1 in the prison the works of 9 Christ, he 2 sent 2 two of his disciples,

3 And said unto Him, 9 Art Thou 9 He That should come, or 2 do we look for 9 another 9 ?

4 9 Jesus 9 answered and said unto them, 9 Go 9 and 9 shew John 9 again 2 those things which ye do hear 2 and 9 see:

had just been appointed, which may have raised questions in John's mind; in the latter case, the antecedent was the raising of the widow's son, before the calling of the Twelve. (8) In the former case, the Lord called them to see and note what He was then doing, "which ye are hearing and seeing." (9) (N.B., the tenses are all Present. See v. 1.) In the latter case, they are to tell John "what ye have seen and heard." (v. 22). The antecedents are repetitions suited to the different circumstances. See Ap. 97. All the texts read dia = by means of (Ap. 104. v. 1) instead of duo = two, as in Luke 7. 13.

He Who cometh, or the coming One: i.e. He Who was expected to come. Ap. 3. 11; 21. 9; 23. 39. John 3. 31. Ps. 118. 26. Gen. 49. 10. Isa. 35. 4. Ezech. 21. 27. Zech. 9. 9. We do look for are we to expect. another = a different [one].

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear. The blind are raised up, and the dead are not put to sleep.

6. And what blessing is he, whose house shall not be forsaken. "Maim." 7. And as he was saying these things, Jesus began to say to him, "What went ye out into the wilderness for to see? A reed shaken by the wind? 8. But what went ye out for to see? A man clothed in soft raiment? Behold, they that bear 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, my servant, the prophet,' who shall prepare my way before me, 11. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; but verily I say unto you, among those born of women there is not a greater than the one born of the kingdom of heaven, 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 he is "Elias, 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 own fellow: 17. And saying, 'We have pipped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.'

8. The blind—Blind (no Art. in this verse, because only some of each kind are meant. Not all the blind, &c.). These were the miracles foretold of Him (Isa. 35.5, 6; 61. 1). No others (quia miracles) would have sufficed as His credentials. The dead—dead (persons). No Art. See Ap. 139.2. Raised up—raised to life, have the gospel preached to them. This is one word in the Greek (evangelizó) are told the good news or glad tidings (Isa. 61.1). 9. Blessed—happy. See note on 5. 3. Not. Gr. mē. See Ap. 105.2. Not, be not offended—find nothing to stumble at. Me: i.e. In My Person, My teachings, My grace, &c.; as many did. Cp. Luke 4.22 with 28.

11. 7-30 (T), p. 1829. TEACHING.


born of women—brought forth by women (see note on Matt. 1. 2, 16, 18). A Hebraism (p'ld 'ishshah). See Job 14.1; 15. 14; 25. 36. Ap. 105. 14. Least—less. I. e. younger, meaning Himself the kingdom. John was only proclaiming it (but not, "in it). The kingdom was rejected both as announced by John (3.5), by Christ (4.17), and by Peter (Acts 2.38; 3.19-26); and, since its final rejection in Acts 28. 25, 26, is postponed, and is now in abeyance. See Heb. 2.8 ("not yet") The possessor is greater than the proclaim. the kingdom of heaven. See Ap. 114. heaven = the heavens (pl.). See notes on 8. 13. He: i.e. John. Ap. 104. iv. Suffereth violence—forceth itself upon men's attention. Gr. biaxousal. Occ. only here and Luke 16. 16. Supposed to be only passive (as rendered here), but this agrees neither with the facts nor with the context. Deissmann (Bib. Stud., p. 156) tells of the discovery of an inscription of Xanthus the Lycian, found near Sunium (E. Attika), containing the regulations as to approaching the healing divinity of the sanctuary of Men Tyrranos: "If any one forces himself in, his offering was not acceptable." Those who fulfilled the conditions had the founder's good wishes. This last clause is conclusive and agrees with Luke 16. 16. The violent—forceful ones. No Art. Gr. biaxousal. Occ. only here. Take it by force—lay hold of it. 13 all the prophets. See Acts 3. 21. The law. See note on 5. 17. Until John. And all would have been fulfilled then had the nation repented. 14 If, &c. Assuming it as a fact. See Ap. 118. I. 1. As in ver. 21, 23. Will—will be. Gr. thlóv. Ap. 102. 12. And—But. Gr. apo. 13. And—But. Gr. apo. 104. iv. 16 this generation? A significant expression, occurring eighteen times (11. 16; 12. 41, 42; 23. 38; 24. 34. Mark 8. 12, 12; 13. 30. Luke 7.31; 11. 30, 31, 32, 60, 21; 17. 28; 21. 32). Characterized by other epithets, "evil and" adulterous (12. 39, 45; 16. 4. Mark 8. 38. Luke 11. 39; faithless and perverse" (17. 17. Mark 9. 19. Luke 9. 41); "untoward" (Acts 2. 40). All this because it was the particular generation that rejected the Messiah. Children—little children. Dim. of poi. Ap. 108. iv. 17. Several—companions. Gr. hetairos. Some of the texts read "others" (i.e. hetairos for hetairos). Occ. only here; 20. 10; 42; 12; 26; and 26. 30 ("friend"). They had not—did not. Danced—danced. Fig. Paronomasia (Ap. 6) in the Gr. oikousaste ... epochaste; but Fig. Parécheis, also (Ap. 6) in Aramaic—rakkedon ... arággedon. In Eng. "ye did leap... did not weep"; or "stept not... wept not". A common custom to this day; such response on the part of the audience being greatly appreciated.
11.18
27 For John came eating nor drinking, and they say, 1 He hath a devil.
28 The Son of man came eating and drinking, and they said, 2 Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But Wisdom is justified of her children.
29 Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: 3 Woe unto thee, Capernaum! for thou art exalted unto heaven; and shalt be brought down to hell; for if thou hadst known what things were wrought for thee in thee, thou hadst been even as Sodom. But now shall thy goods be scattered unto all the nations, and thy traffickers shall be slain with a sword. 4 Even so, 5 Tyre and Sidon, which are greater than Sodom, shall be lifted up in the day of judgment, more than Sodom.
30 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

31 At that time Jesus answered and said, 2 I thank Thee, O Father, Lord of heaven and earth: for Thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father: for so it seemed good in Thy sight.
32 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.

12.1
33 Come unto Me, all ye that labour and are heavy laden, and I will give you rest.
34 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.
35 For My yoke is easy, and My burden is light.

36 At that time Jesus went on the Sabbath day through the corn; and His disciples were an hunred, and began to pluck the ears of corn, and to eat.

37 came. In the Greek this is the Fig. Hyperbaton (put out of its place by commencing the verse), causing the Fig. Anaphora (Ap. 6). eating nor drinking. Supply the Ellipsis (Ap. 6). eating nor drinking [with others]. devil = demon.
38 The Son of man. See Ap. 98. XVI.
40 Then. Marking another stage of His rejection. Fig. Chronographia. Ap. 6.
41 Cities: Put by Fig. Metonymy (of Subject) for their inhabitants. Ap. 6.
42 wherein = in which. Gr. en, as in v. 1.
43 mighty works. Gr. pl. of dunamis (Ap. 172. 1). See note on John 2. 18. were done = had taken place.
45 Woe, &c. Fig. Maledictio. Ap. 6. A testimony as to His rejection.
47 the day, &c. Now drawing near. See note on 16. 23.
49 earth = world. heaven = the heaven. Sing. because in contrast with the earth. See note on 6. 9, 10. hell. Gr. Hades. See Ap. 131. 2.
50 25-30 (N, p. 1281). THE WILL OF GOD. REST IN. (Division.)
51 At that time. Of His rejection. Fig. Chronographia (Ap. 6), emphasising the less. time = season.
52 answered and said = prayed and said. A Hebrewism. See note on Deut. 1. 41.
53 I thank Thee. I openly confess to Thee. Father. See Ap. 98. IV.
54 Lord. See Ap. 96. VI. i. c. 4. B. b.
56 wise = wise ones (no Art.). prudent = prudent ones: i.e. in their own eyes.
58 delivered = were [at some definite time] delivered.
61 will reveal = intendeth (Gr. leimathai. Ap. 102. 2) to reveal.
62 reveal = unveil. Gr. apokalupto.

11.28-30 (O, above). REST. OURS. GIVEN AND FOUND. (Inversion.)
64 Q | 28. His rest given.
67 Q | 28. Our rest found.
68 P | 30. His burden light.

28 Come, &c. Here Christ refers, not to sins, but to service; not to guilt, but to labour; not to the conscience, but to repentance; not to repentance, but to learning; not to finding forgiveness, but to finding rest. unto. Gr. pros. Ap. 104. xv. 3.
69 all. Here limited to those seeking rest. labour= toil. heavy laden = burdened. give His rest is given. Ours must be found in His gift. We have none to give. 29 meek . . . rest. Note the Fig. Paréchésis (Ap. 6). In the Aramaic or Syriac (Peshito) we have nich . . . nichon, but in the Lewis Codex it is better still: nich . . . nichon. your souls = your own selves (emph.). Ap. 110. IV. souls. Gr. pl. of psuchê. Ap. 110. IV.
27 But when the Pharisees 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 hun- dred, and they that were with him; 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?

4 Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are blameless?

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

6 And when He was departed thence, He went into their synagogues:

7 And, behold, there was a man which had his hand withered.

8 And they asked Him, saying, "Is it lawful to heal on the sabbath days?"

9 That they might accuse Him.

10 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?"

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

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

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

T 15 But when Jesus knew it, He withdrew Himself from thence; and a great multitude 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 Esaias the prophet, saying,

9 the Pharisees. See Ap. 120.


Behold. Fig. Asterismos. Ap. 6.


Have ye not read? This question was asked by the Lord on six different occasions, and referred to different books of the O.T., and to ten distinct passages. See Ap. 148.

what David did. Ref. to 1 Sam. 21. 6. Ap. 117. I.


the house of God: i.e. the tabernacle.

the sabbath. See Ex. 25. 31. Lev. 24. 5, 6.

which was... only, &c. See Lev. 24. 5.


the sabbath. (Num. 28. 9, 10. Cp. Neh. 13. 17. Ezek. 21. 40. John 7. 22, 23.) There were more sacrifices on the sabbath than on any other day.


blameless—guiltless, as in v. 7. Gr. ἁσίδατος. Occ. only here and v. 7.

in this place—here greater than the temple. Cp. 21. 14, a greater prophet; and v. 42, a greater king; who can be only God Himself.

7 If, &c. Implying that it was not the fact. See Ap. 118. I. 8. Not the same condition as in ev. 11, 32, 35, 38.

had known were aware of. Gr. γνῶσθαι. Ap. 158. II. 2.


mercy—loving-kindness, or grace.

guiltless. Gr. ἁσίδατος. See note on blameless, v. 5.

8 the Son of man. See Ap. 95. XVI.

Lord. See Ap. 98. VI. i. c. B. a.

even. All the texts omit this word.

of the sabbath. As the Son of man. Cp. v. 6, Lord of the Temple as the Son of God.

9 their. Probably inhabitants of Tiberias. For, in Mark 3. 6, the Pharisees conferred with the Herodians, so that the Lord was in Herod's jurisdiction.

synagogue. See Ap. 120.

12. 9-13 (R², p. 1923). MIRACLES.

(Revision.)

R²: c | 9, 10.- Withered hand.

f | 10.- Question of the enemies.


j | 11, 12. Questions of the Lord.

e | 13. Withered hand.


in the sabbath days. This was the first of seven miracles wrought on the sabbath. See Mark 1. 21-31.


well; i.e. a good deed. 13 other. Gr. ἀλλος. Ap. 124. I.

12. 14-50 (S², p. 1923). EFFECTS.

(Revision.)


U | 22. Miracle (demoniac) wrought.


14 Then But. held a council. Occ. only in 22. 18; 27, 1, 7; 28, 12. Mark 3. 6; 15, 1.


15 from thence = thence, as in v. 9.

16 not. Gr. όμως. Ap. 106. II.


17 That = To the end that. spoken. As well as written. by = by means of. Gr. ὄρα. Ap. 104. v. 1.

Esaia = Isaiah (970. I). Quoted from Isa. 42. 1-4. See Ap. 107. II. I.

From the Hebrew direct; but the last clause differs, because the Holy Spirit is recording the act of fulfillment, and varying it by way of Divine comment.


21 And in His name shall the Gentiles trust.

U
(p. 133)

U
V. 1
(p. 1334)

V 2 W1 h

24 And all the people were amazed, and said, "Is not this the son of David?"

25 But when the Pharisees heard it, they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

26 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:

28 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

29 Or else how can one enter 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.

18. 21. 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.

18. 22. And 23. And all the people were amazed, and said, "Is not this the son of David?"

18. 24. But when the Pharisees heard it, they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

18. 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:

18. 26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

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

18. 30. He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.

18. 24. This fellow doth this [man]. Not emphatic.

18. 25. Jesus = H. All texts omit "Jesus" here.

18. 26. And whatsoever man speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that which is to come.

18. 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy of the Holy Ghost shall not be forgiven unto men.

18. 32. And whatsoever man speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that which is to come.


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12. 33. MATTHEW. 12. 43.

Y 33 Either make the tree good, and 9 his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Z 34 O generation of vipers, how can ye, being 8 evil, speak good things?

Z for 8 out of the 5 abundance of the heart the mouth speaketh.

Y 35 A good 10 man, 54 out of the good 7 treasure of the heart bringeth forth good things: and 8 an 4 evil 10 man, 54 out of the 5 evil 4 treasure bringeth forth 8 evil things.

X 36 But I say unto you, That every 7 idle 4 word that 8 men shall speak, they shall 8 give account thereof in the day of judgment.

T 37 For 8 thy 7 words thou shalt be justified, and 8 thy 7 words thou shalt be condemned.

A T A [p. 1355]

38 Then certain of the scribes and of the 5 Pharisees answered, saying, 4 "Master, we would see a sign from Thee."

39 But He answered and said unto them, 8 "An 5 evil 7 and 8 adulterous 8 generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet 5 Jonas: 40 For as 8 Jonah was 8 three days and 5 three nights in the whale's belly; so shall the Son of man be 5 three days and 5 three nights in the heart of the 7 earth."

B 41 The 5 men of Nineveh shall 8 rise 8 in judgment 8 with this 59 generation, and shall condemn it:

k because they 8 repented 8 at the 8 preaching of 8 Jonas;

l and, 8 greater than 8 Jonas 8 is here,

j 42 The queen of the south 8 rose up 8 in the judgment 8 with this 59 generation, and shall condemn it:

k for 8 she came 8 from the uttermost parts of the earth to hear the wisdom of Solomon;

l and, 8 greater than 8 Solomon 8 is here.

A 43 When 8 the unclean 8 spirit is 8 gone out 8 of a 4 man,

n he 8 walketh 8 through 8 dry places, seeking rest, and 8 findeth none.

but only the words of the Father" (see John 7:16; 8:24, 46, 47; 12:49; 14:10, 24; 17:8), so that the assertions of modern critics are perilously near blasphemy against God Himself. earth. Gr. γῆ. Ap. 129. 4.

12. 41, 42 (B, above). APPLICATION. (Extended Alternation.)


12. 44-45. [For Structure see next page].

44 When = But when. Introducing the allegory. the = an. The Art. being inclusive and hypothetic as "a man", which also has the Art. and is rendered "as". spirit. Gr. pneuma. See Ap. 101. XII. is gone out. If of its own accord, it has gone out; it returns (v. 44). But not when it is "bound" and cast out, as in v. 29. out of = away from (Gr. ἀπό). Ap. 104. iv. temporarily, as at the proclamation of John. a = the. he = it. walketh = roameth. Gr. Acts 8. 4. dry = waterless: i.e. where no human beings are. findeth none = findeth it is not; has no respite. Gr. οὐ, as in v. 2.
12. 44.

MATTHEW.

12. 43-45 - (A, p. 1836). SIGN GIVEN. UNASKED.

Extended Alternation.

A | m | 43-. The going out of an unclean spirit.
    n | 43-. Action. Seeking rest.
    o | 44-. Return. Purposed.
    p | 44-. Condition of house.
    m | 45-. The going out of an unclean spirit.
    n | 45-. Action. Seeking other spirit.
    o | 45-. Return. Effected.
    p | 45-. Condition of house.

44 from whence = whence.
garnished = decorated.
45 himself = itself.
more wicked = more.
the last state = the.
state of that man is worse
than the first.

Even so shall it be also unto this wicked

generation.

(Extended Alternation.)

S | C | q | 46. Mother and brethren. (Natural.)
    r | 47. Their will. Reported (Mark 3. 21-22).
    D | 48. The Lord's question.
    C | q | 49. Mother and brethren. (Spiritual.)
    r | 50. God's will. Declared.

46 talked = was talking.
people = multitudes.
stood = were standing.
desiring to speak = seeking to speak.
Their answered = their answer.
purpose. But in Mark 3. 21, 22 their
real purpose was to "lay hold on Him,
and the reason is given: "for
they said He is beside Himself?" This
accounts for the Lord's answer.

47 stand without = are standing without.
The reason for not going in is obvious.

49 stretched forth His hand toward = He pointed to,

50 whosoever... Fig. Symeodchê (of Genus), Ap. 6,
defined by obedience, and made an hypothesis by the
particle "as" = do - have done.
heaven = [the] heavens. Plural, because
there is no the same = he.

12. 46-50 (S, p. 1339). PROPOSED CAPTURE BY

KINDRED.

Introversion and Alternation.

S | C | q | 46. Mother and brethren. (Natural.)
    r | 47. Their will. Reported (Mark 3. 21-22).
    D | 48. The Lord's question.
    C | q | 49. Mother and brethren. (Spiritual.)
    r | 50. God's will. Declared.

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defined by obedience, and made an hypothesis by the
particle "as" = do - have done.
heaven = [the] heavens. Plural, because
there is no the same = he.

contrast with the "earth." See note on 6. 8, 10.


T | E1 | 1, 2. Place. Departure. "Out of the house."
    F | G | 1-3. ONE Parable. (The Sower.)
        H | 1-23. Question of Disciples. Answer not understood.
        J | 14-33. THREE Parables. "Another", "Another", "Another".
        K | 34, 35. Multitudes.
    E2 | 36-. Place. Departure. "Into the house."
    F | 37-45. Disciples.
        H | 51. Question to Disciples. Answer understood.
        G | 52. ONE Parable. (The Scribe.)

12. 53-58 (T, p. 325). TEACHING. (Alternation and Introversion.)

T | E1 | 1, 2. Place. Departure. "Out of the house."
    F | G | 1-3.ONE Parable. (The Sower.)
        J | 24-33. THREE Parables. "Another", "Another", "Another".
        K | 34, 35. Multitudes.
    E2 | 36-. Place. Departure. "Into the house."
    F | 37-45. Disciples.
        H | 51. Question to Disciples. Answer understood.
        G | 52. ONE Parable. (The Scribe.)


T | E1 | 1, 2. Place. Departure. "Out of the house."
    F | G | 1-3. ONE Parable. (The Sower.)
        J | 24-33. THREE Parables. "Another", "Another", "Another".
        K | 34, 35. Multitudes.
    E2 | 36-. Place. Departure. "Into the house."
    F | 37-45. Disciples.
        H | 51. Question to Disciples. Answer understood.
        G | 52. ONE Parable. (The Scribe.)

of the house. The teaching from vv. 1-35 was public; from vv. 36-52 was within the house, in private.
out of Gr. apo, as in 12. 43. But Tr. reads ek and apo in marg. Wh omit apo and read ek in marg.
L and T read ek (104. vii) in text, the house: or His house, at Capernaum (9. 28). Ap. 169, sat =
was sitting. by... side = besida. Gr. para. Ap. 104. xii. 3.
2 gathered together. Not the same as in vv. 24, 25, 30, 34, 41, 42, but same as in vv. 30, 47.
3 many things = many things (varied and varied) on other occasions. There are no "discrepancies",
seven as sometimes alleged) are selected for the special purpose of the Holy Spirit in this Gospel. See
Ap. 96 and 146. Behold. Fig. Astrænmos. Ap. 6. 6. a sower = the sower. As these eight parables
relate to the Kingdom of the Heavens (Ap. 114), the sowing must relate to the proclamation of 18 (8. 19):
(1) by John, "the wayside", 3, 2, 6, 6; (2) by Christ, the Twelve, and the Seventy, "the stony ground", 4. 12-
26; 35 (3) by the Twelve in the land, and Paul in the synagogues of the Dispersion (the Acts); (4)
still future (Matt. 24. 16) and on "good", because prepared ground. See Ap. 140. I. 1, and 145.
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 no root: and forthwith they sprang up, because they had no deepness of earth:
6 And when the sun was up, they were scorched; and they waxed hot, and they withered away.
7 And some fell among thorns; and the thorns sprang up, and choked them:
8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
9 He that hath ears to hear, let him hear.

10 And the disciples came, and said unto Him, "Whyspeakest Thou unto them in parables?"

11 He answered them, 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 whomsoever hath, to him shall be given, and he shall have more abundance: but whomsoever hath not, from him shall be taken even that he hath.

13 Therefore speak I to them in parables:

14 And in them is fulfilled the prophecy of Esaias, which saith, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:" for this people's heart is waxed 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 understand with their hearts, and should be converted, and I should heal them.

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

16 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.

17 Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then when he sowed—in (as in v. 3): in his sowing, some—some indeed, way side. The part of the field beside the way. fowls—birds.


11 not much earth. Not depth enough of earth.

12 forthwith—immediately.


10 good ground—the ground, the good [ground]. Good, because prepared.

13 brought forth. All the verbs are in past tenses.

19 Who: i.e. Him who hears.

13. 10-23 (H. p. 1396). QUESTION OF DISCIPLES.

10-17. Colloquy. (Division.)

13. 10-17 (L. above). COLLOQUY.


11 He—And He.

13. 13-17 (N. above). ANSWER. REASON. (Alternation.)


17. 13. Prophets. Desired to see and hear.


19 the word of the kingdom: i.e. the proclamation of its having drawn nigh, as in 3. 2; 4. 17. Acts 2. 28; 8. 19-25. word. Gr. λόγος. See note on Mark 9. 32. not. Gr. mé. Ap. 105. II.
cometh he the wicked one, and catcheth away that which was sown in his heart.

This is he which receiveth seed by the way side.

v 20 But he that received the seed into stony places,

the same is he that heareth the word, and anon with joy receiveth it;

Yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, 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 deceitfulness of riches, 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.

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:

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

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

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?

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

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

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

Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man taketh, and soweth in his field:

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.

Another parable spake He unto them; The kingdom of heaven is like unto a lea-

the wicked one—the evil [ones]. See Ap. 129. IV. 1, received. Cp. Acts 2.41. 1 Thess. 2.13. Not the same word in Greek, but the same truth.


but endureth for a while—but is temporary, or endareth but for a season.

by and by—immediately. Same word as "anon"; v. 20. The offence is as immediate as the joy.

offended—stumbles.

among. Gr. éis. Ap. 104. vi. Not the same word as in v. 6. is he—this is he.

world—age. Gr. aión. See Ap. 129. 2. he—it.

which also—who indeed.

and bringeth forth—produeth also.

some—sodom indeed.

some—but other.

Another. Gr. alloos. Ap. 124. 1. The parables spoken outside (v. 1) are introduced thus; those within the house by the word "again" (v. 36): marking off the Structure, J, p. 1836; and Ap. 144.


heaven—the heavens. See note on 6, v. 10.


sowed—sowed upon [and therefore among]. Gr. episperis—sowed. Occ. only here. All the texts read "sowed over".

tares. Gr. krisania (occ. only in this chapter, v. 36). Not "darnel" (the Lolium temulentum of naturalists), but zizanion as known to-day in Palestine. While growing it looks like wheat, but when full grown the ears are long and the grains almost black. Each grain of zizanion must be removed before grinding wheat, or the bread is bitter and poisonous. Wheat is golden; but tares show their true colour as they ripen.


went his way. He had no doubt as to the result. Nor should those who sow "the good seed" of the Word of God. They should have as much confidence in their sowing as the "enemy" had in his; and go their way, and sow more.


servants—bondservants.


He—And he.

An enemy= A man an enemy. Fig. Pleonasms (Ap. 6), for emphasis. hath done—did.


gather them up? = collect them together?

ye gather up = while gathering them together.

30 grow together. Gr. sunuaxonai. Occ. only here.

reapers. Gr. theristás. Occ. only here, and in v. 39.


bundles. Gr. desmêl. Occ. only here, in this form.


to burn = in order to burn.

the least—loss indeed.

of seeds. Supply the Ellipsis from v. 31 = "than all the seeds [that a man sows in his field]."

it is grown = it shall or may have grown. This growth is contrary to nature: to show that it symbolizes an unnatural result, with its consequences.

the greatest among herbs—greater than [garden] herbs.

the air— the heaven (sing.).

lodges—perch.

leaven— sour dough. Always used in a bad sense. For the Messiah’s improving the world is the exact contrary of the leaven corrupting the whole of the meal. The same is true of the symbol of the "woman", see below. The Lord mentions three kinds of leaven, all of which were evil in their working: the leaven (1) of the Pharisees—hypocrisy or formalism (Luke 12. 1); (2) of the Pharisees and Sadducees—evil doctrine or teaching (Matt. 16. 11, 12); (3) of Herod=political religion, or worldliness (Mark 8. 15).

Cp. also Gen. 19. 1. 1 Cor. 5. 6–8. Matt. 16. 14, 15, 23–25.
ven, which 30 a woman took, and 31 hid in three measures of meal, till the whole was leavened.

34 All these things spake 32 Jesus unto the multitude in parables; and without a parable spake He 33 not unto them:

35 That it might be 34 fulfilled which was spoken by the prophet, saying, 35 I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then 36 sent He 37 the multitude away, and went 38 into the house: and His disciples came unto Him, saying,

37 He answered and said unto them,

38 He that soweth the good seed is the Son of man;

39 The field is the world; the good seed are the children of the kingdom; but the 40 tares are the children of the wicked one;

40 The enemy that soweth them is the devil; the harvest is the end of the world; and the 41 reapers are angels.

42 As therefore the tares are gathered and burned in fire; so shall it be in the end of the world:

43 The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and those which do iniquity;

44 And shall cast them 45 into a furnace of fire: there shall be weeping and gnashing of teeth.

45 Then shall the righteous 46 shine forth as the sun 47 in the kingdom of their Father. Who hath ears to hear, let him hear.

46 Again, 48 the kingdom of heaven is like 49 unto treasure hid 50 in a field: the which when a 51 man found, he hid it, and 52 for joy thereof goeth and selleth all that he hath, and 53 buyeth that field.

47 Again, 49 the kingdom of heaven is like 54 unto 55 a merchant 56 man, seeking goodly pearls:

48 Who, when he had found one pearl of great price, 57 went and sold all that he had, and 58 bought it.

49 When, 47 the heavy 54 of heaven is like 59 unto a net, that was cast 60 into the sea, and gathered 61 of every kind:

50 Which, when it was full, they 62 drew 63 to shore, and sat down, and 64 gathered into vessels, but 65 cast 66 the bad away:

57 And shall cast them 60 into 61 the furnace of fire: there shall be 62 weeping and 63 gnashing of teeth.

58 Jesus saith unto them, 64 Have ye understood all these things? 65 They said unto Him, 66 Yea, 67 Lord.


34 multitude = multitude (pl.).

35 That = So that.


13. 36-43 (K, p. 1336). DISCIPLES. (Alteration.)

36 y 36-41. Disciples come.

y 36-37. Explanation requested.

y 37-38. The Lord’s answer.


36 went into the house. This determines the Structure 57, on p. 1336. the house. Peter’s house.

37 the Son of man. See Ap. 98, XVI. Cp. 8, 28.

38 are = these are: i.e. represent. Fig. Metaphor. Ap. 6.

39 the end of the world = the end of the age, age-time, or dispensation. The expression occurs six times (here, vv. 46, 49; 24, 3; 28, 26. Heb. 9, 28), always in this sense. See Ap. 129, II; 151.

40 end. Gr. sunteleia (not “telos”) = closing time, denoting the joining of two age-times: i.e. the closing time of one leading on to the other. The sunteleia mark the closing period, while telos marks the actual and final end.

41 the angels = angels. In v. 41 “His angels”.

42 this world = this [present] age-time (cp. vv. 22, 29).


44 offend = cause offence, or stumbling.


46 a furnace = the furnace, as in v. 50.

47 gnashing = the grinding.


49 Father. Ap. 98, III.


51 Again. This word marks and links together the last three parables. See the Structure “J”, p. 1390 (Ap. 145), and note on “another”, v. 24.

hid = lying hidden. Cp. vv. 23 and 35.


54 merchant man = a man, a merchant. Cp. v. 28, “an enemy”.

55 went. The 1611 edition of the A.V. reads “he went”.


57 drew = drew up. Gr. anazábó. Occ. only here.

58 upon (Gr. epi. Ap. 104, ix. 3) the shore.

59 the bad = the useless: i.e. the cat-fish, plentiful in the Sea of Galilee.

60 away = out.

61 in, as in v. 5.

62 come forth = go out. The Lord was speaking on earth.


51 Jesus saith unto them. Ap. 95, IV, 1 a. 4. B. All the texts omit “Lord” here.
52 Then said He unto them, "Therefore every 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."

53 And it came to pass, that when Jesus had finished these parables, He departed thence.

54 And when He was come into His own country,

b He taught them in their synagogue,

Q insomuch that they were astonished, and said,

R "Whence hath this man this wisdom, and these mighty works?"

55 Is not this the carpenter's son?

d is not His mother called Mary?

Sc and His brethren, James, and Joses, and Simon, and Judas?

d 56 And His sisters, are they not all with us?

R Whence then hath this man all these things?"

57 And they were offended in Him.

P a But Jesus said unto them, "A prophet is not without honour, save in his own country, and in his own house."

b 58 And He did many mighty works there because of their unbelief.

14 At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, "This is John the Baptist: he is risen from the dead; and therefore these mighty works do shew forth themselves in him."

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip'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.

52 instructed = disciplined, or initiated as a disciple. unto. All the texts omit ete (Ap. 104. vi). L reads (Ap. 104. viii), reading "in the kingdom," for "unto the kingdom."

an householder = a man a householder. Fig. Pneuma (Ap. 6), for emphasis. See v. 27.

53 finished. Thus marking the end of this special collection of parables, showing them to be one whole. departed. Gr. metairo. Occ. only here and 19, 1; referring probably to His going by water.

13, 54-58 (U, p. 1232). RESULTS. OPPOSITION OF HIS OWN KINDRED.

(Prolepsis and Alternation.)

U2 P a | 54- "His own country."

b | 54-. Effect of His teaching. "Astonished."


S c | 55- Father. (Male.)

d | 55-. Mother. (Female.)

Sc | 55-. Brethren. (Males.)

d | 55-. Sisters. (Females.)

R | 55-. Question. "Whence", &c.

P a | 56-. Effect of His teaching. "Offended."

b | 56- "His works."

54 taught = was teaching.


55 and. Note the Fig. Polyptychon (Ap. 6), emphasizing each one individually.


57 offended = stammered.


his own house. His own family: "house" being put by Fig. Metonymy (of Adjunct), Ap. 6, for the family dwelling within it.

14, 1-12 (V, p. 1232). MISSION OF JOHN BAPTIST. ENDED. (Introversion.)

Y T | 1, 2. Herod hearing of John.


tetrarch. The Greek word transliterated = a governor over the fourth part of any region; but the word subsequently lost its strict etymological meaning, and came to denote any petty prince not ruling over an entire heard of the name. Fig. Polyptoton. Ap. 6. Gr.


14, 3-11 (U, above). JOHN'S DEATH. (Introversion and Alternations.)

U V | 3. Herod's imprisonment of John (from enmity).


e | 5-. Herod's imprisonment of John (from fear).

i | 5-. Reason. People's opinion.

W | 5. Opportunity given.

V g | 7. Herod's promise to Herodias. Made.

h | 8. John's head asked.


a | 11. John's head given.

2 Herod. One of eleven rulers offended with God's reprovers. See note on Ex. 10, 28.

i.e. had him put.


Philip's = Philip I, son of Herod the Great.

4 said = used to say.

put = i.e. had him put.

7 when he would have put him to death = wishing (Ap. 102. 1) to kill him.

5 when he would have put him to death = wishing (Ap. 102. 1) to kill him.
6 But when Herod's birthday was kept, the daughter of Herodias danced before him, and pleased Herod.

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 Baptist's head in a charger."

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.

13 When Jesus heard of it, he departed thence by ship into a desert place apart:

14 And Jesus 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 victuals."

16 But Jesus said unto them, "They need not depart; give them to eat."

17 And they said 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, beside women and children.

22 And straightway Jesus 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:

25 And in the fourth watch of the night Jesus 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 Jesus spake unto them, saying, “Be of good cheer; it is I; be not afraid.”

28 And Peter answered him and said, “Lord, if it be Thou, bid me come unto Thee on the water.”

29 And He said, “Come.” And when Peter was come down into the ship, he walked on the water, to go to Jesus.

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

31 And immediately Jesus stretched forth His hand, and caught him, saying, “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.”

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the 12 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.

15 Then came to Jesus scribes and Pharisees, which were of Jerusalem and of the elders;

2 “Why do they transgress the tradition of God by your tradition?”

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 he saith, “Whosoever shall say to his father or his mother, ‘It is a gift, by whatsoever thou mightest be profited by me;’

6 ‘And honour not his father or his mother, he shall be free.’ This have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did the scribes prophesy of you, saying,

7 Ye hypocrites, well did the scribes prophesy of you, saying,

8 ‘This people draweth nigh unto Me with their lips, but have a commandment of man.”

4 commanded. Quoted from Ex. 20. 12; 21. 17.

6 profited = helped.

7 Supply “Be that” instead of “It is.”

8 profited = helped.

14. 25-31 (D, p. 1341). THE MIRACLE. WROUGHT. (Extended Alternation.)

D o 25. The Lord walking on the sea.

q 28. Disciples troubled.

q 27. Be not afraid.

o 28. Peter essaying to walk, &c.

p 30. Peter afraid.

q 31. Wherefore didst thou doubt?

26 a spirit = a phantom. Gr. phantasma. Occ. only here and Mark 6. 49.


if, &c. See Ap. 118. 2 a. Assuming it as a fact.


30 he saw the wind boisterous. He looked at the circumstances instead of the Lord. This was the secret of his (and of our) failure.

sink = be overwhelmed in the sea. Gr. katapontizomai. Occ. only here and 18. 8.

31 O thou of little faith. See note on 6. 30.


oc. Occ. only here and 27. 17.

33 the Son of God = God’s Son (no Art.). Ap. 98. xv.

34 Gennesaret. It was at the northern end of the lake and to the west of the Jordan (Ap. 169). The Talmond identifies it with Chinnereth of the OT.

Josephus says it was about four miles long by two and a half broad.

35 had knowledge of = having recognized.


made perfectly whole = completely saved or healed.

Gr. dikaiosyn = to save throughout. Occ. eight times (here; Luke 7. 5. Acts 23. 24; 27. 43; 48. 19; 1. 1. Pet. 3. 20). All are interesting and used of bodily saving.


scribes, &c. = the scribes. Note the four parties addressed in this chapter: (1) scribes, &c. from Jerusalem, v. 1-9; (2) the multitudes, v. 10, 11; (3) the disciples, v. 12-14; (4) Peter, v. 15-20. Pharisees. See Ap. 120. ii.


the elders. Gr. presbuteroi. Always used in the Papyri officially, not of age (old men), but of communal officers and heathen priests.


bread. Put by Fig. Synecdochē (of Species), Ap. 6, for all kinds of food.

15. 3-11 (T, p. 1393). TEACHING. (Extended Alternation.)


s 6. God’s Commandment.

t 5 5. Ye say.


s 8. God’s Word.

t 11 10. “I say”.


Ap. 117. i. let him die the death = he shall surely die. Fig. Polypotēm. Ap. 6. See Ex. 21. 17. Lev. 20. 9. Deut. 5. 16; 27. 16. Prov. 30. 17. 5 It is, a gift = dedicated to God. thou : i.e. the parent.

by me: i.e. the son. 8 And = And [in consequence of this evasion]. not you certainly do. Gr. ou me = by no means, in no wise.

Ap. 105. iii. he shall be free. There is no Ellipsis here if it be supplied as in v. 8.


8 This people. Quoted from Isa. 29. 13. See Ap. 107. 1. 3 and 117. i.
15. 8. MATTHEW. 15. 26.

their mouth, and honoureth Me with their lips; but their heart is far from Me.
9 But in vain do they worship Me, teaching for commandments of men.

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 Pharisees were offended after this saying?"

13 But He answered and said, "Every plant, which by 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 Peter and said unto Him, "Declare unto us this parable."

16 And Jesus said, "Are ye also yet without understanding? 17 Do ye not 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 unwashed hands defileth not a man."

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, "Have mercy on me, O Lord, Thou Son of David: my daughter is grievously vexed with a devil."

23 But He answered her not a word.

24 But He answered and said, "I am not sent but unto the lost sheep of the house of Israel."

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

26 But He answered and said, "It is not fair far keepeth far distant.
9 teaching for doctrines. Gr. teaching teachings. Fig. Polyptoton. Ap. 6.
10 called = called to [Him].
the multitude. See note on "scribes", v. 1.

15. 12-20 (U5, p. 1823). RESULT. OPPOSITION OF THE PHARISEES. (Alternation.)


12 came — came unto [Him].
His disciples. See note on "scribes", v. 1.
offended = stumbled.
saying. Gr. logos. See note on Mark 9. 32.
Every plant. Implied by the scribes, &c., by the Fig. Hypocritocosis. Ap. 4. See note on "dogs", v. 26,
and on "leaven" (16. 6).
plant. Gr. phutheia. Occ. only here.
if, &c.: i.e. experience will show it. Ap. 118. 1 b.
15 Peter. See note on "scribes", &c., v. 1.
Declare — Expound. See note on 13. 36.
yet = still. Gr. xkm. Occ. only here.
draught = sewer, or unq. Gr. aphporion, a Macedonian word.
18 But those, &c. Fig. Epitome. v. 18-20.
from out of. Gr. ek, as in preceding clause.
thoughts = reasonings.
false witness. Gr. pseudomarturia. Occ. only in Matthew (here, and 26. 59).

15. 21-39 (R4, p. 1828). MIRACLES.
(Repeated Alternation.)


15. 22-22 (F3, above). MIRACLE. WOMAN OF CANAAN. (Repeated Alternation.)

22 Woman. Her Prayer. "Have mercy".
23 The Lord. No answer. No claim.
24 Woman. Disciples' prayer. "Send her away."
27 Woman. Plea. Confession. I have no claim.

29 behold. Fig. Aeterneum. Ap. 6.
the same = those.
coasts = borders.

Son of David. The fourth of nine occurrences of this title (Ap. 98, XVIII). The Son of David. Hence the silence of the Lord.
devil = possessed by a demon; Gr. daimonomazel.
the Son of David. Fig. Accius. Ap. 6.
lost. Because being without a shepherd. But see note on 1 Kings 12. 17.
the house of Israel. Therefore it was still represented by those in the land. See note on and op. Acts 2. 14, 22, 36.
worshipped Him = threw himself at His feet [and remained there]. Imperfect Lord, help me. This was a better plea, but there was no definition of the "me", as with the publican: "me, a sinner" (Luke 18. 13).
28 meet to take the children's bread, and to cast it to "dogs."

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

28 Then Jesus answered and said unto her, "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

29 And 1 Jesus departed from thence, and came "nigh unto the sea of Galilee; 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 6 Jesus' 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 Israel.

32 Then 1 Jesus "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 1 Jesus 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 "broke them, and gave to His disciples, and the disciples to the multitude.

37 And they did eat all, 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 2 Magdala.

16 The Pharisees also with the "Sadducees 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 lowring.'

4 Ye hypocrites, ye can discern the face of the sky; but can ye "discern the signs of the times?"

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

26 meet=fair. the children’s bread = the bread of the children, with emphasis on children. Fig. Enallog. Ap. 6.

children’s. See Ap. 108. i.

dogs=puppies, or little household dogs; this is true only of such. Dogs are not cared for in (the East) when grown. The Lord used the Fig. Hypocotistasis (Ap. 6), implying that she was only a Gentile, and thus had still no claim even on that ground. Gentiles were known as "dogs" by the Jews, and despised as such (5, 6, 1 Sam. 17. 45. 2 Sam. 5. 8; 6. 7; 1 Kings 8. 13. Phil. 3. 5).

27 Truth = Yea. yet = for even: asserting to the Lord’s words, while using them as an additional ground of her plea.

28 answered and said = exclaimed and said. A Hebraism. See note on D. 1. 41.

O woman. Fig. Echononis. Ap. 6.

great is thy faith. Contrast the disciples’ (16. 8), where the same Fig. Hypocotistasis (Ap. 6), is used, and ought to have been understood.


a=the, as in 14. 22.


sit down = was sitting down.


31 to speak = speaking. to be whole = sound.

to walk = walking. to see = seeing.

32 called = called to [Him].

33 emphatic, as are the words which follow.

34 the wilderness = a desert place. These are emphatic also, in addition to "we",

35 sit down = recline.


to = (gave) to. Supplying the Ellipsis from the preceding clause.

37 broken meat = fragments, or crumbs.


39 took ship = entered into (Gr. eis). Ap. 104. vii. the ship (mentioned above, in 14. 22, &c.).


16. 1-4 (S4, p. 1823). EFFECTS. (Introversion.)

S4 y | 1. Sign desired.

z 2, 3. Disenchantment. (Positive.)

z, 4. Disenchantment. (Negative.)

y | 4. Sign refused.

1 Pharisees.. Sadducees. See Ap. 190. ii.

came = having come to [Him].

2 a sign from "heaven."


7 Jonas = Jonah. See 12. 39.
16. 6. MATTHEW.

6 Then Jesus said unto them, "Take heed and beware of the leaven of the Pharisees and of the Sadducees."  
7 And they reasoned among themselves, saying, "It is because we have taken no bread."  
8 Which when Jesus 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 be beware of the leaven of the Pharisees and of the Sadducees?"

13 When Jesus came into the coasts of Cæsarea Philippi, 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 Baptist; some, Elias; and others, Jeremias, or one of the prophets."

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

16 And Simon Peter answered and said, "Art Thou the Christ, the Son of the living God?"

17 And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

18 And he saith also unto thee, That thou art Peter, and upon this rock I will build My church:


17 Blessed art. See note on 5. 6.  


18 This also = also say (as well as the Father), looking back to a preceding Agent with Whom the Lord associates Himself. thou art Peter. See Ap. 147. Peter. Gr. petros. A stone (loose and movable), as in John 1. 42. upon. Gr. epi. Ap. 104, ix. 2. this. Very emphatic, as though pointing to Himself. See note on John 4. 19; 8. 27. Of one or three important passages where "this" stands for the speaker. See notes on John 2. 16, and 3. 44. this rock = Gr. petra. Petros is Femin., and therefore could not refer to Peter; but, if it refers to Peter's confession, then it would agree with homologia (which is Fem.), and is rendered confession in 1 Tim. 6. 12, and profession in 1 Tim. 6. 12, Heb. 3. 1; 4. 14; 10. 25. Gr. 2 Cor. 9. 13. Whether we are to understand it (with Augustine and Jerome) as implying "thou hast said [it]" (see Ap. 147), or "thou art Peter", most Protestants as well as these ancient "Fathers" agree that Peter's confession is the foundation on which Christ referred, and not Peter himself. He was neither the foundation nor the builder—a poor builder, v. 22—but Christ alone, Whom he had confessed (1 Cor. 3. 11). Thus ends the great subject of this second portion of the Lord's ministry. See Ap. 119. rock. Gr. petra. A rock (in situ) immovable: the Messiah, as being "the Son of the living God", Who is the foretold "foundation-stone" (Isa. 28. 16); and the rejected stone (Ps. 118. 22), will-shall. Therefore then future, as in Hos. 1. 10; 2. 23.
church; and the gates of hell shall not prevail against it. 
19 And I will give unto thee the keys 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 Jesus the Christ. 

21 From that time forth began Jesus to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, 

22 And be raised again the third day. 

23 But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men. 

24 Then said Jesus 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.

The Third Period of the Ministry. The Rejection of the King. (Introduction and Alteration.) 

From that time, &c. This commences the third period of the Lord’s ministry, the subject of which is the rejection of Messiah. See Ap. 119. began, &c. This is stated four times (here, 121. 22; 120. 17; 22. 28) See the Structure above (K, M, N); each feature time with an additional feature. See the notes. Note the necessity (Luke 24. 90). 

unto. Gr. el. Ap. 104. vi. and. Note the Fig. Polynymadon (Ap. 6). be raised again. Omit “again”. Not the same word as in 17. 9, but the same as in 17. 33 the third day. The first occurrence of this expression (canonically) See Ap. 148. took Him. See Ap. 118. 2a. will-is willing (Indic.), or desire, Gr. thela. Ap. 102. 2. All hinges on the will. Cp. John 5. 40. come-to come. take up. The “come” was always borne by the condemned. Gr. stauron. See Ap. 162. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the suffering associated with the burden.

25 will save. be willing (Subj.) to save, as above, if “soul” in v. 26; or, “life” in v. 26, if “life” here. life = soul. See note above. Gr. psuché. Ap. 110. III.
26 For what is a wise man profited, if he shall gain the whole world, and lose his own soul? or what shall a man gain if he shall 

27 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.

17 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

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

3 And, behold, there appeared unto them Moses and Elias talking with Him. 

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. 

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; hear ye Him. 

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

7 And Jesus 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 Jesus only. 

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

17. 1-9 (Q2, p. 1346) THE GLORY FORESHOWN. THE TRANFIGURATION. (Introversion and Alternations.) Q2 | T | i | l - 1. The Ascend. k | l - 1 Disciples taken up.

1 | 2. The Vision.

m | s. The Lord. Accompanied. 

V | s. Voice. Peter's. 

V | s. Voice. The Father's. 


m | s. The Lord. Alone. 

T | i | v - 2. The Descent. 

k | s. Disciples. Charged. 

1 after six days. The Transfiguration (see Ap. 139) is dated in all three Gospels (Mark 9:2; Luke 9:28: 23). It was thus connected with the first mention of His sufferings and death (16:21; 17:22), and would counteract any doubts that the disclosure might give rise to. By it the glory is connected with the sufferings, as it always is (cp. 18:31 with v. 23; and Luke 24:26, and see Ap. 71). 1 Pet. 1:11; 4:12; 5:1; and it gives His coming (2 Pet. 1:16-18). after. Gr. meta. Ap. 104. ix. 2. Jesus. Ap. 98. X. 3. taketh = taketh [Him aside].

Peter, &c. These three were with Him at the raising of Jairus's daughter (Mark 5:23), and in Gethsemane and on the mountain. Not the traditional "Mount Tabor," for it was then inhabited, with a fortress on the top, according to Josephus. More probably Hermon. 2 Transfigured. Gr. metamerophoromai = to change the form. Occ. only here, Mark 9:2, and in Rom. 12:2; 1 Cor. 3:18. Marking the change to a new condition, while metaarchematize = change from a former condition. See note on Phile. 3:21. was = became. light. Ap. 130. i. 


is this the Shekinah, the symbol of Jehovah's glory? 

out of. Gr. ek. Ap. 104. vii. This is My beloved Son. The Divine formula of consecration of Messiah as priest; in 3:17 as prophet. In Ps. 2:7. 8</ref>
17. 10. MATTHEW. 17. 24.

Q 11 (p. 1346)
28
10 And His disciples asked Him, saying, ‘Why then say the scribes that Ἰλας must first come?’

ο 11 And Ἰησοῦς answered and said unto them, ‘Elias truly shall first come, and restore all things.’

ο 12 But I say unto you, That Ἰλας is come already, and they ‘knew him’ not, but ‘have done ἄνω him whatsoever they listed. Likewise shall also the Son of man suffer ὑπὲρ of them.’

ν 13 Then the disciples understood that He spake unto them of John the Baptist.

λ 14 And when they were come to the multitude, there came to Him ἐκ οἱ καὶ a certain man, kneeling down to Him, and saying,

κ 15 ὅτανLord, have ὑπέρ('//')mercy on my son: for ‘he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

q 16 And I brought him to Thy disciples, and they ‘could not cure him.’

ρ 17 Then Jesus answered and said, ‘O faithless and perverse generation, how long shall I be with you? ’

τ 18 And Ἰησοῦς rebuked ὁ the devil; and he departed ἐκ ὑμῶν: and the child was cured ἀπὸ τῆς αὐτῆς.

γ 19 Then came the disciples ἐκ οἱ Ἰησοῦ apart, and said, ὅταν ‘Why did not we cast him out?’

ρ 20 And Ἰησοῦς said unto them, ‘Because of your ὑπέρ('//')unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall ἔργει upon this mountain, ‘Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.’

κ 21 Howbeit ὅ this kind goeth ἐκ not ὑπὲρ out ὑπὲρ ὑπέρ but ὑπέρ by ὑπέρ prayer and fasting.’

N 22 And while they abode ἐκ in Galilee, Ἰησοῦ said unto them, ‘The Son of man shall be ὑπέρ betrayed ἐκ into the hands ἐκ of Ἰουδαῖων: and they ‘shall kill Him, and the third day He shall be ὑπέρ raised again.’ And they were exceeding sorry.

N 23 And when they were come ὑπὲρ to Caerenna, they that received ‘tribute money’ came to Peter, and said, ‘Dost ὑπέρ not Thy Master pay tribute?’

17. 10-13 (Q 2, p. 1346). THE SUFFERINGS AND GLOORY, EXPLAINED. (Introversion.)


o 12. The Lord. Addition.


11 shall first come ὁ =cometh first, restore = will restore. Not the same, but better. The noun occurs only in Acts 8, 21. The verb occurs eight times: 12; 17; 17. 11. Mark 8, 11; 8, 29; 9, 12; Luke 6, 10. Acts 6, 6. Heb, 13, 17.


17. 14-21 (L, p. 1346). MIRACLE. THE LUNATIC. SON. (Extended Alternation.)


p 27, 18. Request granted.

q 29. Disciples’ inability. Inquiry.


15 mercy = pity.

κ 16 is lunatick = moonstruck: i.e. epileptic, because epilepsy was supposed to be caused by the moon. Gr. συντελος. Occ. only in Matthew, here, and 4, 14.

24 sore vexed = suffers miserably.

16 could not cure him = were not able to cure him.

17 faithless = unbelieving.


τ 20 the devil = it, or him. ἐκ = i.e. the demon.


19 Why could not we cast him out = Why were we not able to cast it out? See notes on 21, 21 and Luke 17, 5.


ρ 24 verily. See note on 5, 18.

κ 25 If, &c. Denying a contingent condition. Ap. 118. 1. b. say. The Rabbins were warned rooters up of mountains, because they were dexterous in removing difficulties. See note on Luke 17, 6.


22 Galilee. Ap. 169. ἀνα. ‘Aνα. 26. 21. This is added in this the second announcement of His sufferings. Cp. 16, 21. 23 shall will. be raised again = be raised up. Not the same word as in v. 14, but the same as in 16, 21.

17. 24-27 (N, p. 1346). GENTILES. AUTHORITY. SONS FREE. (Introversion.)

N s 24. Tribe inquired about.

V 23. Their own exempted.

V 26. Their own free.

s 27. Tribe paid.


tribute money = the didrachma = the half shekel (Ex. 30, 11-16). Occ. only here. See Ap. 61, 1. 8. Not the same word as in v. 22; 22, 13.

1348
25 He saith, "Yes." And when he was come into the house, Jesus prevented him, saying, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute of their own children, or of strangers?"

26 Peter saith unto him, "Of strangers."

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: take that, and give unto them for Me and thee."
18. 12. MATTHEW.

28 goeth into the mountains, and seethk that which is gone astray?
13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than 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.

X

(From p. 1349)

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, 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.
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.

W

21 Then came Peter to Him, and said, Lo, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
22 Jesus saith unto him, I say not unto thee, till seven times: but, Until seventy times seven.

X' Y' v1

(P. 1350)

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 talents.
25 But forasmuch as he had ten 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.

w1

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

x1

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

Y2 v3

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

w2

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

x2

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

X1

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, 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.
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.

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w3

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

x3

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

18. 23-34 (X3, p. 1840). OFFENCE. FELLOW-SERVANTS.

(Extended and Repeated Alteration.)

Y3 Y4

| | x3 | 27. Conduct. Complete.
| | w3 | 32. Appeals. Contrast.
| | X3 X4 | 34. Conduct. Punished.

X3

23 Therefore is the kingdom of heaven likened unto a certain king, which would be king.

w1

23 a certain king = a man (Ap. 123. 1) a king (Hebraism).
24 would = was wished. Gr. theló. Ap. 102. 1.
25 account = to compare accounts. Gr. sumainó. Occ. only in Matthew (here, v. 24, and 25. 19). Said not to be classical Greek: but the colloquial Greek is found in the Papyri in Cent. II. in two letters, one from Oxyrhynchus, and the other from Dakhleh in Egypt, dated March 6, 214. A.D. See Klaussner’s Light, &c., pp. 119, 119, of = with. Gr. meta. Ap. 104. x. 1.
24 to reckon = to compare accounts, as in v. 22. See note above.
25 one = which owed = one debtor. Found in Sophocles and Plato as well as the Papyri, though said to be only Biblical.
27 lord = Gr. kúrio. Ap. 99. VI. 1. = 4. A. to be sold. Ref. to Pent. (Ex. 22. 24. Lev. 25. 39, 41), and. Fig. Polgyéndetos (Ap. 6), for emphasis.
29 he was = was held. See Ap. 134. I. 7 and 127. 1.
30 released = released. debt = loan. Gr. dónon. Occ. only here.
31 found = sought and found. owed = was owing. Gr. dénoria. See Ap. 51. I. 4.
30 cast him into prison. The Papyri show that this was a widespread Graeco-Roman-Egyptian custom.
18. 31. MATTHEW. 19. 12.

Y v.
(p. 350)

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

w l
32. Then his lord, after that he had called him, said unto him, O thou wicked servant, forsooth thou hast had compassion of thy fellowservant, even as I had pity on thee?

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

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

P l A
(p. 351)

19. And it came to pass, that when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judea beyond Jordan;

B y
2. And great multitudes followed Him; and He healed them there.

z
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:

6. Wherefore they are no more twain, but one flesh.

B y
7. They say unto Him, Why did Moses then command to give a writing of divorce, and to put her away?

s
8. He saith unto them, Moses 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, 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.

A
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.

the kingdom of heaven's. See Ap. 114. as in v. 11. to receive...let him receive.
19. 13. MATTHEW.


13 Then were there brought unto Him little children, that He should put His hands on them, and pray:

14 But Jesus said, "Suffer little children to come unto Me: for of such is the kingdom of heaven.

15 And He laid His hands on them, and departed thence.

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?" Jesus said, "Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, thou shalt honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

19 Then said Jesus unto His disciples, "Verily I say unto you, That 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.

20 When His disciples heard it, they were exceedingly amazed, saying, "Who then can be saved?"

21 But Jesus beheld them, and said unto them, "With men is impossible, but with God all things are possible.

22 Then answered Peter and said unto Him, "Lord, we have forsaken all, and followed Thee; what shall we have therefore?"

19. 27-20. 16 [For Structure see next page].

P. 1353.

19. 27. 20. 16.


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.

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19 Then said Jesus unto His disciples, "Verily I say unto you, That 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.

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21 But Jesus beheld them, and said unto them, "With men is impossible, but with God all things are possible.

22 Then answered Peter and said unto Him, "Lord, we have forsaken all, and followed Thee; what shall we have therefore?"

in. Gr. e, p. 1846. heaven. Sing.; not pl., as in vr. 12, 14, i.e. not on earth. See notes on 6, 9, 10.

sorrowful = grieving. great = many.

23 Verily. See note on 5. 18.

24 camel. With its burden. Not a cable, as some suggest.

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


27 Then answered Peter and said unto Him, "Lord, we have forsaken all, and followed Thee; what shall we have therefore?"

28 and the disciples rebuked them.

14 Encouraged by Christ.

15 Request granted.


14 forbid = hinder.

26 A CERTAIN MAN. QUESTION. (Repeated Alternation.)

16 beheld. Fig. Asteri. Ap. 6.

27-20. 16 [For Structure see next page].
28 And Jesus said unto them, Verily I say unto you, That ye which have followed Me, shall sit in thrones judging the twelve tribes of Israel.

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.

20 For the kingdom of heaven is like unto a man that is a 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 penny an 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 good man of the house,

27—20. 18 (O. p. 1346). DISCIPLESHIP. REWARDS.

(Extended and Repeated Preceding Section with Introductions.)

27 19, 27. The first chosen (John 15.16). The Twelve. Inquiry. "Whence?"

28 19. Agreed with them. Twelve thrones.

29 18. Others. Prophecy. First, last; last, first.


31 20. 2. Agreement with them. Others. (Third, sixth, ninth, and eleventh hours.


33 20. 10. Agreement with the first chosen.

34 20. 11—15. The first chosen. Their complaint.

35 20. 16. Prophecy fulfilled. The "many" are first (in order). The few are last (in order).

28 gr. The answer to Peter’s “Why”, v. 27.

the regeneration = the making of all things new.

the restoration of Acts 3:19 = the “when” of the next clause. In Mark 10, 30 we have the synonymous expression “the coming age”; thus referring to the future time of reward, and not to the then present time of their following; the word palingenesia occurs only here, and in Titus 3:5. The Syr. reads “in the new world” (i.e. age). the Son of man. See Ap. 98. XVI. shall sit = shall have taken His seat.


the throne of His glory = His glorious throne.


the twelve tribes of Israel. This can have nothing to do with the Church of the Mystery as revealed in the prison epistles.

29 or. Note the Fig. Paradisale. Ap. 6.


30 many. Connected with “last” as well as “first”. Omit the italics “that are”, and connect this verse with 20. 1 as evidenced by the word “For” (20. 1) and “So” in v. 16.

20. 1 the kingdom of heaven. See Ap. 114. This parable occurs only in Matthew, and is called forth by Peter’s question in 18. 27.

heaven=the heavens. See note on 6. 9, 10.

a man that is a householder = a man a householder.

A Hebraism = master of a house.

early in the morning = together with the dawn.


the vineyard. See Isa. 5. 1—7. Ps. 80. 8, 9. Israel was in question, not the Church. See 19. 28.


the labourers. i.e. the twelve Apostles (the first called). for. Gr. ek. Ap. 104. vii; ek = out of, or (from the bargain) a penny a day. See note on Luke 8. 9. a man’s wage at that time (Luke 10. 25 = two days). Came to be used for any coin, as in English we “turn an honest penny.”

denarius (Ap. 51. 4. 4) = a day’s wage at that time (Luke 10. 25 = two days). Came to be used for any coin, as in English we “turn an honest penny.”

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the third hour = 9 a.m. The hour named in connection with Pentecontas (Acts 2. 16).

the hour in which they worked. Others not there at the first hour. Other labourers were then engaged (Acts 4. 27; 8. 1, 5; 8. 4, 12, 9. 10, 25, 27, 30).


the sixth hour. The hour of the vision when Peter was sent to the Gentiles at Cesarea (Acts 10. 9).

the eleventh hour. The hour when the angel appeared to Cornelius (Acts 10. 9), and others became labourers (Acts 21. 16).

the eleventh hour. The Art. is emphatic, as with the “third.” See note on “then” (v. 8).

It was immediately before the end. Us. These were the heralds of the gospel of the kingdom, immediately before the close of the dispensation of the Acts. See Acts 17. 34; 18. 3, 8, 10, 18, 24; 19. 6—8, 20; 20. 1, 4, 17; 21. 8, 16. But, as the Nation refused the call to repent (Acts 28, 19, 20), "the eleventh hour" is still future, awaiting the proclamation foretold in 24. 14.

even. E. V. had held that this refers to "the last judgment". And it is clearly the time of reckoning of the reward spoken of in 10. 25, when all will be justly rewarded. See note on Luke 9. 23.

9 every man = each. 10 supposed = reckoned according to law. See note on Luke 8. 23.

12 Saying, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and the heat of the day." 
13 But he answered 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 thee what is thine."

18 Ce The last shall be first, and the first last: for many are called, but few chosen."

20 Then came to him the mother of Zebedee's two sons with her sons, worshippers, 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, one on thy right hand, and the other on the left, in thy kingdom!"

22 But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of? and 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 Jesus called them unto him, and saith unto them, "Ye know that the princes of the Gentiles exercise dominion over them, and that they which are great exercise authority upon them."

12 These = That these. Gr. ἵνα, putting their words between quotation marks. See note on Luke 22. 44.

have wrought but one hour = made one hour. A Hebraism. Cp. Ruth 2. 19. "Where wasteth thou thy day?" (Heb. דְּמַחְתָּה שָׁמַעְתָּ). In the sense of making or spending time (Acts 15. 33; 18. 19. 2 Cor. 4. 7. 11. 25). 

used for continuing, as suggested in A.V. marg. But it is the same word rendered "made!" in the next clause.

made them = done to them. 

heat = scorching heat.

13 one. Representing the whole body, as Peter was the "one" in 10. 27.

Friend. Gr. Ἐξηκράτος = Comrade, more distant than φίλος (= beloved). Occ. only in Matthew (here; 11. 18, 22, 25; 26. 60).


wrong = injustice.


14 Take = Take up. 

that thine = thine own. 

I will give = for I will (Ap. 102. 1.) to give. 

will = wish, or desire. See Ap. 109. 1.

even as unto thee = as to thee also. 


with = in. 


mine own. 

Plural = mine own [affairs]. 

thine eye evil. A Hebraism. Ref. to Pent. (Deut. 15. 5). 

mine ev. 


3. Emphatic.

good = generous. 

16 So, &c. See note on 19. 30, which precedes the parable, as this concludes it. 

17 Jesus. Ap. 98. X. 


18 Behold. Fig. Asteriaem. Ap. 6. 

the Son of man. See Ap. 18. 16. 

betrayed, &c. = delivered up, as in v. 19. These are the additional features of this third announcement (see note on 18. 19.); the second and fourth being 17. 22 and 20. 28.


19 deliver Him = deliver Him up, as in v. 18, the third day. See Ap. 148.

20. 20-27 (N. p. 1846). GENTILES. AUTHORITY. BRETHREN FREE. (Introversion.) 

N. h. 20, 21. Pre-eminence sought for two brethren. 

22, 23. Pre-eminence. Refusal. 

k. 24. Indignation of the ten. 

l. 25, 26. Pre-eminence. Instruction. For Gentiles, not for brethren. 

20 came. With her sons. Mark 10. 35. "came with [their mother]."

the mother. Salome. Cp. 27. 56 with Mark 15. 40. 

Zebedee's. See note on 4. 21.

children = sons. Ap. 108. iii. The two sons (James and John) acted with their mother (prompting her). 

20. 22, 23. Mark's account of Mark says. All three came together.

worthy = asking. of - 

21 Grant = Bid, as in 4. 3.; or 23. 3.("bid.").

22 Ye. Ye two. know not= ask= ask for. 


the cup.


shall = shall. 

James (Acts 12. 2.) and John martyred, according to tradition, but it shall be given to them for whom, &c. Omit all these italics, and read 'but [to those] for whom'. Cp. Mark 10. 46.


24 moved with indignation = took great umbrage. against = about, or with respect to. Gr. ἑπικοινων. 

they that are great = the great ones. 

20. 26. MATTHEW.

26 But it shall not be so among you:
  
  15 be-let be your minister:
  14 will be great among you,
  26 among you, let him be your "minister:" 
  27 And whosoever will be o "chief among you,
  26 among you, let him be your "servant:" 

G K (p. 1346) 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."

L 1 (p. 1355) 29 And as they departed from Jericho, a great multitude followed Him.

20. 29-34 (L, p. 1346). MIRACLE. TWO BLIND MEN. (Introversion.)

29 departed not approaching, as in Luke 18: 35; or arriving and leaving, as in Mark 10, 46.

45. Son of David. They describe three miracles on four blind men: one on approaching Jericho; one on leaving; two after He had left. See Ap. 109. These miracles, as in Luke 18, 35. They are without many blind on the gates.

31 two blind men. There are no "discrepancies" between this account and those of Mark 10, 46 and Luke 18. 35. They are recorded.


(Repeated and Extended Alternation.)


29 And when they drew nigh unto Jerusalem, and two were come to Bethphage, unto the mount of Olives, then sent Jesus 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."
21. 3. MATTHEW.

29 3 And if any man say ought unto you, ye shall say, "The Lord hath need of them;" and straightway he will send them."

q 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 "Tell ye the daughter of Sion, "Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt of an ass." 6 And the disciples went, and did as Jesus commanded them,

○ 7 And brought the ass, and the colt, and put on them their clothes, and they set them thereon.

F 8 And a very great multitude spread their garments upon the way; others cut down branches from the trees, and strawed them thereon in the way.

s 9 And the multitudes went before, and that followed, cried, saying, "Hosanna to the Son of David: Blessed is He That cometh in the name of the Lord." Hosanna in the highest.

r 10 And when He was come into Jerusalem, all the city was moved, saying, "Who is this?"

f 11 And the multitude said, "This is Jesus the Prophet of Nazareth of Galilee."

qGt 12 And Jesus went into the temple of God, and cast out all that sold and bought in it, and overthrew the tables of the money-changers, and the seats of them that sold doves,

u 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."

f 14 And the blind and the lame came to Him in the temple; and He healed them.

v 15 And when the chief priests andscribes saw the wonderful things that He did, and the children crying in the temple, and saying, "Hosanna to the Son of David!" they were sore displeased,

t 16 And said unto Him, "Hearest thou what these say?"

w 17 And He left them, and went out of the city: and He lodged there.

18 Now in the morning, as He returned into the city, He hungered.

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21. 8-11 (F1, p. 1355). JERUSALEM. FIRST ENTRY. (Introversion.)


F 8 a very great multitude was the greater part of the crowd: referring to the proportionate part, not to the actual size.


F pr. cry. Ap. 104. iv. strayed were strewing. Same word as "spread." in preceding clause. Eng. "straw" to scatter straw. Here used of branches of trees.

9 Hosanna = Save now. Aramaic Ḥoshi‘a mam. = Help now. See Ap. 96. III. 5. Quoted from Ps. 118. 25, 26. At the later entry (Luke 19. 38) the cry was different in words, but similar in intent. For the order of events of these last six days, see Ap. 156. the Son of David. Ap. 98. XVII. The seventh of nine occ. of this title in Matthew. See note on 1. 1. the LORD = Jehovah. Ap. 98. VI. I. a. 1. b. a.

10 moved = agitated. Same word as "quake" (27. 21) and "shake" (38. 4. Heb. 12. 26. Rev. 2. 13). Who is this? The city was evidently taken by surprise at this first entry; but the second entry (Mark 11. 1-11. Luke 19. 28-44) was known, and the people "met Him" (John 12. 18), hence, there was no surprise.


12 the temple. Gr. hieron, the temple courts. Not the naos. See note on 28. 16. God. Ap. 98. I. I. 1. the money-changers. The half-shekel had to be paid on the 10th of the month Adar, by every Israelite (even the poorest). In every city collectors sat to receive it. On the 26th day (18 or 19 days before the Passover) they began to sit in the temple; and then they distrained if not paid. Change was given at a profit for the money-changers. (So Maimonides, quoted by Lightfoot, vol. iii. p. 46, Filman’s ed.) doves. Required for the Temple offerings. 13 It is written. It standeth written. My house, &c.

A composite quotation is from Isa. 56. 7, and Jer. 7. 11. See Ap. 107. II. 4, and 117. I. thieves = robbers. Same word as in 27. 38, 44. 15 wonderful things = the wonders. Occ. only here. These were the Lord’s final miracles, wrought at this crisis, and must have been very special in character. did = wrought. children. Gr. ptos. See Ap. 108. iv. the Son of David. The eighth of nine occ. in Matthew. See note on 1. 1. have ye never read . . . ? See Ap. 145. 4. Out of. Gr. ek. Ap. 104. VII. See Ap. 107. I. 1, and 117. I. Out of the mouth, &c. Quoted from Ps. 82. perfected = prepared. Gr. kurtisato = to perfect by preparing. See Ap. 125. 8. 17 out of = without, outside. Not the same word as in 16. lodged = passed the night (in the open air). Occ. only here, and in Luke 21. 37.

21. 18-22 (F2, p. 1355). JERUSALEM. RETURN TO. (Introversion.)


w | 19. Miracle. Fig-tree withered.


F18 in the morning = early in the morning. See Ap. 97.
MATTHEW.

21. 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. Jesus 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.

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 dost thou these things? and who gave thee this authority?"

24. And Jesus answered and said unto them, "If also, when ye shall ask of him, who is he that speaketh to you? He shall say unto us, Why did ye not then believe him?"

26. But if we shall say, "Of men," we offend the people;

27. and if we say, "Of God," we are put to the test of this people; yea, and they reason with themselves, saying, "If we will say, "Of God," he will rage: why did ye not then believe him?"

28. But what think ye? A certain man had two sons; and he came to the first, and said, "Son, go to 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 will go," and went: but he went not.


21. 29-44 (L, above). PARABLES. (Division.)

21. 28-32 (N, above). THE TWO SONS. DISOBEDIENCE. (Repeted Alternation.)

28 A certain man, etc. Here follow three parables spoken in the Temple. sons=children. Gr. têknon. Ap. 108. i. Go to day=Go to-day, work. 29 I will not—I do not choose to go. Ap. 103. i. I repent. Gr. metamelomai. See Ap. 111. i. 2. 30 the second. Tischendorf reads "the other" (Gr. heteros, Ap. 124. 3). Sir. Gr. OURS. Ap. 98. vii. i. 5. &.

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31 Whether of them twain — Which of the two, the will — the desire. Gr. thelēma (the Noun of Ap. 102. 1). publicans — tax-gatherers. go into... before go before you into, the kingdom of God. See Ap. 114. The fourth of five occurrences in Matthew. See note on 6. 33.


P | 34. The Scripture cited (Ps. 118. 22).
| 41. The Parable. Its application.
| 44. The Scripture cited (Isa. 8. 14).

21. 33-41 (O, above). THE PARABLE GIVEN. (Alternation.)

O | 34-39. The Owner making His Vineyard.
| 44. The Owner coming to His Vineyard.

33 another. Gr. állo. Ap. 124. 1: i.e. a similar. The second parable spoken in the Temple. householder — master of a house. hedged it round about — placed about it a fence. winepress. Sept. for Heb. gath, the press, not the vat. Isa. 5. 2. tower. For the watchmen. See Isa. 1. 8; 5. 2; 24. 30. Job 27. 18. let it out. There were three kinds of leases: (1) where the labourers received a proportion of the produce for their payment; (2) where full rent was paid; (3) where a definite part of the produce was to be given by the lessee, whatever the harvest was. Such leases were given by the year, or for life, or were even hereditary. From v. 34 and Mark 12. 2 the word of shows that the latter kind of lease is referred to in this parable. went into a far country — went abroad, or journeyed. As in 25. 14. 15. Mark 12. 11; 19. 24. Luke 15. 13; 20. 9.


35 beat one, &c. = one they beat, and one they killed, and one they stoned, and. Note the Fig. Polyphematón, Ap. 6. another = one.


37 last of all = last. his son — his own son. Here is the real answer to v. 23.

reverence — stand in awe of.


seize on — hold on to, or hold fast. See note on ?Thess. 2. 6, "withholdeth": which should be rendered as here.

39 out = without, outside (as in Heb. 13. 18).

40 the lord. Ap. 98. VI. i. a. 4. A.

41 happily... wicked. Note the Fig. Paronomasia (Ap. 6). Gr. kakous kakós. In Eng. "miserably destroy those miserable [men]" (R.V.); or, "those wretches he will put to a wretched death," which = of such character that they.

42 Did ye never read, &c.? See Ap. 117. I. and 143. 4.

43 given to a nation. The New Israel, as prophesied in Isa. 68. 7-14.


45 perceive = got to know. Gr. ginōskō. Ap. 132. I. ii. multitude = crowds. took Him, &c. = were holding Him as a prophet. for. Gr. — as; but all the texts read "eis" = for. Ap. 104. vi.

Grind him to powder. Supposed to mean winnow or scatter as dust. But in a Papyrus (Fayyūm, second or third cent. A.D.) it is used for reducing a thing in some way. This supplies the contrast here. Occ. elsewhere only in Luke 20. 19; Sept. (Thecodotion) for utter destruction, in Dan. 2. 44. Cp. Job 27. 21. 45 perceived = got to know. Gr. ginōskō. Ap. 132. I. ii. multitude = crowds. took Him, &c. = were holding Him as a prophet.

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22. 1-14 (L, p. 1557). PARABLES. MARRIAGE OF KING'S SON. (Division.)
L 1-7. The hidden Guests.
Q 8-14. The substituted Guests.
22. 1-7 (Q, above). THE BIDDEN GUESTS. (Alternation.)
Q 1 | 1-3-. Call to those bidden. First call.
2 3 | 3-. Servants sent. Refused.
3 4 | 4. Call to those bidden. Second call.
4 5-7. Servants sent. Ill treated.
1 Jesus. See Ap. 98. X.
3 parables. This was the third of the three spoken in the Temple, Cn. 21, 22, 33.
2 The kingdom of heaven. See Ap. 114.
4 heaven=the heavens. See notes on 6, 11, 16.
5 marriage=marrige or wedding feast. See Ap. 140.
6 II. 2. sent forth, &c. John, the Lord, and the Twelve.
7 were bidden=those who had been bidden. This bidding had been done by the prophets. For the custom of such a later "seding" cp. Est. 5, 8 with 6, 14.
10 other servants. Peter and "them that heard Him" (Heb. 2, 3), as recorded in the Acts.
11 are bidden=had been bidden, as in v. 3.
12 Behold. Fig. Astertatos (Ap. 6).
13 dinner=breakfast, or luncheon. Not deipnom, which is supper.
14 fatings=fatted beasts. Gr. sapos. Occ. only here.
16 made light of it=gave no heed to it.
17 their ways= went on.
18 his own; "our own" being emphatic for contrast. Cp. 1 Chron. 29. 16.
19 meritbus=commerce. Gr. emporia. Occ. only in Matthew.
20 As in Acts 4, 1-3; 5, 40, 41, 11, 19.
21 them. Acts 7, 64-69; S. 8; 12. 2-7.
22 thereof. See the varied supply of the Ellipsis after "heard" in 3, 22, and 33.
23 his armies. The Roman armies.
24 burned up their city. Gr. emprphth. Occ. only here.
25 This refers to the destruction of Jerusalem, which took place shortly after the close of the ActsDispensation.
22. 8-14 (Q, above). THE SUBSTITUTED GUESTS. (Introversion.)
Q 1 g | 8. The bidden Guests. Not worthy.
2 h | 9. Other Guests to be substituted.
3 h | 10. Other Guests substituted.
4 g | 11-14. The intruding Guest. Detected.
22. 15-46 (K, p. 1557). QUESTIONS. PHARISEES AND SADDUCCEES. (Alternation.)
S | 41-46. The Lord's Question and Answer.
22. 15-22 [For Structure see next page].
22. 16. And they sent out unto Him their disciples, with the Herodians, 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." Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Caesar, or not?" But Jesus perceived their wickedness, and said, "Why tempt ye Me, ye hypocrites? Shew Me the tribute money." And they brought unto Him a penny. And He saith unto them, "Whose is this image and superscription?" They say unto Him, "Caesar's." Then saith He unto them, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." When they had heard these words, they marvelled, and left Him, and went their way.

22. 18-22 (R. p. 1890). THE PHARISEES' QUESTION. (Revival and Alteration.)


22. 23-33 (S. p. 1599). THE SADDUCEES' QUESTION. (Alternation.)

23 the same day came to Him the Sadducees, which say that there is no resurrection, and asked Him, saying. Master, Moses said, "If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother." Now there were seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And fast of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying," And they asked Him of Abraham, and of the God of Isaac, and of the God of Jacob?" God is not the God of the dead, but of the living." And when the multitude heard this, they were astonished at His doctrine. But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together.

31 touching = concerning. Gr. peri. Ap. 104, xiii. 1. of the dead = of dead bodies, with Art. See Ap. 139, I. have ye not read = Did ye never read...? See Ap. 143, 1. saying. See Ap. 107, II, 1. See Ap. 112, 1. and. Note the Fig. Polyptoton (Ap. 5), the dead = dead people. See Ap. 199, 2 (without the Article). the living = living people. The only conclusion being that they must rise and live again in resurrection in order that He may be their God. This is what the Lord set out to prove (in v. 31) concerning the resurrection, Gr. anastasis. See note on 9, 18. this. doctrine = teaching.

22. 34-40 [For Structure see next page].
23. 35

35 Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying,
36 36as Master, which is the great commandment in the law?

(p. 396)

37 Jesus 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 greatest commandment.
39 And the second is like unto it, Thou shalt love thy neighbour as thyself.
40 All these things hang upon all the law and the prophets.

S W p

41 While the Pharisees were gathered together, Jesus asked them,
42 Saying, "What think ye of Christ? whose Son is He?"

q They say unto Him, "The Son of David."

43 He saith unto them, "How then doth David in spirit call Him Lord, saying,
44 'The Lord said unto My Lord, Sit Thou on My right hand,' until I make Thine enemies Thy footstool?"

W p

45 If David then call Him Lord, how is He His Son?"

q And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

J p

23 Then spake Jesus to the multitude, and to His disciples,
2 Saying, "The scribes and the Pharisees sit in Moses' 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;


The Mark 12. 26. Luke 20. 42. Acts 2. 41. 1 Cor. 15. 25. Heb. 1. 13; 10. 14. All refer to Messiah's session on the Father's throne until His enemies shall be placed as a footstool for His feet. As to the question of their length put in subjection to the Son (Adonai) "under His feet." In all the s.e., the enemies are placed as a footstool by Jehovah, but in 1 Cor. 15. 25 they are placed "under" by Adonai Himself. This was subject to Israel's repentance. See notes on 10. 27; 16. 28; 23. 39; 24. 34. Acts 3. 19-26; 28. 22-24.


J p

1 Jesus. Ap. 98. X. multitude = crowds. Note the Structure (J, p. 1857). 2 Pharisees. See Ap. 120. II. The Sadducees had their own "heaven" (16. e) but not this. Moses'. See note on 8. 4. 3 All. All things. This shows that the words following are not a command, for the whole chapter is taken up with a denunciation of the very things that they thus bade. Later (27. 20-23) they "hade" the People to ask Barabbas and destroy Jesus. Omit this word as not being in the Greek, or required by the Fig. Ellipt. observe and do ye observe and do. The second person plural is exactly the same in the Indicative and Imperative, and nothing can determine which is the Mood but the context; and the Structure determines its meaning. observe. Inwardly. do. Outwardly. but. Marking the contrast between ye do and do not. not. Gr. me. Ap. 105. II. after. according to. Gr. kata. Ap. 104. x. 2. itself. they say they say they. not. Gr. ou. Ap. 105. I. Note the difference between the two negatives in this verse.

4 For they bind, and. By what they did you observe. A further proof that observe and do is not the Lord's command to carry these many burdens grievous to be borne.


37 Answer. The First: Love of God.
38 Answer. The Second: Love of Neighbour.


a lawyer = a teacher of the law.

36 which. Gr. en. What kind of commandment is great = is great. The Scribes divided them all up: 26 affirmative ones (the number of the members of the body): 365 negative (the number of days in the year): 248 + 856 = 613 = the number of letters in the Decalogue. Some were great and some were small (or heavy and light). The question was as to great and small (as in v. 39); not the greatest and least.
37 Thou shalt love, &c. Quoted from Deut. 6. 5; 10. 12; 30. 6.


soul. Gr. psuch. Ap. 110. V.
39 the second, &c. Quoted from Lev. 19. 16.


S W p 41-42. His Question: "Whose Son is Messiah?"

q 1-42. Their Answer: "The Son of David."

q 43-44. David's Words.

W p 45. His Question: "How is He His Son?"

q 46. Their Answer: not given.

41 Pharisees. See Ap. 120. II.

42 What think ye of Christ? See Ap. 154. of-concerning. Gr. perip, as in v. 16 ("for").

Christ = the Messiah (with Art.).

The Son of David. Lit. David's Son. The last line of this title in Matthew. See note on 1. 1, and Ap. 98. XVII.


44 The Lord said, &c. = Jehovah said unto Adonai. Quoted from Ps. 110. 1. See Ap. 4. II. and VIII (2);

Ap. 98. VI. i. a. 1. A. a. For the principle underlying the form of quotation, see Ap. 107. 1. 117. X.


23. 4. MATTHEW.

29 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, Rabbi, Rabbi.

8 But be not ye called Rabbi: 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.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go yourselves, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayers:

15 Woe unto you, scribes and Pharisees, 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.

16 Woe unto you, ye blind guides, which say, Whosoever shall swell by the Temple, it is nothing: but whosoever shall swell 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 swell by the altar, it is nothing: but whosoever swelleth 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 swell by the altar, swelleth by it, and by all things thereon.

21 And whoso shall swell by the Temple, swelleth by it, and by Him That dwelleth therein.

will not move—do not choose to touch.
will. See Ap. 102. I.
mov_threshold. Much less bear.
their=their own.
for to be seen=to be gazed upon as a spectacle.
uppermost rooms=the first place, as in next clause.
chess seats=first seats, as in preceding clause.
greetings=the formal salutations.
Rabbi=my Master. Cp. v. 8. Note the Fig. Epizeuxis for Emph. (Ap. 6).
Master-Leader, Guide, or Director. Gr. kathgésis. Occ. only here and in v. 10. All the texts read didas_webos, Teacher.
even Christ. All the texts omit, with Syr.; but, Scrivener thinks, on insufficient authority.
Christ. See Ap. 98. IX.
no. Gr. mé. Ap. 105. II.
father. This is against those who loved to be so called.
Father. See Ap. 98. III.
heaven=the heavens. See note on 6. a, 10.
he that is greatest among you=the greater of you.
abased=humbled, as in next clause.
23. 13-39 (H, p. 1387). SCRIBES AND PHARISEES. (Division.)
13-33 (Y I, above). DENUNCIATION. THE EIGHT WOES. (Introversions.)
C | 23. Hypocrites.
A | 29–33. Their treatment of the dead.
A t | 13. Proselytes. The honest hindered.
13 woe. The first of eight woes in Y I (vv. 13–33). Cp. 5. 2; and see Ap. 126. All the texts (with Syr.) transpose vv. 13 and 14.
shut up. Cp. 5. 3.
the kingdom of heaven. See Ap. 114.
heaven=the heavens. See note on 6. 9, 10.
against=before: i.e. in men’s faces.
not=not, as in v. 4.
14 Woe, &c. Cp. 5. 4; and see Ap. 126.
therefore=on this account. Gr. dia (Ap. 104. v. 2).
make long prayer=praying at great length.
greater=more abundant judgment or condemnation.
made becomes [one].
the child of hell=son of Gehenna. A Hebraism= Gehenna’s people.
the temple=the Temple—The Temple, the Holy Place and the Holy of Holies. Holies. See in The Companion Bible with a capital "T", to distinguish it from hieron, the whole of the Temple courts, but translated temple also: this is spelt with a small "t" in The Companion Bible. debtor=is bound [to fulfill the oath]. In v. 18 rendered "guilty"; whereby there is (in Eng.) The Fig. ParCHESTHES=guilty (and

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22 And he that shall swear in heaven, and swear upon the earth, by the throne of God, and by Him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, 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 at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, 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 Pharisee, cleanse first that which is within the cup and platter; but the outward is clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are 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.

29 Woe unto you, scribes and Pharisees, 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 had not been partakers with them in the blood of the prophets:"

31 Wherefore, behold, when ye come to be witnesses unto yourselves, ye shall be judged as your fathers were.

32 Ye serpents, generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, when ye come to be witnesses unto yourselves, ye shall be judged as your fathers were.

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the Temple and the altar.

36 Verily I say unto you, All these things shall be done upon this generation.


35 That = So that. Gr. en (Ap. 104. ix. 3) upon. Gr. epi. Ap. 104. ix. 3. blood. Gr. kutos. Ap. 104. iv.Put by Fig. Menebymm of the Subject for blood-guiltiness (Ap. 6). righteous Abel = Abel the righteous (Gen. 4. 4. Cp. Heb. 11. 4). Zacharias son of Barachias. Not the son of Jehoiada (2 Chron. 24. 20. 21) but Zacharias the prophet (Zech. 1. 1. 7) who we here learn (by Fig. Hyteraisis. Ap. 6) was killed in the same way. And why not? Are there not many examples of historical coincidences? Why should the Lord single out "Zacharias the son of Jehoiada" then nearly 800 years before, instead of the last Zacharias (the prophet) some 400 years before? And why may it not be prophetic of another "Zachariah, the son of Baruch?" who was thus martyred some thirty-six years after? See Josephus (Wars. iv. 5. 4). ye slow. This may be taken as the Fig. Prolepsis (Ampliation). Ap. 6. speaking of future things as present. See 29. 2. Ps. 98. 1. 97. 1. 99. 1. Isa. 37. 22. 48. 6-7. Luke 9. 18. 29. Cp. Mat. 11. 2. &c. 

36 Verily I say unto you.
24. And Jesus went out, and departed from the temple: and His disciples came to Him for to shew Him "the buildings of the temple."

2 And Jesus said unto them, "Behold, ye shall see the prophecy of the temple, and of the end of the world."

3 And as He sat upon the mount of Olives, 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 Jesus answered and said unto them, "Take heed that no man deceiveth you. For many shall come in My name, saying, 'I am Christ,' and shall deceiveth many. 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."
24. 7. MATTHEW.

H2 J (p. 1664)

29

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.

K a

9. Then shall they deliver up you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake.

b

10. And then shall many be offended, and shall betray one another, and shall hate one another.

c

11. And many false prophets shall arise, and shall deceive many.

b

12. And because iniquity shall abound, the love of many shall wax cold.

d

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.

J d

15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16. Then let them which be in Judea flee into the mountains:

17. And let him which is on the housetop not come down to take any thing 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!

20. But pray ye that your flight be not in the winter, neither on the sabbath day:

K f

21. For then shall there 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 let him which is on the mount take no thought how to speak; neither let him which is in the house prepare how to answer any man:

24. For there shall arise false Christs, and false prophets, whosoever shall say I am Christ, and shall deceive this people.

24. 7-28 (H2, p. 1664). ANSWER TO THE SECOND QUESTION. (Alternation.)

29

K a

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.

b

10. And then shall many be offended, and shall betray one another, and shall hate one another.

c

11. And many false prophets shall arise, and shall deceive many.

b

12. And because iniquity shall abound, the love of many shall wax cold.

d

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.

J d

15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16. Then let them which be in Judea flee into the mountains:

17. And let him which is on the housetop not come down to take any thing 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!

20. But pray ye that your flight be not in the winter, neither on the sabbath day:

K f

21. For then shall there 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 let him which is on the mount take no thought how to speak; neither let him which is in the house prepare how to answer any man:

24. For there shall arise false Christs, and false prophets, whosoever shall say I am Christ, and shall deceive this people.

24. 9-14 (K, above). TRIBULATION. GENERAL. (Introduction.)

K a


b


c


d


J d

9 to be afflicted=unto tribulation.


10 to be offended=stumble. See Ap. 117, I, II. Quoted from Isa. 8.15.

shalt betray=will deliver up, as in v. 9.

because=on account of. Gr. διὰ. as in v. 9.


many=the many.

wax=grow. Anglo-Saxon waxen, to grow.

wax cold. Gr. ψυχομένων. Occ. only here.

shall endure=shall have endured.


the end. Gr. τέλος. the actual end. Not the sunedraetion (v. 3), but the same as in vv. 6 and 14.

saved=delivered. (J Thes. 1, 10).


world=the (then) habitable world. Gr. οἰκουμένη.

See Ap. 129, 3. The civilized as distinct from barbarian.

Not the same word as in either vv. 9 and 21.


nations=the nations.

24. 15-20 (J, above). THE SECOND SIGN. (Altersoniation.)

J d

15. Warning. The Second Sign.

e


a


b


15 see. Gr. εἰδὼν. Ap. 103, I, 1. Not the same word as in either vv. 2, 6, 30.

24. 21-28 (K, above). THE GREAT TRIBULATION. (Inteversion.)

K f


g

22. Warning. If they shall say.

23. Their object.

24. Warning. If they shall say.

25. The Great Tribulation. The End.

21 shall be. See Ap. 117, II. Quoted from Dan. 12, 1. was not=has not arisen, or happened; same as "fulfilled", v. 34.

since=from, as in v. 1. the beginning. See note on John 8, 44.


nor ever=ou mē. Ap. 105, III;

i.e. shall by no means happen. 22 shortened=curtailed. See Ap. 90.

23 if ... &c. The condition is hypothetical. Ap. 118, 1, b.

Christ=the Messiah. Ap. 98, IX.

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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. *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 *case* is, there will the *eagles* be *gathered together.

Immediately *after the tribulation of those days *shall the sun be darken,* and the moon shall *not give her light,* and the stars shall fall from *heaven,* and *the powers of *the heavens shall be shaken:

And then shall *appear* *the sign of* *the Son of man* *in the clouds of *heaven* *with power and great glory.*

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.*

Now learn *a parable* of the fig tree; When *his branch is* yet tender, and putteth forth leaves, ye *know that summer is nigh:* *likewise* ye, when ye *shall see all these things,* *know that it is near, even* *at the doors:" This generation shall *not pass,* till all these things be *fulfilled.*


PARABLES AND TYPE. (Extended Alternation.)

the application.

32 = the. Referring probably to a well-known saying. of = from. Gr. apo. Ap. 104. iv. his = its. is yet = shall become already. know = get to know. Gr. ginomai. Ap. 132. i. ii. the same word as in v. 33, 34, 35 ("know").

likewise ye = ye also. it is near = He is near. Gr. eu om. Ap. 105. III. till. Here with Gr. "en," and the subj. mood, marking the uncertainty, which was conditional on the repentance of the nation. Note the four "tills" (10. 23; 16. 28; 28. 33; 24. 44), and cp. what is certain with what is uncertain. be fulfilled = may have begun to arise, or take place: referring specially to the *first sign* in v. 4, in response to the first question in v. 3; not the same word as in Luke 21. 24, but the same as in v. 33.
24. 35.  

Matthew.

25. 1.

35 
Heaven and earth shall pass away, but My 
words shall not pass away.

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 Noe were, so 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 
Noe entered into the ark,

39 And knew not until the flood came, and
took them all away;

so also shall the coming of the Son of man be.

40 Then two shall be in the field; one shall
be taken, and the other left.

41 Two 
women shall be grinding at 
the mill; one shall be taken, and the other 
left.

42 Watch therefore:

for ye know not what hour your Lord doth cometh.

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 
not in his heart, 
"My lord delayeth his coming;"

and shall begin to strike his fellow-servants, and to eat and drink 
with the drunken;

shall he not so the hypocrites: there 
shall be 
weeping and gnashing of teeth.

25 
Then shall the kingdom of heaven 
be likened unto ten virgins, which took 
their 
lamps, and went forth 
to meet the bridegroom.

Illustrate and enforce His teaching as to watchfulness, in view of the then immediate parousia, conditional on the repentance of that generation in response to the ministry of Peter and the Twelve, beginning at Pentecost, proclaimed and formulated in Acts 3:19-26. See the Structure of "(p. 1569).

The Parable has nothing to do with the Church to-day as to interpretation, though there is the same solemn application as to watchfulness. Shall = will.

25. 2. MATTHEW. 25. 21.

29 And five of them were wise, and five were foolish.
30 They that were foolish took their 1 lamps, and took no oil with them:
31 But the wise took oil in their vessels with their lamps.
32 While the bridegroom tarried, they all slumbered and slept.
33 But at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
34 Then all those virgins arose, and trimmed their lamps.
35 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
36 But the wise answered, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
37 And while they went to buy, the bridegroom came; and them that were ready went in with him to the marriage: and the door was shut.
38 Afterward came also the other virgins, saying, Lord, lord, open to us.
39 But he answered and said, Verily I say unto you, I know you not.
40 Watch therefore, for ye know not whether the day nor the hour whereof the Son of man cometh.
41 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.
42 And unto one he gave five talents; and to another, two; and to another, one; every man according to his several ability; and straightway took his journey.
43 Then he that had received the five talents went and traded with the same, and made them other five talents.
44 And likewise he that had received two went and traded with the same, and made them two talents.
45 But he that had received one went and dug in the earth, and hid his lord's money.
46 After a long time came the lord of those servants cometh, and said unto them, I am the lord of these men; give me account of your business.
47 And to the one that had received five talents he said, Well done, thou good and faithful servant: thou hast been faithful over a few things,
48 I will make thee ruler over many things: enter thou into the joy of thy lord.

25. 1-12 (P. p. 1606). PARABLE. THE TEN VIRGINS. (Intension and Alternations.)

P U W v 1. 2. The ten.
3. The five foolish.
4. The five wise.
5. The ten sleeping ones.
6. The Cry.
7. The Call.

25. 11-12. The ten.
3. The five foolish.
4. The five wise.
5. The five foolish ones.
6. The five wise ones.

25. 3 wise = prudent.

7 vessels. Containing oil, to pour on the torches.

8 gold. Gr. angelon. Occ. only here and 13. 43.
9 slumbered = became drowsy.
10 vessels. Occ. only here and 2 Pet. 2. 2.
slept = went to sleep (and continued asleep).

12 a cry = there arose a cry.


14 the kingdom of heaven. Or supply the Ellipsis thus: "[we must suppose] lest there be not enough."


25. 30-30 [For Structure see next page].

30 besides = upon.
31 over.
32 make = set.
33 Joy. He enters into joy, and joy enters into him.
34 enter... the joy = the place of joy.

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22 He also that had received two \textsuperscript{15} talents came and said, \textsuperscript{11} Lord, thou deliveredst unto me two \textsuperscript{15} talents; behold, I have gained two other \textsuperscript{14} talents \textsuperscript{29} beside them.'

23 His \textsuperscript{18} lord said unto him, 'Well done, good and faithful servant; thou hast been faithful \textsuperscript{21} over a few things.'

24 I will \textsuperscript{21} make thee ruler \textsuperscript{21} over many things: enter thou \textsuperscript{21} into the joy of thy \textsuperscript{18} lord.'

25 And I was afraid, and went and hid my talent \textsuperscript{14} in the earth: \textsuperscript{10} lo, there thou hast \textsuperscript{10} that is thine.'

26 His \textsuperscript{18} lord answered and said unto him, 'Thou \textsuperscript{7} wicked and slothful servant, \textsuperscript{8} thou knowest that I reap where I sowed \textsuperscript{9} not, and gather where I have \textsuperscript{10} not sowed:

27 Thou oughtest therefore to have put my money to the \textsuperscript{4} exchangers, and then at my coming \textsuperscript{3} should have received mine own with \textsuperscript{5} usury.

28 Take therefore the \textsuperscript{13} talent \textsuperscript{6} from him, and give it unto him which hath ten \textsuperscript{15} talents.'

29 For unto every one that hath \textsuperscript{26} shall be given, and he shall have abundance: but from him that hath \textsuperscript{12} not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant \textsuperscript{21} into \textsuperscript{5} outer darkness: there shall be \textsuperscript{6} weeping and gnashing of teeth.'

31 \textsuperscript{18} When \textsuperscript{13} the Son of man \textsuperscript{5} shall come \textsuperscript{14} in his glory, and all the \textsuperscript{8} holy angels with him, then shall he \textsuperscript{1} sit \textsuperscript{1} upon \textsuperscript{1} the throne of his glory:

32 And before him \textsuperscript{5} shall be gathered \textsuperscript{1} all nations: and he shall separate \textsuperscript{1} them one from another, as a shepherd divideth \textsuperscript{2} his sheep \textsuperscript{24} from the goats:

33 And he shall set the sheep \textsuperscript{1} on his right hand, but the goats on the left.

34 Then shall the King say unto them \textsuperscript{27} on his right hand, \textsuperscript{1} Come, ye blessed of My \textsuperscript{2} Father, inherit the kingdom prepared for you \textsuperscript{28} from \textsuperscript{2} the foundation of the world:

35 For I was \textsuperscript{1} an hungred, and ye gave me \textsuperscript{2} meat: I was thirsty, and ye gave me \textsuperscript{2} drink:

36 \textsuperscript{29} Naked, and ye clothed Me: I was sick, and ye visited Me: I was \textsuperscript{1} in prison, and ye came \textsuperscript{1} unto Me,'

37 \textsuperscript{30} Then shall the righteous answer him, saying, \textsuperscript{1} Lord, when we \textsuperscript{1} saw \textsuperscript{1} thee \textsuperscript{38} an hungered, and fed \textsuperscript{1} Thee \textsuperscript{1} or thirsty, and gave \textsuperscript{1} Thee \textsuperscript{1} drink?
38 When saw we Thee a stranger, and took Thee in? or 38 naked, and clothed Thee? 39 Or when saw we Thee sick, or in prison, and came 34 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, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungry, 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 38 an hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did 39 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 39 into everlasting punishment: but the righteous 34 into life eternal.

26. And it came to pass, when Jesus had finished all these sayings, He said unto His disciples,

2 Ye know that after two days is the feast of the passover, and 3 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, 4 unto the palace of the high priest, who was called Caiaphas, 5 And consulted that they might take Jesus by subtlety, and kill Him. 6 But they said, "No, lest there be an uproar among the people."

6 Now when 1 Jesus was in Bethany, in the house of Simon the leper, 7 There came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat.

8 But when 6 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."

6 was= came to be, as in v. 30. Gr. ginomai. 

8 His disciples. In the former case it was Judas Iscariot. Ap. 158.
10. When 1 Jesus 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. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall this also be, that this woman hath done, be told 2 for a memorial of her."

Then one of the twelve, called Judas Iscariot, went 3 unto the chief priests, and said unto them, "What will ye give me, and will deliver Me unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray Him.

17. Now 4 the first day of the feast of unleavened bread the disciples came to 5 Jesus, saying unto Him, "Whither goest Thou that we prepare for Thee to eat the passover?"

18. And He said, "Go 6 into the city, and say unto him, 'The Master saith, My time is at hand; I will keep the passover at thy house 7 with My disciples.'"

19. And the disciples did as Jesus had appointed them; and they made ready the passover.

20. Now when the even was come, 8 He sat down 9 with the twelve.

21. And 10 as they did eat, He said, 11 "Verily I say unto you, that one 12 of you shall betray Me."

22. And they were exceeding sorrowful, and began 13 every one of them to say unto Him, "Lord, art 14 it I?"

23. And He answered and said, "He that 15 dipped 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 16 by whom the Son of man is betrayed! 17 it had been good for that man if he had not been born."

25. Then Judas, which betrayed Him, answered and said, "Master, is it I?"

26. He said unto him, "Thou hast said."

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."

30 And when they had sung an hymn, they went out into the mount of Olives.
31 Then saith Jesus 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 into Galilee."

33 Peter answered and said unto Him, "Lord, though all men shall be offended because of Thee, yet will I never be offended."
34 Jesus said unto him, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice."
35 Peter said unto Him, "Though I should die with Thee, yet will I not deny Thee." Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples,

"Sit ye here, while I go and pray yonder."
37 And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and 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 wilt."
40 And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, "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."  

47 And while He yet spake, behold, a young man, 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 Jesus, and said, "Hail, Master!"  
50 And Jesus said unto him, "Friend, wherefore art thou come?" Then came they, and laid hands on Jesus, and took Him.  

51 And, behold, one of them which were with Jesus 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 Jesus unto him, "Put up again thy sword into its 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 Jesus to the multitude, "Are ye come out as against a thief with swords and staves to take Me?  
56 But all this was done, that the scriptures of the prophets might be fulfilled."  

Then all the disciples forsook Him, and fled.
57 And they that had laid hold on Jesus led Him away to Caiphas the high priest, where the scribes and the elders were assembled.

58 But Peter 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 that counselled false witness against Jesus, sought 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, "Swear unto us that thou sayest nothing, what is it which these witness against Thee?"

63 But Jesus held His peace.

And the high priest questioned Jesus, and said unto Him, "I adjure Thee by the living God that Thou tell us whether Thou be the Christ, the Son of God.

64 Jesus saith unto him, "Thou hast said: nevertheless I say unto thee, 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? ye have heard His blasphemy.

66 What think ye?"

They answered and said, "He is guilty of death."

Then did they spit in His face, and smote Him, and others smote Him with the palms of their hands.

68 Saying, "Prophesy unto us, thou, the Son of God, Who is he that smote Thee?"

69 Now Peter sat without in the palace, and a damsel came unto him, saying, "Thou hast also wass with Jesus of Galilee.

70 His servants were assembled, and had gathered together.

71 And Peter remembered the word of Jesus, which said unto him, "Before the cock crow thou shalt deny me three times."

72 And he went out and wept bitterly.


26. 62-64 (X, above). Examination. (Alternation.)


26. 59 council = Sanhedrin.

sought = were seeking.

false witness. Gr. pseudomarturia. Occ. only in Matthew, here, and 15. 19.

against. Gr. kata. Ap. 104. x. 1. Not the same word as in v. 55, to put = so that they might put, &c.


yet found they none. All the texts omit these words; but Scrivener thinks on insufficient authority.

At the last = But at last.


61 I am able to destroy. This was "false." He said "Destroy ye." The false witnesses helped to fulfill it.

Temple. Gr. naos, the shrine. See note on 29. 16.


26. 62-64 (X, above). Examination. (Alternation.)


63 held = continued holding.

I adjure Thee = I put Thee on Thine oath. Gr. eurhuxo. Occ. only here.


whether = if, &c. Throwing no doubt on the assumption: as in ve. 24, 39, 42.

the Christ= Messiah. Ap. 98. VIII and IX.

the Son of God. See Ap. 98. XV.

64 Thou hast said = Then thyself hast said [it].

nevertheless = moreover, or however.

Hereafter, or Later on.

shall ye see. See Ap. 133. I. 8. a.

the Son of man. As in ve. 2, 44, 45. This is the last occurrence in Matthew, See Ap. 98. XVI and 117. I.

II. Quoted from Ps. 110. 1. Dan. 7. 13.


power. See note on 7. 29.

65 clothes = robe.

66 guilty = deserving of punishment.

Gr. emochas, as in Mark 14. 44. I Cor. 11. 27. Jas. 2. 10.


68 Prophecy = Divina. Refers to the past, not to the future.


69 Now Peter, &c. See Ap. 160 on Peter's denials. damsel. Because another is to be mentioned (v. 31).
26. 70. MATTHEW.

v 1 70 But he "denied before them all, saying,
  "I know not what thou sayest."

v 2 71 And when he was gone out into the porch, "another maid" saw him, and said unto them that were there, "This man was also with Jesus of Nazareth."

v 3 72 And again he "denied" with an oath, "I do not know the man."

v 4 73 And after a while came unto him they that stood by, and said to Peter, "Surely thou also art one of them; for thy speech bewrayeth thee."

v 5 74 Then began he to curse and to swear, saying, "I know not the man."

Z 1 75 And immediately the cock crew.

Y 2 76 And Peter remembered the word of Jesus, which said unto him, "Before the cockcrow, thou shalt deny me thrice."

Y 3 77 And he went out, and wept bitterly.

Q 27 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death:

3 Then Judas, 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,

x 4 Saying, "I have sinned in that I have betrayed the innocent blood." And they said, "What is that "unto us? See thou to that."

w 5 And he cast down the pieces of silver in the Temple, and departed,

x 6 And went and hanged himself.

A 7 And the chief priests took the silver pieces, and said, "It is not lawful for us to put them into the treasury, because it is the price of blood."

z 8 And they took counsel, and bought with what was in the potter's field, to bury strangers in. Wherefore that field was called, 'The field of blood,' unto this day.

v 9 Then was fulfilled that which was spoken by Jeremias the prophet, saying, "And they took the thirty pieces of silver, (the price of Him That was valued, Whom they of the children of Israel did value);"

S B 10 And gave them "for the potter's field, as the Lord appointed me."

11 And Jesus stood before the governor:

9 spoken. Not "written", either by Jeremiah or Zechariah, but "spoken" by Jeremiah. Gr. to rhethen, not ho geograpstai. See Ap. 161.


Jeremias = Jeremiah.


children = sons. Ap. 109, III.

10 for = according to what. Gr. kata. Occ. only here.

the Lord = Jehovah. Occ. only here.

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27. 11-26 (P, p. 1378). JUDAS. REMORSE. (Alternations.)

P A w | 2. Remorse.
  x | 4. Confession.
  w | 6. Restoration.
  x | 8. Suicide.

  z | 6. Purchase.
  y | 8. Price of blood.
  z | 10. Purchase.

3 which had betrayed Him = that delivered Him up to be crucified and repented himself. Gr. metabolmati. Ap. 111, I. 2. the pieces, &c. Cp. 26, 15.


What . . . &c. Ignoring both the Lord's innocence and Judas's guilt.

6 see these to that = they will see to it. see. Ap. 133, I. 8.

5 in. Gr. en. Ap. 104, viii. But all the texts read en=into (vi) the Sanctuary, over the barrier into the Sanctuary.

Temple = the Sanctuary. Gr. naos. See note on 23, 16.

hanged himself. Gr. apokathesi. Occ. only here.

Acts 1, 26 is the same, and Acts 1, 18. In consequence, he must have been hanging before he could "fall forward." See note there. Gr. apokato

Occ. only here (Matt. 27, 8) in N.T. Sept. for hiasan. 2 Sam. 17, 25, only of Ahithophel, the type of Judas (Ps. 60, 14, 15). See note on Acts 1, 12.


8 because = since.

9 bought = purchased with money in the market.

Acts 1, 18, the word is not agraam, as here, but katoimai = acquired as a possession by purchase. Acts 1, 18 refers to quite another transaction. See Ap. 161, I.

There is no "discrepancy" except that which is created by attention to the Greek words used.


field. Gr. agros, not chrismion = a small holding, as in Acts 1, 18.

10 to bury strangers in = for (Gr. en. Ap. 104, vi) a burying ground (Gr. taphos. Occ. only here) for foreigners.

27. 11-26 [For Structure see next page].
27. 11-26 (S, p. 1782). THE LORD BEFORE PILATE. (Introversion and Alteration.)

27. 11-26 (S, p. 1782). THE LORD BEFORE PILATE. (Introversion and Alteration.)

S | B 11-. The Lord before the Governor.
C | D1 11-. Pilate. Question.
E1 | D1 11-. The Lord. Answer.
D1 | E2 12-. Rulers. Accusation.
E2 | D1 12-. The Lord. Silence.
D1 | B 15-25. Pilate. Remonstrance with the People.
B | 26. The Lord delivered by the Governor.

13 said. The 1611 edition of the A.V. reads "saith".
14 never = not one.
word. Gr. rhema. See note on Mark 9, 32.

27. 15-25 (D1, above). PILATE. REMONSTRANCE WITH THE PEOPLE. (Repeated Alteration.)

| b | 17, 18. Question as to preference.
| c | 19. Advice of Pilot's wife to Pilate.
| b | 21-23. Question as to preference.
| c | 24, 25. Advice of Pilot to the people.

Christ = Messiah. Ap. 98. IX.
not the same as in vv. 25, 30.
unto. Gr. pros. Ap. 104. xv. 8. Not the same word as in vv. 27, 30; but same as in v. 52.
I have suffered = I suffered.
I am innocent of the blood of this just person: see ye to it. Gr. kata. Ap. 104. x. 2.
Then answered all the People, and said, His blood be upon us, and upon our children.
26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified.
27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers.

and Mark 15. 19.
delivered Him = handed Him over.
28 scourged. Gr. phragelō. Occ. only here.
27 common hall = Pretorium. In Mark 15. 16 it is called the aulē, or open courtyard (cp. Matt. 26. 3).
In John 18. 38, 39; 19. 9, it is Pilot's house, within the aulē.
band = cohort. Render "cohort" and omit "of soldiers." The cohort contained about 800 men.

27. 27-34 (T, p. 1783). PERSONAL ABUSE. (Alteration.)

27. 27-34 (T, p. 1783). PERSONAL ABUSE. (Alteration.)

T | G 17. Place. Pretorium.
G | 33. Place. Golgotha.
H | 34. Treatment. The bitter cup.

27 common hall = Pretorium. In Mark 15. 16 it is called the aulē, or open courtyard (cp. Matt. 26. 3).
In John 18. 38, 39; 19. 9, it is Pilot's house, within the aulē.
band = cohort. Render "cohort" and omit "of soldiers." The cohort contained about 800 men.

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And they stripped Him, and put on Him a scarlet robe.

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!"

And they spit upon Him, and took the reed, and smote Him on the head.

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.

As they came out, they found a man of Cyrene, Simon by name, whom they compelled to bear His cross.

And when they were come unto a place called Golgotha, that is to say, a place of a skull,

They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.

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."

And sitting down they watched Him there;

And set up over His head His accusation written, "This is Jesus the King of the Jews."

Then were there two thieves crucified with Him, one on His right hand, and another on the left.

The parting of the garments.

The crucifixion.

The watching.

Parted His garments. This fulfilled Ps. 22. 18; and marks a fixed point in the series of events, which determines the time of others.

35 parted His garments. This fulfilled Ps. 22. 18; and marks a fixed point in the series of events, which determines the time of others. by. Gr. hupso. Ap. 104. xviii. 1. 36 watched=were keeping guard over. (Note the Imperf. Tense.) 37 set up over His head. This is not therefore the inscription written by Pilate and put upon the cross before it left Pilate's presence (John 19. 19); this was brought after the dividing of the garments; and was probably the result of the discussion of John 19. 21, 22. See Ap. 163, over. Gr. opom=s=up over. See note "upon", 28. 2. THIS, &c. For these capital letters see Ap. 43.

After the parting of the garments.

The two robbers (robbers). Brought.

The Reviling of the Passers-by.

The Mocking of the Rulers.

Then. After the parting of the garments. See Ap. 163, two thieves—two robbers. Gr. listai. Therefore not the two "malefactors" (Gr. kakawpoyg) of Luke 23. 32, who "were led with Him to be put to death", and came to Calvary and were crucified with Him (Luke 23. 33). These two "robbers" were brought later. Note the word "Then" (v. 33). See Ap. 164, with=together with; i.e., in conjunction (not association). Gr. sun. Ap. 104. xvi. 38 on, &c. See Ap. 164, on. Gr. ek. Ap. 104. vii.
27. 39. And they that were passing by reviled him, wagging their heads, and saying, \textit{a}a\textit{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.}\textit{b}

40 Likewise also the chief priests mocking him, saying, \textit{He save others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. If He trust in God, let Him say, \textit{My God, My God, why hast thou forsaken me?}}\textit{c}

41 For he trusted in God; let Him deliver Him now, if He will have Him: for He said, \textit{I am the Son of God.}}\textit{d}

42 And the thieves also, which were crucified with him, cast the same in his teeth.

43 Now from the sixth hour there was darkness over all the land unto the ninth hour.

44 And about the ninth hour \textit{Jesus cried with a loud voice, saying, \textit{Eli, Eli, laminate sabachthani?}}\textit{e} that is, \textit{My God, My God, why hast thou forsaken me?}}\textit{f}

45 Some of them that stood there, when they heard that, said, \textit{This man calleth for Eli.}}\textit{g}

46 And straightway one of them ran, and took a spunge, and filled it with \textit{wine vinegar,} and put it on a reed, and gave Him to drink.

47 The rest said, \textit{Let be, let us see whether Elia will come to save him.}}\textit{h}

48 And all, \textit{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 from the graves after His resurrection, and went into the holy city, and appeared unto many.}}\textit{i}

49 Now when the centurion, and they that were with him, \textit{seeing that a miracle was done,} \textit{they feared greatly, saying, Truly this was the Son of God.}}\textit{j}

50 And many women were there who beholding \textit{afar off, which followed Jesus from Galilee, ministering unto him:}}\textit{k}

27. 55—28. 15 [For Structure see next page.]

\textit{afar off} = from (Gr. \textit{apo}. Ap. 104. iv) \textit{afar} = who; i.e. such as. \textit{Galilee. Ap. 169.}

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\textit{39 passed} = were passing. Another indication that it was not the Passover day. See Ap. 155.

\textit{40 Thou that,}. \&c. Perverting the Lord's words (John 2. 19). Cp. 6. 18.

\textit{43 trusted} = is not (Gr. \textit{ou}, as in v. e) able to.

\textit{44 cast} ... \textit{thee} = kept reviling Him. Both the robbers reviled; but only one of the malefactors (Luke 23. 33, 40). See Ap. 164.

\textit{45 sixth hour.} Noon. See Ap. 165. There was darkness. No human eyes must gaze on the Lord's last hours.


\textit{51 behold.} Gr. \textit{paroikiasen} = which is spread out downward, or that which hangs down. Sept. Gr. \textit{petofozomena} = which is spread outward, which hangs down. See Heb. \textit{mash.} (Ex. 25. 37; 38. 13; 40. 6). Occ. only here; Mark 15. 38, Luke 23. 45. Heb. 6. 19; 9. 10; 10. 26. Not the same word as in 1 Cor. 11. 15, or as in 2 Cor. 3. 13-15 (Ex. 34. 35, \&c.).

\textit{52 arose} = were raised. All the texts read \textit{were raised}. Is this the resurrection referred to in Rom. 1. 3? See notes there. Gr. \textit{agerasi} = awaking, rousing up, or arising. Occ. only here. Gr. \textit{anthero} = first of thirteen occurrences. And. See note there. Gr. \textit{otan} = to. \textit{53 arose} = were raised. The holy city. See note on 4. 3.}
28. 2

MATTHEW.

27. 55—28. 15 (L, p. 1873). BURIAL AND RESURRECTION. (Division.)


27. 55—56 (M, above). BURIAL.

(Alternations.)

q | 55—56— His application to Pilate.
q | 56— Pilate’s compliance.
q | 52—60. Tomb. Body placed.
M | N | 61. The Women. Mary and the others.
q | 63—64. Their application to Pilate.
q | 65— Pilate’s compliance.
q | 56. Tomb secured.


which. Denoting a class: referring to 27. 55.

Zebedee’s. See note on 4. 21.

also himself—herself also.

had been disciplined to Jesus.


were not—Gr. en. Ap. 104. viii. 2.

delivered—given up.

See note on Isa. 53. 9.


used and as yet undeni. . .

monument. Gr. maš món.

sepalchre—tomb, as above.

the same word as in v. 60.

sepalchre—tomb, as above.

the day of the preparation. See Ap. 156 and 166.

Sir. See Ap. 98. VI. I. a. 4. B.

remember—have been reminded.

imposer.

They had heard the Lord say this in 12. 30, 40. This is how they understood the “three days and three nights”. See Ap. 144, 148, and 166; cp. “after” in v. 53.

made sure—secured.

the third day. See Ap. 148.

the dead. See Ap. 139. 1.

effect—deception.

the first. They do not say what the first was. It may be the crucifixion itself.

Ye have. Or, Ye may have.

a watch—a guard: the word being a transliteration of the Latin custodia, consisting of four soldiers (Acts 12. 4). See note there. Gr. koustitia. Occ. only in Matthew (here and in 28. 11). can—know how.


and setting a watch—(Gr. meto, as in v. 34, 41, 54. Not as in v. 7, 38) the watch: i.e. in the presence of the watch, leaving them to keep guard.

28. 1—15 (L, above). RESURRECTION. (Alternation)

Q | 2—4. Events at the Sepulchre.
Q | 11—15. Events in the city.

1 In, &c. For the sequence of events connected with the resurrection see Ap. 166. In. Gr. en. Ap. 104. viii. the end of—late on. &c. the sabbath. The weekly sabbath. The seventh day; not the high sabbath of v. 62 or John 19. 44, because that was the first day of the feast (following the “preparation day”). See Ap. 156.


from—away from. Gr. apo. Ap. 27. 37. Ap. 104. iv. sat upon it. See note on 27. 60. Sat that it might be known by what power it was rolled back. upon. Gr. apo.
28. 3. MATTHEW. 28. 20.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not: for I know that ye seek Jesus, which was crucified.

He is not here: for He is risen, as He said. Come, see the place where the Lord lay.

And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee: there shall ye see Him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy;

and did run to bring His disciples word.

And as they went to tell His disciples, behold, Jesus met them, saying, All hail.

And they came and held Him by the feet, and worshipped Him.

Then said He unto them, Be not afraid:

go tell My brethren that they go into Galilee, and there shall they see Me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

And when they were assembled together with the elders, and had taken counsel, they gave a large sum of money to the soldiers,

saying, Saying, Say ye, His disciples came by night, and stole Him away while we slept.

And if this come to the governor's ears, we will persuade him, and secure you.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw Him, they worshipped Him: but some doubted.

And Jesus 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 the end of the world. Amen.

spake...saying. "Spake" referring to the act, and "saying" referring to the substance.


12-15 (p. 1309). EVENTS AT THE SEPULCHRE. (Intention.)

Q t. Effect. Earthquake.


w 3. Cause. Appearance.

f 4. Effect. Terror of the Watch.

3 countenance = general appearance. Gr. idea. Occ. only here. like lightning = in effulgence.


28. 5-10 (p. 1309). THE WOMEN. SEEKING. (Intention and Alteration.)

P R v x y z.

v 7. Their Commission.

S x | z-. Their departure. | y | 8-. Their mission. | w 9-. Words of the Lord.

5 not. Gr. w. Ap. 106. II.


lay = was (lately) lying.


9 went = were going.

met = confronted. As from an opposite direction, Cp. the noun (25. 1, 6. Acts 28. 1. 1 Thess. 4. 17).

held Him by the feet = seized Him by the feet.

worshipped = prostrated themselves before. See Ap. 137. 1.

28. 21-15 (p. 1309). EVENTS IN THE CITY. (Alteration.)

Q z | 11. The Watch. Their report.


a | 14. Bribe accepted.

11 the watch. See note on 27. 55, 66.

were done = had come to pass.

large = sufficient: i.e. to bribe them with.

13 Saying, Say ye = Telling them to say.


satisfied = i.e. bribe. Cp. Gal. 1. 10. See Ap. 160. II.

secure you = free from care: i.e. make you safe, or screen you. Cp. 1 Cor. 7. 22.

18 saying = story. Gr. logos. See note on Mark 9. 32.

is has been.


18 a = the.

17 doubted = hesitated. Gr. diatassō. Occ. only in Matthew (here and in 14. 31). The Gr. aorist may be so rendered, especially in a parenthesis, and is so rendered in 18. 3. Luke 8. 29. John 18. 24: it should be in 20. 44 and in Luke 22. 44 also.

18 came = approached (as in v. 9).

18 came = approached (as in v. 9).
THE GOSPEL
ACCORDING TO
MARK.
THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD MY SERVANT" (Isa. 42. 1).

(Introversion.)

A | 1.1–8. THE FORERUNNER.
B | 1.9–11. THE BAPTISM: WITH WATER.
C | 1.12. THE TEMPTATION: IN THE WILDERNESS.
D | 1.13–20. THE KINGDOM
E | 1.21–30. THE KING
F | 1.31–3:22. THE KING
G | 1.33–3.22. THE KINGDOM
H | 1.34–14. THE KINGDOM

C | 14.24–42. THE AGONY: IN THE GARDEN.
RESURRECTION).
A | 16.15–20. THE SUCCESSORS.

For the New Testament and the order of the Books, see Ap. 95.
For the Inter-relation of the Four Gospels, see the Structure on p. 1204.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.

Mark is a Roman (Lat.) surname. His Hebrew forename was John (Acts 12.12). He was a cousin of Barnabas (Col. 4.10). His mother's name was "Mary" (Acts 12.12; see Ap. 100). What may be gathered of his history can be learnt only by the Scripture references to him (ep. Acts 4.36; 12.12; 15.1, 13; 15.37–39. Col. 4.10. 2 Tim. 4.11. Phil. 2.24. 1 Pet. 5.13.

Mark was not the young man mentioned in ch. 14.51, 52. See the notes there. His Gospel was not derived, as alleged, from any human source; such assertions are at the best only conjectures. It was given to him, as Luke's Gospel was given to him. "From above" (Luke 1.7). This precludes all theories about "copying" and human "inditing" and "transcribing". There are other reasons for the omission and inclusion of certain events, which depend on, and are to be gathered from, the Divine perfections of the Word of God. Such omissions and inclusions are to be explained by the special presentation of the Lord as Jehovah's Servant and not by the conflicting and uncertain speculations as to the "sources" of this Gospel.

To this special presentation of the Lord, in Mark, is due the fact that while He is addressed as "Lord" in the other three Gospels 73 times; by His disciples 37 times, and by others 86 times (5 of which are rendered "Sir"); He is addressed as such in the Gospel of Mark, only twice; once by the Woman (a Greek or Gentile), 7.25, where it should be rendered "Sor"; and 9.44, where "Lord" is omitted by all the critical texts (see Ap. 94, VI) as well as by the ancient Syriac Version (see Ap. 18, note 3). Moreover, He is spoken of as such by the Holy Spirit through the Evangelist only twice (10.19, 20), but that was after His ascension into heaven.

To this presentation of the Lord in this Gospel as Jehovah's servant, are due also the minute references to His activities, not only to what He said, but how He said it; what He did, and how He did it. These are not due to any "peculiarity" of the human writer, but to the Divine supplements of the Holy Spirit. Hence we are told—

How the disciples were sent forth "two and two" (6.7);
How the centurion "stood by, over against the Lord (15.30);
How the people were made to sit "in ranks" (5.40);
How the Lord went to pray (1.35);
How He withdrew "to the sea" (3.7); and how He "sat in the boat, on the sea" (4.1);
How He was in the stern, asleep "on a pillow" (4.38); how He sat (12.49; 13.11).

We are told also of the fear, astonishment, and sore amazement of the disciples (4.41; 6.51; 10.24, 25); and of the effect of the Lord's words and works on the People (2.2; 3.10, 11; 4.1; 5.21, 21; 6.21, 23; 8.1).
The activities and movements of "Jehovah's Servant" are always prominent, from the very "beginning";
which, without any profuse, introduces the public ministry of the Lord, setting forth on the one hand the very height of His Divine power (1.37, 31; 2.12; 3.10; 5.25; 6.56; 7.57); and on the other the depth of His feelings as man—His fatigue, &c. (4.38; 11.12; 14.30); His sympathies and compassion (6.34; 8.2); His love (10.21); His composure (4.38–40; 15.5); His seeking solitude (1.35; 8.17–39); His wonder (6.6); His grief (3.6); His sighing (7.31; 8.12); His anger and displeasure (5.5; 10.14). See note on "immediately" (1.19).
The four Gospels are treated in The Companion Bible not as four culprits brought up on a charge of fraud, but as four witnesses whose testimony is to be received.

1881
THE GOSPEL
ACCORDING TO
MARK.

1. 1-8 (A, p. 1381). THE FORERUNNER.
(Introversion.)

A
5. 4. John. His person.


B
4. 1. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

E
4. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in "the river of Jordan", confessing their sins.

B
4. 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;

D
4. 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.

C
4. Indeed have I baptized you with water: but he shall baptize you with the Holy Ghost.

B
5. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

D
5. And straightway coming up out of the water, He saw the heavens opened,

C
5. And the Spirit, like a dove descending, upon Him:

B
C
5. And there came a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."
MARK.

12. And immediately the Spirit driveth Him into the wilderness.

13. And He was there forty days, tempted of Satan;

14. and was with the wild beasts;

15. and the angels ministered unto Him.

16. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

17. Then Jesus saith unto them, "Come ye after Me, and I will make you to become fishermen of men."

18. And straightway they forsaketh their nets, and followed Him.

19. And when He had gone a little farther thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20. And straightway He called them:


1. 14-20 (G above). THE CALLING OF FOUR DISCIPLES. (Extended Alteration.)

2. 16-20 (F above). THE SECOND PERIOD OF THE KING'S MINISTRY: THE PROCLAMATION OF THE KING. HIS PERSON. (See Ap. 119.) (Repeated Alteration.)

1. 21-8. 30 (F, above). TEACHING AND MIRACLES. (Repeated Alteration.)
MARK.

21. And there was a man 1 with an unclean spirit; and he cried out,

22. And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes.

23. 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."

24. And immediately His fame spread abroad throughout all the region round about Galilee.

25. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, James and John.

26. But Simon's wife's mother had a fever, and being called, told them.
And again He entered 5 into Capernaum 6 after some days; and it was 8 reported that He was 5 in the house. 7 And straightway many were gathered together, insomuch that there was 8 no room to receive them, 2 no, not so much as 3 about the door: and He 7 preached the word to them. 8 And they came 5 into Him, bringing one sick of the palsy, which was borne 8 of four. 4 And when they 7 could 1 not 8 come nigh unto Him 5 for the 8 press, they 7 uncovered the roof where He was; and when they 7 had 8 broken it up, they let down the 8 bed wherein the 8 sick of the palsy lay. 5 When Jesus 7 saw their faith, He said unto 8 the sick of the palsy, 8 Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning 7 in their hearts, 8 Why doth this man thus 7 speak blasphemies? who can forgive sins but God only? 9 And 1 immediately when Jesus 7 perceived in His spirit that they reasoned 8 within themselves, He said unto them, Why reason 7 ye these things in your hearts? 8 Whether is it easier to say, Thy sins be forgiven thee; or to say, Arise, and take up thy 8 bed, and go thy 8 way 8 into thine house? 10 But that ye may 7 know that 7 the Son of man hath 8 power on earth to forgive sins, (He spake it to 8 the sick of the palsy,) 11 I say unto thee, Arise, and take up thy 8 bed, and go thy 8 way 8 into thine house. 12 And 1 immediately he arose, and took up the 8 bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, 7 We never 7 saw it on this fashion. 13 And He went forth again 5 by the sea side; and all the multitude 7 resorted 8 unto Him, and He taught them. 14 And as He passed by, He 7 saw 8 Levi 8 the son of Alphaeus 9 sitting 8 at the receipt of custom, and said unto him, 8 Follow me. 7 And he arose, and followed Him. 15 And it came to pass, that, as Jesus 7 sat at meat 5 in 8 his house, many publicans and


2 straightway = immediately. See note on 1. 12. Omitted by [T Tr.] T WH R. no room = no longer any room. no ... about = not, not even (μηδε μεθετ) at (Gr. pros. Ap. 104, xv. 3) the door. preached = was speaking (when what follows took place).


2. 13-22 (J1, p. 1883). THE CALL OF LEVI. (Division.)


2. 15-22 [For Structure see next page]. sat at meat = reclined (at table). his house: publicans - tax-gatherers.
2. 15.

A.D. 27

15. And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, "How is it that He eateth and drinketh with sinners?"

2. 18-22 (M), p. 1385. LEVI'S FEAST. (Revision).

18 And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, "How is it that He eateth and drinketh with sinners?"

19 And Jesus said unto them, "Can the children of the bridechamber 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, *sowing* a piece of new cloth on an old garment, or an *old* piece of new cloth on a new garment, *will* make new garment. But for the mistress, and  *gave* also to those which were  *with* Him."

22 And He said unto them, "The sabbath was made for man, and  *not* for man for the sabbath.

N1 f 23 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 Pharisees said unto Him, "Behold, why do they 23 on the sabbath day which is 27 not lawful?"

25 And He said unto them, "Have ye never read what David did, when he had need, and was an hunred, and, and that they were 27 with him?"

26 How he went into the house of 7 God in the days of Abiathar the high priest, and eat the showbread, which is 27 not lawful to eat but for the priests, and gave also to those which were 27 with Him."

27 And He said unto them, "The sabbath was made for man, and 27 not man for the sabbath:

[Matthew and Luke]. Occ. only in Mark. "Had need" is *generic*, and "was hungered" is *specific* (explaining the need). 26 in the days of. Gr. *epi* Ap. 104. ix. 1. Abiathar. Called Ahimelech in 1 Sam. 21, 1; 22, 9, 11, 28; and Ahiah in 1 Sam. 14, 3. The father and his son Abiathar must have had two names, as was frequently the case. And why not, as in our own day? In 2 Sam. 8, 17, and 1 Chron. 18, 16, we have Ahimelech the son of Abiathar, and in 1 Sam. 22, 20 Abiathar is the son of Ahimelech (who was the son of Ahihah). There is no "confusion in the Heb. text." The Lord's enemies are the best witnesses of this, for they would have missed such an opportunity of effecting reply (see 3, 6). They knew what modern critics do not know. the showbread. Ref. to Pent. (Ex. 25, 30; 35, 15; 38, 30; Lev. 24, 9). Cp 2 Chron. 13. 11. See Ap. 92 and 172, 1. but except. To eat this was the priest's first duty on the Sabbath, gave also = gave to them also. with. Gr. *sun* Ap. 104. xvi. 27 sabbath. Note the Figure Antimetabole (Ap. 6), "sabbath . . . man . . . sabbath." man. Gr. *anthropos* Ap. 123, 1. and. All the texts omit "and." In that case, note the Fig. Aseyndeton (Ap. 6).
"Therefore He is Lord also of the sabbath."

"And He entered again into the synagogue; and there was a man there which had a withered hand.

And He saith unto them, "Is it lawful to do good on the sabbath days, or to do evil? to save a life, or to kill?" But they held their peace.

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.

And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him.

But Jesus withdrew Himself with His disciples to the sea:

And a great multitude from Galilee followed Him, and from Judea,

And from Jerusalem, and from Idumea, and from beyond Jordan; and they came from Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

And He spake to His disciples, that a small ship should wait on Him,

because of the multitude, lest they should throng Him.

For He had healed many; insomuch that they pressed upon Him to touch Him, as many as had plagues.

And unclean spirits, when they saw Him, fell down before Him, and cried, saying, "Thou art the Son of God."

And He straitly charged them that they should not make Him known.

And He goeth up into a mountain, and calleth unto Him whom He woulde: and they came unto Him.

And He ordained twelve, that they should be with Him,

and that He might send them forth to preach,
3. 15. MARK.

15 And to have a power to heal sicknesses, and to cast out devils:

16 And Simon He is surnamed Peter;
17 And James the son of Zebedee, and John the brother of James; and He is surnamed them Boanerges, which is, The sons of thunder:
18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite,
19 And Judas Iscariot, which also betrayed Him:

16 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 gone aside Himself."
22 And the scribes which came down from Jerusalem said,
   "He hath Beezubub, and by the prince of the devils casteth He out devils."

23 And He called them unto Him, and said unto them, "How can Satan cast out Satan?"
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 Satan rise up against himself, and be divided, he cannot stand, but hath an end.


J^3 j | is, The Twelve. Their calling.
   devils—demons.
 16 surnamed is added [the] name. See Ap. 141. Peter. Only his naming given here; not his appointment. In Mark: Peter, James, and John are kept in a group. In Matthew and Luke, Andrew is placed between.
17 Zebedee. See note on i. 19.
sons of. A pure Hebrewism, used with reference to origin, destination, or characteristic. Sparks are "sons of fire" (Job 6. 7, 27); threshed corn is "a son of the floor" (Isa. 21. 10); Judas "a son of perdition" (John 17. 12); sinners' natural condition "sons of disobedience" (Eph. 2. 2. 3. 5. 6.)

thunder. The name is Aramaic (Ap. 94. III. 3), allied to Heb. "thunder" is [405. voice] i.e. the voice of God (Ex. 9. 23. Ps. 29. 1. Jer. 10. 13).
18 Andrew. A name of Gr. origin—manly. The first called. See Matt. 4. 18. 20. John 1. 40. 41.
Bartholomew. One of Aramaic. Ap. 94. III. 3; of two names, the other being Nathanael (John 1. 45–51).
John connects Philip with Nathanael; in the other Gospels, with Bartholomew. Bartholomew is not mentioned in John 21. 2. Nathanael is. The other Gospels mention Bartholomew but not Nathanael.
Thaddeus (or Lebbeus as in Matt. 10. 3). He is the Judas of John 14. 22, both words having the same meaning—beloved child. Aramaic. Ap. 94. III. 3.
Canaanite = Canaanite or Zealot = one who regarded the presence of the Romans as treason against Jehovah. 19 also betrayed Him even delivered Him up.

3. 19–4. 34. (R, p. 1889.) TEACHING. (Extended Alternation.)

T | [S. 29. CONCOURSE.
U | 8. 27–33. The Lord with friends and enemies.
V | 4. 27. Place. By the seaside.
W | 4. 1–1. Concours.
X | 4. 2–24. The Lord with His disciples.

20 again. Referring back to v. 7. could not = found themselves unable. not Gr. mè. Ap. 105. II.

3. 21–33 (U, above.) THE LORD WITH FRIENDS AND ENEMIES. (Introversions and Alterations)

   h | 21–21. Their setting out. Object.
   Z | 21. Their disparagement of Him.
   X | j | 22. First charge. j | The Scribes:
   Y | k | 22. Second charge. j | their charge.
   X | 23–27. Second charge. j | The Lord:
   Y | k | 23–27. Second charge. j | Their reply:
   W | j | 23–27. Their arrival.
   X | h | 23–27. His kinsfolk. Sending message.
   Z | 33–35. His disparagement of them.

21 friends = kinsfolk. His brethren, and His mother” (see v. 31). went out = set out. they said = they were saying (Imperf. Tense): i.e. maintained (as we say). beside Himself = out of his senses. 22 scribes. Others also came, with hostile intent. Beezubub. See note on Matt. 10. 25. by. Gr. en. Ap. 104. viii. 1. 24 if a kingdom, &c. implying what experience shows (Ap. 118. 1. b).


A Divine supplement. Occ. only in Mark.

1888
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 will he spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:
29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:
30 Because they said, He hath an unclean spirit.

31 There came then His brethren and His mother,
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 My mother.

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.

And He taught them many things by parables, and said unto them in His doctrine,

3 Hearken:

4 And it came to pass, as He sowed, some fell by the way side;
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 up, and increased, and brought forth, some thirty, and some sixty, and some an hundred.

as to its meaning (thus hearing it for the first time), a parable be repeated several times? Why need the same be supplementary?

in v. 27 was his sowing?

Gr. epi. Ap. 104. ix. 3. Not the same word as w. 8.


immediately.


choked.


Good. Because prepared.


GR. id. Ap. 105. II. Not the same word as v. 11, 40.


GR. id. Ap. 105. II. Not the same word as v. 7, 11, 40.


choked.


Good. Because prepared.


GR. id. Ap. 105. II. Not the same word as v. 11, 40.


choked.


Good. Because prepared.


GR. id. Ap. 105. II. Not the same word as v. 7, 11, 40.


choked.
4.9.

A. D. 27

B. E. n

(p. 1390)

1. 9 And He said unto them, "He that hath ears to hear, let him hear."  
2. 10 And when He was alone, they that were about Him, with the twelve asked of Him the parable.

E. n

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:

F. 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, Satan 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, straightway receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth because of the word, they straightway are put to shame.

18 And these are they which are sown among thorns; such as hear the word,

19 And of the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, which choke the word, and it become unfruitful.

E. n

21 And He said unto them, "Is there a master that bringeth an ear of corn to be sown 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 is any thing kept secret, but that it should come abroad.

D. G. p

23 If any man have ears to hear, let him hear."  

24 And He said unto them, "Take heed what ye hearken to; for he that hath ears to hear, shall be measured to you: and unto you that hear shall more be given even that which he hath."  

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.

D. G. p

26 And He said, "So is the kingdom of God, as if a man should cast seed into the ground;"

(p. 1391)


4. 26-32 [For Structure see next page].

4. 27. And should sleep, and rise night and day, and the seed should spring and grow up; if knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

G p 30 And He said, Whereunto shall we liken the kingdom of God? or with what figure shall we compare it?

31 If 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.

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.

4. 26-32 (D, p. 1889). PARABLES. THE SEEDS. (Extended Alternation.)

D G p 26-. The kingdom of God.

\[\text{The seed growing secretly.}\]

31. Seed. Particular. 32. The tree grown up.

should sleep, and riseth. These Present Tenses, following the Past in v. 26, indicate the continued rising and sleeping after the seed was sown.

spring = sprout.

4. 28 of herself. Gr. automedon automatically. The word occurs only here and Acts 12:10. Galen (quoted by Wetstein) says it means "Not as being without a cause, but without a cause proceeding from us", "God clothes the grass".

The explanation is in 1 Cor. 3:6, 7: the .. the = a .. a.


shall we = are we to.


32 growth up.

5. 35-43 (S, p. 1888). MIRACLES. (Introduction and Alternation.)

H L 4-35. 36. Departure to east side.

M 4. 36-41. Miracle. Tempest stilled.

J N 5. 1. Landing.

O 5. 2-10. Miracle. Demoniac.


First Prayer.

K 5. 14-17. The inhabitants.

Second Prayer.


Third Prayer.

H L 5. 21. Return to west side.

M 5. 22-43. Miracles: Jairus' daughter, and Woman.

35 And the same day. This miracle is not the same as that recorded in Matt. 8:23-27, but is the same as that in Luke 8:22-25.


36 also ... ships = boats also. Occ. only in Mark.


4. 37-41 (M, above). MIRACLE. TEMPEST STILLED. (Alternation.)

M | S | 37, 38-. Storm arising.

\[\text{Disciples alarmed.}\]

S | 39. Storm calmed.

40. Disciples reproved.

37 storm = squall. The earlier storm in Matthew was caused by an earthquake (Gr. seismos). That storm was before the calling of the Twelve (Matt. 8:24 and 10:1). This storm was subsequent (cp. 8:13).


39 a pillow = the [wooden] seat with its leathern covering.

41 feared exceedingly = feared with a great fear. Fig. Polyptoton. Ap. 6. to. Gr. pros.

What manner of Man ... ? Who then is this One ... ?
5. 1. MARK.

Gadarenes. In the earlier miracle it was Gerasenes (Matt. 8:26).

5. 2-10 (O, p. 1891). MIRACLE. THE DEMONIAIC. (Interversion.)

5. 10. The meeting.

met = confronted.
man. Gr. ἀνθρώπος. Ap. 123. 1. In the earlier miracle there were "two men." (Matt. 8:26)
spirit. Gr. πνεῦμα. See Ap. 104. 11, 12.
no man . . . not = no one . . . not even. Gr. οὐκέτι = οὐκ."

5. 6-10 (u, above). THE MEETING. (Interversion.)

5. 6. a. 6, 7. Worship.
c. 8. Unclean spirit. Name.

Jesus. Gr. ὁ θεός. Ap. 98. 8, X.
Legion: for we are many.
5. 10. a. 16. Prayer.
Jesus. Gr. ὁ θεός. Ap. 98. 8, X.
Legion: for we are many.
5. 10. a. 16. Prayer.
Jesus. Gr. ὁ θεός. Ap. 98. 8, X.
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5. 10. a. 16. Prayer.
Jesus. Gr. ὁ θεός. Ap. 98. 8, X.
Legion: for we are many.
5. 10. a. 16. Prayer.
Jesus. Gr. ὁ θεός. Ap. 98. 8, X.
Legion: for we are many.
5. 10. a. 16. Prayer.
Jesus. Gr. ὁ θεός. Ap. 98. 8, X.
Legion: for we are many.
5. 10. a. 16. Prayer.
Jesus. Gr. ὁ θεός. Ap. 98. 8, X.
Legion: for we are many.
5. 10. a. 16. Prayer.
Jesus. Gr. ὁ θεός. Ap. 98. 8, X.
Legion: for we are many.
5. 10. a. 16. Prayer.
Jesus. Gr. ὁ θεός. Ap. 98. 8, X.
Legion: for we are many.
5. 10. a. 16. Prayer.
Jesus. Gr. ὁ θεός. Ap. 98. 8, X.
Legion: for we are many.
5. 10. a. 16. Prayer.
b. saw. Gr. εἶ...
And they that saw it told how it befall to him that was possessed with the devil, and also concerning the swine.

And they began to pray Him to depart out of their coasts.

And when He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him. Howbeit Jesus suffered them not; but saith unto them, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

And when Jesus was passed over again by the ship, one of the rulers of the synagogue, named Jairus, by name; and when he saw Him, he fell at His feet,

And besought Him greatly, saying, "My little daughter lieth at the point of death: I pray Thee, come and lay Thy hand on her, that she may be healed; and she shall live."

And Jesus went with him: and much people followed Him, and thronged Him.

And a certain woman, which had an issue of blood twelve years,

And had suffered many things of many physicians, and had spent all that she had; and was nothing bettered, but rather grew worse,

When she had heard of Jesus, came and stood behind, and touched His Garment. For she said, "If I may touch but His clothes, I shall be whole."

And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned about and said, "Who touched My clothes?"

And His disciples said unto Him, "Thou seest the multitude thronging Thee, and saest Thou, Who touched Me?"

And He looked round about, and said, "Who hath that done this thing."

But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

And He said unto her, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

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?"

As soon as Jesus heard the word that was told Him, He said to the ruler of the house, "Be not afraid, only believe."
was spoken, He saith unto the ruler of the synagogue, "Be not afraid, only believe."  

37 And He  

38 And He cometh unto the ruler of the synagogue, and seeth the tumult, and that they 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, "Talitha cumi," which is, "Damsel, I say unto thee, arise."  

42 And straightway the damsel awoke, and walked; for she was of an age of twelve years.  

And they were astonished with a great astonishment.  

43 And He charged them that no man should know it; and commanded that some should be given her to eat.  

6 And He went out from thence, and came into His own country; and His disciples followed Him.  

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 Mary, and the brother of James, and Joseph, and of Judas and Simon? and are not His sisters here with us?"  

And they were offended  

4 But Jesus 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.  

7 And He called unto Him the twelve,  

and gave them power over unclean spirits;  

And commanded them that they should believe—go on believing.  


38 to. Gr. eis, as in v. 1. wailed. Crying al-a-lai, al-a-lai, from the Greek verb alalazō. Jewish mourning cries. Occ. elsewhere only in 1 Cor. 15.  


40 laughed Him to scorn—began laughing at Him. put them all out. He acted, as well as spoke, with "authority".  


(Instruction and Alternation.)  

R | q | I. His own country.  


his own country—his native country; i.e. Galilee, Ap. 169. This was His second visit (Matt. 13. 34), country. Gr. patria.  


wrought—come to pass.  


3 not. Gr. ou. Ap. 105. i. Not the same word as in ex. 9, 11, 14, 50.  

the carpenter—the workman. Such terms used only by His rejectors. Occ. only here and Matt. 13. 35. with. Gr. pros. Ap. 104. xv. 8.  

were offended—stumbled. Gr. scandalizō.  


4 Jesus. Ap. 98. X.  

A prophet, &c. Fig. Parangam. Ap. 6.  

but—except.  


5 could there do no—was not (as in v. 2) able to do any there. Nazareth saw most of the Lord, but profited least. Ap. 169.  

saves—except. sick=illm.  

marvelled because of, &c. Occ. only in Mark. because of=on account of. Gr. dia. Ap. 104. v. 2.  

6. 7-30 [For Structure see next page].  

7 called. The 1611 edition of the A.V. reads “calledeth,” two and two. Gr. duo duo. Modern critics object that it is not good Greek to repeat the cardinal number for a distributive numeral. But it is found in Aeschylus and Sophocles, and in the Oxyrhynchus Pap. (Nos. 121 and 886). See Deissmann’s Light, pp. 194, 125.  

7 power=authority. Ap. 172. 5.  


8 commanded=charged. See Matt. 10. 5, &c.
A.D. 27 take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9 But be shod with sandals; and not put on two coats.

(x) x 10 And He said unto them, o In what place soever ye enter into an house, there abide till ye depart from that place.

A.D. 27 (p. 1995) x 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 Sodom and Gomorrah in the day of judgment, than for that city.

W u 12 And they went out, and preached that men should repent.

v 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

U 14 And king Herod heard of Him; (for His name was spread abroad;) and he said, that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

V 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

V' 15 But when Herod heard thereof, he said, "It is John, whose head I beheaded; he is risen from the dead."

U Y y 17 For Herod himself had sent forth and laid hold upon John,

z and bound him in prison for Herodias’s sake, his brother Philip’s wife: for he had married her.

18 For John had said unto Herod, "It is not lawful for thee to have thy brother’s wife."

Z a 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

b 20 For Herod feared John, and knew 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.

Z b 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, his high captains, and his chief estates of Galilee;

Z b 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod 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, "Whatever thou shalt ask of me, I will give it thee, unto the half of my kingdom."

6. 7-30 (J. p. 1893). MISSION OF THE TWELVE BEGUN, AND JOHN’S ENDED.

(Intercession and Alternation.)

T | 30. Mission of the Twelve reported.

6. 7-13 (T, above). MISSION OF THE TWELVE BEGUN. (Intercessions.)

T | W u | 7 - The Twelve called and sent.
| v - 7. Authority given.
X | w | 8, 9. Journey:
| x | 10. Reception:
| z | 11. Rejection:
| w | 12. Departure:
| v | 13. Authority exercised.

8 take = take up (as luggage), for= with a view to. Gr. eis. Ap. 104. vii.
staff = see note on Matt. 10, 16.
no. Gr. mē. Ap. 105. II.
scip = see note on Matt. 10, 9.
money = the only coins minted in Palestine then were copper. Cp. Matt. 10, 8. for a Divine supplement.

purse = belt or girdle. Occ. only here, and in Matt. 3, 1, 10, 9, Mark 1, 1, 6, 6. Acts 21, 11. Rev. 1, 13, 16, 6.
10 in what place soever = wherever, from that place = thence.
11 whosoever = whateverpeople.
shake off. Fig. Pervasion. Ap. 6.
12 preached = proclaimed. See Ap. 121. 1.
13 devils = demons.

anointed with oil. Then a common practice. See Jas. 5, 14.
was raised = had been raised.
the dead. No Art. See Ap. 149. 2.
therefore = on account of. (Ap. 104. v. 2) this.
15 said. were saying.
Elias = Elisha.

6. 17-29 (U, above). HEROD BEHEADS JOHN. (Intercessions)

| z | 17, 18. Reason. For the sake of Herodias.
Z a | 19. Herodias’s quarrel.
| b | 20. Her death.
Z | b | 21-23. Herod’s reason.
Z a | 24, 25. Herodias’s quarrel.
| z | 26. Reason. For the sake of his promise.

17 prison = the prison.
18 had said = kept saying.
19 had a quarrel = kept cherishing a grudge.
would have = was desiring to. See Ap. 102. I.
observed = kept him (John) safe from her; or, protected him; i.e. for the reason given. Occ. only here, and Matt. 9, 17. Luke 13, 15. 9, 17. 5, 35.
did many things. T Trm. Wf and R read "was at a loss [what to do]", or hesitated, or was much perplexed, and = and (yet). 21 when a convenient day = convenient = opportunity. Only in Mark, banquet and guests is a Divine supplement. lords = high captains = chilarchs (commanders of Herodias herself.
damsel. Gr. hortropos, as in 5, 41, 42.
22 the said Herodias = of will. See Ap. 102. I.
MARK.

24 And she went forth, and said unto her mother, "What shall I ask?" And she said, "The head of John the Baptist." 25 And she came in straightway, with haste unto the king, and asked, saying, ① "I will that thou give me by and by in ② a charger the head of John the Baptist." 26 And the king ① was exceeding sorry; yet ② for his oath's sake, and for his sakes which sat with him, he ③ would not reject her. 27 And ① 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 ③ damsel: and the ② 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 ① a tomb. 30 And the ① apostles gathered themselves together unto Jesus, and ② 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:" 32 And they departed into a desert place by ship privately. 33 And the ④ people ③ saw them departing, and many ③ knew Him, and ran afout thither out of all cities, and outwent them, and came together ③ unto Him. 34 And ① Jesus, when He came out, ③ 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 ③ buy themselves bread: for they have ③ nothing to eat." 37 He answered and said unto them, "Give ye them to eat." 38 And they say unto Him, "Shall we go and buy two hundred ③ pennyworth of bread, and give them to eat?" 39 He saith unto them, "How many loaves have ye? go and ③ see." And when they ③ knew, they say, "Five, and two fishes." 40 And He commanded them to make all sit down ③ by companies ② upon the green grass.

25 straightway = immediately. See note on 1.12, with. Gr. ἀμέθητος. Ap. 104. xi. with haste. Note how the opportunity was eagerly seized. See 6.10, unto. Gr. ὑπέρ. Ap. 104. xv. 3. Not the same as in vs. 23, but the same as in Ex. 39. 23, 43, 48, 51 I will = I wish. See Ap. 102. ii. by and by = instantly, in upon. Gr. ἐπί. Ap. 104. ix. 2. a charger = a large flat dish. See note on Matt. 14. 6, 11. 36 was = became. exceeding. This Divine supplement occurs only here. would not = was unwilling to. Ap. 102. 1. 27 immediately. See note on 1.12, an executioner. Gr. ἐκπολεμωτής. Occ. only here. A Latin word (scopulator) = a man who spied out; used of the Roman emperor's body-guard (an armed detective body) round the emperor at banquets, &c. Herod adopted Roman custom. 28 a tomb = the tomb. See note on Matt. 27. 60. 30 apostles. First occurrence in Mark. told = reported to.

6. 31—8. 20 (H4. p. 1393). TEACHING AND MIRACLES. (Repeated Alternative.)

H4 A1 y1 (p. 1396) A.D. 28

31 And He said unto them, "Come yourselves apart into a desert place, and rest a while:" 32 And they departed into a desert place by ship privately. 33 And the people saw them departing, and many knew Him, and ran afoul thither out of all cities, and outwent them, and came together unto Him. 34 And Jesus, 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.

6. 31—34 (A1, above). TEACHING. MULTITUDES. (Repeated Alternative.)

A1 y1 p1 (p. 1390) A.D. 28


6. 35—58 (B1, above). MIRACLES. (Alternations.)

B1 C1 c1

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." 38 And they say unto Him, "Shall we go and buy two hundred small pennyworth of bread, and give them to eat?" 39 He saith unto them, "How many loaves have ye? go and see." And when they knew, they say, "Five, and two fishes." 40 And He commanded them to make all sit down by companies upon the green grass.

37 He = But He. Give. This is the Lord's higher thought. Shall we go, &c. This question and Christ's answer are a Divine supplement only here. See Ap. 104. 1. 14. 38 by companies = in table-parties: i.e. arranged in three sides of a square, as in a Jewish or Roman dining-room; the guests being seated on the outside and served from the inside. These were arranged in companies of 50 and of 100. Gr. συμπόσιον συμπόσιον. Fig. Εἰπεσεν προς αὐτούς. Gr. εἶπεν προς αὐτούς. This is a Divine supplement only here.
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.

45 And straightway He constrained His disciples to get into the ship, and to go before unto Bethsaida, 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 was alone on the land.

48 And He saw them toiling in rowing;

f 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;

52 And the wind ceased:

f and they were sore amazed in themselves beyond measure, and wondered.

53 For they considered not the miracle of the loaves: for their heart was hardened.

54 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

55 And ran through that whole region round about, and began to carry about sick 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 beds, 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.

Then came together unto Him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of His disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault.

(3 For the Pharisees, and all the Jews.

40 in ranks = in divisions (like garden beds).


42 filled = satisfied. Gr. to. Matt. 5. 6.

43 baskets = κοφήνια = a Jewish wicker traveling basket. The same word is in 8. 19; not the same word as in 8. 20.


46 ship = boat.


about. Gr. peri. Ap. 104. xiii. 3. Not the same word as in 4. 44.


50 they all saw Him. A Divine supplement, here.

51 ceased = dropped. Cp. 4. 39.

sore = exceedingly.

52 For, &c. Verse 52 is a Divine supplement, here.


to the shore. A Divine supplement, here.


55 beds = mats, or mattresses. See note on 2. 4.

56 And, &c. Verse 56 is a Divine supplement, here.

57 the streets = the market-places. Cp. Matt. 11. 16.

7. 1-23 [For Structure see next page].


Pharisees. See Ap. 120. II.


defiled = not ceremonially cleansed. that is to say. Explanation for Gentile readers.

3 For, &c. Verses 3 and 4 are interposed by the Fig. Farewell (Ap. 6).
except they wash their hands oft, eat not, holding the tradition of the elders. 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, brases, vessels, and of tables.

Then the Pharisees and scribes asked Him, Why do they not wash their hands according to the tradition of the elders, but eat bread with unwashed hands?)

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of cups and pots and cups: and many other such like things do ye.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death.

But ye say, If a man shall say to his father or mother, It is Corban, (that is to say, a gift), by whatsoever thou mightest be profited by me; he shall be free.

And ye suffer him no more to do ought for his father or his mother.

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

And when He had called all the people unto him, He said unto them, Hearken unto me every one of you, and understand:

There is nothing from without a man, that entering into him can defile him:

but the things which come out of him, they are they that defile the man.

If any man have ears to hear, let him hear.

And when He was entered into the house from the people, His disciples asked Him concerning the parable.

the word of God. Notice the Lord's claim here for the Mosaic Law. Gr. logos. See note on 9, 32.

14-16 (E, above). PEOPLE. PROCLAMATION. (Introversion.)

14 people—crowd; every one of you—all. But there are many to-day who neither hear nor understand.


16 can defile—is able to defile, as off from away. See Ap. 118, 2. a, and Ap. 142. Assuming the hypothesis, the result being yet unfulfilled. T Wh R omit v. 16. Tr. and A put it in brackets. But the structure requires it; and the Syr. has it.

7. 17-23 [For Structure see next page]. His disciples. The third of the three parties addressed in this chapter. See vv. 1, 14, 17. asked—began asking.
18 And He saith unto them, “Are gr., so without understanding, also? Do ye not perceive, that whatsoever thing from without entereth 13 into the man, it cannot defile him;

m 19 Because it entereth 5 not 19 into his heart, but 22 into the belly, and goeth out 12 into the 9 draught,” purging all meats?


m 20 And He said, “That which cometh 9 out of the man, that defileth the man.

m 21 For from within, 20 out of the heart of men, proceed evil 2 thoughts, adulteries, fornications, murders,

22 Thieves, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

F 23 All these evil things come from within, and defile the man.

m 24 And from thence He arose, and went 15 into the borders of Tyre and Sidon, and entered into an house, and 20 would have no man 28 know it; but He could 3 not be hid.

m 25 For a certain woman, whose young daughter had an unclean 29 spirit, heard 6 of Him, and came, and fell at His feet:

m 26 The woman was a Greek, a Syrophænician by nation; and she besought Him that He would cast forth the devil 20 out of her daughter.

m 27 But 9 Jesus said unto her, “Let the children first be filled: for it is not 2 meet to take the children’s bread, and to cast 2 into the dogs.”

m 28 And she answered and said unto Him, “Yes, 9 Lord: yet the 27 dogs 9 under the table eat 28 of the children’s crumbs.”

m 29 And He said unto her, “For this saying go thou thy way; 26 the devil is gone 20 out of thy daughter.”

m 30 And when she was come 26 to her house, she found the devil 28 gone out, and 8 her daughter 8 laid 8 upon the bed.

H 31 And again, departing 8 from the coasts of Tyre and Sidon, He came 21 unto the sea of Galilee, through the midst of the coasts of Decapolis.

18 so also— even so. whatsoever thing from without—all [counted unclean] from without.

19 draught—sewer. Syr. reads “digestive process”, purging all meats. Supply the ellipse thus (being the Divine comment on the Lord’s words): “This He said, making all meats clean”, as in Acts 10. 15. The Syr. reads “carrying off all that is eaten”, making it part of the Lord’s parable.

20 And He said, &c. Note the Fig. Epinon. Ap. 6. cometh = is made.

22 covetousness = covetous desires.

23 come = issue. A Divine supplement, here.

24 went = went away. See note on “withdrew”, 3. 7; 6. 31.

25 For, &c. Connect this with v. 24, as being an evidence why He could not be hid.

26 The woman = But the woman.

27 Jesus. Ap. 68. X.

28 answered and said. See notes on Deut. 1. 41 and on Matt. 15. 26, &c.

29 And, &c. Verses 29, 30 are a Divine supplement, here.

31 from = out of. Gr. 5199

1899
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.

And He took him aside from the multitude, and put His fingers into His ears, and He spat, and touched His tongue.

And looking up to heaven, He sighed, and saith unto him, Ephphatha, which is, Be opened.

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

And He charged them that they should tell no man:

but the more they charged him, so much the more a great deal they published it.

And they were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.

In those days the multitude being very great, and having nothing to eat, Jesus called His disciples unto Him, and saith unto them,

I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat:

And if I send them away fasting unto their own houses, they will faint by the way: for divers of them came from far.

And His disciples answered Him, From whence can a man satisfy these men with bread here in the wilderness?

And He asked them, How many loaves have ye?

And they said, Seven.

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.

And they had a few small fishes: and He blessed, and commanded to set them also before them.

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

And they that had eaten were about four thousand: and He sent them away.

And straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to question with Him,

seeking of Him a sign from heaven, tempting Him.

And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign? verily I say unto you,
18. 12.

MARK.

18. 10-21 (A, p. 1866). TEACHING. PHARISEES AND DISCIPLES. (Alternations.)


11  u  -11. Pharisees. Sign sought.  Phari-

sees.

12  t  12-. The Lord. Troubled.


K  13. Return to the other side.


15  w  15. Leaven. Warning.  Disci-

ples.


There shall be no sign given, &c. If there shall be no sign.

18. 27-30 [For Structure see next page].

27. 27-30. The second subject of the Lord's ministry (see the Structure on p. 1883 and Ap. 119), as to His Person, was thus brought to a conclusion; &c. in Matt. 16. 13-26.
MARK 8. 28.

And they answered, "John the Baptist: but some say, Elias; and others, One of the prophets."

And Peter answered, "Art thou the Christ?"

And He charged them that they should tell no man of Him,

FRX'Y'd

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.

Z 32 And He spake that spake openly. And Peter took Him, and began to rebuke Him.

Z 33 But when He had turned about and looked on his disciples, He rebuked Peter, saying, "Get thee behind Me, Satan, for thou savourest not the things that be of God, but the things that be of men."

Y d 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;

shall the Son of man also be ashamed of him when He cometh in the glory of His Father with the holy angels."

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


9. 1. said = continued to say. Verily I say unto you. See the four similar asseverations, Matt. 10. 23; 16. 18; 23. 36; 24. 26. Verily = Amen. See note on Matt. 5. 18: not the same word as in v. 12. not = in no wise, or by no means. Gr. me. Ap. 103. III. This solemn asseveration was not needed for being kept alive six days longer. It looked forward to the end of that age. till. Gr. ἐν τῷ. The Particle "en" makes the clause conditional: this condition being the repentance of the nation at the call of Peter. Acts 5. 19-26 and op. 25. 25, 26.
9. 1. A.D. 28

they have seen the kingdom of God come with power.

2 And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves:

3 And he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can whiten them.

4 And there appeared unto them Elias with Moses: and they were amazed, seeing him with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.

6 For he 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, there appeared to them four: 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.

X 2 A 11 And they asked him saying, Why say the scribes that Elias must first come?

B 12 And he answered and said to them, Elias is Elijah. Verily cometh first, and restoreth all things;

k and how it is written of the Son of man, that He must suffer many things, and be set at nought.

B 13 But I say unto you,

k That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

S C 1 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?

m And one of the multitude answered and

9. 17.


9. 2-10 (X 2, p. 1402). SUFFERINGS AND GLORY. FORESHOWN. (Introversion.)

g [2-4]. Vision. The Lord, Moses, and Elijah.

h [5, 6]. Voice of Peter.

j [7]. Voice of the Father.

g [8-9]. Vision ended. The Lord alone.

h [9, 10]. Descent. Disciples charged.


Gr. metamorphoç. To change the form or appearance.

Occ. only here, Matt. 17, 2; Rom. 13, 2; and 2 Cor. 3, 18.

Contrast metamachématiç, to transfigure, change the figure, shape, men, &c. (1 Cor. 4, 4; 2 Cor. 3, 10, 20, 18, 19).

See Ap. 149.

3 shining-gleaming. Gr. stibôs. Occ. only here. snow. The whiteness of nature.

so as no fuller, &c. A Divine supplement, here.


can whiten them is able to whiten them. The whiteness of art.


Moses. See note on 1. 44.

5 answered and said. See note on Deut. 1, 41.

Master is Rabbi. Ap. 98. XIV. vii. Not the same word as in vs. 17.


Gr. ou. Ap. 106. I. Same word as in vs. 1, 19, 20, 23, 28, 30, 37, 38, 40, 44, 46, 48. Not the same as in vs. 1, 39, 41.

7 them. i.e. Moses and Elijah.


My beloved Son My Son, the beloved.


came were coming.


tell relate to. no man no one.

the Son of man. See Ap. 98. XVII. with in company with. Gr. meta. Ap. 104. xvi. were should have.


the dead. No Art. See Ap. 139, 2.

kept laid hold of and kept.


should mean is. i.e. "What is the rising from among [other] dead [people]?"

9. 11-13 (X 2, p. 1402). SUFFERINGS AND GLORY. EXPLAINED. (Introversion and Alternation.)

X 2 A 11 What the Scribes were saying.

B i 12 The Lord. Admission.

k 12 Prophecy concerning Himself.

B i 12 The Lord. Admission.

k 13. Prophecy concerning Elijah.

A 13 What is written in the Scripture.

first. See Mal. 4, 5, 6.

12 verily indeed.

13 is . . . come is actually come.


9. 14-29 (For Structure see next page).


about . . . around. Gr. peri. Ap. 104. xii. 3.

the scribes. This particularizing the scribes as questioners is a Divine supplement, here.

And, &c.; straightway. See notes on 1, 10, 12.

people crowd. Same word as in vs. 14.

beheld saw, as in vs. 14.

were greatly amazed. Gr. ethambeoomai = to be greatly astonished. Occ. only here; and 14, 53; 16, 5, 6.

MARK.

9. 17.

A. D. 28

said, "O Master, I have brought unto Thee my son, which hath a dumb spirit;"

18 And whereassoever he taketh him, he teareth him: and he foameth, and gnavisheth with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out; and they could not."

D n1

(p. 1404)

19 He answered them, and said, "O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto Me.";

n3

20 And they brought him unto Him: and when he saw Him, he straightway tare him: and he fell on the ground, and wallowed in foaming."

n4

21 And He asked his father, "How long is it since this came unto him?"

o3

And he said, "Of 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.""

n5

23 Jesus said unto him, "If thou canst believe, all things are possible to him that believeth.""

o3

24 And straightway the father of the child cried out, and said, "With tears, O Lord, I believe; help Thou mine unbelief.""

n4

25 When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, "Thou dumb and deaf spirit, come out of him.""

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, "He is dead.""

27 But Jesus took him by the hand, and lifted him up; and he arose."


MIRACLE. DEMONIA

(Interrogation and Alternations).


p. 31 | 20. Father. Obedience.

o3 | 21.-22. Father. Answer.

n2 | 23. The Lord. Question.

n2 | 24. Father. Answer.


C O [I] [28]. Inquiry by the Disciples. Of the Lord. m | 29. Inability of Disciples. Explained.

Master=Teacher. Ap. 98. XIV. v. 1. Not the same word as in s. 5.


he taketh=it seizeth hold of.

he teareth him=dasheth him down.

and. Note the Fig. Polyphemus, Ap. 6, emphasizing each detail.

foameth=foameth[at the mouth].

gnavisheth=gnaweth. This and "pineth away" are a Divine supplement, here.
could not=had not [the power to].

faithless=without faith; not treacherous, but unbelieving.

generation. See note on Matt. 11. 16.
suffer=bear with.

20 when he saw Him. A Divine supplement, here.
tare=convulsed.

wallowed foaming. These details are Divine supplements, here.

wallowed= began to roll about.

21 And He asked, etc. Vv. 21-27 are a Divine supplement, here.

Of a child. From childhood.

22 to= in order to; or, that it might.

if Thou canst. Doubt is implied. See Ap. 118. 2. a.

compassion. Relying on this rather than on the Lord's power.


as. Note the tender sympathy of the father.

23 If thou canst. Note how the Lord gives back the father's question, with the same condition implied, believes. Omitted by T Tr. [A] WH R; not by the Syr. all things. Fig. Synecdochë (Ap. 6). All things included in the promise.


and said= began to say. Articulate.


25 foul=unclean. charge= command.

26 cried=cried out.

rent him=threw him into convulsions.

as one as though. said, He is=said that he was

28 the. a.

29 This kind. Showing that there are different kinds of spirits. by. Gr. en. Ap. 104. vi.

and fasting. Omitted by LT [Tr ] A WH R; not by the Syr.

30 passed through= were passing along through.

through. i.e. not through the cities, but passed along through Galilee past them. Gr. dia. Ap. 104. v. 1.


31 He taught=He began teaching (Imperf.). The continuation of 8. 31.

said unto them= said unto them that.

The Son of man. See Ap. 98. XVI. This was the second announcement. See the Structure, " T", p. 1402. 1a=will be or, is to be. Fig. Heterosis (of Tenas). Ap. 8. 32 saying. Gr. rhëma (the first time it is thus rendered). Rhëma denotes a word, saying, or sentence in its outward form, as made up of words (i.e. Parts of Speech) whereas logos denotes a word or saying as the expression of thought; hence, the thing spoken or written, the account, &c., given.

9. 33-50 (For Structure see next page).


Gr. en. Ap. 104. viii. Same as in vv. 35-37, 39, 50; not the same as in vv. 33, 38, 42.

34 disputed= were


1404
34 But they held their peace: for they had disputed among themselves, who should be the greatest.

F

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."

F

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, 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."

E

G

38 And John answered Him, saying: Master, we saw one cast out devils in Thy name, and he followeth us not: and we forbade him, because he followeth us not."

H

J

39 But He said unto them, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. (These are the words that Jesus spake unto Nicodemus.)"

K

43 And if thine eye offend thee, pluck it out: it is better for thee that one of thy members be cut off than that all thy body be cast into hell.

K

46 Where their "worm dieth not, and the fire is not quenched."

J

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt, and no flesh shall live unless it is salted.

q

Have salt one in yourselves, and have peace one with another."
10. 1. MARK.

10. 1-12 (v. p. 1402). QUESTION. PHARISEES.

(Interrogation.)

M | 2-4. Question of Pharisees.
N | 5-8. Temptation.
O | 9. What did Moses say?
O | 10. What Moses said.
N | 11-12. Confirmation.

sought = began teaching.


Is it lawful . . . ? If it is lawful . . . ? Putting the condition as a simple hypothesis. Ap. 112. 2. a.


3 answered and said. See note on Deut. 1. 41.

Moses. See note on 1. 44.

a suffered = allowed.

a bill of divorcement. Ref. to Pent. (Deut. 24. 1).

a bill. Gr. biblion (Dim.), a little book or scroll.

Latin libellus, whence our “libel” = a written accusation.


he wrote. See Ap. 47.

For. Gr. prepoteo = authoritative mandate.

6 from the beginning of the creation. Therefore there could have been no creation of “man” before Adam. See note on John 8. 44.


7 For this cause, &c. = On account of this, &c. Quoted from Gen. 2. 24.


leave. Gr. kataleipō = to leave utterly, forsake. Not the same word as in v. 29.

cleave = shall be joined.


Not the same as in vv. 32, 33, 46.

8 twain = two. Anglo-Saxon tweng (= twain) is masc., tūs is fem., and tu, or tu, is neut. So that “twain” is better, as the Masc. takes precedence of Fem. one = for, or unto. Gr. eis. Ap. 104. vi. Not “become one” (as R.V.); but shall be, or stand for one flesh.


9 What, &c. Regarding the two as one. The converse is true: what God hath divided, let not man join together. Note the bearing of this on 2 Tim. 2. 15.


Not the same as in v. 24.


11 shall = shall have.


12 if a woman, &c. Condition being problematical,

W r 13 And they brought young children to Him, that He should touch them:

s and His disciples rebuked those that brought them.

T p 14 But when Jesus saw it, He was much displeased, and said unto them, “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, shall not enter therein.”

y 16 And He took them up in His arms, and put His hands upon them, and blessed them.

V p 17 And when He was gone forth into the way, there came one running, and he kneeled to Him and asked Him, “Good Master, what shall I do that I may inherit eternal life?”

u 18 And Jesus said unto him, “Why callest thou Me good? there is none good but one, that is, God.”
19 Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; but if thou art and mother, or sister, or servant, or maid, or servant of thine own, or of another: and if he take away thy name, and shall come to the age of man, and so shall be first, and so last.

32 And they went in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.

b And He took again the twelve, and began to tell them what things should happen unto Him,
or. Fig. Parasidostolos, Ap. 6., particularising each.

A.D. 29

19 Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; but if thou art 20 And he answered and said unto Him, Master, all these have I observed from my youth.

21 Then Jesus 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.

23 And Jesus looked round about, and saith unto His disciples, How hardly shall the rich enter into the kingdom of God!

24 And the disciples were astonished at His words: but Jesus answered again, and saith unto them, Children, how hard it is 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 Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto Him, Lo, we have left all, and have followed Thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or wife, or children, or lands for My sake, and the gospel’s, 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 everlasting life.

31 But many that are first shall be last, and the last first.

32 And they went in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.

and. Note the Fig. Parasidostolos, Ap. 6., with persecutions. Note this Divine supplement, here. the world to come = the coming age (Gr. aion). See Ap. 199. 2 and 151. II. A. I. 3.

10. 32-34 (T. p. 1492). SUFFERINGS. THIRD ANNOUNCEMENT. (Alternation.)

T | a | 32. Jerusalem.
   b | 33. Announcement.
   a | 35. Jerusalem.
   b | 33, 34. Announcement.

32 to unto. Gr. eis. Ap. 104. vi. went was going on. were amazed. This sudden awe of His sufferings. For the others see 8. 31; 9. 21; and 10. 45.
10. 33. MARK.

23 Behold. Fig. Asterimos (Ap. 8), for emphasis.

go up = are going up.

and. Fig. Polyphédon. Ap. 6.

the Son of man. See Ap. 98. XVI.


And. Fig. Polyphédon, continued.

mock Him. This is a Divine supplement, here.

the third day. See Ap. 144, 145, and 156.

10. 35-44 (U, p. 1402). DISCIPLESHEIP.

(Repeated Alternation)

U:

c1 | 35. Disciples. Request of Two.

d1 | 36. The Lord. Inquiry.

c2 | 37. Disciples. Definition by the Two.

d2 | 38-40. The Lord. Answer and Question.

c3 | 38-40. Disciples. Answer of the Two.


d4 | 42. The Lord. Teaching and Illustration.

35 the = the two.


sit = sit (in state).


Thy glory. Wondrous faith, coming immediately after the third announcement of His sufferings and resurrection. It was not a "Jewish notion" that the kingdom which had been proclaimed was a grand reality. It was a revealed truth.


the baptism. Denoting the outward suffering.

We can = we are able. And they were able, by grace. James (Acts 12. 9); and John, if, according to tradition, he died in boiling oil.

but, &c. = but it is theirs for whom it is already prepared. Op. Matt. 20. 25.

much displeased = indignant.


accounted to rule = deemed rulers.


be = to become.

minister. Gr. diákonos, a free servant. Not the same word as in v. 44. Op. 9. 25. servant = bondsman.

not the same word as in v. 45. Note the Fig. Epitaph. Ap. 6.

45 to be ministered unto = to be served. Gr. diákonio

and to give. This is the fourth announcement of His sufferings. See the Structure F, p. 1402.


10. 46-52 (S, p. 1402). MIRACLE. BLIND MAN.

(Introversion)

S:


f | 47, 48. Request for healing.

g | 49-. Command.

h | 49-. Encouragement from the Lord.

i | 45-. Encouragement from the people.

j | 50-. Obedience.

f | 51, 52-. Compliance and healing.

e | 52-. Blind man following in the way.


as He went out = as He was going out. The third case of healing here was: (1) as He drew near (Luke 18. 35); (2) as He was going out (v. 44); and (3) after He had "charged them" (v. 48). See Op. 152. for "from." Gr. apo. Ap. 104. iv.

as He went out = as He was going out. The three cases of healing here were: (1) as He drew near (Luke 18. 35); (2) as He was going out; and (3) after He had "charged them." See Op. 152. from. Gr. apo. Ap. 104. iv.

blind. The wonder is, not that there were four, but that there were only four. Blindness and eye-diseases are very common in the East; said to be one in five.

Bartimæus. Aramaic for "son of Timæus."

blind. As explained. See Ap. 94. III. 3.

47 Son of David. See Ap. 95. XVIII. and note on Matt. 15. 22.

mercy = pity. 48 charged.

cried = kept crying.
11 And when they came night to Jerusalem, he senteth 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 ye 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 loosed 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 Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast his garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, “Hosanna; Blessed is He that cometh in the name of the Lord!”

sixth day before the Passover was unexpected (Matt. 21, 11). This was prepared for (John 12, 13) disciples. Not apostles. 2 into. Gr. elai. Ap. 104. vi. over against = below and opposite (katastas). At the former entry it was apodemus — right opposite (Matt. 21, 2). As soon as — immediately. See notes on 1, 10, 12. colt tied. At the former entry “an ass tied and a colt with her” (Matt. 21, 2). An untamed colt submits to the Lord. Not so His People to whom He was coming (John 1, 1). whereon = upon. Gr. epi. Ap. 104. ix. 3 which. never man = no one. Gr. oudeis. See Ap. 105. I. of men. man. Gr. anthropos. Ap. 128. 1. bring him = lead it. 3 if any man — if anyone. The contingency being probable. See Ap. 118. 1, b. The same word as in vv. 31, 33; not the same as in vv. 13, 24, 25, the Lord. Ap. 98. VI. I. a. 2. A. A. straightway. See note on 1, 12. 4 these = a. According to all the texts. by = at. Gr. pros. Ap. 104. xv. 3. Not the same word as in vv. 38, 29, 33, in = on, or upon. Gr. epi. Ap. 104. ix. 1, a place where two ways met = in that quarter [where the Lord had said]. Gr. amphodos. The regular word in the Papyri to denote the “quarter” or part (Lat. vicus) of a city. Occ. only here in N.T. But Codex Bezae (Cambridge), cent. 5 or 6, adds a Acts 19, 24 after “wraith”, “running into that quarter”. 5 What do ye . . . ? = What are you doing? 6 Jesus. Ap. 98. X. 7 brought = led. to. Gr. pros. Ap. 104. xv. 3. Not the same word as in vv. 1, 13, 15. him = it upon. Gr. epi. Ap. 104. ix. 2.

11. 8-11 — [For Structure see next page].


11. 1-7 (S*, above). BETHPHAGE. ARRIVAL (Intemersion.)

11. 1-7 (S*, above). BETHPHAGE. ARRIVAL (Intemersion.)
11. 10. Mark.

10 Blessed be * the kingdom of our father David, that cometh 2 in the name of the Lord: * Hosannah 3 in the highest.

11 And * Jesus entered 4 into Jerusalem, and 5 into the 6 temple: and 7 when He had looked round about upon all things, and 8 now the eventide was come, He went out 9 unto Bethany 10 with the twelve.

12 And on the morrow, when they were come 11 from Bethany, He was hungry; 12 And 13 seeing 14 a fig tree afar off 15 having leaves, He 16 came, 17 if haply He might find any thing thereon: 18 (and 19 when He came 20 to it, He found nothing but leaves;) 21 for 22 the time of figs was 23 not yet.

14 And 15 Jesus 16 answered and said unto it, 24 No man eat fruit of thee hereafter 25 for ever.

And 26 His disciples heard it.

15 And they come 27 to Jerusalem:

16 And 17 Jesus went 18 into the 19 temple, and 20 began to cast out them that sold and bought 21 in the 12 temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

18 And 19 would 20 not suffer that any man should carry 21 any 22 vessel through the 11 temple.

17 And 23 He taught, saying unto them, 24 Is it 25 not written, 26 My house shall be called 27 of all 28 nations 29 the house of 30 prayer? 31 but ye have made it a den of 32 thieves.

18 And 23 the scribes and chief priests heard it, 33 and 34 sought how they might destroy Him: for they feared Him because all the people was astonished 35 at His 36 doctrine.

19 And when even was come, He 37 went 38 out of the city.

20 And 8 in the morning, as they passed by, they 39 saw the fig tree dried up from the roots.

21 And 22 Peter calling to remembrance saith unto Him, 23 Master, 24 behold, the fig tree 25 which Thou cursedst is 26 withered away.

22 And 27 Jesus 28 answering saith unto them, 29 Have faith in 30 God.

23 For 31 verily I say unto you, Whosoever 32 shall say unto this mountain, 33 Be thou


11. 8–11. (T., p. 1409). IN JERUSALEM. ENTRY. (Introversion.)

11. 10 the kingdom. Note the structure "m" and "w", 10 temple. Gr. hiereion; i.e. the temple courts. Not the mazz. See note on Matt. 23. 16.


15. 15 began. See note on 1. 1.

16. 15 over. This was a further cleansing than that in Matt. 21.

16. 16 vessel. Gr. skenose. See note on 3. 27. Used of vessels in general for non-sacred purposes.


19. 15 went = was going (i.e. what He was wont). out

19. 20; 21. 21; and see note on Luke 17. 8.

11. 20–22. (S., p. 1409). BETHANY. RETURN FROM. (Introversion.)


21 Master = Rabbi. See Ap. 98. XIV. vi. that. Gr. apostasias. Ap. 6 and 102. i. i. national existence and privilege of Israel. it to life — yea, "life from the dead". See Rom. 11. 15.

removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these 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, 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 you your trespasses.

And they came again to Jerusalem:

and as He was walking in the temple, there came to Him the chief priests, and the scribes, and the elders.

And say unto Him, *By what authority dost Thou these things? and who gave Thee this authority to do these things?*

B 29 And Jesus answered and said unto them, *I will ask you one question, and if you answer Me, and I will tell you by what authority I do these things.*

The baptism of John, was it from heaven, or of men? answer Me."

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.

And they answered and said unto Jesus, *We cannot tell."

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

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.

And at the season he sent forth a husbandman into his vineyard, to receive the fruit thereof, and sent forth a servant.

And they caught him, and beat him, and sent him away empty.

set an hedge—placed a fence.  
winefat. Oec. only here in N.T.—a wine vat. "Fat" is from A.S. fat—a vessel (cp. Dutch vaten—to catch).  
Northern Eng. for cut. tower—watch house.  
went into a far country—went abroad.  
See note on Matt. 21. 33.  

12. 2-8 [For Structure see next page].

2 at the season. The fourth year after planting it; no profit till then. See Lev. 19. 23, 24.  

not the same word as in v. 34. of=from.  
Gr. apo. Ap. 104. iv. 1. Same word as in v. 38; not the same as in v. 44. This shows that part of, or the whole rent was to be paid in kind. See note on "let it out", Matt. 21. 33.
4 And again he sent them unto him 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 husbandmen, 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:
This was the Lord’s doing, and it is marvelous 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.

13 And they sent unto him certain of the Pharisees and of the Herodians, 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 Caesar, 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 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, Caesar’s.

17 And Jesus answering said unto them, Render to Caesar the things that are Caesar’s, and to God the things that are God’s. And they marvelled at him.

12. 2-8 (F, p. 1411). CONDUCT OF HUSBAND-MEN. (Repeated Alternation.)
And p. 1. 2. A servant sent.
3. His treatment. Another servant sent.
4. Another servant sent.
5. Another servant sent.
6. His treatment. Many others sent.
7. Their treatment. The only Son sent.

at him, &c. = him they stoned. The word stone is omitted by all the texts.

5 many others. All these were His servants the prophets up to John the Baptist. Supply the Ellipsis from v. 4 thus: Many others [He sent, whom they used shamefully, beating some and killing some].

beating = scourging.


7 said . . . This = that (Gr. hoti) this is, &c. among = to. Gr. pros. Ap. 104, xv. 8.

10 killed him. As the Lord had already revealed to the disciples (10. 32-34). out = outside.

shall = will.

the Lord. Imposing and leading up to the interpretation. Ap. 96. vi. 13. 4. A.

unto others. The new Israel, as foretold in Isa. 66. 7-14.


This was, &c. = this was from Jehovah (Gr. para. Ap. 104. xii. 1).


not the same as in vs. 14, 24, 26.

for = because.


12. 13-17 (Yf, p. 1411). QUESTION OF THE PHARISEES. (POLITICAL.) (Introversion.)


the Lord. Occ. only here and in Matt. 17. 26 and 22.17, 19. See notes there. not.

15 Shall we give, &c. A Divine supplement.

the Lord. Not the same as in vs. 23, 24, 24, 27, 34.

16 image, &c. See note on Matt. 22. 20.

the Lord. We were wondering. T WH R read it wondered beyond measure (exotēasma = instead of the oumas, with

A.V. L Tr. A and Syr.).
12. 18.

Y² G (p. 1413)
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18. Then came 4 unto Him the 3 Sadducees, 3 which say there is 4 no resurrection; and they 3 asked Him, saying,

19. "Master, 3 Moses wrote unto us, 3 if a man's brother die, and leave his wife behind him, and leave 4 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 died young 0 no seed.

21. And the second took her, and died, 0 neither left to her any seed; and the third likewise.

22. And the seventh had her, and left 0 no seed: last of all the 0 woman died also.

23. In the resurrection therefore, when they shall rise, whose wife shall she be of them? 4 for the seven 0 had her to wife."

24. And 3 Jesus 3 answering said unto them, 3 "Do ye not 4 therefore err, 0 because ye 3 know not the scriptures, 0 neither the 0 power of God?"

25. For when they shall rise 0 from the dead, they 24 neither marry, nor are given in marriage; but are as the angels which are in heaven.

26. And as touching 0 the dead, that they rise: have ye not read 11 in the book of Moses, how 2 in the bush 11 God spake unto him, saying, "I am the 0 God of Abraham, 0 and the 0 God of Isaac, 0 and the 0 God of Jacob?"

27. He 3 is not 0 the God of the dead, but the 0 God of the living: 0 ye therefore do greatly err."

28. And one of the scribes 0 came, and having heard them reasoning together, and perceiving that He had answered them 0 well, 0 asked Him,

30. "Which is 0 the first commandment of all?"

29. And 3 Jesus 3 answered him, 3 "The first of all the commandments is, 0 "Hear, 0 O Israel; 0 The Lord our 11 God is one 11 Lord:"

31. And thou shalt 0 love the 11 Lord thy 11 God with 0 all thy heart, 0 and with 0 all thy soul, 0 and with 0 all thy mind, 0 and with 0 all thy strength: 3 this is the first commandment.

32. And the second is 0 like, namely this, 0 "Thou shalt 21 love thy 0 neighbour as thyself."

33. There is 0 none other commandment greater than these."

34. And when 17 Jesus 15 saw that he answered

MARK.

12. 25-27 (Y², p. 1411). QUESTION OF THE SADDUCEES (DOCTRINAL). (Alternation.)

Y² G | 18. Their error. Denial of Resurrection.
H | 19-23. The Doctrine questioned.
G | 24. Their error. Ignorance of Scripture.
H | 25-27. The Doctrine proved.

18. Sadducees. (No Article.) See Ap. 120. II.
which = they who. Gr. hoitous, marking them as a class characterized by this denial.
no. Gr. mé, Ap. 105. II. As in v. 19; not the same as in vv. 19, 22; i.e. they declared it subjectively.
asked = questioned.
Moses. See note on 1. 44 and Matt. 8. 4.
If, &c. Deut. 5. 6, 5. Assuming a simple hypothesis.
no. Gr. ou. Ap. 105. I. Same as in v. 22; not the same as in vv. 18, 19.
woman died also. See Ap. 120. 3.

25. For when they shall rise 0 from the dead, they 24 neither marry, nor are given in marriage; but are as the angels which are in heaven.

26. And as touching 0 the dead, that they rise: have ye not read 11 in the book of Moses, how 2 in the bush 11 God spake unto him, saying, "I am the 0 God of Abraham, 0 and the 0 God of Isaac, 0 and the 0 God of Jacob?"

27. He 3 is not 0 the God of the dead, but the 0 God of the living: 0 ye therefore do greatly err."

28. And one of the scribes 0 came, and having heard them reasoning together, and perceiving that He had answered them 0 well, 0 asked Him,

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29. And 3 Jesus 3 answered him, 3 "The first of all the commandments is, 0 "Hear, 0 O Israel; 0 The Lord our 11 God is one 11 Lord:"

31. And thou shalt 0 love the 11 Lord thy 11 God with 0 all thy heart, 0 and with 0 all thy soul, 0 and with 0 all thy mind, 0 and with 0 all thy strength: 3 this is the first commandment.

32. And the second is 0 like, namely this, 0 "Thou shalt 21 love thy 0 neighbour as thyself."

33. There is 0 none other commandment greater than these."

34. And when 17 Jesus 15 saw that he answered

soul. Gr. psychê. Ap. 110. V. this [is] the first commandment. Note (in the Gr.) the Fig. Homoœcteleuton (Ap. 6), for emphasis: háutê, próte, éntolê.
for that = there is one God. All the texts read "he is one God" (omitting the word "God"), but he = besides Him. understanding = Intelligence. Gr. suneisè = a putting together. Not the same word as in v. 30, which is diatôsa = mind, the thinking faculty. more, &c. Op. 1 Sam. 15. 22.
MARK.

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so discreetly, He said unto him, "Thou art not far from "the kingdom of God."

14 

no man after that durst ask Him any question.

V W x

35 And Jesus answered and said, 

while He taught in the temple,

y "How say the scribes that Christ is the son of David?"

z 36 "For David himself said by the Holy Ghost, "The Lord said to my Lord, "Sit Thou on my right hand, till I make Thine enemies Thy footstool."

y 37 "David therefore himself calleth Him Lord; and whence is He then his son?"

x And the common people heard Him gladly.

X a

38 And He said unto them in His doctrine, "Beware of the scribes,

b which love to go in long clothing, and love salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

b 40 Which devour widows' houses, and for a pretense make long prayers:

a these shall receive greater damnation."

U c

41 And Jesus 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 mites, 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 she had living."

S J K

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!"

34 discreetly = judiciously. Gr. nounechoi. Occ. only here in N.T. 


12. 35-37 (W, p. 1411). TEACHING. QUESTION. (Introversion.)

W W x | 35-. The Lord. Teaching. The Place. 

y | 35. His question re Scribes' teaching. 

z | 36. The Holy Spirit's Words. 

y | 37. His question re Scribes' teaching. 

x | 37. The Lord. Teaching. The People.

35 while He taught in the temple. See Ap. 156.

Christ = the Messiah. (With Art.) See Matt. 1. 1. Ap. 98. IX. the son of David. See Ap. 98. XVIII. 

36 David himself. These are the Lord's words. He did not accept the current view; but He spoke from the Father Himself. See Deut. 18. 18. John 7. 16. 8. 28; 8. 45, 47; 12. 49; 14. 10, 24; 17. 8. This settles the authorship of Ps. 110.

Quoted from Ps. 110. 2. Midway between Abraham and Messiah, this Psalm was given to David, the Holy Ghost. See Ap. 101. II. 3.


on = at. Gr. ek. Ap. 104. vii. till I make. See note on Matt. 22. 44. makes = shall have set.


12. 38-40 (X, p. 1411). ENEMIES. CONDEMNATION. (Introversion.)

X a | 38-. Warning. 


b | 40-. Enemies. Actions. 

a | 40-. Condemnation. 

38 doctrine = teaching. 


Ref. from (Gr. apod. Ap. 104. iv.) i.e. take heed [and keep] away from. Not the same word as in v. 44. 

love = desire, or will to. Gr. thelo. Ap. 102. 1. 

go = walk about. Long clothing = robes. Gr. dolais. 

chief seats = first couches or places. 

uppermost rooms = first couches or places. 


40 devour = eat up. Being occupied in making wills and conveyances of property, they abused their office. 

greater damnation = heavier judgment.

12. 41-44 (U, p. 1411). AUTHORITY EXERCISED. (Alternation.)

U c | 41. The many, casting in. 

d | 42. The widow. 

d | 43. The widow. The Lord's commendation. 

c | 44. The many and the widow.

41 Ps. 41-44 are parallel with Luke 21. 1-4. See notes there. 

the treasury. Situated in the women's court, occupying about 200 feet square, and surrounded by a colonnade. Inside, against the wall, were thirteen receptacles, called "trumpets" (from their shape): nine being for legal dues, and four for voluntary contributions. All labelled for their special objects.


43 Verily. 

See note on Matt. 5. 5. 18. this poor widow = this widow; and she a poor one. 

44 of = out of. 

all the whole = that as much as. 

living = life. 

Put by Fig. Metonymy (of Effect), Ap. 6, for the means whereby her life was supported: i.e. her livelihood. 

Gr. bios. See Ap. 170. 2.

13. 1-14. 25 [For Structure see next page].

1 out of the temple. As in Matt. 24. 1, marking this as the latter of two prophecies; the former (Luke 21. 1, 37) being spoken "in the temple".


13. 2. MARK.

13. 1—14. 28 (S9, p. 1406). RETURN TO BETHANY. (Division.)

S9


13. 1—37 (J1, above). ON LEAVING THE TEMPLE. (Alternation.)

J1 K | 1. The Disciples’ remark.

L | 2. The Lord’s reply. Prediction.

K | 3, 4. The Disciples’ Two Questions.

L | 5—37. The Lord’s reply. Prophecy.

2 Jesus. See Ap. 96. X.


13. 3, 4 (K, above). THE DISCIPLES’ TWO QUESTIONS. (Division.)

K | 3, 4. “When shall these things be?” (gote).

M2 | 4. “What shall be the sign?” (k).


4 when. Note the first question (M1), what the sign. The second question (M2).

13. 5—37 (L, above). THE LORD’S REPLY. PROPHECY. (Division.)

L | 5—7. Answer to the first Question (M1).

N9 | 8—37. Answer to the second Question (M2).

13. 5—7 (N9, above). ANSWER TO THE FIRST QUESTION. (Alternation.)

N1 | 5. Warning. “Be not deceived.”


6 For. Because.

in upon (= tracting upon, as the basis of their claims). Gr. epl. Ap. 104. ix. 2. Not the same word as in vv. 8, 8, 11, 14, 16, 24, 25, 26, 32. 3 that I am (He).

7 not. Gr. mé. Ap. 105. II. Not the same word as in vv. 2, 11, 14, 19, 24, 30, 31, 33, 35. be come to pass.

13. 8—37 (N9, above). ANSWER TO THE SECOND QUESTION. (Division.)

N9 | 8—37. Prophecy. Instruction.

O2 | 28—37. Parables. Warnings.

13. 8—27 (O9, above). PROPHECY. INSTRUCTION. (Introversion.)


| 24—37. Time. The end.

13. 8—13 (P, above). TIME. BEGINNING. (Introversion.)

P | g | 8. The beginning.


| I | 9—10. Testimony and Reason.

| h | 11—13. Persecution.

| g | 13. The end.

8 For nation, &c. Quoted from Isa. 19. 2.

against = upon. Gr. epl. Ap. 104. ix. 8. and. Fig.


sorrows = birth-pangs.

J to. unto. Gr. eis. Ap. 104. vii. not the same word as in vv. 2, 34. in = unto.

the synagogues = synagogues.

Gr. eis, as above.


11 when = whenever.

lead may = be leading.

take no thought = be not full of care beforehand. See note on Matt. 6. 25. no. Gr. má. Ap. 105. II.


Not the same word as in vv. 2, 7, 15, 14, 21, 30, 31. the Holy Ghost. See Ap. 101. II. 3.

12 son = child.


1415
13. 13.

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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.

Q

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
And let him that is in the field not turn again for to take up his garment:
And let him that is in the house not take his肪, to go down into the house, neither enter therein:
for the abomination of desolation shall come to pass.
15 And let them that be in Judaea flee to the mountains, lest they be taken with the flight of those that are in the house, and the flight of those that are in the field.

Q j

16 But pray ye that your flight be not in winter.

Q k

17 And pray ye that your flight be not on the sabbath day.

Q l

18 For in those days shall be affection, such as was not since the beginning of the creation which God created unto this time, neither shall be.

Q m

19 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.

Q n

20 And then if any man shall say to you, Lo, here is Christ; or, Lo, He is there;
believe him not:

Q n

21 But even if any man shall say to you, lo, the Christ is about here; or, lo, He is there;
believe him not:

P n

22 For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

Q n

23 But take ye heed: behold, I have foretold you all things.

P n

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Q o

25 And then shall all see the son of man coming in the clouds with great power and glory.

Q n

26 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.

O R p

Now learn a parable of the fig tree;
When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

Q o

But, &c. Quoted from Isa. 13. 10. after.
of heaven = of the heaven. Sing, with Art. As in v. 21, 22; not as in v. 20. See note on Matt. 6. 9, 10. shall fall = shall be falling out; implying continuousness, and the powers, &c. Quoted from Isa. 34. 4. great = much. power. See note on 7. 13. the Son of man. See Ap. 98. XVI. Quoted from Dan. 7. 13.

13. 28-37 [For Structure see next page].

28 a parable = the parable. See Matt. 24. 22.


28 a parable = the parable. See Matt. 24. 22.

branch. Gr. klados. See note on 11. 8.

leaves = its leaves. know = get to know. Gr. gínóskō. Ap. 132. 1. H.
29 So as I purchased of you, when ye purchased me, see these things as come to pass.
30 Verily I say unto you, that this generation shall not pass, until all these things be done.
31 Heaven and earth shall pass away: but my words shall not pass away.
32 But of that day and that hour knoweth no man, not the angels which are in heaven, nor the Son, but the Father.
33 Take ye heed, and watch: for ye know not what time is.

4 For the Son of man cometh as a thief in the night; if any man will not hear my voice, he shall be lost in the night.
5 And he shall be found watching; and it shall be better for him, to be taken up by night, than to be taken up suddenly in the morning.
6 And he shall be found reasoning with his own servants, and to every man his work, and commanded the porter to watch.

And I say unto you, that all these things must come to pass; and the heaven and the earth shall pass away: but my words shall not pass away.

Two were the feast of the passover, and of unleavened bread.

And his disciples, and the chief priests of the people, said unto him, Where is thou? And he said unto them, I am with you all the days of the world: but I cannot come to you.

And being in Bethany in the house of Simon the leper, he spake this parable:

And there were some that had indignation within themselves, and said, Why this waste of ointment? for it might have been sold for three hundred pence, and given to the poor.

28. sought = were seeking. take Him = get hold of Him. by = by. Gr. en. Ap. 104. viii. Not the same word as in vv. 19, 21.
2 Not = Gr. me. Ap. 105. II. Not the same word as in vv. 7, 29, 38, 37, 40, 46, 45, 47, 71.
3 And being = Parallel with Matt. 26. 6-13.

29. ge = in like manner, when ye shall see these things come to pass.
30. even = at the doors.
31. heaven = the heaven. so = as.
32. that hour = knoweth no man, nor the angels.
33. Take ye heed = watch; for ye know not what time is.
34. Son of man = as a thief.
35. watch = lie sleepless.
36. Son of man = taking a far journey.
37. And what I say unto you I say unto all.
38. Watch = to keep awake.

14. 1-25 (J2, p. 1415). ARRIVAL AT BETHANY.

2. Two days before the Passover; they sent two of his disciples, saying, Tell Jesus of me, saying that he should come to you. And they went and entered into a town of Samaria, and entered into a house; and when they had laid them at the door, they went and went into the town to buy meat.

3. And being in the house of a certain lawyer, they sat at the table, and he said to them, Man, who made the law for thee? And they said, Moses. He said to them, What said Moses in the law? And they said, An eye for an eye, and a tooth for a tooth. He said to them, Ye therefore do wrong.

4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment? they said, He might have sold three hundred pence, and given them to the poor. He said to them, Ye know not what is of the kingdom of God, and they could not understand anything.

5. But I say to you, that all these things must come to pass; and the heaven and the earth shall pass away: but my words shall not pass away.

6. And he shall be found watching; and it shall be better for him, to be taken up by night, than to be taken up suddenly in the morning.

7. And he shall be found reasoning with his own servants, and to every man his work, and commanded the porter to watch.
14. 5.

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus 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 wheresoever ye will ye may do them good: but Me ye have not always.

8 She hath done what she could: she is come aforehand 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.

10 And Judas Iscariot, 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.

12 And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, "Where will thou that we go and prepare that Thou mayest eat the passover?"

13 And He senteth 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 sat and did eat, Jesus 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?"


14. 17-21 (Zw, above). PREDICTION. (Introversion.)


18 began. See note on L. 1.
14. 20. And He answered and said unto them, "It is one of the twelve, that dippos 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! the good were it for that man if he had never been born.

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave it 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 when I drink anew in the kingdom of God.'

26. And when they had sung an hymn, they went out into the mount of Olives.

27. And Jesus saith unto them, "All ye shall 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 Galilee.'

29. But Peter said unto Him, "Although all shall be offended, yet will I not.

30. Verily I say unto thee, That this day, and 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 did they all.

32. And they came to a place which was named Gethsemane:

b. And He saith to His disciples, "Sit ye here, while I shall pray.'

33. And He taketh with Him Peter 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 upon the ground, and prayed that, if it were possible, 'the hour might pass from Him.'

vahemently — of (Gr. ek). Ap. 104. vii. excess. The condition being uncertain, and the result remaining to be seen. Gr. ou mē. Ap. 105. III. also said — of (Gr. ou). Ap. 106. IV. also said — they all also: i.e. as well as Peter.

14. 32-42 (A2, above). GETHSEMANE. (Introversion.)

A2 | a | 32-34. Departure.
 b | 32-34. Purpose stated.
 b | 35-41. Purpose effected.
 a | 42. Departure.


34. soul — of (Gr. psuchē). See Ap. 110. IV. unto — to (Gr. eis). The watch — of (Gr. stay). As in vv. 37, 38; and 13, 34, 35, 37.

14. 35-41 [For Structure see next page].

35. on — of (Gr. eis). Ap. 104. iv. 1. ground — of (Gr. ge). Ap. 120. 2. prayed — of (Gr. eis). Ap. 106. IV. As in vv. 36 and 52; not the same as in v. 45.
36 And He said, "Abba, 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 asleep, and saith unto Peter, Simon, sleepest thou that thou knowest not what I will?  
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 wist 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."  

Then immediately, while He yet spake, cometh Judas, one of the twelve, and acquainted He him with the sign, saying, "Whomsoever I shall kiss, that is he; take him, and lead Him away safely."  

45 And as soon as he came, he went straightway to Him, and saith, "Master, Master;" and he 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.

14. 33-41 (b, p. 1419). PURPOSE EFFECTED. (Division.)

b 1 | 35-38. The First Prayer.  
 2 | 39, 40. The Second Prayer.  
 3 | 41. The Third Prayer.

36 Abba. Aramaic for Father. Occ. only here, Rom. 8:34, and Gal. 4:6. See Ap. 94. III. 8. (Heb. 'ab.)  

37 sleeping ... sleepest. Having composed themselves for sleep. Gr. kathēthō; not koimēsamai. Note that Judas never spoke of or to Him as "Lord."  
Cp. 1 Cor. 12:3.  
Simon. The Name of a Divine supplement, here.  
lest thou ... not. Gr. mē, as in v. 2, enter, &c.  
read = prompt, or willing. Occ. only here, Matt. 26:41, and Rom. 1:12.

39 shall they = and they knew not (Gr. ou). Ap. 105. I.  
41 now = the remaining time.  
it is enough = he is receiving [the money, v. 11]. The verb apaceo, in the Papyri, is the technical word for giving a receipt. See the notes on Matt. 6:3, 5, 18. Cp. Luke 6:24. Phil. 4:18. Phil. 4:15.  
the Lord knew that at that moment Judas had received the promised money, and that the money would not be used; just as He knew that Judas was near at hand (v. 43).  
the hour is come. See note on John 7:6.  
is delivered up = [on the point of being] delivered up.  
the sinners = the sinners.

42 lo. Fig. Asterismos (Ap. 6); same word as "behold" in v. 41.  
is at hand = is drawn near. If the Lord knew this, He knew that Judas had received the money (v. 41).

14. 43-16. 14 (B, p. 1881). THE BAPTISM OF SUFFERINGS. (Division.)  


43 one = being one. See note on Matt. 26:47. 
45 goeth = cometh up.  
Master = Rabbi. Rabbi. Fig. Epiezeus (Ap. 6) = great Rabbi. Note that Judas never spoke of or to Him as "Lord."  
Cp. 1 Cor. 12:3.  
kissed = effusively kissed. See note on Matt. 26:49.  
47 one of them, &c. This was Peter.  

1430
48 And Jesus 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.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter 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 Jesus to put Him to death; and found none.

56 For many false witnesses arose against Him, but their witness agreed not together.

57 And there arose certain, and bare false witness against Him, saying,

58 heard He 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 Jesus, saying, "Answerest Thou nothing? what is it which these witness against Thee?"

61 But He held His peace, and answered nothing.

9 Again the high priest asked Him, and said unto Him, "Art Thou the Christ, the Son of the Blessed?"

62 And Jesus said, "Thou sayest, as did not (Ap. 105, 1) find [any]." were bearing witnesses - testimonies. agreed not - were not alike. A Divine supplement, here.


55 all - the whole. council - Sanhedrin. sought for witness - were seeking, &c. This was contrary to their rule: "In judgments against the life of any man, they begin first to transact about quitting the party who is tried, and they begin not with those things which make for his condemnation." Sanhedrin.

56 Temple. 55 all the - whole. council - Sanhedrin. sought for witness - were seeking, &c. This was contrary to their rule: "In judgments against the life of any man, they begin first to transact about quitting the party who is tried, and they begin not with those things which make for his condemnation." Sanhedrin.


S | R | 55-56. Witnesses sought.
| S | 60-62. Examination.
| R | 63. Witnesses superseded.
| S | 64. Condemnation.

60 stood up in the midst stood up [and came down] into the midst. Showing that this was not a formal judicial trial, but only to get sufficient evidence to send the Lord to Pilate (15: 1). asked - further asked.

61 the Christ - the Messiah. Ap. 98. IX. Jehovah. 52 1 am - I am [He]. See John 4: 26; 8: 28, 29; each time followed by extraordinary effects.

14. 63.

MARK.

(p. 1427)

F 63 Then the high priest rent his clothes, and said, "What need we any further witnesses?"

S 64 Ye have heard the blasphemy: what think ye?" "And they all condemned Him to be guilty of death.

M 65 And some 10 began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, "Prophesy:" and the servants 10 did strike Him 10 with the palms of their hands.

H 66 And as Peter was beneath 10 in the palace, there cometh one of the maids of the high priest:

(p. 1429)

F 67 And when she saw Peter warming himself, she 10 looked upon him, and said, "And if thou hast not 10 with Jesus of Nazareth."

S 68 But he denied, saying, "I know not; neither understand I what thou sayest."

M 69 And he went out 10 into 10 the porch; and 10 the cock crew.

K 70 And a maid saw him again, and 10 began to say to them that stood by, "This is one of them."

E 71 But he denied it again. And a little 10 after, they that stood said again to Peter, "Surely thou hast 10 with him; for thou art a Galilean, and thy speech agreeth therefore."

G 72 But he 10 began 10 to curse and to swear, saying, "I know not this 21 Man of Whom ye speak."

73 And the second time 10 the cock crew.

f And Peter called to mind the word that Jesus said unto him, "Before 10 the cock crow twice, thou shalt deny Me thrice." And when he thought thereon, he wept.

E G J

15 And straitway 10 in the morning the chief priests held a consultation 10 with the elders 10 and scribes 10 and the whole council, 10 and bound 10 Jesus, and carried 10 Him away, and delivered Him to Pilate.

K

2 And Pilate asked Him, "Art Thou the King of the Jews?" And He 10 answering said unto Him, 10 "Thou sayest it."

O And the chief priests accused Him 10 of many things; but He answered 10 nothing.

4 And Pilate asked Him again, saying, "Answerest Thou 10 nothing? Behold how many things they witness against Thee."

5 But Jesus 10 yet answered 10 nothing; so that Pilate marvelled.

6 Now 10 at 10 that feast 10 he released unto them one prisoner, whomsoever they desired.

7 And there was one named 10 Barabbas, which 10 lay bound 10 with them that had 10 made insurrection with Him, 10 who had committed murder 10 in the insurrection.

8 And the multitude 10 crying aloud 10 began to

5 yet...nothing = not anything any longer (Gr. o. d. e.). feast = a feast: i.e., any of the three great feasts. Tenses. 7 Barabbas. Arameic. Ap. 94, 111, 8. a class of criminals. In Gr. cu. Ap. 104, vii. As in Gr. 29, 41, 46: not the same as in Gr. 1, 38. 8 multitude = crowd. crying aloud. All the texts read "having gone up". began. See note on 1. b.
MARK.


But Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?"
"For he knew that the chief priests had delivered Him for envy."
"But the chief priests moved the people, that he should rather release Barabbas unto them."
"And Pilate answered and said again unto them, "What will ye that I do unto Him Whom ye call the King of the Jews?"
"And they cried out again, "Crucify Him."
Then Pilate said unto them, "Why, what evil hath He done?"
And they cried out the more exceedingly, "Crucify Him."
And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.
And the soldiers led Him away into the hall, called Praetorium; and they called together the whole band.
And they clothed Him with purple, and platted a crown of thorns, and put it upon His head,
"and began to salute Him, "Hail, King of the Jews!"
"And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him."
"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."
And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.
And they bring Him unto the place Golgotha, which is, being interpreted, "The place of a skull."
And they gave Him to drink wine mingled with myrrh: but He received it not.

him to do. Note the Ellipsis thus properly supplied. as—according as.
9 Will ye...? Are ye willing...? Gr. ἢδο. See Ap. 102. 1.
10 he know = he was beginning to know. Gr. γινόμενο. See Ap. 132. 1. 2. delivered Him—delivered Him up.
11 moved = vehemently stirred up (as by an earthquake). Gr. ἀναστικέω, connected with σέσμον, an earthquake.
People = crowd, as in v. 8.
13 Crucify Him. Stoning was the proper Jewish death for blasphemy. Cp. John 18, 31, 32. Crucifixion was the Roman punishment for treason. Note the addresses of Pilate:

To the Council. To the People. To the Priests (specially).

MATTHEW. 14. 15. 16.

9...11. 12...15. 16...18.

Mk. 27. 17...20. 19...23.

Then Pilate's final attempt to rescue the Lord.


hath He done = did He do (at any time). Aorist.

to content the people = to satisfy the crowd. This is the motto of the present day, but it always ends in judgment. See and cp. Ex. 32. 1 with 24. 27. Acts 12. 3 with 23. 2 Tim. 4. 3 with 1 and 4. So here.

15. 16-23 (M, p. 1420). PERSONAL ABUSE. (Alternation.)


j | 22. Place. Golgotha.


16 into = within the hall—the court. See Matt. 26. 3.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.

17 purple. See Matt. 27. 28.

18 Hail. See note on Matt. 26. 49.

19 smote = kept smiting.

20 to = to the end that they might.

21 compel. Note on Matt. 27. 32.


15. 24-39 (C, p. 1420). THE CRUCIFIXION. (Introversion and Alternation.)

C | T | 1. 24. The soldiers. Parting of garments.

m | 25. Time. Event at third hour (9 a.m.).

U | n | 26. The Indictment.

o | 27, 28. The two Robbers. Brought.

U | n | 29-32. The Indictment.

o | 32. The two Robbers. Reviling.

T | m | 33-38. Time. Events at sixth and ninth hours (noon to 3 p.m.).


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; 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, save Thyselv, and come down from the cross.

30 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save.

31 Let Christ the King of Israel descend now from the cross, that we may see and believe.

32 And they that were crucified with Him reviled Him.

33 And when the sixth hour was come, there was darkness over the land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, My God, why hast Thou forsaken Me?"

35 And some of them that stood by, when they heard it, said, "Behold, Behold, Elias!"

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, "Let alone; let us see whether Elias will come to take Him down."

37 And Jesus 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 was the Son of God."

40 There were also women looking afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Mary Salome;

41 (Who also, when he was in Galilee, followed Him, and ministered unto Him;) and many other women which came up with Him unto Jerusalem.

25 the third hour. Of the day (John 11. 9), i.e. 9 a.m. No discrepancy; for the sixth hour of John 19. 14 was the sixth hour of the night (from about sunset), viz. "about" midnight (in the midst of the trial), when Pilate said "Behold your King." The context there and here explains and settles the matter. Here, the trial was over; in John 19. 14 the trial was going on. See Ap. 165 and 166. It was the hour of the morning sacrifice.

26 superscription, &c. = inscription of His indictment. Not the writing put over His head (Matt. 27. 37). See Ap. 163.

27 with = together with. Gr. sun. Ap. 104. xvi. they crucify. Present Tense, describing what was done then (after the dividing of the garments), not when they put the Lord on the cross in v. 24.


29 Ah, or Aha. Gastroyx. As in 15. 2. Temple = Nazos. See notes on Matt. 4. 5; 23. 15.


31 also the chief priests - the chief priests also (as well as the passers by). said = kept saying, among themselves = to (Gr. pros). Ap. 104. xv. 3 each other.


33 the sixth hour. Of the day (John 11. 9). From sunrise, i.e. noon. See note on v. 23, and Ap. 165.

34 Eloi, &c. Quoted from Ps. 22. 1. See note on Matt. 27. 44.

35 Behold. Fig. Asterisms. Ap. 6.

36 Elias = Elijah.

37 gave Him = was giving. See note on Matt. 27. 34.

38 veil. See note on Matt. 27. 51.

40 also women = women also. afar off = from (Gr. apo). Ap. 104. iv. afar. among. Gr. eu.

41 (Who also, when He was in Galilee, followed Him, and ministered unto Him;) and many other women which came up with Him unto Jerusalem.
42 And now "when the even was come, because it was "the preparation, that is, "the day before the sabbath,

43 Joseph *of Arimathæa, an "honourable *counsellor, *which also waited for "the kingdom of God, came, and "went in boldly "unto Pilate, and "craved the body of "Jesus. 44 And Pilate *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 Joseph. 46 And he bought *a 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 Mary Magdalene and Mary the mother of *Joses *behold where He was laid.

16 And "when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome "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 "afrighted.

6 And he saith unto them, "Be "not "afrighted: Ye "seek Jesus of Nazareth," Whose way "is crucified: He is "not here: "behold the place where they laid Him.

7 But go your way, "tell His disciples "and Peter "that He "goeth before you "unto Galilee: 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.

42 when the even was come = evening already having come. Cp. Matt. 27, 57.

16. 1 when the sabbath was past = i.e. the weekly sabbath. This was three nights and three days from the preparation day, when He was buried. See Ap. 156. had bought. Before the weekly sabbath (Luke 23, 56; 24, 1). sweet spices = aromatics.

16. 16. 8 (B. p. 1420). THE BURIAL (Alternations and Introductions.)

The Body obtained.

Y r 16. 44. Fine linen bought.

t 15. 45. The stone rolled to the door.

Y p 15. 47. Women. Two.

W r 16. 1. Spices bought.

s 16. 2. Came to the sepulchre.

t 16. 3. The stone rolled away from the door.

X v 16. 5-8. The Body sought.


16. 45 know = having got to know. Gr. ginōskō. See Ap. 152, I. ii. gave = made a gift (Gr. dôrēō). Occ. only here and 2 Pet. 1, 3, 4. body. Gr. tōma = body. But all the texts read tōma = corpse.

46 fine linen. Gr. sīnōn. See note on 14, 21, 22. sepulchre = memorial tomb.


6 not. Gr. mé. Ap. 105, 11. Not the same as in the Which was crucified = Who has been crucified. Note Jesus. Ap. 98, X. the Fig. Apyedaton (Ap. 6), leading up breathlessly to the climax "there shall ye see Him." Thus the passage is emphasized; and the "sudden reduction of 'anda'" is not "an internal argument against genuineness!" not. Gr. ou. Ap. 106, I. behold = look. Gr. ide. Ap. 133, I. 3.

7 and Peter. A Divine supplement, here. see. Gr. epomai. Ap. 133, I. 8, a. as even as.

9. Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven evil spirits.

10. And she went and told them that had been with Him, as they mourned and wept.

11. And I I t 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:

14. Neither believed they them.

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.

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. Amen.
THE GOSPEL
ACCORDING TO
LUKE.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD THE MAN" (Zech. 6.12).

(Introduction.)

A | 1. 1—2. 52. PRE-MINISTERIAL. THE DESCENSION.
   B | 3. 1—20. THE FORERUNNER.
   C | 3. 21—38. THE BAPTISM: WITH WATER.
   D | 4. 1—14. THE TEMPTATION: IN THE WILDERNESS.
   E | F | 4. 14—5. 11. THE KINGDOM PROCLAIMED.
   G | 5. 12—9. 21. THE KING REJECTED.
   G | 9. 22—18. 43. THE KING REJECTED.
   F | 19. 1—22. 38. THE KINGDOM.
   D | 22. 39—45. THE AGONY: IN THE GARDEN.
   B | 24. 13—49. THE SUCCESSORS.
   A | 24. 50—53. POST-MINISTERIAL. THE ASCENSION.

For the Inter-relation of the Four Gospels, see the Structure on p. 1304.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For the words, &c., peculiar to Luke's Gospel, see some 290 words recorded in the notes.
NOTES ON LUKE'S GOSPEL.

The Divine purpose in the Gospel by Luke is to set forth the Lord not so much as the Messiah, "the King of Israel", as in Matthew's Gospel, or as Jehovah's servant, as in Mark; but as what He was in Jehovah's sight, as the ideal MAN—"the Man Whose name is the BRANCH" (Zech. 6.12). See the Structure of the Four Gospels on p. 1304.

In Luke, therefore, the Lord is specially presented as "the Friend of publicans and sinners"—the outcasts of society (Luke 5. 29, &c.; 7. 29, 34, 37, &c.; 15; 18. 9, &c.; 19. 7, &c.; 23. 29, &c.); as manifesting tenderness, compassion, and sympathy (7. 13; 15. 1, &c.; 19. 41, &c.; 23. 26, &c.), which went beyond the limits of national prejudice (6. 6, 27, &c.; 10. 38, &c.; 11. 41, &c.; 15. 1, &c.; 15. 14, &c.; 17. 11, &c.). Hence Luke alone gives the parable of the good Samaritan (19. 39, &c.); and notes that the one leper who gave thanks to God was a Samaritan (17. 16, 18).

Hence also many references to women, who, so alien to Jewish custom, find frequent and honourable mention: Elisabeth, Anza, the widow of Nain (7. 11-18); the penitent woman (7. 37, &c.); the ministering women (8. 2, &c.); the "daughters of Jerusalem" (23. 27, &c.); Martha (19. 35-41) and Mary, of Bethany (19. 35, 42); Mary Magdalen (26. 10).

As the ideal Man, the Lord is presented as dependent on the Father, in prayer (3. 21; 5. 16; 6. 12; 9. 18, 29; 11. 1; 18. 1; 22. 32, 41; 23. 34, 46). On six definite occasions the Lord is shown in prayer; and no less than seven times "glorifying God in praise" is mentioned (2. 20; 5. 21; 7. 16; 13. 22; 17. 15; 18. 43; 23. 47).

The Four Hymns are peculiar to Luke: the Magnificat of Mary (1. 46-55); the Benedictus of Zacharias (1. 86-95); the Nunc Dimittis of Simeon (2. 29-32); and the Gloria in Excelsis of the angels (2. 14).

The six Miracles peculiar to Luke (all characteristic of the presentation of the Lord in Luke) are:

1. The Draught of Fishes (5. 4-11).
2. The Raising of the Widow's Son at Nain (7. 11-18).
3. The Woman with a Spirit of Infirmity (13. 11-17).
4. The Man with the Dropsey (14. 1-6).
5. The Ten Lepers (17. 11-19).
6. The Healing of Malchus (22. 50, 61).

The eleven Parables peculiar to Luke (all having a like significance) are:

1. The Two Debtors (7. 40-43).
2. The Good Samaritan (10. 30-37).
3. The Importunate Friend (11. 5-8).
5. The barren Fig-tree (15. 6-9).
6. The Lost Piece of Silver (15. 8-10).
7. The Lost Son (15. 11-32).
10. The Unjust Judge and Importunate Widow (18. 1-8).
11. The Pharisee and the Publican (15. 7-9).

Other remarkable incidents and utterances peculiar to Luke may be studied with the same object and result (3. 10-14; 10. 1-20; 19. 1-10; 41-44; 22. 44; 23. 7-12; 26. 27-31; 28. 34; 28. 46-48; 24. 50-53).

As to Luke himself: his name (Gr. Luke) is probably an abbreviation of the Latin Lucanus, Lucilius or Lucius.* While he was the author of the Acts of the Apostles, he does not once name himself; and there are only three places where his name is found: Col. 4. 14; 2 Tim. 4. 11; Philem. 24.

From these and the "we" portions of the Acts (16. 10-17; 20. 5-15; 21. 1-18; 27. 1-28. 16) we may gather all that can be known of Luke. We first hear of him at Troas (Acts 16. 10), and from thence he may be followed through the four "we" sections. See the notes on the Structure of the Acts as a whole.

It will be noted in the Structure of this Gospel as a whole that, while in John there is no Temptation, and no Agony, in Luke we not only have these, but the Pre-Natal Section (1. 5-2. 5, A5, p. 1480) as well as the Pre-Ministerial, which is common to all the four Gospels.

* It was held till recently that Loukas never represented the Latin Lucius; but Sir W. Ramsay saw, in 1912, an inscription on the wall of a temple in Antioch in Pisidia, in which the names Loukas and Loukios are used of the same person. See The Expositor, Dec. 1912.
THE GOSPEL
ACCORDING TO
LUKE.

A A B
1. FORASMUCH as many
1 A B
C D a
have taken in hand
b to set forth in order a declaration
c of those things which are most surely believed among us,
E d
2 Even as they delivered them unto us,
e which from the beginning were eye-witnesses, and ministers of the word;
B 3 It seemed good to me also,
C E e having had perfect understanding of all things from the very first,
d to write unto thee
D a in order, most excellent Theophilus,
b 4 That thou mightest know
c the certainty of those things, wherein thou hast been instructed.

A2 F H f
5 THERE was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth.
5 n.c.

1. 1—2. 39 (A, p. 1497). PRE-MINISTERIAL.
THE DESCENSION. (Division.)
A2 1. 5–2. 6. Pro-Natal.
A3 2. 8–32. Pre-Ministerial.

1. 1–4 (A1, above). INTRODUCTION.
(Alternations and Introductions.)
A A B 1. Other writers.
C D a The undertaking.
b To draw up
c 1. Their object. Declaration.
de Their matter. Things believed.
Ed 2. Recipients. "Us",
E e 3. Authority. Eye-witnesses.
c 5–3. Authority. Revelation.
d 3. Recipient. "Thee"

1. 5—2. 5 [For Structure see next page].
5 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 Elisabeth was barren; and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest’s office before God, as it was 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 in to the Temple of the Lord.

10 And the 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 Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt rejoice before the Lord; 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 Holy Ghost, even from his mother’s womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; that we may make ready a people prepared for the Lord.

18 And Zacharias said, Whereby shall I know this? for I am an old man, and my wife seven years stricken in years.


9 According to. Gr. kata. Ap. 104. x. 2. his lot was = it fell to him by lot. to burn incense. Gr. thumiazo. Occ. only here in N.T. incense. The first recorded use of incense by man began in disobedience (Num. 15. 4), and the later handed in unbelief (v. 29). when he went = going. into. Gr. eis. Ap. 104. vii. the Temple = The Naos, or Shrine; i.e. the Holy Place. Not hieron (the Temple courts). See note on Matt. 23. 16.

LUKE.

19.  

5. And behold, thou shalt be dumb, and shall not speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

20. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

28. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.

29. And when she saw him, she was cast down at his saying, and cast in her mind what manner of salutation this should be.

30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

28. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS.

29. And when she saw him, she was cast down at his saying, and cast in her mind what manner of salutation this should be.
5 B.C. 32 "Our 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 David;
33 And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

m² 34 Then said Mary unto the angel, "How shall this be, seeing I know not a man?"

N² l 35 And the angel answered and said unto her, "The Holy 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 Elisabeth, 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."

m³ 38 And Mary said, "Behold the handmaid of the Lord; be it unto me according to Thy word."

M And the angel departed from her.

L² O 39 And Mary arose in those days, and went into the hill country into a city of Judah;
40 And entered into the house of Zacharias, and saluted Elisabeth.

P Q n¹ 41 And it came to pass, that when Elisabeth heard the salutation of Mary,
the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

n² 42 And she spake out with a loud voice, and said,

Q n³ "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.

n⁴ 45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord."

PR p 46 And Mary said, "My soul doth magnify the Lord,


1. 39-56 (L², p. 1431). VISIT OF MARY TO ELISABETH. (Introversion.)
P | 44-45. Blessing of Mary.

44-45. Hymn of Mary.
O | 50. Mary. Return.

40 entered. A detail, to emphasize the fact, by which she recognized the truth of the sign of v. 36.

1. 41-45 (P, above). BLESSING OF MARY. (Introversion.)

P Q | 41-43. Hearing.
O | 41-43. Exultation of Babe.

42-43. Speaking.
Q n² 42-43. Benediction.

44 Exultation of Babe.

45. Beatitude.


42 spake out = cried out. Gr. anaphonei. Occ. only here. A medical word. See Col. 4, 14.


44 lo. Fig. Astartes. Ap. 6.
sounded in = came into. For joy = in (Gr. en. Ap. 104. viii) exultation.

45 blessed = happy. Not the same word as in v. 43.

"Mary. From a common practice of transcribers in replacing a pronoun by the corresponding proper noun, or name, some have thought that this hymn is a continuation of Elisabeth's words. And the Structure favours this idea. But there is no MS. evidence for it. My soul = I myself. For emphasis. See Ap. 110, IV. 1."

1. 46-49 (R, above). FAVOURS TO HERSELF. (Alternation.)

R P | 46, 47. Mary rejoicing.
q | 48-49. Reason.
p | 46-49. All rejoicing.
q | 49. Reason.

1. 46 Mary. From a common practice of transcribers in replacing a pronoun by the corresponding proper noun, or name, some have thought that this hymn is a continuation of Elisabeth's words. And the Structure favours this idea. But there is no MS. evidence for it. My soul = I myself. For emphasis. See Ap. 110, IV. 1."

1492
47 And "my spirit hath "rejoiced "in "God my Saviour.

48 For He hath "regarded the low estate of His "handmaiden:

49 For "He that is mighty hath done to me great things; and holy is "His name.

50 And His "mercy is on those 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 "helpen His servant Israel, "in remembrance of His "mercy;

55 "As He spake "unto "our fathers, to Abra-
ham, and to his "seed "for ever." "

56 And Mary abode "with her about three months, and "returned "to her own house.

57 Now Elisabeth'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 rejoiced with her.

59 And "it came to pass, that "on the eighth day they came to circumcise the "child; and "they called him Zacharias," 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 table, and "wrote, saying, "His name is "John."

64 And they marvelled all.

65 And his mouth was opened "immediately, and his tongue "loosed, and he spake "of God.

66 And fear came "on all that dwelt round

---


61 There is = That there is. Gr. eimi. Ap. 104. viii. 2. that = who is.

63 made signs. Imperf. Tense were consulting him by signs; i.e. while the colloquy was going on.

63 writing table = writing tablet. Table was used for tables in 1811. Used by medical writers in Luke's day.

66 immediately = at once. Gr. parachreōma. Occ. nineteen times. All in Luke or Acts, except Matt. 21, 19, 20. A medical word (see Col. 4. 14), used thirteen times in connection with disease or healing.

spake = began to speak. Imperf. Tense. 65 on =
LUKE.

1. 65. 4 a.c. about them: and all these sayings were noise abroad throughout all the hill country of Judea.

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.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

W+W t 68 Blessed be the LORD God of Israel; for He hath visited and redeemed His people,

u 69 And hath raised up an horn of salvation for us in the house of His servant David;

v 70 As He spake by the mouth of His holy prophets, which have been since the world began:

w 71 That we should be saved from our enemies, and from the hand of all that hate us;

x 72 To perform the mercy promised to our fathers, and to remember His holy covenant,

x 73 The oath which He sware to our father Abraham,

w 74 That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,

x 75 “holiness and righteousness” before Him, all the days of our life.

v 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;

u 77 To give knowledge of salvation unto His people by the remission of their sins,

† 78 Through the tender mercy of our God; whereby the dayspring 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.

T3 80 And the child grew, and waxed strong in spirit, and was filled with the Holy Ghost.

A3 G (p. 1439)

1 And it came to pass in those days, that

there went out a decree from Caesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

2. 3. sayings. Gr. pl. of rhema. See note on Mark 9. 32.

W+W t 68 that heard. The 1611 edition of the A.V. reads “that had heard”.

1. 68-79 (W7, p. 1438). PROPHECY. GIVEN BY ZACHARIAS. (Introversion.)

W7 t 68 Visitation.

u 69 Salvation.

v 70 Prophets.

w 71 Enemies.

x 72 The Covenant.

w 73 Enemies.

v 74 Prophets.

u 77 Salvation.

† 78, 79 Visitation.

68 Blessed. Hence the name “Benedictus” given to Zacharias’s prophecy. God = the God, visited = looked on. Not the same word as in v. 48. See Ap. 135. II. 6.


69 an horn of salvation. A Hebraism. See Ps. 132. 17; 2 Sam. 2. 10. Ezek. 25. 21.


70 since the world began = from the age = i.e. of old. See Ap. 151. II. A. ii. 1.


73 The oath, &c. See Gen. 12. 3; 17. 4; 22. 15, 17.


79 tenderness = bowels of compassion. Fig. Anthrropopathia (Ap. 6).

whereby = in (Gr. en. Ap. 104. viii) which.

dayspring. Gr. anatole. Heb.gemach = branch (see page 1994), is rendered anatolē in Jer. 25. 3 and Zech. 3. 10, because of its springing up. Both meanings (branch and light) are here combined. Cp. Ezek. 16. 7; 17. 10.

on high. Gr. hyper. Occ. five more times: 24. 49.

Ep. 3. 18; 4. 8. James 1. Rev. 21. 16.

79 give light to = shine upon.


79 guide = direct. Wycliffe has “dress”, through the O. French dresser = to arrange, still preserved as an English military term.

80 waxed strong = grew and was strengthened.


the deserts. The Art. indicating a well-known part.

showing = public or official inauguration. Gr. anastēxis. Only occ. here. The verb anadeikumi occ. 10. 1. See note there.


a decree = an edict. from Gr. para. Ap. 104. xii. 1. all. Fig. Symmachō, of the world, for a part of the whole; i.e. the Roman Empire.

world. Gr. oikoumenē. See Ap. 128. 3. Gr. Acts 11. 28. taxed = enrolled, or registered. 2 this was the first registration to be made. A second is recorded in Acts 5. 37.

3 every one, &c. A Papyrus (in British Museum), being a rescript of the Prefect Gaius Vitalis Maximus (A.D. 191-4), shows that Herod must have been acting under Roman orders. Vib. Max. was Prefect of Egypt, and wrote: “The enrolment by households being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic heartths, that they may accomplish the customary dispensation of enrolment, and continue steadfastly in the husbandry that be lasted to them.” There is a large number of Papyri relating to these enrolments. See Deissmann’s Light from the Ancient East, pp. 268, 269.

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1434
4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David ;)
5 To be taxed with Mary 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 swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

8 And there were in the same city 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 tidings of great joy, which shall be to all people.

11 In a city of David shall this be a sign unto you: Ye shall find a Babe wrapped in swaddling clothes, lying in a manger.

12 And suddenly there was with the angel

---

3. 8-15 (Y1, above). ATTESTATIONS. (HEAVENLY.) (Alteration.)

13 For unto you is born this day in the city of David a Saviour, which is Christ and the Lord.

14 And this shall be a sign unto you: Ye shall find a Babe wrapped in swaddling clothes, lying in a manger.

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4. 8-15 (A, above). ANGELIC MESSAGE. (Intervention and Alteration.)

15 The Shepherds. Watch.

16 The Shepherds. Return.

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5. 10-12 [For Structure see next page].

10 And the angel of the Lord went to the shephers, and said unto them, Fear not; for I bring you good tidings of great joy, which shall be to all people.

11 This day is born in the City of David a Saviour; who is Christ the Lord. Behold, I bring you good tidings of great joy, which shall be to all people.
2. 13. LUKE.

a multitude of the *heavenly* host praising God, and saying,

**FG** b 14 *"Glory*

**H** to *13 God*

c 1 in the highest,

c 13 e and *on earth*

b peace,

H "good will *toward men.*"

C 16 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 Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

B 16 **A**. And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger.

A 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.

B 19 But Mary *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.

X² 21 And when eight days were accomplished for the circumcision of the *17 child,* His name was called Jesus, which was so named of the angel before He was conceived in the womb.

22 And when the days were fulfilled for Him to be circumcised, according to the law of Moses, He was circumcised on the eighth day, being the child of a devout and circumcised man, according to the law of Moses.

Y¹ I 25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for


21 eight days, &c.; i.e. on the last and great day of the Feast of Tabernacles (John 7. 37). His name. Supply the logical Ellipsis thus: "Then they circumcised Him in the name of Jesus." Cp. Gen. 37. 11.


21 eight days, &c.; i.e. on the last and great day of the Feast of Tabernacles (John 7. 37). His name. Supply the logical Ellipsis thus: "Then they circumcised Him in the name of Jesus." Cp. Gen. 37. 11.
41. Now His parents went to Jerusalem every year at the feast of the passover.

22. Then took He Him up in His arms, and blessed God, and said,

23. "O Lord, now lettest Thou Thy servant depart in peace, according to Thy word;

24. For mine eyes have seen Thy salvation,

25. Which Thou hast prepared, before the face of all people;

26. A light to lighten the Gentiles, and the glory of thy people Israel."
42 And when He was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph 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, seeing Him among their kinsfolk and acquaintance,

45 And when they found Him, not finding Him in the temple,

46 And came to them, that after three days

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,

49 And He said unto them, "How is it that ye sought me? Wist ye not that I must be in My Father's business?"

50 And they understood not the saying which He spoke unto them.

51 And He went down with them, and came unto Nazareth, and was subject unto them: but His mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip...
3. 1. LUKE.

2 Annas. See Ap. 94. III. 3. 5.

2 Annas and Caiaphas being the high priests.

Caiaphas was the High Priest as successor of Aaron; while Annas was the Nasi, or head of the Sanhedrin (as successor of Moses), and thus associated with Caiaphas in government. This explains John 18. 13, 24, and Acts 4. 5.

2 Annas. See Ap. 94. III. 3. 5.

the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, 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.'

7 Then said he to the multitude that came forth to be baptized of him, 'O 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 Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees:

10 And the people asked him, saying, 'What shall we do then?'

11 He answered and said unto them, 'He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.'

12 Then came also publicans and baptized, and said unto him, 'Master, what shall we do?'

13 And he said unto them, 'Do violence to no man, neither accuse any falsely; and be content with your wages.'

15 And as the people were in expectation, and all men were minded in their hearts of John, whether he was the Christ, or not;

as in v. 7. these stones, Ap. 19. 40; Matt. 3. 9; laid=already even the axe lies; or, and even the axe lies.


3. 16. LUKE. 3. 32.

A.D. 26
16 John answered, saying unto them all, "Ye, 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 Holy Ghost and with fire:"

17 Whose *fan is* in His hand, and He will thoroughly purge His *floor*, and will gather the wheat *into* his garner; but the chaff He will *burn* with fire unquenchable."

18 And many *other things in His exhortation* preached* he unto the people."

19 But *Herod the tetrarch*, being reproved *by him* for Herodias his brother Philip's wife, and *for* all the *evils* which Herod had done,

20 *Added* yet this *above* all, that he shut up John *in* prison.

C A
21 Now when all the people were baptized, *it came to pass, that* Jesus also being baptized, and *praying*, the *heaven* was opened,

22 And *the Holy Ghost descended* as a *dove* upon Him, and a voice came *from heaven*, which said, "*Thou* art *My beloved Son; in Thee* *I am* *well pleased."

A
23 And Jesus Himself *began* to be about thirty years of age,* (as was supposed) the Son of *Joseph,* which was *the son of Heloi,* 24 Which was *the son of Matath, which was the son of Levi, which was the son of Mechli, which was the son of Janna, which was the son of Joseph,* 25 Which was *the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,* 26 Which was *the son of Maath, which was* the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Judah,* 27 Which was *the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,* 28 Which was *the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,* 29 Which was *the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Mattha, which was the son of Levi,* 30 Which was *the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,* 31 Which was *the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,* 32 Which was *the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,* 18 *baptize.* Ap. 115. I. ii and iii. b.

One = the One: i.e. He that is mightier.

latchet = thong, or lace.

shoes = sandals. A well-known proverb. Fig. Paralle.

mit. Gr. ou. Ap. 105. I. worthy = fit, with the Holy Ghost = with holy spirit. Gr. pneuma hagion: i.e. power from on high, or with spiritual gifts.


with fire. Because this was foretold as being among the things which were about to be fulfilled, had the nation repented. "This (Acts 2. 16) is that ( Joel 2. 30)," It symbolizes the judgments included in that day.

17 fan = winnowing-fan.

floor = threshing-floor.

burn = burn up. Gr. katakolaio = to consume entirely.


18 other = different. See Ap. 124. 2.

things = things therefore.

preached = announced the glad tidings. Gr. evange- lio. See Ap. 121. 4. Not the same word as in v. 3.


20 Added. Gr. prosthetheni. A medical word in the sense of apply or administer, used by Luke thirteen times; in the rest of the N.T. five times.

yet this = this also.


prison. The fortress of Machaerus, on the borders of Arabia north of the Dead Sea (Josephus, Ant. bk. xviii. ch. v. § 2).

3. 21-38 (C, p. 1437). THE BAPTISM. WITH WATER. (Alteration.)

C A | 21-.. The Baptism of the Lord.


A | 22-.. The Age of the Lord.


21 it came to pass. As in v. 1. The 1611 edition of the A.V. reads "and it came to pass," praying. Note the occasions of the Lord's praying: here; 5. 16; 6. 12; 11. 1; 22. 41-44.

the heaven. Sing. See notes on Matt. 6. 5, 10.

22 the Holy Ghost = the Spirit the Holy [Spirit].


My beloved Son = My Son, the beloved [Son].

I am well pleased = I have found delight.

23 began = when He began [His ministry]? He was about thirty years of age.

as was supposed = as reckoned by law. Gr. nomio = to lay down a thing as law; to hold by custom, or usage; to reckon correctly, take for granted. See Matt. 20. 10. Luke 2. 41. Acts 7. 25; 15. 19; 15. 15, 27.

Joseph was begotten by Jacob, and was his natural son (Matt. 1. 16). He could be the legal son of Heli, therefore, only by marriage with Heli's daughter (Mary), and be reckoned so according to law (Gr. nomio). It does not say "begat" in the case of Heli, which = who. So throughout ch. 24-38, the son of Heli. The genealogy of the ideal man begins from his father, and goes backward as far as may be. That of a king begins at the source of his dynasty and ends with himself. Cp. that of Matthew with Luke, and see Ap. 98.

31 Nathan. This is the natural line through Nathan. In Matthew 1. 6, the regal line is shown through Solomon. Thus both lines became united in Joseph; and thus the Lord being raised from the dead is the one and only heir to the throne of David. For the two lines see Ap. 99.

32 Booz = O.T. Bous.

Nasson = O.T. Nahshon.
33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda.

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nahor.

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala.

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech.

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Malelel, which was the son of Canaan.

38 Which was the son of Enochs, which was the son of Adam, which was "the son of God."

4 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

0 2 Being forty days tempted of the devil. And in those days He did eat nothing:

1 3 And the devil said unto Him, If Thou be the Son of God, command this stone that it be made bread.

4 And Jesus 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 unto Thee; and the glory of them: 

7 For that I will give it. 

8 If Thee therefore wilt worship Me, all shall be Thine.

9 And He brought Him to Jerusalem, 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 o'er 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 Jesus 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.

14 And Jesus returned 2 in the power of the Spirit 1 into Galilee:

*There went out a fame of Him throughout all the region round about.*

15 And *at* taught 2 in their synagogues, being glorified of all.

16 And He came 3 to Nazareth, where He had been brought up: and, as His custom was, He went 1 into the 15 synagogue on the sabbath day, and 2 stood up for 5 to read.

17 And there was delivered unto Him the book of the prophet Isaiah. 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

4. -14-30 (E, above). NAZARETH. PROCLAMATION. (Introduction.)

14 There went out a fame, &c. In Luke (as in the other Gospels) only those events are selected which tend to illustrate the special presentation of the Lord and His ministry. Op. the commencing events of each: Matt. 4, 13, Mark 1, 14, Luke 4, 14-30, and John 1, 19-43. For this fourfold ministry, see Ap. 118. Thus this first period commences as its subject, as stated more precisely in vs. 43, 44. fame = report. Gr. ph大声. Not the same word as in v. 37. of = concerning. Gr. peri. Ap. 104, xii. 1. through. Gr. kata. Ap. 104, x. 1.

4. -16-27 (G, above). PROCLAMATION. (Repeated Alternation.)

16-27 Nazareth = the (or, that) Nazareth thus defined. Aram. See Ap. 94, III, 3, 36. See Ap. 169. as His custom was = according to (Gr. kata. Ap. 104, x. 2) custom. on. Gr. en. Ap. 104, viii. stood up. Being summoned by the superintendent (v. 11). This incident (vs. 18-21) is peculiar to Luke. to read. Gr. anaginen. Later usage = to read aloud (as here, 2 Cor. 3, 15, Col. 4, 13, 1 Thess. 5, 27). But in the Papyri generally = to read. (See Milligan, Selections, pp. 39, 112.) The Lord preached in other synagogues, but read only here in Nazareth, which shows that He owned, and was owned, to be a member of this.

17 there was delivered, &c. = there was further delivered: i.e. the prophets (the Haphtorah, the second lesson after another had read the Law (the Parnash) or first lesson. This delivery was made by the chazzan场上, or Sheliach tibbon, angel of the congregation. See Rev. 2, 1, 8, 12, 18; 3, 1, 7, 14. Esaias = Isaiah. For the occ. of his name in the N.T. see Ap. 78, 1. opened = unrolled. This word and "closed" (v. 26) occur only here in the N.T. Cp. Neh. 8, 5. found the place. Isa. 61, 1, 2. Doubtless the Haphtorah or second lesson for the day. it was written = it stood written. See Ap. 107, I, 1 and II, 1. The Spirit. The Artie is understood, in English. See v. 1. upon. Gr. epi. Ap. 104, ix. 3. because = on account of which. anointed Me. Hence His name "Christ." Cp. Acts 10, 38. preach the gospel = announce the glad tidings (see vs. 43, 44). See Ap. 121, 4. Note the sevenfold Prophecy (Ap. 10). poor. Ap. 127, 1. sent. Ap. 174, 1. to heal the broken-hearted.

All the texts omit this clause.
4.18.  
LUKE.  
4.31.  

A.D. 27 the brokenhearted, to preach, deliverance to the captives, to set at liberty them that are bruised, 19 to preach the acceptable year of the Lord."

L 20 And He closed the book, and He gave it again to the minister, and sat down.

J 21 And after He began to say to them, "This day is this scripture fulfilled in your ears.

H 22 And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, "Is not This Joseph's Son?"

H M 23 And He said unto them, "Ye will surely say unto Me this proverb, "Physician, heal Thyself: whatsoever we have heard do as Cepernaum, do also here in Thy country.

24 And He said, "Verily I say unto you, No prophet is accepted in his own country.

M S 25 But I tell you of a truth, many widows were in Israel in the days of Elias, 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 Elias sent, but unto Sarepta, a city of Sidon, unto a woman that was a widow.

s 27 And many lepers were in Israel in the time of Eliseus the prophet;

t and none of them was cleansed, saving Naaman the Syrian.

G 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 until to the hill whereon their city was built, that they might cast Him down headlong.

F 30 But 

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

E N 25 of a truth = in (as in u. 11) truth.  

31 And, &c. Fig. Polgyzondetn (Ap. 6) in vv. 31-37. Cp. Mark 1, 21-28, place of His ministry. See the Structure (E', p. 1442). See Ap. 169. taught = was teaching (i.e. continuously).  

1448
32 And they were astonished at His doctrine:

v for His word was with power.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, "Let us alone; what have we to do with Thee, Thou Son of God? Art Thou come to destroy us? I know Thee Who Thou art; the Holy One of God."

35 And Jesus rebuked him, saying, "Hold thy peace, and come out of him." And when the devil had thrown him into 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 even the unclean spirits, and they come out."

37 And the fame of Him went out into every place of the country round about.

38 And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a 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 divers 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.

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 needs preach the kingdom of God to other cities also: for therefore was I sent."

44 And He preached in the synagogues of Galilee.

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 Gennesaret,

three times elsewhere, Matt. 24. 4; 2 Cor. 5. 14. Phil. 1. 23 (being in a strait).


41 crying out was screaming (inarticulately), saying, "Thou art saying that Thou.

See note on v. 34. Christ. All the texts omit this. Christmas. Ap. 98. IX. 42 And when, &c. see Acts 1. 44. 13 42. And when, &c. see Acts 4. 24. unto: up to. Gr. hékous. laid His hands, &c. see Acts 4. 24. 44 preachers was proclaiming, as in 2. 18. 19. Not the same word as in 4. 43. Galilee. see Ap. 169. A Trm Wh. Rim. read Judea.

5. 1-11 (For Structure see next page).

1 And, &c. v. 1-11. it came to pass. See 1. 1. to hear = heard. So all the texts.

5. 2. LUKE.

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing theirs nets.

3 And he entered into one of the ships which was Simon'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 Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the nets.

6 And when they had this done, they inclosed a great multitude of fishes: and their nets brake.

7 And they beckoned unto their partners, which were in the other ship, they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at 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 Zebedee, which were partners with Simon. And Jesus said, Depart from me, and catch ye men.

11 And when they had brought their ships to land, they forsook all, and followed him.

G 21 Q S 12 And it came to pass, when he was in a certain city,

T U behold a man full of leprosy: who seeing Jesus 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.

5. 11-11 (E3, p. 1412). GENNISARET.

(Transposition.)

E3 | 1. People. "Pressed upon Him."
3 | 4-7. Miracle.
4 | 8-10. Effects.

2 saw. Ap. 138. 1. i. Not the same word as in v. 27, two ships. At that time there were about 4000 on the lake.

3. Gr. apoepist. Ap. 138. vi. At the first call they were casting their net (amphiplektron). Here they were washing their nets.

4. Gr. pl. of dikton. Gr. 138. 1. e. 11.


6 prayed = asked. See Ap. 134. 3. Not the same word as in v. 16.

7 thrust out = push off. Nautical term.

8 from = away from.

9 sat down. The attitude for teaching. See note on 4. 20.

10 taught = teaching. Imperf. Tense.


12 when He had left speaking. The Aorist Tense implies the immediate succession of the events.


14 Launch out. Same as "thrust out" in v. 3. Addressed to one (Peter).

15 let down = let ye down: addressed to all. Occ. seven times; five of these by Luke, here, v. 2; Acts 9. 25; 27. 17; 36. The other two are Mark 2. 4. 2 Cor. 11. 33.


17 draught = haul. Used of what is drawn, from Anglo-Saxon drag-an.

5 unto = to.


as = in vi. Not with the same case as in v. 27.

5 multitude = shoal.


began to sink = are now sinking.

8 Jesus. Ap. 98. X. I am a sinful man.

man. True conviction has regard to what one is, not to what one has done. Cp. Manoah (Judg. 13. 22).

9 Israel (Ex. 20. 19), men of Beth-shemesh (1 Sam. 6. 20), David (2 Sam. 12. 13), Job (Job 40. 4; 42. 2-3), Isaiah (Isa. 6). a sinful man = a man (Ap. 132. 2) a sinner. Emphasizing the individual. Lord. Not "Jesus,"

as in 4. 34. Ap. 98. VI. I. a. 3. A.

9 he was astonished = astonishment laid hold of him. wth = united with. Gr. sun. Ap. 104. xvi.

10 also James = James also.


all = let go all. Not the same word as in v. 28.

12 when he was = in (Gr. en, as in v. 7) His being.

13 a certain city = one of the cities. Prob. one in which "most of His mighty works were done", viz., Chorazin or Bethsaida. When named together these are always in this order. By comparing 5. 13 and Mark 1. 45 with 5. 29, Matt. 9. 10 and Mark 2. 15, it seems clear that that certain city was not Capernaum.

14 the attempts to "touch" the Lord were all in that city or neighbourhood (6. 19. Matt. 9. 20; 14. 35. Mark 3. 10; 6. 56. Gr. 5. 15). Hence this city was probably Chorazin. beheld. Fig. Asterismos. Ap. 6. and 135. I. 2. full of leprosy. Full, in this connection, is a medical word. Cp. Col. 4. 14. See note on Ex. 4. 4. on. Gr. ep. Ap. 104. ix. 3. Not the same case as in v. 24.


16 be thou clean = be thou made clean (Passive).
5. 14. LUKE.

14 And 
15 But so much the more went there a 12 fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities.

V 16 And 12 withdrew himself into the wilderness, and prayed.

S 17 And it came to pass on a certain day,

T V as 12 was teaching, 12 that there were Pharisees and 10 doctors of the law sitting by, which were come 3 out of every town of Galilee, and 10 Judea, and Jerusalem: and the power of 10 the Lord was present to heal them.

U W b 18 And, 12 behold, 8 men brought in a bed a 10 man which was 2 taken with a palsy: and they sought means to bring him in, and to 1 lay him before Him.

19 And when they could 10 not find 10 how they might bring him in, because of the multitude, they went upon the housetop, and let him down 10 through the tiling 9 with his couch 13 into the midst before Jesus.

c 20 And when He saw their faith, He said unto him, 10 thy sins are forgiven thee.

X 21 And the scribes and the Pharisees began to reason, saying, 12 Who is this that speaketh blasphemies? Who can forgive sins, but 10 God alone?

W c 22 But when Jesus perceived their 10 thoughts, He answered and said unto them, 10 What reason ye 1 in your hearts?

23 Whether is easier, to say, 1 Thy sins be forgiven thee; or to say, 1 Rise up and walk?

24 But that ye may 1 know that 1 the Son of man hath power 1 upon 1 earth to forgive sins, (He said 5 unto the sick of the palsy,) 1 I say 1 unto thee, 1 Arise, and take up thy couch, and go 1 into thine house.

b 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying 10 God.

X 26 And they were all 1 amazed, and they 12 praised God. THE PARALYTIC. (Alteration and Introdversion.)


Q4 | 9. 10—17. Tour. Miracle.

5. 12—26 (Q, above). TOUR. MIRACLES. (Extended Alliteration and Introdversion).

Q1 | 12—15. A certain city.
S | 17—. A certain day.
T V | 17. Teaching.

14 charged. A military word. Also used of a physician, "prescribe".

no man = no one. Compound of mē. Ap. 105. II; i.e. no one whom he might happen to meet.

but = but [said].

go = shaw, ē. See Lev. 14. 1—32.


15 fame = report. Gr. logos.


came = kept coming together.

by = hupo. Ap. 104. xviii. I. All the texts omit "by Him".


a certain day = in one of the days.

that = and.


Galilee, Judea, Jerusalem. Palestine was divided into three districts (mountain, sea-shore, and valley). Cp. Acts 1. 8; 10. 39.


to = for, or with a view to. Gr. eis. Ap. 104. vi.

them. TTrm. A WH R. read "him" instead of "them".

If so, then the clause reads, "the power of Jehovah was [present] for Him to heal", but miracles were few "because of their unbelief", Matt. 13. 58.

5. 18—26 (U, above). MIRACLE. THE PARALYTIC. (Alteration and Introdversion.)


b c | 20. Forgiveness. Declared.


20 their faith. Why exclude the man himself, as is generally done? are = have been. 21 can forgive = is able to forgive. God. Ap. 98. I. 1.


26 they = . . . amazed = amazement seized them all.
5. 26. 

LUKE.

A. D. 27

glorified God, and were filled with fear, saying, "We have seen strange things to day."

R1 Y

27 And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, "Follow Me."

Z

28 And he left all, rose up, and followed Him.

Y

29 And Levi 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.

Z A

30 But their scribes and Pharisees murmured against His disciples, saying, "Why do ye eat and drink with publicans and sinners?"

B

31 And Jesus 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."

A

33 And they said unto Him, "Why do the disciples of John fast often, and o make prayers, and likewise the disciples of the Pharisees; but Thine o eat and drink?"

B C1

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."

C1

36 And He spake also a parable unto them, saying, "No man putteth a piece of a new 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.

C2

37 And no man putteth new wine into old bottles; else the new wine will burst the old bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

C3

39 No man also having drunk old wine straightway desireth new: for he saith, 'The old is better.'"

pakoz. Occ. only here and in Acts 24. 26. 1 Tim. 5. 23.

5. 30-39 (Z, above). HIS INSTRUCTION. (Alternation.)

Z A


B 31, 32. The Lord's Answer.


B 34-39. The Lord's Answer.

30 their scribes and Pharisees— the scribes and Pharisees amongst them: "their" referring to Galilean scribes, as distinguished from those of Jerusalem (Matt. 15. 1). Note the same distinction as to synagogues in Matt. 4. 23; 9. 35, &c.


31 whole— in health (Matt. and Mark have "strong"). This (hugénoi) is the medical word (Col. 4. 14), as in 1. 10; 15. 27. 3 John 2. Paul uses it in a moral sense (1 Tim. 1. 16; 6. 3. 2 Tim. 1. 13; 4. 3. Tit. 1. 8, 13; 2. 1, 2).


are = have themselves.


32 I came = I have come.

the righteous — righteous ones.


33 often. Gr. make prayers— petitions, or supplications. Not used in the other Gospels. See Ap. 104. II. 3.

eat and drink. Like ordinary men, without making it a part of their religion.

5. 34-39 (B, above). THE LORD'S ANSWER. (Division.)

B | C1 34, 35. The Sons of the Bridechamber.

C2 36. Old and New Garments.

C3 37, 38. Old and New Wine-skins.

C3 39. Old and New Wine.


35 the days will come = there will come days for those [people]. All the texts read " and when", following up the Fig. Aposiopesis (Ap. 6), as though the time for revealing the fact of His crucifixion had not yet come. shall be taken away. Gr. apairei. Occ. only here, and the parallels (Matt. 9. 15; Mark 2. 20) implying a violent death; as "lifted up" in John 3. 14.

shall they fast — As they did (Acts 15. 2, 3).

36 also a parable — a parable also.

6. 1

LUKE.

6. 1-11 (Q, p. 1446), TOUR. SABBATHS. (Division.)

D E F

6. 1 If came to pass, o on the second Sabbath after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and o did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath day?

3 Jesus answering them said, Have ye not read so much as this, what David did when himself was an hungry, and they which were with him;

4 How he went into the house of God, and did eat and gave also to them that were with him; which is not lawful to eat but for the priests alone?

5 And he said unto them, That o the Son of man is Lord, o also of the sabbath.

D E F

6 And it came to pass also, on another Sabbath, that He entered into the synagogue and taught: and there was a man o whose right hand was withered.

7 And the scribes and Pharisees o watched Him, whether He would heal o on the sabbath day;

8 But o 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 saih, Jesus unto them, o I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save o 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 o were filled with o madness;

12 And o a mountain o to pray, and o continued all night

G in o prayer to God.

13 And when it was day, He called unto Him His disciples: and o of them He chose twelve, whom o also He named apostles;

G 14 Simon, (whom He also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,


6. 12-16 (R, p. 1446), DISCIPLES. CALL OF THE TWELVE. (Alternation.)

G | 14- Act. Calling of the Twelve.


16 also was the traitor . . . became even a traitor.

6. 17–20 (Q₁, p. 1448). TOUR. HEALING AND TEACHING. (Introversion.)

17 stood . . . company . . . of His disciples, and a great multitude of people . . . of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; 18 And they that were sick of unclean spirits, and they were healed;
19 And the whole multitude sought to touch Him: for there went out virtue of Him, and He healed them all.

10 Blessed are ye that hunger now: for ye shall be filled.
11 Blessed are ye that weep now: for ye shall laugh.
12 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.
13 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.
14 But woe unto you that are rich! for ye have received your consolation.
15 Woe unto you that are full! for ye shall hunger.
16 Woe unto you that laugh now: for ye shall mourn and weep.
17 Woe unto you when all men shall speak well of you! for so did their fathers unto the false prophets.


6. 20–26 (M, above). BLESSING AND WOE. (Extended Altercation.)

24 But I say unto you which hear, “Love your enemies, do good to those who hate you,”


23 behold. Fig. Asterismos. Ap. 6. heaven = the heavens. See notes on Matt. 5. 9, 10. in the like manner = according to (Gr. kata. Ap. 104. x. 2) the same things. unto = to. 24 But. Gr. plen. Emphatic. woed. This is not a different and discrepant version of the Sermon on the Mount, but a varied repetition of parts of it. have received = are receiving. Gr. apoch. The common word in the Papyri for a receipt. See note on Matt. 6. 2. consolation. Gr. eraklisis = comfort. Akin to “Comforter”. John 14. 14, 26, &c. Cp. Luke 2. 23.

25 are full = have been filled. 26 the false prophets. Cp. Jer. 5. 31. 1 Kings 18. 19, 22; 22. 11. Isa. 80. 10.

6. 27–38 (O, above). DISCIPLESHIP. (Introversion.)

S | 37. Negative.
R | 38. Positive.

6. 27–38 (R, above). POSITIVE. (Extended Altercation and Introversion.)

T | k | 27. Love to enemies.
| m | 30. Give.
| o | 32–34. Reasons.
T | k | 34. Love to enemies.
| m | 35–37. Lent.
| U | o | 35. Reason.

also the other = the other also.
other. See Ap. 124. 1.
cloke = mantle. See Matt. 5. 40.
not. Gr. mē. Ap. 105. II.
coat = tunic. See Matt. 5. 40.
30. as = according as.
would = desire. Gr. thello. See Ap. 102. 1.
31. For. As.
33. what = what kind of.
thank. Gr. charis. Occ. more than 160 times; eight in Luke, here, ver. 23, 34; 1. 30; 2. 45, 52; 4. 22; 17. 9; not once in Matt. or Mark; generally trans. "grace". Ap. 184. I. 1.
34. much = the like.
35. great. Emph. by Fig. Hyperbaton. Ap. 6.
the Highest. Put by Fig. Metonymy (of Adjunct) for Him Who is on high. See note on 1. 32.
36. Be ye = Become ye.
merciful = compassionate. Gr. oiktirnōn. Occ. only here and James 5. 11.
38. man = [they] the professional measurers.
mete. Anglo-Saxon = to measure.
39. Can the blind . . . ? = Is a blind [man] able to lead a blind [man]?
shall = will.
perfect = set to rights (by his instruction being complete). See Ap. 125. 8.
note = beam. See notes on Matt. 7. 3.
42. canst thou . . . ? = art thou able?
43. is kind = unto the unthankful and to the evil.
44. is known = gets to be known. Gr. ginēō. Ap. 192. I. ii.
45. And He spake a parable unto them, "Can the blind lead the blind? " shall they both fall into the ditch? 
46. The disciple = not above his master; but every one that is perfect shall be as his master.
47. And why = beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?
48. Either how = canst thou say to thy brother, 'Brother, let me pull out the mote that is in thine eye,' when thou thyself hast 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.
49. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.
50. 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.
51. 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:
52. And why call ye Me, 'Lord, Lord, and do not the things which I say?'
53. Whosoever cometh to Me, and heareth My sayings, and doeth them, 'I will shew you to whom he is like:
54. 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
6. 48. LUKE.

stream — river. Gr. potamos.

beat vehemently — burst or brake. A medical term for a rupture.

49 But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the fourth wave did beat vehemently, and immediately it fell; and the ruin of that house was great.

K2 V1 W

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.

X1 p1

3 And when he heard of Jesus, he sent unto Him his elders of the Jews, beseeching Him that He would come and heal his servant.

q1

4 And when they came to Jesus, they beseeched Him to come and heal his servant.

X3 p2

6 Then Jesus went with them. And when He was now no far from the house, the centurion’s servants came to Him,

q2

7 “Lord, do not trouble 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 in 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.”

X1 p3

9 When Jesus heard these things, He marvilled at him, and turned Him about, and said unto the people that followed Him, “I say unto you,

q3

I have not found so great faith, no, not in Israel.”

W

10 And they that were sent, returning to the house, found the servant whole that had been sick.

us = for us. a synagogue = the synagogue.


saying. He himself was present, and was the speaker.

not. Gr. mé. Ap. 105. II. Not the same word as in preceding and following clause. not worthy. Gr. ou. As in first clause.


servant. Here, it is Gr. pais. Ap. 108. iv. See note on v. 2.

3 also am, &c. = I also, a man, an am.


1. 10 (K², p. 1449). WORKS. MIRACLES.

Division.

1. 1-17. The Centurion’s Servant healed.

1. 11-17. The Widow’s Son raised.

1. 7-10 (V1, above). THE CENTURION’S SERVANT HEALED.

Introversion and Repeated Alternations.

V1 W 1, 2. The Servant dying.

X1 p1 | 3. Centurion hears and sends.

X2 p2 | 3. The Elders praise.

X3 p3 | 3. Centurion comes.

X3 p3 | 4-6. His own dispair.

X3 p3 | 7. The Lord heals the Centurion.

W 7, 8. The Servant healed.

1. ended = completed, or finished.

sayings. Gr. pl. rhêma. Not the same word as in 6. 47. See note on Mark 9. 22.


2 a certain centurion: viz. the same that the Lord had blessed before (Matt. 8. 5-13); i.e. before the calling of the twelve. Matt. 10. 1, &c. This second healing of the centurion’s bondman took place after the calling of the twelve (6. 13-16). Note the different words and incidents.

serving = bondman. Gr. doulos, not “pais” as in Matt. 8. 6 (Ap. 108. iv) and in v. 7 here, for the “pais” might be a “doulos”, while the “doulos” need not be a “pais”. “Pais” relates to origin, “doulos” to condition, when used of the same person.

dear = esteemed, or honoured. Not said of the “pais”, and more suitable to “doulos”.


the elders = some of the elders.

beseeching = asking. Not the same word as in 4.

Gr. 104. I. 3.

insisted = pressingly, or urgently.

was — is: giving the exact words.


The Lord knew all the synagogues in Capernaum; so this must have been some special synagogue, probably a new one, built since the event of Matt. 8. 13-14. 6 went = was going, with = in conjunction or fellowship with. Gr. sun. Ap. 14. xvi. not far. In the former case, the Lord did not go; being prevented by the centurion.


sent. Gr. pepô (Ap. 174. 4) = to send with; the envoy being accompanied by an escort.

saying. He himself was present, and was the speaker.

not. Gr. mé. Ap. 105. II. Not the same word as in preceding and following clause.

not worthy. Gr. ou. As in first clause.


servant. Here, it is Gr. pais. Ap. 108. iv. See note on v. 2.

3 also am, &c. = I also, a man, an am.


1451
11 And it came to pass the day after, that He went into a city called Nain; 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 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 bared 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 gave him to his mother.

16 And it came to pass, as He went out of the city, there met him a certain man who was dead: and they that bare him stood still. And He said, Young man, I say unto thee, Arise.

17 And he that was dead sat up, and began to speak: and they were afraid.

18 And he gave him to his mother. And this gospel of the kingdom was preached throughout all Judaea, and in all the region round about.

19 And John calling unto him two of his disciples sent them to Jesus, saying, Art Thou He That should come? or look we for another?

20 When the men were come unto him, they said, art Thou that which shall come? and He said,艺术 Thou that I sent unto these? and they said, Art Thou that which should come? and He saith unto them, Go ye into the city, and there shall you find an ass tied, and on a colt the foal of an ass.

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 spake Jesus answering, and 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, and the dead are raised, and the poor the gospel is preached.

23 And blessed is he, whose word shall not be offended in me.

18. It is not known what prison it was, or who was the jailer. He was earlier than this. See note on Matt. 11. 2. No number named there. See note on "two" there. Jesus. All the texts read "the Lord." See note on v. 13. *Messiah,* look we—do we look another. Ap. 124. 2. 20 men. Gr. pl. of *αρτήμιος.* Ap. 125. 2. 21 same. Omit. No equivalent in the Greek. cured=healed. of=from. Ap. 104. 4. infirmities=diseases (chronic). plagues=sorceries (acute). Medical terms (Col. 4. 14). evil. Gr. *πομήρος.* Ap. 128. 111. spirits. See Ap. 101. II. 12. 22 Jesus. Omit. (L) Tr. A WH. R. seen and heard. The evidence was not that they were miracles (see miracles), but that the miracles were those that had been prophesied. See Isa. 35. 5; 11. 4; 60. 1. Had the Lord worked miracles far more extraordinary than these, we would have found no evidence at all against such claims. The... the... No articles in the Greek. see are seeing again. Ap. 133. I. 6. dead=dead people. No Art. See Ap. 139. 2. to the poor the gospel is preached: lit. the poor (Ap. 127. I) are being evangelized (Ap. 191. 4). 23 blessed=happy. not be offended=find not (Gr. *μένω.* Ap. 165. II) anything to stumble at.
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 Thee, 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 Baptist; but he that is least in the kingdom of God is greater than he."

b 29 And all the people that heard Him, and the publicans, justified God, being baptized with the baptism of John.

c 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being baptized of them.

A 31 And the Lord said, "Whereunto then shall I liken the generation of this evil 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 unto you, and ye have not wept. 33 For John the Baptist 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 winebibber, a friend of publicans and sinners.' 35 But wisdom is justified of all her children.'

J 36 And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat.

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36 And one, etc. Verses 36-50 peculiar to Luke. Not to be identified with Simon (Mark 14. 3). All the circumstances are different.

Simon was one of the commonest names. There are nine mentioned in the N.T., and two among the Twelve. Simon was one of the commonest names. There are nine mentioned in the N.T., and two among the Twelve. Desired to be asked, or invited. Ap. 184. I. 3. With men. Ap. 104. XI. 1.
37 a woman. Not to be identified with Mary Magdalene: it is a libel on her to do so, and quite arbitrary. Cp. Matt. 21. 21.
the city. That it was Magdala is a pure assumption, which = who: i.e. ref. to a class.
All the texts read "which was in the city, a sinner", when she knew = having got to know. Gr. γινώσκω. Ap. 132. I. ii.
And note the Fig. Polychreston. Ap. 6.
wash = bedew. did wipe = was wiping. kissed = was ardently kissing. Cp. Acts 20. 37.
known = got to know, as in v. 36.
that. Same as "which" in v. 35.
answering: i.e. his secret doubt.
Simon. See note on v. 36.
say unto thee. You have been condemning Me!
Master = Μάχαρι. Ap. 98. XIV. v. say on = say it.
There = There were. Cp. 41. There were debtors to a certain money-lender.
other - a different one. Gr. ἕκτερος. See Ap. 124. 2.
when they had nothing = not (Gr. μέ as in v. 13) having anything.
most = more.
I suppose = I take it. Gr. ἀποφθέγμα, used only by Luke: here, 10. 20. Acts 1. 9; 2. 15. Medical use, to check (a disease).
The Lord calls Simon's attention to her works, but He calls the woman's attention (v. 47) to His own grace towards her.
Emphasis. 45 this woman - she (emph.). since the time = from (Gr. ἐπο) the time when.
ceased = been intermittent. A medical word. Occ. only here in N.T.
wherefore - for which cause, or because her sins are forgiven. Ap. 128. I. ii.
for that. This could be seen; and was the sign, not the cause or consequence. 48 unto her. Note the change.
out of = away from. 2 certain women. Allusions to "women" in Matt. only in 27. 55, 56, and in Mark 15. 40, but mentioned prominently in Luke. See note on p. 1429.
healed. See 6. 18.
3 and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance.

And when many people were gathered together and came to Him out of every city, He spake by a parable:

A sower went out to sow His seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and when it was sown, it withered away, because it lacked moisture. And some fell among thorns; and the thorns grew up with it, and choked it. And some fell on good ground; and it brought forth fruit, an hundredfold.

And when He had said these things, He cried, "He that hath ears to hear, let him hear."

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 wayside 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 time 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: this is he which hath in his heart the word of God, but he that by constant care and riches and pleasures of this life, and bringeth no fruit to perfection.

15 But that upon the good ground are they, which, when they have heard, keep it, and bring forth fruit with patience.

16 No man, when he hath lighted a candle, covetheth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, which they enter in may see the light.

For nothing is secret, that shall not be revealed; and hid shall not be hid.

3 the wife. She may have been the cause of Herod's interest. Mark 6:14–15. Luke 8:1.

4–18 (K, p. 154). TEACHING.


4 were come = kept coming. Gr. 9. Ap. 104. 4. Not the same word as in v. 39.

5 A sower. Gr. "the sower." The first utterance of the Twelve, which was repeated (and varied) and combined with seven other parables, later on, after the arrival of His kindred. This (in Luke) was given before the arrival, and was consequent on a lengthened tour ending in Capernaum. The consequent here is the parable of the Ten Virgins (to be found in Matthew and Mark) which (are identical) is another inquiry ("Why?", Matt. 13:10). In the later repetition, the interpretation after the inquiry (Matt. 25:13–30) in Luke, follows the parable immediately.

his seed. Peculiar to this first giving of the parable, as he sowed = in (Gr. en. Ap. 104. viii) his sowing. Gr. 9. Ap. 104. 4. Not the same word as in v. 39.

rock = the rock. Gr. petra. As in Matt. 16:18. Gr. 9, 10. upon. Gr. epi. Ap. 104. ix. 3. Not the same word as in v. 43.

reek up = sprang up. Gr. phthón. Occ. only here, n, s, and Heb. 12:12, because it lacked = on account of (Gr. dia. Ap. 104. v. 2) its not (Gr. mé. Ap. 105. 11) having, moisture. Gr. kúmas. Occ. only here in N.T.

ord = the thorns. Gr. sumpnphos. Occ. only here in N.T. A medical word, used of bones uniting and wounds closing.

choked = stifled, as in v. 21. Elsewhere only in Matt. 13:22. Gr. 9, 10.

And. Note the Fig. Polyptoton (Ap. 6) in ev. on, Gr. epi. Same as "upon" (v. 6).

had. The 1611 edition of the A.V. omits "had".

He that hath ears, &c. See note on Matt. 11:15 and Ap. 142.

9 What ... ? See note on v. 6. Not the same word as on the later occasion (Matt. 18:10), which was "Why".

They knew what", but desired further information. 10 is = has been. Know = get to know. See Ap. 132. I. ii.
Luke 8:17-8:27

8:17.  


A.D. 27 1 2

be made manifest; neither any thing hid, that shall not be 10 known and come abroad. 18 1 2 3

Take heed therefore how ye hear; for whatsoever hath, to him shall be given; and whatsoever hath not, from him shall be taken even that which he seemeth to have. 19 4 5

Then came unto Him His mother and His brethren, and 16 17 not so come at Him for the press.

20 4 5

And it was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee. 21 4 5

And He answered and said, unto them, My mother and My brethren are these which hear the 11 word of 10 God, and do it. 22 6

Now it came to pass on a certain day, that went into a ship with His disciples: and He said unto them, Let us go over unto the other side of the lake. 23 6 7

And they 2 3 launched forth. 24 6 7

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.

25 6 7

And He said unto them, Where is your faith? 26 7 8

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. 26 7 8

And they arrived at the country of the Gadarenes, which is over against Galilee. 27 7 8

And when He went forth, out to land, there met Him out of the city a certain 8 man, which had devils long time, and ware 9 10 no clothes, neither abode in any house, but in the tombs.


8:22-56 (K, p. 1449). WORKS. (Alternation and Introd.)

K 4 O | 22-35. Two Miracles.

P | i 40-. The Lord. Returned.

k | 40-. Effect. Waiting.

O | 41-55. Two Miracles.

P | K 25-. Effect. Astonishment.

i | 56-. The Lord. Charge.

8:22-39 (O, above). TWO MIRACLES. (Division.)


8:22-26 (Q1, above). THE TEMPEST STILLED. (Introductions and Alternations.)

Q1 R | 1 | 22-. Departure.

m | 22-. Words of the Lord.

n | 22-. Effect. Obedience.

S o | 23-. The Lord asleep.

p | 23-. Storm. Dangerous.

q | 23-. Disciples. Jeopardy.

S o | 24-. The Lord awakened.

p | 24-. Storm rebuked.

q | 25-. Disciples. Rebuo.

R | n | 25-. Effect. Wonder.

\[| 25-. Words of the Disciples.

22 Now, &c. This is not the same storm as in Matt. 8:24 (see notes there), but the same as in Mark 4:37. Matthew's was before the calling of the Twelve; this occurred after that event. The antecedents and consequences differ in both cases.

unto. Gr. eis. Ap. 104. vi. unto them = to them. Gr. pros. Ap. 104. xv. 3. launched forth = put to sea, or set sail. 23 fell asleep = fell off (Gr. ᾕπανθους) into sleep. Only here in N.T. came down. Not rose up, as on the former occasion (Matt. 8:24) a storm of wind = a squall. On the former occasion it was an earthquake (Gr. σέκος). Here it was ἡλαφος. on on to. Gr. eis. Ap. 104. vi. were filled were being swamped. Imperf. tense. Hence this was an open boat; in Matthew a decked boat. were in jeopardy = were beginning to be in danger. 24 awoke = roused. Ap. 178. I. 5 Master. See note on 6. 4. Note the Fig. Epicuovas (Ap. 6), for emphasis. Not the same word as in e. 49. we perish = we are perishing; i.e. drowning. arose = was aroused. Ap. 178. I. 4. TTr. WH. R have the same word as "awoke" above. raging. Gr. kλόου. Occ. only here and Jas. 1:6 ("wave"). 25 What manner. This! = Whothen is this man? He commandeth. Peculiar to Luke. 26 they arrived they sailed down, or, dropped down. Occ. only here in the N.T. at unto. Gr. eis. vi. Gadarenes. See note on Matt. 8:28. The people were not Gadarenes, but the city was not Gadara. See Ap. 169. over against = opposite: Gr. ἀναπτεραν. Occ. only here in N.T.; opposite Lower Galilee (not whence they had sailed). See Ap. 169.

8:27-39 [For Structure see next page].

27 to = on to. Gr. epi. Ap. 104. ix. 3. out of the city. Connect with the "man", not with "met".

out of. Gr. ek. Ap. 104. vii. Not the same word as in ev. 2, 12, 26, 35, 51, 55, 46, 46. man. Gr. ἄνθρακαν. man, a beast. Ap. 129. 2 devils = demons. long time clothes = and for a long time was not putting on any mantle, cloak, or outer garment (Sing). ware. And 16. 19. Not a word peculiar to the Bible. It is met with in Josephus, and in an inscription from Delphi (cp. 154 x. c.). See Deissmann, Light, &c., p. 78.
28 When he saw Jesus, he cried out, and fell down before him; and with a loud voice said, "What have I to do with thee, thou madman?" And Jesus answered, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

And he asked him, saying, "What is thy name?" And he answered, "Legion:" because many devils were entered into him. And they besought him that he would not cast them out of the country. And there was a man, in the town, with an unclean spirit, and when he saw him, he fell before him, and cried with a loud voice, "What have I to do with thee, thou accursed? Get thee out of me." But Jesus rebuked him, saying, "Be thou silent, and come out of the man." And when the unclean spirit had convulsed him, and cried with a loud voice, he came out of the man. And they that saw it, gave glory to God, saying, "Thou art the God manifest in the flesh."

1. His twelve disciples. Most of the texts omit "His disciples." Hence we must render, "the Twelve," authority. Gr. 

2.power. Gr. 
devils= the demons.

3. cured. Gr. 

4. therapeuēs. Same as "heal" (v. 6).
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 *staves, nor *scrip, neither bread, neither money; neither have you two coats apiece.

4 And whatsoever house *ye enter *into, there abide, and there 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 throughout the towns, *preaching the gospel, and healing everywhere.

7 Now *Herod the tetrarch heard of all that was done *by Him:

b and he was *perplexed,

L because that it was said *of some, that John *was risen from *the dead;

8 And *of some, that *Elias *had appeared;

and of others, that *of one of the old prophets was risen again.

9 And Herod said, *John have I beheaded: but Who is *This, *of Whom *3 hear such things?"

b And he *desired to *see Him.

J 10 And the *apostles, when they were returned, told Him all that they had done.

QO And He took them, and went aside privately into a desert place belonging to the city called Bethsaida.

A.D. 26 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.

O 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."

P 14 For they were about five thousand *men. And He said *unto 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.


J M c e 1. The Call.

M | c e 2. Power given.

E | 3. Preparation.


M | e 5. Rejection.


the kingdom of God. See Ap. 114.

heal. Gr. taomai. Not the same word as in v. 1.


staves. See note on Matt. 10. 10.

scrip = a collecting bag (for money). See note on Matt. 10.

7 ye may enter. (The force of an.)


will not = may not. (The force of an)

not. Gr. mē. Ap. 108. II. Not the same word as in

v. 27, 40, 49, 56, 55, 54, 66, 67.


not the same word as in

v. 7, 8, 9, 11.

shake off, & c. Fig. Pàravéia. Ap. 8.


not the same word as in

v. 7.


through the towns = village by (Gr. kata). Ap. 104.

x. 2) village.

preaching the gospel = announcing the glad tidings.

Ap. 121. 4.


was done = was being done "by Him".


omit "by Him".

perplexed = bewildered; i.e. seeing no way out.

Gr. diáporeō. Used only by Luke; here; 24. 4. Acts 2. 12;

5. 24; 10. 17.


the dead = dead people. No Art. See Ap. 198. 2.

Elias = Eliah.

had appeared = i.e. in fulfillment of Mal. 4. 5. Ap. 106.

I. 1. Not the same word as in v. 31.


desired = was seeking. More than desiring.


not the same word as in

v. 26.

10 apostles. See the Twelve, v. 1.

9. 10-17 (Q, p. 1446). TOUR. MIRACLE. (Alternation.)

QO O 10. The Twelve. Retirement.

F 11. The People. Taught.

O 12, 13. The Twelve. Colloquy.


11 when they knew = having got to know it. Ap. 102.

I. ii. Not the same word as in v. 23, 55.


12 wear away = decline.


loose, disband, halt, also destroy, its most frequent


victuals = provisions.


not the same word as in

v. 48, 49.


fishes; except. Supply the logical Ellipsis (Ap. 6):

"fishes (therefore we are not able to give them to eat) except we should go", & c.

except = unless indeed.

meat = food.


not the same word as in

v. 18, 23, 53, 64, 69.


not the same word as

in

v. 18, 23, 53, 64, 69.


in v. 14, 40, 52, 62.

heaven = the heaven (Sing.). See notes on Matt. 6, 9, 10.

was over and above. Put a comma after "them".

1459
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 Baptist; but some say, "Elias; and others say, that one of the old prophets is risen again."

20 He said unto them, "But whom say ye that I am?"

Peter answering said, "The Christ of God."

And He strictly charged them, and commanded them to tell no man that thing; 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? For whosoever shall be ashamed of Me and My words, of him shall be 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." And it came to pass about an eight days after these sayings, He took Peter 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 glistening.

30 And, behold, there talked with Him two men, which were Moses and Elias:

31 Who appeared in glory, and spoke of His decease which He should accomplish at Jerusalem.

32 But Peter 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, Peter said, "Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias:" not knowing what He said.

DISCIPLES. CONFESSION OF MESSIAH.

OF MESSIAH. (Repeated Alternation.)


20 He said unto them. See note on Deut. 1. 41.

21 And He strictly charged them, and commanded them to tell no man that thing; 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. See note on Deut. 1. 41.

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? For whosoever shall be ashamed of Me and My words, of him shall be 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."
9. 34. LUKE.

A. D. 28

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, Jesus was found alone. And the disciples kept it close, and told no man in those days any of those things which they had seen.

M 37 And it came to pass, that one of them, when they were come down from the hill, much people met him.

k 38 And, behold, a man, 22 of the company cried out, saying, "Master, I beseech Thee, look upon my son: for he is mine only child.

RT 39 And, lo, a spirit taketh him, and he 10 suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

m 40 And I besought Thy disciples to cast him out;

U and they could not.

S 41 And Jesus answering said, "O faithless and perverse generation, how long shall I be with you, and suffer you?

RT m 42 And as he was yet a coming, the devil threw him down, and tare him.

U And Jesus rebuked the unclean spirit, and healed the child,

Q k 43 And they were all amazed at the mighty power of God.

B N 44 But while they wondered every one at all


O 9. 45—52. Disciples instructed as to the then present.

C 10. 1—24. The Kingdom night.

D 10. 25—37. Demand of Lawyer.

E 10. 38—42. Journey.


K 13. 22—33. The Kingdom. Entrance.


C 17. 25—34. The Kingdom. Third Announcement.

O 17. 25—18. 30. Disciples instructed as to the future.

A L | 18. 31—34. Sufferings. Fourth Announcement.


34 there came = there came to be.

Matt. 17. 5. Mark 9. 7. Acts 5. 12. them: i.e. the three, not the six, as the Apostles heard the voice "out of" the cloud. as they entered = in (Gr. en. Ap. 104. viii) their entering. 35 out of. Gr. ek.


9. 37—43. (M, above). MIRACLE. THE LUNATIC SON. (Introversion.)


42 a coming = coming near. devil = demon. A spirit. v. 39. threw = dashed.


mighty power = majesty. Occ. only here, Acts 19. 27, and 2 Pet. 1. 16. wondered = were wondering.
things which Jesus 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.

Then there arose a reasoning among them, which of them should be greatest.

47. And Jesus, perceiving the thought of their heart, took a child, and set him by Him.

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 greatest."

And John answered and said, "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not us."

50. And Jesus said unto him, "Forbid him not: for he that is not against us is for us."

And it came to pass, when the time was come that He should be received up, as He steadfastly set His face to go to Jerusalem,

And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him.

And they did not receive Him, because His face was as though He would go to Jerusalem.

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 Elias did?"

55. But He turned, and rebuked them, saying, "Ye know not what spirit ye are of.

For the Son of man is not come to destroy men's lives, but to save them."

And they went unto another village.

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."

And said unto Jesus, "Foxes have

of Elijah in Sept. (2 Kings 2. 11), and of the Lord in Himself, set His face. See note on v. 31.
54. Samaritans. Cp. 2 Kings 17. 25–33. make ready = to prepare [reception].
54. heaven = the heaven (Sing). See note on Matt. 6. 9, 10.

55. and said . . . save them (v. 56). This clause is omitted by all the texts. spirit. Heb. pneuma. See Ap. 101. II. 7.

56. is not come = came not.
9. 58.  

holes, and birds of the air have nests; but 23 the Son of man hath not where to lay His head."

59 And He said unto another, "Follow Me." But he said, 24 "Lord, suffer me first to go and bury my father."  

60 And Jesus 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 in my house."  

62 And Jesus said unto him, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."  

C W 10 After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself went.  

2 Therefore said He unto them, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

3 Go your ways: behold, 3 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 go in, 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 return to you again.  

7 And let the one 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 there, 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 Sodom, than for that city.  

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in thee, they shall be visited upon thee.  

18 And he that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

18 And the seventy returned again with joy,
saying, Lord, even the devils are subject unto us through thy name.

19 Behold, I have given unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Nevertheless in this rejoice not, because the spirit is subject unto you; but rather rejoice, because your names are written in heaven.

21 In that hour Jesus rejoiced in spirit, and said, My God, my God, why hast thou forsaken me?

22 And he turned to his disciples, and said privately, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

23 And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

24 I will give unto thee the keys 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.

25 Then went he into a mountain to pray: and when evening was come, he was there alone.

26 The disciples came, and said unto him, Why art thou alone? whom seekst thou?

27 And they told him, Jesus of Nazareth, a prophet mighty in doctrine and in deed.

28 But he answered them, A prophet is not without honor, but in his own country and in his own house.

29 And they were astonished with exceeding great joy: and they said unto him, Why hast thou done this, our Lord?

30 And they lifted up their voices, and said, Hosanna in the highest: blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord.

31 And he entered into Jerusalem, and entered into the temple: and when he had looked round about upon all things, and loosed the oxen of the Studmen, he went out into Bethany with the twelve.

32 And on the morrow, when they came from Bethany, he was hungry;

33 And seeing a fig tree far off, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow ever more upon thee for ever.

34 And the disciples came to him, saying, Master, see how the fig tree hath withered away.

35 Jesus answered and said unto them, Have faith in God.

36 Verily I say unto you, That if ye say unto this mountain, Be thou removed, and be thou cast into the sea; if ye have faith, nothing shall be impossible unto you.

37 But which of you hath by stretching forth his hand cast a stone at a distance, that he might not have said immediately, If I had not stretched forth my hand then I had not sinned?

38 Therefore all things whatsoever ye desire, when ye pray, believe that ye shall receive, and ye shall have it.

39 And, lo, I am with you all the days, even to the coming of the kingdom of God.

40 And at midnight there was a knocking at the door. And the servant answered, Who is there? And he answered, It is the master, say I; open the door.

41 And the servant answered, Master, knowing not who it was. And he said, Open to me, Lord.

42 And he answered and said, A righteous man that seeketh to enter into the kingdom of heaven, and shall not be able; and, whatsoever he would, he shall not be able to do.

43 For the doors of hell shall not be strong enough to hold him, and he shall not be able to do what he will.

44 And he said unto them, With what shall a man gain his life, and lose it?

45 And he said unto them, A certain man had two sons: and he came to his sons, and said unto them, Which of you will go to work in my vineyard?

46 And one of the sons answered and said, Father, I will go to work in thy vineyard this day.

47 And he said unto him, Go thy way: for verily I say unto thee, That he which shall do the will of my Father in heaven, the same is my brother, and sister, and mother.

48 And he went to work in the vineyard: but when he was returning from the vineyard, he entered into a city.

49 And behold, on the morrow there was an wedding in the city, and the inviter desired him to come in: and hedesired.
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 mind; and thy neighbour as thyself.”

28 And He said unto him, “Thou hast answered rightly: this do, and thou shalt live.”

29 But he, willing to justify himself, said unto Jesus, “And who is my neighbour?”

30 And Jesus answering said, “A certain man went down from Jerusalem to Jericho, 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 Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was:

34 And when he saw him, he had compassion on 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 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 - 39 (d3, above.) THE SAMARITAN’S CONDUCT. (Intensification.)

37 And it was about the ninth hour, and there was a certain man that was scries, and he came and fell among thieves, who stripped him of his raiment, wounded him, and departed, leaving him half dead.

38 Therefore also the Lord judged that the good Samaritan was worthy of all praise.

39 And they said unto Jesus, “What shall we do then?” He said unto them, “If ye love me, keep my commandments.”

40 And Jesus said unto him, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

41 And His Father answered him, “Thou shalt love thy neighbour as thyself.”

42 And He said unto him, “Thou hast answered rightly: this do, and thou shalt live.”

25 lawyer = doctor or teacher of the law; and tempted Him = putting Him to the test.

26 The Lord = the God of the Law.

27 The Lawyer. Question: “What shall I do?”

28 The Lawyer. Answer.

29 The Lawyer. Answer.

30 the Law = the teaching of the Law.

31 And he answering said, “A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.”

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was:

34 And when he saw him, he had compassion on 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 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.’

10. 25-27 (D, p. 1461.) DEMAND OF LAWYER. (Division.)


10. 25-28 (E, above.) HIS FIRST DEMAND. WHAT? (Alternation.)


27. The Lawyer. Answer.


25 lawyer = doctor or teacher of the Law; and tempted Him = putting Him to the test.

26 The Lord = the God of the Law.

27 The Lawyer. Question: “What shall I do?”

28 The Lawyer. Answer.

29 The Lawyer. Answer.

30 the Law = the teaching of the Law.

31 And he answering said, “A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.”

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was:

34 And when he saw him, he had compassion on 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 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.'
10. 36. 

LUKE.

10. 36. 

G 36 Which of none of these. O8 thou, was thy neighbour a thief? among the thieves? 28

A.D. 28

E K 36 Now it came to pass, as they went, that 56 entered into a certain village: and a certain woman named Martha received Him into her house. 28

K 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. 28

K 40 But Martha was cumbered about much serving, and came to Him, saying, 28

L 3 And said, h *2 Lord, dost Thou not care that my sister hath left me to serve alone? 28

M g 41 And Jesus answered and said unto her, o Martha, Martha, thou art careful and troubled about many things: 28

F N 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, n 2 Lord, teach us to pray, 28

O P 2 And He said unto them, "When ye pray, say, O Lord, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. 28

2 Give us day by day our daily bread. 28

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."

\[two or more as in our days. The Lord referred not to Martha's serving, but to her over-care.\]

11. 1-13 (F, p. 146). DISCIPLES. REQUEST. PRAYER. (Alternation.)

F N 1-5. Occasion. The Lord praying.

O 1-5. Request made.


O 2-3. Request complied with.

1 it came to pass. A Hebraism. See 2. 1. His praying. The sixth of the seven occasions. The same word as in vv. 2-4, 7, 38.


as = even as.

11. 2-13 (O, above). REQUEST. COMPLIED WITH. (Division.)

O P 2-4. Example.


2 heaven = the heavens. See note on Matt. 6, 9, 10.

Hallowed = Sanctified. Thy name. See note on Ps. 20, 1.

Thy kingdom. See Ap. 111, 113, 118, 114. come = let... come. be done = come to pass.

heaven (sing.). See note on Matt. 6, 9, 10.


3 day by day = according to (Gr. κατά). Ap. 104. x. 2. the day = daily. Gr. εἰσίων. See note on Matt. 6, 11.

bread. Put by Synecdché (of the Part), Ap. 6, 6 for food in general.


sins. Trespasses comes from Tyndale's Version. lead = bring.


7-11. The same word as in vv. 7, 8, 38, 40, 44, 46, 52.


evil = the evil, or, the evil one, denoting active harmfulness.
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 was travelling in the middle of the night, and I had nothing to set before him.'
7. And he said from within, 'Do not rise and give me anything, because I have nothing to set before him.'
8. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9. And 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 everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. If a son ask a fruit of the vine of any of his father, will he give it to him? or if he ask a fish, will he give 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 thy heavenly Father give the Holy Spirit to ask them who ask him?"
11. 18.

LUKE.

m 19 And if by 12 Beelzebub cast out devils, 14 devils, 

by whom do your sons cast them out? 7 therefore shall they be your judges.

20 But 13 if I 17 with 9 the finger of God cast out devils, no doubt 5 the kingdom of God is 

come upon you.


11. 30-32 (Z2, above). THE SIGNIFICATION. THE SON OF MAN. (Repeated Alternation.)

Z2

r1 | 30. Jonah the prophet.

s1 | 30. The Son of man.

r2 | 31-32. The Queen of the South.

s2 | 31-32. The Son of man.

r3 | 32-33. The Men of Nineveh.

s3 | 32-33. The Son of man.


30 as = even as. was = became. the Ninevites. They must therefore have known of the miracle connected with him. also the Son of man = the Son of man also. the Son of man. See Ap. 98. XVI. this generation. See note on v. 28. 31 The queen of the south. See 1 Kings 10. 1-15. 2 Chron. 9. 1-12. rise up. From the dead. men. Gr. pl. of anér. Ap. 126. 2.
A. D. 28
ration, and 3 condemn them: for she came from the 4 utmost parts of the 5 earth to hear the wisdom of Solomon;

s. 6 and, 7 behold, 8 a greater than Solomon is here.

r. 9 The 10 men of Nineve shall 11 rise up in the judgment 12 with 13 this generation, and shall 14 condemn it: for they repented at the 15 preaching of 16 Jonas;

s. 17 and, 18 behold, 19 a greater than Jonas 20 is here.

Z. A. 21
33 22 No man, when he hath lighted a 23 candle, putteth it 24 in a 25 secret place, neither 26 under a 27 bushel, but 28 on a 29 candlestick, that they which come in may 30 see the 31 light.

A. B. 32
34 The 35 light of the body is the 36 eye:

C. t therefore when thine eye is 37 single,

u thy whole body also is 38 full of light;

b but when thine 39 eye is evil,

w thy body also is 40 full of darkness.

C. v
35 Take heed therefore that the 36 light which is in thee be 41 not darkness.

w 36 If thy whole body therefore be 42 full of light,

v having 43 no part dark,

w the whole shall be 44 full of light,

B as when the bright shining of a 45 candle 46 doth give light.

S. T.
37 And, 47 as He spake, a certain Pharisee 48 besought Him 49 to 50 dine 51 with him: and He went in, 52 and 53 sat down to meat.

U. D. E.
38 And when the Pharisees saw it, he marvelled that He had not first washed 54 before 55 dinner.

G. x
39 And the Lord said 1 unto him, 2 Now do 3 y: Pharisees make 4 clean the outside of the cup and the 5 platter; but your inward part is full of 6 ravening and 7 wickedness.

C. y
40 Ye fools, did 8 not He that made that which is without make that which is within also?

41 But rather give alms 9 of such things as

37 as He spake = lit. in (Gr. en). Ap. 134. I. 3. to dine = that he would dine.

11. 39-54 (U, p. 1467). COLLOQUIES. (Division.)


D. II. 63, 54. General.

11. 38-52 (D, above). PARTICULAR. (Alternation.)

D. I. 38. The Pharisee offended.

G. E. F. 43. The Lawyer offended.


39 Ye fools = senseless ones. Gr. apátron. The first of eleven occ.

41 But rather, &c. = Nevertheless (ye say) "give alms", &c. This was the great meritorious work, supposed to cleanse or make amends for everything, such things as ye have = the things that are within.

11. 39-44 (G, above). THE LORD'S ANSWER TO THE PHARISEE. (Introversion)


y 42. Wife. Inconsistency. Tithing.


z 44. Self-deception. Concealed delfilement.

40 Ye fools = senseless ones. Gr. apátron. The first of eleven occ.

Gr. ta enontai. Occ. only here in N.T.
11. 11.    LUKE.    12. 1.

A.D. 28

ye have; and, behold, all things are clean
unto you.

40 But woe unto you, Pharisees! 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.

41 Woe unto you, Pharisees! for ye love
the uppermost seats in the synagogues, and
greetings in the markets.

42 Woe unto you, scribes and Pharisees,
whose love of money! for ye are as graves which
appear not, and the men that walk over them
are not aware of them,”

45 Then answered one of the lawyers, and
said unto him, “Master, thou sayest that
reproofest us also.”

46 And he said, “Woe unto you also, ye
scribes and Pharisees! for ye lade 24 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 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 of the foundation of the world, may be required of this generation;
51 From the blood of Abel unto the blood
of Zacharias, which perished between the altar and the temple: 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.”

53 And as He said these things unto them, the scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak many things:

54 Laying wait for Him, and seeking to
catch something out of His mouth, that they might accuse Him.

12 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another,

UK c He began to say unto His disciples first of

the altar. Of burnt offering, the temple.

on Matt. 23. 16. verily. See note on Matt. 5. 18, for entrance to and acquirement of knowledge.

53 said = was saying, to urge Him vehemently = to urgently press upon Him, provoke Him to speak. Gr. apostomato. Occ. only here. The Papyri show that from its original meaning (to dictate what was to be written) it came to mean “to examine by questioning a pupil as to what he had been taught,” hence, therefore, they were not questioning the information, but for eliciting the information. Of concerning. Gr. peri. Ap. 104. xiii. 1. many = very many.


12. 1-59 [For Structure see next page]. first. The Structure (“K”) on p. 1471 shows that this must be connected with “disciples” and not with what follows.
all. *a Beware ye *o of the *o leaven of the Pharisees, *o which is *a hypocrisy.
2 For there is *nothing covered, that shall *not *o be revealed; neither hid, that shall *not be *o known.
3 *Therefore whatsoever ye *o have spoken in *a darkness shall be heard *l in the light; and that which ye *o have spoken in the ear *o in *o houses shall be *o proclaimed upon the housetops.
4 And *I say *u unto you, My friends, *e Be not afraid of them that kill the body, and after that have *o no more that they can do.
5 But I will 2 forewarn you whom ye shall fear: *o Fear *Him, which *a after He hath killed hath power to cast *o into hell; yes, *I say unto you, *o Fear *Him.
6 Are *o not five sparrows sold for *o two farthings, and 2 not one *o of them is forgotten before God?
7 But even the very hairs of your head *o are all numbered. Fear *o not therefore: ye are of *o more value than many sparrows.
8 Also *I say unto you, Whosoever *o shall confess *o Me before *o men, *o him shall the Son of man also confess before the angels of God:
9 But he that *o denieth Me before *o men shall be *o denied before *o the angels of God.
10 And whosoever shall speak a *a word against *a the Son of man, it shall be forgiven him; but *u unto him that blasphemeth against *a the Holy Ghost it shall not be forgiven.
11 And when they bring you *u unto the *u synagogues, and *u unto magistrates, and *u powers, take ye *u no thought how or what thing ye shall *u answer, or what ye shall say.
12 For 2 the Holy Ghost shall teach you *u in the same hour what ye ought to say.
13 And one *o of the company said unto Him, *u Master, speak to my brother, that he *o divide the inheritance *o with me.
14 And He said unto him, *u Man, who *o made Me a judge or a divider *o over you?
15 And He said *u unto them, *u Take heed, and beware *o of covetousness: for a *o man’s *l life consisteth *o not in the abundance of the things which he *o possesseth.

before = in the sight of. Gr. enópion, as in 1. 16.
and cp. 1 Sam. 14. 14, 1 Kings 1. 22.
more value = differ from: i.e. excel.
shall = may (with Gr. an).
Me = in (Gr. en. Ap. 104. viii.). Me: i.e. in My Name.
him = in the presence of. Gr. empóron, men. Pl. of anthropos.
A. D. 28.

12. -159 (U, p. 1467). ADDRESSES.
(Alternation.)
U K | 1-12. To the Disciples.
| L | 13-21. To the People.
K | 22-55. To the Disciples.
| L | 56-59. To the People.
12. -1-12 (K, above). TO THE DISCIPLES.
(Alternation.)
K e | 1-3. Hypocrisy.
d | 4-7. Persecution.
c | 8-10. Open Confession.
d | 11, 12. Persecution.

leaven. See note on Matt. 13. 33.
which. Denoting a class of things in the category of impiety.
hypocrisy. See note on "hypocrite" (11. 4).
covered = concealed. Gr. sunkataploto. Only here N.T.
be = become.
3 Therefore = Instead of (Gr. anti. Ap. 104. ii.) which.
have = spoken - speak.
darkness = the darkness.
closers = the chambers. Occ. only here, 24, and Matt. 6. 6; 26. 25.
proclaimed. Ap. 121. I.
4 I say unto you. Always introduces an important matter.
unto = to.
Be not afraid (phóbethē) ... ye shall fear (phóbethē) (v. 5). Note the Fig. Anadiplosis (Ap. 6), by which all the words between are emphasized, by being thus enclosed.
leaven. Cp. Matt. 10. 25. Not the same word as in 4. 8, 13, 25, 46, 47.
no. Gr. ou.
5 forewarn = warn, or; cp. 3. 7.
ye shall fear. See note on v. 4.
Him, which = i. e. God. Who.
alone = in. Gr. eis.
5. 3, and Ap. 181.
6 not. See Ap. 105. i. a.
two farthings = two assarion. See note on Matt. 10. 28.
7 are = have been. See note on Matt. 10. 30. Acts 27. 34.
and cp. 1 Sam. 14. 14, 1 Kings 1. 22.
more value = differ from: i.e. excel.
shall = may (with Gr. an).
Me = in (Gr. en. Ap. 104. viii.). Me: i.e. in My Name.
him = in the presence of. Gr. empóron, men. Pl. of anthropos.
A. D. 28.

12. -13-21 (L, above). TO THE PEOPLE.
(Inflection.)
f | 15. Covetousness. Warning.
| e | 21. The man’s request. Application.

14 made = appointed, or constituted. Cp. Ex. 2. 14.
ix. 8. Not with the same case as in v. 43, 44.

beware = keep yourselves from.
possesseth. Gr. apóarche. See Phil. 2. 10 (being); 3. 12 (‘is’).
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 shall those things be, which thou hast prepared?'

KQ 21 So is he that layeth up treasure for himself, and is not rich toward God.'

KQ 22 And He said unto His disciples, "Therefore I say unto you, Take 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; the body is more than raiment.

Rg 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: 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?

Rg 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

h 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?

Q 29 And seek ye not what ye shall eat, or what ye shall drink; neither be ye of doubtful mind.

Rg 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.

P 32 Fear not, little flock; for it is your Father's good pleasure to give you all the kingdom.

0 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, elsewhere in Luke 2, 22 and Matt. 6, 37.

12. 16. LUKE.


12. 33.

LUKE.


P | S | 35-36. Watchfulness.
W | 41. Peter's question.

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 come 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 these five servants.

W | 39 And this know, that if the goodman of the house had known what hour the thiefs 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.

V | 41 Then Peter said unto him, Lord, speakest Thou this parable unto us, or even to all?

I | 42 And the Lord answered and said, Who then is a faithful and wise steward, whom his lord hath made ruler over his household, to give them their portion of meat in due season?

M | 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 many things: and to whom much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

35-36. Watchfulness.


41. Peter's question.


35 lights—lamps. See Ap. 120. 4.
36 that wait for—watching, or looking for. Gr. prodechomai, as in 2. 25, 38; 23. 51. Mark 15. 43. Tit. 2. 13.
37 goodman—master. Ap. 98. VI. i. c. 4. A.
39 return—gr. apoluo. Occ. only here, and Phil. 1. 23, in N.T. In Sept. only in the Apocryphal books, and always in the sense of returning back, as in ana-kampto (Heb. 11. 16). See Tobit 2. 9. Judith 13. 1. 2 Esd. 3. 6. Wisd. 2. 1. 9. 12; 10. 14. Exclus. 3. 14. 2 Macc. 8. 22; 9. 1; 12. 7; 15. 28. The noun apolusis—a returning back of the body to dust, as in Gen. 3. 19, occurs only once, in 2 Tim. 4. 6.
47 And—gr. wólon. Occ. only here; Matt. 6. 19, 20; 24. 45.
48 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.
49 that faithful and wise servant—the faithful steward and prudent (man).
12. 49.


T

49 "I am come to send fire on the earth; and what will it, if it be already kindled?"

A.D. 28

S

50 But I have a baptism to be baptized with, and how am I straitened till it be accomplished!

T

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

L

54 And He said also to the people, "When ye see a cloud rise out of the west, straightway say ye, 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.

R

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

Y

58 When thou goest with thine adversary to the magistrat, as thou art in the way, give diligence that thou mayest be delivered from him; lest he entice thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

N

59 I tell thee, thou shalt not depart thence, till thou hast paid the last cent piece.

P

13 There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices.

O

2 And Jesus answering said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?"

Q

3 I tell you, Nay:

but, except ye repent, ye shall all likewise perish.

clause. Gr. πράκτωρ = doer, or executive officer. Thus used in the Papyri. Occ. only here in N.T.; once in A.D. 20. he was the one who could cast a defaulter into prison.

59 not by no means. Gr. ou μάς. Ap. 105. III. hast paid = shalt have paid. This verse is repeated from Matt. 5. 28, with a different purpose, and therefore with different words.

THE EVIL GENERATION. (Extended Alternation.)

KR

1. Human inflections.

o 1. "Suppose ye?"


q 3. Warning to that generation.

F

n 4. Natural inflections.

o 4. "Suppose ye?"


q 3. Warning to that generation.

13. 4. 
4 Or those eighteen, upon whom the tower fell, and slew them, think ye that the men above all sinners were among those who dwelt in Jerusalem?
5 I tell you, Nay; for unless 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 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 it not, then after that thou shalt cut it down.'
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 Jesus 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 Jesus 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, dost 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 he ought not this woman, being a daughter of Abraham, whom Satan hath bound, yea, 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 at all the glorious things that were done by Him.

13. 17. 
7 slew = killed.
8 (Q. p. 1497.) PARABLE. THE FIG-TREE. (Alternation.)
9 r 6, 7-. Owner of vine-dresser.
10 s 1-. Order. 'Cut it down.'
11 r 8, 9-. Vine-dresser to owner.
12 s 2-. Order. Postponed.
13 this parable. Combining the fig tree and the vineyard. See John 15. 1.
18 dresser of vineyard. One word in Gr. Occ. only here. Behold. Fig. Aστερισμός. Ap. 6.
19 these three years. Can refer only to the period of the Lord's ministry. The texts add ἐπὶ 'from, or since (three years). Cp. Gr. en. Ap. 104. viii. cut it down = cut it out: i.e. from among the vines. cumbereth it the ground = injureth it the soil also. The A.V. omits this "also," though it stands in the Greek text.
20 cumbereth. Gr. καταραγέ. Only here in the Gospels. Twenty-five times in the Epistles in the sense of visitate. See Rom. 3. 3.
21 Lord. Ap. 98. VI. i. 6, 4. B.
22 this: i.e. this third year.
24 dung it = put manure. Gr. κρύπτα. Only here, and 14. 35.
25 if, etc. Ap. 118. i. b.
27 after that = in (Gr. εἰς. Ap. 104. iv.) the future.
28 thou shalt. Note, not I will.
13. 10-17 (H. p. 1461.) PLACE. SYNAGOGUE. MIRACLE.
20, 21. The Sabbath.
22 Condition of Woman. Bound.
23 Loosening.
24 Effect. God glorified.
27, 28. The Sabbath.
29 Condition of Cattle. Bound.
30 Loosening.
31 Effect. Adversaries ashamed.
13 eighteen years. A type of the condition of the nation. A long-standing case, as "SIGNS" "C" and "C."
17 when He had said = while He was saying. Ap. 104. ix. 2. done = coming to pass.
18 as Behold, v. 7. bond. See note on Mark 7. 35. ashamed = put to shame. for = at. Gr. ἐπί.
18 Then said He, "Unto what is the kingdom of God like? and whereunto shall I resemble it?"

20 And again He said, "Whereunto shall I liken the kingdom of God?"

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And He went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then one unto Him, "Lord, are there few that be saved?" And He said unto them,

24 "Strive to enter in at the 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." 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, cleaving the kingdom of God, and you yourselves thrust out.

29 And they shall come from east, and from the west, and from the north, and from the south, and shall sit down, and shall be before the king.

30 And, behold, there are first which shall be last, and last which shall be first.

31 The same day there came certain of the Pharisees, saying unto Him, "Get Thee out, and depart hence:

32 And He said unto them, "Go ye, and tell that fox, "Behold, I cast out devils, and I do cures of day 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:

34 For it cannot be that a prophet perish out of Jerusalem.

35 O Jerusalem, Jerusalem, which killest the prophets, and stonest the righteous, who seeketh of the Lord of hosts to have mercy on thee: and didst not believe (which is written for thee):"
the prophets, and stoned 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, thy house is left unto you desolate: and verily I say unto you, Ye shall not build this house, until the time come when ye shall say, The Lord's blessed is he that cometh in the name of the Lord, yea, and His house. (1st set)

14 And it came to pass, as He went into the house of one of the chief Pharisées to eat bread on the sabbath day, that they watched Him. And, behold, there was a certain man before Him which had the dropsy.

3 And He answering spake unto them, 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 a son 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.

7 And He put forth a parable to those which were bidden, when He marked how they chose out of the chief rooms; saying unto them,

8 When thou 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 a 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 he may say unto thee, Friend, go up higher;

11 and thou shalt have honour in the presence of them that sit at meat with thee.

12 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.
14. 12.

LUKE 14. 7-11 (C. p. 1477). PARABLE. MARRIAGE FEAST. (Introversion and Extended Alternation.)

C E | 7. Occasion.
I | 10. Shame.
K | 11. Extolation.
I | 11. Honor.
E | 11. Application.

14. 12-14 (B, p. 1477). TEACHING. (Extended Alternation.)


12 also to him = to him also. The host dinner... supper. See note on Matt. 22. 4.
nor. Fig. Potiphar, Cp. 8. 6, for emphasis.
neither. nor. Gr. mē, compound of mē. Ap. 105. II.
the. Gr. antikaleo. Occ. only here.
be made thee = to take place, when such an one asks for gifts, not friends.

13, feast, or reception. Occurs only here and in 5. 29.
call. Same word as bid, v. 7.
the poor. Note the Fig. Asympteton (Ap. 6), not emphasizing the particular classes, but hastening us on to the climax in v. 14. Note the opposite figure in v. 21.
the. Gr. mē, compound of mē. Ap. 105. II.
the. Gr. antikaleo. Occ. only here.
be made thee = to take place, when such an one asks for gifts, not friends.


C H | 15-20. First guests invited.
J | 22. Other guests to be "brought in".
J | 23. Other guests to be constrained.

14. 18-20 (H, above). THE FIRST GUESTS. (Alternation.)

| 17. Supper ready.
| 18. Guests beg off.


14. 12.

B G m
A.D. 28

12 Then said He also to him that bade Him. "When thou makest a dinner or a supper,
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.

G m

13 But when thou makest a feast,
call the poor, the maimed, the lame, the blind:
and made a great supper,
and bade many:

14 And sent his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.'

15 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.'

16 And another said, 'I have bought five yoke of oxen, and I go to prove them: 'I pray thee have me excused.'

17 And another said, 'I have married a wife, and therefore I cannot come.'

18 So that servant came, and shewed his lord these things.

Then said the master of the house being angry said to his servant, 'Go quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.'

20 And the servant said, 'Lord, it is done as thou hast commanded, and yet there is room.'

21 And the lord said unto the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.

H

24 For I say unto you, That none of those men which were bidden shall taste of my supper.'

〈go = go forth. Prove = try. have = hold.〉
</nohighlight>
25 And there went great multitudes with Him: and He turned, and said unto them,

u he cannot be My disciple.

27 And whosoever doeth not bear of His cross, and come after Me,

P 28 For which of you, if any man intend to build a tower, sitzeth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that he hath prepared, be cast away in vain.

30 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he is able with ten thousand to meet him that cometh against him with twenty thousand?

30 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

O 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

P 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 it is cast out.

L 36 He that hath ears to hear, let him hear.

15 Then drew near unto Him all the publicans and sinners for to hear Him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And He spake this parable unto them, saying,


15. 1 Then drew near = Then were drawing near for a large number. Publicans = tax-gatherers.

15. 2–17. 4 (N, above). TEACHING. (Alternations)

2 Pharisees. See Ap. 120. II. This settles the scope of all that follows. murmured = were muttering. The word implies subdued threatening. Occ. only here and 19. 7. sinners. See on Matt. 9. 10.

3 For Structure see next page.

15. 3–32 [For Structure see next page].

3 This parable. It had already been uttered in Matt. 18. 12–14 with another object (v. 11), and with a different application (v. 14). It is now repeated, later, under different circumstances (Luke 14. 1, 2), in combination with two other similar parables, with quite another application (vs. 6, 7; 9, 10; 23, 24). Hence the change of certain words. unto. Gr. pros. Ap. 104. xv. 8. them. This determines the scope of the three parables.
Luke 15

15. 4. A.D. 28

4. "What man of you, having an hundred sheep,

w1. if he lost one of them,
x1. doth not leave the ninety and nine in the

y1. wilderness, and go after that which is lost,

z1. until he find it?

5. And when he hath found it, he layeth it

w2. 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 I had lost.'

7. I say unto you, that likewise joy shall be

w3. in heaven over one sinner that repenteth,

x3. more than over ninety and nine just persons,

y3. which need no repentance.

8. Either what woman having ten pieces of silver,

w4. if she lose one piece,

x4. doth not light a candle, and sweep the house,

y4. diligently till she find it?

9. And when she hath found it, she calleth her friends and her neighbours together,

z2. saying, 'Rejoice with me; for I have found the piece which I had lost.'

10. Likewise, I say unto you, that the lost which was found

w5. is greater joy in the presence of the angels of heaven than one sinner that repenteth."

11. And He said, "A certain man had two sons:

w6. a. 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.'

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diligently. A medical word. Used only here.

friends(Fem.), the piece. Not "my", as in v. 8, becomes, or takes place, or results. Same as "a private" in v. 14, not to say that the angels rejoice; but it is the divine joy in their presence.

15. 3-6 (V'); 8, 9 (V'); 11-24 (V'). The Hundred. The Ten. The Two. (Extended Alternation.)

V. | 1 | 3-4. The Sheep.
w1. | 4. Found.

x1. | 5. Joy.

z1. | 6. Joy.

w2. | 7. Application.

x2. | 8-9. The Drachmas.

y2. | 10. One lost.

z2. | 11-12. Sought.

y3. | 13. Found.


15. 11-12 (U3, above). THE TWO SONS. (Extended Alternation.)


b | 17-22. His penitence.

w3. | 23-25. His father's compassion.

x3. | 26. The younger son's confession.

y3. | 27. The father's gift.

z3. | 28. The reason. "For", &c.

11. And He said. This parable is peculiar to this gospel. See note on v. 4. Here representing the Father (God) and two sons. See the Structure (V'; above). 12. give me. Contrast "make me" (v. 19). the portion. According to Jewish law, in the case of two sons the elder took two-thirds, and the younger one-third of movable property, at the father's death. goods = movable property. Gr. oikia. Only here and v. 13. falleth to me. This is the technical term in the Papyri, in such cases. See Deissmann's Light, &c., p. 182, and Bib. Stud., p. 200, them. Including the elder, who did not ask it. living. Gr. bios, life. Ap. 170. 2. Put by Fig. Metonomy (of Effect), Ap. 8, for his means or property which supported his life.

1450
15. 13.

LUKE.

13 And 4 not many days 5 after the younger son 6 gathered all together, and 7 took his journey 8 into a 9 far country, and there wasted 10 his substance 11 with riotous living; and there was a mighty famine 12 in that land; and he 13 began to be in want.

14 And 14 when he had spent, there was a famine in that land; and he began to be in want.

15 And he 15 went and joined himself to a citizen of that country; and he sent him 16 into his fields to feed swine.

17 And when he 17 came to himself, he said, 18 'How many hired servants of my father's 19 have bread enough and to spare, and I perish 20 with hunger! 21 I will arise and go 22 to my father, and will say unto him, Father, I have sinned 23 against 24 heaven, and against thee. 25 And I am no more worthy to be called thy son: 26 make me as one of thy hired servants.'

20 And he arose, and came 27 to his father.

21 And the son said unto him, Father, 28 I have sinned 29 against 30 heaven and against thee. 29 and I am no more worthy to be called thy son.

22 But the father said 31 to his 32 servants, Bring forth the 33 best robe, and put it on him; and put a 34 ring 35 on his hand, and 36 shoes 37 on his feet.

23 And bring hither the fatted calf, and 38 kill it; 39 and let us eat, and be merry.

24 For this my son 40 was dead, and is alive again; he 41 was lost, and is found.' And they 42 began to be merry.

25 Now 43 his elder son was in the field: and as he came and drew nigh to the house, he heard 44 music and dancing.

26 And 45 he called one of the 46 servants, and asked what these things 47 meant. 48 The servant said unto him, 'Thy brother 49 is come; and thy father hath killed the fatted calf, because he hath received him 50 safe and sound.'

27 And 51 he was angry, and 52 would not go in: 53 therefore came his father out, and 54 intreated him.

29 And he answered saying to his father, 55 'Lo,'

shoes = sandals. The ring and the sandals mark a free man. Servants went barefoot. 23 kill it = sacrifice it. It was a sacrificial feast. 24 was "to be". He had been as a dead man (Gr. nekros). Ap. 139. 2 to his father. is found = was found; i.e. "when he came to himself" (v. 17), which shows that that was the result of the father's seeking. 28 his elder son. This is the point of the passage (v. 11). It was addressed "unto them" specially (v. 16), as the correction of their murmuring and dancing. Gr. symphonies and choruses, i.e. a "choral dance". Both words occur only here. 29 called = called to him. servants = young men. Gr. paide. See Ap. 108. iv. Not the same word as in v. 17, 19, 22. asked = began to inquire. Imperf. tense. meant = might be. 27 is come = come safe and sound. Corresponding to the dead man's father and lost . . . alive and found (v. 4). 28 he was angry. Referring to the deep-seated feeling of the Pharisees against Messiah and those who followed Him. This increased steadily (and is seen to-day). Gr. Acts 11. 2, 3, 17, 18; 18, 36, 40; 14. 5, 19; 17, 5, 6, 13; 18, 12, 13; 19. 9; 21. 27, 31; 22. 18-22. Gal. 5. 11. Thess. 2. 14-16. would not go in = was not willing (Ap. 102. i) to go in. intreated. Gr. para kaleo. Ap. 134. 1. 6 29 Lo. Gr. idou Ap. 153. 1. 2. Fig. Asteriaos. Ap. 6.
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; 29 But as soon as this thy son was come, which hath devoured thy 12 living 27 with harlots, thou hast killed for him the fatted calf.'

31 And he said unto him, Son, thou art 29 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.'

16 And He said also unto His disciples, There was a certain rich man, which had 1 a 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 1 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 be ashamed I am. 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, 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 was so 1 wise; for the children of this world are in their generation wiser than the children of light.

9 And 1 say unto you,

neither transgressed I, &c. This was the Pharisees' claim and boast. Cp. 18, 11, 12 and 18-21. a kid. In contrast with the fatted calf (v. 29) with. Gr. meta. Ap. 104. xi. 1. friends. Contrast with harlots (v. 30).

thou - thy son. Not my brother. Contrast with thy brother (v. 33).

was come = came as though a stranger. Not as returned; devoured = eaten up. Contrast with v. 23. Malignant thoughts. harlots. Contrast with my friends (v. 33).


thine brother. Contrast with thy son (v. 30).

16. 1-13 (T, p. 1479). ADDRESS TO DISCIPLES. (Alliteration.)

T Y g

16. 1-9 (Y, above). PARABLE. THE UNJUST STEWARD. (Introduction.)

Y g 1. His master's requirement. h 2-4. The steward's unjust resolution. i 4-10. Its object. Subsequent reception. k 5-7. The steward's unjust action. g 9-10. His master's approbation.

also unto His disciples - unto His disciples also. Note the Structure R and R, p. 1479, which gives the scope of the two chapters: both peculiar to this gospel, unto. Gr. pros. Ap. 104. xv. 3.


Cp. Eliezer (Gen. 15: 2); Joseph (Gen. 39: 4). was accused. Gr. disputelal. Occ. only here = to be struck through, implying malice, but not necessarily falsehood. that he had wasted = as wasting.

How is it . . .? What is this . . .? of = concerning. Gr. peri. Ap. 104. xiii. 1. Not the same word as in v. 9.

The same word as in v. 9. Take = take back. thy bill = writings, i.e., agreement. sit = sitting down, quickly write. quickly. It was a secret and hurried transaction, another. Gr. heteros. Ap. 142. 2. Note the emphasis: 'And if thou hast much owest thou?' measures. Gr. pl. of koivos. Ap. 51. III. 3 (11) (9). Not the same word as in v. 9.

the lord = his master, wisely = shrewdly. Occ. only here.

16. 9-12 (Z, above). APPLICATION: re MAMMON. (Introduction.)

Z j i 9-10. Christ's judgment. k 10-12. Do I say? What the steward's master said?

l 1-2. Object. Subsequent reception. m 10. Nay, I say, 'He that is faithful,' &c.

n 11, 12. Christ's judgment. o 9 And = And. Do I say unto you? &c. Is this what I say to you? In ex. 10-12 the Lord gives the reason why He does not say that; otherwise these verses are wholly inconsequent, instead of being the true application of vv. 1-8 (Z, above). For this punctuation see Ap. 94. V. 8.

A. D. 28

1 They that are faithful in what is least are faithful also in much: and he that is unjust in the least is unjust also in much.

2 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

3 And if any man will be faithful who is <br />

Y 13 No <br />

Z 14 And <br />

e the other. Ye cannot serve God and mammon."

Q 14 And the Pharisees also, who were covetous, 3. 4. they are the which "justify yourselves before men; but 5. 12 God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

B 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

A 18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

C 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

16. 19. THE PHARISEES. (Alteration.)

S | A 15. What the Pharisees esteemed (God's abomination).


A 11-20. What the Pharisees taught (God's abomination).


16. 18-30 (A, above). WHAT THE PHARISEES TAUGHT. (Division.)


C 19-30. Concerning the dead (31) (the Prophets).
16. 20.  
LUKE.  
17. 1.

A common Talmudic contraction of the Heb. Elasar; but introduced by the Lord to point to His own closing comment in v. 31.

1 Lazarus, which was called at his gate, full of sores.
2 And desiring to be fed with the crumbs which fell from the rich man’s table; moreover over the dogs came and licked his sores.
3 And it came to pass, that the beggar died, and was carried by ‘the angels’ into Abraham’s bosom: the rich man also died, and was buried.
4 And in his torments Abraham lifted up his eyes, being in torment, and saw Abraham afar off, and Lazarus in his bosom.
5 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water for me, because I am tormented in this flame.
6 But Abraham said, Son, remember that thou in thy lifetime receivedstst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
7 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.
8 Then said he, I pray thee therefore, father, that thou sendest one to my father’s house:
9 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
10 Abraham saith unto him, ‘They have Moses and the prophets; let them hear them.’
11 And he said, Nay, father Abraham: but if one went unto them from the dead, they would repent.’

B
12 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

17 Then said He unto the disciples, “It is impossible but that some offences will come: but woe unto him, through whom they come!”

from chosheb, to gape. A medical word for an open wound (set His face). Rom. 11. 1. Pet. 1. 12. 
repeunt. See Ap. 111. I. 1. lesson of the parable. From these final words of the Lord (v. 31, B) Lightfoot says “it is easy to judge what was the design and intention of this parable” (vol. xii, p. 166). The Lord’s words were proved to be true, by the results of the resurrection of another Lazarus (John 12. 9), and of Himself (Matt. 28. 11-15), among. Note the Lord’s true word, in contrast with the rich man’s v. 30. 

17. 1-4 (T. p. 1479). ADDRESS TO DISCIPLES. (Division.)

T D 1 I, 2. Stumbling-blocks introduced.

D 2 3, 4. Introducers to be rebooked.

1 Then said He, &c. Vv. 1, 2 contain matter which had been spoken by the Lord on a former occasion (Matt. 18. 6, 7. Mark 9. 41), and repeated here with a variation of certain words; vv. 3, 4 also had been spoken before, and recorded in Matt. 18. 31, 32 (but not in Mark). The passage here is therefore not “out of its context,” but is repeated with special reference to 16. 14-30. See Ap. 97. unto. Gr. pros. Ap. 104. xv. 3. the disciples. All the texts read “His disciples.” This is to be noted in contrast with 16. 12, impossible—inevitable. Gr. amendein. Occ. only here. offences = stumbling-blocks. through. Gr. diá. Ap. 104. v. 1.

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2 It were well for him that a millstone were hung about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him: and if he repentin, 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,

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?

9 And will not he thank that servant because he did the things that were commanded him?

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We have done what it was our duty to do.

11 And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.

12 And as He entered into a certain village, there met Him ten men who were lepers, which stood afar off:

13 And they lifted up their voices, and said, Master, have mercy on us.

14 And when He saw them, He said unto them, Go shew yourselves unto the priests.

shall—may. say, We say that (Gr. hoti) we. unproufitable—nothing needed, no use for. This may be for various reasons. Occurs only here and in Matt. 5, 26, where the reason may be for having done wickedly. Not the same word as in Rom. 8, 12. Tit. 3, 9. Phil. 3, 9. Heb. 13, 17.

17. 11-19 (E, p. 1461). JOURNEY. (Division.)

11 it came to pass. A Hebrewism. as He went—as He was on (Gr. en). as, His way. to—unto. Gr. elai. Ap. 104, vi. the midst of—the midst of. Galilee. See Ap. 189. entered—was about to enter. from. As required by Lev. 13, 45, 46. The Talmudic law prescribed 100 days. as their Master. See Ap. 99, XIV. iv. mercy—compasion.

17. 14-19 (F, above). THE HEALING OF THE TEN LEPERS. (Introversion and Alteration.)

14 as they went—(Ap. 104, vii) their going.
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 Samaritan.*

17 Jesus answered saying, *"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.""

20 *And* when He was demanded of the Pharisees, when *the kingdom of God* *should come,*

CJ q He answered them and said, *"The kingdom of God cometh not* "

r 21 *Neither shall they say, ‘Lo, here!’ or, ‘There! *behold,* the kingdom of God is within you,’”

s 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.*

J q 23 And they shall say to you, *‘Lo!’ *See here!’ or, ‘*see there!’ go not after them,* not follow them.

s 24 For as the lightning, that lighteneth *out of the one part of heaven* to all the other part, so shall *also* the Son of man be *in His day.*

B N 25 But *first must He suffer many things,* and be *rejected* of this generation.

O K M 26 And as it was in the days of *Noe,* 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 *Noe entered* into the ark, and the flood came, and destroyed them all.

28 Likewise was it also in the days of *Lot;* *they did eat, they drank, they bought, they sold, they planted, they built;*


18 There are not = Were there not? — stranger. Gr. allogenes = of another race. Occurs only here, but frequently in the Sept. Used by the Romans in the inscription discovered by Clermont-Ganneau in 1871 (now in the Imperial New Museum in Constantinople). It was put up on the marble barriers of the inner courts of the Temple to warn off Gentiles. See Delitzsch’s Light, pp. 74, 75. Cp. Acts 21. 28.

17. 20–24 (C, p. 1461). THE KINGDOM NIGHTH.

(Extended Alternation.)

C J q | q 20. It comes not by hostile watching. (Neg.)

r 21. Nor by saying, "Lo here!" &c. (Neg.)

s 22. Reason. It is here among you. (Pos.)

J q 23. It shall not be seen by hostile desiring. (Neg.)

r 24. Nor by saying, "See here!" &c. (Neg.)

s 25. Reason. It will come suddenly. (Pos.)

20 When He was demanded = having been asked. - by. Gr. huplo. Ap. 104. xviii. 1.


23 See. Same as "Lo!" in v. 21.

25 were not = go not forth. not. Gr. me. Ap. 105. 11.

17. 26–28 (Q, p. 1461). DISCIPLES INSTRUCTED AS TO THE PAST.

(Reversion.)

Q | K | 17. 26–27. The coming of the King. Sudden.


K | 18. 28–30. The rewards of the King. Manifold.

17. 26–37 (K, above). THE COMING OF THE KING, ETC.


M | 31–33. Suddenness. Direction.

N | 34. That night.

26 was = came to pass, as in v. 11, 14.

27 they drank = they were drinking (and so the Imperfect tense throughout the verse). Note the Fig. Asyndeton in this verse (Ap. 6), to emphasize the crisis of the flood.

28 also = even.

29 But the same day that Lot went out out of Sodom 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, which shall be upon the housestop, and upon 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 Tell you, in that night there shall be two men in one bed: the one shall be taken, and the other 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 is the Kingdom? and what shall be the sign of thy coming, and of the end of the world?

38 And He saith unto them, Wheresoever the body is, thither will the eagles be gathered together.

18 And He spake a parable unto them to this end, that men ought always to pray, and not to faint; 3 Saying, "There was in a city a judge, which feared not God, neither regarded man: 4 And there was a widow in that city; and she came unto him, saying, ‘Avenge me of mine adversary.’ 5 And he would not for a while: but afterward he said within himself, ‘Though I fear not God, nor regard man; 6 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 If then I, being a wicked man, receive vengeance on him, much rather doth God avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?’"

9 And He spake this parable unto them that trusted in themselves that they were righteous, and despised others:
10 “Two men went up into the temple to pray; 18. 10.

the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, "I thank Thee, God, that I am not as other men are, extortioners, 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, did 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.'

15 And they brought unto Him also infants, that He would touch them;

16 But He said, "Suffer 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.'

18 "And a certain ruler asked Him, saying, "Good Master, what shall I do to inherit eternal life?"

19 And Jesus said unto him, "If thou wilt be perfect, go and sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me.'

20 And when he heard this, he was sore sorrowful: for he was very rich.

21 Now when Jesus 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.'

22 And when Jesus saw that he was very sorrowful, He said, "How wilt thou what thou hast? 18. 25.

23 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.'

10 went up. It was always "up" to the Temple on Mount Moriah. Cp. "went down" (v. 14).


Pharisee. See Ap. 120. 11.


publican. See note on Matt. 5. 46.

stood=took his stand, or took up his position (by himself).

and prayed=began to pray.

thus=these things.


taught like to the tax-gatherer.

unjust. Like the judge of wv. 2-5.

12 twice in the week. The law prescribed only one in the year (Lev. 16. 29. Num. 29. 7). By the time of Zach. 8. 18 there were four yearly fasts. In our Lord's day they were bi-weekly (Monday and Thursday), between Passover and Pentecost; and between the Feast of Tabernacles and the Dedication.

all. The law only prescribed corn, wine, oil, and cattle (Dent. 14. 22. 23. Cp. Matt. 29. 28).

possess=gain, acquire. Not a word about his sins. See Prov. 23. 13.

13 standing: i.e. in a position of humility.


not so much as not even. Gr. ou (Ap. 108. I) οὐδέ


heaven=the heaven. Sing. See note on Matt. 6. 9. 10.

smote=was smiting. Gr. έχων άπαθετήτως. Ap. 128. II. 8.


justified. Reckoned as righteous.

rather than. The texts read "compared with". Gr. ἀναγκαίος. Ap. 104. xii. 2.

other=that one.

18. 15-27 (L. p. 1480). DISCIPLESHIP. CHARACTER. TWO EXAMPLES. (Alteration.)

L R | 15. Infants brought.

S | 17. Application.

R | 18-23. Ruler comes.

S | 24-27. Application.

18. 15, 16 (R. above). INFANTS BROUGHT.

(Application.)

R x | 15-. Infants brought.

y | 16-. Rebuke.

z | 16-. Infants called.

y | 16-. Approval.


infants=their babes. See Ap. 108. viii.


16 Jesus. See Ap. 98. X.


18 And a ruler. Supplemental. Not so described in Matthew or Mark.


21 All these. See note on Matt. 19. 20.


come=come hither.

very rich=rich exceedingly.

24 when Jesus saw that he was = Jesus seeing (Ap. 133. 1.) him becoming.

hardly=with difficulty.


28 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."

Then Peter 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 heaven's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

30 Then took unto him the twelve, and said unto them, "Behold, we go up unto Jerusalem, 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 Gentiles, and shall be mocked, and spit upon, and scourged, and blasphemed; and the third day he shall rise again.
34 And understood none of these things: this saying was hid from them, neither knew they the things which were spoken: but they asked what it meant.
37 And they told him, that Jesus of Nazareth passeth by.
38 And he cried, saying, "Jesus, Thou Son of David, have mercy on me."
39 And they which went before rebuked him, that he should hold his peace:
40 But he cried so much the more, "Jesus, Son of David, have mercy on me."

And it came to pass, that as he came near Jericho, a certain blind man sat by the way side begging:
43 And he heard the multitude pass by, and asked what it meant.
47 And they told him, that Jesus of Nazareth passeth by.

And he cried, saying, "Jesus, Thou Son of David, have mercy on me."
39 and he asked (asking) mercy on me. He knew not; but the other two heard and knew

A certain, &c. Not the same description as in Matt. 20, 20, or Mark 10, 46. "called" is passing by.
39 went before rebuked. Those who go before the Lord (instead of following) are apt to make mistakes.
40 stood stopped. "called" (Mark 10, 46). The two were called by Himself (Matt. 20, 22).
And Jesus entered and passed through Jericho.

And behold, there was a man named Zacchaeus, which was the chief among the publicans, and was rich.

And he sought to see Jesus who was passing by, and spake unto him, saying, ‘Lord, that I may receive my sight.’

And immediately he received his sight, and followed Him, glorifying God:

and all the people, when they saw it, gave praise unto God.
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11 And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, 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 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,

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: there is thy service; and I will bestow on thee authority over ten cities.

18 And another came, saying, Lord, thy pound hath gained five pounds.

19 And he said unto him, Likewise be thou over five cities.

20 And another came, saying, Lord, thy pound hath gained nothing.

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapeth that thou didst not sow.

22 And he said, unto them who were standing, Give them meat for their labor.

23 And he said unto his servant who had brought the money, Take thy money, and give unto him that hath none.

24 And his master was pleased with the servant because he had been faithful in a small thing; and he made him ruler over ten cities.

25 And the servant said, Lord, knowing that thou art an austere man, having received that which was thine, hast not made it productive, I have kept it in sacks.

26 And his master was angry, and said unto his servant, Thou wicked servant, didst thou not know that I was an austere man, having received that which was thine, I had required it to be exacted of thee, with interest?

27 And he said, Lord, I knew thee that thou art an austere man; thou exactest the last share of all.

28 Therefore I feared, and have kept thy money in sacks.

29 And his master answering said, Thou wicked servant, consider who I am; and I said, I will exact the last share of all from thee.

30 And I feared, and have made ready thy money gain to thee.

31 And his master answered and said, Take thy servant, and cast him into outer darkness, where there shall be weeping and gnashing of teeth.

19. 12-27 (B's p. 1490). EVENT. PARABLE. (THE NOBLEMAN.) (Extended Alternation.)

12 A certain nobleman. This parable is peculiar to Luke. The point of it was that Herod the Great and his son Archelaus (Ap. 100) had actually gone from Jericho (where the parable was spoken); and where the latter had just rebuilt his palace. Josephus, Ant. xvii. 13, § 1) to Rome to receive the sovereignty (see Josephus, Ant. xiv. 6, § 3, 4; xvii. 9, § 4). Herod Antipas (Ap. 109) subsequently did the same thing (Josephus, Ant. xvii. 7, § 5).


14...till I come: i.e. while I go and return. a message—embassy (ep. 14, 22). This was actually done in the case of Archelaus (Josephus, Ant. xvii. 11, § 1, &c.). The Jews appealed to Augustus, on account of the cruelties of Archelaus and the Herods generally. It led ultimately to his deposition. will. Ap. 102, 1. over. Gr. ἐπι. Ap. 104, ix. 3. it came to pass. A Hebraism. when, &c.—on (Gr. en). Ap. 104, viii. his coming back. commanded—directed. know—get to know. Ap. 192, I. ii. had gained by trading. Gr. ἔδραμε. Occurs only here.

19. 12-26 (J, above). THEIR RECKONING. (Repeated Alternation.)

14 Lord. Ap. 98, VI. i. a. 4, B. only here.


19. 21-26 (N3, above). CENSURE AND PUNISHMENT. (Alternation.)

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19. 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 gaest not thou my money into the bank, that at my coming I might have required mine own with usury?"

24 And he said unto them that stood by, "Take from him the fifteen 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 to him that hath not, even that he hath shall be taken away from him.

EK 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

A3 28 And when He had thus spoken, He went before, ascending up to Jerusalem.

29 And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, He sent two of His disciples,

B3 O P 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 sat any man sat:

32 And they that were sent went their way, and found even as He had said unto them.

33 As they were loosing the colt,

S U h 34 And they said, "The Lord hath need of him."

35 And they brought him, two to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

A4 36 And as He went, they spread their clothes in the way. And when He was come nigh, even now at the descent of the mount of Olives,

B4 V1 38 Saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

V2 39 And some of the Pharisees said among themselves, "Master, rebuke Thy disciples."


23 bank = table, of the exchangers.


25 (And they said unto him, 18, 19 Lord, he hath ten pounds.)

26 For I say, &c. This is the Lord’s own application.

27 But=But as for.

28 went before = went on ascending.

29 And, &c. This is the second entry, which was not unexpected as the former was (Matt. 21, 1, 2), but pre-arranged (John 12, 13).

30 Go = Withdraw. Not go forward, as in Matt. 21, 2.

31 five things. Kateroni. down and opposite.

32 they = the two disciples.

33 the Lord. Gr. kuriot. See Ap. 98. VI. i. a. 2. A. a.

35 brought = led.

36 spread = were spreading. Gr. kruptostron. Occ. only here.

37 descent. The second sight of the city after the first, owing to a dip in the route.

19. 29-35 (B4, p. 1490). EVENT. MISSION OF THE TWO DISCIPLES.

(B3 O P | 30 Two disciples sent.

Q | 30-. Ye shall find.

R | 30-. Loose him.

S | 30-. And bring him.

T | 30-. If any object,

U | 30-. "The Lord hath need", &c.

V | 30-. The owners’ objection.

W | 30-. "The Lord hath need", &c.

X | 30-. They bring him.

32 But=But as for.


34 And, &c. This is the second entry, which was not unexpected as the former was (Matt. 21, 1, 2), but pre-arranged (John 12, 13).

35 Go = Withdraw. Not go forward, as in Matt. 21, 2.

36 they = the two disciples.

37 the Lord. Gr. kuriot. See Ap. 98. VI. i. a. 2. A. a.

38 them. Gr. kuriot. See Ap. 98. VI. i. a. 4. A.

39 brought = led.


their = their own.


spread = were spread. Gr. kruptostron. Occ. only here.

37 descent. The second sight of the city after the first, owing to a dip in the route.

19. 37-44 (B4, p. 1490). EVENTS. PROGRESS.

(Division)

B4 V1 | 38 Crowds Acclamation.

V1 | 38, 40 Enemies. Objection.

V1 | 40-44 Jerusalem. Commissarion.

37 God. Ap. 98. I. i. i.


the name. See note on Ps. 20. 1.

the Lord = heaven. Sing. without Art. See note on Matt. 6. 9, 10.

19. 37-44 (B4, p. 1490). EVENTS. PROGRESS.

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19. 41-44 (V. p. 1493). JERUSALEM. COMMISSION. (Introversion.)

V. j | 41, 42. "If thou hadst known," k | 42. Jerusalem's day of grace. 1 | 42. Consequence. Now hidden. k | 43, 44. Jerusalem's day of recompense. j | 44. "Thou knewest not".


day. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the events taking place in it. which belong unto = for (Gr. pros. Ap. 104. xv. 8) thy peace. For these see Is. 45. 18 and Ps. 122. Note the Fig. Apostophasis (Ap. 6), denoting that the blessedness involved in this knowledge was overshadowed by the thought of the tribulation which was to come on account of their ignorance of it.

43. the days = days.


one stone = stone upon (Gr. epi. Ap. 104. ix. 2) stone, because = the reason for (anti. Ap. 104. ii) which things = that.

time = season.

visitation. As stated in 1. 58 and 78.

45. the temple = the temple courts. Gr. hieron. See Matt. 23. 13, to cast out, &c. This is a repetition of the Lord's act in Matt. 21. 12, but the same as in Mark 11. 15, which has supplementary details. See Ap. 156.

46. It is written = It standeth written. Quoted from Isa. 56. 7 and Jer. 7. 11. See Ap. 107. If. 4.


thieves = robbers, or brigands. As in John 10. 1, 8, 18, 40 and 2 Cor 11. 24, and should be so rendered in Matt. 21. 13; 26. 55; 27. 38, 44, &c. Not kleptes = a daily = day by day: i.e., on each of these last few days.

47. very attentive to hear.

19. 40. And He answered and said unto them, thou know that; if these should hold their peace, the stones would immediately cry out,

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!

43. For the days shall come upon thee, that thou shalt be left alone, thou and thy children within thee; and they shall not leave in thee one stone upon another;

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;

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: and ye have made it a den of thieves.

47. And He taught daily in the temple.

20. And it came to pass, that one of those days, as He taught the people in the temple, and preached the gospel,

2 And spake unto Him, saying, Tell us, by what authority does Thou these things?

The chief priests and the scribes came upon Him with the elders.

6 And taught = was (or continued) teaching. six days. Cp. 20. 1. See Ap. 155.

B°WX'Im

Him = hanging on Him, listening.

20. 1 it came to pass. A Hebraism. See note on 2. 1. those six days. See Ap. 156.

20. a. taught = was teaching. in Gr. en. Ap. 104. viii.


20. -1-47 (B°, p. 1490). EVENTS. CONFUTATION. (Introversions.)

B° W | X° | Y° | Z°


X° | Y° | Z°


W° | X° | Y°


X° | Y° | Z°

-1-47. Enemies. Disciples warned against them.

20. 1-8 (X°, above). ENEMIES. FIRST ATTACK. AUTHORITY. (Repeated Alternation.)

X° | Y° | Z° | W° | X° | Y° | Z° | W°


X° | Y° | Z° | W° | X° | Y° | Z° | W°


X° | Y° | Z° | W° | X° | Y° | Z° | W°


what = what kind of; i.e., as Priest, Servant, Prophet, Rabbi or what? authority.

Gr. szousia. Ap. 172. 5. v. 5 in religious matters; v. 25 in civil matters; v. 33 in domestic matters.
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 What baptism of John, was it from heaven, or of men?"

5 And they answered and said, they were "reasoned" with themselves, saying, "If we shall say, 'from heaven,' He will say, 'Why then did they believe thee? He is not?' 6 But if we say, 'Of men,' all the people will stone us; for they are persuaded that John was a prophet."

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, "Neither tell you by what authority I do these things." 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 "the fruit of the vineyard;" but the husbandmen "beated him, and sent him away empty."

11 And he sent another servant: and they "beated him also, and cast him out."

12 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." 13 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."

14 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 shall it fall, it will "grind him to powder."

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. 9-18 (Y, p. 1493) PARABLE AGAINST ENEMIES. (Repeated Alternation.)


9 Then began, &c. See Matt. 21, 34, 35 and Mark 12, 1-12. See notes there.


husbandmen: i.e. Israel. went — far country — left the country. See note on Matt. 21. 33.

at. Gr. en; but all the texts omit. servant — bond-servant. of = from. Gr. apo. Ap. 104. IV.

beaten. This is supplementary, not contradictory to Matthew and Mark.


Heb. 11, 56, 57.


it may be — surely. Gr. teles. Occurs only here; and only once in O.T. where it is Sept. for Heb. 'a"oc (1 Sam. 25, 21).

reverence. See note on Matt. 21, 37.


14 reasoned. Not the same word as in v. 9. among. Same as "with" (v. 9). be = become.


16 He shall come — [Some answered him], &c. Gr. Matt. 21, 41.

they said: i.e. others who heard it said.

God forbid — May it never be! Gr. me genoito. Heb. chalde — the opposite of 'Ammon" (Gen. 44, 7, 17. Joh. 22, 23). Occurs only here in the Gospels, but ten times.

fathers — others (of the same kind); i.e. a new Israel, not a different Gentile nation, which would be heteros. Ap. 124. 2.

they said: i.e. others who heard it said.


the same = in (Gr. en). Ap. 104. VIII. the same perceived = got to know. Gr. ginwasko. Ap. 132. I. II.

them against them. Cp. Jer. 18, 18.
20. 20. 


20. 19-20 (XIII, p. 1488). ENEMIES. SECOND ATTACK. TRIBUTE MONEY. (Repealed Alternation.)

20. And they watched Him, and sent forth spies to slay Him, that they might take hold of His words, so that they might deliver Him unto the power and authority of the governor.

21 And they asked Him, saying, "Are You the Master, we know that Thou sayest and teachest righteously, neither dost Thou acceptest Thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give Our tribute unto Cesar, or unto no one?"

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, "Cesar's."

25 And He said unto them, "Render therefore unto Cesar the things which are Cesar's, and unto God the things which are 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.

W X A 27 Then came to Him certain of the Saducees, which deny that there is any resurrection; and they 23 asked Him,

B 28 Saying, "Master, Moses 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. The second took her to wife, and he died childless. The third took her; and in like manner the seven also: and they left no children, and died.

U 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."

B 34 And Jesus 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."

W 37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob,

are given, &c. Gr. agamishkonmai. Occ. only here and vs. 23.

38 obtain — at two. the dead — dead people: i.e. leaving them for a subsequent resurrection. No Art. See Ap. 1488. 2. Neither, &c. For neither. Gr. oue. No more births, marriages, or deaths. 1 Cor. 15. 22. Rev. 21. 4.


40 And the Lord = Jehovah. See Ap. 88. VI. I. a. 1. B. b.

41 So that as to (Gr. eis) Ap. 1488. vi. the end that power = rule The Roman power. Gr. arche. Ap. 1488. 7. the governor. Pilate. He alone had the rule as to life and death. So that it was the Lord's life they had in view.


truly = with (Gr. epi.) Ap. 1488. ix. 1. truth.

22 tribute. Gr. phoros, anything brought. Here the poll-tax, which was disputed by scrupulous legalists. Only here, 23. 2. and Rom. 13. 6. 7.


33 perceived — discerned. Gr. katanosko. Not the same word as in v. 15.

craftiness = cunning. Gr. panourgia. Used only by Luku (here), and Paul (1 Cor. 3. 19. 2 Cor. 4. 2. 11. 5. Eph. 4. 14).


Whose image, &c.? See note on Matt. 22. 20.

26 words. Gr. rhema. See note on Mark 9. 32.


20. 27-40 (XIII, p. 1489). ENEMIES. THIRD ATTACK. RESURRECTION. (Introversion and Extended Alternation.)


deny . . . resurrection — say that there is no (Ap. 1488. II) resurrection (Ap. 1488. II. 1). This is the key to what follows. Moses. See note on 5. 14.

28 Moses. See note on 1. 4.

wrote. See Deut. 23. 4.

without children (Gr. ateleme) = children. Occ. only here and vs. 29. 20.


32 the woman died also = the woman also died.

is = becomes. to wife = as wife.


world = age. Ap. 1488. 2. This age as distinguished from the age (or dispensation) that is to come, the age to which resurrection is the door of entrance.


37 Now = But. the dead = corpses. See Ap. 1488. I.

38 Not given. Gr. agamishkonmai. Occ. only here and vs. 23.

39 obtain — at two. the dead = dead people: i.e. leaving them for a subsequent resurrection. No Art. See Ap. 1488. 2. Neither, &c. For neither. Gr. oue. No more births, marriages, or deaths. 1 Cor. 15. 22. Rev. 21. 4.
20. 38.  
A. D. 29  
For He is the dead, but of the living, for all live unto Him.

4  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.

Y v  
41. And He said unto them, How say they that Christ is David's son?
42. And David himself saith in the Psalms, The Lord said unto my Lord, Sit Thou on My right hand,
43. Till I make Thine enemies Thy footstool.
44. David therefore calleth Him Lord, how is He then His son?

X  
45. Then in the audience of all the people He said unto His disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;
47. Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

A b  
21. And He looked up, and saw the rich men casting their gifts into the treasury.
22. And He said also a certain poor widow casting in there twopenny mites.
23. And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all.
24. For all these have of their abundance cast in unto the offerings of God:
25. But she of her penury hath cast in all the living that she had.
26. And as some spake of the temple, how it was adorned with goodly stones and gifts, He said,

B c x

28. the dead = dead [people], as in v. 35. Ap. 139. 2. the living = living [people].
39. unto = by. The Dative of the Agent, as in Matt. 5. 21.
40. sit = by them. 2 Cor. 12. 20. by you. Rom. 10. 29. of (= by) them. 2 Pet. 5. 14. of (= by) Him. 1 Tim. 3. 16.
41. of (= by) angels.

20. 41-44 (Y, p. 1490). DILEMMA FOR THEM. (Introversion.)
41. The Lord's question. "How?"
42. The Scripture. "It is He Who is speaking. It is He Who declares in the name of Jehovah that David himself wrote these words in the book of Psalms. It is the denial of this that must undermine faith in Christ."
46. "See Ap. 89. XVIII.
47. David himself saith, &c. Considering that the Lord spake only what the Father gave Him to speak (Deut. 18. 13, 14. John 7. 16; 8. 28; 12. 49; 14. 18, 34; 17. 6, 14), it is perilously near blasphemy for a modern critic to say: "nothing can be more mischievous... more irrelevant than to drag in the name of our Lord to support a particular view of Biblical criticism."
48. The Lord's name is not "dragged in". It is He Who is speaking.
49. "David himself wrote these words in the book of Psalms. It is the denial of this that must undermine faith in Christ."


21. 1-4 (Bb, p. 1490). EVENT. THE POOR WIDOW.

B b  
2. Poor widow.
3. Declaration of the Lord.
5. Poor widow.

A b  
1. The Lord was in the Temple, showing that this prophetic discourse is not the same as that spoken later on the Mount of Olives. They are similar to v. 11, when the Lord goes back and speaks of what shall happen "before all these things". See Ap. 155.

21. 5-38 (Bb, p. 1490). EVENT. PROPHETIC DISCOURSE. (Alternation.)

B b  
1. Remark of some, re Temple.
2. The Lord's answer. Its destruction.
3. Question of some. "When?" "What Sign?"
4. The Lord's answer.

LUKE.

6 "As for these things which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down."

7 And when ye shall see Jerusalem compassed with armies, then shall ye know that the desolation thereof is nigh.

8 Then shall ye see the nations compassed with the army of the Lord of hosts. With thee shall the young men of Israel be married. And thou shalt see the young men of Judah, and Jerusalem, taken away captive.

9 But when ye shall hear of wars and tumults, then be not perturbed: for such are the things spoken of by the prophet. But the end is not yet."

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 upon 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 be turned to you for a testimony. Settle it therefore in your hearts, not to mediate before what ye shall answer;

14 For as ye have been betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall be required to give account for the testimony of Jesus.

15 And ye shall be delivered up one to another. And be not afraid at that time. For it shall be given you in that hour what ye shall say. For it is not ye that speak, but the Holy Ghost.

16 Before all these things, the sign of the Son of Man shall appear in heaven. The sign = is the Lord's prophecy, in Luke. There is nothing with = by. Ap. 104. xvii. 1.


19 But of the day and of the hour know ye not. Gr. ou mē. Ap. 105. III.


21 It shall be = into (Gr. eis). Ap. 104. vi. her.


24 Not = by. Ap. 105. III.


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, 6 in those days shall there 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 1 into all nations; 2 and Jerusalem shall be trodden down 3 of the Gentiles, 4 until the times of the Gentiles are fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, 5 with perplexity; 6 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: 7 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.

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,

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.

34 And take heed to yourselves, lest at any time your hearts be overcharged with idleness and drunkenness.
21. 34.  

LUKE.  

A. D. 29  
34 For {surfeiting, and / drunkenness, and / cares of this life, and so that day {come upon you / unawares.

35 For {as a snare shall it come {upon 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.

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.

B. 10 O. 10  
22 Now the feast of unleavened bread {drew nigh, which is called the / passover.

f 2 And the chief priests and scribes / sought how they might / kill Him; / for they feared the people.

f 3 Then entered / Satan into / Judas surnamed Iscariot, being of the number / of the twelve.

4 And He / went his way, and communed with the chief priests and / captains, how 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.

7 Then / came the day of unleavened bread, when / the passover must be killed.

O. 2 g 8 And He sent Peter and John, saying, / Go / and prepare us the / passover, that we may / eat,

h 9 And they said unto Him, / Where / wilt Thou that we prepare?

h 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 guest-chamber, where / I shall eat the / passover / with My disciples? /'

22. 8-13 (O. 2, above). THE FEAST. PREPARED. (Introversion.)


h 2. Their question. "Where?"

h 3. His answer.

g 10. Obedience. Made ready.

9 eat / eat [it]; not the Lamb, but the Feast / the Chagigah.

10 Behold. Fig. Asterismos. Ap. 6.

11 man. Gr. anthropos. Ap. 128. 1. An unusual sight. They might have met many men carrying wine-skins, and women carrying pitchers, but not a man carrying a "pitcher".


13 their difficulty. covenanted = agreed.

16. 1, 9, 33. Occurs only here, and v. 35.

17 opportunity. Implied in the absence of a crowd.

20 came = came near; for the preparation of the day. The 15th of Nisan. This was only the 10th.

22. 1-38 (B. 10, p. 1490). EVENT. THE LAST PASSOVER. (Division.)

B. 10 O. 1 I. The Feast. Nigh.


22. 1-7 (O. 1, above). THE FEAST. NIGH. (Introversion.)

O. 1 I 1. The Feast nigh.

f 2. Conspiracy of chief priests and scribes.

f 3-6. Subornation of Judas.

f 7. The Feast arrived.


drew = was drawing.


2 sought = were seeking. Contemporaneously with the Feast.

3 Satan. See note on Matt. 4. 10.

4 went his way ... and = having gone away.

captains = officers of the Levitical Temple guards.


5 glad = rejoiced. Because that promised to solve the problem. For his part. See notes on Prov. 25. 32.


11 man. Gr. anthropos. Ap. 128. 1. An unusual sight. They might have met many men carrying wine-skins, and women carrying pitchers, but not a man carrying a "pitcher".

Luke 22.12-29

12 And 

13 And they went, and found as He had said unto them: and they made ready the passover.

14 And when the hour came, He sat down, and the twelve "apostles" with Him.
15 And He said unto them, "With desire have I desired to eat this passover with you before I suffer:

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 the bread, and gave thanks, and brake it, and gave unto them, saying,

20 Likewise also the cup after supper, saying,

21 But, 10 behold, the hand of him that betrayed 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 one of them it should be that should do this thing.

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 Gentiles exercise authority over them; and they that exercise authority upon them are called 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 it 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 Me unto Me;


14 And when, &c. Cp. Matt. 26.20. Mark 14.17. was come—had come to pass: i.e., had arrived.

15 unto. Gr. pros. Ap. 104. xv. 3. With desire have I desired = I have earnestly desired. Fig. Polyptoton (Ap. 6). See note on Gen. 23.28, this passover. Not the eating of the Lamb, but the Chagigah or feast which preceded it—this as a Passover.

16 not—by no means. Gr. ou me. Ap. 105. III. thereof of (Gr. ek. Ap. 104. vii. 11). It be fulfilled = it may be fulfilled. Which it would have soon been, had the nation repented.

17 cup. Put by Fig. Metonymy (of the Subject), Ap. 6, for the wine in it.

18 of—from. Gr. apo. Ap. 104. iv. the fruit = the produce: i.e., the wine (gemma, not korpos—fruit).


20 also the cup = the cup also. after. Gr. meta. Ap. 104. xi. 2. new. Gr. kain. See Matt. 9.14, 17. testament = covenant. Gr. diatheke. See notes on Heb. 9.14—23. Blood has nothing to do with a "will" or "testament", but it has with a covenant.

21 betrayal. Me = is delivering Me up. The first 22 the Son of man. See Ap. 98. XVI.

23 among. Gr. pros. Ap. 104. xv. 3. should do = was about to do. 24 there was = there happened. also a strife = a strife also. a love of dispute. Gr. philentome. Occurs only here.


27 sitteth = reclined. among = in the midst of.

28 temptations = trials. 29 appoint =
22. 30.

LUKE 22. 47.

31 the Lord. See Ap. 88 VI. I. a. 3. B. c.
Simon. Simon. The sixth example of this Fig. Epicriticus (Ap. 6). See note on the first (Gen. 22. 11).
Satan. See note on Matt. 4. 10.
32 hath desired = hath demanded. Gr. epanth. Occurs only here in N.T. It means to obtain by asking.
35 when = thou hast once turned again.
38 to into. Gr. eis, as "into" prison. Ap. 104. vi.
39 Peter. The Lord addressed him as such, only here, and Matt. 16. 18, to remind him of his weakness.
32 When I sent, &c. See on 9. 2, 3.
34. Note the Fig. Polyptoton (Ap. 6).
35 And they said. See note on Matt. 26. 34.
36 But now, &c. Showing that precepts given when the kingdom was being proclaimed, no longer hold good when it had been rejected.
37 sword = not (money). Gr. mé. Ap. 105. II.
38 one = a sword.
39 as He was wont = according to (Gr. kata. Ap. 104. x. 2) [His custom].
40 the place. Getsemane the oil-press.
41 &c. He Himself. was withdrawn = was parted. Gr. apoxyomai. Only here; Matt. 26. 51. Acts 9. 30; I. 1. from.
42 &c. See Ap. 118. 2. a.
43 Thou be willing = it be Thine intention. Cps. 102. 3.


R | 35 Time past. Directions connected with the Proclamation.
34 Time present. New directions given. The former abrogated.
37 Time past. Reasons for old directions.
38 Time present. New directions obeyed.

D S 38 And He came out, and went, as He was wont, to the Mount of Olives; and His disciples also followed Him.
40 And when He was set at the place, He said unto them, Pray that ye enter not into temptation.

T 41 And He was withdrawn from them about a stone's cast.
42 Saying, Father, if it be Thy will, remove this cup from Me: nevertheless not My will, but Thine, be done.

V 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 come 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.

CW'X'AC 47 And while He yet spake, beheld a
22. 47. LUKE 22. 61.

22. 47—24. 12 (C, p. 1427). THE BAPTISM OF SUFFERING. (Division.)


22. 47—23. 49 (W, above). DEATH, AND EVENTS LEADING UP TO IT. (Introversion.)


22. 47—55 (X, above). CONSPIRACY, EFFECTED. (Alternation.)

A | X | 47—54—. Judas. Treachery and arrest. B | 54—. In the high priest’s house. C | 54. Denials. D | 53—. In the high priest’s house.

22. 47—54 (A, above). JUDAS. TREACHERY AND ARREST. (Introversion and Alternation.)


multitude = crowd. went = was going. Jesus. See Ap. 98, X.


50 the servant. The well-known servant Malchus (John 18, 10).


52 chief priests. The heads of the twenty-four course.


against. Same as “to”, above. a thief = a brigand, or robber. See note on Matt. 27, 39, and Ap. 164.


54 — took = seized.

22. 54—62 (A, above). PETER. DENIALS. (Division.)

A | F1 | 54—60. Peter’s Fall. F2 | 60—62. Peter’s Repentance.

22. 54—60 (F, above). PETER’S FALL. (Repeated Alternation.)

F1 | P1 | 54—60. Peter following. q1 | 56. Recognition by a maid. p4 | 57. Peter’s denial. q2 | 58—. Recognition by another. p3 | 59—. Peter’s denial. q4 | 60. Recognition by another. p6 | 60. Peter’s denial.

22. 60—62 (For Structure see next page).

60 immediately = on the spot. Gr. parachrema. See 1. 64. yet spake = was yet speaking. Ap. 160.

61 and looked. He was bound; and to speak aloud was out of the question. looked upon.

22. 60-62 (Ft. p. 1502). PETER'S REPENTANCE. (Alteration.)

F9 r [~60. Event. A cock crowing.
s | 61-. The Lord's look.
~61-. Event. A cock crowing.
|r | 62. The Lord's word.

22. 62-23. 23 (Y, p. 1502). LED AWAY TO TRIALS. (Repeated Alteration.)

Y G1 | 22. 62. Led before the Sanhedrin.
H2 | 22. 67-71. Examination.
G2 | 23. 1. Led before Pilate.
H2 | 23. 5-6. Examination.
G2 | 23. 7. Sent to Herod.
H2 | 23. 8-11. Examination.
G2 | 23. 11-12. Sent back to Pilate.

22. 66-23. 23 (Y, p. 1502). LED AWAY TO TRIALS. (Repeated Alteration.)

Y G1 | 22. 66. Led before the Sanhedrin.
H2 | 22. 67-71. Examination.
G2 | 23. 1. Led before Pilate.
H2 | 23. 7. Sent to Herod.
G2 | 23. 8-11. Examination.
H2 | 23. 11-12. Sent back to Pilate.

22. 66 was became. the elders—the assembly of the elders, as in Acts 22. 5.
and, &c. Read "both chief priests and scribes".
There are no Articles.
council. Gr. sanhedrin.
the Christ— the Messiah. Ap. 98. IX.
If I tell you. Implying "which I do not", Ap. 118. 1. b.
I also ask you. I ask [you] also.
be seated.
the King. Pilate using the Art., as though implying his belief.

23. 1 multitude. Gr. πλῆθος— number (not ochlos—crowd). In the usage of the Papyri it denotes an assembly.
We found. As the result of our examination.
perverting—agitating. Not the same word as in v. 14.

3 And Peter went 5 out, and wept bitterly.
4 And the men that held "Jesus mocked Him, and smote Him.
5 And when they had 5 blindfolded Him, they struck Him on the face, and asked Him, saying, "Prophesy, who is that smote Thee?"
6 And many other things blasphemously spake they 5 against Him.
7 As soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him 5 into the council, saying,
8 "Art Thou the Christ? tell us. And He said unto them, "If I tell you, ye will 5 not believe:
9 If I also ask you, ye will 5 not answer Me, nor let Me go.
10 Hereafter shall the Son of man sit upon the right hand of the power of God."
11 Then said they all, "Art Thou then the Son of God?" And He said unto them, "Yea, say that I am."
12 And they said, "What need we any further witness? for we ourselves have heard of his own mouth."
13 Then said Pilate 5 to the chief priests and to the people, "I find no fault in this Man."
14 And they were the more fierce, saying, "He stirs up the people, teaching throughout all Jewry, beginning from Galilee to this place."
15 When Pilate heard of Galilee, he asked whether the Man were a Galilean.
16 And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him 5 unto Herod, who himself also was 5 at Jerusalem at that time.
17 And when Herod 5 saw 5 Jesus, he was exceeding glad: for he was 5 desirous to see Him 5 of a long season, 5 because he had heard...
Luke 23: 8

A.D. 29

many things of Him; and he hoped to have seen some miracle done by Him.

u 9 Then he questioned with Him in many words;

v but he answered him nothing.

w 10 And the chief priests and scribes stood and vehemently accused Him.

x 11 And Herod, with his men of war, set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe.

y 12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

H4 w1

13 And Pilate, when he had called together the chief priests and the rulers and the people,

x1 14 Said unto them, "What shall I do with this Man, whom you have delivered to me for judgment?"

x2 15 (Who had committed sedition and murder, and was cast into prison.)

x3 20 Pilate therefore, willing to release Jesus, spake again to them.

w2 21 But they cried saying, "Crucify Him, crucify Him!"

w3 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."  

Z 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.

Y y 26 And as they led Him away, they laid


H3 t 1. Herod. Curiosity.

u 9. Questioning by Herod.


u 11. Accusation of chief priests and scribes.


z 27. Others. Following.


z 32. Led with Him.

23, 31-34 Y (p. 1503). LED AWAY TO DEATH. (Alternation.)


z 27. Others. Following.


z 32. Led with Him.
23. 26. LUKE. 23. 44.

A. D. 29 hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed Him a great company of people, and of women, which also were bewailed and lamented Him.

28 But Jesus turning unto them said, Daughters of Jerusalem, 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 breasts which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 If they do these things in a green tree, what shall be done in the dry?

32 And there were also two other malefactors, led with Him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified Him, and the two malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do.

35 And they parted His raiment, and cast lots.

36 And the people stood beholding. And the rulers also with them mocked Him, saying, He saved others; let Him save Himself, if He be the Christ, the chosen of God.

37 And the soldiers also mocked Him, coming to Him, and offering Him vinegar.

38 And saying, If Thou be the king of the Jews, save Thyself.

39 And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And he said indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with Me in paradise.

44 And it was about the sixth hour, and out of Gr. apo. Ap. 104. iv. the country — a field. the cross. See Ap. 182. and there, &c. Mat. 27. 33—35, peculiar to Luke. company — multitude. bewailed and lamented — were beating their breasts and lamenting.


38 Blessed — happy. See note on Matt. 5. 3, and op. 11. 27. Hos. 9. 12—16.


a green tree — the living wood. i.e. the Lord. shall be done — must happen.

the dry — the dry (wood); i.e. the nation.


23. 33—49 (X, p. 1502). CONSPIRACY COMPLETED. (Alternation and Introvers.)


36 receiving — in the same condemnation. our deeds — what we did. I say unto thee — i.e. I say to thee.

43 and I say unto thee — i.e. I say to thee.

44 and it was about the sixth hour, and out of Gr. apo. Ap. 104. iv. the country — a field. the cross. See Ap. 182. the sixth hour — noon. See Ap. 105.

46 Verses. 44—46. Cp. Matt. 27. 45—50; Mark 15. 33—37.
there was a darkness over all the earth until the ninth hour.

And the sun was darkened, and the veil of the Temple was rent in the midst.

And when Jesus 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.

Now when the centurion saw what was done, he glorified God, saying, "Certainly this was a righteous Man." And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

And behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

That same had consented to the counsel and deed of them; he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

This man went unto Pilate, and begged the body of Jesus.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man lay before was laid.

And that day was the preparation, and the sabbath drew on.

And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.

And they returned, and prepared spices and ointments;

and rested the sabbath day according to the commandment.

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.

And they found the stone rolled away from the sepulchre.


was done = took place.

people = crowds. were done = took place.

smote, &c. = beating... returned. The women "stood", returned. Gr. hypostropho = turned back. Occurs thirty-two times in Luke and Acts, and only three times elsewhere in N.T.

And = But. Marking the contrast between the people and the women.


(Alternation and Introversion.)

Joseph. One of two secret disciples who buried the Lord: Nicodemus being the other (see John 8. 1, 4, 9; 7. 50; 19. 39). The Eleven had no part in it. counselor. A member of the Sanhedrin.

consented = voted with. Gr. suneikatithemi. Occurs only here.


also himself = himself also.

the kingdom of God. See Ap. 114.


linen. Showing he was a rich man. Op. Matt. 27. 57. Mark 15. 46; 15. 46. sepulchre = tomb. hewn = hewn in stone = hewn in a rock. Gr. luezontos. Occurs only here. never... before. Gr. ouk oudepo oudeis.

the preparation. See Ap. 156.

the sabbath. The high sabbath. See Ap. 156.


prepared, &c. These had to be bought (Mark 18. 1) between the two sabbaths. See Ap. 156.

rested. Gr. banechao to rest from labour. Occurs only here. the commandment. Lev. 23. 4-7. See Ap. 156.
24. 3.  And they entered in, and found not the body of the Lord Jesus. 4.  And it came to pass, as they were much perplexed thereabout,

5.  Behold, two men stood by them in shining garments; 6.  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?' 7.  He is not here, but is risen: remember how He spake unto you when He was yet in Galilee.

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 Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them,

11.  And their words seemed to them as idle tales, and they believed them not.

12.  Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering himself at that which was come to pass.

B S1 T U 13.  And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs.

V 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, Jesus Himself drew near, and went with them.

W 16.  But their eyes were holden that they should not know Him.

X Y 17.  And He said unto them, 'What manner of communications are these that ye have one to another, as ye walk, and are sad?'

Z 18.  And the one of them, whose name was Cleopas, answering said unto Him, 'Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?'

Emmaus. Now Khan el Khamasch, eight miles south-west of Jerusalem (Conder), or Beit, seven miles south of (Finn. fur- longs. See Ap. 51, III. 1, (2), 104, xv, 3) one another. Same as 'communed' in v. 15.

14 while, &c. = in (Gr. en) their communing, &c. 16 not Gr. mα. 105, II.

24. 17-27 (X, above). THE LORD'S INSTRUCTION. (Alternation.)

X V | 17. Question of the Lord. "What manner?"

17 communications. Gr. pl. of logos. See note on Mark 9, 32.

18 Cleopas. Aramaic. See Ap. 94.


14 talked together = were conversing with (Gr. pros.) 13 when, &c. = went away to (Gr. pros. Ap. 104, xv, 3) his own (house) wondering.

24. 13-49 (B, p. 1437). THE SUCCESSORS. (Division.)

B | S1 | 13-32. Journey to Emmaus.
| S2 | 33-49. Return to Jerusalem.

24. 13-32 (S1, above). JOURNEY TO EMMAUS. (Extended Alternation.)

| V | 14, 15. On the way thither.
| W | 16. Their eyes holden.
| X | 17-27. The Lord's instruction.
| V | 29, 30. Within the house.
| W | 31. Their eyes opened.
| X | 32. The Lord's disappearance.


14 that = in (Gr. en) that.
24. 19.

LUKE.

24. 37.

word. Gr. logos. See note on Mark 9. 32.
20 be condemned to—o the judgment (Gr. krima. Ap. 172. 6) of. trusted—were hoping.
should have redeemed—was about to redeem. In accordance with 2. 38. Cp. Acts 1. 6.
21 this—these things.
the third day. See Ap. 145 and 160.
since—from (Gr. apo). Ap. 104. iv) the time when.
23 also. Read "also" after "angels".
seen. Gr. horao. Ap. 193. i. 8. was alive—i. 1. living.
24 to. Gr. epi. as above.
25 Then—And.
O fools—O dulleards. Gr. amoiotes—without reflection (not apophth—without mind; apophth—without wisdom); i. e. dull is your heart, and slow in believing.
all—on all. Not some. The Jews believed the prophecies of the "glory", but not those of the "sufferings", and cast the Lord out, because they thought He was not good enough for the world. Many to-day do the reverse, and think the world is not yet good enough for Him.
26 Ought not, &c. . . .? Behaved it not?
and to enter, &c. This, in God's counsels, was to follow immediately on the sufferings, had the nation repeated. See Acts 8. 18-26, and cp. 1 Pet. 1. 11; 4. 13; 5. 1. Doubtless this was the subject of Acts 1. 3.
28 all—on all. Cp. Isa. 7. 14; 9. 6; 7; 40. 10; 11; 50. 2; 58. 1. Jer. 25. 5. 8; 33. 14. 5. Ezek. 34. 23. Mic. 5. 2. Zech. 6. 12; 9. 9; 12. 10; 13. 7. Mal. 3. 1; 4. 2. See also Hab. 1. 1. expounded=interpreted.
ucked=were going, made, &c. i. e. was going farther (not for their contentment). There was no deception. Lit. added to go. Gr. prospeitoi. Only here.
30 as He sat, &c. =in (Gr. et) His sitting down. sat= reclined.
took bread. He took the part of the host. bread=the bread. brake, &c. See note on Matt. 14. 19.
31 vanished=became invisible. Gr. aphihos. Only here.
out of their sight—from (Gr. apo). Ap. 104. iv) them.
32 Did not, &c. =was not our heart burning. within=on. Gr. en. talked=talking. by= in. Gr. en. opened=was interpreting.
33 gathered=crowded. Only here.

24. 33-39 (S². p. 1507). RETURN TO JERUSALEM. (Alteration.)

S² | A | ss. The eleven and others.
B | 24. 35. The Lord. His doings. Reported.
| A | 30. The eleven. The Lord in the midst.
34 Saying: i. e. the eleven and those with them, being the speakers.
35 told—related. was known—became known.

[For Structure see next page].
24. 38. LUKE.

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,

42. He said unto them, "Have ye here any meat?"

43. And they gave Him a piece of a broiled fish, and of an honeycomb.

44. And He took it, and did eat before them.

45. Then opened He their understanding, that they might understand the Scriptures,

46. And said unto them, "Thus it is written, and thus it behoved 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 Jerusalem.

48. And ye are witnesses of these things.

49. And, behold, I send the promise of My Father upon you:

50. But tarry ye in the city of Jerusalem, until ye be endued with power from on high.

51. And He led them out as far as to Bethany,

52. And He lifted up His hands, and blessed them.

53. And He was parted from them, and carried up into heaven.

54. And they worshipped Him,

55. And returned to Jerusalem with great joy:

56. And were continually in the temple, praising and blessing God. Amen.

24. 36-49 (B, p. 1608). THE LORD. HIS WORDS.

(Alternation.)

B C | 36-43. Proof. As to the past.
D | 44-48. Instruction.
C | 49. Promise. As to the future.

24. 36-43 (C, above). PROOF. AS TO THE PAST. (Alternations.)

C E | 36-37. Feelings. Terror and fright.
F | 38. Question. "Why?"
k | 39. Answer. The Lord's answer.
F | 41. Question. "Have ye?", &c.
| k | 42. Answer. Their answer.

38 thoughts = reasonings.
see. Same as "believed".
worondered = were wondering. any = anything.
meat = eatable. Gr. brustos. Occurs only here.
42 broiled. Gr. optos. Occurs only here.
honeycomb. Common fare. Most texts omit from "and" to end of verse.

24. 44-48 (D, above). INSTRUCTION.

(Alternation and Interspersion.)

D G | 44. Words. Past.
H | 45. The Scripture understood.
G | 45. Fulfilled.
| 47. Words. Present.

44 words. Pl. of logos. See note on Mark 9. 22.
must = same as "ought" (v. 26). Cp. Acts 17. 3.
were written = have been (and stand) written. Cp.
vo. 26. 27.
The Law, &c. These are the three great divisions of the Hebrew Bible. See Ap. 1 and note on Matt. 5. 17.
the third day. See Ap. 145 and 150.
remission of sins. The New Covenant having been made, this could now be proclaimed. Cp. 1. 17.
the nations = the nations.
beginning at Jerusalem. Cp. Isa. 2. 2. Mic. 4. 2.

24. 50-53 (A, p. 1427). POST MINISTERIAL. (Introversions.)

K | n | 50. His blessing them.
| o | 51. He is separated.
K | n | 52. He is carried up.
| 53. THEIR worship of Him.
J | 54. Return to Jerusalem.

50 He led, &c. At the end of the forty days (Acts 1. 3-12).
51 He was parted = stood apart.
have worshipped. Ap. 137. 1.
52 temple = the Temple courts.
53 templa = the temple courts. See note on Matt. 22. 16. Not offering or eating of the sacrifices there, but at home. See Acts 1. 14; 2. 46; 3. 1; 5. 42. Luke ends his Gospel, and commences the Acts with the Ascension.
THE GOSPEL
ACCORDING TO
JOHN.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD YOUR GOD" (Isa. 40. 9).

(Introversion.)

B
A | 1. 1-28. THE FORERUNNER.
   B | 1. 39-34. THE BAPTISM: WITH WATER.
   C | 1. 35-4. 54. THE KINGDOM
      D | 5. 1-6. 71. THE KING
         E | 7. 1-11. 54. THE KING
         F | 11. 1-18. 1. THE KINGDOM

A | 21. 1-26. THE SUCCESSORS.

For the New Testament and the order of its Books, see Ap. 95.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For words peculiar to John's writings, see some 84 words recorded in the notes.

The Divine purpose in the Gospel by John is to present the Lord Jesus as God. This is the one great feature which constitutes the difference between this Gospel and the other three.

It has already been noted that in the first three Gospels the Lord Jesus is presented respectively as Israel's King, Jehovah's Servant, and the ideal Man; and that those incidents, words, and works are selected, in each Gospel, which specially accord with such presentation.

Thus they present the Lord on the side of His perfect humanity. It is this that links them together, and is the real reason for their being what is called "Synoptic", and for the marked difference between them, taken together, and the fourth Gospel.

It would have been a real marvel had there been perfect similarity between the selected words and works which characterize the first three Gospels and those of the fourth, where the presentation is on the side of His Deity. That would indeed have presented an insoluble problem.

The differences which have been noted are not due to any peculiarity of literary style, or of individual character, but are necessitated by the special presentation of the Lord which is the design of each Gospel.

Hence, in the Structure of the fourth Gospel (above), when compared with the other three, it will be noted that there is no Temptation in the Wilderness, and no Agony in the Garden. The reason for this is obvious, for both would have been entirely out of place, and out of harmony with the purpose of the Gospel as a whole.

For the same reason, while the Transfiguration is recorded in the first three Gospels, no mention is made of it in John, the reason being that it concerned the sufferings and the earthly glory of the Son of man (see Ap. 98. XVI and 140), while in John the presentation of the Son of God (Ap. 98. XV) is concerned with His heavenly and eternal glory.

The only incidents which John records in common with the first three Gospels are seven in number (Ap. 10), viz.:

The Work of John the Baptist.
The Last Supper.
The Anointing at Bethany.
The Passion, and
The Resurrection, and
Two Miracles: the Feeding of the 5,000 and the Walking on the Sea.

In the other Gospels, miracles are so called, or "mighty works", but in John they are always called "signs" (see Ap. 176), because they are recorded not as to their facts or their effects, but as to their number and significance.

In John it is the Person of the Lord that is presented, rather than His offices; and His ministry is mainly in Jerusalem and Judaea rather than in Galilee.

Hence the Lord's visits to the Feasts find a special place (2. 13-5. 21; 5. 1; 7. 10; 10. 22; 11. 55, &c.); while His ministry in Galilee is constantly assumed, rather than described (3. 1; 7. 1; 10. 40).

These differences are due, not to the conditions of religious thought prevalent in John's day, but to the presentation of the Lord for all time.
NOTES ON JOHN’S GOSPEL.

The purpose of the Holy Spirit by John, in His presentation of the Messiah, is to say to us and to all, “Behold your God”; and His Deity is observed throughout this Gospel. See 1. 13, 14, 23, 24, 49; 2. 13, 14; 5. 22, 26; 6. 31, 62; 8. 24; 13. 33, 36. This is emphasized by the first and last references (1. 1 and 20. 28, 31).

The same purpose and design are seen in the presentation of the Lord as having the Divine attribute of Omniscience. This is not entirely absent in the other Gospels; but it pervades the Fourth Gospel, and is manifested by much more frequent reference (see the Table below).

In connexion the presentation of the Lord as God required special words which are not needed and are not found in the other Gospels. Attention is called to some 84 in the notes.

But of important words which are characteristic of this Gospel, and are found in other Gospels, the necessity of their more frequent use will be seen from the following examples which are set out below, and referred to in the notes. In most cases the number of the occurrences is more than in all the other three put together.

<table>
<thead>
<tr>
<th>The characteristic words are:</th>
<th>The number of their occurrences.</th>
</tr>
</thead>
<tbody>
<tr>
<td>abide = meno 1</td>
<td>Matt. 3 2 7 41</td>
</tr>
<tr>
<td>believe = pisteuo</td>
<td>Mark 11 15 9 99</td>
</tr>
<tr>
<td>the Father = ho Pater (used of God.)</td>
<td>Luke 44 4 12 121</td>
</tr>
<tr>
<td>My Father. Used by the Lord 2</td>
<td>John 4 4 8 85</td>
</tr>
<tr>
<td>finish = telio</td>
<td>— — 2 13</td>
</tr>
<tr>
<td>flesh = sarx</td>
<td>5 4 2 13</td>
</tr>
<tr>
<td>glory = doxa</td>
<td>8 3 18 19</td>
</tr>
<tr>
<td>glorify = doxazo</td>
<td>4 1 9 23</td>
</tr>
<tr>
<td>Jews = Ioudaioi (including Mark 1. 5 and John 3. 22)</td>
<td>5 7 5 71</td>
</tr>
<tr>
<td>judgo = krites</td>
<td>— 6 19</td>
</tr>
<tr>
<td>know = 10da. See Ap. 132. I. i</td>
<td>18 13 14 61</td>
</tr>
<tr>
<td>know = ginwes</td>
<td>— 13 28 56</td>
</tr>
<tr>
<td>lay down His life</td>
<td>— 6 6</td>
</tr>
<tr>
<td>light = phos</td>
<td>See Ap. 130. 1</td>
</tr>
<tr>
<td>life = zoe</td>
<td>See Ap. 170</td>
</tr>
<tr>
<td>life (give life to) = zoeleuo</td>
<td>— — — 3</td>
</tr>
<tr>
<td>love = agape. See Ap. 135. II. 1</td>
<td>— 3 9 17</td>
</tr>
<tr>
<td>love (Verb) = agapa</td>
<td>— — — 3</td>
</tr>
<tr>
<td>love (Verb) = philo. Ap. 135. II. 2</td>
<td>7 5 13 37</td>
</tr>
<tr>
<td>parable = parablema</td>
<td>— 1 2 13</td>
</tr>
<tr>
<td>send = pempo. See Ap. 174. 4</td>
<td>— — — 4</td>
</tr>
<tr>
<td>sign = semion</td>
<td>— 10 10 33</td>
</tr>
<tr>
<td>true (Adj.) = alethea (faithful). Ap. 175. 1</td>
<td>1 1 13</td>
</tr>
<tr>
<td>true (Adj.) = alethinos (genuine). Ap. 175. 2</td>
<td>— — 1 8</td>
</tr>
<tr>
<td>truth = aletheia</td>
<td>1 9 3 25</td>
</tr>
<tr>
<td>truly = alethos</td>
<td>8 2 8 10</td>
</tr>
<tr>
<td>truly = alethos</td>
<td>— — — 25</td>
</tr>
<tr>
<td>witness (bear) = martureo 4</td>
<td>1 2 2 33</td>
</tr>
<tr>
<td>witness = marturia</td>
<td>— 3 1 14</td>
</tr>
<tr>
<td>works = pl. of ergon</td>
<td>9 2 2 27</td>
</tr>
<tr>
<td>world = kosmos. See Ap. 129. 1</td>
<td>9 3 3 79</td>
</tr>
</tbody>
</table>

It is not only the use of certain words that characterizes this special presentation of the Lord, but the absence of others equally instructive. For, as in Matthew and Luke the Lord is constantly addressed as “Lord”, but not often in Mark, where it would not be in keeping with His presentation as Jehovah’s servant; so in John the Lord is never represented as praying to the Father as in the other Gospels, but always as saying or speaking to Him. This is a special characteristic of the fourth Gospel, wonderfully in harmony with its great design.

On the other hand, prayer is specially required on the part of a king (as in Matthew) in respect of his delegated authority (Matt. 14. 23; 26. 36, 39, 43, 44) also on the part of a servant, in respect of His assumed subjection (Mark 1. 25; 10. 46; 14. 22, 32, 33); and of an ideal Man in respect of His dependence upon God at all times (Luke 3. 21; 5. 16; 6. 12; 9. 18, 28, 29; 11. 1; 22. 44, 46, 46).

Thus, while in the first three Gospels the Lord is presented on the side of His humanity, as in prayer on eight occasions, not one is He so presented in John’s Gospel. And the reason is obvious. Moreover, He “lays down” His life: no one takes it from Him. This occurs only in John. 5


2. See John 2. 16; 5. 17, 43; 6. 32, 65; 8. 19, 20, 28, 29, 49, 64; 10. 17, 18, 25, 29, 32, 37; 14. 12, 27, 14. 29, 21, 23, 28; 1. 1, 4, 14, 18, 22, 24; 16. 10; 20. 17, 17. 21. On the other hand, the expression “our Father” does not occur at all, and the reason is evident. Nor does the word *huios* = son, as used of believers as being the “sons of God”; but always Teknon. Paul uses both of believers (Rom. 8. 14, 19, Gal. 4. 7). But he uses *teknon* also (Rom. 8. 14, 17, 21, Phil. 2. 15, Eph. 5. 1). John uses *huios* almost exclusively for the Lord. The reason for this is evident also.

3. In order to emphasize the greater authority with which the Lord spoke, as God, and as coming with double importance.

4. This witness was borne by the Father (John 3. 32, 37; 8. 18); by the Son (8. 14; 18. 37); by the Holy Spirit (15. 26; 16. 13, 14); by the written Word (1. 14; 5. 39, 46); by the works (5. 17, 36; 10. 25; 11. 17; 15. 24); by the Forerunner (1. 7; 5. 23, 32); by His disciples (15. 27; 19. 35; 21. 24).

5. True, the English word “pray” is used of the Lord in John 16. 26; 17. 9, 11, 20; but the Greek word is different. It is *erchομαι* = to ask (Ap. 134. 1, 9), and implies familiarity if not equality. It is not uncontroversial (Ap. 134. 1. 2), as in the other Gospels. The same is true of *proouchomai*, prayer (Ap. 134. II. 2).

6. See note on 10. 11.

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2. See John 2. 16; 5. 17, 43; 6. 32, 65; 8. 19, 20, 28, 29, 49, 64; 10. 17, 18, 25, 29, 32, 37; 14. 12, 27, 14. 29, 21, 23, 28; 1. 1, 4, 14, 18, 22, 24; 16. 10; 20. 17, 17. 21. On the other hand, the expression “our Father” does not occur at all, and the reason is evident. Nor does the word *huios* = son, as used of believers as being the “sons of God”; but always Teknon. Paul uses both of believers (Rom. 8. 14, 19, Gal. 4. 7). But he uses *teknon* also (Rom. 8. 14, 17, 21, Phil. 2. 15, Eph. 5. 1). John uses *huios* almost exclusively for the Lord. The reason for this is evident also.

3. In order to emphasize the greater authority with which the Lord spoke, as God, and as coming with double importance.

4. This witness was borne by the Father (John 3. 32, 37; 8. 18); by the Son (8. 14; 18. 37); by the Holy Spirit (15. 26; 16. 13, 14); by the written Word (1. 14; 5. 39, 46); by the works (5. 17, 36; 10. 25; 11. 17; 15. 24); by the Forerunner (1. 7; 5. 23, 32); by His disciples (15. 27; 19. 35; 21. 24).

5. True, the English word “pray” is used of the Lord in John 16. 26; 17. 9, 11, 20; but the Greek word is different. It is *erchομαι* = to ask (Ap. 134. 1, 9), and implies familiarity if not equality. It is not uncontroversial (Ap. 134. 1. 2), as in the other Gospels. The same is true of *proouchomai*, prayer (Ap. 134. II. 2).

6. See note on 10. 11.
THE GOSPEL
ACCORDING TO

JOHN

1 A1 C1 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.

F1 5. And the light shineth in darkness; and the darkness comprehended it not. 6. There was a man sent from God, whose name was John.

H1 7. The same came for a witness, to bear witness of the Light, that all men through him might believe. 8. That light was not that Light, but was sent to bear witness of that Light.

1 A1 1. In the beginning. Gr. en (Ap. 104. viii) arché. Occ. four times in the N.T. (Op. Gen. 1. 1). The context will always supply the dependent word (where it is not expressly expressed). Here, and in v. 2, suppose "age." [ages]": for the Logos then was, and the aion were prepared by Him (Ap. 1. 2; 11. 3). In Acts 11. 15 supply "[the proclamation of the Gospel]." For the combination of arché, with other prepositions, see notes on John 6. 44 (ex arché); on John 8. 44 (apó arché); on Heb. 1. 10 ("kat' arché"). was = was [already pre-existent]. Creation is not mentioned till v. 3. *The Word had no beginning." See v. 3; 17. 5. 1 John 1. 1. Eph. 1. 4. Prov. 8. 23. Ps. 90. 2. Gr. Logos. As the spoken word reveals the invisible thought, the living Word reveals the invisible God. Op. vv. 18. and. Note the Fig. Polyptyches. Ap. 6. with. Gr. pros. Ap. 104. xv. 5. Implying personal presence and relation. Op. v. 18. God. With the Art. = the revealed God of the Bible. Op. 98. l. 1. the Word was God. This is correct. The Art. designates "the subject" as the subject. The order of the words has to do only with the emphasis, which is thus placed on the predicate, while "the Word" is the subject. was = God. Here "God" is without the Art., because it denotes the conception of God as Infinite, Eternal, Perfect, Almighty, &c. Contrast 4. 24. 2 The same, This (Word), or He. 3 All things. Referring to the infinite detail of creation, were made came into being. Not the same word as in v. 1. As in Rom. 11. 26. Col. 1. 16. Heb. 1. 2. and without, &c. Note the Fig. Polyptyches. Ap. 6. without apart from. was = came into being. Not the same word as in v. 1. not any thing = not even one thing. Gr. oude, compound of ou. Op. 105. I. was made = hath come into being. 4 life. Gr. ék. Ap. 170. l. i.e. the fountain of life. Hence 1 John 5. 11, 12, and Ps. 98. 9: manifested (l. 4); obtained (3. 16); possessed (4. 14); sustained (5. 32); ministered (7. 38); abounding (10. 10); resurrection (11. 24, 25). A characteristic word of this Gospel. See note on p. 1511. the light. Not a light. Op. 8. 12. Gr. phós. Ap. 180. 1. A characteristic word of this Gospel. See note on p. 1511. men. Gr. pl. of anthropos. Ap. 128. 1. 8 shineth. Gr. phainó. Ap. 106. l. 1. darkness = the darkness. Presupposing the Fall. Gen. 3. 19. comprehended it. This is direct from the Vulgate. The Gr. kata lambánai is so rendered only here. It means, overcome or overpowered Him not. See I Thess. 5. 4 (overtake). Mark 5. 18. John 8. 3, 4 (take); 12. 25 (come upon hostily). it. Referring grammatically to phós, the light (heater); but logically to the Word. Quoted by Tatian (Ap. 150-170), Orat. ad Graecos, xiii. Note the Fig. Parchéthis (Ap. 8) in the Aramaic (not in the Greek or English), "darkness comprehended." Aram. kabal kabal. not. Gr. ou. Ap. 105. I. 9 There was = There arose. Not the same word as in v. 1. sent. Op. Mal. 3. l. Gr. apostelló (Ap. 174. 1), whence we have our "Apostle," one sent. John not only came, but was sent from beside. Gr. para. Ap. 104. xii. 1. Not "by," but from. Op. 15. 35. God. No Art. Op. v. 1. Ap. 98. l. 1. John: i.e. John the Baptist: the John of the narrative, not of the Gospel. Occ. twenty times, and is never distinguished by the title "Baptist": as in Matt., Mark, and Luke. 7 for a witness: i.e. with a view to bearing witness; not merely to be a witness. That would be martur (martus, as in Acts 1. 8, 22, &c.). This is marturia = a bearing witness. Gr. elia. Ap. 104. vi. not the same word as in v. 16. to bear witness = in order that (Gr. hina) he might bear witness. Gr. marturía, a characteristic word of this Gospel. See note on p. 1511. witness. Gr. marturía, a characteristic word of this Gospel. all: i.e. all, without distinction. through. Gr. dia. Ap. 104. v. 1. him. John the Baptist. Op. 35 Acts 10. 37; 13. 24, believe. See Ap. 150. l. 1. A characteristic word of this Gospel. See note on p. 1511. 8 that = That one. Op. 22. 1. that Light = the Light. Op. 8. 8; 12. 28. sent. Supply "came" from v. 7.
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 will of the flesh, nor of 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 grace and truth.

15 John bare witness of Him, and cried, saying,

16 And of His fulness have all received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

That, &c. Render: (He) was the true (or very) Light, that which, coming into the world, lighted every man (without distinction). We should connect this "coming" with "the Light" (with R.V.) because "coming into the world" is continually associated with the Lord. See 3:19; 6:14; 11:27; 12:46; 16:28; 18:57. Note esp. 3:13 and 13:46. Many lamps found in the tombs at Gezer (1 Kings 9:15-17) have inscribed on them "The light of Messiah shines for all".  

true=very. Gr. aleithinos. Ap. 175. 2. A characteristic word of this Gospel. See note on p. 1511. Very many: i.e. without distinction, as the light shines on all (Matt. 5:48, &c.). Gr. panta anthrôpou. Not collectively, but individually and personally. For centuries Israel only had this light, and Gentiles were the exception. Henceforth there was to be no distinction. Gentiles were to be blessed with Abraham’s seed in the days of Messiah. Op. Gen. 12.3. Rom. 15.8 =12.


was made = came into. Ap. 150. i. 2. One of the characteristic words of this Gospel. See p. 1511.


His own. Marc. pl. i.e. His own People (Israel). received = received (to themselves).  

as many as; v. 9 is collective; v. 12 is individual. received = accepted (from a giver). Not the same as: v. 11.

the sons=children. Gr. pl. of teknon. Num. 3:44. 2.

know=was known. Gr. ginôsko. Ap. 182. i. 2. One of the characteristic words of this Gospel. See p. 1511.


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know=was known. Gr. ginôsko. Ap. 182. i. 2. One of the characteristic words of this Gospel. See p. 1511.
18 No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, hath declared Him.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ.

And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

Then said they unto him, Who art thou that we may give an answer to them that sent us. What sayest thou of thyself? And he said, I am not the Christ.

And they asked him, What baptizest thou then? If thou be not Christ, nor Elias, 2 nor that prophet? 3

John answered them all, saying, I baptize with water: but there standeth one among you, whom ye know not; 4

Whose shoes' latchet I am not worthy to unloose.

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John saw Jesus coming unto him, and saith, Behold the Lamb of God, Which taketh away the sin of the world.

This is He of whom I said, After me cometh a Man which is preferred before me: 31 and I knew Him not.

But I knew Him not; but that He should be made manifest to Israel, therefore am I come baptizing with water.

BAPTISM: WITH WATER. (Repeated and Extended Alternations.)

29 John's witness. The Lamb of God.

M a | 31. I knew Him not.

b | 31. John's baptism. Purpose stated.


L a | 32. John's witness. "The Spirit".

b | 33. I knew Him not.

c | 33. Christ's baptism. Sign given.


L a | 34. John's witness. "The Son of God."

29 seeth. Gr. ἑάθη. 30 John's witness. The Lamb of God.

M a | 31. I knew Him not.

b | 31. John's baptism. Purpose stated.


L a | 32. John's witness. "The Spirit".

b | 33. I knew Him not.

c | 33. Christ's baptism. Sign given.


L a | 34. John's witness. "The Son of God."

Bathabara. All the texts read Bethania with the Syr. 28 Identified by Conder and Wilson with Makht-Ahabarah, near Jericho. Not uncommon then or now for two or more places to have the same name. See on 11. 5.

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 Holy Ghost.'

34 And I saw, and bare record that this is the Son of God.'

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as He walked, he saith, "Behold, the Lamb of God!"

37 And the two disciples heard him say, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, "What seek ye?"

They said unto Him, "Rabbi," (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 Andrew, Simon Peter's brother.

41 This first findeth his own brother Simon, and saith unto him, "We have found the Messiah." (which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when he beheld Him, He said, "Thou art Simon the son of Jona:

43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, "Follow Me.

44 (Now Philip was of Bethsaida, the city of Andrew and Peter.)

45 Philip findeth Nathanael, and saith unto him, "We have found Him of Whom Moses in the Law, and the Prophets, did write, 'the Messiah of Nazareth, the son of Joseph.'"

46 And Nathanael said unto him, "Can there any good thing come out of Nazareth?"

47 Philip saith unto him, "Come and see.

32 bare record = bare witness. Cp. v. 15, and see note on v. 7.


heaven = Sing., without Art. See note on Matt. 9. 9, 10, like = as it were.


remaining. Gr. men. v. 32.

on = upon, as in v. 29.

the Holy Ghost = holy spirit. Gr. pneuma hagion.


bare record = have borne witness.

the Son of God. Ap. 98. XV.

1. 35—4. 54 (D, p. 1610), THE FIRST PERIOD OF THE LORD'S MINISTRY. SUBJECT: THE PROCLAMATION OF THE KINGDOM. (Introversion.)


| Q | 3. 22—4. 3. Judea.

| R | 4. 3—54. Samaria and Galilee.

1. 35—2. 12 (N, above). GALILEE.

(Division.)

N | P1 | 1. 35—51. The first Call. Manifestation of the Lord's grace.

P2 | 2. 1—12. The first Sign. Manifestation of the Lord's glory.

1. 35—51 (P, above), THE FIRST CALL. MANIFESTATION OF THE LORD'S GRACE.

(Alternations.)

P1 | Q | d1 | 35—39. Call of Andrew. "The next day".

| e1 | 10. Parenthetic explanation.

| d2 | 41—42. Call of Simon. R | 42. Characteristic.

| Q | d3 | 42. Call of Philip. "The next day".

| e2 | 44. Parenthetic explanation.

| d4 | 45—46. Call of Nathanael.

| R | 47—51. Characteristic.

35 stood = was standing.

two. One being Andrew (v. 40), the other probably John (the Evangelist), as he never mentions himself.


walked = was walking about.

37 speak = speaking. Gr. lalo. 

38 turned, and = having turned.


dwellest = abidest. Gr. men, as in v. 32.


the tenth hour: i.e. of the day, according to Hebrew reckoning. The context must decide whether of the night or day. Here, therefore, 4 p.m. (cp. the other hours in John: here; 4, 62; 11, 2; 19, 14. See Ap. 163).


41 καί = This one.

see Ap. 141.


45 Nathanael = the son of Joseph. Cp. v. 41.

The words are Philip's, and expressed the popular belief.
47. 47. Jesus 37 saw Nathanael coming 47 to Him, and saith 34 of him, 33 Behold an "Israelite indeed, 3 in whom is 31 no guile!"
10 For Nathanael saith unto Him, "Whence knowest Thou me?" 29 Jesus 3 answered and said unto him, "Before that 3 Philip called thee, 4 when thou wast 3 under the fig tree, I 3 saw thee."
28 Nathanael answered and saith unto Him, 32 "Rabbi, Thou art 34 the Son of God; 3 Thou art 34 the King of Israel."
23 Jesus 3 answered and said unto him, 3 "Because I said unto thee, 2 I 3 saw thee 3 under the fig tree, 3 believest thou 3 that I saw thee? 3 see 3 greater things than these."
21 And He saith unto him, 3 "Verily, verily, I say unto you, 3 Hereafter ye shall 3 see 3 heaven opened, and the angels of 3 God ascending and descending 3 upon 3 the Son of Man."

2. 2. And 3 the third day 3 there 3 was 3 a marriage 3 in 3 Cana of Galilee; and the mother of 3 Jesus 3 was there:
10 And both 3 Jesus 3 called 3 and His 3 disciples, 3 to 3 the marriage.

3. 3 And 3 when they wanted 3 wine, 3 the mother of 3 Jesus saith 3 unto Him, 3 "They have no 3 wine."
14 Jesus saith unto her, 3 "Woman, 3 what have I to do 3 with thee? 3 Mine hour is not yet come."

5. 5 His mother saith unto the 3 servants, 3 "Whatsoever He saith unto you, do it."

6. 6 And there were set there 3 six 3 waterpots of stone, 3 after 3 the manner of the purifying of 3 the Jews, containing two 3 or three 3 firkins apiece.

7. 7 Jesus saith unto them, 3 "Fill the 3 waterpots 3 with water."
And they filled them up to the brim.
10 And He saith unto them, 3 "Draw out now, 3 and bear unto 3 the governor of the feast."
And they bare it.

9. 9 When the 3 ruler of the feast had tasted the water 3 that was 3 made 3 wine, 3 and knew 3 not 3 whence it was: 3 (but the 5 servants which 3 drew the water 3 knew;) 3 the governor of the feast called the bridegroom,
10 And saith unto him, 3 "Every 3 man at the beginning doth set forth good 3 wine; and when men have drunk, then that which 3 is 3 worse: 3 but 3 thou hast kept the good wine until now."

8 Draw out. Gr. antiléos. Occ. only here, v. 9; 4. 7, 15, governor, &c. Occ. only here, and v. 5. See Gen. 24. 13, 15.
14 drew = had drawn. 10 Every man, &c. This is man's way: i.e. to give the good thing first, and the worse thing after. God's way is always the opposite. See note on Ex. 16. 2, man.
22.11. **JOHN.**

11 This beginning of miracles did Jesus in Galilee, and **manifested forth** His glory; and His disciples **believed** on Him.

12 After this He went **down** to Capernaum, **and** His mother, and His brethren, **and** His disciples; and they **continued** there **not many days**.

13 And **the Jews**' passover was at hand, and Jesus **went up** to Jerusalem,

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 scourge **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**.

18 Then answered **the Jews** and said unto Him, **What sign shewest Thou unto us, seeing that Thou doest these things?**

19 Jesus 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 **Jesus** had said.

23 Now when Jesus was **in** Jerusalem **at the passover**, in the feast **day**, many **believed** the oxen and the sellers, **and both**.

11 beginning, & c. Our attention is thus called to the order.

miracles = the signs. A characteristic word in this Gospel. See p. 511, and Ap. 176. 3.


His glory. This is the key to the identification of the eight signs of this Gospel (Ap. 176). See note on 1. 14.

the disciples believed, & c. Cp. 20. 17. 22. Four hundred and fifty years since the Jews had a miracle. The last was in Dan. 6.


Capernaum. Now Tell Hum.

and. Note the Fig. **Polygeneton.** Ap. 6.


13. **the Jews**' passover. After the revival under Ezra and Nehemiah corruption proceeded apace (see notes on p. 1290), and the Lord found the nation as described in Malachi. Hence, what we once "the feasts of Jehovah" are spoken of as what they had then become, "feasts of the Jews" (5. 1; 6. 4; 7. 2; 11. 55; 19. 42). See note on I. 19.


changers of money. Gr. pl. of kurtabiteia. Occ. only here.

16. **not**. Gr. mé. My Father's house. This was at the temple.


small cords = rush-ropes. Gr. sochos. Occ. only here and in Acts 27. 32.

18 answered ... said. See note on Deut. 4. 41 and 44.

small cords = rush-ropes. Gr. sochos. Occ. only here and in Acts 27. 32.

19 destroy, & c. The Lord's enemies remember his words; and perverting them, saying, "I will destroy", & c. See Matt. 26. 15; Mark 14. 28.

19. destroy, & c. The Lord's enemies remember his words; and perverting them, saying, "I will destroy", & c. See Matt. 26. 15; Mark 14. 28. Temples. Gr. teleos. See note on Matt. 23. 16.

raise ... up. Gr. agorizo. Ap. 178. 4.

18. answer ... said. See note on Deut. 4. 41 and 44.


**but He spake, & c.** Fig. Epitrechon (Ap. 6). For other examples, see 7. 39; 12. 33; 21. 19.


23 now when, & c. Note the Fig. Pleonasm (Ap. 6) in the triple definitions (for emph.). at = in. Gr. en.

23. now when, & c. The Fig. Pleonasm (Ap. 6) in the triple definitions (for emph.). at = in. Gr. en.
3. 1-21 (W, v. 1517). EVENT. COLLOQUY WITH NICODEMUS. (Repeated Alternation.)

W X1 | 1. 2. Nicodeotes. Admission.

1. There was a man named Nicodemus, a ruler of the Jews, who came to Jesus by night. He said to Jesus, "Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that are done except God be with him."

2. Jesus answered, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

3. Nicodemus said 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?"

4. Jesus answered, "Verily, verily, I say unto thee, except one is born of water and of the Spirit, he cannot enter into the kingdom of God."

5. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

6. 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."

7. How can these things be?"

8. That which is born = That (Neuter) which has been begotten. Note the difference between this Perfect here and in v. 8, and the Aorists in v. 3, 4, 5, 7.

9. The wind = The Spirit. The word pneuma, occurs 365 times, and is rendered "wind" only here. It should be translated, Spirit, as at end of verse. "Wind" is anemos; occurs 31 times, and is always so rendered.

10. The Lord. ANSWER. REPETITION. (Alternation.)

Y2 | j | 1. Reference to question.
    | k | 6. Explanation.
    | j | 7. Reference to question.
    | k | 8. Illustration.

In His name. See note on Ps. 20. 1, when they saw = beholding. Gr. theorde. Ap. 138. I. 11. did = was doing.
24. But Jesus: i.e. But Jesus (for His part) commit = trust. Same word as believed in v. 23, but not the same sense. Here it denotes a continual action or habit. Gr. pisteue. Ap. 150. I. 1. iv. See note on v. 1. because. Gr. dia. Ap. 104. v. 2. He = He Himself knew. Gr. ginou. Ap. 152. I. ii. See note on v. 10. testify = bear witness. See note on v. 1. that = what he was in man. This attribute elsewhere attributed only to Jehovah (Jer. 17. 10; 20. 12). Here this knowledge was universal ("all", v. 24), and individual ("man").

3. 5-8 (Y2, above). THE LORD. ANSWER. REPETITION. (Alternation.)

5. of water, &c. = of water and spirit. No Art. Fig. Henadys (Ap. 6). Not two things, but one, by which the latter noun becomes a superlative and emphatic Adjective, determining the meaning and nature of the former noun, showing that one to be spiritual water: i.e. not water but spirit. It is to be rendered "of water—yes, spiritual water". Cp. Eph. 5. 26. and see 7. 38. 39. and Ezek. 36. 25. 27 for the "earthly things" of v. 12.

6. That which is born = That (Neuter) which has been begotten. Note the difference between this Perfect here and in v. 8, and the Aorists in v. 3, 4, 5, 7.

7. flesh. See note on i. 13. the Spirit: the Holy Spirit (with Art). See Ap. 101. ii. 3. is spirit. This is a fundamental law, both in nature and grace. Note. Gr. mi0. Ap. 105. II.

8. The wind = The Spirit. The word pneuma, occurs 365 times, and is rendered "wind" only here. It should be translated, Spirit, as at end of verse. "Wind" is anemos; occurs 31 times, and is always so rendered.

9. The Lord: completing the Fig. Epaneuphous (Ap. 6), converting this verse into a most solemn and independent fact of these things. See Jer. 31. 33; 32. 39. Ezek. 11. 15; 18. 31; 36. 25-27. Ps. 51. 10. be = come to pass. Ref. to v. 4.
3. 10. YOUTH. 3. 18. JOHN.

YOUTH.
10. *Jesus* answered and said unto him, "Art thou a master of Israel, and knowest these things?"

B. 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.

A. 12. "If I have told you earthly things, and ye, believe not, how shall ye believe, if I tell you of heavenly things?"

B. 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.

C. 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

D. 15. That whosoever believeth in Him should not perish, but have eternal life.

C. 16. For God so loved the world, that He gave His only begotten Son into the world, that whosoever believeth in Him should not perish, but have everlasting life.

B. 17. But that the world might be saved.

C. 18. He that believeth on Him is not condemned: but he that believeth not is condemned already,

D. 19. because he hath not believed in the name of the only begotten Son of God.

and does not mark the actual transition. There is nothing whatever in the context to show where the paragraph breaks should be in this chapter; either in the MSS, or in the Versions. The A.V. varies in its different editions. The A.V. text in the R.V. Parallel Bible has a | at vv. 14 and 16. The Camb. Paragraph Bible (Dr. Scrivener) has no break either at vv. 14 or 16. The R.V. has a break only at v. 15, with WH and Scrivener's Hebrew Text. The Companion Bible makes the important break at v. 13: (1) because the Past Tenses which follow indicate completed events; (2) because the expression "only begotten Son" is not used by the Lord of Himself, but only by the Evangelist (1.14; 3.16; 11; 1 John 4.9); (3) because in the name of God (v. 18) is not used by the Lord, but by the Evangelist (1.12; 2.23; 1 John 5.18); (4) because to do the truth (v. 21) occurs elsewhere only in 1 John 1.6; (6) because "Who is in heaven" (v. 13) points to the fact that the Lord had already ascended at the time John wrote; (6) because the word "laid up" refers both to the "burdens" (v. 14; 8.28; 12.22, 34) and to the "glory which should follow" (8.28; 12.22. Acts 2.33; 5.31); and (7) because the break at v. 13 accords best with the context, as shown by the Structure B, above.

3. 10-21 (YOUTH). THE LORD. ANSWERED. CONFIRMED. (Alternation.)


B. 11. Testify. The Lord's.


12. If I have. Assuming it as a fact. Ap. 118. 2. a. earthly things. Ezek. 36. 25-37. 1 Cor. 15. 40. Col. 3. 1. 2. Cor. 5. 1. Phil. 2. 10; 3. 18.


heavenly =Pl. of euporías. Occ. only here and Matt. 18. 31 in the Gospels. See Eph. 1. 3, 20; 2. 6; 8. 10; 12. Phil. 2. 10. &c.

3. 13-21 (B, above). TESTIMONY. THE EVANGELISTS. (Division.)

B. 13-17. Salvation. TESTIMONY. THE EVANGELISTS. (Extended Alternation.)


3. 13-17 (C, above). SALVATION. TESTIMONY. THE EVANGELISTS. (Extended Alternation.)


D. 18. The only-begotten Son.


n. 17. Belief. Salvation through Him.

13. And, &c. The kai (=And) here is a Hebraism, and does not mark the actual transition. There is nothing whatever in the context to show where the paragraph breaks should be in this chapter; either in the MSS, or in the Versions. The A.V. varies in its different editions. The A.V. text in the R.V. Parallel Bible has a | at vv. 14 and 16. The Camb. Paragraph Bible (Dr. Scrivener) has no break either at vv. 14 or 16. The R.V. has a break only at v. 15, with WH and Scrivener's Hebrew Text. The Companion Bible makes the important break at v. 13: (1) because the Past Tenses which follow indicate completed events; (2) because the expression "only begotten Son" is not used by the Lord of Himself, but only by the Evangelist (1.14; 3.16; 11; 1 John 4.9); (3) because in the name of God (v. 18) is not used by the Lord, but by the Evangelist (1.12; 2.23; 1 John 5.18); (4) because to do the truth (v. 21) occurs elsewhere only in 1 John 1.6; (6) because "Who is in heaven" (v. 13) points to the fact that the Lord had already ascended at the time John wrote; (6) because the word "laid up" refers both to the "burdens" (v. 14; 8.28; 12.22, 34) and to the "glory which should follow" (8.28; 12.22. Acts 2.33; 5.31); and (7) because the break at v. 13 accords best with the context, as shown by the Structure B, above.

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.
3. 18–21 (C), 1519. CONDEMNATION.  
(Repeated Alternation.)


19 this is = this is what it consists in; viz:
condemnation = judging: i.e. the process rather than the result. Gr. κρίνω. Ap. 177. 7.
20 doeth = practises, or (habitually) does. Gr. πρασεων.
evil. Gr. φαύλος = worthless, base. Occ. only here:
9. 11, 12. Cor. 6. 10, in most texts for κακος. Here, pl. =
worthless things.
reproved = brought home to him. Cp. 18. 8 (convince).
21 doeth. Actively produces, having regard to the object and end of the action. Gr. ποιεω. Cp. the two verbs, πρασσω and ποιεω, in a similar connexion in 5. 26.
are = have been, and still continue to be, wrought in God: i.e. in His fear, or in His strength.

3. 22–4. 2 (O, p. 1515). JUDAEA.  
(Introversion.)

O | 3. 22. Coming into Judaea.
F | 3. 22. The Lord = Baptisting.
F | 8. 36. The Lord = Baptisting.
E | 4. 5. Departing from Judaea.

the land of Judaea = lit. the Judaean land. Phrase only here.
baptised = was (engaged in) baptising. See 4. 2 and 5. 11. 
23 Baptised = was (engaged in) baptising. See 4. 2 and 5. 11.
Baptism = baptism. The springs near Læmann el-‘Araba, 72 miles below
Beisan. Salim. Still so called; east of Shechem.
much water = many waters (i.e. springs).
24 was = had been. yet. Gr. ou, compound of ou.

3. 25–36 (G, above). JOHN BAPTIST’S DISCIPLES. CONTROVERSY.  
(Division.)

G | H1 | 25, 26. The questioning.
H1 | 27–36. The answer.

25 Then = Therefore: i.e. on account of the facts stated in vv. 22–24. 
question = questioning.
the Jews. All the texts read "a Jew". Gr. Ἰουδαῖος, with Syr. But it has been suggested that Ἰουδαῖος was
the primitive abbreviation for Ἰουδαίος (= of Jesus), and being repeated (by inadvertence) led to the reading
Ἰουδαίον (= a Jew). This would agree better with vv. 22–24; with "Therefore" in v. 25, and with the action
of John’s disciples, and John’s answer. See the Structure H2, above.
26 last = last. witness = last born witness. See note on 1. 7.
behold. Gr. ἰδεῖ. Ap. 133. 8. Fig. Asterismos.
3. 27–36 (H2, above). JOHN’S ANSWER.  
(Alternation.)

H2 | J | 27. God the Giver of all to men.
K | q | 28. Contrast.
| r | 29. His voice.
| t | 30. Contrast.
| u | 31–34. His words.
J | 35. God the Giver of all to Messiah.
K’ | s | 36. Belief on the Son.
| s | 36. Rejection against the Son.

27 receive = take [upon himself].
nothing. Gr. ou, cured. A double negative.
be given = have been given. 28 the Christ = the Messiah. Ap. 98. IX. sent. Ap. 174. 1.
29 the friend, &c. He played a very important part in the wedding ceremonies.
rejoice greatly. Fig. Πολυψιθόν
(Ap. 6), Gr. chara = joy with joy.
30. 14 must increase, but 3 must decrease.

A.D. 26

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 set 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.

4. 1. Therefore knew the Pharisees that Jesus made and baptized more disciples than John.

2. Though Jesus Himself baptized not, but His disciples,

3. He left Judea, and departed again into Galilee.

4. And He must needs go through Samaria,

5. Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now Jacob's well was there.

7. There cometh a woman of Samaria to draw water:

Jesus saith unto her, "Give Me to drink."


32. heard. Not "hath heard."

33. testimony. Gr. marturia. See note on "witness", 1. 7.


36. words. Gr. pl. ῥήμα. See note on Mark 9. 32, for God, &c. Or, "for the Spirit giveth not [the words of God] by measure [unto Him]."

38. Who art the Living Spirit. With Art. = the Giver, not the gift. Ap. 101. II. 3. This was by measure unto John, but not unto the Lord. Cp. 15. 26; Matt. 11. 27. What John saw and heard was limited (Ev. 27-30).


shall not see = will not see. Note the future here, in contrast with "hath."


abideth. Present tense. See note on 1. 32.


1. therefore. See 3. 22.

2. the Lord. Ap. 98. vi. 1. a. 3. b. c. For the occ. of this absolute title in John, see 6. 23; 11. 2; 20. 10; and cp. 20. 2. 12, 13, 14; 21. 7.


Pharisees. Ap. 120. II (John never refers to the Sadducees by name).

Jesus. Ap. 98. X.

made, &c. is making and baptizing.


2. Though = And yet.

baptized. It was not the practice of Jesus to baptize. Imperf. Tense.


4. -3-54 (N. p. 1515). GALILEE. (Division.)

3 again. See 1. 43.


5. Then = Therefore.


7. sixth hour. See on 1. 38, and Ap. 165.


4. -7-27 (M. p. above). THE COLLOQUY. (Introversion and Repeated Alternation.)

Q. w | i. The woman. "How?"

w. x | 10. The Lord. "If thou knewest." II.

w. 11, 12. The woman. "Whence?"

w. 13, 14. The Lord. "I will give." III.

w. 15. The woman. "Give me."

w. 16. The Lord. "Go, call." IV.

w. 17. The woman. "I have no husband."

w. 18. The Lord. "Well said." V.

w. 19, 20. The woman. "Where to worship."

w. 21, 22. The Lord. "Believe Me." VI.

w. 23. The woman. "Messiah cometh."

N. u | 26. The Lord. Declaration. "I am He." VII.

v. 27. Disciples. Come back.

-7 Give Me, &c. The first word. Note the seven (Ap. 10) times the Lord spoke to the woman, and the gradual ascent to the final declaration in v. 22.
8 For His disciples were gone away into the city to buy meat.

9 Then saith the woman of Samaria unto Him, "How is it that thou, being a Jew, . . . and the Samaritans.)"

10 Jesus answered and said unto her, "If thou knewest . . . and whom it is. . . . 'Give Me to drink,' Thou wouldst 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: whence then hast Thou that living water?"

12 Art greater than our father Jacob, which gave us the well, and drank thereof himself, . . . and His children, and His cattle?"

13 Jesus 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 not 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."

16 Jesus saith unto her, "Go, call thy husband, and come hither."

17 The woman saith unto Him, "I know no husband."

18 Jesus saith unto her, "Thou hast well said, "I have no husband."

19 For thou hast had five husbands; and he whom thou now hast is not thy husband. In fact saidst thou truly."

20 The woman saith unto Him, "Sir, I know that the Lord Jesus Christ is coming, who shall tell all things."

21 Jesus saith unto her, "Woman, believe Me, the hour cometh, when ye shall neither 14 in this mountain; nor yet at Jerusalem, 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 Him must worship Him in spirit and in truth."

25 The woman saith unto Him, "I know . . . its way. Its coming depended on the repentance of the nation, when all the prophecies would have been fulfilled. See Acts 3: 18-26. true = real. See note on 1: 9. worshipping = worshippers. Only here. spirity. Ap. 101. II. 8. No Preposition. See the second "in." God. See note on 9: 1. I. 1, with Art. Contrast 1. 23 come, and now is = is coming, and is now on the mountain. Gerizim. The wall was at its foot.
that the Messiah cometh, which is called Christ: when ye shall see one coming to ye shall say, "What seekest Thou?" or, "Why talkest Thou with her?"

28 The woman then left her waterpot, and went her way into the city, and saith unto the men,

29 "Come, see a Man, Which told me all things that ever I did."

30 "Then they went out of the city, and came unto Him.

31 In the mean while 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 Jesus saith unto them, "My meat is to do the will of Him That sent me, and to finish His work."

35 "Say not to you, "There are yet four months, and then cometh harvest?" Behold, I say unto you, Lift up your eyes, and see how the fields are already ripe to harvest.

38 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, which I said, I sowed the word, and ye have received it, and reaped it."

38 And many of the Samaritans believed on Him, and followed Him.

39 So when the Samaritans 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 word;

42 And said unto the woman, "Now we believe, not because of thy saying: for we have heard Him ourselves, and we know that this is indeed the Saviour of the world."
4. 43. John.

43. Now after two days He departed thence, and went 3 into Galilee.

44. For 1 Jesus Himself 2 testified, that a prophet hath no honour 3 in his own country.

45. Then when He was come 3 into Galilee, the Galilean 4 received Him, having seen all the things that He did at Jerusalem 5 at the feast: 6 (for 7 He also went 8 unto the feast).

46. So 1 Jesus came 9 again 10 into Cana of Galilee, where He 11 made the water wine.

47. When 11 he heard that 2 Jesus was come 3 out of Judea 3 into Galilee, he went 12 unto Him, and 13 besought Him 14 that He would come down, and heal his son: for he was 5 at the point of death.

48. Then 15 said 1 Jesus 16 unto him, 9 “Except ye see signs and wonders, ye will 2 17 not believe.”

49. The 12 nobleman 18 saith 19 unto Him, “Sir, come down ere my 5 child die.”

50. 1 Jesus saith unto him, “Go thy way; thy son 2 liveth.”

51. And as he was now going down, his 3 servants 4 met him, 5 and told him, saying, “Thy 5 son 2 liveth.”

52. Then enquired he 2 of them the hour 5 when he began to 6 amend. 7 And they said unto him, “Yesterday at the seventh hour the fever left him.”

53. So the father 1 knew that it was 2 at the same hour, 3 in the which 1 Jesus said unto him, “Thy 5 son 2 liveth:” and himself 4 believed, and his whole house.

54. This is again the second miracle that 1 Jesus did, when He was come 3 out of Judea 3 into Galilee.

5. 1-17 (Y', above). THE THIRD SIGN. THE IMPOTENT MAN. (Division.)


5. 1-26 (Y', above). THE OCCASION. (Division.)

5. 16.

MARKET & POOL (which is called in the Hebrew tongue BETHESDA, having five "porches").

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whomsoever then first after the "troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years. When Jesus 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?" 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."

Jesus saith unto him, "Rise, take up thy bed, and walk."

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto Him, "It is not lawful for thee to carry thy bed on the sabbath."

He answered them, "He That made me whole, the same said unto me, 'Take up thy bed, and walk.'"

Then asked they him, "What man is that Which said unto thee, 'Take up thy bed, and walk?'"

And he that was healed wist not who it was: for Jesus had conveyed Himself away, a multitude being in that place.

Afterward Jesus found him in the temple, and said unto him, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."

The man departed, and told the Jews that it was Jesus, Which had made him whole.

And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the sabbath day.

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And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the sabbath day.

8. Rise. Ap. 178. I. 4. The third sign. See Ap. 176. 10 was cured—had been healed, the sabbath day. It is not lawful. A forced interpretation of Jer. 17. 21, &c., by the Rabbis, carrying the meaning of anything from a public place into a private place, or vice versa, unlawful (Talmud, Sobb. 8. a). See note on v. 11. The same that day a Sabbath. This seems to imply that it was not the weekly sabbath, but the same as 19. 31. See Ap. 156.

9. on. Gr. en. Ap. 104. viii. the same day... sabbath—that day a Sabbath. This seems to imply that it was not the weekly sabbath, but the same as 19. 31. See Ap. 156.

10. was cured—had been healed, the sabbath day was a sabbath. It is not lawful. A forced interpretation of Jer. 17. 21, &c., by the Rabbis, carrying the meaning of anything from a public place into a private place, or vice versa, unlawful (Talmud, Sobb. 8. a). Not. Gr. en. Ap. 105. I. The same word as in v. 23—29, 41. See note on v. 1. The same that day a Sabbath. This seems to imply that it was not the weekly sabbath, but the same as 19. 31. See Ap. 156.

11. the same—day one that day. Gr. ekénos, emph. See note on Ap. 135. 3.


13. And was—had been healed. See note on Ap. 133.


15. and—were seeking. Most texts, not Syr., omit this clause.

5. 16-17 [For Structure see next page].
5. 17. 

D 17 But 1 Jesus answered them, "My Father worketh hitherto, and I 3 work." 

C 18 Therefore the Jews sought the more 6 to kill Him, because He 9 not only 5 had broken the sabbath, but 3 said also that 4 God was 8 His Father, making Himself equal with 6 God.

D E 19 Then answered 4 Jesus and said unto them, 3 Verily, verily, I say unto you, The Father can 9 do nothing of Himself, but what He 3 seeth the Father do: for what things soever 8 He doeth, 9 these also doeth the Son Likewise.

20 For 4 the Father 9 loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater 5 works than these, 8 that 3 may marvel.

F G 21 For 3 as 8 the Father 9 raiseth up 6 the dead, and 3 quickeneth 9 them; even so 8 the Son 9 quickeneth whom 6 He 9 will.

H 22 For 4 the Father 9 judgeth 6 no man, but hath 7 committed all 9 judgment unto 8 the Son.

23 That all 7 men 9 should honour 6 the Son, even as they honour 2 the Father. He that honoureth 7 not 7 the Son honoureth not 7 the Father Which 2 hath 7 sent Him.

H G 24 9 Verily, verily, I say unto you, He that heareth My word, and believeth on Him Which 3 sent Me, hath 7 everlasting 8 life, and shall 2 not 7 come 7 into 8 condemnation; but 9 is passed 9 from death 9 unto 8 life.

J 25 9 Verily, verily, I say unto you, 8 The hour is coming, and 7 now is, when 3 the dead shall hear the voice of the 8 Son of God: and 3 they that hear 2 shall live.

26 For 3 as 8 the Father 9 hath 7 forever 3 in Himself; 8 so 7 hath He given 7 to 8 the Son to have 7 forever 3 in 8 Himself;

K 27 And 25 hath given 8 Him authority to execute 7 judgment also, because He is 8 the Son of man.

J 28 Marvel 8 not at this: 21 for 25 the hour is coming, 8 in the which all that are 8 in 7 the graves shall hear His voice,


Y 17 My Father. See note on 2. 16, worketh. Cp. 9. 4, and see Ap. 176. hitherto = until now; referring to the O.T. Dispensation. Now Jehovah was speaking by His Son" (Heb. 1. 2).

3 and 3 work = I also am working now, because He not only. The 1611 edition of the A.V. reads "not only because He," had broken = was breaking, said also that God was His Father = also called God His own Father.


D E 19, 20. The Son’s works are the Father’s.


E 20. The Son’s works are the Father’s.


19 Then = Therefore. Verily, verily. The fifth occ. See note on 1. 31. do. His works were like 8 His words. See note on 7. 16. nothing. Gr. un oude. A double negative.


likewise = in like manner.

20 loveth. Gr. philou. One of the characteristic words of this Gospel. See page 1511, and Ap. 185. I. 2. works. See note on 4. 34, that = in order that. Gr. hina.

5. 21-29 (F, above). PROOF. COMMUNICATION. (Introversion.)

F 21, 23. Concerning quickening and resurrection.

H 22, 23. Concerning judgment.


24 word. Gr. logos. See note on Mark 9. 21. et al. of the characteristic words of this Gospel. See note on 1. 22 and p. 1511. everlasting. Gr. achiou. condemnation = judgment, as in v. 22.

is = has. unto. Same as "into," above.

5. 25-29 (G, above). CONCERNING QUICKENING AND RESURRECTION. (Alternation.)

5. 25, 26. Resurrection.

k 22. Judgment.

j 28, 29. Resurrection.

k 27. Judgment.

25 The hour = An hour. Put by Fig. Synecdoché (of the Part), Ap. 6, for a definite and special time. now is. Because, had the nation repented, "all that the prophets had spoken" would have been fulfilled according to Acts 3. 21, including the resurrection foretold in Ezek. 37, and Isa. 26. 19, Q. c. of 8 God. Ap. 80. XV. This title is associated with resurrection, as in v. 21. judgment is with the Son of man, shall live. See note on 4. to.

26 as = even as. Gr. hoper. hath He given = He gave (in eternity past).


28 the graves = the tombs. Therefore they are not in heaven or hell. 1826
5. 29. And will follow; that they have done good, unto the resurrection of life;

k and they that have done evil, unto the resurrection of damnation.

E 30 can 19 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.

F J 31 If gr 5 bear witness of Myself, My witness is true. 32 There is another that saith 31 beareth witness of Me; and I know that the witness which he saith 31 witnesseth 31 of Me is true. 33 ye 9 sent unto John, and he 31 bare witness unto the truth. 34 But 3 receive not testimony from 3 men: but these things I say, that ye might be saved. 35 ye was a burning and a shining light: and 3 2 were willing for a season to rejoice in his 2 light.

K 36 But 3 have a greater witness than that of John: for the 3 works which 19 the Father hath sent Me, 3 to finish the same 20 even as 3 do, 3 bear witness of Me, that 19 the Father hath sent Me. 37 And 19 the Father Himself, Which 3 hath sent Me, 3 hath 31 borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape.

L 39 Search the scriptures; for 3 in them ye think ye have eternal life: and they are they which testify of Me. 40 And ye 6 will not come to Me, 30 that ye might have life.

K I receive 10 not honour 24 from men. 42 But I know you, that ye have not 10 the love of God 3 in you. 43 I am come in 17 My Father’s name, and ye receive Me not: if 2 another shall come in 2 in his own name, 2 ye shall receive. 44 How can a man believe, which receive 41 honour 1 of another, and seek 10 3 41 honour that cometh from God only?

J 45 Do 23 not think that 3 will accuse you 45 to 19 the Father: there is one that accuseth you, even 5 Moses, in whom ye trust.

46 For 9 had ye 24 believed 45 Moses, ye would have believed 9 Me: for he 9 wrote 23 of Me.

47 But 9 ye 23 believe not his writings, how shall ye 3 2 believe My words?”

40 will not come 24 do not will (s. e) to come. may. 41 honour. Gr. doxa = approval, here, as in s. 44; or “praise”, as in 9. 44. 42 love of God = love toward God. Gen. of Relation. Ap. 17. 5. you = yourselves, as in 6. 55. Mark 4. 17.

44 believe. Ap. 160. I. b. 1. one of another— the. Note the Art in here, and note the proceeding clause.

45 Moses. See note on 1. 17. in = on.

46 had ye = (Ap. 116. 2 a) ye had.


Gr. of gramma = letters, used of written characters, or of a document. For the former, see Luke 26. 37; or the letter of Scripture contrasted with its spirit (Rom. 2. 27; 28. 7. 2 Cor. 3. 6). For the latter see Luke 16. 6, 7 (where it is a debtor’s account), and Acts 28. 21 (where it is an ordinary letter). In 7. 19 and Acts 26. 24, it is used for learning (cp. Isa. 29. 11, 12. Acts 4. 13). In 2 Tim. 8. 18 it is used for the sacred writings as a whole. Hence the Scriptures were called grammaeologia.
After these things Jesus went up into the sea of Tiberias, which is the sea of Galilee, a great multitude followed Him, because they saw His miracles which He did on them that were diseased.

And a great multitude followed Him, because they saw His miracles which He did on them that were diseased.

And Jesus went up into a mountain, and there He sat with His disciples.

And the passover, a feast of the Jews, was nigh.

When Jesus 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?"

And this He said to prove Him: for He Himself knew what He would do.

Philip answered Him, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."

One of His disciples, Andrew, Simon Peter's brother, saith unto Him, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"

And Jesus said, "Make the men sit down." (Now there was much grass in the place.) So the men sat down, in number about five thousand.

And Jesus took the loaves; and when He had given thanks, He divided them to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

When they were filled, He said unto His disciples, "Gather up the fragments that remain, that nothing be lost."

Therefore they gathered them together, six baskets full of the pieces of bread left over.

THE FOURTH SIGN.

(Feeding of the 5,000.)


Andrew. He appears with Philip in I. 44; 12. 22.


Fifteen. See Ap. 10. 


Kings 4. 32. Ezek. 13. 15. 

Small fishes. Gr. opsearion. Occ. only here, v. 11, and 21. 8, 10, 12.


SIGN PERFORMED

Command to sit down.

Command to gather.


to the disciples, and the disciples. Om. by all the texts and Syr. and likewise = likewise also. As much as they would. Recorded only in John. Would = wished. Ap. 102. 1. 

When = But when.

Not the same word as in v. 25.

remain = remain over, as in v. 13.
and filled 12 baskets with the fragments of the five barley loaves, which remained over and above into them that had eaten.

14 Then those 10 men, when they had seen the miracle, fell away into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again unto a mountain Himself alone.

16 And when even was now come, his disciples went down into the sea,

17 And entered into a ship, and went over the sea toward Capernaum.

And it was now dark, and Jesus 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 50 or 30 or thirty furlogs, they saw Jesus walking on the sea, and drawing nigh unto the 13th 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:

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 Jesus was not with His disciples

23 (Howbeit there came 22 other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks) to him. But when the 33 people therefore 14 saw that Jesus was not there, neither His disciples,

24 When the 33 people therefore saw that Jesus was not there, neither His disciples,

25 And when they had found him on the other side of the sea, they said unto him, "Rabbi, when camest Thou hither?"

26 Jesus 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."

13 twelve, one for each of the apostles.

baskets. Gr. kophinos = a wicker hand-basket, not the same as in Matt. 15. 25. Mark 8, 2.

untos them that had eaten. Recorded only by John. eaten = fed. Gr. bibrozek. Occ. only here. Root of our "browse," to feed in the open.

14 Then = Therefore. A supplementary note by John. those = the seen. Gr. eidon. Ap. 188. 1. of a truth = truly.

that prophet that should come = the prophet who is coming. See 1. 21. world. See note on 1. 2.

15 perceived. See note on 1. 10. Ap. 192. II. would come = were about to come.

20 in = order that (Gr. hina) they might, departed = withdrew. Gr. anachoreo. Only here in John.

16 even = it became late.


17 a ship = a fishing-smack. Gr. plocion. Not ploiarion,


Capernaum. See Ap. 169. was = had become.

now = already.


18 arose = was rising.


that blew = [that] was blowing.

19 five and twenty = furlongs (Ap. 51. III. 1 (2)).

About half-way.


20 It is = I am (He). Gr. 24. 25; 8. 24, 25, 34; 13. 12;


not. Gr. me. Ap. 105. 11. Same word as in vv. 27, 43.

Not the same as in vv. 7, 17, 22, 24, 35, 36, 38, 42, 46, 55, 64, 70.

21 willingly received = were willing to receive, and went. Recorded only by John, was = became.


whether = to (Gr. eis) which.

went = were bound.

22 people = crowd.

the other side. The eastern. In v. 22 the western;


boat = dinghy. Gr. ploiarion. The one belonging to the ploion of v. 17 (which had gone away). Ploiarion occurs only here, vv. 22, 24; 21. 8. Mark 3. 9; 4. 36.

Ploion, here = smack, is the usual word for "ship";

ploiarion = the dinghy belonging to it.

23 Howbeit the Lord.


24 of them = themselves. Gr. autoi. We refer to these boats (ploia), but all the texts read ploiarion, seen.

98. XIV. vii.

camest Thou hither = hast Thou got here.

26 Verily, verily. The eighth occ. See note on 1. 21.

miracles = signs. No Art. were

filled = satisfied. Not the same word as in v. 12.
6. 27.
JOHN.

27 Labour for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for it is the will of my Father, that every one which seeth the Son, and believeth on him, might have eternal life.

28 Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father gave you that true bread from heaven.

29 Jesus said therefore unto them, Verily, verily, I say unto you, I am the bread of life: he that cometh to me shall live; and he that believeth on me shall have eternal life.

30 Jesus said unto them, Verily, verily, I say unto you, he that believeth on me hath everlasting life.

31 Jesus answered and said unto them, 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.


C 34. Request of Disciples for thing signified.
D 35. Answer. Bread of life.

30 therefore. In consequence of the Lord's claim to be the bread of life. The emphasis is on "Thou", sign. See note on 2. 16. believe. See John 1. 1, 11, and note on 1. 7. what. see [sign], &c.?
31 Our fathers, &c. See Ex. 16. 15. Over half a million able for war; probably three millions in all. Num. 2. 22. manna = the manna. as = according as. He gave, &c. Quoted from Ps. 78. 24. This was their hope and belief; and this was the "sign" looked for in the "days of Messiah". So the Midrash (a commentary on Ex.:) "The former Redeemer [Moses] caused manna to come down for them; in like manner shall our latter Redeemer [Messiah] cause manna to come down, as it is written: 'There shall be a handful of corn in the earth' (Ps. 72. 16)." See Lightfoot, vol. xii, p. 293. heaven. Singular. See note on Matt. 6. 9, 10.
32 Moses. The fifth of seven refs. to Moses. See note on 1. 17. The Jewish sects affirmed that 1 manna was given for the merits of Moses' &c. that bread = the [true] bread. My Father. See note on 2. 16. true. Gr. alithinos. See note on 1. 9, and Ap. 176. 2. 33 He, or "That", the world. Put by Fig. Metonymy (of Subject), Ap. 6, for its inhabitants. Used in John to show that Gentiles will be included in Israel's blessing.
35 He is the bread of life. A form of expression peculiar to this Gospel. The Fig. Metaphor (Ap. 8), which carries over, and asserts that one thing is, i.e. represents the other; thus differing from Similis, and Hypocatastasis (Ap. 6). See Ap. 109, par. 1. Note the seven (Ap. 10) examples in this Gospel: I am the Bread of Life (6. 35, 44, 51); the Light of the world (8. 12; 9. 5); the Door of the sheep (10. 7, 9); the Good Shepherd (10. 11, 14); the Resurrection and the Life (11. 25); the true and living Way (14. 6); the true Vine (15. 1, 5). never = in no wise. Gr. ou mai. Ap. 105. III. 1. never thirst = in no wise at any time (Gr. ou me... pepeo) thirst. Or supply the Ellipsis by repeating "pepeo" after "hunger." Both A.V. and R.V. renderings are inadequate. The A.V. includes the Gr. pepeo in the second "never". The R.V. weakens the first "never" by rendering it "not". Neither A.V. nor R.V. give the force of the strong negative ou me. 38 ye also have seen Me = ye have seen Me also; with emphasis on "seen," and yet believe. Ap. 150. I. 1. 1.
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 will of the Father, that every one who believeth in Him may have everlasting life;
40 and I will raise him up at the last day.

41 The Jews then murmured at Him, because He said, I am the bread which came down from heaven.
42 And they said, Is this not Jesus, the Son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.
44 No man can come to Me, except the Father who 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.

48 That is the bread of life.
49 Your fathers did eat manna in the wilderness, and died.
50 This is the bread which came down from heaven: not that a man may eat thereof, and die; but that he may live eternally.

52 The Jews therefore strove among themselves, saying, How can this Man give us His flesh to eat?

639 (F, above.) THE LORD. BREAD OF LIFE. (Introspection.)

F That is the. 49 did eat. any one. if. distinction. thereof. (Gr. eb.)

50 a man: any one: i.e. without distinction. See note on 4. 10. if. For the condition, see Ap. 118. 1. b. this bread: this [One before you]. One of three passages in which "this" indicates the speaker. Cp. 2. 16. Matt. 16. 18. for ever: unto the age. See Ap. 151. II. A. ii. 4. a. and the bread that I will give is My flesh, which shall give for the life of the world.

657-59 (Z7, p. 1580.) COLLOQUY WITH BELIEVERS. (Alternation.)

Z7 E 37-38. The Father. His will.

E 45-47. The Father. His action.

Jews murmuring.
58 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. 65 Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. 59 For My flesh is meat indeed, and My blood is drink indeed. 60 He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. 61 As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. 62 This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread shall live for ever. 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. 64 But there are some of you that believe not. 65 And he said, Therefore said I unto you, that no man can come unto Me, except it be 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 Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter 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 Christ, the Son of the living God. 70 Jesus answered them, Have I not chosen you twelve, and one of you is a devil? 71 Therefore ye should behold the Son of man ascending, ascending. 63 The spirit. Ap. 101. II. 6. 86 Quickeneth = giveth life. Gr. zoopoiein. See nothing. Gr. ouk oudein. A double negative. speak = have spoken, and do speak. spirit. See note on 5. 21. the flesh. See note on 1. 13. words. Gr. rhema. See note on Mark 9. 32. from the beginning. Ap. 101. II. 4. 64 From the beginning. First occ. of "arche" in John. As in 1. 1, the Ellipsis dependent noun must be supplied here, and in the only other occurrence (16. 4): "from the beginning of the Lord's ministry." For the occ. of arche with other prepositions, see notes on 1. 1; 8. 44, and Heb. 1. 10, believed not = would not believe. Note the subjective emphatic of Mt. Ap. 105. II. See also Ap. 150. I. I. should = would. 68 Therefore = For this cause. Gr. dia (Ap. 104. v. 2) touto. 66 that time = hearken. Gr. deis to opis. 87 Will ye also go away? = Surely ye also do not (Gr. me). 69 believe = have believed. Ap. 150. I. I. 6. are sure = have got to know. Gr. ginisko. See Ap. 132. I. ii. See note on 1. 10, that Christ = the Messiah. Ap. 99 IX. the son of ... God. Thus, the second portion of the Lord's ministry ends with a similar declarative on the part of Simon Peter, as in Matt. 16. 16, though not the same occasion. So the Syr. reads, showing that the various readings of the Greek need not be heeded. See Ap. 94. V, note 8, the living God. This expression always implies the contrast with all other gods. 70 Have not 3 chosen = Did I not choose. Cp. 13. 15; 16, 14, 19, Luke 6. 13. twelve = the twelve. 71 Therefore ye should behold the Son of man ascending, ascending. 63 The spirit. Ap. 101. II. 6. 86 Quickeneth = giveth life. Gr. zoopoiein. See nothing. Gr. ouk oudein. A double negative. speak = have spoken, and do speak. spirit. See note on 5. 21. the flesh. See note on 1. 13. words. Gr. rhema. See note on Mark 9. 32. from the beginning. Ap. 101. II. 4. 64 From the beginning. First occ. of "arche" in John. As in 1. 1, the Ellipsis dependent noun must be supplied here, and in the only other occurrence (16. 4): "from the beginning of the Lord's ministry." For the occ. of arche with other prepositions, see notes on 1. 1; 8. 44, and Heb. 1. 10, believed not = would not believe. Note the subjective emphatic of Mt. Ap. 105. II. See also Ap. 150. I. I. should = would. 68 Therefore = For this cause. Gr. dia (Ap. 104. v. 2) touto. 66 that time = hearken. Gr. deis to opis. 87 Will ye also go away? = Surely ye also do not (Gr. me). 69 believe = have believed. Ap. 150. I. I. 6. are sure = have got to know. Gr. ginisko. See Ap. 132. I. ii. See note on 1. 10, that Christ = the Messiah. Ap. 99 IX. the son of ... God. Thus, the second portion of the Lord's ministry ends with a similar declarative on the part of Simon Peter, as in Matt. 16. 16, though not the same occasion. So the Syr. reads, showing that the various readings of the Greek need not be heeded. See Ap. 94. V, note 8, the living God. This expression always implies the contrast with all other gods. 70 Have not 3 chosen = Did I not choose. Cp. 13. 15; 16, 14, 19, Luke 6. 13. twelve = the twelve.
71. He spake of Judas Iscariot, the son of Simon; for he it was that should betray Him, being one of the twelve.

7 After these things Jesus walked in Galilee: for He would not walk in Judæa, 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 Judea, that Thy disciples also may see the works that Thou doest.

4 For there is no man that doeth anything 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 said Jesus unto them, My time is not yet come:

7 Go ye up into this feast: I go not up yet unto this feast: for My time is not yet full come.

8 When He had said these words unto them, He abode still in Galilee.

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 Jews at hand.


7. 1-10 (H1, above), IN GALILEE. (Alternation.)

7. 1-10 (H1, above), IN GALILEE. (Alternation.)

1 After these things. See note on 6.1. Marking a new subject.


5. Parenthetical remark concerning them.

6. The Lord's brethren. Their advice given.

7. 6-8. The Lord's brethren. Their advice rejected.

2 the Jews' feast. See note on 2.13.

5 neither. Not even. Gr. oude. see note on 1.15.

7. 6-8 (L, above). THE LORD'S BRETHREN: THEIR ADVICE REJECTED. (Introversion.)

7. 11-11. 54.—(For Structure see next page).


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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.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, "How knoweth this Man letters, having never learned?"

16 Jesus 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 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. 19 Did not Moses 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 is goeth about to kill Thee?"

21 Jesus answered and said unto them, "I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is 19 of Moses, but 10 of the fathers;) and ye on the sabbath day circumcise a man. 23 If a 22 man on the sabbath day receive circumcision, that the law of Moses should not be broken: 24 ye are ye angry at Me, because I have made a 22 man every whit whole on the sabbath day? 25 Judge not according to the appearance, but judge righteous judgment.

26 Then said some of them of Jerusalem, "Is 1 not this He, Whom they seek 1 to kill? 28 But, lo He speaketh boldly, and they say nothing unto Him. 29 Do the rulers know indeed that this is the very Christ? 30 Howbeit we know this man Whence He is: but when 28 Christ cometh, no man 31 knoweth 1 whence He is."

7. 11—11. 54—(H, p. 1583.) IN JERUSALEM. (Alternation.)


11—8. 59 (P, above). AT THE FEAST OF TABERNACLES. (Repeated Alternation.)


people = crowds.

concerning. Gr. peri. Ap. 104. xii. I. said = were saying.


14—30—(S1, above). COLLOQUI WITH JEWS. (Repeated Alternation.)


about the midst, &c. Expression occur. only here. temple. Gr. Καιρόν. See note on Matt. 28. 16. taught = began to teach (Imperf. tense).

marvelled = were wondering.

knoweth. Gr. οἶδα. Ap. 103. 1. I. See note on I. 24. letters. Gr. πλεονεκρά. By Fig. Metonymy (of Adjunct), Ap. 6, for what is written; e.g. an account (Luke 16, 6, 7; the Pentateuch (John 6, 47; Epistles Acts 28, 21; the whole Scripture (2 Tim. 3, 16). Hence, used of general literature such as the Talmudical writings (here, and in Acts 28, 24). Cp. our term, "man of letters", and see Acts 4, 13.


answered = and said. See note on Deut. 1, 41 and 122. 8. The 1611 edition of the A.V. omitted "and said".

My doctrine, &c. The first of seven declarations that the Lord spoke only the Father's words (see 8, 28, 47; 12, 48; 14, 10, 24; 17, 8).


25 Jerusalem. See note on Matt. 15. 7. Cn. Mark 1, 8. seek = are seeking. 26 But = And. 10. Fig. Asterismos. Ap. 6. Gr. ἴδε. Ap. 133. I. 3. boldly = openly, as in v. 4. nothing. 27 Howbeit = But, or And yet. this man = this one. when = whenever. cometh = may come. whence He is = i.e. how He may come. The Rabbis taught that He would come from Bethlehem and then be hid, but none knew where. See Lightfoot, vol. xii, pp. 308, 4.

doctrine = teaching.
T4 28 Then cried Jesus in the temple, 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 have not known.

32 Then they sought to take Him:

but no man laid hands on Him, because His hour was not yet come.

32 The Pharisees heard that the 12 people murmured such things concerning Him; and, the Pharisees and the chief priests sent officers to take Him.

33 Then Jesus unto them, "Yet a little while am I with you, and then I go unto Him That sent Me. Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come."

36 What manner of saying is this that He said, "Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come?"

37 In the last day, that great day of the feast, Jesus 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, "Out of His belly shall flow rivers of living water."" 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 Jesus was not yet glorified.

39 Many of the 12 people therefore, when they heard this, saying, "Of a truth this is the Prophet."
7. 41. Others said, "This is the Christ." But some said, "Shall Christ come out of Galilee?"

42 Hath not the scripture said, That Christ cometh of the seed of David, and of the town of Bethlehem, where David was?"

43 So there was a division among the people, because of Him.

R3 X 44 And some of them would have taken Him; but no man laid hands on Him.

Y1 x1 45 Then came the officers to the chief priests and the Pharisees;

1 and they said unto them, "Why have ye not brought Him?"

x2 46 The officers answered, "Never man spake like this Man."

y2 47 Then answered them the Pharisees, "Are ye also deceived?"

48 Have any of the rulers or of the Pharisees believed on Him? But this is of a people who knoweth not the law are cursed."

x3 50 "Nicodemus saith unto them, "(he that came to Jesus by night, being one of them,)"

51 Doth our law judge any man, before it he hear him, and know what he doeth?"

y3 52 They answered and said unto him, "Art thou also of Galilee? Search, and look: for of Galilee ariseth no prophet."

X 53 And every man went unto his own house.

8. 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.

B C 3 And the scribes and Pharisees brought

WH place it in double brackets at the end of the Gospel. As to ancient MSS., A (the Alexandrine, London) and C (Ephraemi, Paris), are defective here, so that the oldest omitting it are N (Sinaitic, Cent. v.), B (Vatican, Cent. iv.). The oldest containing it is D (Beza, Cent. vi). It is contained in the Vulgate (388), and Jerome (373-480 testifies (adv. Pelag. ii. p. 768) that it is found in many Greek and Latin Codices. It is also found in the Jerusalem Syn. (Cent. v.), the Memphis (Cent. iii or iv), Aethiopic (Cent. iv). Eusebius, Bishop of Cesarea (315-390), "Bishop of Hierapolis (in Phrygia, 150), as referring to it. Ambrose (374-397) quotes it, as does Augustine (356-430), de adult. contiguis (lib. ii. cap. 7). Though Whit omit it, Dean Burgon (1838) quotes: "Dra. W. and H. remark that the argument which has always told most in its favour in modern times is its own internal character. The story itself has justly seemed to vouch for its own internal truth, and the words in which it is clothed to harmonize with other Gospel narratives" (The Revision Revised, p. 511, note). We may ask: How is it that all the MSS., which do contain it (including 300 Cursives) agree in placing it here? It was another attempt following on 7. 32, and referred to in 8. 8.


8. 2-20. (S2, p. 1534). COLLOQUIUM WITH SCRIBES AND PHARISEES. (Introversion.)

S2 | A | 2. Place. The Temple.


unto. Gr. pros. Ap. 104. xv. 8. sat down = having sat down. taught = was teaching.

8. 3-11 (B, above). SCRIBES AND PHARISEES. TEMPTATION. (Alternation.)

B | C | 5. The woman brought.
D | 4-9. Condemned.
C | 7. The woman left.
D | 14, 11. Uncondemned.

3 Pharisees. See Ap. 120. 11. brought = bringing.

8. 3-8. (R3, p. 1534). THE LORD, IMMUNE. (Introversion and Repeated Alternation.)

R3 X | 44. The Lord. Immune.

Y1 x1 | 45. Return of officers.

y1 | 46. Pharisees' Question.

y2 | 47-49. Pharisees' Question.

x2 | 50. Protest of Nicodemus.

x3 | 51. Pharisees' Question.

X | 7. 55; 8. 1. The Lord. Immune.

44 would have taken Him = desired to take Him (two verbs). Luke 7. 17. See Ap. 102. 1.

45 came. "Sent", in v. 32.


46. Gr. oudeutevoi like = thus, as. Some texts omit this last clause, but not Syri. See note 8, p. 1511. Op. 4. 39.

47 Are ye, &c.? = Have ye also been led astray? Referring to action rather than to thought. Fichev. and Look. See Deismann's Light, &c. p. 92.

50 Nicodemus. See 3. 2 and 19. 38. he that came. See note on "and we" (1. 14). Some texts omit this clause, but not the Syri. (Ap. 94, note 5, p. 135). 51 before - except (Gr. εν μέ) first. It hear it = it has heard.

52 Search = Search [the Scriptures], as in 5. 39. look see. Ap. 183. 1. 3. If they had looked, they would have found that John and Hosea arose out of Galilee, and perhaps Elijah, Elias, and Amos.

53 And every man, &c. From 7. 55-8. 11 is omitted by L T T r. A WH. The R.V. note questions it.
unto Him a woman "taken in adultery; and when they had set her in the midst.

5. Moses 2 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 lifted up Himself, and said unto them, "He that is without sin among you, let him first cast a stone at her.

7. So when they continued asking 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, as though He heard them not.

9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the elder, even unto the last;

and was left alone, and the woman standing in the midst.

10. When Jesus 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 Jesus said unto her, "Neither do I condemn thee: go and sin no more."

12. Then spake Jesus 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 Pharisees therefore said unto Him, "Thou art the bearest record of Thyself: Thy record is not true."

14. Jesus answered and said unto them, "Though I bear record of Myself, yet My record is true; for I know where I came, and whither I go; but ye cannot know whence I come, and whither I go.

15. Ye judge after the flesh; 2 judge no man.

And yet, 3 if thou judge, My judgment is true: for I am not alone, but 3 and the Father that sent Me.

17. It is also written 4 in the 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."
8. 19. JOHN.

19 12 Then said they unto Him, "Where is Thy Father?"

G3 Jesus answered, "Ye neither know Me, nor My Father: if ye had known Me, ye should have known My Father also."

A4 20 These words spake Jesus in the treasury, as He taught in the temple.

R4 and no man laid hands on Him; for His hour was not yet come.

S4 21 12 Then said I Jesus again unto them, "3 go My way, and ye shall seek Me, and shall die in your sins: whither 3 go, ye cannot come." 22 12 Then said the Jews, "Will He kill Himself? because He saith, 'Whither 3 go, ye cannot come.'"

C3 23 And He said unto them, "3 come from beneath; 3 am 3 from above: ye are of this world; 3 am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for ye believe not that 3 am He, ye shall die in your sins.

D3 25 12 Then said they unto Him, "Who art Thou?"

C3 And Jesus saith unto them, "Even the same that I said unto you from the beginning.

B3 I have many things to say and to judge of you: but He that sent Me is true; and 3 speak to the world those things which I have heard of Him.

D3 27 They understood not that He spake of the Father.

C3 28 12 Then said I Jesus unto them, "When ye have lifted up the Son of man, then shall ye know that 3 am He, and that I do nothing of Myself; but as My Father hath taught Me, I 3 speak these things.

29 And He that sent Me is with Me: the Father hath not left Me alone; for 3 do always those things that please Him.

D3 30 As He spake these words, many 3 believed on Him.

C3 31 12 Then said I Jesus to those 27 Jews which 3 believed on Him, "If ye continue 3 in My word, then are ye My disciples indeed; 32 And ye shall know the truth, and the truth shall make you free."

D3 33 They answered Him, "We be Abraham's seed, and were never in bondage to any man: why sayest Thou, 'Ye shall be made free'?

28 When . . . then. Revealing that, after that, men may, or shall have, lifted up, a 3, 3. Note the complex Ellipsis (Ap. 6) = 'Of Myself I do nothing [nor speak]; but according as the Father taught Me, these things I speak [and do them].'

nothing. Gr. oudein. of = from, Gr. apo. 1 Apo. 104. 19. hath taught = taught. I speak, Gr. a 3. See note on "My doctrine", 7, 16. 29 with. Gr. pros. 1 Ap. 104. 3. believe = believed = had believed. 1 Ap. 105. 1. 1. Thus distinguishing these Jews from the true believers of 3, 30. Note the emphatic word "3e" in next clause. continue = abide. See note on 1, 32. My word = the word which is Mine. Gr. logos. See note on Mark 9, 32. are ye = ye are. indeed = truly. Gr. alelēs. See note on 1, 47. Trusting in Him, not merely admitting His claims. 32 truth. See note on 1, 14. make = set. 33 were never . . . any man, &c. Have been in bondage to no one (Ap. 105, 1) at any time. Thus ignoring all historical facts. These were the "Jews" who believed in 3, 31, and thus proved themselves not "believers indeed".

8. 21-25 (8, p.1534). COLLOQUIUM WITH SCRIBES AND PHARISEES. (Repeated alternation.)


C4 33. The Jews. Promise.


C4 36. The Lord. Denial.


C4 41-47. The Lord. Counter Assertion.


C4 49. The Lord. Accusation.


D4 57. The Jews. Assertion and Question.


21 go My way = withdraw Myself. shall = will. sins = sin. See Ap. 128. 1. 1. The sin of rejecting Him. cannot = are not (Gr. au) able to.

22 Jews. See note on 1, 12. Will He kill Himself? Surely He will not (Gr. mēt) kill Himself?

23 ye = are from beneath; i.e. of the earth. See 1 Cor. 15, 47. The phrase occurs only in this Gospel. from = out from. Gr. kén tēn anōn (pl.) = the heavens. See 8, 13, 51; 8, 3, 42. Col. 3. of. Gr. ek, as above.

24 believe. See note on 1, 7, and Ap. 100. 1. 1. 3 am He = I am. There is no "3" in the Gr. See note on 6, 33. sins, Pl. here. See v. 21.

25 Even the same that . . . beginning = He Whom I say also to you at the beginning [of this colloquy, vv. 12-20]. Cp. Sept., Gen. 45, 18. 20 = at the beginning [of our coming down] = at the first. from the beginning. There is no "from" in the Gr. See note on v. 44.


27 understood not = did not get to know. Ap. 192. I. II. See note on 1, 20. spake = was speaking. Not "saying", as in v. 25. Father. See note on 1, 14.
34 Jesus 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 forever: but the Son abideth forever.

36 If therefore the Son shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath not abode 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, "Abraham is our father."

40 Jesus said unto them, "If God were your Father, ye would love Me: for I proceeded forth and came from God; but ye have not known Me."

41 Jesus said unto them, "But the Father is Judge of this world."

42 Jesus answered them, "If God were your Father, ye would love Me: for I came forth from God, and am here."

43 Jesus answered them, "But the Father is Judge of this world."

44 Jesus answered them, "I have not a devil": but I honour My Father, and ye do dishonour Me.

50 And Ye seek 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."
Then said the Jews unto Him, "Now we know that Thou hast a devil. Abraham is dead, and the prophets; and 3 you sayest, 'If a man keep My saying, he shall never die of taste of death.'

Art 3 greater than our father Abraham, which 32 is dead; and the prophets 32 are dead: whom maketh 3 greatest 3 yourself?"

"If 3 answer Me, 16 if you answer Me, 16 'Honour Myself, 'honour Myself, it is 19 'My Father That honoureth Me; of Whom ye say, that He is your God: Yet ye have not known Him; but 3 know Him: and 15 if I should say, I 14 know Him 18 not, I shall be a liar like unto you: but I 14 know Him, and keep His saying."

Your father Abraham 3 rejoiced 3 to see 3 My day: and 3 said, and 3 was glad."

Then said the Jews 3 into him, "Thou art not yet fifty years old, and hast 38 seen Abraham?"

Jesus said unto them, 34 "Verily, verily, I say unto you, Before Abraham was 3 was, 3 am."

Then took they up stones to cast at Him:

Jesus hid Himself, and went 3 out of the temple, going through the midst of them, and so 3 passed by.

And as Jesus passed by, 3 saw a man 3 which was blind 3 from his birth.

And His disciples 3 asked Him, saying, "Master, who did 3 sin, this man, or his parents, that he 3 was born blind?"

Jesus answered, "Neither hath this man sinned, nor his parents: but 3 that the works of God should be made manifest in him.

"I must work the works of Him That sent Me, while it is day: the night cometh, when no man can work."

As long as I am in the world, 3 I am the light of the world.

When He had thus spoken, He 3 spat on the ground, and made clay of the spittle, and He 3 anointed the eyes of the blind man with the clay.

And said unto him, "Go, 3 wash 3 in 3 the pool of Siloam, 3 which is by interpretation, Sent.) He went his way therefore, and was washed, and came 3 seeing.

The neighbours therefore, and which they which is death, they altered the Lord's words. Not an O.T. term. Occurs five times: here; Matt. 16. 28. Mark 9. 1. Luke 9. 27. Heb. 2. 9. 54 54 honour = glorify. Gr. doxazo. See p. 1611. 55 honour = glory. See note on b. 41. 56 rejoiced = leaped for joy. Gr. apallao. Cp. 5. 33. 57 to = in order that. (Gr. hina) he might. See. Ap. 133. i. i. Therefore Abraham must have heard of it from Jehovah, for "faith cometh by hearing" (Rom. 10. 17).

Big day = the day, Mine; i.e., the day of My promised coming. He saw = he saw. [It, by faith]. Ap. 133. i. i. was glad = rejoiced. Gr. chairo. Cp. 3. 30. 58 was = came into existence; i.e., was born. See note on 6. 35.

took ... up stones. And thus would murder the great Prophet Himself. Cp. 10. 31, 39 and Matt. 28. 31, 37. stones, i.e., heavy stones. Cp. v. 7. The Temple was not yet finished, and stones would be lying about. Lightfoot, vol. xii, pp. 247-9, 324.


1-10. 21 (Q. p. 1584). SUBSEQUENT EVENTS. (Alternation.)

J [Q [J] [9. 1-38. The Sixth Sign.]

9. 1-38 (J, above). THE SIXTH SIGN.

(Alternations.)

J L [1, 7. The Sign. Occasion.]
M [3-5. The Purpose of the Sign.]
L [6-7. The Sign. Wrought.]
M [8-38. The Consequence of the Sign.]

as ... passed by. See 8. 58.

He saw. Cp. 5. 6 and see Ap. 176 (C and C, p. 194).

saw. See Ap. 133. i. i.


which was. Should be in italics.


2 disciples. Not necessarily the Twelve. See note on "neighbours" (v. 8) and Structure "M".


sin. Ap. 128. i. i. the only sign (with the third; "C", p. 194) connected with sin. See 5. 14.

man. The Lord was appealed to as Rabbi to settle a much controverted point as to pre-natal sin; or another question that "there shall be neither merit nor demerit in the days of the Messiah" (Lightfoot, xii, p. 326), referring back to "My day" (8. 56).

that = in order that. Gr. hina. was should be.

3 Jesus. See Ap. 98. X.

Some said, "This is he;" others said, "He is like him;" but he said, "I am he."

Therefore said they unto him, "How were thine eyes opened?"

And he answered and said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash:' and I went and washed, and I received sight."

Then said they unto him, "Where is he?"

He said, "I know not."
31. Now we 12 know that 3 God heareth not 15 sinners; but 27 If 28 any man be a worshipper of God, and doeth His 3 will, him He heareth. 32 Since the world began was it 12 not heard that 27 any man opened the eyes of one that was born blind. 33 If this man were 6 not 16 of 3 God, He could do nothing. 34 They answered and said unto him, 41 Who wast thou 3 altogether born 1 in sins, and dost 24 thou teach us? 42 And cast him 25 out. 35 Jesus heard that they had 24 cast him out; and 7 when He had found him, He said unto him, 42 Dost thou 24 believe on 2 the Son of God? 36 And answered and said, 42 Who is He, Lord, that I might 33 believe on Him? 37 And Jesus said unto him, 42 Thou hast both 7 seen Him, and it is 15 It: That talketh 7 with thee. 38 He said, 42 Lord, I believe. 42 And he 38 worshipped Him. 39 And 2 Jesus said, 7 For judgment 3 am come into this 5 world, that which they see 33 not may 4 also see; and that they which 33 may see might 13 be made blind. 40 And 2 some 7 of the 12 Pharisees which were 37 with Him heard these words, and said unto Him, 42 Are we also blind? 43 If 2 Jesus said unto them, 7 If ye were blind, ye 34 should have no 24 sin: but now ye say, 7 We 33 see; therefore your 24 sin remaineth. 41 "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but 7 climbeth up 2 some other way, the same is a thief and a robber. 42 But he that entereth in by the door is the 7 shepherd of the sheep. 43 To him 7 the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 44 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know 24 his voice. 45 And a stranger will they not follow, but will flee 7 from him, for they know not 24 the voice of strangers." 46 "This 7 parable spake Jesus unto them: but they understood not 17 what things they were which He spake unto them." 31 A worshipper of God=a pious man, or God-fearing [man]. Gr. thoebeo. Occ. only here in N.T. Cp. the kindred noun in 1 Tim. 2. 10. In an inscription at Miletus the Jews are called theotheoi. Deissmann, Light, &c., Ap. IV, p. 446. will. Gr. thelēma. Ap. 102. 2. 32 Since the world began. Gr. ek tou aionou. See Ap. 151. II. A. ii. 3. This phrase occurs only here in N.T. See note on 6. 64. 33 If. Ap. 118. 2. a. not. Gr. me. Ap. 106. II. could do nothing=would not do (Ap. 105. I) be able to do anything. 34 altogether=wholly. sins. Ap. 128. I. ii. 1 35 When He had found him. Cp. 5. 14, and see Ap. 176. Dost thou believe on, &c. Requiring an affirmative answer. Almost-Surely thou believest, &c. See Ap. 150. I. I. v. (3), and note on 1. 7. the Son of God. See Ap. 98. XV. 36 Lord. See Ap. 98. VI. I. 3. 3. 37 seen: Gr. hora. Ap. 133. I. 8. with. Gr. meta. Ap. VI. 1. 38 believe. Ap. 160. I. I. worshipped. Ap. 137. 1. 39 For judgment 3 am come. Referring to the effect of His coming: 12. 17 refers to the object of His coming. For. Gr. eis. Ap. 104. vi. judgment. Ap. 177. 6. into. Gr. eis. be made=become. 40 some=those. Are we blind also? Surely we also are not (Gr. me. Ap. 105. II) blind, are we? 41 If ye were blind. Assuming the condition as an actual fact. See Ap. 118. 2. a. should=would. no. Gr. ou. Ap. 105. I. remaineth=abideth. See note on 1. 32. 1. 18 (J, p. 1540). SIGNIFICATION OF THE SIGN. (Inversion and Extended Alternation.) Q S | 1. The Door. | 1. The Thief and Robber. | 1. Parable. | 1. R | 2. Parable heard, but not understood. Q S | 7–9. The Door. | 7–9. The Shepherd. | 7–9. The Interpretation. R U | 10. Thieves and Robbers. | 10. The Good Shepherd. | 10. Gr. dia. Ap. 104. v. 1. into. Gr. eis. Ap. 104. vi. the sheepfold=the fold (Gr. autē) of the sheep; the two symbols being used separately. See v. 16. climbeth up—mounts up [over the fence]. some other way=from another quarter. The "from" the same=that one. thief. Who uses craft. Gr. klepteō. Always correctly so rendered. Cp. Ap. 164. robber. One who uses violence. Gr. lētēs. As in v. 8; 15, 16; 2 Cor. 11. 24. Elsewhere wrongly rendered "thief," as in Matt. 21. 13; 26. 55; 27. 38, 41. Mark 14. 17; 14. 48; 15. 27. Luke 10. 39, 36; 19. 44; 22. 52. 2 the a: i.e. one of many. 3 porter=door-keeper. Gr. thurōn, hear=hear [and understand]. Cp. S. 43. generally implying a personal address. Cp. 18. 13, their name. 4 he puttheth forth=he shall have put forth. the sheep=before them, and the sheep follow him: for they know his voice. 5 and stranger will they not follow, but will flee from him, for they know not the voice of strangers. 6 This parable. See note on "and we," &c. (I. 14). parable=wayside saying. Gr. parāmbōs. Not parable, which is parabolē. Parāmbōs occurs in John, here; and (transl. "proverb") in 18. 9, 35, 21, and 3 Pet. 2. 22. Parabolē occurs fifteen times, but is not used in John. Parāmbōs is the Sept. Jesus. Ap. 98. X. understood what things they were—
7 Then said Jesus unto them again, "Verily, verily, I say unto you, he that is the sheep, is the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did he not hear them.

9 To me: if any man enter in, he shall be saved, and shall 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.

11 I am the good Shepherd: the true Shepherd giveth His life for the sheep.

12 But he that is an hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf calleth them, and scattereth them.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good Shepherd, and I know My sheep, and I know of Mine.

15 As the Father knoweth Me, even so I know the Father:

16 And I lay down My life for the sheep.

17 Therefore doth My Father love Me, because I lay down My life, even 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.

19 There was a division therefore among the Jews for these sayings.

Then was therefore,

I say... I am... / that I am... / and it / putting the words that follow as a quotation. See Ap. 173.

is of for. Of the sheep, not of the fold.

8 All that ever was All whoever.


The true Shepherd could not come till God's purpose was ripe in the fullness of the times (Gal. 4. 4). Moses and the prophets were not "thieves and robbers." None of them claimed to do more than point, as John the Baptist did, to the coming One. All others were deceivers.

9 am I represent. See note on 6. 35.

if, &c. A contingency which would be proved by the result. Ap. 118. I. b. Not the same word as in 6b. 24, 35, 37, 38.

any man any one. Ap. 128. 3.

shall go out. The two expressions being the idiom used for life in general.

find shall find.

10 but except. Gr. ei me.

for to steal = in order that (Gr. hina) he may steal.

and. Note the Fig. Polysyndeton (Ap. 8), for emph.

am I came. See note on 1. 4.

that is in order that (Gr. hina).


might be may

more abundantly, i.e. in abundance.

11 18 (U, p. 1842). THE GOOD SHEPHERD.

(Conclusion.)

U | V 11. Laying down His life.

W | 12. Other shepherds.

X | 14, 15. His and His Father's knowledge.

Y | 16. Other shepherds.

Z | 17, 18. Laying down His life.

11 am, &c. See note on 6. 35.

12 the good Shepherd = the Shepherd — the good one.

Connect this with death, and Ps. 22; connect the "great" Shepherd with resurrection (Heb. 13. 20), and Ps. 25; and connect the "chief" Shepherd with glory (I Pet. 5. 4), and Ps. 24.


12 he that is an hireling = the hired servant.

Gr. misthétos. Only here, v. 12, and Mark 1. 20,

and not and not being.

Gr. thélos = to view [with fixed gaze], i.e. with terror or fascination. See Ap. 139. I. 11.

See. And. Note the Fig. Polysyndeton (Ap. 8), for emph.


14 know... am known = to know... am known. Gr. ginōskō. Ap. 132. I. ii.

Not the same as in v. 4. See note on 1. 10.


15 Am = According as. See note on 1. 14.

the Father knoweth Me. See note on 1. 14. Even so know Me also.

lay down. Same as "give", v. 11.


of out of. Gr. ek. Ap. 104. vii. fold. Gr. out = a place in the open air, as in v. 1, not the same word as in the next clause.

I must it behaves Me. shall = will.


17 Therefore = On account of (Gr. dia). Ap. 104. v. 2. this.

My Father. See note on 2. 16. love.


18 No man = No one. Gr. oudeis, i.e. no being, man or devil.

Until 1860 the A.V. read "none".


power = authority.

Ap. 172. 5.

19 was = arose = a division. This was the third of three. See note on 7. 45.


Jews. See note on 1. 19.


sayings = words. Gr. pl. of logos. See note on Mark 9. 32.
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?"

P 11
22 And it was at Jerusalem "the feast of the dedication, and it was winter.
23 And Jesus walked in the "temple in "Solomon'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."

m 1
25 Jesus answered them, "I told you, and ye believed not; the works that I do in my Father's name, ye see them.
26 But if ye believe not "because ye are "not my sheep, as I said unto you.
27 My sheep hear my voice, and they know me, 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 hand.
30 I and my Father are "one."

13
31 Then the Jews took up stones again to stone Him.

m 3
32 Jesus answered them, "Many good works have I shewed you from "my Father; for which of those works dost thou stone me?"
33 The Jews answered Him, saying, "For a good work we stone Thee not; but for blasphemy; and because that, being a man, art making Thyself God."

m 3
34 Jesus answered them, "Is it not written in "your "law, that "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. But "if I do, though ye believe not "the works, "believe on the Father, and "believe that the Son is "in me, and "I in Him."

Q A 39 Therefore they sought again to take Him; but He "escaped "out of their hand,

B 40 And "went away again beyond Jordan.

21 words. Gr. pl. of rhema. See note on Mark 9. 32, him that hath a devil = one possessed by a demon. Can a devil ... ? = Surely a demon is not (Gr. me, Ap. 108. 11) able to ... is he?

10. 23-28 (P. p. 1584). AT THE FEAST OF DEDICATION. (Repeated Alteration.)
14 34. The Jews. Stoning.

22 And Fig. Chronography. Ap. 6.
13 At. Gr. en. Ap. 104. viii. the feast of the dedication. Gr. enkainia = renewal, from kainos, new, i.e. the cleansing of Ezra's temple after its defilement by Antiochus Epiphanes, 26th Chol (December), 164 B. C. Op. 1 Mac. 4. 53-56.
Solomon's porch. According to Josephus (Ant. xx. 8, § 8), this was a "sopc from Solomon's temple (cp. Acts 3. 11; 5. 15).
24 came ... round about = encircled. Cp. Ps. 88. 17. make us to doubt? = Gr. raise our souls, i.e. hold us in suspense, or excite our expectations.

plainly. Same Gr. word as "openly," 18. 2. 25. told. He had not spoken to them as He did in 4. 25; 9. 35-37, but the works were evidence enough to those who had eyes to see. Cp. 6. 28; 7. 31; 9. 37; 15. 14. believed. Ap. 150. I. 1. I. My Father's name. Only occurs here and 5. 43. Cp. Rev. 14. 1.
and. Fig. Polyptoton. Ap. 6.
never = by no means (Gr. ou m. Ap. 105. III) unto the age (Gr. aion aion). Ap. 151. II. A. ii. 4. b.
30 one. Gr. hen. Neut., one in essence, not one person which would be hnes, mass. This is the climax of His claim to oneness with the Father in ev. 18, 26, 28, 29. Cp. also e. 58; 14. 11; Rev. 22. 3.
31 again. See 8. 59. to. Gr. hina, as in v. 10.
33 blasphemy. See Lev. 24. 16.
34 law. The usual division is "the law, the prophets, and the psalms." (Luke 24. 44). Here the psalms are included in the Law. Cp. 15. 25.
gods. See Ap. 98. I. 1. 4. Quoted from Ps. 82. 6.
37 son of god. Ap. 98. XV.
10. 40. JOHN.

A.D. 28

11 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

3 Therefore his sisters sent unto Him, saying, "Lord, behold, he whom Thou lovest is sick."

4 When Jesus 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 Jesus loved Martha, and her sister, and Lazarus.)

C. F. G

6 When He had heard therefore that there was sick, He abode two days still in the same place where He was.

H 7 Then after that saith He to His disciples, "Let us go into Judaea again."

J 8 His disciples say unto Him, "Master, the Jews of late sought to stone Thee; and goest Thou thither again?"

F. G

9 Jesus 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."

H 11 These things said He; and after that He saith unto them, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."


did, &c. Miracles were not necessarily the credentials of a prophet (Dut. 18. 1-3). no. Gr. ouden.

miracle = sign, a characteristic word in this Gospel. See note on 2. 11, and p. 1511.


there. Emphatic, in contrast with His treatment in Jerusalem.

11. 1-46 (P. p. 1644). THE SEVENTH SIGN. THE RAISING OF LAZARUS. (Extended Alternation.)

Z C | 1, 2. The Sign. Occasion.

D | 3-5. The purpose. The glory of God.

C | 6-44. The Sign. Performance.

D | 45, 46. The Consequences. Belief of some and opposition of others.

1 He was sick. Pointing to great weakness and exhaustion, the result of active disease, rather than the disease itself. The verb is used thirty-six times, generally translated in the Gospels "sick", in Paul's Epistles "weak", but in John 5. 3, 7 "impotent".


town of. (Gr. ek. Ap. 104. vii.) the town, or unwalled village.


Mary. See Ap. 100. 3.

Martha Aramaic. See Ap. 94 III, 3.

2 It was, &c. This is an explanatory statement, anticipating what is related in 12. 3.


is sick: lit. is weakens = is sinking.

4 Jesus. Ap. 98. X.

sickness. Gr. astheneia = weakness, not noise, active disease. See note on Matt. 4. 23.

5 the glory, &c. The glory of God and of His Son are not the same.


Not the same word as in vs. 2, 34.

one and the same. See p. 1511.


Illustration (exoteric) | Walking by day in the light of the sun, a man stumbles not.

Application (esoteric) | He that hath the Son is walking in the light.

Illustration (exoteric) | Walking by night without that light, he stumbles.

Application (esoteric) | He that hath not the Son walks in darkness.

11 friend. Gr. philos, noun of philéo, v. 3. sleepeth = has fallen asleep.


Not the same word as in v. 8.

1546
11. 12. JOHN.

A. D. 28
12 Then said His disciples, 3 "Lord, if he 11 sleep, he shall do well.
13 (Howbeit 4 Jesus spake 5 of his death: but they thought that He had spoken 5 of taking of rest in sleep.)
14 Then said 4 Jesus unto them 5 plainly,
15 And I am glad 6 for your sakes that I was not there, to the intent ye may 7 believe; nevertheless let us go 3 unto him.
16 Then said 4 Thomas, which is called 4 Didymus, unto 1 his 5 fellow disciples, 6 7 "Let us also 4 go, that we may die 2 with him.

E. K. L
17 Then when 4 Jesus came, He found that he had laid 9 in the grave four days already.
18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:)
19 And many 7 of the Jews came 8 unto 1 Martha and 1 Mary, to 9 comfort them concerning their brother.
20 Then 4 Martha, as soon as she heard that 4 Jesus was coming, went and met Him: but 4 Mary sat 8 still in the house.
21 Then said 4 Martha 5 unto 4 Jesus, 3 "Lord,
22 If Thou hadst been here, my brother had not died.
23 But I 7 know, that even now, whatsoever Thou wilt 9 ask of God, 9 God will give it Thee.

O. P
23 Jesus saith unto her, 7 "Thy brother shall 7 rise again."
24 Martha saith unto Him, 3 "I 7 know that he shall 7 rise again in the 2 resurrection 4 at the 4 last day."
25 Jesus said unto her, 2 7 "I am the 2 resurrection,
S and the 4 life:
R he that 7 believeth 5 in Me, though he were 7 dead, 6 yet shall he live:
S And whosoever 7 liveth and 8 believeth 2 2 in Me shall 7 never die.
Q 7 Believest thou this?"
27 She saith unto Him, 7 "Yea, 7 Lord: 3 28 believe that Thou art the Christ, 9 the Son of God, Which should come 1 4 into 1 the world."

K. I.
28 And when she had so said, she went her way, and called 1 Mary her sister 5 secretly, saying, 2 3 "The Master is come, and calleth for thee."
29 As soon as she heard that, she arose quickly, and came 4 unto Him.

11. 23, 24 (P, above), THE LORD'S PROMISE. (Alternation.)

R | 23. Resurrection 4 "I am", &c.
S | 23. Life.
R | 23. Resurrection for dead saints.
S | 22. Life for living ones.

13 of concerning. Gr. zavésw. See Ap. 118. 2. a. shall do well—shall be saved. Gr. égésos, as in 10. 9.
15 Then said Jesus, &c. Then therefore Jesus said plainly. See 10. 24.
16 is dead—died. Aorist tense. This shows that death had taken place some time before, probably soon after the message was sent by the sisters. Comp. vv. 17, 29.
17 for your sakes—on account of. (Gr. dia. Ap. 104. v. 2) you. believe. Ap. 150. I. i. i.
18 Thomas. Ap. 84. III. 8 and 141.
19 Didymus—twin, a Greek word with the same meaning as Thomas. Occurs here, 20. 24, and 21. 2.
20 fellowdisciples. Gr. summatheis. Occurs only here, with (Gr. meta. Ap. 104. xi. 1) Him, i.e. the Lord, not with Lazarus. Thomas realized that to return to the neighbourhood of Jerusalem meant certain death.

11. 17-44 (E. p. 1545). THE ARRIVAL, ETC.

(Extended Alteration.)

M | 19. The Jews present.
M | 31. The Jews present.
N | 32. Mary.

17 grave—tomb. Gr. thalassós. First, a memorial or monument, then a sepulchre. Comp. 5. 27.
18 about, &c.—as it were from Gr. apo. Ap. 104. iv. fifteen furlongs, i.e. 12 miles.
19 of—out of; from among. Gr. ex. Ap. 104. vii. came—had come. to. Gr. pros, as in v. 3.
20 went and met—met. The word implies desire to avoid notice, sat still—was sitting Gr. kathéthamai. There is no word for "still", and the A.V. and R.V. insertion of it implies, without warrant, that Mary heard as well as Martha, but nevertheless remained where she was. Compare the other five occurrences of the word, 4. 6; 20. 12; Matt. 26. 56; Luke 2. 46. Acts 8. 12.
22 know. Gr. oida. Ap. 192. i. i.
ask. Gr. auxésw. Ap. 134. 4. Used of our prayers (Matt. 7. 7, &c.), never of the Lord's address to the Father. Neither Martha, the disciples or the Jews understood the claim of 10. 25.

11. 23-27 (O, above). THE LORD'S PROMISE.

(Alternation.)

O | P | 23. The Lord's promise (Lazarus).
Q | 24. Martha (knowledge).
P | 25, 26. The Lord's promise (all believers).
Q | 26, 27. Martha (belief).
11. 47. Then gathered the chief priests and the Pharisees a council, and said,

47 What do we? for this man doth many miracles.

48 If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiphas, being the high priest that same year, said unto them,

50 Nor consider that it is 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 Jesus 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 Jesus therefore walked no more openly among the Jews;

55 But went thence unto a country near to the wilderness, called Ephraim, and there continued with His disciples.

56 Then they sought for Jesus, and spake among themselves, as He stood in the temple, What think ye, that He will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where He was, he should shew it, that they might take Him.

COUNSEL TO TAKE HIM. (Alteration.)

11. 47-53 (A, p. 1544). COUNSEL TO TAKE HIM. (Alteration.)

11. 47-53 (A, p. 1544). COUNSEL TO TAKE HIM. (Alteration.)

V | 47-. The High Priest (Caiphas).
W | 47-. The High Priest (Caiphas).

47 council. Gr. synedrion. The Sanhedrin was the supreme national court. See Matt. 5, 22. It consisted of seventy-one members, originating, according to the Rabbis, with the seventy elders, with Moses at their head (Num. 11, 24). Its sittings were held in the “stone chamber” in the temple precincts.

What do we?—What are we about? i.e. something must be done. See v. 57, but “man” (Ap. 123, 1) is expressed here.


gr. hemôn. Both the word and its position are emphatic. They claimed for themselves that belonged to God. Op. Matt. 23, 35, your house.

place (Gr. topos). No doubt the temple was meant, the centre and source of all their influence and power. The word is often so used. See v. 20, Acts 8, 13, 14; 21, 22, 23. The name “Our” belongs to nation as well as to place. They claimed the nation which they ruled as their own (see Luke 20, 16).

that, &c. Caiphas had been appointed six months before.

we know nothing at all—ye know nothing (Gr. ouk oüden, a double negative), i.e. you do not grasp the position; you do not see how critical it is.

nor. Gr. ouo. It is expedient—it is to our interest.

us. All the texts read “you”, people. Gr. laos. The word that expresses their relationship to God (Deut. 14, 2. Matt. 2, 6), as “nation” is a more general term (Luke 7, 5; 26, 2).

prophesied. The Jews regarded any ca thadavó utterance of the High Priest as inspired. Here Caiphas was used by God, as Balaam was (Num. 22, 35). See Acts 2, 25; 7, 42, 29.

see Acts 2, 25; 7, 42, 29.

should die—was about to die.


were scattered abroad—had been scattered. See Lev. 26, 33. Deut. 28, 64. Jer. 9, 16. Ezek. 12, 12; 22, 15, &c. 53 from. Gr. ago. Op. 104, iv. that day, i.e. the day on which the council came to their awful decision.

for to, &c.—in order that (Gr. hemôn) they might kill Him, i.e. on some judicial pretence. The raising of Lazarus, followed, as it was, by so many becoming believers, brought the malignity of the Pharisees to a climax. It was the last of the three miracles that so exasperated them, the others being those on the impotent man, and on the man born blind. See the result in each case (5, 15; 9, 16, 22, 24).

54 walked was walking. openly. Same as “plainly” in v. 14. among. Gr. en. Op. 104, viii. Ephraim. If it is to be identified with the modern Oprah, it is about 18 miles north-east of Jerusalem. Op. 2 Chron. 19, 19. continued (Gr. diatribo)—abode; so transl. in Acts 12, 13; 14, 5, 22; 15, 20, 6. In 5, 22; Acts 22, 4 “tarried”.

THE MINISTRY. FOURTH PERIOD. (Alteration.)

11. 54-15. (D, p. 1510). THE MINISTRY. FOURTH PERIOD. (Alteration.)

11. 54-15. (D, p. 1510). THE MINISTRY. FOURTH PERIOD. (Alteration.)

Z | 12, 37-44. Hostility explained.

11. 55—12. 20 (Y, above). HOSTILITY MANIFESTED. (Alteration.)

11. 55—12. 20 (Y, above). HOSTILITY MANIFESTED. (Alteration.)


56 sought—were seeking, among themselves with (Gr. meta. Ap. 104, xi. 1) one another. temple. Gr. hieron. See note on Matt. 23, 15. not—in no wise.

Then six days before the passover came to Bethany, where Lazarus was who had been dead, whom He raised from the dead.

There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him.

Then took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with the napkin; and the house was filled with the odour of the ointment.

Then said, Let her alone: against the day of My burying hath she kept this.

For the poor always ye have with you; but Me ye have not always.

Much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.

But the chief priests consulted how they might put Jesus also to death; because that by reason of Him many of the Jews went away, and believed on Jesus.

On the next day much people were come to the feast, when they heard that Jesus was coming up to Jerusalem,

Took branches of palm trees, and went forth to meet Him,

cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

Then the Lord and Lazarus (ek nekrōn).


Objection. Made.

The Anointing. Purpose.

Refuted.

The Lord and Lazarus (ek nekrōn).

Then Therefore. Jesus. Ap. 99. x. six days, &c. i.e. on the ninth day of Nisan; our Thursday sunset to Friday sunset. See Ap. 166.


the dead. There is no article. See Ap. 189. 8.

a supper. The first of the three suppers. It was on Saturday evening, at the close of the Sabbath, on the tenth day of Nisan. See Ap. 167.

Martha. Aramaic. See Ap. 94. iii. 8.


Mary. See Ap. 100. 8.


ointment. Gr. μαρομ. Aromatic balsam.

spikenard. See note on Mark 14. 3.

three anointings are recorded in the Gospels. The first, probably in Cephasa in the house of Simon the Pharisee (Luke 7. 38-50): a woman anointed His feet. The one here was the second, and again His feet were anointed. At the third, in the house of Simon the leper, a woman (unnamed) anointed His head. For the last two see Ap. 166, 167, and 188.


Judas Iscariot. See note on 6. 71.

Simon's son. These words are omitted by T. Tr. Wh R here, but found in all the texts in 6. 71, 18. 2, and 26. In some places the word Iscariot is made to agree with Simon, should betray Him = was about to deliver Him up.


three hundred pence = about £10. See Ap. 51. i. 4.

poor. See Ap. 127. I.


Matt. 6. 19; 24. 43, &c. Not the same as in Matt. 21. 13; 26. 55; 27. 38. Luke 10. 36. That is ἀλήθες, and should be transl. “robber”, as in 10. i, s. 18. 40. the bag. Gr. γλυκόσωμος. Only here and 12. 20. Used in the Sept. of the chest made by command of Joseph (2 Chron. 4. 71). The word means a bag to keep the tongues or reeds of wind instruments, and if Judas was a shepherd (Kerioth being in the hilly district of southern Judah), the bag might be the purse or wallet for the reeds of the pipes so much used by the eastern shepherd.


On the next day: i.e. the fourth day before the Passover, the 11th of Nisan. Our Saturday sunset to Sunday sunset. See Ap. 156.

And Jesus, when He had found a young ass, sat upon thereon; as it is written, "Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt." These things were not understood by His disciples at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things unto Him.

For this cause the people also met Him, for that they heard that He had done this miracle.

And these were certain Greeks among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and said unto him, Sir, we would see Jesus. 22 Philip cometh and seeth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, "The hour is come, that the Son of man should be glorified."

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

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.

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.

"Father, glorify Thy name." Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again." The people therefore, that stood by, and first group of the Apostles, Philip to the second.

12. 29. 

heard it, said that it thundered: others said, “An angel spake to Him.”

30 Jesus 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 3, 4, if I be lifted up from the earth, will draw all men unto Me.”

33 This He said, signifying what death He should die.

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 Jesus 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 where he goeth.

36 While ye have the light, believe in the light, that ye may be children of light.”

These things spake Jesus, and departed, and did hide Himself from them.

37 But though He had done so many miracles before them, yet they believed not on Him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake—“Thee shall they call, ‘The 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 Esaias said again,

40 “He hath blinded their eyes, and hardened their heart;

41 that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.”


12. 37-50 (Y3, p. 1548). HOSTILITY EXPLAINED. (Division.)

12. 37-43 (P). UNBELIEF AND BELIEF. (Introversion and Repeated Alternation.)

37 before: in the presence of. Cp. Y3. 3-32. 18. 18; 15. 25; 17. 12; 18. 9, 32; 19. 24, 36. 38 saying. Gr. logos. See note on Mark 9. 32. This is quoted from Isa. 53. 1. See note there. Was. Greek form of Was. filled full or accomplished. See 13. 18; 15. 25; 17. 12; 18. 9, 32; 19. 24, 36. believed. Ap. 100. I, ii. the arm of the Lord: Messiah, as the executant of His decrees. Isa. 51. 5; 62. 10. Ap. “polished shaft,” Isa. 49. 2. 39 Therefore = On account of (Gr. dia). Ap. 104. vi. this: i.e. the unbelief of V. 7. could not = were not able to. believe. Ap. 120. I. i. Judicial blindness follows persistent unbelief. 40 He hath blinded, &c. Quoted from Isa. 6. 9, 10. See note there. This was the second occasion of this prophecy being quoted, the first being in Matt. 18. 14 (cp. Mark 4. 4, 12. 8. 10), when the Lord explained why He spoke to the people in parables; the other two being Acts 28. 26, 27 and Rom. 11. 8.

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12: 41. JOHN.

41 These things said 38 Esaias, 2 when he 2 saw His glory, and spoke 2 of Him.

42 Nevertheless 20 among the chief rulers also many 20 believed 20 in Him; but 20 because of the Pharisees, they did not confess Him, lest 25 they should be put out of the synagogue:

43 For they 2 loved the praise 2 of men more than 3 the praise 3 of God.

44 Jesus cried and said, 3 He that 11 believeth 11 in Me, 11 believeth 11 not 11 in Me, but 11 in Him That 0 sent Me.

45 And He that 0 seeth Me 0 seeth Him That 0 sent Me.

46 I am come 1 to be light 1 into the 19 world, that whosoever 11 believeth 11 on Me should not 12 abide 12 in darkness.

47 And 24 if any man hear My 0 words, and 3 believe 3 not, 0 judge him 0 not: for I came 5 not to 0 judge the 10 world, but to save the 10 world.

48 He that 0 rejecteth Me, and receiveth 15 not My 4 words, 2 hath one that 4 judgeth him: the 0 word that I have spoken, the same shall 41 judge him 21 in the last day.

49 For 0 3 have 6 not spoken 3 of Myself; but the 2 Father Which 41 sent Me, He gave Me a commandment, what I should 2 say, and what I should 2 speak.

50 And I 13 know that 0 His commandment is 3 everlasting: whatsoever 3 I 3 speak therefore, even as the 27 Father 49 said unto Me, so I 49 speak."
13. 2

AND supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him;

13. 3

Then cometh He \( \text{to } \) Simon Peter; and Peter saith unto Him, \( \text{Lord, } \) dost Thou wash my feet?

13. 4

Jesus answered and said unto him, What I do thou knowest now; but thou shalt know hereafter.

13. 5

Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I \( \text{wash } \) thee not, thou hast no part with Me.

13. 6

Simon Peter saith unto Him, \( \text{Lord, } \) not only my hands and my head, but also my feet.

13. 7

Jesus saith to him, He that is washed needeth not save to \( \text{wash } \) his feet, but is clean every whit:

13. 8

And ye are \( \text{clean, } \) but not all.

13. 9

For He \( \text{knoweth } \) who should betray Him; therefore said He, \( \text{Ye are } \) not all \( \text{clean. } \)

13. 10

So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, \( \text{Know ye } \) what I have done to you?

13. 11

Ye \( \text{call Me Master and Lord; } \) and ye say well; for so I am.

13. 12

If I \( \text{then, } \) your \( \text{Lord and } \) Master, have washed your feet; \( \text{even } \) ye ought to wash another one's feet.

13. 13

For I have given you an \( \text{example, } \) that ye should do as I have done to you.

13. 14

Verily, verily, I say unto you, The \( \text{servant } \) is not greater than his \( \text{lord; } \) neither is he \( \text{he } \) that is sent greater than he \( \text{that sent } \) him.

13. 15

If ye \( \text{love } \) one another, ye shall be \( \text{clean } \); if ye love not one another, your \( \text{servant } \) is not greater than his \( \text{lord. } \)

Gr. kurioc. Ap. 98. VI. i. a. 3. A. 2\( \text{\'ou} \) ... ye. The same now. Gr. \( \text{ov} \) ... now. Gr. \( \text{ov} \) ... now. Gr. \( \text{ov} \) ... now. Gr. g\( \text{\'i\'ko\'o\'s}. \) Ap. 132. I. ii. hereafter = after (Gr. meta. Ap. 104. xi. 2) these things. Gr. \( \text{e\'i\'s} \) ... \( \text{t\'on\'}\) @\( \text{\'a\'na\'s}. \) Ap. 151. II. A. ii. 4. b. Gr. \( \text{e\'i\'s} \) ... Gr. \( \text{ov\'s} \) ap. 105. II. \( \text{ov\'s} \) ... (Gr. meta. Ap. 104. xi. 1. Gr. \( \text{lo\'d} \) ... Ap. 186. iii. Note the distinction between washing the whole body, and washing only a part of it. Gr. \( \text{to\'r} \) ... Ap. 6. 11. clean. Gr. k\( \text{a\'r\'a\'s}. \) Occ. twenty-seven times, transit, ten times \( \text{clean } \), sixteen \( \text{pure } \), and once \( \text{clear } \) (Rev. 21. -18) - free from impurity or dirt. Used here of the eleven (cp. 15. 8), but not of Judas into whose heart Satan had cast "eat" the impure thought of v. 2. \( \text{should betray } \) Him - the one who is betraying Him. Therefore - on account of (Gr. \( \text{de\'o\'s}. \) Ap. 104. v. 13 call Me - address Me as Gr. \( \text{ph\'o\'n} \) always used of calling with the voice (ph\( \text{\'o\'n} \).) (1.) \( \text{ov\'s} \) ... 12. 17; and cp. \( \text{t\'a\'s} \). Gr. \( \text{\'o\'d} \) ... Gr. doulos. Once applied to the Lord (Phil. 2. 7). Frequent in Paul's epistles. Lord. Gr. k\( \text{u\'r\'i\'o\'s}. \) Ap. 98. VI. i. a. 4. A. neither. Gr. \( \text{ou\'d} \) ... \( \text{\'o\'d} \) ... (Gr. \( \text{\'a\'p\'o\'s}\) ... Ap. 174. 4.

13. 2

- And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him;

13. 3

- Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God;

13. 4

- He riseth from supper, and laid aside His garments; and took a towel, and girded Himself.

13. 5

- After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

13. 6

- Then cometh He to Simon Peter; and Peter saith unto Him, Lord, dost Thou wash my feet?

13. 7

- Jesus answered and said unto him, What do thou knowest now; but thou shalt know hereafter.

13. 8

- Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me.

13. 9

- Simon Peter saith unto Him, Lord, not only my hands and my head, but also my feet.

13. 10

- Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit:

13. 11

- And ye are clean, but not all.

13. 12

- For He knew who should betray Him; therefore said He, Ye are not all clean.

13. 13

- 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. 14

- Ye call Me Master and Lord; and ye say well; for so I am.

13. 15

- If then, your Lord and Master, have washed your feet; ye also ought to wash another one's feet.

13. 16

- For I have given you an example, that ye should do as I have done to you.

13. 17

- Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him.

13. 18

- If ye love one another, ye shall be clean; if ye love not one another, your servant is not greater than his lord.
13. 18. JOHN. 13. 35.


20 Verily, verily, I say unto you, He that receiveth whosoever I shall send receiveth Me; and he that receiveth Me receiveth Him That sent Me.’

21 When = Jesus had thus said, He was troubled in spirit, and testified, and said, 22 Verily, verily, I say unto you, that one of you shall betray Me.” 23 Now therefore, he that shall receive Me, him will the Father receive him; and to him will he send the Holy Spirit; but the world knoweth him not, because it neither seeth him, nor knoweth him. 24 Simon Peter therefore said unto him, Lord, whom shall I betray thee? 25 Then answered Jesus, 26 And after the sop Satan entered into him. And Jesus said unto him, 27 And the other disciples said among themselves, 28 Simon Peter therefore said unto him, Lord, whom shall I betray thee? 29 Verily, verily, I say unto you, that one of you shall betray Me. 30 Then said Jesus unto him, 31 Therefore, when he was gone out, 32 If = God be glorified in Him, God shall also be glorified in Himself, and shall be straightway glorify Him. 33 Little children, yet a little while I am with you. Ye shall seek Me; and as I said unto you, the Jews, Whither 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 = In. Gr. en. Ap. 104. viii. love. Gr. agapē. Ap. 185. II. 1. one to another—among (Gr. en) yourselves. Cp. the only other place in the Gospels where en allelou occurs (Mark 9. 50).
13. 36.

W 29

A.D. 29


14. 12.

Let not your heart be troubled: ye believe in God, believe also in Me. 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. 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. And whither I go ye know not; and the way ye know not. Thomas saith unto Him, "Lord, we know not whom Thou goest; and how can we know the way?" Jesus saith unto him, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.

Philip saith unto Him, "Lord, show us the Father, and it shall suffice us." Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, 'Shew us the Father?"' 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. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the works' sake.


1. not. Gr. μή. Ap. 103. II. troubled. Cp. 11. 33 (Himself); 12. 27 (My soul); 18. 31 (spirit). Here it is the heart. In all cases the whole being is meant. See also Luke 24. 38, 39, believe. There is no reason for translating the two verbs differently. They are imperative. "Believe in God, and believe in Me". believe. Ap. 150. I. I. v (l). In. Gr. είσα. God. Ap. 98. I. I. I. 2. In. Gr. en. Ap. 104. viii. My Father's. In John's Gospel the Lord uses this expression thirty-five times, though in a few instances the texts read "the" instead of "My". It is found fourteen times in these three chapters 14-16. It occurs seventeen times in Matthew, six times in Luke (three times in parables), but not once in Mark. mansions = abiding places. Gr. μόνος (from μέν, a characteristic word in this Gospel). Occurs only here and in v. 22. If it were not so = if not. Gr. εἰ μή. There is no verb. I would, &c. All the texts add "that" (ὅτι), and read "would I have told you that I go", &c. 3. If. Ap. 118. I. b. I will come, &c. = again I am coming, and I will receive you.
14. 12.  

JOHN.  

29 1 believe on Me, the works that I do shall 2 do also; and greater works than these shall he do; because I go unto My Father.  
30 And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.  
31 If ye ask anything in My name, I will do it.

32 11 If I love Me, 3 keep My commandments, and He shall give you another Comforter, that He may abide with you; and ye shall be in Me.

C  
19 Yet a little while, and the 27 world seeth Me no more; but ye see Me: because ye 21 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.

21 He that hath My commandments, and keepeth them, 27 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.

A  
22 0 Judas saith unto Me, 7 not Iscariot, 2 Lord, 8 how is it that Thou 0 will manifest Thyself unto us, and not unto the 27 world?

23 Jesus answered and said 7 unto him, 2 If a man love Me, he will keep My words: and My Father will 1 love him, and We will come 7 unto him, and make our abode 27 with him.

24 He that 0 loveth Me not 27 keepeth not My sayings: and the word which ye hear is not Mine, but the Father’s Which sent Me.

25 These things have I spoken unto you, being yet 27 present with you.

26 But the 7 Comforter, Which is the Holy Ghost, Whom the Father will send in My name, 3 shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

3 in you. Fulfilled primarily at Pentecost, but looking back to the time when He will be among (Gr. en).  
30 1 (N. 2). His people, as Jehovah-Shammah. See Ezek. 48:30. Zeph. 3:16; 17.


23 how is it?... will come. See note on Matt. 1. 1 and Ap. 122. 3. a man. see any one.

Gr. sked autoi. This word is used only in the next clause, and in R. 22. Op. 8. 61, 75, 85, and see note on Mark 9. 22. Which sent Me. This expression (Gr. ko pneumato, Ap. 174. 4). Occurs twenty-four times, all in John. See 4. 34; 5. 23, 24, 30, 37; 6. 38, 39, 40, 44; 7. 16, 28, 33; 8. 15, 16, 28, 39, 8; 12. 44, 45, 49; 13. 20; 15. 21; 16. 6. In the third person, “that sent Him”, twice; 7. 18, 19. 25 being yet present—abiding. Gr. men. A characteristic word in John’s Gospel. See 17. 15, 17. 26 the Holy Ghost = the Spirit, the Holy. Gr. to Pneuma to Hagion. The only place in John where the two words are found.  
27 Peace I leave with you. My peace I give unto you: not as the world giveth, give I unto you.

28 Ye have heard how I said unto you, I go away, and come again unto you.

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 hath loved Me, so have I loved you.

32 This is my commandment, that ye love one another, as I have loved you.

15 3 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 purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

15. 1—16. 4 (V. p. 1559). CLEANSING. PRUNING. (Division.)

15. 1—17 (F1, above). LOVE MANIFESTED AND COMMANDED. (Alternation.)

13 am. See on 14. 6. true = real. Ap. 175. 2. vine. Three trees are used in the N.T. to teach important lessons. The fig is used by our Lord to show the causes of the doom of Israel. In Rom. 11, Paul applies the figure of the olive tree also to Israel, and utters a solemn warning to the Gentiles; i.e. all the Gentiles upon whom My name is called (Acts 16, 17), now grafted in in Israel's place. The vine speaks of Israel's temporal and spiritual blessings (Ps. 80 and Isa. 5). That vine failed. Henceforth there is no blessing for Israel as such till He comes Who is the true Israel (Isa. 40, 9), as He is the true vine. Then shall Isa. 27. 6 be fulfilled. The interpretation of this passage is for Israel alone, though many blessed lessons may be drawn from it, by way of application. Through reading the "Church" into these verses, great confusion has resulted and grievous distress been caused to the people of God. My Father. See 2. 16. branch. Gr. kłma. Only here, and v. v. 4, 5, 6. in. Gr. en. Ap. 104. viii. not. Gr. mòv. Ap. 105. II. taketh away = raiseth. Gr. aérav. Occ. 102 times, and transl. more than forty times, take up, lift up, 2c. Take away is in a secondary sense, see the Lexicon. Gr. 4, 6. 16. 14. Luke 17. 13. Rev. 10. 5; 18. 21, and Ps. 24. 7, 9 (Sept.). purgeth = cleanseth. Gr. katharíov. Occ. only here, and Heb. 10. 2. Of the two kinds of branches, the fruitless and the fruitful, He raises the former from growing on the ground, that it may bear fruit, and cleanseth the latter that it may bear more fruit. that = in order that. Gr. hina. bring forth = bear. Same word as in the two previous clauses. Now = Already. clean. Gr. katharos. Cp. 13. 10, 11, the only other occ. in John, and the verb katharíov in v. 3. through = on account of. Ap. 104. v. 2. word. Gr. logos. See on Mark 9. 32. unto = to.
15. 4.  Abide in Me.

A.D. 29

4.  "Abide in Me, " ye say, " and I 3 abide in you. As the branch cannot bear fruit of itself, except it abide 2 in the vine; so no more can ye, except ye abide 2 in Me."

5.  1 3 am the vine, ye are the branches: He that 4 abideth 2 in Me, and 3 2 in him, the same 5 bringeth forth much fruit: for 6 without Me ye can do nothing.

6.  If a man 4 abide not 2 in Me, he 6 is cast forth as 9 a branch, and is withered, and 9 men gather them, and cast them 5 into the fire, and they are burned.

7.  If ye 4 abide in Me, and My 5 words abide in you, ye shall 4 ask what ye 5 will, and it shall 4 be done unto you.

H1 8.  Herein is 1 My Father 6 glorified, 2 that ye 4 love Me more than words saying. 10.  If ye 4 keep My commandments, ye shall 4 abide in My 5 love; even as 3 I 6 have 2 kept My Father's commandments, and 3 abide in His 3 5 love.

H2 11.  These things have I spoken 3 unto you, that 4 My joy may remain 2 in you, and that 4 your joy may be full.

G3 12.  This is 1 My commandment 2 That ye 6 love one another, 13 Greater 1 love hath no man than this, 2 that a man 6 lay down his 6 life 7 for his 7 friends.

f 14.  ye 2 are My 13 friends, 7 if ye 4 do whatsoever 3 command you.

G4 15.  Henceforth I call you not 6 servants; for the 3 servant 9 knoweth 7 not what his 9 Lord 7 doeth: but I have called you 13 friends; for all things that I have heard of 1 My Father 7 I 6 have made known 3 unto you.

16.  13 ye 3 have not chosen Me, but 3 3 have chosen you, and 9 ordained you, 2 that ye 6 go and 9 bring forth fruit, and 9 that your fruit 11 remain 2: 7 that whatsoever 4 ye shall 4 ask of 9 the Father 2 in My name, He may give it you.

H2 17.  These things I command you, 2 that ye 6 love one another.

F4 18.  15 If ye 2 of the world hate ye, 6 ye know that it 6 hated Me before it 9 hated you.

19.  If ye were 2 of the 3 13 world, the 13 world 4 would love his own; but because ye 6 are not 15 of the 3 13 world, but 3 3 have chosen you 2 out of the 3 13 world, 7 therefore the 13 world hateth you.


15. 18—16. 4  [For Structure see next page].


19. of— out of. Gr. ek. have therefore = on account of (Gr. dia. Ap. 104. v. 2) this.
15. 20.  

A.D. 29

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 yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me.

If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

He that hateth me hateth my Father also.

If I had not done among them the works which none other man did, they had not hated me; but now they have both seen and hated both me and my Father also.

This cometh to pass, that the word might be fulfilled in their law, They hated me without a cause.

But when the Comforter is come, whom I shall send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, shall testify of me.

And ye also shall bear witness, because ye have been with me from the beginning.

16 These things have I spoken unto you, that ye should not be offended.

Two shall not put you out of the synagogues: yea, the time cometh, that whosoever killeth ye, will thou think that he doeth God's service.

And these things will they do unto you for my name's sake, because they have not known the Father, nor me.

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.

5 But now I go My way to him that sent me;

Op. also Ps. 109. 3 and 119. 161, without a cause. Gr. dōrem. Occurs eight times; transl. "freely" in Matt. 10. 8, Rom. 3. 24, 2 Cor. 11. 7, Rev. 21. 6; 22. 17; "in vain", Gal. 2. 21; "for nought", 2 Thess. 3. 8, from Gr. para. Ap. 104. xli. 1, the Spirit of truth. See on 14. 17. proceedeth = goeth forth.

Also of concerning. Gr. peri. Ap. 104. xiii. 1. shall bear witness = testify, or are testifying (present). from the beginning. See note on 8. 44.


2 shall = will. put you out, &c. = make you excommunicate. Gr. apokathapetai. Occurs only here; 2. 22; and 12. 42. Cp. 9. 34, 35. killeth. See Acts 7. 56; 12. 23; 22. 16; 23. 10. service. Gr. latos, technical word for an "offering". Occurs five times: Exod. 12. 25, 26; 13. 5, Josh. 22. 27. 1 Chron. 22. 13. unto you. All the texts omit. have not known = knew not (Aor.). not. Gr. ou. Ap. 105. I. known. Ap. 132. I. 1, the Father. See on 15. 31. the time. The texts read "their hour": i.e. the time of the things of v. 2, 3, shall come = shall have come. from the beginning - from the beginning. Gr. ex archē. See note on 8. 44.


15. 18-16. 4 (Ez, p. 1557). HATRED FORETOLD AND EXPERIENCED. (Introversion and Alternation.)

18 J h | 15. 18-20. The World's hatred to Disciples.
21 J h | 15. 25. Reason.
23 K | 15. 27. The Disciples' testimony.
24 K | 16. 1. The Lord's warning.
26 K | 16. 3. Reason.
27 J j | 16. 4-. The World's hatred foretold.
28 J j | 16. 4-. Reason.

20 Remember. Referring to 13. 16.

have persecuted = persecuted (Aor.). Gr. dikōko = to pursue (opp. to pheugō, to flee), here with malignant intent. It is transl. thirty-one times "persecute", and thirteen times "follow", &c. in a good sense. Op. Acts 9. 4. In Luke 11. 49 and 1 Thess. 2. 16 a stronger word, ek dikōko, is used.

also, &c. = persecute you also.

have kept = kept (Aor.). saying. Gr. logos. Same as "word" above, and in v. 25.

unto. The received text has the dativus, but all the texts read  4 (Ap. 104. vii).

for My name's sake = on account of (Gr. dia. Ap. 104. v. 2) My name. See Acts 4. 7, 17, 18; 6. 40, 41; 9. 14, 16, 21. 1 Pet. 4. 14, 16, where all the texts read "name" instead of "behal.

Him That sent Me. See on 14. 24.

had... spoke, had not had sin = would not have (imperf.) sin, i.e. in rejecting him as the Messiah. Fig. Heteroclasia. Ap. 6. sin. Ap. 128. ii. 1, now. Gr. sinna. See 12. 27.


they had not, &c. Same as in v. 22. Notice the different negatives me and ou in the two clauses of the verse as in v. 27. Gr. hono. Ap. 153. I. 8.

fulfilled. See note on "full" in v. 11.

their law. Cp. 8. 17.

They hated, &c. Quoted from Ps. 35. 17 and 69. 4.


16 5-30 [For Structure see next page].
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 expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

8 And when He is come, He will reprove 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 And 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.

16 A little while, and ye shall 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, A little while? we cannot tell what He saith.”

9: The mission of the Holy Spirit was to bring the world to judgment in regard to three things: (1) Sin. In God’s sight sin is refusal to believe the Gospel concerning His Son (1 John 3, 10). The Jews regarded all moral offenses (as men do today) and infractions of the ceremonial law and the traditions of the elders (Matt. 15, 2) as sin. (2) Righteousness. Here also God’s standard and man’s differ. The Jews regarded the pious Pharisees (Luke 18, 11) as the ideal. The only righteous One, whose standard was the will of God (Ps. 37), was rejected and crucified, and now in righteousness was to be removed from the earth, the seal of the Father’s approval being put upon Him by resurrection. In Him Who is made unto us righteousness (1 Cor. 1, 30), the Divine standard is revealed (Rom. 1, 17). (3) Judgment. For the prince of this world has been already judged (12, 31) and sentenced, and as long as the sentence will be executed (Rom. 16, 20), believe . . . on. Ap. 190. I. I. v. (1). 10 My Father has been judged. See on 14, 2. see = behold. Ap. 183. I. 11. 11 no more. Gr. oude. 12 I have, &c. Still there are many things I have. bear. Gr. basteo. Ap. its use in 10, 31; 19, 17. Matt. 20, 12.

14 glorify. See p. 1011. 15 therefore = on account of (Gr. dia). Ap. 104, v. 2. shall not see Me. Most of the texts read “see Me” (Gr. pros). 16 cannot tell = do not (Gr. au.)
16. 19. JOHN.

Q R A. D. 29

19 *Now* 8 Jesus *knew* that they *were* de-

sirous *to ask* Him, *and* 1 unto them, *Do*

ye enquire *among yourselves* of that I said, *or*

16. A little while, *and* ye shall *not* *see Me:* and

again, *a little while,* and ye shall *see Me?*

20 4 Verily, verily, I say *unto* you, *That* ge

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 remember-

eth no more the anguish, *for* joy that a

man *is* born 11 into the *world.*

22 And ye *now* therefore have sorrow: *but* I

will *weep* and *lament,* and your *sorrow*

shall be turned into joy, and your *joy* no man

taketh 12 from you.

23 And *in* that day ye shall *ask* Me *noth-

ing. Verily, verily, I say unto you, *Whatso-

ever* ye shall *ask* of the Father *in My name,*

He will *give* if you.

24 *Hitherto* have ye *asked* nothing in

My name: *but* 13 ye shall receive, 1 that your

joy may be *full.

25 These things have I spoken *unto* you in

proverbs: 0 but 14 the time cometh, when I

shall 15 more speak 1 unto you 15 in pro-

verbs,

but I shall shew you plainly 8 of the Father,

26 *At* *that* day ye *shall* ask 22 in My name:

and I say 15 not unto you, that *I* shall *pray

the Father 8 for you:

27 For 5 the Father Himself 8 loveth you, be-

cause ye have 8 loved Me, and have 8 believed

that 3 came out 7 from God.

28 I *came* forth 21 from the *Father,* and am

come 11 into the *world:* again, I leave the

world, and go 10 to *the* Father.

29 His disciples 8 said unto Him, 7*Lo,* 5 now

spakest Thou 23 plainly, and spakest 2 no

proverb.

30 O *Now* are we sure that Thou knowest

all things, and needest 6 not 7 that any man

should ask Thee: 6 by this we 27 believe that

Thou camest forth 22 from God.

31 *Jesus* answered them, *"Do ye now 8 be-

lieve?"

32 *Behold,* 7 the hour cometh, yea, is 5 now

come, 1 that ye 8 shall be scattered, 6 every man

to his own, and shall leave Me alone; 2 and

yet I am 1 not alone, because 4 the Father is

with Me.

33 These things I have spoken 2 unto you,

that 21 in Me ye may have 8 peace. 52 In the

world ye shall have tribulation: but be of

good cheer; 3 have 2 overcome the 8 world.*


S | 23, 24. Their prayer in that day.

T | 25. Speaking no longer in proverbs. (Neg.)

U | 26. Speaking plainly. (Pos.)

V | 27, 28. Their prayer at that day.

R | 29. First Coming and Departure.

19 Now. All the texts omit.

Jesus. Ap. 98. X.

were desirous = were wishing. Gr. thelô. Ap. 102. 1.


no one another.

20 Verily, verily. Twenty-third occurrence. See on 1. 51.


22 (mourne).

21 A woman = The woman. The article, in conjunction

with the Hebrewism "in that day", see 23, 24, indicates

the woman (wife) of Rev. 12. See Isa. 66. 7–11.


The time is the time of Jacob’s trouble (Jer. 30. 7), the birth-

pangs (sorrows, Matt. 24. 8) which will result in the birth

of the new Israel, the nation of Isa. 66. 8 and

Matt. 21. 43.


is born = was born.


no man = no one. Gr. oudeis.

taketh. Most of the texts read “shall take”,


23 in that day. See 14. 20. The use of this

important Hebrewism (Isa. 2. 11, 12 and note there) in

connexion with the woman of v. 21 shows that it refers to

Israel and has nothing to do with the Church. The

promise as to “asking in My name” was fulfilled as

long as the offer of restoration on condition of national

repentance continued; when that offer was withdrawn

(Acts 28. 28), the promises (and “gifts”) were with-

drawn also. They will be renewed “in that day”.


nothing. A double negative. Gr. ouk oidei.


in My name. See on 14. 13. The texts connect “in

My name” with “give” instead of “ask”.

24 Hitherto = Until now.

have ye asked = asked ye.

full = fulfilled: i.e. filled full.

25 proverbs. Gr. paraomias, a wayside saying. Occ.

five times: here (twice): v. 29; 10. 6 (parable); and

2 Pet. 2. 22. In the Sept. it is found in Prov. 1. 1 and

at the title of the book. Elsewhere parable is used.

In N.T. parable is frequent, rendered “parable”, save

Mark 4. 30 (comparison); Luke 4. 31 (parable); and

Heb. 9. 9; 11. 19 (figure).

but. Omit. the time = an hour.


that day. See v. 22.

pray. Gr. eîrâôô. Same as “ask” in r. 5.


believed. Ap. 190. 1. i. iii.


8. 42; 13. 3; 17. 8.

28 go. Same word as “depart”, v. 7.

29 said = say. The texts omit

no. Gr. oudeis.

30 are we sure = we know. Gr. epieînô. Ap. 183. i. 1.


31 believe. Ap. 150. i. i.


the hour = an hour (no art.). All the texts omit “now”.

shall be scattered = should be dispersed. Gr. skorpiôô.


5. 9.


tribulation.

Same as “anguish”, v. 21.

overcome = conquered. Gr. nikaôû. Occ. twenty-eight times. Only here in

John’s Gospel, but six times in first Epistle. Always transl. “overcome”, save in Rev. 5. 5; 6. 2; 16. 2.

The noun nîkê only in 1 John 5. 4, and nîkôû in Matt. 12. 20. 1 Cor. 15. 54, 55, 57.

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17. These words spake Jesus, 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 Jesus 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 Me, even as I have glorified Thee, with Thine own self with the glory which I had with Thee before the world was.

6 I have manifested Thy name unto the men whom Thou gavest Me out of the world; they were, and Thou gavest them Me; and they have kept Thy word.

7 Now they have known 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 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 have glorified Thee 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 them through Thine hour.

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17. 1-20 (U2, p. 1552). THE LORD'S PRAYER TO THE FATHER. (Introduction and Alteration.)

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17. 1-5. The Glorification of the Son.

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17. 1-25. The Glorification of the Son. (Introversion.)

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17. 6. The Son sent by the Father and recognized.

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17. 7. The Son sent by the Father and recognized.

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17. 8. The Son sent by the Father and recognized.

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17. 9. The Son sent by the Father and recognized.

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17. 10. The Son sent by the Father and recognized.

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17. 11. The Son sent by the Father and recognized.
own name those whom Thou hast given Me, that they may be one, as We are.

X A
12 While I was with them in the 5 world, 3 kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the 1 son of 2 perdition; 1 that the scripture might be fulfilled.

B o
13 And now I 11 to Thee; and these things I speak 10 in the 5 world, 1 that they might have My joy fulfilled in themselves.

p
14 3 have given them 6 Thy 6 word;
q and the 6 world hath hated them, because they are not 12 of the 5 world, even as 3 am not 12 of the 5 world.

X A
16 I pray not 1 that Thou shouldst take them out of the 5 world, but 1 that Thou shouldst keep them from 5 the evil.

B q
17 They are not 12 of the 5 world, even as 3 am not 12 of the 5 world.

p
18 3 Sanctify them through Thy truth: Thy 6 word is truth.

B o
19 As Thou 3 hast sent Me into the 5 world, even so 3 have also sent them into the 5 world.

X A
20 Neither pray I 9 for these alone, but 1 for them also which shall believe on Me through their 5 word.

v
21 That they all may be 11 one; as 3 Our Father, art 10 in Me, and 3 10 in Thee,

w
1 that they also may be 11 one in Us:

x
1 that the 5 world may 8 believe that 3 Our 6 hast sent Me.

u
22 And the glory which Thou 3 gavest Me 3 have given them; 1 that they may be 11 one,

w
even as 3 are one:

w
23 10 in them, and 3 Our 10 in Me, 1 that they may be made perfect 5 in 11 one,

x
and 1 that the 5 world may know that Thou 3 hast sent Me, 3 hast 6 loved Me.

F Y
24 Father, I will that they also, whom Thou hast given Me, be 12 with Me where 3 am; 1 that they may behold My 5 glory, which Thou hast whom. All the texts read “which”, referring to “name”; i.e., “Keep them through Thy name which Thou hast given Me.”

17. 20-23 (W. p. 1859). DISCIPLES. THOSE WHO BELIEVE THROUGH THEM. ONE “AS WE ARE”.

(Extended Alteration.)

W
| u | 20, 21—. Unity.
| v | 21—. Comparison.
| w | 21—. Unity.
| x | 21—. Purpose.
| u | 22—. Unity.
| v | 22—. Comparison.
| w | 22—. Unity.
| x | 22—. Purpose.

20 Neither shall believe. All the texts read “believe”.

22 gavest. Here the reading should be “has gavest.”


18 When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples.

And Judas, which betrayed Him, knew the place: for Jesus oft times resorted thither with His disciples.

And Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

And Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, "Whom seek ye?"

They answered Him, "Jesus of Nazareth." Jesus saith unto them, "I am He." And Judas also, which betrayed Him, stood with them.

As soon then as He had said unto them, "I am He," they went backward, and fell to the ground.

Then He asked them again, "Whom seek ye?" And they said, "Jesus of Nazareth."

Jesus answered, "I have told you that I am He; if therefore ye seek Me, let these go their way;" "

That the saying might be fulfilled, which He spake, "Of whom ye shall have Me first." Then said Simon Peter to Him, "Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it?"

Sadducees and Pharisees sunk their differences in order to destroy Him, just as Herod and Pilate were made friends (Luke 23, 12) over His condemnation. Gr. phainō. Occurs only here. Op. Ap. 106. I. I. torches. Gr. lampazō. Generally rendered "lamp" (Matt. 25:19-30). But "light" in Acts 20:22. weapons. The swords and staves of Luke 22:50. upon. Gr. epi. upon. Gr. 10:3. unto = to. of Nazareth = the Nazarene. False for some reason Nazareth had an evil name (see if. 46), and so Nazarens was a term of reproach. The name has nothing to do with Nazirite (separated) applied to Joseph (Gen. 49, 4), and those like Samson who took the vow of Num. 6. 3 am. Gr. ego eimi. These words were used nine times in John, 4:26; 6:20; 8:16; 8:24; 8:58; 13:19, as well as in these verses, 6, 6, 6. whatever may be said of the first two instances, the others are claims to the Divine title of Ex. 3:14 (Ap. 98:12). See esp. 8:6. There are fourteen instances of the metaphorical use of the phrase in connection with "bread," "light," &c.; back to the ground; Gr. chama. Only here, and 9a. servant = bond-servant. Gr. doulos. 3 a band = the cohort; the word means the tenth part of a legion, therefore 600 men; but the term was probably used with some latitude. Gr. eis. The Temple guard. Op. 7:22, 45, 46. from. Gr. ek. Ap. 104. vii. chief priests. These were Sadducees (Acts 5:17). So chief priests. These were Sadducees (Acts 5:17). So
18. 12.

C D

13 Then the band and the captain and 2 officers of the Jews took 1 Jesus, and bound 1 Him.
13 And led Him away 1 to 2 Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
14 Now 1 Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die 1 for the people.

E

15 And Simon Peter followed 1 Jesus, and so did another disciple: that disciple 1 was known 1 unto the high priest, and spake 1 unto him that he was Peter.
16 But Peter 1 stood 1 at the door without. 2 Then went out one other disciple, which was 2 known 1 unto the high priest, and spake 1 unto her that kept the door, and brought in Peter.
17 Then saith the damsel 1 that kept the door 1 unto Peter, "Art not thou also one 1 of this man's disciples?" 2 He saith, "I am not." 18 And the servants and officers 1 stood there, who had made 1 a fire of coals; for it was cold: and they 1 warmed themselves: and Peter 1 stood 1 with them, and 1 warmed himself.

D

19 The high priest then asked 1 Jesus 1 of His disciples, and 1 of His 1 doctrine.
20 1 Jesus answered him, 3 3 spake 1 openly to the world; 3 3 ever taught 1 in the 1 synagogue, and in the 1 temple, whither the Jews always resort; and in secret have I said 1 nothing.
21 Why 1 askest thou Me? 1 ask them which heard Me, what I 1 have said unto them: 2 behold, they 1 know what I 1 said.
22 2 And when He had thus spoken, one of the officers 1 which stood by 1 struck 1 Jesus 2 with the palm of His hand, saying, "Answerest Thou the high priest so?" 23 3 Jesus answered him, 4 4 If I 1 have spoken 1 evil, bear witness 19 of the 1 evil: 2 if not, 2 2 why 1 smitest thou Me?" 24 Now 1 Annas 1 had sent 1 Him bound 1 unto Caiaphas the high priest.

F

25 And Simon Peter 1 stood and warmed himself. They said therefore unto him, "Art 17 not thou also one 1 of His disciples?" 5 5 denied it, and said, "I am 12 not." 26 One 1 of the 10 servants of the high priest, being his kinsman whose 1 ear 1 Peter cut off, saith, "Did 17 not 3 see 18 thee 9 9 with Him 2?" 27 2 Peter 1 then 1 denied again: and 1 immediately 1 the cock crew.

22 And when He had thus spoken= But He having said these things, struck= with the palm, &c. gave a blow. Gr. rapisma. Only here. 10. 3. Mark 14. 65. This beginning of indignities may have been with or without a weapon. 23 have spoken=spoke. evilly. Gr. kakos, adv. of kakos. (Ap. 128. III. 2) in next clause. smitest. Gr. dero. Occ. fifteen times. Transl. "beat" except here. Luke 22. 65, and 2 Cor. 11. 26. It has been alleged against the Lord that He did not carry out His own precept in Matt. 5. 19. But these words were spoken during the first part of His ministry, when the kingdom was being proclaimed. See Ap. 119. This was when the kingdom had been rejected, and the King was about to be crucified. Cp. Luke 22. 54-55. 24 Now. In the Received text, there is no word for "Now", but most of the critical texts insert ours, therefore. had sent= sent. 25 stood, &c. as in 18. denied. Gr. amnemonai. See note on 13. 38. See Ap. 180. 26 see. Gr. idion. Ap. 158. I. 1. Gr. euthela. See 13. 30. the=s. the crow. The first of the two cock-crowings. See Ap. 190. The word is phonos, to make a sound with the voice.

28 Then led they Jesus from Caiaphas unto the judgment hall: 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 Pilate then went out unto them, and said, ‘What accusation bring ye against this Man?’

30 They answered and said unto him, ‘If thou were any man, thou couldst determine this Man.’ 31 Then said Pilate 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 Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, ‘Art thou a king then?’ Jesus 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 born of the truth heareth My voice.’

33 Pilate saith unto Him, ‘What is truth?’

H? And when he had said this, he went out again unto the Jews, and saith unto them, ‘I find in Him no fault of all.’

34 They have a custom, that they will release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?’

35 Then they cried all again, saying, ‘Away with this Man, and release Barabbas.’ Now Barabbas was a robber.

G 19 Then Pilate therefore took Jesus, and scourged Him.

18. 28—19. 16 (C. p. 1584). Trial before Pilate. (dissertation.)

C F H J


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 Pilate therefore went forth again, and saith unto them, “Behold, I bring Him forth to you, that ye may know that I find in Him no fault in Him.”

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, “Behold the Man!”

6 When the chief priests therefore and officers saw Him, they cried out, saying, “Crucify Him, crucify Him!” Pilate saith unto them, “Take ye Him, and crucify Him: for I find no fault in Him.”

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 Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, “Art Thou of the King?” But Jesus answered him, “Art Thou a Roman?”

10 Then saith Pilate unto Him, “Speakest Thou of me?” But he answered him, “Art Thou a Jew?”

11 Jesus answered, “Thou couldst have no power at all against Me, except it were given thee from above.”

12 And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, “If thou let this Man go, thou art not Caesar’s friend: whosoever maketh himself a king speaketh against Caesar.”

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, “Behold your King!”


18 Octavius added the title Augustus (Luke 3. 1) = Gr. Βασιλεύς (Acts 26. 25. 25). i.e. Caesar. the Padre. Judas had delivered Him to the Sanhedrin, the Sanhedrin to Pilate, delivered. See Gr. κατά. Ap. 104. x. 1. judgment seat. Gr. δίκαιον. lit. a square, a step, a platform or raised place. In this case it was a stone platform with a seat in the open court in front of the Praetorium. Occ. only here in John.

19 in. Gr. εἰς. Ap. 104. vii. the Pavement. Gr. τῆθοιράτουs — strewed with stone: i.e. of mosaic or tesselated pavement. See Gabbatha. Ap. 104. 11. 3. i.e. a platform, a raised place.

20 the preparation: i.e. the day before the Passover. The Passover was eaten “at even” on the 14th Nisan. All four Gospels state that our Lord was entombed on the Preparation Day (Mt. 27. 31. 22. Matt. 27. 42. Mark 15. 42. Luke 23. 54). See Ap. 169. the sixth hour: i.e. midnight. The hours in all the Gospels are according to Hebrew reckoning: i.e. from sunset to sunset. See Ap. 166. 166. Some have thought that the events from 13. 1 to 15. 42. could not be crowded into so brief a space, but the Jews were in deadly earnest to get all finished before the Passover, and in such a case events move quickly.

21 saith, &c. In irony here, as in pity (v. 5). Some have thought that, in v. 13, “sat” should be “set Him”. Justin Martyr says, “They set Him on the judgment-seat and said, ‘Judge us’” (First Apology, xxxv). But out of forty-eight occurrences of the verb kúdcιo, only one other (Eph. 1. 20) is, without question, used transitively.
19. 15. JOHN.

15 Then they cried out, *Away with Him*! *Away with Him!* *Crucify Him!* Pilate saith to them: *Shall I crucify your King?* The chief priests answered: *We have no king but Caesar.*

16 Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away.

17 And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified Him, and two other with Him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, *Jesus of Nazareth, the King of the Jews.*

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then saith the chief priests of the Jews to Pilate, *Write not the King of the Jews,* but that *thou hast said, I am King of the Jews.*

22 Pilate answered, *What have I written? I have written:*

23 Then the soldiers, when they had crucified Jesus, 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 cast lots for it, whose it shall be.* Therefore the scripture might be fulfilled, which saith, *They parted my raiment among them,* and *cast lots for my vesture.*

25 Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, *Woman, behold thy son!* Then saith He to the disciple, *Behold thy mother!* And from that hour that disciple took her unto his own home.

28 *After this Jesus knew that all the works were done.*

---

The passage describes the events leading up to the crucifixion of Jesus. It highlights Pilate's role in the execution of Jesus and the reactions of those around Him. The text also notes the presence of witnesses and the division of Jesus' garments among the soldiers. The crucifixion itself is physically depicted, and the reactions of Mary and the beloved disciple are described. The narrative concludes with a statement about the completion of the work of Jesus. The chapter also contains references to other biblical contexts, such as the crucifixion and the division of the garments.
things were now accomplished.

29 "Now there was set a vessel full of wine.
and they filled a spunge with vinegar, and put it upon hyssop, and put it to His mouth.

30 When Jesus therefore had received the vinegar,

He said, "It is finished:"

and He bowed His head, and gave up the ghost.

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 Pilate that their legs might be broken, and that they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him.

But one of the two soldiers with a spear pierced His side, and forthwith came there out blood and water.

And he that saw it bare record, and his record is true: and ye know that he saith true, that ye might believe.

For these things were done, that the scripture should be fulfilled, "A bone of Him shall not be broken."

And again another scripture saith, "They shall look on Him whom they pierced."

And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

* * *

32 the first, &c. See Ap. 164. crucified with. Gr. suntribo. Only here, Matt. 27. 44. Mark 15. 32. Rom. 6. 6. Gal. 2. 20. plenera. Only here; 33. 25, 27. Acts 12. 7. The question of the physical cause of the Lord's death has been much discussed; but we need not seek a natural explanation of what John records as a miraculous sign. The blood and water may have been symbolic of the sprinkling with blood and cleansing with water of the Old Covenant. See Heb. 9. 12-14, 19-22, para record. Gr. marturino. record. Gr. marturias.

33 The first. See note on 15. and p. 1511. true = reliable, genuine.


20. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away \textit{from} the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him."

3. Peter therefore went forth, and that other disciple, and came \textit{unto} the sepulchre.

4. So they ran both together: and the other disciple \textit{did} outrun Peter, and came first \textit{to} the sepulchre.

5. And he stooping down, and looking in, \textit{saw} the linen clothes lying; \textit{yet} went he \textit{not in}.

6. Then cometh Simon Peter following him, and \textit{went} into the sepulchre, and \textit{seeth} the linen clothes \textit{lie}.

7. And the napkin, that was \textit{about} His head, \textit{not} lying \textit{with} the linen clothes, but \textit{wrapped} together \textit{in} a place by itself.

8. Then went in also that other disciple, \textit{which} came first \textit{to} the sepulchre, and he \textit{saw}, and \textit{believed}.

9. For \textit{as yet} they \textit{knew} \textit{not} the scripture, \textit{that} He \textit{must} \textit{rise again} from the dead.

10. Then the disciples \textit{went} away again \textit{unto} their own home.\textit{\...}
20. 11. JOHN.

11 But Mary 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 Jesus had lain.
13 And they say unto her, Woman, why weepest 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 two Jesus standing, and knew not that it was Jesus.
15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She saith unto Him, Because they have taken away my Lord, and I know not where they have laid Him.
16 Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni, which is said, Master.
17 Jesus 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 Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to them.

Q 20. 12. R

19 Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord.

21 Then saith Jesus 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 Holy Ghost:

23 And are sent into all the world to preach the gospel, to whomsoever He will. 

20. 19-31 (O2, p. 1570). EVENTS. EVENING. (Alternation.)

20. 19-23 (R, above). APPEARANCE, ETC. (Alternation.)

R | f | 19. Peace.
| g | 20. Gladness.
| g | 22, 23. Power.

20 hands... side. Luke says hands and feet. All were pierced. See 19. 34. 
22 breathed on. Gr. empasso. Only here in N.T., but used in the Sept. in Gen. 2. 7 for the Heb. word naphah, to breathe, or blow with force. The same Lord who, as Jehovah Elohim, breathed into Adam's nostrils the breath of life so that he became a living soul, here breathes upon the apostles that they may receive Divine power. Satan tries to parody the Lord's words and works. In the great Magical Papyrus of the third century A.D., occurs the following in a spell for driving out a demon: "When thou adjurest him (phoenix), sending him to death from heaven (from the feet), and from the feet to the face," Deissmann, Fresh Light, p. 260. the Holy Ghost. Gr. pneuma hagion (no art.): i.e. power from on high. See Ap. 101. II. V. The Firstfruits of the resurrection here bestows the firstfruits of the Spirit, not only on the apostles, but on them that were with them (Luke 24. 32, and cp. Acts 1. 14; 2. 1).
20. 23. JOHN

23 Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained.

S

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus 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.

R

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and stretch forth thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

S

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe, and that ye might believe on his name.

A

21 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

U V X 2 There were together Simon Peter, and

in the presence of - in the sight of. Gr. eupion.

for the writers of the Apocalypse.

for the writers of the Apocalypse.

Apocryphal Gospels, &c., of which they may have been written.

not written.

that, which are not written.

31 These Emphatic.

Gr. kina. might be may believe. Ap. 150. 1. 111.


19. 13. 1 Cor. 6. 11. 1 John 5. 13.


A T' | 1. Manifestation of the Lord.


T' | 24, 25. Witness to the Lord.


21. 2-13 (U, above). MIRACLE. (Division.)


21. 2-6 (V', above). APPEARANCE, &c. (Alternation and Introdution.)


Y | 14. fishermen.

| 15. Failure. "Nothing."


Y | 17. Failure. "No meat."

| 18. Fishing.

1572
John 21.2-14

21.2. 
John.

1. D. 29

Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples.

Y h

3 Simon Peter 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.

X

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

Y i

5 Then Jesus saith unto them, "Children, have ye any meat?" They answered Him, "No."

h

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.

Y 7

Therefore that disciple whom Jesus loved saith unto Peter, "It is the Lord." Now Simon Peter having heard that it was the Lord, he girt on his fisher's coat unto him, (for he was naked), and did cast himself into the sea.

I

8 And the other disciples came in a little ship; (for they were not far from land, but as it was two hundred cubits, catching the net with fishes.

A

9 As soon as they saw it they came; and he saith to them, "Come and dine." And none of the disciples durst ask Him, "What art thou?" knowing that it was the Lord.

A

10 Jesus saith unto them, "Bring of the fish which ye have now caught." 11 Simon Peter went up, and drew the net full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

k

12 Jesus saith unto them, "Come and dine." And none of the disciples durst ask Him, "What art thou?" knowing that it was the Lord.

A

13 Jesus saith unto them, "Come and dine." And none of the disciples durst ask Him, "Who art thou?" knowing that it was the Lord.

T

14 This is the third time that Jesus showed Himself to His disciples, after that He was risen from the dead.

21.7-13 (VI, p. 1572). APPEARANCE, &c. (Alternation and Introversion.)

Y 7

Z. 7, Recognition by John. 

1. 8. Fish caught. 

A | 2. Provision made. 

Z | 3. Recognition by all. 

A | 4. Provision enjoyed.


Now when Therefore heard = having heard.


8 a little ship = the boat. Gr. ploiarion, dim. of ploion, ev. 3, 5. Elsewhere in 6, 22, 23 "boat," Mark 8, 9; 4, 38.


dragging. Gr. surio. Only here, Acts 8, 3, 14, 19; the net with fishes = the net of fishes.


10 the fish. Here the word is opseiron in the plural. But they were great fishes (v. 11). So it must be used in a general sense. 

11 went up = went back. Gr. aristo. Only here, v. 12, and Luke 11, 37. The ariostus was the morning meal, as contrasted with the afternoon meal, which was called betostus, trans. "supper." Cp. Matt. 22, 4; Luke 11, 38; 14, 12. none = no one. Gr. oedese, durst = ventured to. Contrast their freedom in questioning Him before. It marks the change in their relationship wrought by the resurrection. 

ask = inquire. Only here and Matt. 2, 5; 10, 11. 

13 then. All the texts omit. bread = the loaf. fish = the fish of v. 9. 

14 now = already. His the. Gr. ek nerom. See Ap. 189. S.
21. 15.

JOHN.

21. 15-23 (U, p. 1572). MINISTRY.


(2) 20-23. The future of John.

21. 15-19 (B, above). THE FUTURE OF PETER.

(Repeat Alternation.)

C 1 | 16-16. Question.
D 1 | 17-17. Question.
C 1 | 18-18. Prediction.

15 So therefore.

Simon Peter was always addressed by the Lord as Simon except in Luke 22. 34. See Ap. 147, more than these: i.e. than these other disciples do.

Referring to his words in Matt. 26. 33, 35.

love. Gr. phileō. Ap. 136. I. 2. Note the different words used in these verses. The Lord uses agapeus and philē once, Peter always philē.

Feed: i.e. provide pasture for. Gr. bakō. Save in this passage, always of swine.

lambs. Gr. armon, a diminutive. Only here and in the Revelation, where it occurs. The total number of swine, always of the Lord, except 13. 11. The other word for "lambs", amnos, only in 1. 29, 36. Acts 8. 21 Pet. 1. 19.

18 the=a.


 Cp. poimin, 10. 2, 11, 14, 14 (Shepherd); Eph. 4. 11 (pastors). sheep. Gr. probaton.

19 that which kind of.

glorify. Gr. doxazō. See p. 1511.


Follow. Gr. akolouthē. The use of soldiers, servants, and pupils. First occ. in John, 1. 57.

20 Then. All the texts omit.

turning about—having turned round.

also leaned—leaned also.


betrayeth. See on 19. 30. gave up."


what, &c. lit. this one, what?


tarry. Gr. menō. transl. abide, remain, &c. See p. 1511.


should not die—not dying: i.e. is not going to die.


25 also many, &c.= many other things also. See 20. 30. every one—one by one. Gr. keith (Ap. 104. x. 2) en. I suppose = I think.

Gr. oimai, contr. for oiamai, which occ. in Phil. 1. 10.

James 1. 7. even... not. Gr. oude, compound of ou.

Gr. kontainai. Gr. charō, elsewhere in John: 2. 4; 8. 27.

the books, &c. = the written books. Fig. Hyperbole. Ap. 6.

Amen. All the texts omit. In that case, only the double "verily" found in John. This chapter is a supplement, of the highest value, to the Gospel formally concluded in 20. 31.

The use of the first person in Matt. 21. 17, contrasted with the Evangelist elsewhere, has led some to doubt the Johannine authorship of this chapter. But the evidence of the MSS. and Versions, and the attenuation clause at v. 14 is so closely allied to that in 19. 32 as to leave little room for doubt. Note further, the use of many characteristic words (see p. 1511), the expression noted in v. 1, the double "verily" (v. 18), and, above all, the eight signs with their wonderful structure and correspondence (see Ap. 170).
THE ACTS OF THE APOSTLES.
THE STRUCTURE OF THE BOOK AS A WHOLE.

A 1. 1-3. INTRODUCTION.

B C 1. 4-2. 15. JERUSALEM. MISSION OF THE HOLY SPIRIT. EQUIPMENT OF THE APOSTLES.

D 2. 14-8. 31. THE MINISTRY OF PETER (WITH OTHERS) TO THE NATION IN JERUSALEM AND IN THE LAND.

E 8. 41-11. 30. PETER'S MINISTRY (WITH OTHERS) IN THE LAND OF ISRAEL.

F 12. 1-25. JERUSALEM. PETER'S IMPRISONMENT. SUBSEQUENT ABODE (CESAREA) AND CLOSE OF MINISTRY.

B C 13. 24-13. 31. ANTIOCH. MISSION OF THE HOLY SPIRIT. EQUIPMENT OF PAUL AND BARNABAS.

D 13. 4-14. 28. THE MINISTRY OF PAUL (WITH OTHERS) TO THE DISPERSION. APART FROM JERUSALEM AND THE TWELVE.

E 15. 1-19. 20. PAUL'S MINISTRY IN ASSOCIATION WITH THE TWELVE.

F 19. 21-28. 19. EPHESUS AND JERUSALEM. PAUL'S ARREST AND IMPRISONMENT. SUBSEQUENT ABODE (ROME) AND CLOSE OF MINISTRY.

A 28. 30, 31. CONCLUSION.

The writer is, without doubt, Luke. The book has the same introductory address as his Gospel (cp. 1. 1 with Luke 1. 3), and takes up the history where the third Gospel leaves it, giving in greater detail the account of the Ascension, with which that Gospel closes.

It is an expansion, in part at least, of Mark 16. 9-20, and records the fulfilment of the Lord's promise to send the Holy Spirit (Luke 24. 49), as well as the answer to His prayer on the cross (Luke 23. 31), a prayer which secured to the guilty nation a further respite from the doom He had pronounced (Luke 13. 34).

Throughout the book the millennium kingdom is in view (2. 17-20; 3. 19-21; 8. 12; 14. 22; 20. 25; 28. 23, 31).

The question of the Apostles (1. 8) rules the character of the Acts.

The action has Jerusalem as its centre. The Mosaic Law is observed. Peter and the other Apostles are found continually in the Temple. Paul goes first to the Synagogue, because "it was necessary that the word of God should first have been spoken to you" (13. 16). He keeps the feasts (18. 21; 20. 16). He has vows (18. 1; 21. 19, 24), and walks orderly, keeping the Law (21. 24). The Gentiles take the second place (26. 22, 23), coming in after the Jew, but no longer as proselytes (10. 44; cp. 11. 5).

Wherever the name "Christ" is used without a qualifying word, "Jesus", or "Lord", it has the definite article, the Christ, i.e. the Messiah.

The book naturally divides into two parts which are relative, mainly (1) to the ministry of Peter, John, Stephen, Philip, etc., to the People in the Land, and (2) to the ministry of Paul, Barnabas, Silas, etc., to the Dispersion outside the Land. Fuller details will be found in Ap. 181.

Eighteen speeches or addresses are recorded —

Seven by Peter:
1. To the assembled believers, 1. 16-22.
2. On the day of Pentecost, 2. 1-40.
5. In the house of Cornelius, 10. 29-43.
6. In the council at Jerusalem, 15. 7-11.

One by James: On the same occasion, 15. 12-21.

One by Stephen: Before the Sanhedrin, 7. 52-83.

Seven by Paul:
1. In the Synagogue at Antioch, 13. 16-41.
5. On the stairs before the castle, 22. 1-21.

And those of Gamaliel, 5. 35-39, and Tertullus, 24. 2-8.

Luke nowhere names himself, but what are called the "we" sections (16. 10-17; 20. 5-15; 21. 1-18; 27. 1-14, 15) indicate where he was in the company of the Apostle. Cp. also Philm. 24; 2 Tim. 4. 11.

There is a noteworthy correspondence, or parallelism, between the miracles wrought through Peter and those wrought through Paul. Cp. 5. 18-24 with 14. 3-10; 5. 12, 15, 16 with 19. 11, 12; 9. 32-43 with 20. 8-12.
THE ACTS OF THE APOSTLES.

1 Then former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen; 3 to whom also He shewed Himself alive after His passion 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 Jerusalem, 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 Holy Ghost not many days hence.

6 When therefore they were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again both the kingdom to Israel? 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 Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, 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 steadfastly toward heaven as He went up, behold, two men stood by in white apparel.

5. 4-5. 13 (C. p. 1576). JERUSALEM. MISSION OF THE HOLY SPIRIT. EQUIPMENT OF THE APOSTLES. (Alternations.)


11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained a 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 Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, 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 ten men which have companied with us all the time that the Lord Jesus went in and out among us,


number. Gr. ochos, crowd. This is an occ. of the gr. Epitrochos. Ap. 6. together to the same (place). Gr. eπί τον αὐτόν. See 2, 7, 21, 4, 4, 27. 1 Cor. 7. 5: 11. 20; 14. 22.

an hundred and twenty = three fortiés. A divinely appointed number during a period of waiting. It was the number of Ezra’s great synagogue. See Ap. 10.


190. II. 1. 18 Now = Therefore. Verses 18, 19 form a parenthesis. purchased caused to be purchased. Fig. Metonymy of Effect. Ap. 6. See Ap. 161.


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by through. Ap. 104. v. 1. David. Peter asserts that Ps. 69 was written by concern. Ap. 104. xiii. 1. Only occurs with. Gr. en, as in v. 14, but the texts read en, among. Five times in the Gospels, of the lots cast for the Lord’s garments.

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THE ACTS.

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, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24. And they prayed, and said, "If you, Lord, who knowest the hearts of all men, shew which one of these two Thou hast chosen,

25. That he may take part of this apostleship, from which Judas by transgression fell, that he might go to his own place.

26. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.


2. 1 when, &c. Lit. in (Ap. 104. viii) the day... being completed. The Synraca and Vulgate read "days." This refers to the completion of the seventy weeks (fifty days inclusive) from the waving of the sheaf of firstfruits (Lev. 23. 15, 16).

Pentecost = fiftyfifth (day). Gr. Pentekostos. Only here; 30. 5; 1 Cor. 16. 9.


heaven = the heaven (sing). See Matt. 6. 9, 10.

rushing, &c. = a mighty wind borne along.

rushing. Gr. pass. of phere. Same word as in 2 Pet. 1. 5 (moved).

mighty. Gr. biatos. Only here. The noun, bias (force), is only found in Acts. See 5. 26.


clerous tongues = tongues distributing, or parting themselves.


nation. Gr. ethnos. In Acts transl. twelve times, "nation"; some "people" (8. 9); and once, "heathen" (4. 22). united = to utter or speak forth. Gr. katokebo. As in I. 19. Not sojourners

language. Gr. dialekto. See note on 1. 19. &c. - to another - to (Ap. 104. xii. 9) one another. The

2. 11. THE ACTS.

' 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.'

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words:
15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;
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 handmaids I will pour out in those days of My Spirit; and they shall prophesy:
19 And I will shew wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke:
20 The sun shall 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 calleth on the name of the Lord shall be saved.'

22 Ye men of Israel, hear these words; Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which none of the iniquity of God did by him in the midst of you, as ye yourselves also know: 23 him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands hath crucified and slain:
24 Whom God hath raised up, having made him both Lord and Christ.

2. 14—8. 1. (D. p. 1575.) THE MINISTRY OF PETER (WITH OTHERS) TO THE NATION IN JERUSALEM. (Repeated Alternation.)

2. 14—47 (C, above.) AMONG THE BRETHREN. (Division.)

2. 14—36 (F, above.) PETER'S ADDRESS. (Repeated Alternation.)

22 ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which none of the iniquity of God did by him in the midst of you, as ye yourselves also know: 23 him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
24 whom God hath raised up, having made him both Lord and Christ.

Lit. take into the ears. words - sayings. kuhpala'banos. See note on 1. 9.
1 Thess. 5. 7. 10 this is that, &c. Quoted from Joel 2. 28-31. See Ap. 188.
Gal. 3. 16. Trans. "shed forth." in c. 32.
Jas. 1. 7. Ap. 108. x.
22 ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which none of the iniquity of God did by him in the midst of you, as ye yourselves also know: 23 him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
24 whom God hath raised up, having made him both Lord and Christ.

said - spoke out. Gr. aopothengomai, as in v. 6. This was an utterance in the power of the Holy Spirit. 15 suppose. Gr. rhuma. Mark 8. 32. 15 suppose. Gr. rhuma. Mark 8. 32.
20 turned = changed. Only here; Gal. 1. 7.
loosed the pains of death: because it was not possible that He should be holden of it.

25 For David 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 hell; 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 David, 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 Jesus hath God raised up, whereof we are all witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.

34 For David saith unto him, 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 Israel know assuredly, that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins: and thou shalt receive the gift of the Holy Ghost.

according . . . Christ to sit. The texts read, "He would set (one)". His throne. i.e. God's throne. Cp. Chron. 29. 32, and see Ps. 2. 6.

i.e. the twelfo. witnesses. See note on 1. 23.


note on Matt. 32. 44.

the heavens. See note on Matt. 6. 5, 10.


name. The note follows in the Acts. Cp. 3. 6, 16;

4, 16, 17, 18, 36, &c. See also Gen. 12. 6. Ex. 3. 12-15, 17, 23. 31.
of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy 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 steadfastly 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.

3 Now Peter 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

45 to all. I.e. to the believers. Gr. hieron. See note on Matt. 23. 16.


3. 1–4. 22 (D.1, p. 1579). AMONG THE PEOPLE. (Introversion and Alternation.)

1 Peter and John. Mentioned together seven times in Acts. John always in subordination to Peter. want—were going. See note on Luke 9. 46. lame—being (Gr. huparchō). from. Gr. eph.
3. 2. THE ACTS.

daily "at the gate of the temple which is called 'Beautiful, to ask 'alms' of them that entered 1 into the temple;"

3 Who, 2 seeing 1 Peter and John about to go into the temple, 3 asked "an alms. 4 5 And 1 Peter, "fastening his eyes 6 upon him 7 with 1 John, said, 8 "Look 9 on us." 5 4 And he 10 gave heed "unto them, 6 expecting to receive something 2 of them. 6 Then Peter said, 7 "Silver and gold 8 have I none; but such as I have 9 I give I thee: 10 in the name of 11 Jesus Christ 12 of Nazareth 13 rise up and walk." 7 And he 14 took him by the right hand, and 15 lifted him up; and 16 immediately his 17 feet and 18 ankle bones 19 received strength. 20 And he 21 leaping up stood, and walked, and entered with them 22 into the temple, walking, and 23 leaping, and praising 24 God.

9 And all the 25 people 26 saw him walking and praising 27 God:

10 And they "knew that it was he which sat 28 for 29 'alms' at 30 the Beautiful gate of the temple: and they were filled with wonder and 31 amazement 32 at that which had happened 33 unto him.

11 And as 34 the lame man which was healed 35 held 36 Peter and John, all the 37 people ran together 38 unto them 39 in the 40 porch that is called Solomon's, 41 greatly wondering.

12 And when Peter 42 saw it, he answered 43 unto the 44 people, 45 "Ye men of Israel, why marvel ye at this? or why 46 look ye so earnestly 47 on us, as though by our own 48 power or 49 holiness we had made this man to walk?"

P

13 The 50 God of Abraham, and of Isaac, and of Jacob, the 51 God of our fathers, hath 52 glorified His 53 Son 54 Jesus;

q

Whom ye 55 delivered up, and 56 denied 57 Him 58 in the presence of Pilate, 59 when he was determined 60 to let Him go.

q


3. 12-26 (M', p. 1551). ANSWER TO PEOPLE. (Division.)

15 And killed the *Prince of *life,  

16 And His *name *through *faith in His *name hath made this man strong, whom ye *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 *wot 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 *be converted, that your *sins may be *blotted out, *when the *times of *refreshing shall come *from the presence of the LORD;  

20 *And He shall *send *Jesus Christ, Which before was preached *unto you:  

21 *Whom *the heaven must receive *until the *times of *restitution of all things, *which *God hath spoken *by the mouth of all His holy prophets since the world began.  

22 *For *Moses truly said *unto the fathers, *A Prophet shall *be among 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 *Samuel 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 *Christ, *whom God *made *unto you, *saying, *And *unto *Abraham *he said, *In *thy seed shall all the *kinds of *the earth be *blessed.  

26 *Unto you first *God, having *raised up His *Son *Jesus, *sent Him *unto you, *in turning away every one of you *from *his *iniquities.  

15 Prince. Gr. archēgos—leader; one who stands at the head or beginning (archon) of a list, or rank. Here, 5, 31. Hab. 2. 10; 12. 2. life. Gr. zōē. Ap. 170. 1.  


in the presence of. Lit. over against. Gr. openantoi. Here, 17. 7. Matt. 21. 2; 27. 24, 61. Rom. 3. 18.  


blotted out = wiped out, the blotting out. Here. Col. 2. 11. Rev. 5. 6; 7. 17; 21. 4  

when = in order that. Gr. hortō. Occ. fifteen times in Acts, and always expresses a purpose. Cp. 8. 15, 24; 9. 2; 12, 17, 24, &c.  


before was preached. Gr. prokathēskomai. Cp. prokathēskomai, to choose or appoint before, as in 92. 14; until. Gr. ephrē. restitution.  


26 blessings. Gr. eneuleugomai. Only here, and in Gal. 3. 8. Strong form of eu-logēo, which occ. in the next verse.  


121. 1. Only here, and in 13, 24. But the texts read 26, 16.  

21 the heaven. No art. See Matt. 6, 6, 19. until. Gr. achri. restitution.  


26 blessings. Gr. eneuleugomai. Only here, and in Gal. 3. 8. Strong form of eu-logēo, which occ. in the next verse.  


1088
4. 1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Yet many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, "By what name have ye done this?"

8 Then Peter, filled with the Holy Ghost, said unto them, "Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good dead done to the impotent man, by what name he is made whole;

10 Be it known unto you all, and to all the people of Israel, that the name of Jesus of Nazareth, whom God raised from the dead, even by him doth this man stand here before you.

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."

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. 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, they departed to their own house. A1

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what means = whom. [It = this one.

10 known. See note on 1. 19.

of Nazareth = the Nazarene.


Gr. ἡγεῖται. Ap. 104. xivii. 2. unprofessional. Only here, 1 Cor. 14. 16, 23, 24. 12 Cor. 11. 6. with. Gr. ἐπὶ. Ap. 104. xvi. 1. Jesus. Ap. 98. X. was had been = had been, could, &c. had nothing

4. 1 And. 12 Now when they saw = And beholding. Gr. θεαί. Same word as "freely", in 2. 29.

perceived, Gr. καταλαβάνου. Gr. παρρησία. Same word as "freely", in 2. 29.
4. 15. THE ACTS.

aside out of the council, they conferred among themselves.

18 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 Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly 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 18 Jesus.

M 2 19 But Peter 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:

N 3 21 So when they had further threatened them, they let them go, finding nothing that they might punish them, because of the people:

K 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.

C 2 P 1 Q 23 And being let go, they went to their company, and reported all that the chief priests and elders said unto them.

R t 24 And when they heard that, they lifted up their voice 25 to God 26 with one accord, and said, “Lord, Thou art God, Which hast made heaven, and earth, and the sea, and all that 7 in them is:

u 25 Who by the mouth of Thy servant David has said, ‘Why did the heathen rage, and the people imagine vain things?’

v 26 The kings of the earth stood up, and the rulers gathered together against the Lord, and against His Christ.’

v 27 For of a truth against Thy holy Child Jesus, Whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

their own company = their own. Gr. idios.

4. 24-30 (R. above). PRAYER. (Introversion.)

R t | 24. God’s power. Creation.
 u | 25. Word by David.
 v | 25-26. Man’s rage predicted.
 t | 29. God’s power. Healing.

24 with one accord. See note on 1.14.

25 servant. Gr. pais.

26 The kings. i.e. Jews, together.


15 council = Sanhedrin. Gr. sunedrion. See note on Mat. 5, 22.


among themselves = towards (Gr. pros). Ap. 104, xv. 8) one another.

26 notable. Gr. gnóstos, as in v. 10.


been done = come to pass.


dwell in = inhabit. Gr. katadèkoñ. See note on 2.2.

cannot = are not (Gr. ou). Ap. 105, i. able to.


no further = not (Gr. ou) for (Gr. epi) more.


straitly threaten = threaten with threats. Fig. Polyptoton. Ap. 6.


The noun apelleí occurs here, n. 22; 9, 1. Eph. 6, 8, 9, that they speak, &c. = Lit. no longer to speak to no man. A double negative, for emphasis.


at all. Gr. katholou. Only here.

nor. Gr. medo.


more = rather.


20 but = not. As vi. 17.

have seen and heard = saw (Gr. eido). Ap. 138, 1, 11.

and heard.

21 So when, &c. = But having further threatened. Only here.


nothing, &c. = no further means of punishing.


glorified. Gr. doxázō. See note on 8, 12.


was done = had taken place.

22 was showed = had been wrought.

4. 23-5. 11 (Ch. p. 1579). AMONG THE BRETHREN. (Division.)


P 2 | 4. 32-5. 11. Unity.

4. 23-31 (Pl. above). RETURN OF THE APOSTLES. (Introversion.)

P 1 Q | 23. Report.


Q | 31. Answer.

Q | 31. Testimony.

33 being = having been.


28 For to do whatsoever Thy hand and Thy counsel determined before to be done.

29 And now, O 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 Jesus.

31 And when they had prayed, the place was shaken and they were all filled with the Holy Ghost,

32 And the multitude of them that believed were of one heart and of one soul:

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: 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 money, and laid it at the apostles' feet.

35 And laid them down at the apostles' feet: and the distribution was made unto every man according as he had need.

36 And certain men named Ananias and Sapphira, sold a possession, and kept back part of the price of the house.

37 But it was weighed in need. Only here. Cp. Acts 1:45. Only here. lands. Gr. chorioi. See note on Matt. 26:35. The text is read as was. The text read as. were. Gr. huparchō. possessors. Gr. kthoroi. at. A. 11. distribution, &c. was it distributed. according as. Gr. kathoti, as in 2:21; 4:5. he was any one. Gr. tis, as in v. 36.

4. 36—5. 11 (U2, above). PARTIAL. (Division.)

38 The next chapter should begin here.

39 Neither — For neither — was — was. Gr. huparchō. See note on Luke 9:43. The texts read as was. The text read as. were. Gr. huparchō. possessors. Gr. kthoroi. at. A. 11. distribution, &c. was it distributed. according as. Gr. kathoti, as in 2:21; 4:5. he was any one. Gr. tis, as in v. 36.

5. 1-11 (V2, above). DECEIT. (Extended Alternation)


also *being privy to it,* and brought a *certain part,* and laid it *at the *apostles’ feet.*

3 But Peter said, *“Ananias, why hast Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?”*

4 *Whereas 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 Ananias hearing these words fell down, and gave up the ghost:*

and *great fear came upon all them that heard these things.*

6 *And the young men arose, wound 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 Peter answered unto her, “Tell me, whether ye sold the land for so much?”* And she said, *“Yea, for so much.”*

9 *Then Peter 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 all as many as heard these things.*

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 Solomon’s porch.*

13 *And of the rest durst no man *join himself to them,* but the *people* *magnified them.*

14 *And *believers* were the more added to the *apostles,* *multitudes both of *men* and *women,* *insomuch that* *they brought forth much.*

5. 12-42 (D2, p. 1579). AMONG THE PEOPLE. (Division.)

5. 12-21 (Y1, above). APÓSTLES’ ACTIVITY. (Repeated Alternation.)

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Being privy to = being conscious of. Gr. συνειδων. Only here, 12. 17; 14. 8; 1 Cor. 4. 4.


land. Gr. χώρα, as in 1. 18; 19; 4. 31, not κτήμα possession, as in v. 1; 2. 45. Matt. 19. 22.

4 Whereas . . . power? Lit. Is it not (Gr. οὐκήδε). Ap. 105. I. a; that, remaining, it remained to thee, and sold, it belonged to thy right? was = belonged. Gr. ἀπαρχή. See Luke 9. 45.


why? - why is it that. hast . . . conceived = didst put, implying careful deliberation, not sudden temptation.


God. Ap. 98. I. i. 3.

5 And = Now, or But. words. Ap. 121. 10.

gave up the ghost = expired. Only here, v. 10; 12. 23.

A medical word. Cp. ἐκπνεῦναι. Mark 15. 5.


on = upon. Ap. 104. ix. 3.

cannot = these things. The texts omit.

6 young men = younger (men).


wound . . . up. Gr. συστηλάω. Only here and 1 Cor. 7. 29.

7 about the space . . . after = as it were an interval. Gr. διαστήμα. Only here. A medical word.

when = and.

not. Ap. 105. II.


How = Why.

have agreed together = were agreed together. Gr. συνάγων. Here, 15. 15, and four times in the Gospels. Cp. Eng. "symphony."


shall = they shall.

10 straightway. Gr. παραχθῆναι. See note on 3. 7.

at. Gr. παρά, as in v. 2, but the texts read προσ.

yielded up the ghost. Same as in v. 5.


as many as = all those who.
5. 15.

THE ACTS.

sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folk, and those which were vexed with unclean spirits: and they were healed every one.

17 Then rose up the high priest and all they that were with him, (which is the sect of the Sadducees,) 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 all the people the words of this life."

21 And when they heard that, they entered into the temple early in the morning, and taught.

Y2 e1 But the 17 high priest came, and they that were 1 with him, and called the council together, and all the senate of the children of Israel,

22 And sent to the prison to have them brought.

23 But when the officers came, and found them 4 not in the prison, they returned, and told,

24 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 3 no man within."

25 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

26 Then came one and 26 told them, saying, "Behold, the men whom ye put in prison are standing in the temple, and teaching the 12 people."

27 Then went the captain with the officers, and brought them 4 without violence: for they feared the 12 people, lest they should have been stoned.

28 And when they had brought them, they set them before the council:

29 Then Peter and the other apostles 6 spoke unto them, saying, "Did not we strictly command you that ye should not 4 teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's blood upon us."

29 Then Peter and the other 2 apostles an-
We ought = it is necessary.

obey. Gr. peitharcheō. Only here, v. 32; 27, 21, Tit. 8, 1.


Jesus. Ap. 98, X.

slew=slain hands on. Gr. diachereismos. Only here and 38, 21.

and = having.

31 This One. It is emphatic, and so placed first in the sentence.

hath. Omit.

exalted. Gr. hypepoo. See note on John 12, 32.

with = at, to. See 2, 32.

Prince. Gr. archēgos. See note on 8, 12.

Saviour. Gr. Sōter. Occurs twenty-four times.

First occ. Luke 1, 47.


32 His. Omit.

witnesses. See note on 1, 8.

things = words. Gr. rhēma. As in v. 20.


hath given = gave.

33 When, &c. = Now they having heard.

cut out to the heart. Gr. dia proemion. Only here and 7, 54.

took counsel = were consulting. Gr. bouleō.

slay. Gr. anakrino. See note on 2, 23.

stood there up = rose up. Gr. anistemi. Ap. 178, I, 1, as in vv. 6, 17.

Pharisee. Ap. 120, II.

Gamaliel. The grandson of the famous Hillel. He was Saul's instructor (22, 3), and is said to have died about 22 A.D.


had in reputation = honored. Gr. teinein. Generally transl. "precious", "among = by (dat. case). put... forth. Lit. make... outside, i.e. put out of court.

35 Ye men of Israel = Men. Israelites. See note on 1, 11.

intend = are about.


36 Thaddeus. The name is not uncommon in the Talmud.

boasting. &c. = saying that he was.

somebody. Gr. tis. Ap. 125, 3. Fig. Tapiōnias.

brought. Lit. came to be.


this man = this one.

Judais of Galilee. His revolt is recorded by Josephus, Ant. xviii, 1, § 1.

taxing. Gr. ekpōphē. Only here and Luke 2, 2, which see.

rewere = caused to revolt or apostatize.


38 Refrain = Stand away.

note on John 17, 12.


cannot = are not.

overthrow. Gr. katakruo. In v. 38.

last haply = be shown.

mepōde, compound

Gr. Thumathos. Agreed, as in v. 36.


let them go. See on 4, 21.

41 And they = They

indeed therefore.

katakruo. Here, Luke 20, 35; 21, 36; 2 Thess. 1, 5.


His = the.

42 in,


See on 2, 16.


Jesus.

6. 1-7 [For Structure see next page].


Hebrews, 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 right 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 Holy 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 Stephen, a man full of faith and of the Holy Ghost, and Philip, and Procurus, and Nicanor, and Timon, and Parmenes, and Nicolas a proselyte of Antioch:

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 Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 And there arose certain of the synagogue, which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, 'We have heard him speak blasphemous words against Moses, 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 Jesus of Nazareth shall destroy this place,'
and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

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 Abraham when he was in Mesopotamia, before he dwelt in Charran.

3 And said unto him, Get thee out of thy country and of thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of Chaldea, and dwelt in Charran; 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 whom to whom they shall be in bondage will judge; and God will Judge; and after that shall they come forth, and serve Me in this place.

8 And He gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the twelve patriarchs, moved with envy, sold Joseph into Egypt: but God was with him.

10 And delivered him three of his afflictions: and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.
13 And at the second time Joseph was made known unto his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, three hundred and fifty souls.

15 So Jacob went down into Egypt, and died, he, and his fathers.

16 And were carried over into Egypt. And there lived in the sephulchre of Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

18 And another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children into the water; but the kindred might not die.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, 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 Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

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 showed himself unto them as they strove, and would have set them at one again, saying, "Sirs, ye are brethren; why do ye wrong one another?"

27 Yet he that did his neighbour wrong thrust him away, saying, "Who made thee a ruler and a judge over us?"

28 "Will thou kill me, as thou diddest the Egyptian yesterday?"

29 Then fled Moses 13 at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sinai.
Sina an Angel of the Lord in a flame of fire in bush. 31 When Moses saw it, he was wondered at the sight: and as he drew near to behold it, the voice of the Lord came 2 unto him, 3

32 Saying, 4 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it. 33 Then said the Lord to him, 5 Put off thy shoes from thy feet: for the place where thou standest is holy ground. 34 6 I have seen, I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now I will send thee into Egypt. 35

This 7 Moses whom they refused, saying, 8 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 And brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. 37 This 8 is that 9 Moses, which said unto the children of Israel, 10 I 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 8 with the Angel Which spake to him 8 in the mount Sina, and with our fathers: who received the 9 lively oracles to give till us: 39 To whom our fathers 10 would not obey, but 11 thrust him 8 from them, and in their hearts turned back again into Egypt, 40 saying unto Aaron, 12 Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we 8 13 would not what 14 is become of him. 41 And they made 8 a calf 8 in those days, and offered sacrifice unto the idol, and rejoiced in 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, 0 ye house of Israel, have ye offered to Me 15 8 slain beasts and sacrifices by the space of forty years in the wilderness? 43 8 Ye 16 took up the 8 tabernacle of Moloch, and the star of your god 8 Remphan, 8 9 figures which ye made to worship them: and I will carry you away 8 beyond Babylon. 44 Our fathers had the 8 tabernacle of witness in the wilderness, 16 as He had appointed 17 speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers,

unto the days of David:

Who found favour before God, and desired to find a tabernacle for the God of Jacob.

But Solomon built him an house.

Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet:

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?

Hath not My hand made all these things?

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye;

which of the prophets have your fathers persecuted? and they have slain them which spake before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

Who have received the law by the disposition of angels, and have not kept it.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth;

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

And cast him out of the city, and stoned him: and the witnesses laid their clothes down at a young man’s feet, whose name was Saul.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, saying, Lord Jesus, receive my spirit.

Have been = became.

The Syriac reads “by the precept.”

Gr. diaetog. Only here and Rom. 13. 2.

Gr. diaprionem, as in 9, 33.

An onomatopoeic word, like brumos. Matt. 8, 12.

Both are medical words. See Gr. epid. Ap. 104, i. 3.

Gr. hyparche. See note on Luke 9, 48, the Holy Ghost.

This is an instance of Fig. Ecphrashie. Ap. 6.

Uncircumcised. Gr. aperimetales. Only here.

Ell. = did... persecute. Gr. slava = slew.

Blessed. Gr. idou. Ap. 183, i. 2. Fig. Asterismos, the heavens. See note on Matt. 6, 9, 19.

Astonished. Gr. anemos. The eighty-fifth octave. Only here in Acts, and the only place where He is so named by man. In John 12, 34.

Loud = great, i.e. the shout of the crowd in indignation. Stopped = held tight.


Ran = rushed. Upon.


Out of = without.

Calling. Cp. 98, xvi. The charge was blasphemy; as in the case of his Master. Cp. Heb. 13, 13.

Witnesses. See note on 1, 8. In accordance with the law they had to cast the first stone (Deut. 17, 7). At. Gr. para. Ap. 104, xii. 3.

Young man. Gr. neanios. Only here, 20, 9; 23, 17; 27, 22. He was probably about thirty-three years of age.

Nemias was the next period to nemwakos (Ap. 108, x), but the limits are very uncertain.


Kneeled down. Lit. “placed the knees,” an expression used in Luke (22, 41) and Acts (here, 9, 40; 20, 39, 21, 1), and once in Mark (15, 19). In the Epistles we read “bend the knee.” Eph. 3, 14.
7. 60.

THE ACTS.

57 loud voice, 59 "Lord, say not this "sin to their charge." And when he had said this, he fell asleep. 60 8 And Saul was "consenting unto his death.

E F1
And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.

G1
4 Therefore they that were scattered abroad went everywhere preaching the word.

H1 I J n
5 Then Philip went down to the city of Samaria,

o and "preached "Christ unto them.

P
6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

q 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsy, and that were lame, were healed.

K
8 And there was great joy in that city.

J n
9 But there was a certain man, called Simon, which beforetime was in the same city used sorcery, and bewitched the people of Samaria, giving out that he himself was some great one.

every house. Gr. kata (Ap. 104. x. 2) tous oikous = house by house.


4 Therefore, &c. They therefore indeed went every where. Lit. passed through the regions. Gr. diisto. Only here.

3 As for = But. made havoc of. Gr. lusinomai. Only here.

8. 5-40 (H1, above). MINISTRY AT SAMARIA, &c. (Division.)

H1 I J 5-25. Samaria.

I2 26-40. In the South.

8. 5-25 (H1, above). SAMARIA. (Alteration.)

1 I J n 5. Philip.

o 1. His message.

p 6. Heed given.

q 7. Cause.


o 10. His message.

p 11. Heed given.

q 12. Cause.


8 was = came to be. in. Gr. en. Ap. 104. vii.


10 To whom they all gave heed. From the 10 least to the greatest, saying, "This man is the great 10 power of God." 11 And to him they had regard, 10 because that of long time he had 10 bewitched them with 9 sorceries. 12 But when they believed Philip preaching the things concerning the kingdom of God, and the 9 name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also; and when he was baptized, he continued with Philip, and 10 wondered, beholding the miracles and 9 signs which were done. 14 Now when the 10 apostles which were 1 at Jerusalem heard that Samaria had received the 9 word of God, they 10 sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the 9 Holy Ghost: 16 (For as yet he was fallen upon none of them: only they 9 were baptized in the name of the 9 Lord Jesus,) 17 Then laid they their 9 hands on them, and they received the 9 Holy Ghost. 18 And when Simon saw that through laying on of the 10 apostles' hands the 9 Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the 9 Holy Ghost. 20 But Peter said 9 unto him, Thy money perish with thee, because thou hast thought that the 9 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 9 wickedness, and pray 9 God, if perhaps the 9 thought of thine heart may be forgiven thee. 23 For I 9 perceive that thou art 9 in the 9 gall of bitterness, and in the 9 bond of iniquity. 24 Then answered Simon, and said, 22 Pray 9 unto the Lord 9 for me, that none of these things which ye have spoken come upon me. 25 And they, when they had testified and 9 preached the 9 word of the 10 Lord, returned.
8. 25. THE ACTS. 8. 40.

25 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, and thou shalt go down to Jerusalem unto the man, whose name is Saul, he shall tell thee what thou must do. And as he was passing by, there met him a eunuch of Ethiopia, an officer of the queen Candace, who had much 26 money of the treasury of her own country, and was going to Jerusalem, and asked Philip, to 27 baptism. Philip said unto him, If thou believest with all thine heart, thou mayest. And he 28 believed and was baptized both he and his household. And as they went on their way, they came to a certain water; and the eunuch said, See, here is water, what further delay is there for me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he believed, and was baptized both he and Philip. And they went down both into the water, both Philip and the eunuch; and he baptized him.

29 And when they were come up out of the water, the Spirit of the Lord caught up Philip away into the heavens; and the eunuch saw him no more; and he went down on his way rejoicing. But Philip was found at Azotus: and he went down and preached at Gaza, and taught, confirming the souls of men.


30 Then But opened his mouth, and declared, being filled with the Holy Ghost, how that the true Messiah is Jesus of Nazareth; 31 and how the law was fulfilled in Christ Jesus. 32 And the eunuch believed, and was baptized both he and Philip. And when they had come up to Jerusalem, Philip preached the word unto many many. Gr. euang. Ap. 121. 4. villages. Once John had wished to call down fire from heaven on a Samaritan village. Luke 9. 54.


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8. 40. THE ACTS.

passing through he 4 preached in all the cities, till he came to 3 Cæsarea.

9. And Saul, yet breathing out threatenings and slaughters against the disciples of the Lord, went unto the high priest.

2 Anddesired "of him letters "to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying, "Arise, Saul, Saul, why persecutest thou me?"

5 And he said, "Who art Thou, Lord?" And the Lord said, "I am Jesus Whom thou persecutest: it is hard for thee to kick against the pricks."

6 And he trembling and astonished said, "Lord, what wilt Thou have me to do?"

And the Lord said unto him,

N 7 "Arise, and go into the city, and it shall be told thee what thou must do." 8 And the 2 men which journeyed with him stood speechless, hearing a voice, but "seeing of no man.

O 9 And Saul arose from the earth; and when his eyes were opened,

P he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

Q 10 And there was a certain disciple 2 at Damascus, named Ananias; and to him said the Lord in a vision, "Ananias."

M And he said, "Behold, 3 am here, Lord."

N 11 And the Lord said unto him, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, 10 behold, he prayeth, till Gr. heos.

Cæsarea. Not Cæsarea Philippi (Matt. 16, 13), but the place on the coast, between Carmel and Joppa. It was built by Herod, and called Cæsarea in honour of Augustus (Gr. Ἐπισκόπη). Cæsar. Herod built a mole or breakwater, so as to make a harbour (Josephus, Ant. XIII. v. 1). Now a ruin.


Damascus. Probably the oldest city in the world.

First mentioned in Gen. 14. 18. Founded before Baalbec and Palmyra, has outlived them both. In David's time a garrison town (2 Sam. 8, 6). Rebellied against Solomon (1 Kings 11, 4). Many interesting events connected with it. See 2 Kings 8, 7-19; 14, 25; 16, 9, 10. 2 Chron. 24, 23. Isa. 7, 8, &c.

8. 24. 1, 29, 11; 22, 12, 24; 24, 2; 25, 1, 24, 14, 22, 17, and cp. John 14. 6.

whether they were both. men. Gr. ἀνθρώπινοι. Ap. 129. 2.


9. 3-19 (G, p. 1595). SAUL CONVERTED.

(Extended Alteration.)

1. L 3. 4, Call to Saul. M 5, 6, Response.

N -6, 7, Command. Arise. O 8, Obedience.

P 9, 10, Blindness. Q 11, Fast ing.

L 12, Call to Ananias. M 13, Response.


P 17, 18, Sight restored. Q 19, Fast ended.

as he journeyed. Lit. in (Gr. en. Ap. 104. viii) the journeying.

the street which is called Straight, and inquire. Gr. σάρκασθαι. Only here in N.T., but found in Sept. Prov. 17, 25 (holdeth his own sake) and Isa. 9, 15 (dumb), hearing. The companions of Saul heard the sound of the voice, but did not distinguish the words spoken. Cp. 22, 9. This is expressed by the word "voice" (φωνή) being in the passive case here, and in the accusative case in v. 4.

6 Arise. Gr. ανακαίνεται. Ανακαίνεται. Only here in N.T., but found in Sept. Prov. 17, 25 (holdeth his own sake) and Isa. 9, 15 (dumb), hearing. The companions of Saul heard the sound of the voice, but did not distinguish the words spoken. Cp. 22, 9. This is expressed by the word "voice" (φωνή) being in the passive case here, and in the accusative case in v. 4. Cp. John 12, 28-30, seeing.

Gr. θεάρθρα. Ap. 133. 11. no man = no one. Gr. μὴδείς. Arose. Gr. ἐγείρομαι. Only here. Gr. αὔξων, aergus. Only here in N.T., but found in Sept. Prov. 17, 25 (holdeth his own sake) and Isa. 9, 15 (dumb), hearing. The companions of Saul heard the sound of the voice, but did not distinguish the words spoken. Cp. 22, 9. This is expressed by the word "voice" (φωνή) being in the passive case here, and in the accusative case in v. 4. Cp. John 12, 28-30, seeing.

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And 

Then Ananias answered, °Lord, I have heard °by many °of this °man, °how much evil he hath done °to °Thy °saints °at °Jerusalem: °And °here °he °hath °authority °from °the °chief °priests °to °bind °all °that °call °on °Thy °name.

But °the °Lord °said °unto °him, °Go °thou °forth °through °the °village °unto °Me °unto °Me °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto °unto 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THE ACTS. 9. 24. 9. 36.

Saul. And they 20 watched the gates day and night 21 to 22 kill him.
25 Then the disciples took him by night, and 24 let him down 25 by the wall 26 in a 27 basket.
26 And when Saul was come 28 to Jerusalem, he 29 was assayed 30 to join himself to the disciples:
but they were all afraid of him, 31 and believed not that he was a disciple.
27 But 32 Barnabas 33 took him, and brought him 34 to the apostles, 35 and declared 36 unto them how he had 37 seen 38 the Lord 39 in the way, and that He had 40 spoken to him, and how he had 41 preached boldly 42 at 43 Damascus 44 in the name of Jesus.
28 And he was 45 with them 46 coming in and going out 47 at Jerusalem.
29 And he spake boldly 48 in the name of the Lord Jesus, and disputed against the Grecians:
but they went about to 49 slay him.
30 50 Which when the brethren knew,
they 51 brought him down 52 to 53 Caesarea, and 54 sent him forth 55 to 56 Tarsus.
31 Then had the churches 57 rest 58 throughout all Judea and Galilee and Samaria, 59 and were edified; and 60 walking in the fear of the Lord, and in the 61 comfort of the Holy Ghost, 62 were multiplied.
32 And it came to pass, as Peter passed 63 throughout all quarters, he came down 64 also to 65 the 66 saints which 67 dwelt at Lydda.
33 And there he found a certain 68 man named 69 Eneas, 70 which had kept his bed 71 eight years, and was 72 sick of the palsy.
34 And Peter said 73 unto him, 74 Eneas, Jesus Christ 75 maketh thee whole: 76 arise, and 77 make thy bed. 78 And he arose 79 immediately.
35 And all that dwelt at Lydda and Sharon 80 saw him, and 81 turned 82 to the Lord.
36 Now there was 83 at Joppa 84 a certain 85 disciple 86 named 87 Tabitha, which 88 by interpretation is called Dorcas: 89 this woman was full

watched = were watching. Gr. paratērēō. See note on Luke 17. 26, to = that they might. In 2 Cor. 11. 22, Paul says 23 the governor under Aretas kept the city with a garrison. 24 This Aretas was Herod’s father-in-law, upon whom he made war because Herod had abandoned his daughter for his brother Philip’s wife, Herodias. Perhaps to do the Jews a pleasure, like Felix, Aretas endeavoured to seize Paul.

H3 | T | 9. 32-42. Eneas, &c.

of good works and 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 Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men desiring him that he would not delay to come unto them.

39 Then Peter 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 Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning to the body said, "Tabitha, arise." And she opened her eyes: and when she saw Peter, 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 Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

10 There was a certain man in Caesarea called Cornelius, a centurion of the Italian band, and he was a devout man: and he feared God, and gave alms liberally to all that were in bonds.

5 And now he was in his house in Caesarea, praying. On a certain day, there came a high person, whose surname was Peter.

6 And when he had received the men, he lodged with one Simon, a tanner, whose house was by the sea side:

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited upon him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

10. 1-48 (T, p. 1900). CORNELIUS.

1st Division.


10. 1-44 (V, above). PREPARATION.

(Extended Alternation)

1. c 1-4. Vision.
   d 5-6. Command.
   e 7-9. Obedience.
   e 25-27. Obedience.
   f 28-29. Messengers received.


Caesarea. See note on 8. 46.


centurion. Gr. hekatontarchēs. Occ. elsewhere, v. 22; 24; 25; 27; 1. 31.


vision. Gr. horama. as in 7. 31.

evidently. Gr. phaneros. e demonstrably. Gr. phaneros.

about as if.

the ninth hour. 3 p.m. Ap. 165.

and when he looked on him. Gr. prokateros. See note on 8. 3.


10. 36. THE ACTS.

almsdeeds. Gr. eleōmasėan. as in 2. 3.


delay. Gr. oikēn. Only here.

to. As far as. Gr. eis.

coats. Gr. chiton. = tunic or under-garment.


kneeled down. Same expression as in 7. 49.

laid her. Gr. katabainō. as in 18. 40.

having. Gr. amēnēs. as above, 9. 40.

when he had. Gr. katabainō. as in 18. 40.

it was. Gr. amēnēs. as in 18. 40.

known. Gr. gnostos. See note on 1. 19.

believed. Ap. 150. 1. 1. I. (iii.)

tarried. Gr. eisēkō. See note on p. 1511.


tanner. Gr. hekatontarchēs. Only here and 10. 6, 32. Perhaps no one else would receive him.

10. 1-48 (T, p. 1900). CORNELIUS.

(Division.)


10. 1-24 (VI, above). PREPARATION.

(Extended Alternation)

1. c 1-4. Vision.
   d 5. 6. Command.
   e 7. 9. Obedience.
   e 25-27. Obedience.
   f 28-29. Messengers received.


in Caesarea. See note on 8. 46.


centurion. Gr. hekatontarchēs. Occ. elsewhere, v. 22; 24; 25; 27; 1. 31.

Italian. It would be one levied in Italy.

devout. Gr. eido. See Matt. 27.

vision. Gr. horama. as in 7. 31.

evidently. Gr. phaneros. e demonstrably. Gr. phaneros.

about as if.

the ninth hour. 3 p.m. Ap. 165.

and when he looked on him. Gr. prokateros. See note on 8. 3.


9 On the morrow, as they went on their journey, and drew nigh to the city,
Peter went up upon the house top to pray about the sixth hour.
And he became very hungry; and would have eaten, but while they made ready, he fell into a trance,
and said, Heaven opened, and a certain vessel descending went down onto him, as it had been a great sheet knit at the four corners, and let down to the earth:
Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
And there came a voice unto him, Rise Peter; kill and eat.
But Peter said, "Yet not, Lord; for I have never eaten anything that is common or unclean."
And the voice spoke unto him again the second time, "What God hath cleansed, that call not thou common."
Thus was done thrice: and the vessel was received up again into heaven.
Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,
and called, and asked whether Simon, who was named Peter, were lodged there.
While Peter thought on the vision,
12 "the Spirit said unto him, Behold, three men seek thee.
Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them." 16 Then Peter went down to the men which were sent unto him from Cornelius; and said, "Behold, I am he whom ye seek: what is the cause wherefore ye are come?"
And they said, "Cornelius 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." Then called he them in, and lodged them.
And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.
THE ACTS.

10. 24. And the morrow after they entered into Caesarea.

W 24 And Cornelius waited for them, and had called together his kinsmen and near friends. 25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

But Peter took him up, saying, "Stand up; I myself also am a man."

And as he talked with him, he went in, and found that many were come together.

28 And he said, "Do you know 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.

Therefore came I to you without gainsaying, as soon as I was sent for; I ask therefore why ye have sent for me?"

30 And Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and beheld, a man stood before me in bright clothing,

31 And said, "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God."

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee."

33 Immediately therefore I sent to thee, and hast well done that thou art come. Now therefore we are all present before God, to hear all things that are commanded thee of God."

34 Then Peter 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 Israel, preaching peace by Jesus Christ: (he is Lord of all;) 37 That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

10. 24-48 - (V. p. 1601). CONFERENCE.

24 waited = was waiting. Gr. prosdokao. Ap. 188. III. 3.

earn = intimate. Gr. anankasiao. Lit. necessary.


10. 34-43 (X, above). PETER. (Alternation.)


10. 37.
10. 38. 

THE ACTS.

38 How 1 Jesus anointed 2 of Nazareth with 3 the Holy Ghost and with 4 power: Who went about 5 doing good, and 6 healing all that were 7 oppressed 32 of the devil; for 8 God was 9 with Him.

h1 39 And we 10 are 11 witnesses of all things which He did both 1 in the 2 land of the Jews, and 3 in Jerusalem;

g2 Whom they 12 slew 13 and 14 hanged 15 on a 16 tree: 40 17 God 18 raised up the third day, and 19 shed 20 Him openly;

h3 21 not to all 22 the 23 people, but 24 unto 25 witnesses 26 chosen before 27 of 28 God, 29 even to us, who 30 did eat and 31 drink with Him 32 after He 33 rose 34 from the dead.

k2 35 And He 36 commanded us 37 to preach 38 unto the 39 people, and 40 to 41 testify that it is 42 He Which 43 was 44 ordained 45 of 46 God to be the 47 Judge of 48 quick 49 and 50 dead.

w5 41 To 42 all 43 the 44 prophets witness 45 that 46 through 47 His 48 name 49 whatsoever 50 believeth in 51 Him shall receive remission 52 of sins.

44 While Peter yet spake these 53 words, 54 the Holy Ghost fell 55 on all 56 them which 57 heard 58 the 59 word.

45 And 58 they 59 of the circumcision which 60 believed 61 were astonished, as many as came with Peter, because that 62 on 63 the Gentiles also was poured out 64 the gift 65 of 66 the Holy Ghost.

46 For they heard them 67 speak 68 with tongues, and 69 magnify 70 God. Then answered Peter, 71 72 "Can 73 any 74 man 75 forbid 76 water, that these should 77 not be 78 baptized, which have received 79 the Holy Ghost 80 as well as 81 we?"

48 And he commanded them 82 to 83 be baptized 84 in the 85 name of 86 the Lord.

u Then 87 prayer they him to 88 tarry 89 certain days.

11 And 90 the 91 apostles and brethren 92 that 93 were 94 in Judea heard 95 that 96 Gentiles 97 had also received the word 98 of 99 God.

2 And when Peter was come up 100 to Jerusalem, 101 they that were 102 of the circumcision 103 contended 104 with him,

3 Saying, "Thou goest in 105 to 106 men uncircumcised, and didst 107 eat with 108 them."

k 4 But Peter 109 rehearsed 110 the matter 111 from the beginning, and 112 expounded it 113 by order 114 unto them, saying,


48 baptized in. Gr. eke. Ap. 104. 11. the word, i.e. the gospel message. Fig. Idiom. Ap. 6.


11. 1-7 (F, p. 1595). DISSENION IN THE ASSEMBLY (Introversion.)

F1 F1 1-3. Peter blamed.

k k 4-10. Peter’s Vision.

k k 11, 12. Command.

k k 13, 14. Cornelius’ Vision.

k 15-17. Peter vindicated.

5 "And he shewed me his angel in his house, whose name is Michael."

11. 5. THE ACTS.

5 "And the word of the Lord, how that He said, 'John indeed baptized with water; but ye shall be baptized with the Holy Ghost.'"

11. 5. THE ACTS.

5 "And the word of the Lord, how that He said, 'John indeed baptized with water; but ye shall be baptized with the Holy Ghost.'"

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11. 5. THE ACTS.

5 "And the word of the Lord, how that He said, 'John indeed baptized with water; but ye shall be baptized with the Holy Ghost.'"
11. 19. THE ACTS.

11. 19-30 (H 4, p. 1695). MINISTRY AT PHENICE, &c. (Division.)

H 1 Z 1 19-25. In Spiritual Things.

11. 19-26 (Z 1, above). IN SPIRITUAL THINGS. (Alternation.)

Z 1 m 1 19, 20. Preaching by Cypriot, &c.
1 n 1 21. Many believers.
24. Much people added.

Z 1 m 1 25, 26. Preaching by Barnabas and Saul.

11. 20 Antioch. The capital of Syria, about sixteen miles from the sea, Seleucia was its port.

11. 21 And the hand of the Lord was 2 with them: and a great number believed, and turned unto the Lord. 3

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

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 Holy Ghost and of faith:

25 And much people was added unto the Lord. 4

26 Then departed Barnabas to Tarsus, 5 for to seek Saul:

27 And when he had found him, he brought him unto Antioch. 4 And it came to pass, that a whole year they assembled themselves with the church, and taught much 24 people.

28 And the disciples were called 3 Christians first 1 in Antioch.

29 In these days came prophets 11 from Jerusalem unto Antioch.

30 Which also did they 2, and 11 sent it 4 to the elders 26 by the hands of Barnabas and Saul.

11. 27-30 (Z 1, above). IN CARNAL THINGS. (Alternation.)

Z 1 o 27, 28-. Prophecy of Deapth.

30 Which 2 also they did 3, and 11 sent it 4 to the 2 elders 26 by the hands of Barnabas and Saul.


30 also they did = they did also. And sent = sending. elders. Gr. presbuteros. This is the first time we meet with elders in the Christian churches. Ap. 180. Here elders included the Apostles. Cp. 8. 1. 1 Pet. 5. 1.

1606
12. 1-23 (F, p. 1575). JERUSALEM. PETER’S IMPRISONMENT. (Introversion.)

12. This chapter is a parenthesis, describing events in A.D. 44.
2. time = season.
5. vext = maltreated. Gr. kokos. See note on 7. 6.
7. of = of those from (Gr. apo. Ap. 104. iv.

12. 1-23 (F, p. 1575). JERUSALEM. PETER’S IMPRISONMENT. (Introversion.)

12. 1. Now about that time Herod the king stretched forth his hands to vex certain of the church.
2. And he killed James the brother of John with the sword.
3. And because he saw it pleased the Jews, he proceeded further to take Peter 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;
5. intending after Easter to bring him forth to the people.
6. But prayer was made without ceasing of the church unto God for him.
7. And when Herod would have brought him forth, 
8. the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
9. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.
10. And the angel said unto him, Cast thy garment about thee, and bind on thy sandals. And so he did. And he said unto him, Follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.
11. And when they were past the first and the second warden, 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 with the angel departed from him.

15. 19. apprehended = arrested. Gr. plast. 104. vi. prison = ward. Gr. phula.ke
There were four soldiers to guard Peter for each of the four watches. The prisoner was chained to two and the other two kept watch. See v. 9. intention.
17. And when they were past the first and the second warden, 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 with the angel departed from him.
11. when. &c. Peter, having come to be = to himself = in (Gr. en) himself, i.e. in his right senses. Op. “out of his senses,” or “beside himself.” know. Gr. oida, as in v. 2. of a surety = truly. Gr. alith. Gr. Ap. 175. 1.
Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark;

where many were gathered together praying.

And as Peter knocked at the door of the gate, a damsel came to 'hearken, named Rhoda.

And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told bow Peter stood before the gate.

And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, "It is his angel."

But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

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.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

And Herod, who was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blasius the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

And the people gave a shout, saying, "It is the voice of a god, and not of a man."

And immediately the angel of the Lord smote him, because he gave not glory to the Lord, and he was eaten of worms, and gave up the ghost.

20 Herod. Text reads "He": was highly displeased, with them of Tyre, &c., the Tyrians, &c.

23 And immediately the angel of the Lord smote him, because he gave not glory to the Lord, and he was eaten of worms, and gave up the ghost.


hath delivered. Gr. εὐφημελεῖται. See note on 7, 16.


when, &c. having considered or realized. Gr. εὐφημελεῖται. See note on 5, 2.


Mary. Ap. 100. 5.

John. See 19. 5, 13; 15, 37, 39. Col. 4. 16, 2 Tim. 4. 11.


praying. Gr. εὐπροσομολογεῖται. See note on 5, 2.


Mary. Ap. 100. 5.

John. See 19. 5, 13; 15, 37, 39. Col. 4. 16, 2 Tim. 4. 11.


praying. Gr. εὐπροσομολογεῖται. See note on 5, 2.


praying. Gr. εὐπροσομολογεῖται. See note on 5, 2.


praying. Gr. εὐπροσομολογεῖται. See note on 5, 2.
24 But the word of God grew and multiplied.
25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their minis-
try, and took with them John whose surname was Mark.

13. 1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.
2 As they were ministering to the Lord, and fasting, the Holy Ghost said, "Separate Me Barnabas and Saul for the work unto which I have called them."
3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia;

5 And from thence they sailed to Cyprus.
6 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had John with their minister.
7 And when they had gone through the island unto Paphos, they found a certain sorcerer, a false prophet, a jew, whose name was Bar-Jesus;
8 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.
9 But Elymas the sorcerer (for so is his name by interpretation) sought with all subtilty and all subtility and all guile to pervert their mind.
10 And said, "O full of all art, full of all subtlety and all guile, you which are full of all offense, do not understand, and are dull of heart.

13. 4—14. 28 (p. 1575). THE MINISTRY OF PAUL (WITH OTHERS) TO THE DISPERSION.

APART FROM JERUSALEM AND THE TWELVE.

(Introduction.)
THE ACTS.

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 to some one 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.

G

13 Now when Saul and his company loosed from Paphos, they came to Antioch in Pisidia, and John departing from them returned to Jerusalem.

H L

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the συναγωγον 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."

M x

16 Then Saul stood up, and beckoning with his hand said, “Men of Israel, and ye that fear God, give audience."

17 The God of this people chose our fathers, and exalted the 15 people when they dwelt as strangers in the land of Egypt, and with an high arm brought them out of it.

18 And about the time of forty years suffered He their manners in the wilderness.

19 And when He had delivered seven nations in the 17 land of Chanaan, He divided their land to them by lot. 20 And 18 after that He gave unto them

14 when they, &c. = having gone through, as v. 6, into. Gr. εἰς. Ap. 104. vii. the sabbath day = the day of the sabbaths. See note on John 20. 1. This was after Passover a. d. 46, or 47. Gr. αγαγωγες. Only here, 2 Cor. xiii. 1. 1 Tim. 4. 13. See note on Luke 4. 16, 17, rulers, &c. Gr. συναγωγας. Here, 16, 17, Matthew 5. 25, 25, 35, 36, 38. Luke 8. 45; 13. 14. These rulers were probably the rulers and princes of the synagogue of this place.

M x | 16-22. Israel’s History. David raised up (ἔγαγεν, v. 22).

13. 20.  

THE ACTS.  13. 34.

judges, but the space of four hundred and fifty years. See Ap. 50, iv, and 85, 2.
until. Gr. hoos, i.e. the end of Samuel's ministry.

21 And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when He had removed him, He raised up unto them David, to be their king; to whom also He gave testimony, and said, I have found David the son of Jesse, a man after My own heart, which shall fulfill all My will.

23 Of this man's seed hath God, according to His promise, raised up unto Israel a Saviour, Jesus:

24 When John had first preached before His coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom thinkest thou 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 Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they know 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 Pilate 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 Galilee to Jerusalem, who are His witnesses unto the people.

32 And ye declare unto glad tidings, how that the promise which was made of the fathers,

33 God hath fulfilled the same unto us their children, in that He hath raised up Jesus 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 upon this wise, I will give you the sure mercies of David.

all that was = all things that were. of = concerning. Gr. peri. Ap. 104. xiii. 1. tree. Gr. zulon. sepulchre = tomb. Gr. mnemeseon. See note on Matt. 27. 60. 30 from the dead. Gr. ek nekrom. Ap. 139. 3. 1 same = this. children. Gr. tekon. Ap. 108. 1. in that he hath... again = having raised up. Gr. xristi. Ap. 175. 1. i. 1. it is also, &c. = it has been written in the second Psalm also. See Ps. 2. 7. 9. 31 seen. Gr. otopomai. Ap. 106. i. 1. begotten Thee = brought Thee to the birth, i.e. in resurrection. 34 And as concerning = But no more, &c. = being no longer (Gr. mekethi. Comp. of mae. Ap. 106. ii) about to return. to = unto. Gr. eis. Ap. 104. vi. corruption means the place of corruption, i.e. the grave, for He did not see corruption and therefore could not return to it. on this wise = thus. sure = assured. Gr. pistos. Ap. 150. iii. mercies = holy things. Gr. xristos. See 2. 27. Same as "holy" in v. 35. The sure mercies are the promises faithfully kept by the Almighty. Fig. Cataphresis. Ap. 6. See Isa. 55. 3.
13. 35. THE ACTS.

35 Wherefore He saith, 5 also in another psalm, 4 Thou shalt not suffer Thine 6 Holy One to 7 be "corrupted:" 36 For 8 David, 9 after he had served his own generation by the will of God, fell on sleep, and was laid 10 unto his fathers, and 11 saw 44 corruption.

37 But He Whom 12 God raised 13 again, 14 saw "no" corruption.

38 Be it "known" unto you therefore, 15 men and brethren, that 16 through 17 this Man is "preached" unto you the forgiveness of sins: 39 And "by him all" that 18 believe are "justified" from all things, from which ye could not be "justified" by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of 4 in the prophets; 41 for ye 19 despisers, and wonder, and 20 perish: for 21 your work is 22 work in your days, a work 23 which ye shall in no wise believe "though a man declare it unto you."

42 And when 24 the Jews were gone 25 out of the 26 synagogue, 27 the Gentiles "besought that these words might be "preached" to them "next" Sabbath.

43 Now when the 46 congregation 28 was broken up, many of the Jews and "religious" proselytes followed Paul and Barnabas: who, "persuading them to "continue in the grace of God."

44 And 47 the next Sabbath day came 48 almost the whole city together to hear the 49 word of God. 50 But when the Jews saw the "multitudes," they were filled with "envy, and "spake against those things which were spoken 51 by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas 52 waxed bold, and said, "It was necessary that the word of God should first have been spoken to you: 53 but seeing you put it from you, and "judge yourselves unworthy of "eternal life," 54 we turn 55 to the Gentiles.

47 For so hath the "Lord commanded us, saying, 5 I have set thee to be a "Light of the "Gentiles, "that thou shouldest be "for salvation unto the ends of the earth.""

48 And when the 46 Gentiles heard this, they were glad, and glorified 56 the word of the Lord: and as many as were "ordained to "eternal life "believed.

49 And the 5 word of the Lord was published 4 throughout all the 4 region.

35 also, &c. in another Psalm also.


shalt=will.

suffer=give.

44 Holy Ones. Gr. hoionos. as in v. 34.

45 David=David indeed.

after he had=having.


47 again. Omit.


48 known. Gr. gnorizō. See note on 1. 19.


49 forgiveness=remission. Gr. aphesis. See note on 2. 58; 5. 31.


41 This One. all that believe=every one who believes is justified. Gr. dikaiwō. Ap. 191. 2.
could not=were not able to.

Moses. See 3. 23.


42 the Jews. Texts omit.

gone=going forth. Gr. exeitō. Only here, 17. 16; 20. 7; 27. 42.

43 the Gentiles. The texts read "they".

44 45 the word=same word as "loosed" in v. 25.


proselytes. See note on Matt. 23. 15.

speaking to=addressing. Gr. prokalō. Only here and 29. 20.

persuaded=were urging. Gr. peithē. Ap. 150. I. 2.

continue. Gr. epimenētēs. See note on 10. 44. The following sabbath; v. the same expression as in v. 43. almost. Gr. scholon. Here, 19. 26, and Heb. 9. 22.


spoke at the end of the verse. See note on 28. 13.


48 the Lord's day=the following sabbath; v. the same expression as in v. 43. the same place was gathered together.

49 multitudes=crowd. Gr. ochlos. envy.


48 Gentiles. Gr. ethnos.

49 published. Gr. diapherō. Lit. to carry through.

grace. Gr. charis. Ap. 154. 44 the next sabbath day=the following sabbath; v. the same expression as in v. 43. the same place was gathered together.


50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

I a 51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy, and with the Holy Ghost.

14 And it came to pass in Iconium, 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 Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore abode they speaking boldly in the Lord, Which gave testimony unto the word of His grace, and made signs and wonders to be done by their hands.

b 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. c 5 And when there was an assault made both of the Gentiles, 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 Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

Pd 8 And there sat a certain man at Lystra, 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 Stirred up=instigated. Gr. paratrepó. Only here. devout. Gr. sobomai, same as “religious” (p. 43).

honourable. Gr. eucrēchōmen. Here, 17, 12. Mark 15, 43. 1 Cor. 7, 35; 12, 24.


This is the second occ. First occ. John 3, 36. Often transl “disobedient”, stirred up. Gr. epeigeiró. See note on 13, 50.


3 abode. Gr. distribo. See note on 12, 19.

speaking boldly. Gr. parathenaoi. See note on 9, 27.


hence schisma, division. See John 7, 43; 8, 16; 10, 13.

held = were. with. Gr. sun. Ap. 104, xvi.


5 assault = onset. Gr. hormē...

6 were ware of it, and having considered it...
14. 10. THE ACTS.

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 Lycaonia, "The gods are come down to us in the likeness of men." 12 And they called Barnabas, Jupiter; and Paul, Mercuri, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the 11 people.

14 "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the 11 people, crying out, 15 And saying, "Sirs, why do ye these things? Ye are also 11 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 six 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 he restrained the 11 people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the 11 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:

21 And when they had preached the gospel to that city, they returned again to Lystra, and to Iconium, and to Antioch.

14. 21. THE ACTS.


walked= began to walk. Cp. Isa. 35. 6.

11 people= crowd. Gr. ochlos.

saw. Gr. eidos. Same as "perceive" in n. a. had done= did.

in the speech of Lycaonia. Gr. Lukanistoi.


in the likeness of= likened to.


12 Lycaonia. The Lycaonians were no doubt familiar with the legend of Jupiter and Mercury’s visit in disguise to the aged couple, Philemon and Bawna, the scene of which was laid in the neighbouring province of Phrygia. See Ovid, Metam. VIII.


Mercurius. Gr. Hermes. The messenger of the gods.

chief speaker. Lit. the leader of the word (Gr. logos Ap. 121. 10), or message.

13 which, i. e. whose temple.


oxen and garlands= garlanded oxen. Fig. Henodidos. Ap. 6.


would have, &c. were desiring (Gr. ethelao. Ap. 102. 4) to sacrifice.

14 Which when, &c. = But the apostles, Barnabas and Paul, having heard.


of like passions. Gr. homoiopathes. Only here and Jas. 5. 17.

and preach unto you. Lit. evangelizing you. See v. 7.

that ye should=to.


&c. Fig. Metonymy of Adjunct. Ap. 6.

living God. This notable expression occurs fifteen times in the O.T., on thirteen occasions (2 Kings 19. 14 being the same as Isa. 37. 4, 17), viz. Deut. 5. 26. Josh. 3. 10. 1 Sam. 17. 26. 36. 2 Kings 19. 4. 16. Ps. 42. 2; 81. 4. Isa. 37. 4. 17. Jer. 10. 10; 28. 36. Dan. 6. 20. 26; 16; 26. 26. John 6. 69; here, Rom. 9. 26. 2 Cor. 3. 3.

And the next day he departed with Barnabas to Derbe.

1 and when they had preached the gospel to that city, they had taught many, and they returned again to Lystra, and to Iconium, and to Antioch.

Hos. 1. 10; and sixteen times in the N.T. Matt. 18. 1; 24. 32; 26. 64; 6. 16. 1 Thess. 1. 8. 1 Tim. 3. 16; 4. 10; 6. 17. Heb. 3. 12; 9. 14; 10. 31; 12. 22. Rev. 7. 2. It is noteworthy that it is used twice by Peter, once by Caiafas, once in the Revelation, and the remaining twelve times by Paul. The Lord once uses the words "the living Father" in John 6. 67. It is of course in contrast with the heaven=the heaven. See Matt. 6. 8. 10. earth.

past=passed away. Gr. paroichomai. Only here.


Only here in that He did, &c. = doing good. Gr. agathopoioe. Here, Mark 3. 4. Luke 6. 5; 35. 35. 1 Pet. 2. 15; 20; 3. 6. 17. 3 John 11. gave=giving. from heaven. Gr. ouranophan. An adverb.

15 times= generations. Gr. genea.

nations. Gr. ethnos. 17 Nevertheless=And ye.

18 with these sayings= saying these things.

scarcely =with difficulty. Gr. molos.

roasted= made to cease. Gr. katapao. Only here and Heb. 4. 4. 8. 10.

not. Gr. me. Ap. 103. Ii.

whom persuaded= and having persuaded. Gr. peitik.


out of= outside. Gr. exo.

supposing= reckoning. Gr. nomizoi. This word, which occurs fifteen times, always means to conclude from custom, law, or evidence, never to imagine. See note on Luke 8. 22, had been dead= was dead, as was the fact.

20 Howbeit= But. stood round about= encircled.


21 when they had= having.

had taught= having made disciples of. Gr. mathetese. Only here, Matt. 13. 22; 27. 57; 28. 19.
THE ACTS.

14. 22. Conferring 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 ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Paphos.

25 And when they had preached the word in Perga,

26 And thence sailed to Antioch, 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 Gentiles.

28 And there they abode a long time with the disciples.


24 after they had been.


Attalia. A town on the coast of Pamphylia. Gr. Ατταλία.

26 sailed = sailed away. Gr. αὐτοφυόγα. See note on 15. 4.


27 when they were = having, rehearsed = recited. Gr. αναγγέλλω. Cp. 121. the a. 28 long time = no (Gr. οὐ). Ap. 105. I.

5, 6. all that = whatsoever. had done = did.

little time. About two years and a half.

15. 1—19. 30 (E, p. 1575). PAUL'S MINISTRY IN ASSOCIATION WITH THE TWELVE. (Introversion.)

15. 1—41 (Q, above). DISSENSION WITHIN. (Division.)

15. 1—38 (U, above). DISSENSION ABOUT CIRCUMCISION. (Introversion.)

15. 1—3 (U, above). DISSENSION ABOUT CIRCUMCISION. (Introversion.)

15. 1—38 (U, above). DISSENSION ABOUT CIRCUMCISION. (Introversion.)

15. 1—19. 30 (E, p. 1575). PAUL'S MINISTRY IN ASSOCIATION WITH THE TWELVE. (Introversion.)

E | Q | 15. 1—41. Dissension within.
R | 16. 1—11. Lystra, and extended tour in Asia Minor.
T | 17. 1—14. Thessalonica and Berea.
U | 17. 15—18, 19. Athens and Corinth.
R | 18. 1—10. Ephesus, and extended tour in Asia Minor.
Q | 19. 18—20. Opposition without.

15. 1—41 (Q, above). DISSENSION WITHIN. (Division.)

Q | Ut | 1—35. Dissension about Circumcision.
Q | Ut | 36—41. Dissension about Mark.

15. 1—38 (U, above). DISSENSION ABOUT CIRCUMCISION. (Introversion.)

U | e | 1, 2. Antioch. Judaisers.
| f | 3—5. Appeal to Jerusalem.
| l | 22—29. Answer from Jerusalem.
| e | 30—35. Antioch. Progress.


1615
15. 2. THE ACTS. 15. 15.

up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, 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 Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, know ye that a certain good accident was God made choice among us, that the Gentiles 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 Holy 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 Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.

15 And to this agree the words of the prophets; as it is written,

note on I. 24. bare... witness. Gr. marturos, here, but used grammatically, referring back to 2. (the same gift). Ap. 101. II. 14. even as, &c. as He did to us also.

9 put no difference discriminated in nothing. Gr. diakrino. 

10 tempt. Gr. peira, 5, try, put to the test. Always transl. "tempt" up to this verse, except John 6, 6 (prove). Gr. outhe... outhe were able had strength. Gr. ischuo. 


13 multitude. Gr. plēthos. See note on 2. 

14 Simeon. See note on 10. 

15 James. See note on 12.


18 And They being therefore.

19 being brought on their way. Gr. proσpapē. 


22 Paul's third visit. Not by revelation. No Divine action.

23 received. Gr. apodechomai. See note on 2. 11.


25 declared related. Gr. anagēlōma. Same as "unheard" (14. 27).


29 sect. Gr. hairisēt. See note on 5. 17.

30 Pharisees. Ap. 120. II. 1.


32 was... is. 

33 keep observe. Gr. tērō. 

34 came together... gathered together. 

35 for. Omit.


38 same as disputation, v. 2. Much feeling would be exhibited.


40 Men and brethren. 


43 made choice chosen out. Gr. eklogiōma, as in 1. 2.


47 Which knoweth, &c. = the Heart-searcher. See See p. 1511. the Holy Ghost. Both articles are here, but used grammatically, referring back to 2. (the same gift). Ap. 101. II. 14. even as, &c. as He did to us also.

48 put no difference discriminated in nothing. Gr. diakrino. 

49 for. Omit. always transl. "tempt" up to this verse, except John 6, 6 (prove). Gr. outhe... outhe were able... had strength. Gr. ischuo. 


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13 multitude. Gr. plēthos. See note on 2. 

14 Simeon. See note on 10. 

15 James. See note on 12.
18 After this I will return, and will build again the tabernacle of David, which is fallen 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 Gentiles, upon whom My name is called, saith the Lord, shall come and build again the ruins thereof, and I will set it up:

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 Gentiles 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 Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send certain chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren;

23 And they wrote letters by them after this manner; the apostles and elders sent unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard that certain which went out from us have troubled you with words, 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 Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

18 this—these things, will return, &c. A Hebraism for "I will build again".


18 The noun anastrophe. Always transl. "conversion" i.e. manner of life or behaviour.

18 build again—build up. Gr. anokodomeo. Only here. tabernacle=tent. Gr. akóma, as in 7. 43. 44. Not the house or throne. Significant of the lowliness of its condition when He comes to raise it up. ruins. Lit. things dug down. Gr. katastafo. Only here and Rom. 11. 3. The texts read "things overturned". Gr. katastropho.


17 the residue. Gr. katoiapho. Only here. It is the faithful remnant.

18 men. Gr. anthrpoio. Ap. 120. 1. The Heb. would be adamas, while the A.V. text of Amos 9. 12 is Edom (Hebr. idom), but the consonants are the same, and the only difference is in the pointing. That adamas, not Edom, is right can hardly be questioned, or James would not have used it.


18 the Lord. Cp. 98. VI. i. 1. 1. a. a.

18 all the Gentiles. The Gentiles take the second place. Zech. 8. 23.


18 Who doeth, &c. Most of the texts read, "Who maketh these things known from the beginning of the world," and omit "unto God are all His works". See R.V. and margin.

18 Known. Gr. gnostos. See note on 1. 19.

18 from the...world...from the age. Gr. ap' aionos. Ap. 151. II. a. ii. 1.

18 my sentence is—I judge, or decide. Gr. krino. Cp. 122. 1.


20 abstain. Gr. mid. of aphiou. This form occurs, v. 29. 1 Thess. 4. 8 5. 22. 1 Tim. 4. 3. 1 Pet. 2. 11. pollution. Gr. aphiou. Only here. Pollution would be caused by eating unclea (forbidden) food.

20 Cp. v. 29. 1 Cor. 8. The verb aphiou occurs in the Sept. of Dan. 1. s and Mal. 1. 7. 12. fornication. In many cases the rites of heathenism involved uncleanness as an act of worship.

20 Cp. Num. 25. 1-15. Probably the worship of the golden calf was of that character (Exod. 32. 6. 20).

20 Only here, v. 29.; 21. 25. The verb pneulo occurs. Matt. 18. 28. Mark 5. 13. In this case the blood remained in the carcase, contrary to Lev. 17. 10-11. 21 old time. Lit. ancient (Gr. archaios, as in v. 7) generations.

20 in every city. Gr. kata (Ap. 104. x. 2) polin, i.e. city by city. A similar idiom occurs, below, "every Sabbath day".

20 preach. Gr. keryssan. Ap. 121. 1. The question was whether Gentile converts, entering by the door of faith (14. 27), could be saved by faith alone without the seal of faith (Rom. 4. 11).

20 In other words, whether they could belong to the family of believers (up to this time and later held as a strictly Jewish policy) without formal admission as "strangers" in accordance with Exod. 12, 43. 44.


27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.
28 For it seemed good to the Holy 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 lustration:
30 If ye keep yourselves, ye shall do well. Fare ye well.'
31 And when they had parted from them and lodged there a space, they went on to Antioch, and when they had gathered the multitude together, delivered them the epistle:
32 Which when they had read, they rejoiced for the consolation.
33 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.
34 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.
35 Notwithstanding it pleased Silas to abide there still.
36 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.
37 And some days after Paul said unto Barnabas, 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.
38 And Barnabas determined to take with them John, whose surname was Mark;
39 But Paul thought it not good to take him with them; for he departed from them from Paphos, and went not with them to the work,
40 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;
41 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.
42 And he went through Syria and Cilicia, confirming the churches.

16 Then came he to Derbe and Lystra: and, beholding a certain disciple was there, named Timothy, the son of a certain that departed asunder. From the other: and so Barnabas took Mark, and sailed unto Cyprus; and was having taken. Sailed away. Gr. ekptis. Only here, 18; 20. unto. Gr. eis. Recommended. See v. 24. God. The texts read 'the Lord'.

16. 1-11 (R, p. 1615). LYSTRA, AND EXTENDED TOUR IN ASIA MINOR. (Introversion.)

L 5. Churches prospering.

1 came. . . arrived. Gr. katantao. Occ. nine times in Acts, four times in Paul's epistles. Always accompanied by eis, except 20. 15. Derbe and Lystra. They would reach Derbe first, coming from Cilicia. Behold. Gr. idou. Ap. 153. I. 2. certain. Gr. eis. Ap. 123. 3. named by name. Timothy. From this time closely associated with Paul in the ministry (Rom. 16. 21). He was probably one of his converts at his previous visit (14. 7). Or, my own son in the faith (1 Tim. 1. 2, 18. 2 Tim. 1. 2). In six of Paul's epistles Timothy is joined with him in the opening salutation. His name, which means honour of God, or valued by God (time and theos), suggests the important part he was to take in the revelation of God's eternal purpose.

woman, which was a Jewess, and believed; but his father was a Greek. 2 Which was well reported of by the brethren that were at Lystra and Iconium. 3 But Paul would have him go forth with him; and took and circumcised him, because he was 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 Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word there in Asia, 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracea, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city. and believed a believer. Gr. ἐπιστολή. Ap. 150. III. 4 Enos (2 Tim. 1. 4), as well as her mother Lois, had instructed Timothy in the Holy Scriptures from his infancy (2 Tim. 3. 10).

Greek: i.e. a Gentle (Gr. ἡλέκτρα). His influence doubtless prevented Timothy's being circumcised when eight days old.

2 well reported of = borne witness to. Gr. μαρτυρεῖν. See p. 1011.


quarries = places.


was = was by race. Gr. ἀναπήρει. See note on Luke 9. 48.

4 went through = were going through. Gr. διέβαλλον. Occ. elsewhere Luke 6. 1; 15. 22; 19. 32. Rom. 15. 24. decrees, or edicts. Gr. δόγμα. Occ. also 17. 7.


of = by, as in v. 2.


8 And so, &c. = The churches indeed therefore, established. Gr. στερεῶ. See note on 8. 7; 14. 22. A medical word.


daily. Gr. καθή (Ap. 104. x. 2) kathener, i.e. a day by day.

6 Now, &c. The texts read, "They went through", the region of Galatia = the Galatian country. forbidden - hindered.


Asia. See note on 2. 9.

7 After they were = Having. to - down to. Gr. κατα. Ap. 104. x. 2. i.e. to the border of Mysia. R.V. "over against".

assayed = were attempting. Gr. προέρχομαι. See 15. 15.

Bithynia. The province of Bithynia and Pontus. The province of Bithynia and Pontus.

S V 12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

W m1 13 And on the sabbath we went out of the city. as above, but the texts read eis, lying on the S.E. shores of the Propontis (Sea of Marmora), and the south shore of the Pontus Euxinus (Black Sea).

the Spirit = the Holy Spirit. Ap. 101. II. 3. The texts add "of Jesus", but it was the same Spirit Who sent Paul and Barnabas forth from Antioch (13. 2, 4), and had already hindered Paul and Silas (v. 6, 7). The Spirit promised by the Lord Jesus (2. 33. John 16. 7).


9 Troas. Alexandria Troas, the port on the coast of Mysia, about thirty miles south of the Dardanelles. Now Eski Stamboul. 9 vision. Gr. ὄραμα. See note on 7. 31. It has been suggested that Paul had met Luke, and that it was he who was seen in the vision.


2 which was = was well reported of by the brethren that were at Lystra and Iconium.


came, &c. = ran direct. Gr. εὐθύδρομος. Only here and 21. 1. i.e. ran before the wind.

the highest in elevation of the northern Egean islands, midway between Troas and Philippi. next. See note on 7. 15.

Neapolis. The harbour of Philippi, distant about ten miles away. The first European soil trodden by Paul. It had taken two days with a favourable wind. Op. 20. 5.

16. 12-40 [For Structure see next page].

12 Philippi. The scene of the decisive battle which ended the Roman republic 42 a. c. the chief city, &c. Lit. the first of the district, a city of Macedonia, a colony. Amphipolis had been the chief city, and was still a rival of Philippi. colony. Gr. κολωνία. Only here. A Roman military settlement. The word survives in the names of some places in England, e.g. Lincoln. These colonies were settlements of old soldiers and others established by Augustus to influence the native people. Hence the significance of v. 37. abiding. Gr. διατριβᾶ. See note on 12. 19.

13 on the sabbath - on the (first) day of the sabbaths. See note on John 20. 1. out of Gr. ἐξω, without.
16. 13. THE ACTS.

'city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.'

n1 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which did worship God, and was divined of him: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

o1 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful unto the Lord, come into my house, and abide there. And she constrained us.

m3 16 And it came to pass, as we went to prayer, a certain damsel met us with a spirit of divination which brought her masters much gain by soothsaying:

n3 17 And this did she many days. But Paul, being grieved, turned and said to the spirit, I will command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

o2 19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the magistrates,

20 And brought them unto the magistrates, saying, These men are the workers of sedition: they called unto Gaius and theTd 8. 5. 5. masters of the city, and assembled the people.


n1 14. Lydia. Heart opened.

o1 15. Result. Hospitality.

m3 16. Prayer.

n3 17, 18. Damsel. Demon cast out.


m1 22, 24. Prayer.


V 40. Departure from Philippi.

Philippi, as it is a gate.


God. Ap. 98. I. 1. 1. was hearing.


spirit. Ap. 101. II. 12. of divination. Gr. Pythôn. Only here. The texts read "a spirit, a Python", The Python was a serpent destroyed, according to Greek Mythology, by Apollo, who was hence called Pythius, and the priestess at the famous temple at Delph was called the Pythoness. Through her the oracle was delivered. See an instance of these oracular utterances in Homer's Iliad (21st and 23rd lines of 8th book). The term Python became equivalent to soothsaying demon, as in the case of the slave-girl who had an evil spirit as "control". She would be nowadays called a medium. The Lord's commission in Mark 16 was to cast out demons (v. 17). To say that the girl was a ventriloquist, who was disconcerted, and so lost her power, shows what shifts are resorted to in order to get rid of the supernatural. masters = owners. Gr. kurios. Ap. 98. VI. I. 2. 2. A. gain. Gr. ergasia work; hence, wages, pay. Only here, 6. 12; 19, 24, 25. Luke 12. 28. Eph. 4. 19. soothsaying fortune-telling. Gr. mantéumai. Only here. In Sept. used of false prophets. Deut. 18, 10. 1 Sam. 28. 18, &c.


The magistrates of this colony bore the same title as Rome, praetors, for which straitwos is the Greek rendering, though before this it is applied to the captain of the Temple guard. being. Gr. huparchô. See note on Luke 8. 45. excessively troublesome. Gr. éktarassô. Only here. It suggests that a riot was feared. 21 teach = proclaim. Same as in "shew" (v. 17). custod. Gr. éthos. See note on 6. 14. are it is. receive. Gr. paraideichomai. Only here, 22, 15. Mark 4. 20. 1 Tim. 5. 10. Heb. 12. 4. neither. Gr. oude. observe = do. being. Gr. èimi. Note the distinction. These men, being Jews to begin with... us who are Romans, as is well known.
22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded them to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

23 And at midnight Paul and Silas  prayed, and sang praises unto God: and the prisoners heard them. 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. And the keeper of the prison, awaking 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. But Paul cried with a loud voice, saying, Do thyself no harm; we are all here.

27 And he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And they brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him of the word of the Lord, and to all that were in his house. And he washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the serjeants, saying, Let those men go.

28 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. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and:

light. Gr. phos. Ap. 180. 1. sprang in. Gr. eipēsō. Only here and 14. 14. same trembling - becoming (Gr. genoma) in a tremble (Gr. entomma). Sirs. Gr. kuriou. Cp. Ap. 98. VI. i. a. 4. B. Same as "masters" (Gr. khe), to be in order that (Gr. hina), I may be. This man was under deep conviction of sin, "shaken to his foundations". He was ready to be told to be a Lord Jesus Christ. To bid people to believe, who are not under conviction, is vain.


32 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the serjeants, saying, Let those men go.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and:

38 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.

39 But Paul said, I am a Roman, and have committed nothing worthy of death: I appeal to my countrymen. And the keepers of the prison, hearing this, brought Paul and Silas unto the magistrates. And they came and besought them, and desired them to depart from the city.

40 And they said, These men are Romans, and have committed nothing worthy of death: I appeal to my countrymen. And the keepers of the prison, hearing this, brought Paul and Silas unto the magistrates. And they came and besought them, and desired them to depart from the city.

41 And the magistrates sent and familiarly acquainted themselves with Paul and Silas, and when they knew that they were Romans, and were in1621
17. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

q 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 Jesus, Whom 3 preach unto you, is Christ.

r 4 And some of them believed, and some concerted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

s 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the bawdery sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

T X p

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

17. 1-14 (T. p. 1815). THESALONICA AND BEREA. (Extended Alteration.)

T X p | i. Thessalonica. Synagogue.

q 2, 3. Reasoning from the Scriptures.

r | 4. Believers.

s | 5-9. Persecution.

X p | i. Berea. Synagogue.

q | 11. Searching the Scriptures.

r | 12. Believers.


Amphipolis. About thirty-three miles south-west of Philippi.

Apollonia. Thirty miles further, about midway between Amphipolis and Thessalonica.


Thessalonica. Now Salonica or Saloniki. Rose to importance in the time of Cassander, who rebuilt it and called it after his wife. It had been an important city in the past, and also in recent days during the second Balkan war (1918), and seems destined to play an important part in the immediate future.

synagogue. Ap. 120. i.

2 Paul, &c. Lit. according to (Gr. kata). Ap. 104. x. 2) that which was customary (Gr. êtho) with Paul, he. This verb êtho only occurs here, Matt. 27. 15. Mark 10. 1. Luke 4. 16.


unto, &c. (Gr. epi. Ap. 104. ix. 3) three sabbath days.


believer. were persuaded. Gr. peithō. Ap. 150.

i. 2. I. o. were convinced, not by persuasive words of Paul's (1 Cor. 2. 4), but by the opening and expounding of the Scriptures. Hence the Thessalonians became a type of all true believers (see 1 Thess. 1. 7; 2. 12).

This and vv. 11; 12 beautifully illustrate Rom. 10. 17.

and. Gr. kleromai. Only here. devout. Gr. sebomai. Ap. 137. 2. Same as "worshipping" or "religious".


8 when, &c. not (Gr. me). Ap. 105. II. having found them. drew, were dragging. Gr. eurō. See note on John 21. 8.

7 Whom Jason hath received, and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. 8 And they troubled the people and the rulers of the city, when they heard these things. 9 And when they had made a security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those thing 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 Thessalonica had knowledge that the word of God was preached of Paul at Berea, 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 Silas and Timotheus abide there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him, with all speed, they departed. 16 Now while Paul waited for them at Athens, 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 Epicureans, and of the Stoics, encountered

and stirred up=stirring up. Gr. selenh. Cp. 4. 13; 16. 26. The texts add "and troubling" as in v. 8, as it were. Gr. hoti, but the texts read heto, as far as

17. 15–18. 18 (S, p. 1618). ATHENS AND CORINTH. (Extended Alternation.)


15 conducted. Gr. kathistēmi. Only here in this sense. Generally transl. "make", "appoint". Here the brethren made all the arrangements. unto as far as. Gr. heto. receiving = having received, for to be in order that (Gr. him) they should. to. Gr. pros. Ap. 104. xv. 3. with all speed = as quickly as possible. Gr. hōs tachista. Only here. departed. Gr. eixeimi. See 13. 42. waited. Gr. ekdechomai. Here, John 5. 31; 1 Cor. 11. 33; 16. 11. Heb. 10. 13; 11. 19. Jas. 5. 7. 1 Pet. 3. 20. spirit. Ap. 101. ii. 8. stirred. Gr. parakoumai. Only here and 1 Cor. 15. 1. A medical word. Cp. Acts 16. 24. when he saw. see beholding. Gr. theō. Ap. 133. i. 11. wholly, &c. = full of idols. Gr. katēdōlos. Only here. disputed = was reasoning. Gr. dialegomai, as in v. 5. with. Gr. pros. Ap. 104. xv. 3. met with. Gr. parauchanō. Only here. philosophers, &c. = of the Epicurean and Stoic philosophers. Only occ. of philosophos. The Epicureans were followers of Epicurus (342-279 b.c.) who held that pleasure was the highest good, while the Stoics were disciples of Zeno (about 270 b.c.) who taught that the supreme good was virtue, and man should be free from passion and moved by neither joy nor grief, pleasure nor pain. They were Fatalists and Pantheists. The name came from the porch (Gr. stoic) where they met. encountered. Gr. sumbolō. See note on 4. 10.
him. And some said, “What will this babbler say?” 8. other some, “He seemeth to be a setter forth of strange gods.” because he preached unto them Jesus, and the resurrection.

And they took him, and brought him unto Areopagus, 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 Athenians 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 Mars’ hill, and said, “Ye men of Athens, I perceive that ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. 24 Whom therefore ye ignorantly worship, but him declare 3 you ought.

25 For there is one God which made the world and all things therein, being lords of heaven and earth, dwelleth not in temples made with hands;

26 Neither is worshipped with men’s hands, as though He needed any thing, seeing he giveth to all life, and breath, and all things;

27 And hath made of one blood all nations of men to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation;

28 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:

29 For in him we live, and move, and will, &c. would this babble wish (Gr. thelō. Ap. 102, 1.) to say.

babbler. Gr. σπερμολόγος = seed-picker. Only here. Used of birds, and so applied to men who gathered scraps of information from others.

other some. (see above).


resurrection. Gr. ανάστασις. Ap. 176, II, 1. They were accustomed to personify abstract ideas, as victory, pity, &c., and they may have thought that Jesus and the resurrection were two new divinities. One charge against Socrates was that of introducing new divinities.

19 took. Gr. epilabomai. See note on 9, 27; 12, 19.

Areopagus = the hill of Mars, or the Marian hill. Gr. Αρειπάγος. Cp. v. 22. Where the great council of the Athenians was held.

May = Can.

know. Gr. γνῶσθαι, as in v. 13.

new. Gr. καινός. See note on Matt. 9, 17.

whereof, &c. which is spoken (Gr. ἵνα. Ap. 121, 7) by (Gr. hupo. Ap. 104, xviii. 1) thee.

20 strange. Gr. σωμαῖν, to treat as xenos (v. 19), hence to lodge. See 10, 6, 10, 23, 24. 1 Pet. 4, 4, 6, 12.

ears. Gr. ακοή, hearing.


mean. Lit. wish (Gr. thelō. Ap. 121, 5) to be.

21 strangers. See v. 19, 20, were there = were dwelling or sojourning. Gr. etpídomai. Only here and 2, 19, 24, spent their time. Gr. εὐαυξαίρεω, to have leisure. Only here, Mark 6, 21. 2 Cor. 16, 12. in = = for. Gr. εἰς. Ap. 104, vi.

nothing else = no other thing. Gr. οὐδές heteros (Ap. 124, 2).

ew thing = newer thing, i.e. the latest idea. Gr. νεοτέρος. Comp. of κατωτέρος (v. 19). Only here.

22 Mars’ hill. See v. 19.

Ye men of Athens. Gr. ἄνδρες Ἀθηναίοι. See note on 1, 11.

perceive. Same as “saw,” v. 12. in = according to. Gr. kate. Ap. 104, x. 2 too superstitions = more religiously disposed than others. Gr. δειδώμενοι, comparative of δειδαίον (to fear) and daimōn. Only here. The noun occurs in 25, 19. The A.V. rendering is too rude, and Paul had too much tact to begin by offending his audience.


24 world. Gr. kosmos. Ap. 125, 1. there = in (Gr. en) it. seeing that it = This. One being essentially (Gr. ἅπαρχος. See note on Luke 9, 48).


17. 28.

THE ACTS. 18. 3.

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 28 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 of God winked at; but now commandeth all 25 men every where to repent.

31 Because He hath appointed a day, in 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 18 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 16 men clave unto him, and believed. Among which was Dionysius the Areopagite, and a woman named Damaris, and others 2 with them.

18. 1 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain 4 person named Aquila, born in Pontus, lately come 4 from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And 2 because he was of the same craft, he abode 4 with them, and wrought: for by their occupation they were tentmakers.

have our being, are.
your own poets = the poets with (Gr. kata). Ap. 104. x. 2 you. He refers to Aratus, who was a native of Cilicia (abt. 370 n. c.). Clearches (abt. 300 n. c.) has almost the same words. Ap. 107. lii. 8.

also His offspring. His offspring also, offspring. Gr. genos. Transl. kind, race, nation, kindred, &c. Offspring only here, v. 29, and Rev. 22. 14. Adam was by creation son of God. Gen. 1. 27; 2. 7. See Ap. 89 and Luke 3. 38. All mankind are descended from Adam, and in that sense are the posterity or offspring of God. That every child born into the world "comes fresh and fair from the hands of its Maker," and is therefore the direct offspring of God, is emphatically contradicted by John 1. 13, where the One begotten of God is set in opposition to the rest of mankind who are begotten of the flesh and will of man.


30 And, &c. Lit. The times indeed therefore of ignorance, winked at; but = having overlooked. Gr. hypereidos. Only here, now. Emphatic. See note on 4. 29.

commandeth. Gr. parangello. See note on 1. 4.


Gr. koalos. See note on 5. 12. a member of the Areopagi. A member of the Athenian assembly.


18. 1 After. Gr. meta. Ap. 104. xi. 2. Paul Textsread "he", departed. See 1. 4. from. Gr. ap. Ap. 104. vii. to. Gr. ein. Ap. 104. vii. Probably in spring of a. p. 52. See Ap. 180. Corinth. At this time the political capital of Greece and seat of the Roman proconsul (v. 12), as Athens was its literary centre. Its situation on an isthmus, with harbours on two seas, Lechaean and Conchreae, made it of great commercial importance, goods being transhipped and carried across the isthmus from one harbour to another, as was the case at Suez before the canal was made. Strabo says it was the chief emporium between Asia and Italy. The worship of Aphrodite (Lat. Venus), the same as Ashtoreth (Judges 2. 13), was carried on here, with all the Oriental licentiousness. It is probably introduced by the Phoenicians (1 Kings 11. 23). Attached to the temple of Venus were one thousand courtesans. The word korkhthiaznai, to act the Corinthian, was infamous in classical literature. These facts underlie and explain much in the Epistles to the Corinthians, e. g. 1 Cor. 5. 6. 7. 9. 27; as also the fact that the renowned Isthmian games were held in the Stadium attached to the temple of Poseidon (Neptune), a short distance from the city. These games, as well as the temples of Athena, Corinth, and elsewhere, supplied Paul with many of the metaphors with which his writings abound. 2 found = having found. certain. Gr. sto. Ap. 123. 3. named = by name. Aquila. See Rom. 16. 3. 1 Cor. 16. 19. 2 Tim. 4. 19. born, &c. = a Pontian by race. lately. Gr. prosphatos. Only here. The adj. prosphatos. found in Heb. 10. 20, was common in medical writers. From. Gr. apo. Ap. 104. iv. with. Read "and". Priscilla. Aquila is never mentioned apart from his wife. Both these are Latin names. Their Jewish names are not given. Gr. dia. Ap. 104. v. 2. Claudius. This edict was issued early in a. d. 59 in consequence either of disturbances in Rome, caused by Jews, or of Judea itself being almost in a state of rebellion. unto = to. 3 of the same craft. Gr. homotechinos. Only here. A word applied by physicians to one another. The medical profession was called the healing art (Gr. technet). Abode = was abiding. See 16. 13. With. Gr. gen. Ap. 104. xii. 2. wrought = was working. Gr. ergazomen. By their occupation = to their craft. Gr. technet. tentmakers. Gr. eknotonpoioi. Only here. They wove the black cloth of goat’s or camel’s hair of which tents were made. Every Jewish boy was taught some handicraft. Cp. 1 Cor. 4. 12. 1 Thess. 2. 9; 4. 11. 2 Thess. 3. 8. The Rabbis said, “Whoever does not teach his son a trade is as if he brought him up to be a robber.”
4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus 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 Gentiles.”

7 And he departed thence, and entered into a certain man’s house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing believed, and were baptized.

9 Then spoke 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 Gallio was the deputy of Achaia, 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, Gallio 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; 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.”

9 vision. Gr. horama. See note on 7. 31.


11 continued. Lit. “sat.”

13 This fellow - This one.


15 contrary to. - Gr. adversos. Ap. 104. vii. 2

16 now. Omit. open his mouth. Fig. Idioma. Ap. 128. VII. 2.


20 reason would that I should. - Gr. kata. Ap. 128. I.

21 a question. - Gr. krites. See note on 16. 3.


23 Gr. be a judge. Gr. krites. Cp. 128. 1. and 177. 6, 7, 8.

24 such. - Gr. theses.
18. 16. THE ACTS. 18. 25.

18 And he drave them from the judgment seat.
17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.
18 And Paul after this tarried there yet a good while.

19 And he came to Ephesus, and left his wife there: but he himself entered 7 into the synagogue, and reasoned with the Jews.
20 When they desired him to tarry longer with them, he consented not;

21 But bade them farewell, saying, "I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if 7 God will." And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down 1 to Antioch.
23 And after he had spent 1 some time there, he departed, and went over all the countries of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew named Apollonius, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

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.

and while Paul was hastening his journey thither (21), Aquila appeared to have remained at Ephesus (20).


18. 24–28 (Z, above). APOLLOS. MINISTRY AT EPHESUS, &c. (Division.)

| Aa | 27; 28. Achaia.

18. 24–26 (Aa, above). EPHESUS. (Alternation.)

Aa a | 24. Mighty in the Scriptures.
| b | 25. Teaching accurately.
| b | 26. Instructed more accurately.


19. 1-12 (Y, p. 1827). PAUL. MINISTRY AT EPHESUS. (Introversion.)

19. 1 while . . . was. Lit. in (Gr. en) the being Apollo.
Corinth. All the notices of Apollos are connected with Corinth, except Tit. 3. 13, when he was apparently in Creta, or expected to pass through it.
upper. Gr. anotepos. Only here.
coasts. parts, i.e. the highland district, at the back of the Western Taurus range. Paul's route was probably through Derbe, Lystra, Iconium, the Phrygian district, and the Lycaon, part of the Province of Asia. It was about August—September, A.D. 54.
Have ye received. Lit. if (Ap. 118. 2. a) ye received.

26 And he began to speak boldly 4 in the synagogue:
whom when Aquila and Priscilla had heard, they took him unto them, and 2 expounded unto him the way of God 25 more perfectly. Comp. of akribos, v. 25.

27 And when he 4 was disposed to pass 3 unto Achaia, the brethren wrote, "exhorting the disciples to 4 receive him: who, when he was come, helped them much which had believed through grace: 28 For he 2 mightily 4 convinced the Jews, and that 4 publicly, shewing by the scriptures that Jesus was Christ.

19 It came to pass, that 4, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus:
and finding certain disciples,

2 He said unto them, "Have ye received the Holy Ghost since ye believed?" And they said unto him,"We have not so much as heard whether there be any Holy Ghost."

3 And he said unto them, "Unto what then were ye baptized?" And they said, "Into 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 Jesus."

5 When they heard this, they were baptized in the name of the Lord Jesus."

6 And when Paul had laid his hands upon them,
the Holy Ghost came upon them;
and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way.

19. 9. 18 - 28 is this one. Gr. parhêsiasomai. See note on 9. 27.
more perfectly = more accurately. Comp. of akribos, v. 25.

27 was disposed = wished. Gr. boulemati. Ap. 102. 3.
exhorting. Gr. protrepsomai. Only here. According to the order in the Gr. this refers to Apollos, and it should read, "the brethren, having encouraged him, wrote".

receive. Gr. apodechomai. See note on 2. 41.
helped. Gr. sumbeallê. See note on 4. 15.

8 mightily. Gr. eutemon. Only here and Luke 23. 10. A medical word,

9 convinced = confuted. Gr. diakateshênomai. Only here.
publicly. Gr. dénonita. See note on 5. 18.


Ap. 150. I. 1. 1. There is no note of time, or sequence, any more than in Eph. 1. 13, "after." See note there.
We have, &c. Lit. But not even (Gr. oúde) hearken we if (Ap. 118. 2. a) holy spirit is given. John taught the coming of the Holy Spirit (Matt. 3. 11), and Paul that no one could believe without the enabling power of the Holy Spirit. Therefore the twelve men could not have questioned the existence of the Holy Spirit, and Paul would have rebuked them if they had. They had to receive the promised gifts. 3 unto them. The texts omit. Unto. Gr. eis. Ap. 104. vi.
baptized. Ap. 115. II. i. 2. 4. verily = indeed, baptized.


space boldly. Gr. parhêsiasomai. See note on 9. 27.

that way = the way. See note on 9. 2.
before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued until two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 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.

Q B 13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying,

Q B 14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who art thou? 16 And the man in whom was the evil spirit leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

B 17 And this was known to all the Jews and Greeks dwelling at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.


19. 17-20 [For Structure see next page].

17 was = became. known. Gr. γνωστός. See note on 1. 19. magnified. Gr. μεγαλουσί. See note on 5. 13.
19. 21—28 (F, p. 1575). EPHESUS AND JERUSALEM. PAUL'S APPEARANCE AND IMPRISONMENT. SUBSEQUENT ABOBE (ROME), AND CLOSE OF HIS MINISTRY. (Division.)

19. 21—40 (C, above). FINAL MINISTRY. (Introversion.)

19. 21—41 (D, above). DISTURBANCE AT EPHESUS. (Introversion and Alternation.)

19. 17—20 (92, p. 1829). RESULTS.

19. 18. THE ACTS.

And many that believed came, and confessed, and shewed their deeds.

Many of them also which believed brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

So mightily grew the word of God and prevailed.

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go up to Jerusalem, saying, "After I have been there, I must also see Rome."

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself remained in Asia for a season.

And the same time there arose no small stir about that way.

For there sat a certain man named Demetrius, a silversmith, which made silver shrines of Artemis, so much that he brought ... together—having collected books. These were either books on magic, or strips of parchment or papyrus, with charms written on them. Many of these have been discovered. The great magical papyrus referred to above (v. 13) contains about 8,000 lines, and burned them by his own presence. The word means "going beyond that which is legitimate." The kindred verb is "going beyond that which is legitimate." The kindred verb only in these 3 Thess. 11, arts=things.

Brought . . . together having collected books. These were either books on magic, or strips of parchment or papyrus, with charms written on them. Many of these have been discovered. The great magical papyrus referred to above (v. 13) contains about 8,000 lines, and burned them by his own presence. The word means "going beyond that which is legitimate." The kindred verb is "going beyond that which is legitimate." The kindred verb only in these 3 Thess. 11, arts=things.


1860
THE ACTS.

19. 24.

for *Diana, brought 22 no small 4 gain *unto the *crafsmen; 25 Whom he 5 called together 6 with the *workmen 7 of like occupation, and said, 8 *Sirs, ye 7 εκτιμεῖτε έπειτά that 9 by this 10 our craft we have our 11 wealth. 26 Moreover ye 2 επειτά see and hear, that 3 not alone at Ephesus, but *almost throughout all Asia, this Paul hath 4 persuaded and 5 turned away 6 many people, saying that they be 7 no 8 gods, which are made with 9 hands: 27 So that 24 not only 4 this our craft 3 in danger 5 to be set at nought; but 6 also that the *temple of the great 7 goddess 8 Diana should be 9 despised, and her 10 magnificence should be 11 destroyed, whom all Asia and the 12 world 13 worshippeth.*

28 And when they heard these sayings, they were full of wrath, and 1 cried out, saying, *Great is 14 Diana of the Ephesians.*

H p 29 And the 6 whole city was filled with 7 confusion:

29 and having 2 caught 4 Gaius 1 and 5 Aristarchus, men of Macedonia, Paul’s 7 companions in travel, they 6 rushed 4 with one accord 5 into the 6 theatre.

I 30 And when Paul 4 would have entered in 3 unto the 5 people,

I the disciples suffered him 26 not.

31 And 1 certain of 2 the chief of Asia, which were his friends, 4 sent 5 unto him, desiring him 2 that he would 6 not 1 advance himself 4 into the 5 theatre.

H p 32 Some therefore cried one thing, and some another: for the 7 assembly was 8 confused; and the more part 5 knew 3 not wherefore they were come together.

33 And they 4 drew 2 Alexander 3 out of the 7 multitude, the Jews 1 putting him forward. And 5 Alexander 3 beckoned with the hand, and 7 would have 8 made his defence 4 unto the 5 people.

34 But when they 2 knew that he was a Jew,

world. Gr. ἀληθέα. Ἀπ. 129. 3. worshippeth. Gr. ἱερεύεται. Ἀπ. 137. 2. 28 And when, &c. = Moreover having heard and become full of wrath, they, cried out = were crying out. 29 whole. Omit. confusion. Gr. συνόρθωσαν. Lit. pouring together. Only here. Ἀπ. 32. caught = seized. Gr. ἔχοντον. See note on 6. 12. Gaius. If a Macedonian, not the same as in 20. 4, nor the one in Rom. 16. 23. 1 Cor. 1. 14. He may have lived in Corinth. Aristarchus. See 20. 4; 27. 2. Col. 4. 10. Philem. 24. men of Macedonia = Macedonians, companions in travel = fellow travelers. Gr. συμμετέχοντες. Only here and 2 Cor. 8. 19. Ἀπ. 2 Cor. 5. 6. rushed. Gr. ἁγνησμόν. Only here, 21. 1 Cor. 4. 9. ὡς ἀνθρώποι. Ἀπ. 133. I. 12. 30 would = was wishing. Gr. διώκειν. Απ. 102. 8. people. Gr. άνθρωπος. Ἀνθρώποι. This were persons chosen for their wealth and position to preside over the public festivals and games, and defray the expenses. About this time a decree was passed that the month Artemisia, named after the goddess, should be wholly devoted to festivals in her honour. This decree is extant, and opens with words that sound like an echo of v. 32. sent. Gr. παρέστηκεν. Ἀπ. 174. 4. desiring = exhorting. Gr. παρακαλέοντα. Ἀπ. 154. I. 6. Ἁγγέλλω. Ἀπ. 105. II. adventure. Lit. give. Fig. ἄμβλημα. Ἀπ. 9. 32 assembly. Gr. εἰκόνα. Ἀπ. 186. confused = confounded. Gr. συννυσίαν. See note on 2. 6. knew. Gr. άιδη. Ἀπ. 152. I. I. wherefore = on account of what. 33 drew = put forward. Gr. προβαίνειν. Only here and Matt. 14. 8, which see. The texts read συναισθήσεως. See 6. 22. 2 Tim. 4. 14. with multitude. Same as "people" v. 26. and Luke 21. 30 beckoned. See note on 12. 17. would have made = purposed [Gr. θέλω]. Ἀπ. 102. I. to make his defence [Gr. ἀπολογοεῖται, to speak in defence. Occ. here, 24. 10; 25. 8; 26. 1, 2. 24. Luke 12. 11; 21. 14. Rom. 2. 15. 2 Cor. 12. 19. Κ. 22. 1]. 34 knew. 8. 21. 5. εἰσίν. Not the chase huntsman of popular mythology, but an Oriental deity who personified the bountifulness of nature. An alabaster statue in the museum of Naples represents her with a castellated crown, and many breasts, with various emblematic figures indicating that she is the universal mother of all creation. Layard, in Nineveh and its Remains, gives reasons for identifying her with Semiramis, the Queen of Babylon, from whom all the licentiousness in ancient worship proceeded. Gr. εὑρίσκω. See note on 16. 14. craftsmen. Gr. τεχνητός. Only here, v. 33. Heb. 11. 10. Rev. 18. 22. ὁ. 18. 3.

33 called together = gathered together. See note on 12. 12.

with and. workmen. Gr. εργάσαται. A general term of like occupation. Lit. concerning [Gr. ἐπειτά. Ἀπ. 104. xiii. 2] such things. The shrines were made in terra-cotta, marble, &c., as well as silver. Demetrius was a guild-master of the silversmith’s, guild, or trade union, and perhaps the other workmen had their own guilds.


26 Moreover = And.


27 this our craft. Lit. this share for us, i.e. our line of trade.


temple. Gr. θύρα. See Matt. 23. 21. The ruins of this temple, one of the wonders of the ancient world, and of the amphitheatre (29), still remain.

all with one voice about the space of two hours cried out, “Great is 24 Diana of the Ephesians.”

35 And when the 8 town clerk had appeased the 25 people, he said, “Ye 3 men of Ephesus, if 9 man is there that 10 knows 26 not how that the city of the Ephesians is a 11 worshipper of the 27 great goddess 28 Diana, and of 29 the image which fell down from Jupiter?

36 Seeing then that these things 30 cannot be spoken against, ye ought to 31 be quiet, and to do nothing rashly.

37 For ye have brought hither these 7 men, which are neither robbers of churches, nor yet blasphemers of 32 your 27 goddess.

38 Wherefore 33 if Demetrius, and the 34 craftsmen which are 35 with him, have a 36 matter “against” any man, the law is open, and there are 37 deputies: let them 38 bring one another.

39 But 39 if ye 40 enquire 41 of anything 42 concerning other matters, it shall be determined 43 in a lawful assembly.

40 For we are 44 in danger to be 45 called in question 46 for this day’s 47 uproar, there 48 being no 49 cause 50 whereby we may give an account of this concourse.”

41 And 51 when he had thus spoken, he 52 dismissed the assembly.

20. 1 And 53 after the 54 uproar was ceased, Paul 55 called unto him the disciples, and his 56 them, and departed 57 for to go 58 into Macedonia.

2 And when he had gone over 59 those parts, and had 60 given them much exhortation, he 61 to 62 Greece,

3 And there 63 abode three months. And 64 when the Jews laid wait for him, as he was 65 to sail 66 into Syria,

he 67 purposed to return through Macedonia, 68 and there 69 accompanied him 70 into Asia, 71 Sopater of Berea; and of the Thessalonians,

20. 1-6 (E, p. 1630). DEPARTURE FOR MACEDONIA. (Extended Alternation.)
5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas 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 Eutychus, being fallen into a deep sleep; and as Paul was preaching, he sunk down with sleep, and fell down from the third 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.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.
16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he had hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come unto him, he said unto them, You know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with tears of repentance, that being in the midst of you, which now depart I do it with all tears.

19 And now I know that 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 Jesus, to testify of the gospel of the grace of God.

20 And now, behold, I go among you, knowing that none of you have that I am gone preaching the kingdom of God, shall see my face no more.

21 Wherefore I say unto you, With a sound mind, that I came among you, and that I am pure from the blood of all men.

22 For I have not shunned to declare unto you the counsel of God.


23 See. But only.

24 The Holy Ghost. Ap. 101. II. 8. a. 28 Take heed therefore unto yourselves, remembering what I have been with you, and that I have been faithful to the Gospel of God.

18 determined. - decided. Gr. krinō. Ap. 122. 1. It was a question of taking a ship stopping at Ephesus or Miletus.

sail by. Gr. paraipneō. Only here. because... would = in order that he might. spend the time. Gr. chronistō. wear away the time. Only here.

hastened = was hurrying on.

19. 20. 21. 22. 23. 24. 25. 26. 27. 28. See note on 8, 9, 10, 11.
and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

N 29 For 32 know this, that after my decease "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,

2 And remember, that as the space of three years I ceased not to warn every one night and day with tears.

3 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.

4 I have coveted no man’s silver, or gold, or apparel.

5 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

6 I have shewed you all things, how that so labouring ye ought to support the weak, and remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

7 And when he had thus spoken, he knelt down, and prayed with them all.

8 And they all wept sore, and rose up, and kissed him. And they fetched him up into the ship.

9 And it came to pass, after that we had gotten from them, and had launched, we came with a straight course unto Coos, and landed.

10 And Paul and Luke here, and six times more in his epistles.


12 See note on John 17. 17. 19. 33 have coveted = desired. no man’s. Gr. oudeis. apparel.


35 have showed = showed. Gr. ὑπόδεικνύω. See note on 9. 14. labouring = toiling. Gr. kopīō.


37 cp. Matt. 9. 22; 27. 49. Mark 14. 45 (Judas).

the day following unto Rhodes, and from thence unto Patara: 2. And finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unload 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 Jerusalem. 

5. And when we had accomplished those days, we departed and went our way; and we brought all our way by sea, 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 of one another, we took ship; and the same man returned home again.

7. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8. And the next day we were of Paul’s company departed, and came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the 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 Judaea a certain prophet, named Agabus. 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 Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12. And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem. 13. Then Paul answered, 

"What mean ye to weep and to break my heart? for I am following the day following unto Rhodes, and from thence unto Patara: 2. And finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unload her burden. 

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10. And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. 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 Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

The Acts.

21. 10-14 (M. p. 1885). PROPHETIC WARNING. (Alternation.)


21. 13. THE ACTS.

ready 4 not to be bound only, but 1 also to die @ at Jerusalem 1 for the name of the 'Lord Jesus.'

2 14 And when he would 1 not be persuaded, we 1 ceased, saying, 'The will of us the Lord be done.'

3 15 And after those days we took up our carriages, and went up 1 to Jerusalem.

4 16 There went 1 with us also certain of the disciples of 6 of Caesarea, 4 and brought 1 with them one 4 a Mason of Cyprus, an old disciple, 5 with whom we should lodge.

5 17 And when we were come 1 to Jerusalem, the brethren received us 1 gladly.

6 18 And the day 1 following Paul went in 1 with us 11 unto James; and all the 1 elders were present.

7 19 And when he had saluted them, he declared 1 particularly what things 4 God had wrought 1 among the 11 Gentiles 8 by his ministry.

8 20 And when they heard it, they glorified 1 the Lord, and said 1 unto him, 'Thou seest, 7 brother, how many thousands of Jews there are which 1 believe; and they 1 are all zealous of the law:

9 21 And they 1 are informed 1 of thee, that thou teachest all the Jews which are 1 among the 11 Gentiles 8 to forsake 1 Moses, 2 saying that they ought 1 not to circumcise their 2 children, 3 neither to walk 1 after the customs.

10 22 What is it therefore? 7 the multitude must needs come together: for they will hear that thou art come.

11 23 Do therefore this that we say to thee: We have four 11 men which have a 4 vow 1 on them;

12 24 Them take, and purify thyself 5 with them, and be 4 at charges 1 with them, that they may 1 shave their heads: and all 1 may 1 know that those things, whereof they were 11 informed concerning thee, are nothing:

13 25 As touching 1 the Gentiles which believe, we have written 1 and concluded

Gr. μυατιας = myriads. Fig. Hyperbol. Ap. 6.
21 were = are informed = instructed. See note on 18. 25.
22 the multitude, &c. Some texts omit this, and read "they will certainly (Gr. παντες) hear." 23 vow.

also to die = to die also.
the name. See note on 2. 33.
the Lord. Ap. 98. vi. 1. 2. A.
Jesus. Ap. 99. x. Paul's decision was approved (23. 11).
15 ceased. See note on 11. 18.
took up, = having prepared for moving, or packed up. "Carriage" is used in the old sense of that which is carried. Cp. 1 Sam. 17. 22. Gr. apoqeauznomai.

9. 6.

21. 15-28 (E, p. 1630). RETURN TO JERUSALEM.

(Introversion)

E 1 15-18. Paul and his companions enter the assembly (eisēlēi).
9 20 Zealous of the law.
21 22. Suspicion of Paul.
8 23-24. To remove suspicion.
7 24-25. Keeping the law.
6 25. Ordinances for the Gentiles.
5 26. Paul and the seven men enter the Temple (eisēlēi).
4 also, &c. = certain also.
and brought = bringing.
Mason. Nothing more is known of him.
of Cyprus = a Cypriote, as in 4. 36; 11. 20.
old. Gr. archais. Not referring to his age but to his standing in the Christian assembly. An early disciple.
1 lodge. Gr. xeniō. See note on 10. 6.
7 gladly. Gr. asmenos. Only here and 2. 41.
8 following. Gr. eiteini. See note on 7. 25.
went in. Gr. eisēlēi. Only here, v. 26; 3. 2.
9, 6.

were present = came. Gr. paraginomai. Occ. thirty-seven times. Elsewhere translate "come." 19 declared = related. See note on 10. 8.
particularly. Lit. one by one, each one of the things which.
God. Ap. 88. i. 1. See note on 1 Cor. 3. 9.
whom was wrought = did. among. Gr. en. Ap. 104. viii. [3].
20 glorified = were glorifying. Not a single act, but a continual praising.
the Lord. The texts read "God.", brother. Cp. 9. 17 and 2 Pet. 3. 16. thousands.
and brought = bringing.
Mason. Nothing more is known of him.
of Cyprus = a Cypriote, as in 4. 36; 11. 20.
old. Gr. archais. Not referring to his age but to his standing in the Christian assembly. An early disciple.
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20 glorified = were glorifying. Not a single act, but a continual praising.
the Lord. The texts read "God.", brother. Cp. 9. 17 and 2 Pet. 3. 16. thousands.
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."

22. 1—23. 22 (O, above). PAUL AND THE JEWS IN JERUSALEM, &c. (Alternation.)


22. 1—28. 29 (O2, p. 1850). APPREHENSION AND IMPRISONMENT. (Introversion and Division.)

21. 35 And when he came "upon the "stairs, "so it was, that he was "borne "of the soldiers 34 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 Egyptian, which "before these days "madest an uproar, and "leddest "out "into the wilderness "four thousand "men "that were murderers? "But Paul said, "3 am a "man which am "a Jew "of Tarsus, a "city "in Cilicia, a "citizen of "no "mean city; and, I "beseech thee, suffer me "to speak "unto "the "people. 39 And when he had "given him licence, Paul "stood "on the "stairs, and "beckoned with "the "hand "unto "the "people. 40 And when he had "given him licence, Paul "stood "on the "stairs, and "beckoned with "the "hand "unto "the "people. C3 OR1 22 "Men, brethren, and fathers, hear ye my "defence which I make now "unto you." (And when they heard that he "spake in the "Hebrew "tongue to them, they "kept the more "silence; and he "saith,) 3 "3 am "a "man which am "a Jew, "born "in Tarsus, a "city "in Cilicia, yet "brought up "in this "city "at the feet of "Gamaliel, "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 witness, and all the estate of the elders: from whom also I received letters 'unto' the brethren, and went 'to' Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there was 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 Jesus, of Nazareth, Whom thou persecutest.
9 Who was before me was 'with' me, 'saw' indeed the light, 'and' were afraid; but they 'heard' not the voice of Him that 'spake' to me.
10 And I said, O Lord, 'What' shall I do? And the Lord said unto me, Arise, and go 'unto' Damascus; and there shall it be 'told' thee of all things which are appointed for thee to do.

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 'unto' Damascus.
13 And there was one Anania, a devout man, according to the law, having a good report of all the Jews which dwelt there.
14 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.
15 And he said, The God of our fathers hath 'chosen' thee, 'that' thou shouldest know His will, and 'see' that Just One, 'that' shouldest hear 'the' voice 'of' His mouth.
16 For thou shalt be His 'witness' unto all men of what thou hast 'seen' and 'heard'.
17 And now, why tarriest thou? Arise, and be 'baptized', and 'wash away thy sins', calling on 'the name' of the Lord.'
22. 17. THE ACTS.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was cast out of a trance; and was seized by My divine spirit, and made haste, and got thee quickly out of Jerusalem: for they would not receive thy testimony concerning Me.

18 And I said, Lord, they know that I have been imprisoned and beaten in every synagogue that believed on Thee.

19 And when the blood of Thy martyr Stephen was shed, 3 also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

20 And He said unto me, Depart: for 3 will send thee far hence unto the Gentiles.”

22 And they 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 who was there, Is it lawful for you to scourge a Roman that is a Roman, 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 Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained 3 this freedom. And Paul said, But 3 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 Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty whereof he was

22. 22-30 (S. p. 1889). EVENTS FOLLOWING.

(Introduction.)

22 gave him audience were listening to him. As in v. 7, the verb followed by the gen. case shows that they followed what he was saying.


23 And Paul, earnestly beholding the council, said, "Men and brethren, I am a Jew, born in Tarsus, in Cilicia, and brought up in this city at the feet of Gamaliel, and learned at the school of the Pharisees and in the company of the Sons of Simon, a Pharisee, with regard to the hope and resurrection of the dead I am called in question."

3 And when they had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

4 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' 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." 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.

And the night following 'the Lord stood before him.


23. 11-22 (S, p. 1639). EVENTS FOLLOWING. (Alternation)

by him, and said, "Be of good cheer, Paul: as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

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 who 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, 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 10th 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 10th castle, 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 Paul to morrow unto 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 10 bound themselves with an oath, that they will neither eat nor drink until 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."

23 And he called unto him two 17 centurions,
saying, "Make ready two hundred soldiers to go up to Caesarea, and two horsemen threescore and ten, and 500 spearmen two hundred, at the third hour of the night; 
24 And provide them 4 beasts, that they may set Paul on, and bring him safe 5 unto Felix the governor."

25 And he wrote a letter 6 after this manner:
26 "Claudius Lysias, the most excellent governor Felix sendeth greeting. This 31st man 7 was taken 10 of the Jews, and should have been 11 killed 12 of them; then came I 13 with an army, and rescued him, having understood that he was a Roman. 
29 And when I 14 perceived to be accused 6 of questions of their law, but to have nothing 15 said to his charge worthy of death or bonds. 
30 And when it was told me how 2 the Jews laid wait for the 25th man, I sent straightway 18 to those, and gave commandment to his accusers also to say 9 before thee what they had against him. Farewell."

31 Then the soldiers, as it was commanded them, took Paul, and brought him 9 by night to Antipatris.
32 On the morrow they left the horsesmen to go 15 with him, and returned 21 to the 10 castle:
33 Who, when they came 31 to Caesarea, and delivered the epistle to the 23 governor, presented Paul also before him.
34 And when the 24 governor had read the letter, he asked 21 of what province he was. And when he understood that he was 6 of Cilicia;
35 I will hear thee," said he, "when thine accusers are also come. And he commanded him to be kept 6 in Herod's 5 judgment hall.

"Excellency," greeting. See note on 15. 28.
1. 18, and cp. John 18. 12. should have been—being about to, or on the point of being, then came I—having come, an army—the detachment, as in v. 10, and rescued him—I delivered. Gr. sectet. See note on 7. 10. understood—learned. He did not learn it till he was about to have him scourged. It has been called "a dexterous falsehood." 28 when I would have known—wishing, Gr. boulomai. Ap. 102. 3 to know, known, Gr. ginomai. Ap. 132. I. ii, but the texts read epigínomai, Ap. 132. I. iii. wherefore—on account of, Gr. dia. Ap. 104. v. 2 which, accused—were accusing, Gr. enkológo. See note on 19. 38. perceived—found. questions, Gr. ekkritēma. See note on 15. 2. to have nothing, s. c. s. as having no accusation, Gr. anepithymos. lit. a plot was revealed to me, as about to be laid against the man, told—revealed, Gr. ménos. See Luke 20. 37 (shoused). the Jews. The texts omit. for against, Gr. eis. Ap. 104. vi. sent, Gr. pent. Ap. 174. 4. straightway, Gr. ekputos. See note on 10. 33, and gave commandment—having commanded, or charged, Gr. parangellō. See v. 22. accusers, Gr. antistrefo. Here; v. 24, 4. 25, 14, 15. John 8. 10, Rev. 12. 10. before, Gr. epi. Ap. 104. iv. 1. 31 Then—So then, as it was commanding, Gr. diatassō. See note on 7. 44. by—through, Gr. dia. Ap. 104. v. 1. to, Gr. eis. Ap. 104. vi. Antipatris. A small town in the plain of Sharon, about forty miles from Jerusalem. Built by Herod the Great, and called after his father, Antipater. 32 left, Gr. as. Generally transl. "suffer" in the sense of "permit." 33 when they came—having entered, delivered—having delivered, Gr. anádoidetai. Only here, Gr. epístula. Same as letter, v. 26. 34 when, s. c. The texts read "when he had read it." before, Gr. diatassō. See note on 1. 6. provincia, Gr. eparchia. Only here and 25. 1. understood—learned by enquiry, Gr. prōathanomai. See v. 19, 20. of—concerning, Gr. ap. 14. iv. Cilicia. Cilicia was included in the province of Syria, and therefore in the jurisdiction of Felix. 35 hear, etc. Gr. didakō. Only here. are also come—also shall have come, kept—guarded, Gr. praitōton. See note on Matt. 27. 27. John 18. 22. It here means the guard-room attached to Herod's palace.
24. 1. THE ACTS.

24 And after five days' Ananias the high priest descended with the elders, and with a certain Orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus 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 Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

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 Lysias 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.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, 'Forasmuch as I know that thou hast been of many years a judge unto this nation, I do thee more cheerfully answer for myself.


24. 11-21 [For Structure see next page].

that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, nor 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 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 offense 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 Asia found me purified in the temple,

19 Neither with multitude, nor with 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.’"

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, ‘When Lysias the chief captain shall come down, I will know the uttermost of your matter.’"


24. 11-21 (W, p. 1645). DEFENCE. (Extended Alternate.)


12 neither. Gr. oude.


24. 22-27 (T, p. 1645). FELIX. DECISION. (Alternate.)

22 And = Now. when, &c. = Felix, having heard. &c. = knowing (Gr. oide). Ap. 132. 1. i. more perfectly, or accurately. Gr. akribeisteron. See note on 18. 26; 23. 10. deferred. Gr. anaballo. Only here. Cp. 25. 17. Much used in medical works. come down. Same as "descended", v. 1. know the uttermost. &c. Lit. investigate thoroughly (Gr. diangizein, as in 20. 15) the things referring to (Gr. kata. Ap. 104. x. 2) you.
THE ACTS.

25 commanded. Gr. diatassō. See 7. 44.
24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.
25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, 'Go thy way for this time; 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 Porcius Festus came into Felix's room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

25 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.
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 Jerusalem, laying wait in the way to kill him.
4 But Festus answered, that Paul should be kept at Caesarea, 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.'


25. 1-12 (Q). p. 1639. PAUL AND FESTUS. (Repeated Alternation.)

1. Festus. At Jerusalem.
3. His accusers.
6 And when he had *tarried *among them *more than ten days, he went down *unto *Cæsarea; 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 Jerusalem *stood round about, *and laid many and grievous *complaints *against Paul, which they *could *not *prove. *8 *While *he answered for himself, *neither *against the law of the Jews, *nor yet *against Caesar, *have I *offended *any thing at all.

9 But Festus, *willing *to do the Jews a pleasure, *answered Paul, and said, *Wilt thou go up *to Jerusalem, and there be *judged *of these things *before me?

10 Then said Paul, *I *stand *at Caesar'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 *Caesar.

12 Then Festus, when he had *conferred *with the *council, *answered, *Hast thou *appealed unto *at Caesar? *unto *at Caesar shalt thou go.

13 And *after certain days *king Agrippa


25. 13—21 (X, above). FESTUS CONSULTS AGRIPPA. (Alternation.)
and Bernice came unto Caesarea to salute Festus. 14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, 'There is a certain man left in bonds by Felix; 15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment 2 against him.

16 To whom I answered, 'It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and 2 have 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 accuser to be brought forth. 18 Against whom when the accusers stood up, they brought none accusation of such things as 2 supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul had confirmed to be alive.

20 And because 2 doubted of such manner of questions, I asked him whether he would go up to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.'

22 Then Agrippa said unto Festus, 'I also would hear this man myself.' To morrow, said he, 'thou shalt hear him.'

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, 'King Agrippa, 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 Jerusalem, 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 had appealed to 21 Augustus, I have determined to send him.

26 Of whom I have no certain thing to write 11 unto my lord. Wherefore I have brought him forth 9 before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not 24 withal to signify the crimes laid against him.

28 Then Agrippa said 9 unto Paul, "Thou art permitted to speak for thyself."

29 Then Paul stretched forth the hand, and answered for himself:

2 "I think myself happy, king Agrippa, 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 Jerusalem, 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 Pharisee.

6 And now I stand and am 2 judged for the hope of the promise made 2 of God unto our fathers:

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. Of which hope's sake, 8 king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible 2 with you, 9 that God should raise the dead?


26. 26-1-29 (B, p. 1648). PAUL'S DEFENCE.

(Intercession.)


26. 1-8 (C, above). INTRODUCTION.

(Intercession.)


h | 4, 5. Paul's life.

h | 6, 7. Paul's hope.

h | 8. Appeal to Agrippa's reason.

answered, &c. = making his defense. Gr. apodegōmati. See 18. 33.

2 think. Gr. hýgeomai. This word has two meanings, "to lead" (15. 22) and "hold, or reckon," as here and in nineteen subsequent passages.


shall = am about to.


2 because, &c. Lit. thou being an expert. Gr. gnōstés.

Only here. Gr. gnōstés (I. 19).


2 at the first = from (Gr. apo). Ap. 104. iv. the beginning (Gr. arché). Gr. apo. note on John 8. 44.


5 Which knew me = Knowing me before. Gr. progonísko. Ap. 102. i. 1.


2 most straitest = strictest, or most precise. Gr. akríbetai. Gr. the adverb akróbos and the comparative adj. in 18. 25, 26. A medical word.

sect. Gr. hairesis. See 1. 19. religion = form of worship. Gr. theotheia. Only here; Col. 2. 18. Jas. 1. 24. 27. Herodotus used the word of the ceremonies of the Egyptian priests. Used also in the Papyri. Phæacia. See Ap. 120. II.


7 twelve tribes. Gr. dodekapulon. Only here.

The single word to denote the whole twelve tribes shows that Paul regarded them as one. To him there were no "lost" tribes as commonly imagined to-day. instantly = in (Gr. en) intensity. Gr. ekteneia. Only here. Gr. latreia. Ap. 127. 4 and 160. III. come = arrive. Gr. katantá. See 16. 1.

For which hope's sake = On account of (Gr. peri). Ap. 104. xiii. 1.


vs. 25.
THE ACTS.

26. 9-12 (D, p. 1650).
STATEMENT.
(Extended Alteration and Introversum.)

D E

9 § 3 verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

F i

10 Which thing I also did in Jerusalem: and many of the saints did shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

k

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

G

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 Hebrew 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 Jesus Whom thou persecutest.

H II

16 But rise, and stand upon thy feet:

J

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;

K I

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee;

m

18 To open their eyes, and to turn them from darkness to the light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.

E

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.

9 verily = therefore indeed.

13 saw = looked at.


26. 20. THE ACTS.

20 But shewed first unto them of Damascus,

and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews sought to kill me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continued unto this day, witnessing both small and great, saying nothing amiss of those which the prophets and Moses did say should come:

23 That Christ should suffer, and that He should be exalted from the dead, and should light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art mad: much learning dost thou make thine own.

25 But he said, I am not mad, most noble Festus; 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 Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

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.

20 first, &c. Read, “to them of Damascus first, and to them of Jerusalem.”

21 catch. Gr. sullambanō, See 1. 16.


23 That Christ should suffer, and that He should be exalted from the dead, and should light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art mad: much learning dost thou make thine own.

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30 And when he had thus spoken, the king.

26. 30.

THE ACTS.

27 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

28 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

29 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

30 And when we had launched, we sailed under Cyprus, because the winds were contrary.

31 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

32 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

33 And when we had sailed slowly many days, and were scarce come over against name Julius. centurion. Gr. hekatonarchos. More than one legion is said to have borne the name.


27. 4-41 (P, above). VOYAGE AND TEMPEST. (Alternation.)

5 sailed under... i.e. under the lee (of Cyprus). Gr. hippeleos. Only here and v. 7. because. Gr. dia. Ap. 104. v. 2. sailed over = sailed across. Gr. displon. Only here. sea of, &c. = sea which is along (Gr. kata). Ap. 104. x. 2) Cilicia, &c. came = came down, or landed, as in 18. 22. to = unto. Gr. eis. Ap. 104. vi. centurion. Gr. hekatonarchos. See 21. 34. Alexandria Egypt was the granary of the ancient world, and this was a corn ship, bound for Italy. See v. 38. put them = caused them to embark. Gr. enobizan. Only here. A medical word, used of setting a dislocated limb. thereon = into (Gr. eis) it. when, &c. = sailing slowly. Gr. braduleipon. Only here. After leaving the lee of Cyprus, the wind, hither to astern, would now be on their port bow, and as ancient ships had not the same facility in tacking as modern ones, they could not sail as "near to the wind", not nearer than seven points, it is believed. But illustrations on coins, &c. show that the ancients understood quite well to arrange their sails so as to "beat to windward," many = in (Gr. en) many (Gr. hikanos, as 14. 8, "long"), certain = some, were come = were come with difficulty. Gr. molos. Occ. xv. 6, 15; 14. 18. Rom. 5. 7. 1 Pet. 4. 18. over against. Gr. kata. Ap. 104. x. 2.

27. 1-28. 18 (P, p. 1630). JOURNEY TO ROME. (Division.)


27. 1-44 (N, above). CÆSAREA TO MELITA. (Alternation.)

Cnidus, the wind not *suffering us, we sailed
under *Crete,* over against Salomone:
and hardly "passing it, came "unto a place
which is called *The fair havens; nigh where-
unto was the city of Lasca.

9 Now when much time was spent, and when
sailing was now *dangerous, α because the
sea was now already past, Paul *admonished
them:

10 And said unto them, *Sirs, I* perceive
that this *voyage* will be με *with much and
damage, *not only of the *lading 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
*unto depart thence also, "if *by* any means they
might *attain* to Phenic, and there to winter.
For there is an harbor of Crete, and lieth
westwards of the south west and *north west.*

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
a tempestuous wind, called Euraclidon.

15 And when the *ship* was *caught,* and
could not *bear up into the wind,* we *let her
drive.

16 And running under a *certain island* which is called *Cauda,* we had much work
to "come by the *boat:*

17 When which they had *taken up,* they *used*
*helps,* undergirding the *ship,* and,
fearing lest they should *fall* into the *quick-
sands,* *strake* *sail,* and so were *driven.

Cnidus. An important city, situated at the extreme
south-west of Asia Minor. Referred to in Mat 15. 23,
suffering. Gr. προσέποι. Only here. The simple
verb παίσα occurs several times. See tv. 33, 10; 28. 4.
Crete. Known also as Candia. Salomone was its
eastern cape.

8 hardly. Gr. χαίρει, aor. 7.

passing. Gr. παραληθ. Only here and v. 13. They
had difficulty in weathering the point.


The fair havens=Fair Harbours. It bears the same
name still.


now already. dangerous. Gr. επιπλατης. Only here.

fast: i.e. the tenth day of the seventh month, the
day of Atonement, about Oct. 1.


voyage. Same as "sailing" in v. 9.

will is about to.


also of our lives=of our lives also.


11 Nevertheless =But

centurion. He was in authority, being on imperial
service.


master. Lit. steersman. Gr. κυπερους. Only here,
and Rev. 18. 17.

owner, &c. =shipowner. Gr. ναυκτερος. Only here.


12 not commodious=not well situated. Gr. ανεθελω.

Only here.

winter in=for (Gr. προς) wintering (Gr. παρε-
achinesia. Only here).

advised gave their decision. Gr. ὁκουλ. Ap. 102. 4.
by any means=at least. Gr. καταντω. See
winter. Gr. παρασκειμαζω. Only here.

here, 28. 11. 1 Cor. 16. 8. Tit. 3. 12.

westwards. Gr. ευκριον. Only here. The meaning is the harbour looked in the same direction as that in which
these winds blow, i.e. north-west and south-east, as in R.V.

loosing. Gr. ραπο. To rise. Here it means to weigh anchor. sailed... by.

close. Gr. κοσσανω. Comp. of anchi, near. Only here.


Ap. 104. xi. 2. arose against it=beat down from
it (i.e. Crete), arose. Gr. βαλλω. Ap. 174. 9. This verb is sometimes used intransitively.


tempestuous=typhonic. Gr. τυφονικος. Only here. Euroclydon. The
texts (not the Syriac) read Ευρακτιολων, which means north-north-west wind. But if so, it had been
introduced by the words "which is called." It was evidently a hurricane, not uncommon in the new waters, and called "Euroclydon" locally and by the sailors. 15 caught. Gr. συναρπαζω. See 6. 12.

bear up onto=face. Lit. look in the eye of. Gr. αντοποθαλμω. Only here. We set her
drive. Lit. giving her up (Gr. επιπλατης) we were driven (borne along, pass. of Gr. περετοι. The A.V.
rendering is the exact nautical expression. 16 running under=having run under the lee of (Gr.

Cauda (some texts, Cauda) was due south of Phenic.
(Gr. νησιον, v. 7) were we strong (Gr. ισαξω. See 15. 19).

boat=skiff. Gr. skapha. Only here, v. 30, 32. The verb skapha, to dig, or hollow out,
only in Luke 6. 45; 13. 8; 18. 2.

17 taken up. Gr. αιροι. See 12. used. Gr. κρασωι. See 2.3. helps. Gr. βοηθεια. Only here and Heb. 4. 16. undergirding. Gr. ισαξωιανωνι. Only here. The process of passing a cable or chain to a ship or object which is called "frapping" fest. Gr. ραπο. Ap. 105. i. fall. Gr. αεπιποη. Occ. twenty-three times; here, v. 28, 29;
12. 7. Mark 13. 25. Rom. 9. 6. το, και QUICKANDS. Gr. σωτια. Only here. There are two gulfs on the
north coast of Africa, full of shoals and sandbanks, called Syrtis Major and Syrtis Minor. It may be
the former of these, now Sidsra, into which they were afraid of being driven. strake sail. Lit. having
lowered the gear. strake. Gr. σωτια. See Luke 5. 4. sail. Gr. βλεω. The great yard to which the
sail was attached. Occ. twenty-three times. Always rendered "vessel," save here; Matt. 12. 28. Mark
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 20 tackles of the 21 ship.
20 And when neither sun nor stars appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.
21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have heard how I spake at Caesarea, and how I spake unto the emperor, saying, that this people is nothing meet to be taught.
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 21 ship’s furnishings. Only here, but used in the Sept.
23 Thuc. The yard, sail, and all the ship’s furnishings. For more, see p. 151.

27. 18. THE ACTS.

27. 31.
18 exceedingly, Gr. sphiros. Only here. The usual word is sphiros, as in Matt. 2. 10.
19 tossed with a tempest. Gr. cheimazomai. Only here.
21 lightened the ship—they began to jettison the cargo. Lit. they were making a casting-out. Gr. ek-
22 bolos. Only here.
23 we. The texts read "they", which would mean the crew. But it would be superfluous to say of them, "with our own hands." Luke means that every one was pressed into the service, prisoners and all. cast out. Gr. hippote. See Luke 4. 25, with our own hands. Gr. autochoth. Only here. To emphasize the fact that all were called to help in this time of peril.
24 tackling. Gr. steke. The yard, sail, and all the ship’s furnishings. Only here, but used in the Sept.
25 Jonah. 1. 5.
26 neither...nor. Gr. méto...méto. in—for. Gr. eph. Ap. 104. ix. 3.
31 should—ought to. Gr. éheuríkavat. See 5. 29.
32 best. Gr. peitarchéseta. See 5. 29.
33 be of good cheer. For: I believe 21 God, that it shall be even as it was told me.
34 Howbeit we must be cast upon a certain island.
35 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country:
36 And when they had let down the 25 boats into the sea, under colour as though they would have cast 22 anchors out of the foreship.
37 Paul said to the centurion and to the soldiers, "Except these abide 21 in the 22 ship, ye cannot save us.
39 Howbeit—But. Gr. ekklion. Same as "fall" (v. 17).
27. 32. THE ACTS. 27. 43.

p² 32 Then the soldiers cut off the 3 ropes of the 16 boat, and let her 37 fall off.

q¹ 33 And while the day was coming on, Paul 6 besought them all to 7 take 3 meat, saying, 14 This day is the fourteenth day that ye have 3 tarried 4 and continued 2 fasting, having 5 taken 8 nothing. 34 Wherefore I 9 pray you to 10 take some 3 meat, for this 3 is for 9 your 10 health: for 6 there shall not an 9 hair fall 7 from the head of any of you.

35 And 7 when he had thus spoken, he took bread, and 4 gave thanks to 4 God in presence of them all: and when he had 2 broken 5 it, he began to eat.

36 Then were they all 8 of good cheer, and 4 they also 3 took some 3 meat.

37 And we were 8 in all 21 in the 9 ship two hundred three-score and sixteen 6 souls. 38 And 4 when they had eaten enough, they 7 lightened the 9 ship, 8 and cast out the 7 wheat into the 3 sea.

p³ 39 And when it was day, they 9 knew 10 not the 9 land: but 8 they discovered a certain 18 creek with a 4 shore, 19 into the 10 which they were minded, 6 if 8 it were possible, to 10 thrust in 2 the ship.

40 And when they had 17 taken up the 4 anchors, they 8 committed 3 themselves unto the sea, and 4 loosed the 4 rudder 8 bands, and 4 hoised up the 3 mainsail to the 9 wind, and 8 made 8 toward 18 shore.

41 And 9 falling 2 into a place 3 where two 1 seas met, they 4 ran 4 the 4 ship 9 aground, and 6 the 3 forepart 3 stuck fast, and 6 remained 8 unmoveable, but the 9 hinder part 3 was broken 3 with the 8 violence of the 8 waves.

0 42 And the soldiers' 2 counsel was 3 to kill the 4 prisoners, 17 lest 5 any 8 of them 3 should swim out, 8 and 8 escape.

43 But the 4 centurion, 9 willing 2 to save Paul, 8 kept them from their 7 purpose; and commanded that they which 9 could 3 swim 3 should cast themselves first into the 9 sea, and 10 get 3 to land:

28. 1-10 (N7, p. 1683). MELITA TO ROME. (Division.)

Q7 | 1-10. Sojourn at Melita.


28. 1-10 (Q7, above). SOJOURN AT MELITA. (Introversion and Alteration.)

Q7 | R. Arrivial.

S | 1. Hospitality.


4-7. Hospitality.

8-10. Melita.


The Melite were Phnicians.

1. when they were = having escaped. Gr. diachos. Same as in 27. 43, 44. See Matt. 14. 34. They. The texts read "we".


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.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. 12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome:

And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

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 Jerusalem into the hands of the Romans.

Puteoli. On the Bay of Naples. It was here Josephus and his shipwrecked companions were landed. Now Pozzuoli. 14 desired =entreated. Gr. parakalao. Ap. 184. f. 6. with. Gr. epi. Ap. 104. ix. 2, but the texts read para. See 15. of us =the things (i.e. the news) concerning (Gr. per) us. to meet us. Lit. for (Gr. eis) meeting (Gr. apanties). See Matt. 25. 1. us. Appii forum. The market of Appius, a small town on the Appian Way, forty-three miles from Rome.


28. 17-29 (O, p. 1639). PAUL AND THE JEWS IN ROME. TWO ADDRESSES. (Division.)

28. 17-22 (T, above). FIRST MEETING. (Extended Alternation.)

T1 | T2
---|---
17-22. First meeting. | 23-25. Second meeting.


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 Caesar; 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 being the hope of Israel I am bound with this chain.

21 And they said unto him, Sir, neither received we letters out of Judea 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 everywhere in it is spoken against.

23 And when they had appointed him a day, there came many unto him into his lodging;

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed.

U 28 And when Paul had spoken one word, W 29 saying, Ge 28:1, unto our fathers, V 29 and heard, and shoul not understand, and seeing should see, and not perceive:

27 For the heart of this people is 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 be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed,

28. 23-29 (T1, p. 1658). SECOND MEETING.

T1 | U | z | 23. | Jews assemble.
    | a | 23. | Paul expounds.

23 appointed = arranged. Gr. tassō. See 13, 21.

25 nine last occ. in Acts.


28 when they agreed not = being out of harmony. Gr. ammphōma. Only here. See 5, 9; 15, 12.


32 Well = Rightly.


39 the words = things. The texts omit this verse.

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THE ACTS.

28. 29. and had great reasoning among themselves. And Paul, after he dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.


ROMANS.
THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Alternation and Introversion.)

A C | 1. 1–6. THE GOSPEL. Promised before by the Prophets, and revealed by them. Never hidden.

D F | 1. 7. SALUTATION.

G | 1. 8–10. Prayer concerning Paul’s visit to them.

H | 1. 11–13. Paul’s desire to visit them.


E K | 1. 16–8. 8. DOCTRINAL.

L | 1. 9. 1–11. 35. DISPENSATIONAL.

B | 1. 11. 36. THE ASCRIPTION. The Wisdom of God.

As to the Dispensations.

A E K | 12. 1–15. 7. PRACTICAL.

L | 12. 8–12. DISPENSATIONAL.


J H | 15. 22–30. Paul’s desire to visit them.

G | 15. 30–33. Prayer concerning Paul’s visit to them.

F | 16. 1–24. SALUTATIONS.

C | 16. 25–26. THE MYSTERY. Never before promised or revealed, but kept secret through all the age-times.

B | 16. 27. The ASCRIPTION. To “God only wise.”

As to the Mystery.

NOTES ON THE EPISTLE TO THE ROMANS.

1. Romans comes first in order of the three great doctrinal epistles (A, A², A⁵; Ap. 192). And rightly so, for it contains the A B C of the believer’s education. Until its lesson is learned, we know and can know nothing. The Holy Spirit has placed it first in Canonical order because it lies at the threshold of all “church” teaching, and if we are wrong here we shall be wrong altogether.

The design and scope of the Epistle supply the key to a right interpretation, as is shown by the structure of the Epistle as a whole.

The great subject is the revelation of God’s wrath against sin, and of the ground upon which alone the sinner can stand in righteousness before Him. The fundamental text is “The just shall live by faith” (1. 17), and it shows Jew and Gentile alike short of the standard of God’s glory (3. 22). All alike sinners, shut up under sin, and needing a Divine righteousness, the only difference being that to the Jew had been committed the oracles (utterances or revelations) of God.

2. The prominent feature of the Epistle is the long doctrinal portion from 1. 14 to 8. 39 (K). This shows that doctrine (instruction, 2 Tim. 3. 16) is the important part and dominates the whole. It reveals what God has done with “sins” and with “sin”; and how the saved sinner, taken out from the deepest degradation, is justified by faith, and united to Christ in His death, burial, and resurrection-life. It teaches him that though his “old Adam” nature continues with him till the end, in ever-present hostility to God, yet that for those in Christ there is no judgment and, consequently, no separation “from the love of God which is in Christ Jesus our Lord”.

3. Chapters 9–11 are dispensational (L), and explain to us God’s dealings with “Jew” and “Gentile”. The Jew is for the time being set aside “until the fulness of the Gentiles be come in”, and during this period “blindness (hardness) in part is happened to Israel” (11. 25).

4. The remainder of the Epistle is taken up with practical counsel as to the believer’s life, and closes with the postscript concerning the “mystery” (16. 22, 23); for which see Ap. 193.

5. The Epistle was written from Corinth in the spring of A.D. 58, during the fourth year of Nero (see App. 180 and 192); probably during Paul’s sojourn in Greece after the departure from Ephesus (Acts 20. 2, 3). It was sent by Phoebe, “a servant of the church . . . at Cenchrea” (16. 1).
THE EPISODE OF PAUL THE APOSTLE TO THE ROMANS.

AC

1. Paul, servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
2. Which He promised afore by His prophets in the holy scriptures,
3. Concerning His Son Jesus Christ our Lord, Which was made of the seed of David 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, for obedience unto the faith among all nations, for His name:
6. Among whom are ye also the called of Jesus Christ.

DF

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 Jesus Christ.

G

8. First, I thank my God through Jesus 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,

H

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 among you also, even as among *other* Gentiles.

14 I am debtor both to *the* Greeks, and to *the* Barbarians; both to *the* wise, and to *the* unwise.

15 So, *as* much as I am, *I* am ready to *preach* the gospel *to* you that are at Rome also.

16 For *I* am *not* ashamed of the gospel *of* Christ:

17 For therein is *the* righteousness of God *revealed* from *faith* to *faith*:

18 For *the* wrath of God is *revealed* from heaven.

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1. 16-8. 39 (K. p. 661). DOCTRINAL. (Division.)

K A B

16-5. 11 (A', above). SINS. THE OLD NATURE. ITS RESULTS. (Introduction.)

A' | B | 1. 16-17. The power of God revealing a righteousness from God.
C | 1. 15. The wrath of God revealed.
E | 2. 12-3. 11. The power of God revealing a righteousness from God.

1. 16-17 (B', above). THE POWER OF GOD, &c. (Introduction.)

B | a | 16. Salvation by faith through God's power in providing righteousness.
  b | 17. A divine righteousness revealed by God on faith-principle (*ek pisteōs*), as regards Himself.
  c | 17. A divine righteousness revealed by God unto faith (*eis pistein*), as regards ourselves, i.e. exercised in us.

a | 17. Salvation by faith through God's power in imputing righteousness.
1. 18. Romans.

7 from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

C D F 19 Because that which may be known of God is manifest; for God hath showed it unto them.

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:

G e 21 Because that when they knew God, they glorified Him not as God, neither were thankful;

d but became vain in their imaginations, and their foolish heart was darkened.

H e 22 Professing themselves to be wise, they became fools,

23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things.

f 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

H e 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

f 26 For this cause God gave them up into vile affections: for even their women did change the natural use into that which is against nature:

heaven. Sing. No art. See Matt. 8. 10.


hold—hold down, suppress. Op. 2 Thess. 2. 4.

the truth. Gr. ἀλήθεια. p. 151. Ī. 1.


1. 19—2. 11 (C, p. 1665). THE WRATH OF GOD DESCRIBED AND SET FORTH. (Alternation.)

C D | 1. 19—2. 1. Man's ungodliness deserves it.

D | 2. 2—5. Man's impotence or lack of it(God's) judgment just.

E | 2. 6—11. God's judgment just.

1. 19—2. 1 (D, above). MAN'S UNGODLINESS PROVED AND SET FORTH. (Introversion and Alternation.)

D F | 1. 19. God's power known. Ungodliness, therefore, without excuse.

G c | 1. 21. The glory of God rejected.

d | 1. 21—23. Consequent mental corruption.

H e | 1. 22—23. God's glory degraded.

f | 1. 24. Consequent degradation and corruptions.


d | 1. 26—31. Consequent moral corruption.


invisible. Gr. aeratōs. Here, Col. 1. 12, 15, 16, 1 Tim. 1. 17. Heb. 11. 27.

clearly seen. Gr. kataphorān. Only here.

things that are made. Gr. polēma. Only here and Eph. 2. 10.


imaginations=reasonings. See Matt. 15. 19. foolish. Gh. aionios. as u. 21.

22 Professing, &c.—saying that they were. Gr. phaskō. See Acts 24. 8. became fools. Lit. were fooled (i.e. by their perverted mind). Gr. μαρτινῆν. Here, Matt. 5. 13. Luke 14. 34. 1 Cor. 1. 20.


uncorruptible. Gr. anakartōs. Here, Col. 1. 16; 23; 13. 1 Tim. 1. 17. 1 Pet. 1. 4; 22; 3. 4. 1 Cor. en. Ap. 104. VIII. image, &c. likeness (Gr. homoiōma). Here, 5. 14; 6. 5; 8. Phil. 2. 7. Rev. 9. 7. of an image of image. Gr. eikon. Occ. twenty-three times; always so rendered. This is the Fig. Pleonasm. Ap. 6. corruptible. Gr. phusikos. Here, 1 Cor. 9. 22; 15. 34, 53. 1 Pet. 1. 18, 22. &c. in Egypt they worshipped the hawk and the ibis, four-footed beasts. Gr. tetrapous. See Acts 10. 12. As the bull and the cow, held by the Egyptians sacred to Apis and Hathor (Yenus); the dog to Anubis; &c. creeping things. Gr. herpeton. See Acts 10. 12. The asp, sacred to the gods of Egypt and found in every heathen pantheon; indeed, the worship of the serpent plays a prominent part in all forms of Paganism. The crocodile, tortoise, frog, and the well-known Scaraebus beetle, sacred to the sun and to Pthah, and used as an emblem of the world (Wilkinson). 24 also. Omit. gave them up. See John 18. 10. uncleanness. Gr. akatharēsia. Occ. ten times, always so rendered. The cognate word akathartēs in Rev. 17. 4 only. Cessing to know God (v. 21) results in idolatry, and idolatry ends in "filthiness of the flesh and spirit" (2 Cor. 7. 1). through. Ap. 104. VIII. lusts. See John 8. 44. to dishonour, &c.—that their bodies should be dishonoured. Gr. atimazō. See Acts 5. 41. between. Gr. en. Ap. 104. VII. 2. 25 Who—Since they changed. Gr. metallēstå: only here and v. 24. A stronger word than in v. 22. the truth of God man. Translated his worship from God (the Truth) to the devil. Cp. John 8. 44. Eph. 4. 25. 2 Thess. 2. 9—11. the lie is that Satan is man's benefactor and is to be worshipped. worshipped. Gr. sebōzōmati. Ap. 137. 3. Only here. served. Gr. latreūō. Ap. 137. 4 and 190. III. 5. creature—things created; not only sun, moon, stars, men, the animate creation, but Satan himself, the arch-enemy, who by means of his "lie" (Gen. 3. 4) transferred the worship of man from the Creator to himself, the creature, more than. Gr. para. Ap. 104. XII. 8. blessed. Gr. cale góōtēs. Op. 9. 5. Mark 14. 41. (The Blessed One. Not a statement of doctrine, but a well-known Hebraism of praise to God as Creator (Ap. 4. 1), for ever. Ap. 151. II. A. II. 7. a. Amen. See Matt. 6. 18. John 1. 41, and p. 1611.

27 And likewise also the men, leaving the use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving themselves they that recumence of their error which was meet.

28 And even as they did not know not to retain a knowledge of God in their ungodliness, so they rendered the things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, 30 radios, without natural affection, implacable, unmerciful;

31 Who knowing the judgment of God, that they which commit such things shall escape the wrath of God, do them.

2 Therefore thou art inexcusable, O man, who ever thou art, thou art judged: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost the same thing.

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 escape, 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 their hardness and impenitent heart treasur'd up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God;


Same as "commit," above. This list of heathen iniquities is the Fig. Synathroo'menos. Ap. 6.


33 thinkest =reckoned. Gr. λογικώς. First of nineteen occ. in Romans of this important word; here, v. 24; 8. 28; 4. 5. 4. 5. 6. 8. 9. 10. 11. 12. 13. 14. First occ. Mark 11. 31 (reasoned).


1605
6 render = recompense, as in 12. 17.
8 But = according to, as in v. 2.
9 immortality = incorruption. Gr. aphtharia. Here, 1 Cor. 15. 42, 50, 53, 54. Eph. 6. 24. 2 Tim. 1. 10. Tit. 2. 13.
11 For there is no respect of persons with
12 For as many as have sinned without 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. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
14 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
15 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God. And knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law;
The righteousness therefore which is of the law is perfect.
17 art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law;
The righteousness therefore which is of the law is perfect.
18 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God. And knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law;
The righteousness therefore which is of the law is perfect.
22 a man, &c. Lit. not to commit
23 Thou that 37 makest thy boast 38 of the law, through breaking the law, dishonourest thou God? 39
24 For the name of God is blasphemed among the Gentiles through you, as it is written. 40
25 For circumcision verily profiteth, 0 if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 41
26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be accounted for circumcision? 42
27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

K
23 For he is not a Jew which is one outwardly; 2 neither is that circumcision, which is outward in the flesh: 3 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.

J
3 What advantage then had the Jews? 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.
5 But if our unrighteousness commend the righteousness of God, what shall we say? If God unrighteous Who taketh vengeance? (I speak as a man)
6 God forbid: for then 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,) be we rather the scandal of them which perish, or the Christ? Even as it is written, Ye shall go out, and shall be brought alive; 9 and let us do evil, that good may come? whose damnaion is just.
10 What then? are we better than they? No, in no wise: for we have before proved both

7 hath more abounded = abounded, as 5. 12; 10. 8. not = ... con6? = (why) not (as), as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.
8 not. Gr. 622. See 1. 23 and John 1. 14.
9 are ... they? = have we any advantage? or, have we any excuse to put forward? No, in no wise. Not (Gr. ou. Ap. 103. 1) at all (Gr. ponto). before proved = before convicted. Gr.
the. Omit. poison. Gr. iós. Occ. here and Jas. 3. 8; 5. 2.
asps. Rendered "adders" in Ps. 140. 3.

sin. Gr. ἁμαρτία. Ap. 128. i. ii. 1. Sin is the root, and "sins" are the fruit.

10 The quotation (10–18) is from several pass. of O.T. All refer to the same subject. Fig. ἑκατέρα. Ap. 3, 4; Ps. 53, 2, 3; 4, 4; 5, 15, 16; Ps. 15. 12 (particular) are from Ps. 53, 9, 10 (10); 140, 4; 10. 7. Isa. 66. 7, 8. Ps. 36. 1 (4).

11 There is none that understandeth, there is none that seeketh after God.

12 They are all = to be 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 = in their lips.

14 Whose mouth is = full of cursing and bitterness.

15 Their feet = 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.

19 Now we = know that what things = the law saith, it = to them who are under the law,

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.

21 But now = 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 = Jesus Christ = unto all = and upon all 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 Jesus.

25 Whom God hath = set forth = to be a = propitiation = through = faith = in His blood, to
declare His righteousness for the remission of sins that are past, through the forbearance of God; 26 but to declare, I say, at this time His righteousness: that He might be just, and the justifier of him whose belief in Jesus.

27 Where is boasting then? It is excluded. 28 By what law? of works? Nay: but by the law of faith.

29 Therefore we conclude that a man is justified by faith without the deeds of the law.

30 Is He then the God of the Jews only? No; but also of the Gentiles. Yes, of the Gentiles also.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

4:1 What shall we then say that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory; but not so before God. 3 For what saith the Scripture? Abrahame believed God, and it was accounted unto him for righteousness.

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 accounted for righteousness.

6 Even as David also saith, Blessed is the man unto whom the Lord 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. 9 O Come, let us reason together; if you ascend to the circumcision only, or if you avoid the uncleanliness of the flesh also, then we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision?

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he


3. 25. Romans. 4. 11.
might be the father of all ; 8 them that believe ,
though they be not circumcised ; 9 that righteousness might be imputed unto them also ;
12 And the father of circumcision to them who are not of the circumcision only , but also walk in the steps of that faith of our father Abraham , which he had being yet uncircumcised .

13 For the promise, that he should be the heir of the world , was not to Abraham , 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 ;
17 to the end the promise might be sure unto all the seed ; 2 to not that only which is of the law , but to that also which is of the faith of Abraham , who is the father of us all ,
18 Which as to hope believed in hope , 9 that he might become the father of many nations , according to that which was spoken , 30 shall thy seed be .
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 Sarah ’ 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 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 Jesus our Lord from the dead ,
25 Who was delivered for our offences , and was raised again for our justification .

22 glory . See I . 23 and John 1 . 14 .
23 therefore = Wherefore also .

23 for his sake = on account of (Ap. 104 . v . 2 ) him .
24 for us = on account of (Ap. 104 . v . 2 ) us .
shall = is about to . if we believe = to (us) believing . Ap . 150 . I . 1 . v . (iii) . 2 . raised . Ap . 178 . I . 4 .
121 . 21 . S . 1 . 21 ; 10 . 2 ; 16 . 3 . 2 ; 7 . 4 . 5 ; 8 . 11 ; 24 ; 10 . 9 ; 13 . 11 ;

them , &c . Lit . of all the believing (ones) . Ap . 150 . I . 1 .
20 through , &c . = through (Ap . 104 . v . 1 ) uncircumcision .
also . Omit .
13 For , &c . The Greek reads , “ For not through law was the promise .”
16 the . Omit .
15 worketh . See I . 27 .
17 for . The texts read “ but ” .
19 neither . Gr . oude .
20 transgression . See 2 . 23 .
19 Therefore = On account of (Ap . 104 . v . 2 ) this .
21 that = in order that . Gr . hina .
might = may .
24 of the . See I . 17 .
25 written . Gen . 17 . 5 .
26 made = set , appointed . Gr . tithemai .
27 quickeneth = maketh alive . Gr . zoopoioi .
28 here . 8 . 11 . John 6 . 21 ; 6 . 63 . 1 Cor . 16 . 22 , 26 , 36 , 45 .
29 2 Cor . 8 . 6 . Gal . 3 . 21 . 1 Tim . 6 . 13 . 1 Pet . 3 . 18 .
the . Omit .
20 nations . Gr . ethnos . See 1 . 5 .
22 So , &c . Quoted from Gen . 15 . 5 .
19 being , &c . Fig . Tapihousia . Ap . 8 . See this Fig . in 5 . 8 also .
21 not . The texts omit .
22 now = already .
23 dead . Gr . nekròs . See Col . 3 . 5 .
24 Heb . 11 . 12 .
25 when he was = he being . Gr . huparcho . See Luke 9 . 48 .
an hundred years old . Gr . hekatomaios . Only here .
26 neither yet = and .
27 deadness . Gr . nekrōsia . Only here and 3 Cor . 4 . 10 .
28 therefore = Wherefore also .

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Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by Whom also we have access by faith into this grace wherein we stand, and rejoicing in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet for a righteous one for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by His blood, we shall be saved from wrath through Him. 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.

And not only so, but we also rejoice in God through our Lord Jesus Christ, by Whom we have now received the atonement.

Wherefore, as by one man sin entered into the world...

2 into the o world, and o death 2 by o sin; and so death 2 passed upon all 2 men, for that all 2 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 Adam unto Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

15 But sin not as the offence, so also is the free gift. For if 10 through the offence of one many 10 be dead, much more the 2 grace of God, and the 5 gift by grace, which is 5 by one 12 man, Jesus Christ, hath abounded unto many.

16 And not as it was 2 by one that sinned, so is the gift: for the judgment was 1 by one 1 to condemnation, but the free gift is 5 of many 5 unto justification.

17 For 10 if by one man's 10 offence death reigned 2 by one; much more they which receive 5 abundance of grace and of the gift of righteousness shall reign in life 2 by one, Jesus Christ.

18 Therefore as 2 by the one 1 offence of one 1 judgment came upon all 1 men 1 to 1 condemnation; even so 2 by the righteousness of one 1 the free gift came upon all 1 men 1 to 1 justification of life.

19 For as 2 by one 1 man's 1 disobedience many were made sinners, so 2 by 1 the obedience of one 1 shall many 5 be made righteous.

20 Moreover the law entered, that the 10 offence might abound. But where sin abounded, grace did much more abound:

21 That as 12 sin hath reigned 2 unto death, even 10 so might 10 grace reign through 10 righteousness unto eternal 5 life 2 by one 1 Jesus Christ our 1 Lord.

6. 1—7. 6 O R R

What shall we say then? Shall we continue in sin, that grace may abound?

also (the free gift came) upon all men to justification.

Gr. dikatias. Ap. 191. 4, as v. 16. Add "also".


Made = constituted. In all order. Gr. pariserchomai. Only here and Gal. 2. 4. That = plenomai. Here, 6. 1. 2 Cor. 4. 15; 8. 18. Phil. IV. 12.

Did much more abound = superabounded. Gr. hyperperiesisod.

6. 1—11 (R. above). IDENTIFICATION WITH CHRIST IN DEATH AND LIFE. (Introversion.)

R 6. 1—3, Death to Sin cannot entail Life in Sin.

6. 4—7. By identification with Christ in His death and Life, there cannot be continuance in Sin.

6. 8—10. By identification with Christ in His death and Life, there must be Life with God.

6. 11. Death to Sin entails Life with God.


6.2

**ROMANS.**

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore 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 united with him thus in 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 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 reckoning ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

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:

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.

6.15

2 God forbid. See 3.4. are dead = died.


3 Know ye not. Lit. Are ye ignorant. Gr. agnoeo. See 2.4.


are = were.


by. Ap. 104. v. i.


Christ. Ap. 98. IX.


dead. Ap. 185. 3.

glory. I.e. glorious power.


been = become.

planted together. I.e. with him. Gr. swnnhphoto.


in. Dative case.

likeness. See 1. 26.

we = resurrection = yes, we shall be (in the likeness) of his resurrection also.


old man. The old Adam nature. Here, Eph. 4. 22.

Col. 3. 9.


crucified. See John 19. 37.

the body of sin = the old nature which is the slave of sin. Cp. Col. 2. 11. 12.


henceforth. Gr. meletet.


is dead = died (i.e. with Christ).

is freed = has been justified, cleared from the claims of sin. Ap. 101. 2.


be we dead with = we died together with (Gr. sun.

Ap. 104. xvi).


also live with = live also with. Gr. sunado; only here.

cor. 7. 5. 2 Tim. 2. 11.


being = having been.

no more. Gr. ouketo.

G. 12-14 (S, p. 1672). SIN (THE OLD MAN) NO LONGER HAS DOMINION. (Introversion.)

S: t 12. Sin not to reign in the mortal body. (Dehortation.)

u: 13-15. The members, therefore, not to be surrendered as instruments of unrighteousness. (Negative.)

u: 16-18. The members to be surrendered to God as instruments of righteousness. (Positive.)

t: 19. Sin not to lord it, because we are no longer under law but grace. (Reason for Dehortation in v. 12.)

12 not. Ap. 105. II.

mortal = subject to death. Gr. thleleus. Here, 8. 11; 1 Cor. 15. 53, 54, 2 Cor. 4. 11; 5. 4.

that ye should obey = for (Ap. 104. vii) obeying. The texts omit "it is in" and read "obey its desires".

13 Neither. Gr. mele.

yield = present. instruments = weapons. Gr. huplo.

Here, 18. 12. John 18. 3. 2 Cor. 6. 7; 10. 4.


V: 14-16. Acts of obedience indicate the master served.


V: 19. The master served indicates the nature of obedience rendered.

To obey — for (Ap. 104. vi) obedience.
and . . . obey ye are servants to him whom ye obey.
whether. Gr. σειτ. An emphatic word. Only here.
27 But . . . thanksgiving — but thanks (Gr. charis.
were. But that service is past.
17 in Rom.
which . . . unto (Ap. 104. vii) which ye were
delivered. See John 10, 27.
18 Being . . . free — Having then, been set free. Gr.
Gal. 5, 1.
became the servants — were made bond-servants or
19 after the manner, &c. Gr. ἀνθρώπινον. Here, 1
3, 5.
infirmary. Gr. ἀσθένεια. See John 11, 4.
flash. See 1, 3.
uncleanness. Gr. ἀσκαθαιρία. See 1, 24.
holiness. Gr. ἁγιασμός. Only here, v. 22. 1 Cor.
1, 20. 1 Thess. 4, 4, 7. 2 Thess. 2, 13. 1 Tim. 2, 15.
Heb. 12, 14. 1 Pet. 1, 2.
6. 20-23 (S, p. 1672). SIN NO LONGER HAS
DOMINION. (Alternation and Introversion.)
S | U | x | 20- Servants of sin.
y | 20. Free men as to righteousness.
| z | 21- The fruits, shame.
| a | 21. The end, death.
U | y | 22-. Servants of God.
| z | 22-. The fruit, holiness.
| a | 22-. The end, eternal life.
20 from = with regard to.
21 fruit. Paul sees “fruit” of good results, never of evil
22; 4, 17. Heb. 12, 17.
whereof = in respect of (Gr. ἐπί). Ap. 104. ix, 2) which.
23 wages. Antithesis to the toles of v. 22.
6, 16. 1 Cor. 9, 7. 2 Cor. 11, 8. In Luke 3, 14; the
“wages” are the fish ration issued to Roman soldiers.
Cp. u, 15.
7. 1-6 (R, p. 1872). IDENTIFICATION WITH CHRIST IN LIFE AND DEATH.
(Alternation and Introversion.)
R | b | 1. Lordship of the law only during life.
c | d | 2. Death releases from its claim.
| e | 2. Result = remarriage lawful.
| c | d | 1-4. We are dead to the law, in Christ.
| e | 4. Result = the way open for union with Christ in resurrection.
7. 1 Know ye not. See 6, 3. 8 speak. Ap. 121. 7.
law. Gr. νόμος. Occ. over 100 times, of which about two-thirds are in Paul’s Epistles, the greater number being in Romans and Galatians. There is 52 in this chapter. viz. dominion over. See 6, 9, 14.
a = the. man. Gr. ἀνθρώπος. Ap. 128, 1. The general term, meaning either man or woman.
as long = for (Ap. 104, ix, 3) such time (Gr. χρονος).
2 which hath, &c. Gr. ὑπανθρώπως. Only here.
so long, &c. Lit. while living.
be dead = should have died.
loosed = freed. Gr. καταραπέ. See 8, 5.
be married to. Lit. become for.
3 be married to. Lit. become for.
that = the.
no = not (Ap. 105, II) an. This is an illustration of the
fact that death breaks all bonds; husband and wife, master and servant.
Jesus Christ. The texts read “Christ Jesus.” Ap. 98, XII.
16—Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey? whether of 1 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 doctrine which was delivered you.
18 Being then made free from sin, ye became the servants of righteousness.
19 I speak after the 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 have ye yielded your members servants to righteousness unto holiness.
20 For when ye were the servants of sin, y, ye were free from righteousness.
21 What fruit had ye then in those things whereof ye are now ashamed?
22 But now being made free from sin, and become servants to God,
y, ye have your fruit unto holiness, a and the everlasting life.
23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
R | b | 7—Know ye not, brethren, for I speak that knowledge of the law, how that the law hath dominion over a man as long as he liveth.
| c | d | 2. Death releases from its claim.
| e | 2. Result = remarriage lawful.
| c | d | 1-4. We are dead to the law, in Christ.
| e | 4. Result = the way open for union with Christ in resurrection.
7. 1—Know ye not. See 6, 3. 8—speak. Ap. 121. 7.
16—Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey? whether of 1 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 doctrine which was delivered you.
18 Being then made free from sin, ye became the servants of righteousness.
19 I speak after the 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 have ye yielded your members servants to righteousness unto holiness.
20 For when ye were the servants of sin, y, ye were free from righteousness.
21 What fruit had ye then in those things whereof ye are now ashamed?
22 But now being made free from sin, and become servants to God,
y, ye have your fruit unto holiness, a and the everlasting life.
23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
7. 4. ROMANS.

4 Wherefore, my brethren, yea 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.

5 For when we were in the flesh, the 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.

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, but except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought sin in me all manner of concupiscence. For without the law sin was dead.

9 For sin is alive without the law: but when the commandment came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

7. 12 (O, p. 1671). SIN IS IN US THOUGH WE HAVE RISEN WITH CHRIST. (Introversion.)

7. 7-12 (W, above). THE LAW. ITS CONFLICT WITH THE OLD NATURE.

4 are become dead—were put to death. Gr. tha-toto. See Matt. 10. 21. Mark 13. 12, 1 Cor. 6. 9, 1 Pet. 3. 18.


the body: i.e. the crucified body, not the body of Christ mystical (Eph. 1. 23).

Christ. Ap. 98. IX.


that in order that. Gr. hina. should = may.


in the flesh. Cp. 1. 3; 2. 28; 8. 8, 9.


motions of sins = sinful passions (emphasis on "sinful"). Fig. Antimenesia. Ap. 6.


Phil. 3. 10. Col. 1. 24. 2 Tim. 3. 11. Heb. 2. 9, 10; 10. 32. 1 Pet. 1. 11; 4. 13; 5. 1, 9.


were = were (called out).

the law. I.e. the Mosaic Law.

g delivered. Gr. katarthē. See v. 2.

that . . . held = having died (to that) in which we were held.

wherein = in (Ap. 104. viii) which.

that = so that.


newness. See 6. 4.


oldness. Gr. palaiotēs. Only here. We now serve, not, as in our old nature, the letter of the Law, but, following the new nature, on a new and different principle. Cp. 2. 29. 2 Cor. 5. 6.


not (Ap. 105. ii). known = recognized (it is). Ap. 132. I. i. lust = desire, i.e. of the old nature. See John 8. 44. except. Same as "but". covet. Gr. epithumeō. Quoted here and 15. 9 from the Sept. of Ex. 20. 17. The word is used of any strong desire, and applies to the desires of the new nature as well as to those of the old. Cp. Gal. 5. 17. 8 occasion of opportunity. Gr. apopharmazē. Here, v. 11. 2 Cor. 5. 12.


I found = was itself found by me. Ap. 11. 11. deceived. Gr. epikatastā. Here, v. 14. 1. Cor. 11. 3. 2 Thess. 2. 3.


A 13. Manifestation of the evil of sin to the conscience.

B 1 | 14. The law spiritual.
    m | 14. The man sinful.

B 2 | 15. The will like-minded with the law.
    m | 15. The will like-minded with the man.

A 16. Consent of the will to the good in the law.

13 Was . . . made. Did, then, that which is good become.
But = Nay! appear = be seen to be. Ap. 106. 1.
working = working out. See 1. 27.
in. Dat. case. No prep.

exceeding. Gr. kath' (Ap. 104. x. 2) hyperbolet'.
sinful. Gr. kamarótes. So transl. in Mark 8. 38,
spiritual. See 1. 11.
carnal. Gr. sarkíkos. The Revised Text reads sarkíkos (cf.
2 Cor. 3. 3),
15 do. Same as work, vu. 8, 13.
allow = approve. The same as know', vu. 1, 7.
what, &c. = not what I wish, this I practice.
would. Ap. 102. 1. Note the use of thelo, on the right side, seven times in vu. 15-21.
not = this do I practise (Gr. prassó). See
1. 32. John 5. 29.
that do I = this do I (Gr. poieó). There are three Gk.
words in this verse for "do". The first is katergazómai,
work out, in vu. 8, 13, 15, 17, 18, 20. The second is prassó,
practise, in vu. 12, 15, and the third poieó, do, in vu. 12,
15, 17, 20, 21.
16 If . . . not = But if what I do not wish, this I do.
consent. Gr. synphémi. Only here.


X n 17. No more I myself that do evil, but sin that
dwelleth in me.

o 18. No good in me as to my flesh.
p 18. Will favours the good, but has no
ability.

p 18. Will favours the good, but it is not performed.

q 19. Evil is what is performed as to my flesh.
r 20. No more I myself that do evil, but sin that
dwelleth in me.

7. 21-25 (W, p. 1676). THE LAW. ITS CONFLICT WITH THE NEW NATURE. (Introduction and Alternation.)

W 21. Two opposing principles in the one man.

D q 22. Delight in God's law.
    r 23. Conflict.

D q 24. Distress at sin's law.
    r | 24. Deliverance.

C | 25. Two opposing services continued in the one man.

21 a law, &c. = the law with me which wish.

22 delight. Gr. su nédomai. Only here. Cp. Ps. 1. 2;
112. 1; 119. 28 (Sept.), after Ap. 104. x. 2.
inward. Gr. ésoi. Adverb used as Adjective. Cp. 2 Cor.
warring against. Gr. antítrauvomai. Only here.
here. bringing . . . into captivity = seeking to lead captive.
Gr. cícharmamoínen. Only here. Luke 21. 24,
2 Cor. 10. 5, 2 Tim. 8. 5. The kindred verb, cícharmaste, only in Eph. 4. 28.
23 law of sin : i.e. the old nature.
24 O. Omit. This exclamation is an instance of Fig. Echphonésis.
Cp. talatipóros, misery, 5. 16. Jas. 5. 1; and the verb talatipó, only in Jas. 4. 8.
the body of this death. The body of sin. Cp. v. 13;
6. 7; 8. 13.
25 I thank. Gr. euthalámov. See
26 Supply the Elpisía (Ap. 6), He will deliver me.

Jesus Christ. Ap. 98. XI.

Lord. Ap. 98. VI. i. 3. 2 A.
So then with the mind serve the law of God; but with the flesh the law of sin.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

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 for sin, condemned sin in the flesh.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

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 Him.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

3 what, &c. Lit. the impossible thing of the law.


8. 1-15 (F. above.). THE SPIRIT OR NEW NATURE IN US. NOW LEADING US. (Introversion.)

v | 1. Those who are in the flesh (old nature) cannot please God. w | 7. The carnal mind is death; the spiritual mind is life.

5-7. The carnal mind is death; the spiritual mind is life.

v | 8. Those who are in the flesh (old nature) cannot please God.

w | 9. We are not in the flesh if Divine pneuma (the new nature) dwells in us.

x | 10. If Christ be in us, then, though the body is mortal, our flesh is to be raised from the dead if Divine pneuma (the new nature) dwells in us.

v | 12. Those who are not debtors to the flesh (the old nature) can please God.

13-15. The carnal to be reckoned as dead; then we live unto God, and are led by His Spirit as His son.

11 But if the Spirit of Him That raised up Jesus 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 mortify the deeds of the body, ye shall live.

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 adoption, whereby we cry, Abba, 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 also be glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in 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 that made it subject to vanity, that the creation itself also should be delivered from the bondage of corruption into the glorious liberty of the children of God.

21 But we know that the whole creation groaneth and travaileth in pain together until now.

22 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

23 But hope that is seen is not hope: for what a man seeth, why doth he yet hope for?


12 Therefore = So then. debtors. Gr. ophelletes, as 1, 14; 13, 27. shall die. Lit. are about to die. H.V., must die. through. Dat. case. No prep. do mortify = are putting to death. Gr. thanatooN. See 7, 4.


14 led. See 2, 4. the Spirit. See Ap. 101, II, 5. In this chapter we have pneuma Christou and pneuma Theou, both referring to the new nature.

18 have. Omit. the = a.


21 adoption = sonship. Gr. hupotheseis. Occ. here, v. 22; Gal. 4, v. 5. Eph. 1, 5. An adopted child may partake of all the privileges of the family, yet it is not begotten and born in the family. But the subjects of this verse are begotten of the Spirit (John 1, 13) and are, therefore, sons of God by spiritual generation. It is the real sonship-spirit that enables them to cry, Abba, Father.

whereby = in (Ap. 104, viii) which.

Abba: i.e. Father. See Ap. 94, III, 3 (Heb. 4, 6). It is said that slaves were never allowed to use the word "Abba." Strictly, therefore, it can be employed only by those who have received the gift of the Divine nature.

8, 16-27 (F, p. 1677). THE HOLY SPIRIT'S WORK IN US: LEADING THE NEW NATURE.

(Introduction.)


22 estate = heirs also. See 4, 13.

heirs of God = heirs indeed of God, joint-heirs. Gr. suntēravonuooN. Here, Eph. 3, v. 8. Heb. Only here and 1 Cor. 12, 26. The "suffering together the present sufferings of this present time also... to..." (Heb. 1, 11) Only here (Heb). Also. 18 reckoned. See 4, 1.


23 redeemed. See 3, 24.
25 But 2 if we hope for that we 34 see 7 not, then do we 8 with 9 patience 13 wait for it.

26 Likewise the 16 Spirit also 10 helpeth our 11 infirmities: for we 22 know not what we should 23 pray for as we ought: but the 18 Spirit itself 24 maketh intercession for us 8 with 37 groanings which cannot be uttered.

27 And 28 He 18 That 19 searcheth the hearts 22 knoweth what is the 0 mind of the 18 Spirit, because He 18 maketh intercession 24 for 27 the saints 37 according to the will 0 of 18 God.

28 And we 22 know that all things 37 work together for good to them that 0 love 18 God, to them who are the called 27 according to His 18 purpose.

29 For whom He 18 did foreknow, He 18 also did 26 predestinate to be 0 conformed to the 11 image of His 18 Son, that He might be 8 the firstborn 27 among many 26 brethren.

30 Moreover whom He did 26 predestinate, them 26 He also 26 called: and whom He called, them 26 He also 26 justified: and whom He justified, whom He also glorified.

31 What shall we then say 0 to these things? If 16 God 37 be 27 with us, who 0 can 27 be against us?

32 He that 3 spared 27 not His own 18 Son, but 26 delivered Him up 27 for us all, how shall He 18 not 0 with Him also 26 freely give us all things?

33 Who shall 3 lay any thing 0 to the charge of 1 God’s elect? 1 It 1 is 1 God 1 that 0 justifieth;

34 Who is 0 that shall condemn 3 him? It 1 is 1 Christ 17 that died, yea rather, That 1 is 1 risen again, Who is 0 even 27 at the right hand of 1 God, Who 0 also 27 maketh intercession 37 for us.

35 Who shall 3 separate us 3 from the 0 love of 1 Christ? shall 3 tribulation, or 3 distress, or 3 persecution, or famine, or nakedness, or peril, or sword?


37 Christ’s love (manifested in death and resurrection) securing us against all who would condemn.

38-39. Christ’s love (thus manifested by Him that loved us) securing us against all separation arising from the operations of things.


38. God’s love in securing us against all separation from the nature of things.

39. God’s love in securing us against all separation from the nature of things.
9. 8.

I he 9 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were cursed from Christ for my brethren, my kinsmen according to the flesh.

f 4 Who are Israelites; &c., 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;

f 5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever for us. Amen.

L P 6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Q g 7 Neither, because they are the seed of Abraham, are they all children: but, "As Isaac shall thy seed be called,"

8 That is, They which are the children of the flesh, these are not the children of God:


(Interversion and Division.)

L II 9. 1-11, Paul’s sorrow regarding Israel’s failure.

K L I 9. 6-13, God’s purpose had respect only to a portion.

M 9. 14-25, God’s purpose regarded only the remnant.

O 1 9. 22-23, Israel’s failure in spite of the Prophets.

O 2 10. 1-12, Israel’s failure in spite of the Law.


K M 11. 1-10, God’s purpose regarding the remnant accomplished.

L 11. 11-22, God’s purpose will ultimately embrace the whole.

J F 11. 32-34, Paul’s joy regarding God’s purpose.

9. 1-8 (H, above). PAUL’S SORROW REGARDING ISRAEL’S FAILURE.

(Interversion.)

H e 1-5a, Paul’s kinship to Israel according to flesh (kata sarke). His former wish to be accursed, his present sorrow.

f 4. What belongs to Israel.

f 5. Who belong to Israel.

f 5. Christ’s kinship to Israel according to flesh (kata sarke). His eternal existence as God over all, blessed for ever.


9. 6-13 (I, above). GOD’S PURPOSE HAD RESPECT ONLY TO A PORTION.

(Interversion and Alteration.)

L P 6. The word of God not having failed.

Q g 7, 8. Election of seed. Different mothers.

h 9. The promise.

Q g 10, 11. Election of seed. Same mother.

h 12. The prophecy.

P 13. The word of God confirmed.

but the children of the promise are counted for the seed.

For this is the word of promise, "At this time will I come, and Sarah shall have a son."

And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

(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)

It was said unto her, "The elder shall serve the younger."

As it is written, "Jacob I have loved, but Esau I have hated."

"What shall we say then? Is there unrighteousness with God? God forbid.

For He saith unto Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

So then it is not of him that willeth, nor of him that runneth, but of God That sheweth mercy.

For the Scripture saith unto Pharaoh, "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."

Therefore hath He mercy on whom He will have mercy, and whom He will have hardeneth.

Thou wilt say then unto me, "Why doth He yet find fault? For who hath resisted His will?"

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?'

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

What if God will? He hath power to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction:

And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory,

Even us, whom He hath called, not of the Jews only, but also of the Gentiles?

As he saith also in Osee, "I will call them My people, which were not My people"; and her "beloved, which was not beloved.

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."

27. Esaias also crieth concerning Israel, "The number of the children of Israel be as the sand of the sea," a 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 Esaias said before, "Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah."

30. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31. But Israel, 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 stone.

33. As it is written, Behold, I lay in Zion a stumblingstone and rock of offence.

and whoever believeth on Him shall not be ashamed.

Brethren, my heart's desire and prayer is for Israel, that they might be saved.

For I bear them record that they have a zeal of God, but not according to knowledge.

10. 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.

For Christ is the end of the way for righteousness to every one that believeth.

11. For Moses describeth the righteousness which is of the law, that "the man which doeth those things shall live by them."

But the righteousness which is of faith speaketh on this wise, saying, "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.)

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 Jesus, 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.

9. 27. Romans.


9. 30-33 (O2, p. 1680). ISRAEL'S FAILURE IN SPITE OF THE PROPHETS. (Introduction.)

1. 1-26. With the believer, no running or willing (v. 10).

m 31. With the runner or willer, no believing.

m 32. With the runner or willer, only stumbling.

f 33. With the believer, no stumbling.


34. offence. See 1 Cor. 1. 22.


ashamed = put to shame. See Rom. 5. 5.

Quoted from Isa. 28. 16. Ap. 107. II. 5 (b) and 4.

10. 1-13 (O2, p. 1680). ISRAEL'S FAILURE UNDER THE LAW. (Alternation.)

O2 3. The Righteousness of God. Israel's ignorance of it.


u 4-10. The Righteousness of God. Teaching of the Law.


Israel. The texts read them.

that, &c. = for (Gr. ei) salvation.

bear ... record. Gr. marturio. See 21.


3. ignorant. See 1. 13.


going about = seeking.

unto = to.


8 word. Gr. rhιma.


17. Lord. Ap. 98. VI. 1. b. 2. B.


10. with. No prep. Dat. case. man believeth = it is believed.
10. 11.

ROMANS.

ashamed. See 9. 3a. Quoted from Isa. 26. 15.
12 no. Gr. ou.
difference. See 3. 22.
over = of.
call upon. See Acts 2. 21.
13 name. See Acts 2. 38.

10. 14-21 (O, p. 1680). ISRAEL'S FAILURE UNDER THE GOSPEL. (Alternation.)
q 16. Israel inexcusable.

14 on. Gr. eis.
without = apart from.
preacher = one preaching (Ap. 121. 1).

15 except = if (Ap. 118. 1. b) not (Gr. mē).

16 on. Gr. eis.
thought. See Ap. 140.
hath. Omit.
report = the hearing of us. Quoted from Isa. 53. 1.

18 on. Gr. eis.
God. The texts read "Christ."

Hab. 6. 16.
world. Ap. 129. 8. Quoted from Ps. 19. 4. This v. 18. by the Fig. Prolepsis (Ap. 6). anticipates the object that they had not heard.
provoke = to jealousy. Gr. παραξενία. Only here.
11. 11, 14. 1 Cor. 10. 22.
people. Gr. ethnos.
foolish = people. as above.
anger. Gr. παρασκευάζω. Only here and Eph. 6. 4. Used frequently in the Sept. of provoking Jehovah to anger.
Deut. 52. 21, 22.

20 on. Gr. apotolma. Only here.
asked. See Acts 5. 27. Quoted from Isa. 65. 1.
21 stretched forth. Gr. ekpyntomai. Only here.
used of a bird expanding its wings.
disobedient. See 2. 4.
people. See Acts 2. 47. Quoted from Isa. 65. 2.

11. 1-10 (M, p. 1680). GOD'S PURPOSE REGARDING THE REMNANT ACCOMPLISHED.

(M, p. 2) 1-3. The majority of Israel rejected God.
s 4-6. A remnant reserved, according to God's election.
s 7-10. The remnant obtained what the nation lost.

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? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.
8 (According as it is written, "If 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 David saith, "Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them.
10 Let their eyes be darkened, that they may not see; and their bow down, their back always."

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.
12 Now if the fall of them be the riches of the world, and the dimming of them riches of the Gentiles; how much more their fulness?
13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, 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 firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

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 partaketh 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 beeth.

11:11-32 (L, p. 1860). GOD'S PURPOSE WILL EMBRACE THE WHOLE. (Division.)

11:11-16. Israel provoked to jealousy.
11:25-33. The hardening of Israel.

11:11-16 (T, above). ISRAEL PROVOKED TO JEALOUSY. (Alternation.)

11:17-24 (T, above). THE WILD OLIVE GRAFT. (Introversion.)

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 highminded, 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.

23 And they also, if they abide not still in unbelief, shall be grafted in: for if God is able to graft them in again.
24 For if thouwert 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 natural branches, be grafted into their own olive tree?

T^3 U W x 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 is in part is happened to Israel, until the fulness of the Gentiles be come in.

X 26 And so all Israel shall be saved: as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."
27 "For this is My covenant unto them, when I shall take away their sins."

V 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 without repentance.

U W y 30 As ye 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.

X 32 For God hath concluded them all in unbelief, that He might have mercy upon all.

HY 33 O the depth of the riches

111. III.

30 (in times past = at one time (poet). obtained mercy. Lit. were pitied. through. Also v. 22. Eph. 2. 2; 5. 6. Col. 3. 6. Heb. 4. 6. 11. Elsewhere, Luke 5. 6. Gal. 3. 22. 23. in. Gr. εἰς.


H/Y | 33. The depth of the riches.

Z | 33. Wisdom.
A | 33-. Knowledge.
Z | 34-. His counselor (wisdom).
Y | 35. Who hath given Him His riches?

31 natural = according to (Ap. 104. x. 2) nature. lost. The texts read "that". also spare not = neither (Gr. οὐδε) spare. Behold. Ap. 133. I. 5.
32 goodness. See 2. 4. severity = cutting off. Gr. ἀπότομα. Only here.
33 abide = continue, as above.
34 if. Ap. 118. 2. c.
35 out of. Ap. 104. vii. olive tree, &c. Read "wild olive tree which is so by (Ap. 104. x. 2) nature."
38 good olive tree. Gr. κολλητός. Only here. It is lively in the kingdom of grace that such a process, thus contrary to nature, can be successful.

11. 25-32 (T^3, p. 1684). The hardening of Israel. (Introversion.)

T^3 U W x | 25-. Hardening to Israel.

y 25. The fulness of the Gentiles. X | 26, 27. The salvation of Israel, the end.
V 28, 29. The election standpoint. Israel beloved.

U W | y | 30. Mercy to the nations. The result.
X | 31. Disobedience of Israel, the means. X | 32. Mercy upon all, the end.

lost = in order that ... not. Gr. ἁμα. in your own conceits. Lit. with (Ap. 104. xii. 2)
7 My covenant = the covenant (see 9. 4) with (Ap. 104. xii. 1) Me. take away. Gr. ἀφαίρεται. Cp. Heb. 10. 4. Rev. 22. 11.
for ... sake = on account of (Ap. 104. v. 2), as touching = as concerning, as above.
beloved. Ap. 188. III.

30 (in times past = at one time (poet). have not believed. No prep. unbelief = disobedience. Gr. ἁπειθεία.
32 hath concluded = shut up. Gr. συνζητέω. have mercy upon = pity.

33 riches. See 2. 4. This v. is an example of the Fig. θαυμασμός. Ap. 6.
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. 3 For I say, through the grace given unto me, to every one 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 our faith; 7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with cheerfulness; he that distributeth, with diligence; he that sheweth mercy, with cheerfulness. 9 knowledge. Ap. 132. II. I. unsearchable = inscrutable. Gr. anazœcæmatos. Only here. judgments. Ap. 177. 6. past finding out = untraceable. Gr. anazœcæmatos. Only here and Eph. 3. 8. 34 hath known = knew. Ap. 132. II. ii. hath been = became. counsellor = fellow-counsellor. Gr. samboulas. Only here. Cp. Ap. 102. 4. 35 hath first given = gave first. Gr. proïdïmos. Only here. recompensed, ... again = repaid. Gr. antapodïmos. Here. 12. 19. Luke 14. 14. 1 Thess. 3. 9. 2 Thess. 1. 6. Romans 10. 9. Cp. v. 9. 36 through. Ap. 104. v. 1. to. Ap. 104. vi. glory. See 1. 33. for ever. Ap. 161. II. a. ii. 7. a. This is the Fig. Polyptichon (Ap. 6), the pronoun "him" being introduced by three different prepositions, ek, dia, and ei.
12. 9

ROMANS.

C 9 Let 9 love be without 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 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. Mind not high things, but condescend to men of low estate.
17 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 saith the Lord, Vengeance is mine; I will repay, saith the Lord.
20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for so doing shalt thou heap coals of fire on his head.
21 Be not overcome of evil, but overcome evil with good.

D 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 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 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:

honest = good or beautiful. Gr. ἀλευρία. Occ. 2 Cor. 8:1; 18, 7; Jas. 2:7; 1 Pet. 2:12, 12 as. = you—lit, as is of (Ap. 104, vii.) you.
for he is the minister of God, a revenger to execute wrath upon him that doeth evil.
5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
6 For this cause pay you 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.
8 Owe no man anything, 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, 'Thou shalt love thy neighbour as thyself.'
10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
11 And further, 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 rioting and drunkenness, not in chambering and wantonness; but in strife and envy.
14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Him that is weak in the faith receive ye, but not so to doubtful disputations.

For one believeth he may eat all things: another, who is weak, eateth herbs.


14. 2-23 (F1, above). THE WEAK NOT TO BE JUDGED. (Alternation.)

2 For one = the one indeed.
14. 3. ROMANS.

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 is not subject, but unto God.

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.

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.

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 therefore judge one another according to charity, not according to flesh.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that it is 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 Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after those things which make for peace, and things wherewith one may edify another.


6 regardeath = observeth. See 8. 5.


9 to this end = unto (Ap. 104. vii) this (toujous).

11 Judgment seat. See Acts 22, 15.


13 charitably = according to (Ap. 104. x. 2) love (Ap. 135. II. 1).

15 thy. Omit.


18 approved of = well-pleasing.

19 righteousness. See 6. acc. always " approved", save Jas. 1, 12. of = by.

105. I. III. II. 5, 14. 18 these things = this.

15 But. The texts read " For".

14. 20.

Romans 15. 10.

20 For meat destroy not the work of God. All things indeed are 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 alloweth.

23 And be that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

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 edification.

3 For even Christ pleased not Himself; but, as it is written, "The reproaches of them that reproached Thee fell upon 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 likeminded one toward another.

6 According to Christ Jesus:

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God for His mercy; as it is written, "For this cause I will confess Thee among the Gentiles, and sing unto Thy name."

10 And again He saith, "Rejoice, ye Gentiles, with His people.”


offence. Cp. v. 1. offense. stumbling-block, as v. 13.


Happy. Gr. makarios. See v. 7, 8.

condemneth = judgeth. As v. 3.


23 And = But. doubteth. See v. 20.

if. Cp. v. 11. b.


for = and.

whosoever = not sin. I.e. whatever is done by the believer that does not proceed from the faith-principle by which he was saved, and is not in accordance there-with, is sin.


15. 1 We then = And we bear.


not. Ap. 105, II.

please. See 8, 8.

15. 2-6 (Fr. p. 1688). THE BRETHREN TO BE PLEASED. “FOR,” (Alteration.)

Every = each.

his = the.

for his good. Lit. unto (Ap. 104, vi) the good.


edification. The same Gr. word as 14, 19.

2 Christ. Ap. 69, IX.


reproached = revilings. revilings.

11 And again, "Praise the Lord, God, of all people;" and "laud Him, God, of all people," 12 And again, Esaias saith, "There shall be a Root of Jesse, and He That shall rise to reign over the Gentiles; in Him shall the Gentiles 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 Holy 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. 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 Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 17 I have therefore therefore of me I may glory through Christ in those things which pertain to God. 18 For I will not darespeak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, 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 Whencesoever I take my journey into Spain, I will come unto 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 Jerusalem to minister unto the saints.

15. 26.  

ROMANS.  16. 8.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 
27 And 16 hath pleased them verily; and their debtors they are. For if the Gentiles 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 18 into Spain. 
29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the 18 gospel of Christ. 
30 Now I beseech you, brethren, for the Lord Jesus 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 my bondage may be known unto them that are in Jerusalem, and to all that call on the name of the Lord Jesus Christ; 
32 And that my joy may be full by the 18 will of God, and may with you be refreshed. 
33 Now the 5 God of peace be with you all. Amen.


F 1. 16-24.  From Paul himself. 

1 I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea: 
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 Priscilla and Aquila my helpers in Christ Jesus: 
4 Who have stood their own necks: unto whom not only 6 give thanks, but also all the churches of the Gentiles. 
5 Likewise greet the church that is in their house. Salute my wellbeloved Epenetus, who is my kinsman, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. 
6 Greet Amplias my beloved in the Lord.

16. 9. Romans.

9. Salute ° Urbane, our ° helper ° in ° Christ, and Stachys ° my ° beloved.
10. ° Salute ° Apelles ° approved ° in ° Christ, ° Salute them ° which ° are ° of ° Aristobulus ° household.
11. ° Salute ° Herodion ° my ° kinsman. ° Greet ° them ° that ° be ° of ° the ° 10 ° household ° of ° Narcissus ° which ° are ° in ° the ° 1st ° Lord.
12. ° Salute ° Tryphena ° and ° Tryphosa, ° who ° labour ° in ° the ° Lord. ° Salute ° the ° beloved ° Phoebe ° which ° laboured ° much ° in ° the ° Lord.
13. ° Salute ° Rufus ° chosen ° in ° the ° 2nd ° Lord, ° and ° his ° mother ° and ° mine. ° Salute ° Asyncritus ° Phlegon ° Hermas ° Patrobias ° Hermes ° and ° the ° brethren ° which ° are ° with ° them.
14. ° Salute ° Philologus ° and ° Julia ° Neroeus ° and ° his ° sister ° and ° Olympia ° and ° all ° the ° saints ° which ° are ° with ° them.
15. ° Salute ° one ° another ° with ° an ° holy ° kiss.

The ° churches ° of ° Christ ° salute ° you.

17. 16. ° Now ° I ° beseech ° you ° brethren ° mark ° them ° which ° cause ° divisions ° and ° offences ° contrary ° to ° the ° doctrine ° which ° ye ° have ° learned ° and ° avoid ° them.
18. ° For ° they ° that ° are ° such ° serve ° not ° our ° Lord ° Jesus ° 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 ° simple ° concerning ° evil.
20. ° And ° the ° peace ° of ° God ° shall ° bruise ° Satan ° under ° your ° feet ° shortly ° The ° grace ° of ° our ° Lord ° Jesus ° Christ ° be ° with ° you ° Amen.
21. ° Taulus ° the ° work ° fellow ° and ° Lucius ° and ° Jason ° and ° Sosipater ° my ° kinsmen ° and ° brethren ° salute ° you.
22. ° Tertius ° who ° wrote ° this ° epistle ° salute ° you ° in ° the ° Lord.
23. ° Gaius ° mine ° host ° and ° of ° the ° whole ° church ° salute ° you ° ° Erastus ° the ° chamberlain ° of ° the ° city ° salute ° you ° and ° Quartus ° a ° brother ° of ° mine.

THE FIRST POSTSCRIPT (TERTIUS).

22. ° Gaius ° Common ° Roman ° name ° May ° be ° the ° same ° as ° in ° Acts ° 19 ° 29 ° or ° of ° Derbe ° Acts ° 20 ° 4 ° but ° almost ° certainly ° Gaius ° of ° 1 ° Cor ° 1 ° 11 ° The ° Gaius ° of ° 3 ° John ° 1 ° evidently ° a ° man ° of ° position ° is ° probably ° another ° person °
23. ° Steward ° With ° a ° chapter ° steward ° treasurers ° gr ° okonomoi ° occ ° ten ° times ° rendered ° a ° brother ° in ° Christ ° v ° 7 °
24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to Him That is of power to establish you according to my gospel, and the preaching of our Lord Jesus 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 Jesus Christ for ever. Amen.

24 The grace, &c. The amanuensis repeats the words which close the actual message of Paul, v. 20. Some ancient texts omit this second benediction, and the R. V. follows through not understanding the reason for the introduction of “the mystery,” v. 25, and 27. There are clearly two postscripts, one after v. 25, and the other after v. 24. The first closes the Epistle at the time of writing by Tertius in the spring of 59 A.D. The other was added by Paul himself during his Roman imprisonment, and after Ephesians had been written. See longer Note below.

SECOND POSTSCRIPT (PAUL).


establish. See 1. 11.

according to. Ap. 104. x. 2.

gospel. Ap. 140. IV.


Jesus Christ. Ap. 98. XI.


... secret—which (secret) has been kept in silence (Gr. signe). Cp. Acts 15. 12. 1 Cor. 14. 26. 36. 44.

since ... began. Ap. 151. II. b. iv.

26 But, &c.—But now is manifested. made manifest.


the ... prophets—prophetic writings. Gr. prophētes prophētikos. The term prophētikos occurs.

commandment. Gr. epîthē. Here; 1 Cor. 7. 4. 23.


nations—Gentiles, as v. 4.


A. ii. 7. a.

LONGER NOTE.


That the “doxology” is a postscript added by the apostle after he had arrived at, and was residing in, Rome (51-53 A.D.; see Ap. 180), and was writing Ephesians, seems clear for the following reasons:—

First, there is no question as to the genuineness or authentic of these verses.

The question raised by their appearance not only after the close of the Epistle itself, but also after the postscript of the amanuensis, Tertius, is connected with the “mystery” or kept in silence from age-times but now manifested by means of prophetic writings”. To find the subject-matter of Ephesians introduced suddenly, in such a position, and in the diction of this doxology, has been a difficulty for ancient transcribers and modern commentators alike.

The original MSS. prove this by the position the doxology occupies in many of them.

In over 190 it stands after 14. 23.

In two or three it is wanting.

In some it appears in both places (i.e. after 14. 23 and 16. 24).

In some, where the doxology stands as in the A.V., the second benediction (v. 24) is omitted.

This difficulty is shared by modern commentators. Some suppose the doxology was “the effusion of the fervent mind of the apostle on taking a general view of the Epistle”.

Others say—“it needs only to read the doxology to see that its main purpose is nothing lower than thanksgiving for the Universal Gospel as a whole, and that its weighty grandeur of tone belongs to the close not of a section, but of the whole Epistle.”

But the suggestion that this “postscript” was added later by the apostle removes all the difficulties, and shows that the minds of the ancient copyists were needlessly disturbed. The truth of the “mystery” had been lost long before the date of our oldest MSS. Hence the transcribers’ excitement and perplexity. Had it been known, they would have sat at once understood that the doxology was subsequendy added. And the same remark applies to modern commentators.

Although Paul must have had the “secret” revealed to him beforehand, probably about 57 or 58 A.D., yet he was not permitted to publish the truths of the mystery in writing until after he was in Rome, and in prison. Consequently, when the Epistle was sent first to the Romans, it was closed by the second benediction (v. 24).

Although given to him before the expiry of the period of grace enjoyed by the pentecostal church, he was not allowed to divulge it. So long as the offer of the Kingdom (see App. 112-114) to earthly Israel was open, the “mystery” could not be made known.

But when the sentence of judicial blindness had been pronounced and the prophecy of Isa. 6 fulfilled (Acts 28. 26, 27), then the glorious truths for the later-born were allowed to be set forth by “prophetic writings”, via the prison epistles.

Therefore the apostle was guided by the Holy Spirit to add the postscript to Romans; thus completing in beautiful perfection the Divine arrangement of the Epistle (see Structure, p. 1061) and striking the key-note in the doctrinal teaching which is taken up and developed at large in Ephesians.

1 This suggestion was first made by Bishop Lightfoot in Biblical Essays, and adopted by others.
THE FIRST EPISTLE TO THE CORINTHIANS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction and Altercation.)

A | 1 1-2. INTRODUCTION.
B | D | 1. 10-14. MINISTERIAL. REPROOF AND EXPLANATIONS.
    | E | F | 4. 17. MISSION OF TIMOTHY.
    | G | 4. 18-21. VISIT OF PAUL.
C | 5. 1-6. 20. THINGS HEARD BY PAUL.
    | 7. 1-8. 13. THINGS WRITTEN TO PAUL.
B | D | 9. 1-15. 58. MINISTERIAL. REPROOF AND EXPLANATIONS.
    | E | G | 16. 1-2. VISIT OF PAUL.
    | F | 16. 10-18. MISSION OF TIMOTHY.
A | 16. 19-21. CONCLUSION.

NOTES ON THE FIRST EPISTLE TO THE CORINTHIANS.

An account of Paul's labours in Corinth is given in Acts 18. 1-18. Some time after this Apollos, commended by the brethren at Ephesus, came to Corinth and produced a powerful impression by his eloquent presentation of the gospel (vv. 27, 28).

Two parties soon began to show themselves; one adhering to Paul and his simple preaching, the other to Apollos; to these was added a third, evidently the outcome of the visit of some Judaizers who claimed the authority of Peter, while a fourth, repudiating the other three, claimed that they only were the true followers of Christ. This was but one of the difficulties the apostle had to deal with in the infant church he had founded. Already he had written to them of the dangers due to their corrupt surroundings in such a city (1 Cor. 5, 9). He had moreover received a letter from them, asking advice on certain questions, but making no reference to their divisions. Of these he was informed by visitors to Ephesus (1. 11; 5. 1; 11. 13; 15. 12), who brought word also of the profanation of the Lord's Supper, of the toleration of the incestuous offender, and of the scepticism as to the resurrection. Paul had thus many matters to deal with. He begins by referring to their divisions, and vindicates his own ministry, appealing to them as his beloved sons. He then refers to the notorious offender of whom even the Gentiles would be ashamed, and whom he charges them to tolerate no longer, but to cut off from their assembly. He blames their litigious spirit, and charges them to settle their differences without the scandal of appealing to heathen courts. Next he takes up the question of marriage, which was one of the subjects of their letter, and the eating of food offered to idols, which was another, and again makes a defence of his apostolic authority. The rest of the Epistle deals with errors which affected the life of the assembly, the behaviour of women and their leaving the head uncovered, the disorder at the Lord's Supper, then spiritual gifts (especially speaking with tongues), and the scepticism as to the resurrection which evoked the noble fifteenth chapter.

In Paul's day Corinth was the chief city of the Roman province of Achaia. Situated on the Isthmus of the same name, and having a harbour on each side, it was notable for its commerce. And no less was it noted for the wealth and prodigality of its citizens. The great city has now become a mean village.

For the Church Epistles, see Ap. 192.
THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE CORINTHIANS.

1. 1-9 (A. p. 1095). INTRODUCTION. (Division.)

A 1 Paul, called to be an apostle of Jesus Christ through the will of God, and
Sosthenes our brother,
unto the church of God which is at Corinth, to whom that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

A 4 I thank my God always on your behalf, for the grace of God which is given you by 1 Jesus Christ;
That in every thing ye are enriched by Him, in all utterance, and in all knowledge;
Even as the testimony of Christ was confirmed in you:
That ye may be blameless in the day of our Lord Jesus Christ,
Who shall confirm you unto the fellowship of His Son Jesus Christ our Lord.

B 10 Now I beseech you, brethren, by the name of our Lord Jesus 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.

1698
11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, "I am of Paul"; and "I am of Apollo"; and "I am of Cephas"; and "I am of Christ".

13 Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?

14 I thank God, that I baptized none of you, but Crispus and Gaius;

15 lest any should say that I had baptized in mine own name.

16 And I baptized also of Stephanas and his household; besides, I know not, whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: and not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them which 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 scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after 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:

1. 17—3. 2 (G, p. 1696). PAUL'S APOSTOLIC COMMISSION. (Repeated Alternation.)


H | 2. 6-16. Special (in private). The wisdom of God to the initiated.


H | 3. 2. General. Subject. The condition of the Corinthians.

1. 18 to 31 (H, above). GENERAL SUBJECT. CHRIST AND THE CROSS. (Alternation.)


1. 23. I. CORINTHIANS. 2. 5.

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;
24 But yea we called, both Jews and Greeks, Christ the 1power 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.
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, that bring to nought things that are:
29 That no flesh should glory in His presence.
30 But of Him are ye in Christ Jesus, 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.

32 And ye, brethren, when I came to you, came I not with excellency of speech or of wisdom, declaring unto you the testimony of God;
33 But I determined not to know anything among you, but Jesus Christ, and him crucified.
34 And my speech and my preaching was not with excellency of speech nor of wisdom, but in demonstration of the Spirit and of power;
35 That your faith should not stand in the wisdom of men, but in the 1power of God.

2. 1-5 (G2, p. 1697). PERSONAL COMMISSION CARRIED OUT. MANNER. (Alternation.)

2. 6.

I. CORINTHIANS.

H N 6 °Howbeit we "speak wisdom among them that are perfect:
O a yet not the wisdom of this world, nor of the princes of this world, that come to nought:
 b 7 But we "speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
 P c 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.
 d 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."
 Q e 10 But 1 God hath revealed them unto us by His "Spirit: for the "Spirit searcheth all things, yea, the deep things of God.
 f 11 For what man knoweth the things of a man, save the spirit of man which is in him?
 g 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.
 N 13 Which things also we "speak,
 O a not in the words which man's wisdom teacheth,
 b but what the Holy Ghost teacheth; comparing spiritual things with spiritual.
 P c 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.
 Q e 15 But he that is spiritual judgeth all things, yet he himself is judged of no man.
 f 16 For who "knoweth the mind of the Lord, that he may instruct Him?
 g 17 But we have the mind of Christ.

G 3 And 3, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

H 3 I have fed you with milk, and have not given meat: for hitherto ye were not able to bear it; neither yet now are ye able.

2. 8-16 (H, p. 1697). THE WISDOM OF GOD (IN PRIVATE). (Extended Alternation.)

O a 8. Neg. Not the wisdom of this age.
 Q e 11. Revelation needed.
 f 12. Question.
 g 13. Answer.

 Q e 15. Spiritual judgment needed.

O a 16. Question.
 g 16. Answer.

 b 13. Pos. But the power of God.
 f 15. Spiritual judgment needed.
 g 16. Answer.

primros = rulers.
none. Gr. oudeis. knew. Ap. 132. 1. II. had they = if (Gr. et). Ap. 118. 2. a. they had
1. 3. Jas. 2. 1.
3 is = has been. The quotation is from Isa. 64. 4. Ap.
107. II. 2. hath not seen = saw not. Ap. 183. I. 1. nor ear heard = and ear heard not (Gr. ou). neither have, &c. = and went not (Gr. ou) up.
by = through. Ap. 104. v. 1. His. The texts read "the",
109. 1. Rev. 2. 33.
no man = no one. Gr. oudeis.
12 have. Omit.

which man's, &c. = taught (Gr. didaskō). Only here and
John 6. 45) by man's wisdom. but... teacheth. Supply Ellipsis (Ap. 6), "but in (things) taught by the
Spirit" (v. 10). The texts omit "Holy", in Sept. of interpreting dreams. Gen. 40. 8, 14, 22; 41. 12, 13, 16; Dan. 2. 14, 17. To interpret = to fit the
meaning to the words. spiritual. I. e. spiritual (things) to spiritual (men). See 12. 1. with. No
Only here and Rev. 11. 18. discerned. Ap. 122. 12. judged. As
discerned, above. 16 hath known = knew. LORD. Ap. 98. vi. I. β. 1. B. a. that he may who shall
3. 1 could not = was not able to. not. Ap. 105. I. speak. Ap. 121. 7. unto = to. spiritual.
Gr. pneumatikos. See 12. 1. carnal. Gr. sarkikos. As in Rom. 7. 14, but the texts read sarkinoς. See
2 Cor. 5. 3. in. Ap. 104. viii. Christ. Ap. 98. IX.
2 have fed you with = gave you... to drink
hither. Gr. oudeis. &c. = ye were not as yet able to bear it. Instead of supplying the ellipsis with
"to bear it", we might read "not as yet strong enough", neither. Gr. oudeis or oude.
3. 3. FOR YE ARE YET "CARNEAL: FOR WHEREAS THERE IS AMONG YOU ENVYING, AND STRIFE, AND DIVISIONS, ARE YE NOT "CARNEAL, AND WALK AS "MEN?

4. FOR "WHILE ONE SAITH, "I AM OF PAUL," AND ANOTHER, "I AM OF APOLLO"; ARE YE NOT "CARNEAL?"

5. WHO THEN IS PAUL, AND WHO IS APOLLO, BUT "MINISTERS" BY WHOM YE "BELIEVED, EVEN AS THE LORD "GAVE TO EVERY MAN?"

6. "HE THAT PLANTED APOLLO, APOLLO WATERED; BUT GOD GAVE THE INCREASE.

7. SO THEN NEITHER IS HE THAT PLANTED ANYTHING, NEITHER HE THAT WATERETH; BUT GOD THAT GIVETH THE INCREASE.

8. NOW HE THAT PLANTED 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 HUSBANDRY, YE ARE "GOD'S BUILDING.

10. "ACCORDING TO THE "GRACE OF "GOD WHICH IS GIVEN UNTO ME, AS A "WISE MASTER-BUILDER, I HAVE LAID THE "FOUNDATION, AND ANOTHER "BUILDETH THEREON. BUT LET EVERY MAN TAKE HEED HOW HE "BUILDETH THEREUPON.

11. "I HAVE OTHER "FOUNDATION CAN NO MAN LAY "THAN THAT IS LAID, WHICH IS "JESUS CHRIST.

12. "NOW IF ANY MAN "BUILD UPON THIS FOUNDATION GOLD, SILVER, PRECIOUS STONES, WOOD, "HAY, "STUBBLE;

13. "EVERY MAN'S WORK "SHALL BE "MANIFEST: FOR "THE DAY SHALL DECLARE IT, BECAUSE IT "SHALL BE "REVEALED BY FIRE; AND "THE "FIRE "SHALL "TRY EVERY MAN'S "WORK OF WHAT SORT IT IS.

14. "IF ANY MAN'S WORK "ABIDETH WHICH HE HATH "BUILT THEREUPON, HE SHALL RECEIVE A REWARD.

15. "IF ANY MAN'S WORK "SHALL BE "BURNED, HE "SHALL "SUFFER LOSS: BUT "HIMSELF "SHALL "BE "SAVED; YET "SO "BY "FIRE.

16. "KNOW YE NOT THAT YE ARE THE "TEMPLE OF "GOD, AND "THAT THE "SPIRIT OF "GOD DWELLETH "IN YOU?

as in the two other clauses of the verse. It is the Fig. Anaphora (Ap. 6), and the verse should read:

"God's fellow-workers we are:
God's husbandry,
God's building, ye are."

Ministers are co-workers with one another, not with God, as though He were one of them. Were it so, "God" would be in the passive case. labourers together with. Gr. suueragos. Occ. thirteen times. Three times as here, used generally; in all other cases used of individuals. Timothy, Titus, Luke, &c. husbandry a "tilled field. Gr. georgion. Only here. Cp. Num. 24. 6, Ps. 89. 15. building. Gr. oikodome. Used in Matt. 24. 1, Mark 13. 1, 2 Cor. 1. 1. Eph. 2. 21, of an edifice. Elsewhere twelve times of the act of building, and transl. "edifying," in a metaphorical sense. gold. Gr.  

I. CORINTHIANS.

17 If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which temple ye are.

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 foolishness of God is wiser than men's wisdom, and the weakness of God is stronger than men's strength.

20 And again, "The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men.

22 For all things are yours;

23 And ye are Christ's; and Christ is God's.

4. 6

17 defile. Gr. phtheiró. Same word as "destroy" below. Occ. also in 15. 33. 2 Cor. 7. 2; 11. 8. Eph. 4. 22. Jude 4. Rev. 19. 2 (corrupt). The word "man" will suit both clauses. The man who mars God's Temple by introducing divisions, and the wisdom that is not from above (Jas. 3. 19), will himself be marred (v. 18).

20 world. Gr. kosmos. Emphatic.

holy. Gr. hagios.

which, and such, i.e. holy, or separated. Omit "temple" in the last clause.

3. 18-33 (S. p. 1700). APPLICATION. (Alternation)

18 no man = no one. Gr. médeis. deceitful. Gr. exostov. See Rom. 7. 11.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

4. 1-5 (R. p. 1700). ILLUSTRATION

(Alternation and Introduction)


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23 And ye are Christ's; and Christ is God's.
I. CORINTHIANS.

4. 6.

That ye might learn 2 in us 3 not to think of men 4 above that which 5 is written, 6 that no one of you be 7 puffed up 8 for one 9 against another. 10 For who 10 maketh thee to differ from another? 11 and what hast thou that thou didst not receive? 12 now if thou didst receive it, why dost thou glory, 13 as if thou hadst not received it?

8 Now ye are full, 9 now ye are rich, ye have reigned as kings 10 without us: and I 11 would to God ye did reign, 12 that we also might reign with you.

For I think that God 13 hath set forth us 14 the apostles 15 last, as it were 16 appointed to death: we are made a spectacle 17 unto the world, 18 and to angels, and to men. 19 For we are 20 fools 21 for Christ's sake, but ye are wise 22 in Christ; 23 we are weak, but ye are strong; 24 ye are 25 honourable, but we are despised.

Even unto this present hour we both hunger, and thirst, and 26 are naked, and 27 are buffeted, and 28 have no certain dwellingplace; 29 And labouring, 30 working with our own hands: 31 being 32 reviled, we 33 bless; we are persecuted, 34 we suffer it:

Being 35 defamed, 36 we intreat: we are made as the filth 37 of the world, and 38 are the offscouring of all things 39 unto this day.

I write not 40 these things 41 to shame you, but as my 42 beloved 43 sons 44 I warn you. 45 For though ye have ten thousand 46 instructors in Christ, yet have ye 47 not many fathers: 48 for in Christ Jesus 49 have begotten you 50 through 51 the gospel.

Wherefore 52 I beseech you, 53 be ye 54 followers of me:

For this cause have I 55 sent unto you 56 Timotheus, who is my 57 beloved 58 son, and 59 faithful 60 in the Lord, who shall bring you into remembrance of my ways 61 which be in 62 Christ, 63 as I teach every where 64 in every 65 church.

Now 66 some are 67 puffed up, as though I 68 would not come 69 to you. 70 But I will come 71 to you 72 shortly, 73 if the Lord 74 will, and 75 will know, 76 not the 77 speech of them which are 78 puffed up, but the 79 power. 80 For the kingdom of God 81 is not in 82 word, but 83 in 84 power.

What 85 if ye will? shall I come 86 unto you not. 87 Ap. 105. II.


is has been.

no one ... one. Lit. ye be not (Gr. μὴ) puffed up, one on behalf of (Gr. ὑπερ). Ap. 104. xvii. 1) the one.

puffed up. Gr. phusios. Elsewhere, vs. 19; 5. 2.

S. 1; 13. 4. Col. 2. 19.


another—the other. Ap. 124. 2.

maketh ... to differ. Ap. 122. 4. Note the change from pl. in vs. 6 to the sing. here.


glory = boast, as in 1. 29.

as if thou hadst not 44 as not (Gr. μὴ) having.

Now = Already. Notice the Fig. Amplification (Ap. 6).

are full—have been filled. Gr. korenemumi. See Acts 27.

without—apart from. This is an instance of Irony (Ap. 6).

would to God. Gr. ophelon, from ophello, to owe. Used to express a wish; also in 2 Cor. 11. 1. Gal. 5. 12. Rev. 3. 15.

reign with. Gr. sumbasileuō. Only here and 3 Tim. 2, 12.


last. They were the successors of the prophets in this. Acts 7. 52.

appointed to death. Gr. epithanatos. Only here.

spectacle. Gr. theatron. In Acts 19. 29, 31, it means the place. It was also used for the actors, and the spectators.


and—both.

fools. Gr. μορφαί, as in 1. 24, 27.


Even unto—up to, or until. Gr. αὐθήριον. this=the. present. Gr. arti=now.

are naked—are scantily clothed. Gr. gammmelōn. Only here.


Mark 14. 65. 2 Cor. 12. 7. 1 Pet. 2. 20.

have no certain dwellingplace. Gr. astateo=to be a wanderer. Only here.

12 working, &c. See Acts 18. 2; 90. 34. 1 Thess. 2. 2. 2 Thess. 3. 8.


13 defamed. Gr. blaugkheō. But some texts read dophkheō.


filth=swipeings. Gr. perikatharma. Only here.

offscouring. Gr. peripēma. Only here.

unto this day. Lit. until now. Gr. ἐκ τοῦ arti.


warn. Gr. monēēθω. See Acts 20. 3.

though = if. Ap. 118. 1. b. have=should have. instructors.

Gr. paragōgos. Only here and Gal. 3. 24. 25.


Sea 18. 15. bring you = bring into remembrance = remind you, Gr. anamēνω. Elsewhere, Mark 11. 21.

which = be. Omit. as—even as. church. Ap. 186.


No verb in the sentence. Supply "is established." Fig. Elipsis. Ap. 6. word. Gr. logos, as in v. 19.

unto. Gr. pros, as in 18. 19. This v. is an example of Fig. Anaphoreia. Ap. 6. 
with a rod, or in love, and in the spirit of meekness?

5 It is commonly that there is this form of meekness among you, and such meekness as is "not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed, and have not rather mourned,

3 For verily, as absent in body, but present in spirit, have ye judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveth the whole lump?

7 Purge 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 feast, neither with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

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 extortioners, or with idolaters; for then must ye needs be 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 a covetous, or an

with in. Gr. en, as in v. 2. Cp. Luke 22. 49, where en is transl. "with;" rod. Gr. rodos. Transl. four times "staff," twice "sceptre" (Heb. 1. 8). Cp. Rev. 2. 27; 19. 5; 19. 12. See also 2 Sam. 7. 14, Ps. 2. 9.


1-6. 20 (C, p. 1869). THINGS HEARD BY PAUL.

5. 1-13 (X1, above). FORNICATION. (Extended and Repeated Alternation.)


commonly = altogether. Gr. holos. Elsewhere, 6. 7; 13. 29. Matt. 5. 35.


not so much = not even. Gr. oude. named. The texts omit. Supply the Ellipsis by "found." "Named" has been suggested by Eph. 5. 2. Gentiles. Gr. ethnos.

one = a certain one. Ap. 123. 3.

are = have been.
puffed up. Gr. phusioς. See 4. 6. have, &c. did not rather mourn.


that = in order that. Gr. hina.

hath done = did.
taken away. Gr. eirainō. Only here and v. 12. The texts read the commoner word eirai. Had they mourned and humbled themselves for such a scandal in their midst they must have taken action (v. 12).


the midst of.

3 verily = indeed, or for my part.

not. The texts omit. in. No prep. Dat. case.

the. The texts omit. in. No prep. Dat. case.


destruction. Gr. oletheos. Elsewhere, 1 Thess. 5. 5.


of. Ap. 104. xviii. 1. But the texts omit " for us," keartazō. Only here. He means, the Passover being past, we are living in the days of unleavened bread.

6 glorying = boasting. Gr. kauchaōma. See Rom. 4. 2.

leaven. See Matt. 13. 33. unleavened. See 2 Thess. 1. 9. 1 Tim. 6. 9.

7 Purge Christ. Ap. 98. IX. i.e. was. for on behalf.


9 an = the. i.e. the present one company. i.e. mix together. Gr. sunanagignomai. Elsewhere, v. 11 and 2 Thess. 3. 14.


10 Idolater, or a raider, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have 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.

Therefore put away from among yourselves that wicked person.

6 Dare any of you having a matter against another go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall 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 angels? How much more things pertain to this life?
4 If then ye have judgments of things pertaining to this life, set them forth 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?

Now therefore, there is utterly a fault among you, because ye go to law one with another.

Which way do ye not rather suffer yourselves to be defrauded?

Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor sodomites, 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 Jesus, and by the Spirit of our God.

6. 11 (X2, p. 1708). LITIGATION. (Alternation.)

1 any. Ap. 128. 3.


saints. See Acts 26. 10.

2 Do ye not know? Know ye not. See 3. 16 and cp. xv. 3, 5, 16, 19, 19.


judge. Gr. krinó, as in u. 1.


unworthy. Gr. amazos. Only here.

unto. To judge, &c. Lit. the least judgments (Ap. 177. 8).

3 how much more. Gr. méli ge. Frequently used with a negative question, as a strong renunciation. See Matt. 28. 22. John 18. 35. Acts 10. 47.


judgments. See v. 2.

set...to judge. Lit. cause...to sit. Gr. kathéso.

least esteemed = counted as nothing. Gr. exouthénò. See Acts 4. 11.


5 to. Ap. 104. xv. 3.

5 shame. Gr. entropé. Emph. standing first in the sentence. It may be rendered “Has it come to this?” among.

Ap. 104. viii. 2.

no, not one. Gr. oude (not even) heis (one): but the texts read oudeis, no one.


between...in (Gr. ana. Ap. 104. i) the midst of brethren—his brother. Gr. biplotos. See Ap. 150. III.

7 utterly...together. See 5. 1, fault. Gr. kathéso.

10 only here and Rom. 11. 12.

177, 6.

1 one with another. Lit. with yourselves.

See Acts 7. 24.


5 1 Thess. 5. 4.

8 Nay. But. do wrong—act unjustly. Gr. akolouthi, as above.


10 thieves. Gr. kleptés. See John 10. 1.

11 such. Lit. these things. some. Ap. 125. 3.


6. 12.

I. CORINTHIANS.

6. 12-20 (X3, p. 1708). FORNICATION. AMPLIFICATION. (Repeated Alternation.)

X3 w1 | 12, 13–. General principles.

w1 | 12–17. Remonstrance. "Know ye not?"
X2 | 18. Purgation.
W3 | 19, 20. Remonstrance. "Know ye not?"

12 unto - to.

all things, &c. = not all things are profitable (Gr. sumpereó). Cp. John 11. 50; 18. 7. Acts 20. 20, for - to.
13 destroy= bring to nought. Gr. katargeó. See Rom. 3. 3.
14 hath. Omit.
15 Christ. Ap. 98. IX.
God forbid. Gr. mé genóito. The eleventh occ. of this expression in Paul’s epistles. See Rom. 3. 4.
16 What? = Or.
for two, &c. The quotation is from Gen. 2. 24 (Sept.).
18 Every, i.e. every other.
19 the = a. Temple. Gr. naxos. See 3. 16.
20 are were.
bought. Gr. agorazó. Occ. thirty-one times, always transi. " buy "; save Rev. 5. 9; 14. 5, 4.
glorify. Gr. doxaé. See p. 151.
and in thy spirit, &c. All the texts omit.

7. 1–8. 13 7. 1–9 [For Structures see below].

the things whereof = what things.
ye wrote. The Corinthians had written a letter, but carefully avoided any reference to the disorders among themselves. These had been reported by the members of Chloe’s family (1. 11, 12), and the scandal referred to in ch. 5 was a common report, which was perhaps made known by Stephanas and others (10, 17).

7. 1–8. 13 (C. p. 1695). THINGS WRITTEN TO PAUL. (Division.)

C' | 7. 1–9. The unmarried.
Z1 | 7. 10–17. The married and unmarried.
Z1 | 7. 18–24. Circumcision and servitude.
Z1 | 5. 1–12. Things offered to idols.

7. 1–9 (Z1, above.) THUS UNMARRIED. (Extended Alternation.)

Z1 | A y | 1. The benefit.
X1 | x | 2. The evil.
A | y | 4. The benefit.
X1 | z | 5. The evil.

2 Nevertheless = But.
to avoid = on account of. Ap. 104. v. 2.
evry = each.
3 benevolence, Gr. kreuca. Only here and Eph. 6. 7; but instead of " two benevolence ", all the texts read " the debt ", Gr. opheilé, which occ. elsewhere only in Matt. 18. 32. Rom. 13. 7.
also the wife = the wife also.
4 hath . . . power. Gr. exousiasó. See 6. 12.

unto = to.

not. Ap. 105. II.

But see Heb. 13. 4.
5. "Defraud ye not one the other, except ye do so with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

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 own gift of God, one after another, 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 contain, let them marry: for it is better to marry than to burn.

10. And unto the married I command, not I, but the Lord, that a 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.

12. But to the rest speak I, not the Lord:

13. If any brother hath a wife that believeth not, and she is pleased to dwell with him, let him not put her away.

14. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

15. 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.

16. 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.

5. Defraud, Gr. ἀποφιλέω, as in 6. 7. Here, deprive one the other = one another.


that = in order that. Gr. ἤνα, give yourselves to = have leisure for. Gr. σκολάζω. Only here and Matt. 12. 42. Cp. Acts 19. 9 (school), fasting and. All the texts omit prayer.


After this manner... after that. Gr. houtos... houtos.


7, 10-17 (Z2, p. 1705). THE MARRIED AND UNMARRIED. (Alternation.)

a = a wife, &c. = an unbelieving (Gr. ἄπιστος, as in 6. 4) wife, &c. = be pleased. Gr. συνεπηρέω. See Acts 8. 1, dwell. Gr. μείζων. See Rom. 7. 17, with. Gr. μείζων. Ap. 104. xi. 1, an husband, &c. = leave. Gr. ἀποφιλέω, as in v. 11. The same tense and voice, and should therefore be rendered "send away". The absolutely equal rights of husband and wife are insisted on throughout the chapter. See vv. 3, 4, 5, &c. to him. All the texts read "her husband". 14 sanctified. Gr. ἁγιάζω. See John 1. 36. All the texts read "brother", i.e. believer, or Christian brother. else = since otherwise. children.

Ap. 108. 1, uncleann. Cp. Peter's use of this word in Acts 10. 14, 28, holy. Gr. ἁγιός. This, as contrasted with "unclean", must be in the same ceremonial sense, but there may be a thought of the dedication of the child to God by the believing parent, and the influence he would exercises upon it. 15 is not under bondage = has not been enslaved in. Ap. 104. viii. to = in, as above. Peace is the atmosphere of the Christian calling, and should decide all the problems of life. 16 knowest. Ap. 132. I. i, whether = if. Ap. 118. 2, 4, man = husband, as above. Here are the Figs. Antimetathesis and Apostrophè. Ap. 6. 17 But. Gr. εἰ μὴ, as v. 2. God... the Lord. These should be transposed. Cp. 1. 9, Rom. 8. 30, Gal. 1. 19, Eph. 4. 4, 1 Thess. 2. 13, 2 Thess. 3. 13, 14, 2 Tim. 1. 6, distributed = divided, or imparted.

I. CORINTHIANS. 7. 18-24 (Z, p. 1705). CIRCUMCISION AND SERVITUDE. (Alternation.)

18 It 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 servant: 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 abide in the same calling wherein he was called.

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 Suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

Cf 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.

29 Nevertheless such shall have trouble: but sparing you.

30 For this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

31 And they that have no wife, as though they had one: and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not;

32 But I would have you know without carefulness. He that is unmarried careth for the things that belong to the Lord, how may please the Lord:

33 But that he 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

it remaineth as for the rest it is. See besides in I. 14, though they had none not. Gr. μεν ουδέν, having (any).


kathos, devour, eat up (2 Cor. 11. 30). See Col. 3. 1. John 2. 15.


33 that are. Omit. There is, &c. The texts vary here. See R. V. There is difference between. Gr. μετεμφανου, as in u. 17 (distributed).
that is married 32 careth for the things of the 41st world, how she may please her 2 husband.

But 26 if any man 3 think that he 2 behaveth himself uncomely toward his 3 virgin, 26 if she pass the flower of her age, and need so require, let him do what he 7 will, he 26 simeth not; let them marry.

Nevertheless he that standeth 32 steadfast in his heart, 3 having no necessity, but hath power over his own 3 will, and hath so decreed in his heart that he will keep his 26 virgin, doeth well.

So then he that giveth her in marriage doeth well; but he that giveth her 7 not in marriage doeth better.

The wife is bound 32 by the law 6 as long as her 2 husband liveth; but 6 if her 2 husband be dead, she is 7 at liberty to be married to whom she 7 will; only 26 in the 27 Lord.

But she is happier 7 if she so abide, 26 after my 22 judgment; and I think also that I have the 32 Spirit of God.

Now 32 as touching 26 things offered unto idols, we 3 know that we all have knowledge.

Knowledge puffeth up, but charity edifieth. 2 And 2 if any man thinketh 3 that he knoweth anything, he 3 knoweth nothing yet as he ought to know.

3 But if any man 3 loveth 3 God, the same is known of Him.

As concerning therefore the 3 eating of those things that are offered in sacrifice unto idols, we 3 know that an idol is 3 nothing in the world, and that there 3 is no 3 other 3 God but one.

For though there be that are called gods, whether 3 in heaven or 3 in earth, (as there be 3 gods many, and 3 lords many,) and one Lord 3 Jesus Christ, 7 by Whom are all things, and 7 we 7 by Him.

Howbeit there 7 is not 7 in 7 every man 3 that knowledge:

Now 32 as touching 26 things offered unto idols, we 3 know that we all have knowledge.

Knowledge puffeth up, but charity edifieth. 2 And 2 if any man thinketh 3 that he knoweth anything, he 3 knoweth nothing yet as he ought to know.

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Howbeit there 7 is not 7 in 7 every man 3 that knowledge:
8. 7. I. CORINTHIANS. 9. 5.

E 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.

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.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

K n For if any man see thee which hast knowledge sit at meat in the idol's temple, o shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?

K n 11 And through thy knowledge shall the weak brother perish, for whom Christ died.

o 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

J 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.

B D L M 9 Am I not an apostle? have I not seen Jesus Christ our Lord? are not they ministering to me? whom Christ sent I am; 2 if I be not an apostle, who is? who doth perish? if I be not an apostle, ye are not justified; 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 Cephas?

perish. Gr. apollumi. See 1. 18, for on account of. Ap. 104. v. 2. Christ. Ap. 98. IX. This sentence is not a question. 12 sin. Ap. 129. I. I. their, &c., = their conscience since it is weak. offend = stumble. Gr. skandalizō, to cast a snare before one. Occ. twenty-six times in the Gospels; here, eat flesh (Gr. kreas). Here only and Rom. 14. 21.) 8. a. ii. 4. e. lest I = in order that (Gr. hina) I may not (Gr. mē). Ap. 105. II.

9. 1–15. 56 (D, p. 1665). MINISTERIAL. REPRESS AND EXPLANATIONS. (Introversion and Alternation.)


O P | 10. 1–11. The Mosaic Dispensation typical.

Q | 11. 2–16. The public use of spiritual gifts.


Q | 12. 1–14, 44. The public exercise of spiritual gifts.

L J | M | 15. 1–11. Apostleship asserted and claimed.

N | 15. 12–25. Claim established by his doctrinal teaching.


9. 3–27 (N, above). CLAIM ESTABLISHED BY HIS PRACTICAL TEACHING. (Repeated Alternation.)


S | 13, 14. Teaching of the Sanctuary thereon.


3 answer = defence. Gr. apologia. See Acts 22. 1. examine. Ap. 129. 2. 4 not. Gr. mē. The neut. stands for the question. power = authority, or rather. Gr. εξουσία. App. 172. 5. to eat, &c. i.e. at the expense of the assembly.

a sister, a wife. I.e. a wife who is a believer, and so entitled to be provided for, as well as her husband.

9. 6. I. CORINTHIANS.

6 Or only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth an vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

6 Say these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 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 he that reapeth should partake of his hope.

11 2 If we have sown spiritual things, is it a great thing if we shall reap carnal things?

12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but 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 partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But ye 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.

18 What is my reward then?

9. 18. I. CORINTHIANS.

6 Barnabas. It would appear then that Barnabas adopted the same method as Paul, of working for his living.

to forbear working is not (Gr. me) working.

7 goeth a warfare serves as a soldier. Gr. stratiówmati. Occ. elsewhere, Luke 5.14 (which see). 2 Cor. 10. 2. 1 Tim. 1. 18. 2 Tim. 2. 4. Jas. 4. 13. 1 Pet. 2. 2.


vineyard. The only reference to a vineyard in N.T., besides our Lord's three parables.


2 Say I, &c. The question is introduced by mé (v. 4), and there is an Ellipsis of "only".

2 according to Gr. kata. Ap. 104. x. 2.

man. Gr. anthropos (Ap. 123. i), i.e. according to the universal practice of men.


the same also = also these things.

9 is = has been.

Moses. Occ. twice in this Epistle, here and 10. 2.


muzzle. Gr. phimóo. See Luke 4. 30 (hold, peace). treadeth out the corn = thresheth. Gr. oltos. Only here, 2.10. and 1. Tim. 8. 18, where the same quotation from Deut. 25. 4 is found.

Doth, &c. The question begins with mé, as in v. 8, and expects the answer "No." But He does care. See Job 58. 41. Matt. 6. 25; 10. 29. So there is an Ellipsis of the word "only" after "oxen." Cp. v. 8.

God. Ap. 98. i. 1.

10 for our sakes = on account of (Gr. dia). Ap. 104. v. 2.


should = ought to. In = upon. Ap. 104. x. 2.


11 spiritual things = the spiritual (things). Gr. pneumatikos. See 12. 1.


12 have not used = did not use. Gr. chrasmai. See Acts 27. 3.

suffer = bear. Gr. deóo, to cover. Elsewhere, 15. 23 21. 24. 18. 2. 13. 1 Thess. 3. 10 (forbear).

lest, &c. = in order that (Gr. hina) we might not (Gr. ap. Ap. 105. II).


Christ = the Lord. Ap. 98. IX.

13 Do ye not know = know ye not. See 3. 14.

work, i. e. holy things. Gr. eíkous. Only here. temple. Gr. hieron, i.e., of the temple. The temple

meaning. are partakers = divide. Gr. sumérizomai. Only here.

14 Even so, &c. = So did the Lord also ordain. Gr. diatassô. See Acts 7. 44. preach. Ap. 121. 5.

9. 15-27 (R3, p. 1700). CLAIM NOT EXERCISED BY PAUL. (Extended Alternation.)

15 none. Gr. oudeis.

neither have I written = and I wrote not (Gr. ou). that = in order that. Gr. hina. unto = in (Ap. 104. viii), i. e. in my case.


and 2 Tim. 3. 15. live = eat. See Deut. 18. 1.

generally. See Matt. 23. 16.

wait. Gr. prosdórou. Only here, but the texts read pareíndou, same meaning.

are partakers = divide. Gr. sumérizomai. Only here.

14 Even so, &c. = So did the Lord also ordain. Gr. diatassô. See Acts 7. 44. preach. Ap. 121. 5.

15 none. Gr. oudeis.

neither have I written = and I wrote not (Gr. ou). that = in order that. Gr. hina.

unto = in (Ap. 104. viii), i. e. in my case. better, &c. = well for me to die, rather.

man. Gr. típs. See Phil. 2. 7.

and 2 Tim. 3. 15. live = eat. See Deut. 18. 1.

generally. See Matt. 23. 16.

wait. Gr. prosdórou. Only here, but the texts read pareíndou, same meaning.

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wait. Gr. prosdórou. Only here, but the texts read pareíndou, same meaning.

are partakers = divide. Gr. sumérizomai. Only here.

14 Even so, &c. = So did the Lord also ordain. Gr. diatassô. See Acts 7. 44. preach. Ap. 121. 5.


proach the gospel. Ap. 121. 4. nothing to glory of = no (Gr. ou) (cause of) boasting (as in v. 16).

lies. Gr. eikous. See Acts 27. 20.


a dispensation, &c. = I have been entrusted with (Gr. pistéuon. Ap. 150. i. 1, iv) a stewardship. I am therefore in duty bound to fulfil it. dispensation = stewardship, or administration, the work of an oikonomos (4. 1).

18 of Christ. The texts omit, without charge = without cost or expense. Gr. 
dapairé, cost (Luke 14. 28), 
that, etc. Lit. unto (Gr. ékt) my not abusing. 
abuse = use to the full. See 7. 31. 
all = all things, i.e. restrictions of meats, etc. 
have. Omit. 
III. 3. 
gain. Gr. keradaino. See Acts 27. 21. 
the law = law. The texts add, "Not as being 
myself under law". 
used in the sense of Rom. 2. 13, 14. 
22 made = become. 
23 might be = become. 
partake. Gr. sumnovinómen. See Rom. 11. 17. 
you = it, i.e. the gospel. Sharer in its triumphs. 

24 Know ye not that they which run in a 
race run all, but one receiveth the 
prize? 
25 And every man that 
striveth for the 
mastery is temperate in all things. 
26 But keep under my body, and bring it into 
subjection: lest that by any means, 
when I have preached to others, I myself 
should be hindered. 

Moreover, brethren, I would not that 
you should be ignorant, how that all 
our fathers were under the cloud, and all 
passed through the sea; 
2 And were all baptized unto Moses 
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: 

1 Tim. 6. 17. He runs with clear understanding of the 
conditions and object. See "one thing". Phil. 3. 13. 
fight = fight with the fist, box. Gr. pabeuein. Only here. The noun 
pugmai, fist, occ. Mark 7. 2. In these 
contests it was more than boxing. Instead of a 
padded glove the hand was covered with the 
custus, which consisted of leather bands, stuffed 
with pieces of metal. as one, etc. Read "as one not 
beating the air". 

lest that by any means. Gr. mpeps. 
when, etc. = having preached. Gr. kivw, Ap. 121. 1. There is an 
appropriateness in using here this verb, "to act as a herald". The 
herald summons the competitors. 
be = become, or prove to be. a castaway = disapproved, or rejected (for the prize). Gr. adaínon. See 
Rom. 1. 29, and cp. Heb. 6. 8.
I. CORINTHIANS.

10. 4. Rock of his that followed them: and that Rock was Christ.

6 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 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 tempt 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 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 temptation 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 of escape, that ye may be able to bear it.

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 communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we are many as one bread, and one body: for we are all parts of that one bread.

10. 8-14 (X, p. 1711). APPLICATION. (Alternation.)

X r | 6-10. Types. Failures.

7 | 11, 12. Warning.

7 | 13. Temptations.

8 | 14. Warning.

6 were become our. I.e. for us.


idolaters. See 5. 10.


is = has been.

people. Gr. laos. See Acts 2. 47.

play. Gr. paīdo. Only here in N.T. This quotation is word for word from the Sept. of Ex. 22.

three and twenty thousand. See Num. 25. 1-5, where the number is given as 24,000, but this included the princes of the people of v. 4. See note there.

tempt = put thoroughly to the test. Gr. ekeirazō.

were destroyed. Gr. pass. of apollumi. See 1. 18.


murmur. Gr. gonguēs. Occ. here and six times in the Gospels.

destroyer. Gr. olkházētēs. Only here, but the verb is found in Heb. 11. 24, of the destroying angel, and unto = to. Gr. tupos, as in v. 6, but

10. 15-20 (W, p 1711). THE GOSPEL (i.e. KINGDOM) DISPENSATION. (Alternation.)

W | 15, 16. Fellowship.

u | 17. Reason.

v | 18. Fellowship.


15 judge. Ap. 122. 1. This appeal is an instance of the Fig. Anacatachesis. Ap. 6. 16 cup, &c. Four cups, one called the cup of blessing, were used at the Paschal Supper, which we bless. Cp. Matt. 26.

27 (gave thanks). not Gr. ouchi. Ap. 106. 1. (e). communion. Same as fellowship (1, 5). Fig. Metaphor (Ap. 6), and in the following verses.

Because there is one loaf, we the many are one body. Cp. 12. 12. bread. Gr. artos. Always transl. "loaf" when the number is specified. See Matt. 14. 17. Mark 8. 14, &c.

are = partakers = partake.

Gr. metekhē. See 9. 10.

also in Ex. 12. 23 and other places in the Sept.

the texts read "typically" are = were.


12 Wherefore = So then. take heed = look to it. Gr. blepō.

13 There hath, &c. Lit. Temptation hath not (Gr. ou). but = except. Gr. el mé. such, &c. = a human (one).


also. Gr. ekebaia = a way out. Only here and Heb. 13. 7. bear = endure. Gr. hupopherō. Only here, 2 Tim. 3. 11. 1 Pet. 2. 19.


2 Cor. 6. 14. 1 John 5. 21.
10. 18.

I. CORINTHIANS.

18 Behold Israel, 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 Gentiles sacrifice, they sacrifice to devils, and not to God:

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?

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 wealth.

25 Whatsoever is sold in the 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 believe not, bid you 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 showed it, and for conscience sake:

29 Conscience, I say, is not thine own, but of the other: for why is my liberty judged of another man's conscience?

30 For if I by grace be a partner, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, 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.

19 

20. 1. (X. p. 1711.) APPLICATION. (Repeated Alteration.)


w | 10. 21. Inference.

v | 10. 22. Distinctions in knowledge.

w | 10. 23. Reason.


w | 10. 25. Reason.


w | 10. 27. -11. 1. Inference.

21 cannot = are not (Gr. ou) able to.

22 provoke... to jealousy. Gr. paražëlo. See Rom. 10. 13.

23 all things, &c. = not all things are expedient, or profitable. Gr. olkôdo med. See Acts 3, 31.

24 no man = no one. Gr. médeis.

25 Whatsoever = All which

shambles. Gr. makelion. Only here.

asking no question = questioning nothing (Gr. médeis).


27 If... 2. a. any. Ap. 123. 3

28 If... 2. b.

29 of the other - that of the other. This must be a weak believer, who wished to give warning: a heathen must have no conscience in the matter; hence, after the parenthesis of vs. 26-28, the word conscience is repeated from v. 2, giving the Fig. Epanalepsis.

30 another. Ap. 194. 4

31 grace. Ap. 184. 1. 1


33 please. Gr. arëkô. Profit. Same as "expedient", "good."
11. 2. I. CORINTHIANS. 11. 17.

remember me in all things, and keep the ordinances, as I delivered them to you.

Y 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 of Christ is God.

Y 4 Every man praying or prophesying, having his head covered, dishonoureth his head.

Y 5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

Y 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.

Yz 7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God:

a1 but the woman is the glory of the man.

z 8 For the man is not of the woman; but the woman of the man.

z 9 Neither was the man created for the woman;

a1 but the woman for the man.

10 For this cause ought the woman to have power on her head, because of the angels.

z 11 Nevertheless neither is the man without the woman, nor the woman without the man, in the Lord.

a 12 For as the woman is of the man, even so is the man also by the woman; but all things are of God.

y 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.

x 16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

OPZ 17 Now in this that I declare unto you I

power = authority (Ap. 172. 5), i. e. the sign of authority, a veil, which betokened subjection to her husband.


Z 18—22. Censure.


11. 2-13 (Q. p. 1709). THE PUBLIC USE OF SPIRITUAL GIFTS. (Inteversion.)

Q 1 x. Praise of the obedient.

y 3. A revealed principle.


Y 7—12. Reasons.

Z 1. Nature’s teachings.


3 would. Ap. 102. 1. have you = that you should.


woman. In this clause woman means wife, and man husband. Cp. Eph. 5. 23.


his head covered. Lit. (something) upon (Ap. 104. x. 1) the head.

dishonoureth. Gr. kateischiomou. See Rom. 5. 5. his head. I. e. Christ in Whom he has access to God with unveiled face (2 Cor. 3. 18).

5 uncovered = unveiled. Gr. akatakaluptos. Only here and v. 15.

even all, &c. = one and the same with a shaven (one). If she discards the covering which is the symbol of her position, she may as well discard that which nature has given.


shorn. See Acts 8. 32.

11. 7—12 (Y, above). REASONS.

Yz 1. Man. His glory.

a1 7. Woman. Her glory.

z 8. Man. His origin.

a2 7. Woman. Her origin.


z 10. Woman. Purpose of her creation.

z 11. Mutual dependence in the Lord.

a3 12. Mutual relationship by the ordinance of God.

7 forasmuch as he is being originally. Gr. huparchéo. See Luke 9. 48.


Neither, &c. And truly the man was not (Gr. oion). for — on account of. Ap. 104. v. 2.

10 For this cause = On account of (as above) this.


Pz 17. Censure.

Z 18—22. About coming together.

Z 22. Censure.

A 23—34. About the Lord’s Supper.

17 in this, &c. = declaring this. Gr. parangelló. See Acts 1. 4.
II. 17. 
I. CORINTHIANS.

18 For first of all, when ye 17 come together in the 18 church, I hear that there be divisions among you; and I partly believe it.

19 For there must be 19 also heresies 18 among you, that they which are approved may be made manifest among you.

20 When ye 17 come together therefore into one place, this is not to eat the Lord's Supper.

21 For 17 in eating every one 17 taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye 17 not houses to eat and to drink in? or desipe ye the 16 church of God, and 17 shame them that have not?

23 For 17 we have received of the Lord that which also I 17 delivered unto you, That the Lord 17 Jesus the same night in which He was betrayed took bread:

24 And when He had 17 given thanks, He brake it, and said, 17 Take, eat, this is My body, which is broken for you: this do 24 for remembrance of Me.

25 After the same manner also He took the cup, when He had supped, saying, 17 This cup is the new 17 testament in My blood: this do 24 as oft as ye drink it, in remembrance of Me.

26 For 24 as often as ye eat this bread, and drink this cup, ye do shew the 23 Lord's death till He come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the 23 Lord, unworthily, shall be guilty of the body and blood of the 23 Lord.

28 But let a man 17 examine himself, and so let him eat 26 of that bread, and drink 26 of that cup.

29 For he that eateth and drinketh 26 unworthily, eateth and drinketh 26 damnation to himself; 26 not discerning 26 the 23 Lord's body.

30 For 23 this cause many are weak and sickly among you, and 26 many sleep.

31 For if we 26 would judge ourselves, we should not 26 be judged.

come together. Gr. sunerchomai. This was a voluntary assembling, not the authoritative "being gathered to His name" of Matt. 18. 20, but "for unto." Ap. 104. vi.

18 the. All the texts omit. "In church" means "in assembly." No buildings were set apart for Christian worship so early as this.

19 also heresies = sects. See Acts 6. 17.


20 made = become. This is the reason why divisions are permitted, but is no justification of them. Cp. 1 John 2. 19.

21 every = each. taketh before = first taketh. Gr. proslambanó. Only here, Mark 14. 6, Gal. 6. 1. Thus the over-indulgence of some unfit them for the ordinance.

17 What? have ye not. For it is (Gr. oun, introducing the question) that ye have not (Gr. ou) shame. Gr. kataischumén. Same as in v. 4.

not. Ap. 105. II.

What shall I say, &c. Fig. Amphididrosis. Ap. 6.

II. 33-34 (A. p. 1714). ABOUT THE LORD'S SUPPER. (Introversion and Alternation.)

18 Revelation received.

20 Worthily partaking.

26 Discerning oneself.

29 Not discerning the body.

31 Self-judgment.

33 The Lord's chastening.

34 Counsel given.


also I delivered = delivered also. Cp. 15. 3.

unto = to. Jesus. Ap. 98. X.

the same = in (Gr. en) the.


19-21. After the same manner = Likewise. Also He took, &c. = He took the cup also.


This cup, &c. Fig. Melaphor, as in v. 14.

guilty. Gr. enochos, as Matt. 26. 66.

19-10. man, &c. = examine oneself or approve. Cp. v. 19 and 9. 27. so. = after this self-testing, "himself", read "since he does not discern", &c.


the Lord's body. The texts read "the body." That is, he does not recognize the common membership of all the saints (10. 17). This was the sectarian and selfish spirit rebuked in v. 19.

30 may = not a few, as R.V. 1 aleep. Ap. 151. 2. This verse explains what the judgment of v. 29 was. Temporal suffering, and even death. Cp. 5. 5 and 1 John 5. 16, 17.

31 would = were to. judge. Same as "discern", v. 26.
11. 32. I. CORINTHIANS. 12. 12.

32 But when we are judged, we are chastened 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 unto condemnation. And the rest will I set in order when I come.

12 Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are diversities of 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 manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; and 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; and to another prophecy; and to another the interpretation of tongues; and to another the elucidation of spirits:

11 But all these worketh one and the same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of one


world. Gr. kosmós. Ap. 129. 1. This shows that the judgment of v. 29 is not eternal judgment. In vv. 31, 32, the Fig. Paragoneum occurs again.


34 at home = in (Gr. en) the house. unto. Ap. 104. vi. condemnation. Same as "damnation," v. 29, set in order. Gr. diáreôsis. See Acts 7. 44.


Q D 12, 1-31. Spiritual gifts.


12. 1-31 (D, above). SPIRITUAL GIFTS. (Introversion.)

d 1. 1-3. Instruction as to spiritual gifts.

f 4-6. Diversities of gifts.

f 7-11. God's gifts to the saints.

f 12-20. The many members of the body.

f 21-27. Their mutual interdependence.

f 28. God's provision for the church.

f 29. Diversities of gifts.

d 31. Exhortation as to spiritual gifts.

12. 1 concerning. Ap. 104. xiii. 1. spiritual. Gr. pneumatikos. It is the adj. of pneuma (Ap. 101), and is applied to things in the Divine sphere, as well as to those in Satan's realm (Eph. 5. 8). It is put in contrast with that which is natural, as in 1. 31, 15. In 10. 2, 4, "supernatural" would express the meaning. It occurs twenty-six times and is always transl. "spiritual," and is only the word so rendered, except in 14. 12, which see. Supply things instead of gift/s.

I would, &c. See Rom. 1. 13. This is the fifth occ. of this expression. not. Ap. 106. I.


Isa. 46. 5. Jer. 10. 5.
even as ye were = as ye chanced to be. The popularity of different gods waxed and waned. Cp. Deut. 32. 17. 2 Chron. 28. 23.

led. First occ. Matt. 10. 18 (brought).


12. 12.

11. 32.
body, being many, are one body: so also is Christ.
13 But 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 into one Spirit.
14 For the body is one; and as one member suffereth, all the members suffer with it.

15 If the foot shall say, "Because I am not of 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 of the face, I 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 body 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?

1 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." 2 Nay, much more those members of the body, which seem to be more feeble, are necessary:
3 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 comeliness.
4 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:
5 That there should be no schism in the body; but that the members should have the same care one for another.
6 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
7 Now ye are the body of Christ, and members in particular.

8 Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?
9 Do all speak with tongues? Do all interpret?

10 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

so also, &c. = so is Christ also. Christ = the Christ. Ap. 98. IX.
13 are = were. baptized. Ap. 115. I. iii. 1, b. and iv. It is the Lord who baptizes in pneuma hagion. See John 1. 33. Note that "by" is "in" (Gr. en) and "Spirit" has no art. into. Ap. 104. vi.
Gentiles = Greeks. bond = slaves. Ap. 190. I. 2. have been = were. into. Gr. εἰς, as above, but the texts omit, probably because of the difficulty of the expression; but εἰς may be rendered "at", as in Acts 8. 40; 18. 22; 20. 14-16, &c., the gifts of the Spirit being regarded as a fountain. Cp. John 4. 14.
the = a. therefore = on account of (Gr. para. Ap. 104. xii. 8) this.
18 hath. Omit. set. Same word as "ordain" in John 15. 16. every = each as it hath, &c. = as He pleased, or purposed. Ap. 102. i. Cp. 15. 38.
21 cannot = is not (Gr. ou) able to. unto = to. Ap. 105. 7.
27 the body. There is no art, because σώμα is the predicate. Cp. 3. 16.
29 All. workers of. There is no word for these. Cp. Acts 9. 34. best. The texts read "greater."
30 interpret. Gr. διείνειν. See Acts 9. 34.
13. I. CORINTHIANS.

13 "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

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.

4 Charity suffereth long, and is kind; charityenvieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Bearareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth.

9 But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

10 But when that which is perfect is come, then that which is in part shall be done away.

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 glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now faith, hope, charity, these three; but the greatest of these is charity.

14 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

13. 1-13 (E, p. 1718). LOVE MORE EXCELLENT THAN GIFTS. (Alternation.)


not. Ap. 105. II.


Elsewhere, Mark 6. 6; 19. 11; (money).

tinkling. Gr. alalazó. Only here and Mark 6. 3.


cymbal. Gr. kymbalon. Only here, but frequent in the Sept.


nothing. Gr. évdáke.


give...-deliver up. Gr. paradidómi. See John 19. 25.

to be...-in order that. (Gr. hina) it may be. it profiteth, &c. - I am nothing profited.


194. III. Note the Fig. Asynudeton in these vv. &


taught. Gr. perpereuomai. Only here. is...puffed up. See 4. 6.

5 Doth...-behave. &c. Gr. akhéménoi. Only here and 2. 23.

is...easily provoked...-roused to anger. Gr. perpereuomai. Only here and Acts 17. 16. There is no word for "easily." The statement is absolute.

thinketh no evil...-recks not (Gr. ou) the evil

done to it.


6 in...-or at. Ap. 104. ix. 2.


rejoiceth...with (as in 12. 26) the truth, i.e. as it wins its way, truth being permitted.


8 never. Gr. oudepeita. faileth. All the texts bring to nought. Gr. katargéo. See Rom. 3. 2.


darkly. Lit. in (Gr. em) a riddla. Gr. énigmata. Only here in N.T. In the Sept. Num. 12. 8; 1 Kings 10.

Prov. 1. 6, &c. to. Ap. 104. xv. 3. know-

fully know. Ap. 192. I. iii. even as, &c. - even as I was fully known also.


14. 1-40 (D, p. 1718). PROPHETIE THE BEST GIFT. (Division.)

14. 1 charity...-love, in 18. 1.

desire...covet earnestly, as in 12. 31. spiritual. Gr. pneumatikos.

See 12. 1. that in order that. Gr. hina.

1718
I. CORINTHIANS.

14. 2.

2 For he that speaks in an unknown tongue speaks not unto men, but unto God; for no man understands him; but in the spirit he speaks mysteries.

3 But he that prophesieth, speaks not unto men, but unto God; for no man understands him; but in the spirit he speaks edification, and exhortation, and comfort.

4 He that speaks in an unknown tongue edifies himself; but he that prophesieth edifies the church.

5 I would that ye all spoke with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaks with tongues, except that he interpret.

6 Now, brethren, if I come among you speaking with tongues, what shall I profit you, except I shall speak to you either 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 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, moreover, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaks a barbarian, and he that speaks shall be unto me a barbarian.

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 speaks in an unknown tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prays, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will sing 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 understands the mystery of God say Amen with thee, seeing he understands not what thou sayest?

10 It may be--if (Ap. 118, 2. b) it may be.


3 not. Dat. case. an unknown = a.


7 what. Gr. akoun. Occ. over 420 times. Transl. hear, except in this and six or seven other passages. See Acts 9. 7.

10 howbeit = but.

16 psych. Ap. 101. 11. 4. There is no article.

14. 5-20 (H, p. 1718). PROPHESYING BEST.

(Alteration.)

H | k | 5-6 Interpretation needed.

1 | 7-12 Otherwise gift of tongues useless.

k | 13 Interpretation needed.

2 | 14-20 Otherwise gift of tongues useless.


7 without life. Gr. apakoush. Only here.


8 same as "edifying," v. 3.

8 interpretation needed.

9 likewise. Gr. eido. Only here and Rom. 10. 16.

9 not. Same word as in the first part of the verse, known. Ap. 132. 1. II.


11 Without the battle for (Gr. elês. Ap. 104. vi) war.

12 Easy to be understood = intelligible. Gr. euódomos. Only here.

13 voices. Gr. phōnē. See v. 7.


16 seven times "understanding," seventeen times "mind." 15 singing. Gr. psalō. As Eph. 5. 15 (making melody).


18 unlearned. See Acts 24. 3. seeing = since.

19 seven times "understanding," seventeen times "mind." 15 singing. Gr. psalō. As Eph. 5. 15 (making melody).

20 giving of thanks. Gr. eudōsa. See p. 1611.
14. 17.

I. CORINTHIANS.

17 For their verily giveth thanks well, but the other is not edified.

18 But if there be any (you) in 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.

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 which 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 we are mad?

24 But all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

25 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 edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that 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 prophesy 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, and 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 the churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak.

14. 18.

19 Rather desirous to be. Ap. 102. 1.

20 Believe. Gr. phthyn. Only here.


22 Children. Ap. 108. V.


25 Ap. 158. VII.


30 Same as "giveth thanks", v. 17.

I speak = speaking (as I do).

31 May = can.


33 Spirits = spiritual gifts, as in e. 13.

34 Subject to. I.e. under the control of their possessors. So there was no warrant for the scenes of excitement sometimes exhibited in ancient, as well as in modern, days.


38 Hold his peace. Same as "keep silence" in vv. 23, 34.

39 May = may.

40 One by one. Gr. kath' (Ap. 104. x. 2) here.


42 In = among. Gr. en.


31 Hold his peace. Same as "keep silence" in vv. 23, 34.

32 May = may.

33 One by one. Gr. kath' (Ap. 104. x. 2) here.


42 In = among. Gr. en.


26 How. Gr. ti. Same as "What", v. 17.
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? came the word of God out from you? or came it unto you 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.

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 1 unto you first of all 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 rose again the third day according to the scriptures:

5 And that He was seen of Cephas, then of the 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 the apostles,

8 And last of all He was seen of me also, as of one born out of due time.

9 But the first of all the apostles I was not; which was not in the sence, yet am I your servant.

10 Therefore whether it were 3 or nigh, so we preach, and so ye believed.

12 Now if Christ be preached he rose from the dead, how say some among them that Christ is not risen?

15. 1-11 (M. p. 1709). APOSTLESHIP ASSERTED AND CLAIMED. (Alternation.)

q | -t, 2. Which they had received.
 q | -3-11. Which he had received.


also ye have received ye received also, and wherein, &c. in (Gr. en). Ap. 104. viii) which ye stand also.
also, &c. ye are saved also.
keep in memory = hold fast. Gr. κατεχω. See 7, 30.
He refers to the substance of his preaching, based as it was on the facts of the Lord's death and resurrection, which last was challenged by some false teachers (v. 12).

unless. See 14. 5 (except).
have. Omit.
in vain = to no purpose. Gr. εἰκόν. See Rom. 13. 4.

11. 12-28 [For Structure see next page].

12 from the dead. Gr. εκ νεκρων. Ap. 188. 3.

you that there is a resurrection of the dead?

K r 13 But if there be no resurrection of the dead, then is Christ not risen:

s 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

r 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 are not raised.

r 16 For if the dead rise not, then is not Christ risen:

s 17 And if Christ be not risen, your faith is vain; ye are yet in your sins.

r 18 Then they also which have fallen asleep in Christ are perished.

L o t 19 But if this be so, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by one man came death, by one man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

u 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's,

v 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 authority and power.

P 25 For He must reign, till He hath put all enemies under His feet.

O t 26 The last enemy that shall be destroyed is death.


15. 20-28 (L, above). RESURRECTION CERTAIN, BECAUSE CHRIST IS RAISED.

(Extended Alternation.)

L o t 20 is, &c. = Christ has been raised. From v. 20 to v. 28 is a digression. Fig. Parendel. Ap. 6. and become. All the texts omit. firstfruits. Gr. oparché. See Rom. 8. 23, and cp. notes on John 20. 17, them, &c. = those who have fallen asleep. See v. 6.

21 came also = also came. 22 Adam. Lit. the Adam. all die. By virtue of their relationship to Adam. See Rom. 5. 12-19. even so, &c. = so in Christ also. Christ also has a relationship to the human race. It is that of Lordship (Rom. 14. 2). This is acknowledged by some now (John 13. 3; 20. 28), and brings salvation (Rom. 10. 9). It is the work of the Holy Spirit (12. 3). Hence Judas only said, "Master" (Matt. 26. 25, 49). The natural man rebels against such acknowledgment (Ex. 3. 2. Ps. 2. 2; 3. 12. 4. Luke 19. 14). This Lordship shall one day be asserted and acknowledged by all, including the arch-rebel himself (Ps. 2. 7. Heb. 2. 2-11. Rev. 19. 16). To this end all must be raised. made alive. Gr. zoopoieó. See Rom. 4. 17. cp. John 5. 28, 29.


shall, &c. The texts read, "delivers up", including the arch-rebel himself (Ps. 2. 7. Heb. 2. 2-11. Rev. 19. 16). To this end all must be raised. made alive. Gr. zoopoieó. See Rom. 4. 17. cp. John 5. 28, 29.

24 end. Gr. telos. Not the same "end" as in 1. 4. Christ's coming brings that "end", but this is the end of the millenial age.

shall, &c. The texts read, "delivers up", including the arch-rebel himself (Ps. 2. 7. Heb. 2. 2-11. Rev. 19. 16). To this end all must be raised. made alive. Gr. zoopoieó. See Rom. 4. 17. cp. John 5. 28, 29.

15. 27. I. CORINTHIANS.

27 For He hath put all things under His feet.

But when He saith, "All things are put under His feet," it is manifest that He is excepted, Which did put all things under Him.

And when all things shall be put under Him, then shall the Son also Himself be subject unto Him That put all things under Him.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

And why stand we in jeopardy every hour?

If I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

And if I go on after the manner of men, I have fought with beasts, at Ephesus, what advantage hath it to me, if the dead rise not? If we eat and drink, for to-morrow we die.

Be not deceived: evil communications corrupt good manners.

Awake to righteousness, and sin not: for some have not the knowledge of God: I speak this to your shame.

But some man will say, "How are the dead raised up? and with what body do they come up?"

Thou fool, that which thou sowest is not quickened, except it die;

And that which thou sowest, thou sOWEST not that body that shall be, but bare grain, which may come of wheat, or of some other grain;

But God giveth it a body as it hath pleased Him, and to every seed his own body.

All flesh is not of the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.


But under Him = subjected. This quotation is from Ps. 8. 6.

He is excepted = it is with the exception of Him.

28 subjuded = subjeced, as above.

also Himself = Himself also.

subject -subjected. It is the Father Who puts all enemies as a footstool for the feet of the Son. See Matt. 22. 44. But when this is done, the Son rises up, takes His great power and reigns (Rev. 11. 17), and putting His feet on the footstool, treads down the thrones His enemies, and continues to put down all that exalts itself against Him throughout His millennial reign. See Ps. 18. 44-46; 60. 14; 104. 1 (R.V.);


that = in order that. Gr. hina, all in all. In cu. 15, 24, powe occ. six times, in five of them transit. "all things." It must be the same here. There is an ellipse, and it should read "over all things in all places," i.e. everywhere supreme.


why are they, &c. Why, rather than why are they baptized also? (It) is for the dead. It is to remain dead, as Christ remains, if there be no resurrection, n. 22. The argument is, What is the use of being baptized, if it is only to remain dead? No suggestion here of the vicarious baptism which sprung up later among the Marcionites and others.

30 stand ... in jeopardy. See Acts 19. 27.

31 I protest, &c. I affirm (a Greek particle used in affirmations) by the boasting concerning you. The pronoun "your" corresponds to the genitive, not of possession, but of relation. Ap. 17.


Lord. Ap. 98. VI. I, 2. 2 A. For this full title see Rom. 6. 23.

daily. Gr. καθήμερον (Ap. 104. x, 2) herememon.

32 after the manner of men = according to (Ap. 104. x, 2) a man. Gr. ὁμοίως, have omitted. fought with beasts. Gr. ἀνίκομεν. Only here. Fig. Metaphor. Ap. 6. Referring to the riot (Acts 19. 22-31). Ignatius, in his epistle to the Romans, says, "From Syria even to Rome, I fight with beasts ... being bound to ten leopards, a man, a band of soldiers, who, even when they receive benefits, show them the worse." Clark's Anti-Nicene Library, vol. i, p. 213.

what, &c. = what kind of? Gr. ὡς εἴδον, only here and James 2. 14. 16. me = to me.

let us eat, &c. Many similar expressions of Eppichelen are found in heathen writers. But this is probably cited from Isa. 22. 12. Op. Wisdom 2. 5-9.


34 communications = associations. Gr. ἱμισσία. Only here.

Op. the verb, Acts 20. 11.

corrupt. See 3. 17.

Only here. In pl. = morali. A quotation from the Thais.

34 Awake. Lit. Return to sobriety (of mind). Gr. ἀνασι. 23. 57; &c. to righteousness = righteously.

35 some have omitted. The fourth occ. quickly speeded. Same as "nē" (Ap. 105. 11).

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 natural 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 Adam was made a living soul;" the last Adam was made a quickening 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, earthy: the second man is the Lord from heaven.

48 As is the earthly man, so is the earthy man: and as is the heavenly, so are they that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, 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 victory? O grave, where is thy sting?"

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 Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

16 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.


16. 1 concerning. Appendix: 104. xiii. 1. collection. Gr. ἰδρυμα. Only here and v. 3, where it is transl. gatherings. Found in the Papyri of tax-gathering. Gr. ἱδρυμα. See Acts 9. 13. have given order. Appendix: 104. vii. saints. Gr. ἑαυτοῖς. See Acts 7. 44. churches. Gr. ἱδρυμα. Appendix: 189. Galatia. Bengal says, "He proposes the Galatians as an example to the Corinthians, the Corinthians to the Macedonians (v. Cor. 9. 20), and the Corinthians and Macedonians to the Romans (Acts. 15. 29)."

2 Upon. Appendix: 104. x. 2. the first. Appendix: 104. x. 2. every. Appendix: 104. xii. 2. in store. Appendix: 104. xii. 2. the treasuring. Gr. θεωρεῖν. See Matt. 8. 19. as. Appendix: 104. xii. 2. whatever. Appendix: 104. xii. 2. prospered in. Gr. ἐνωδομήσῃ.
prospered him, that there be no 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 Jerusalem.

4. And if it be meet that I go also, they shall go with me.

5. Now I will come unto you, when I shall pass through Macedonia: for I have long desired to see you.

6. And it may be that I will abide, and winter with you, that ye may bring me on my journey whithersoever I go.

7. For I will not as yet see you by the way; but I trust to tarry a while with you, if the Lord permit.

8. But I will tarry at Ephesus until Pentecost.

9. For a great door and effectual is opened unto me, and there are many adversaries.

10. Now if Timotheus 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 as the Lord hath appointed, so let him do.

12. As touching our brother Apollos, 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.

13. Watch ye, stand fast in the faith, quit you like men, be strong.

14. Let all things be done in charity, with a goodly sort of affection.

15. I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have) added themselves to the ministry of the 1 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 Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19. To you it was committed, to keep the things which you have been taught, both the old saying and the exhortation of the apostles.

20. And for this cause I Paul magnify you in the churches, and speak not the things which some men brag: but as a wise masterbuilder, I build in the Lord.

21. And what I do, I will continue with you, that which I have brought home, I will also carry on.

22. Only be ye谨慎, and patient, in no temptation: for as ye have had light, so walk ye in the light.

23. And if this joy of yours be perfect, no man is wanting unto your faith.

24. But let him that thinketh he standeth take heed lest he fall.

25. But every man shall be justified in his own sight.

26. He that is heir of the world shall be made manifest in his estate.

27. And if anybody destroy the church of God, let God destroy him: for what is made by men is enmity.

28. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that are are established, and the powers that shall be established are of God.

29. Neither is it any name which is called upon under the altar, the testimony of Jesus Christ.

30. For he which doeth wrong shall receive for the wrong which he hath done, and there is no power that can do it.

31. For God shall judge the world with righteousness by that man whom he hath appointed, and he is Christ Jesus.

32. And if anybody destroy the church of God, let God destroy him: for what is made by men is enmity.

33. And if anybody destroy the church of God, let God destroy him: for what is made by men is enmity.

34. For he which doeth wrong shall receive for the wrong which he hath done, and there is no power that can do it.

35. For God shall judge the world with righteousness by that man whom he hath appointed, and he is Christ Jesus.

36. And if anybody destroy the church of God, let God destroy him: for what is made by men is enmity.

37. For he which doeth wrong shall receive for the wrong which he hath done, and there is no power that can do it.

38. For God shall judge the world with righteousness by that man whom he hath appointed, and he is Christ Jesus.

39. And if anybody destroy the church of God, let God destroy him: for what is made by men is enmity.

40. For he which doeth wrong shall receive for the wrong which he hath done, and there is no power that can do it.

41. For God shall judge the world with righteousness by that man whom he hath appointed, and he is Christ Jesus.

42. And if anybody destroy the church of God, let God destroy him: for what is made by men is enmity.

43. For he which doeth wrong shall receive for the wrong which he hath done, and there is no power that can do it.

44. For God shall judge the world with righteousness by that man whom he hath appointed, and he is Christ Jesus.

45. And if anybody destroy the church of God, let God destroy him: for what is made by men is enmity.

46. For he which doeth wrong shall receive for the wrong which he hath done, and there is no power that can do it.

47. For God shall judge the world with righteousness by that man whom he hath appointed, and he is Christ Jesus.

48. And if anybody destroy the church of God, let God destroy him: for what is made by men is enmity.

49. For he which doeth wrong shall receive for the wrong which he hath done, and there is no power that can do it.

50. For God shall judge the world with righteousness by that man whom he hath appointed, and he is Christ Jesus.

51. And if anybody destroy the church of God, let God destroy him: for what is made by men is enmity.

52. For he which doeth wrong shall receive for the wrong which he hath done, and there is no power that can do it.

53. For God shall judge the world with righteousness by that man whom he hath appointed, and he is Christ Jesus.

54. And if anybody destroy the church of God, let God destroy him: for what is made by men is enmity.

55. For he which doeth wrong shall receive for the wrong which he hath done, and there is no power that can do it.

56. For God shall judge the world with righteousness by that man whom he hath appointed, and he is Christ Jesus.

57. And if anybody destroy the church of God, let God destroy him: for what is made by men is enmity.

58. For he which doeth wrong shall receive for the wrong which he hath done, and there is no power that can do it.

59. For God shall judge the world with righteousness by that man whom he hath appointed, and he is Christ Jesus.
The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of me Paul with mine own hand.

If any man love not the Lord Jesus Christ, let him be anathema Maranatha. The grace of our Lord Jesus Christ be with you.

My love be with you all in Christ Jesus. Amen.

LONGER NOTE ON 1 COR. 15. 40.

1. The subject of v. 25-54 is the manner of the resurrection. And the basis is,—as the plant to the seed, so spiritual body to natural body, &c.: "thou sowerst not the body that shall be (lit. come into existence), but a naked grain, as the case may be, of wheat (John 12. 24), or of some one of the rest" (v. 37).

2. But in v. 39 is set forth differentiation as to "flesh" of mundane organized beings; and in v. 41 differentiation in glory (beauty) of the heavenly luminaries. Between these two is v. 40, where the differentiation is commonly regarded as merely between "the resurrection body" and the body that now is. But is the contrast not rather between

a. resurrection bodies fitted for life and activities "in the heavens", and

b. resurrection bodies fitted for life and activities on earth? (e.g. Matt. 19. 28; cp. Ezek. 34. 23; 37. 21, &c.)

3. The contrast (differentiation) in v. 39 concerns one thing only, i.e. "flesh". That in v. 41 also concerns one thing only. Therefore, it is suggested, the contrast in v. 40 is between resurrection bodies only, and not between resurrection (flesh and bones) bodies and natural (flesh and blood) bodies. If the glory (doxa) spoken of here is to be applied to the body that now is, where, alas! is the evidence of it?

4. As the resurrection is still future, the ellipses may be supplied and the verse rendered, thus: "And heavenly bodies (there will be) and earthly bodies; but of one kind indeed (will be) the glory of the heavenly, and another kind that of the earthly."
THE SECOND EPISTLE TO THE CORINTHIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion and Alternation.)

A | 1. 1, 2. INTRODUCTION.
B C E | 1. 3-11. THANKSGIVING.
F | 1. 12. CHARACTER OF PAUL'S MINISTRY.
D G | 1. 13, 14. THE PRESENT EPISTLE.
K K | 1. 15, 16. PROPOSED VISIT.
L | 1. 17-2. 2. VINDICATION OF HIS ACTION.
J M | 2. 3-11. FORMER EPISTLE. OBJECT.
P | 2. 12. 13-. NO REST IN SPIRIT.
N | 2. 13. MACEDONIA. JOURNEY.

B C E | 2. 14-17. THANKSGIVING.
F | 3. 1-7. 4. CHARACTER OF PAUL'S MINISTRY.
D | J M | P | 7. 5-7. NO REST IN FLESH.
O | 7. 8-18. FORMER EPISTLE. EFFECT.
N | 8. 1-9. 15. MACEDONIA. ASSEMBLIES.
H | L | 10. 1-12. 13. VINDICATION OF HIS ACTION.
K | 12. 14-15. 1. PURPOSED VISIT.
G | 13. 2-10. THE PRESENT EPISTLE.

A | 13. 11-14. CONCLUSION.

THE SECOND EPISTLE TO THE CORINTHIANS.

INTRODUCTORY NOTES.

1. From various passages we learn that the apostle Paul wrote this Epistle under much pressure of spirit. The personal part of his first letter to the Corinthians had had its effect upon the obedient members of the church (see ch. 2 and 7), and he wrote a second time to comfort such, as well as to warn a disobedient element (13. 2, 10). It is plain that certain altogether denied his authority, and in ch. 10-13 he once more powerfully vindicates his apostleship, especially in connexion with false teachers, against whom he earnestly warned the Corinthians. The specific claim of authority as proceeding from his Lord and Master alone occupies a large part of the Epistle. Hence, also, the admonition that if he came he would enforce that authority. There is much to indicate Paul's anxiety for all the churches, while in the doctrinal portions occur some unsurpassed presentations of the Divine love in Christ.

2. Not only was this church burdened with internal trouble (ch. 1), but they had trials also from without (11. 13-18), just as the Lord Himself had foretold in Matt. 24. 9-12. In consolation, Paul held out before them (4. 14) the same hope of resurrection as he proclaimed in his first letter.

3. Timothy had been sent to Corinth (1 Cor. 4. 17) and had no doubt returned bearing news of the unhappy condition of the church. Titus delivered the first letter and, there being some delay in his return, Paul passed from Troas to Macedonia, where, later, Titus brought from Corinth (7. 7-16) such reports as only partially assured the apostle, and led him to send the Second Epistle by the same fellow worker.

4. Various explanations have been proposed with regard to the conditions under which the Epistle was written. Some think that, prior to its transmission, the apostle had sent by the hand of Timothy a severe letter which has been lost. Another suggestion is that Paul, hearing of the confusion in the church, made a hasty visit to Corinth from Ephesus, and, finding that he availed nothing but rather was set at naught, withdrew to another part of Asia or to Macedonia, where he penned the Second Epistle. Still other views on similar lines are put forward, but all that can be said is that they are suppositions of which there is no hint in the Epistle. Connecting 1 Cor. 4. 19; 2 Cor. 1. 15, and 13. 5, the apostle had not been back on account of the disorders in the church, whatever may be meant by "the third time" in 15. 1. In 1. 16, 19 he is minded to come to them as a second benefit, and passing to Macedonia, to return to them, which would have been a third time.

5. Written from Macedonia not long after Paul's leaving Asia (1. 8), it would not be many months after the dispatch of the First Epistle. This was probably in A. p. 57 (winter) or spring of 58. See Ap. 180.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.


2. 3. Blessed be God, even the Father of our Lord Jesus 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. 8. For we would not, brethren, have ye ignorant of our trouble which came upon us in Asia, that we were pressed 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.
1. 11. II. CORINTHIANS.

12 For our rejoicing is this, that a testimony of our conscience, that in simplicity and godly sincerity, not with wise words, but as by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what we have approved to be true; and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus,

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 Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use 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 I said before, so now I write again, if ye receive not, why do ye receive? But if ye receive it, accept it as my grace, and not as my wrath.

19 For the Son of God, Jesus Christ, Who was with you as among you by us, even by me and Silvanus and Timotheus, was not ye nay and nay, but in him was ye nay.

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now He Which establisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that I spared you not as yet unto Corinth.

24 But for that we have dominion over original intent, but was altered, because of his not finding Titus (2. 14, 15). See p. 1727. 17 Did I, &c. The question is introduced by μετί, expecting a negative answer.

lightness - slowness. Gr. ἐλαφραία. Only here. purpose - plan. Gr. βουλήματι. The "Received Text" reads βουλήματι at the beginning of the verse also, according to Gr. κατά. Ap. 104. x. 2. with Gr. para. Ap. 104. xii. 2.

nay nay = the nay nay. Gr. οὐ. Ap. 105. i. That is, one thing to-day and another to-morrow.


all, &c. = as many as are the promises of God, in Him they are. and in Him. The texts read "Wherefore also through (Ap. 104. v. 1) Him they are." Amen. This Hebrew word is trans. "verily" in the Gospels, except in Matt. 6. 13 at the end of the Lord's Prayer, and at the close of each Gospel. It does not occur in the Acts. In the Epistles it comes at the close of benedictions and doxologies. In the Revelation occasionally at the beginning. There are three exceptions, here, 1 Cor. 14. 26, and Rev. 3. 14. In the last passage it is a title of the Lord. It means "truth", and He is the Truth (John 14. 6). Cp. Isa. 65. 17, where "the God of truth" is "the God of Amen.


23 call God for a record = invokes God as a witness.


24 for that = because. have dominion = lord it. Gr.
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 unto you in heaviness.
2 For if I make you sorrow, who is he then that maketh me glad, but that 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.

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 all.

5 But if any have grieved you, my joy hath not grieved me; but in part: that I may not overcharge you all.

6 Sufficient to such a man is this punishment, which was inflicted of me for this thing, herein not to mention who it is. 7 That ye might prove all things, and hold fast that which is good. 8 For even the things which ye have both to suffer of me, which are not yet happened, shew that they are a godly thing.

9 Wherefore I beseech you, that ye would confirm your love toward him.

10 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

11 To whom ye forgave any thing, forgive also; and with whom ye were forgiven, forgive also; for [3] forgive one another, as God for Christ's sake hath forgiven you.

12 Furthermore, when I came unto Troas to preface 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 Titus my brother;

but taking my leave of them, I went from thence into Macedonia.

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.

faith, Gr. pistis, Ap. 180. II. 1. helpers, Gr. sumeros. See 1 Cor. 3. 5.


2 if, Gr. et. Ap. 118. 2. a make ... to. Gr. lópet, transl. "grieve", or "cause grief" in Lk. 4. 5. Out of twenty-six occurrences, twelve are in this Epistle.
maketh ... glads. Gr. euphránai. See Acts 2. 26 (rejoiced).

3 unto you. The texts omit. lest in order that, (Gr. hina) not (Gr. mé). sorrow. See v. 1.


as any. Gr. ti. Ap. 123. 8. in part. Gr. eis merous. The grief has come from a part of you who have been led away.

overcharge = lay a burden, or press heavily, upon. Gr. ephabere. Only here, 1 Thess. 2. 9. 2 Thess. 3. 8.


of by, Gr. hupo. Ap. 104. xvi. 8. many = the more, i. e. the majority.


swallowed up. Gr. katapnei. See 1 Cor. 16. 14.

overmuch = more abundant.


9 to this end for (Gr. eis) this, also did I write also. proof. Gr. dokimai. See Rom. 5. 4 (experience), whether. if. Ap. 118. 2. a.

eis, as above. 10 for, Gr. for. also = also. forgives also = also forgives. v. 2 you. person = face, i. e. sight, or presence. 104. v. 2 you. we should be overreached (Gr. plenekostai). Here, 7. 12; 17, 18. 1 Thess. 4. 4 (by) Gr. hupo, as in v. 6) Satan. ignorant. Gr. apoakoo. Cp. 1. 6. Fig. Tapios. 3. 14; 4. 4; 8. 12; 8. 13. Phil. 4. 7. See 11. r. Eph. 8. 11. Rev. 2. 24. 12 Furthermore = Now, to. Gr. eis. Ap. 104. vii. Troas. See Acts 16. 8. the door. See 1 Cor. 15. 9. of. Gr. en. Ap. 104. viii.


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II. CORINTHIANS.

3. 7.

15 For we are 14 unto God a 14 sweet savour of 10 Christ, in them that are 14 saved, and in them that perish:
16 To the one we are the 14 savour of death 14 unto death; and to the other the 14 savour of 14 life 14 unto life. And who is sufficient for these things?
17 For we are 14 not as 14 many, which corrupt the 14 word of 14 God: but as 14 of 14 God, 14 in the sight of 14 sincerity, but as 14 of 14 God, 14 in the sight of 14 Christ.

Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

FAC

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 2 To 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 fleshly tables of the heart.

And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God;

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.

H J K

But if the "ministration of death," written


3. 6-18 (E, above). MINISTRY OF THE NEW COVENANT. (Alteration.)

G 6. Pneuma necessary for life.
H 7-15. Pneuma changes the Old Covenant.
G 17. Pneuma necessary for liberty.
H 18. Pneuma changes us.


3. 7-18 (H, above). PNEUMA CHANGES THE OLD COVENANT. (Division.)

J 1 J 1. The Old Covenant came with glory, but Israel could not look upon it.
J 1 1. The New Covenant also comes with glory.
J 2 9. The Old Covenant, which brought condemnation, came with glory.
J 3 10. The Old Covenant had no life in inflicting death.
J 3 10. The New Covenant has surpassing glory in giving life.
K 11. The Old Covenant, which is unbroken, was with glory.
K 11. The New Covenant, which abides, will abide in glory.


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II. CORINTHIANS.

4. 1. 4. 1 Therefore—On account of (Gr. dia). Ap. 104. v. 2 this, seeing we have having, ministry.


4. 1. Therefore—On account of (Gr. dia). Ap. 104. v. 2 this, seeing we have having, ministry.

II. CORINTHIANS.

2 But 1 have renounced the hidden things of dishonesty, not walking in craftiness, nor by manifestation of the truth commending 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 Jesus the Lord; and ourselves your servants for Jesus' 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 Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 8 We are perplexed, but not distressed; we are pressed, but not in despair; 9 Persecuted, but not destroyed; cast down, but not confounded. 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we that live are always delivered unto death for Jesus' sake, that the life also of Jesus 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 that He which raised up the Lord Jesus shall raise us also by Jesus, and shall present us with you.

knowledge. Gr. gnōsīs. Only here and 2 Tim. 2. 6. From στρατός, a potsherd. Cp. Gr. 94. IV. Treasure in the East is often hidden in the earth and in a potter's vessel to protect from damp, &c. Cp. Jer. 20. 14. that—is in order that. Gr. hina. power. Gr. dunameōs. Only here and 2 Tim. 2. 6. From στρατός, a potsherd. Cp. Gr. 94. IV. Treasure in the East is often hidden in the earth and in a potter's vessel to protect from damp, &c. Cp. Jer. 20. 14. that—is in order that. Gr. hina. 2 But 1 have renounced the hidden things of dishonesty, not walking in craftiness, nor by manifestation of the truth commending 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 Jesus the Lord; and ourselves your servants for Jesus' 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 Jesus Christ.
Q 15 For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

0 16 For which cause we faint not; but though our outward man 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.

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.

3 If so be that being clothed we shall not be found naked.

4 For we that are alive are 1 in this tabernacle do groan, being burdened: 2 not for that we would be unclothed, but clothed upon, 3 that this mortality might be swallowed up of life.

5 Now He that hath wrought us 4 for the same thing is God, Who 5 also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are 6 at home in the body, we are absent from the Lord:

7 (For we walk by faith, 8 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 10 labour, that, whether present or absent, we may be accepted of Him.

10 For we must all appear before the judgment seat of Christ; that 11 every one may receive the things done in his body, according to that in order that.

Q 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.

12 For we commend not ourselves again

heaven. Sing. See v. 1.
Job 10. 11 (Shall). 2 not. See Ap. 105. 1. 4 for that. Gr. ekphorē. Gr. ekphorē, as Mk. 15. 26 (took off) that in order that.
swallowed up. See 1 Cor. 15. 54. of by. Ap. 104. 4. Lord. See Ap. 98. VI. i. β. 2. A.
8 willing = well pleased. See 1 Cor. 1. 21.

18 for your sakes = on account of (Gr. dia). Ap. 104. v. 12. you.
abundant = abounding. Gr. pleonazō. See Rom. 5. 20.


many = the majority, as in 2. 6.
redound = overflow, or excel. Gr. perisseuō.

15 For which cause = Therefore, though even if. Ap. 118. 2. a.

outward (Gr. eixō) man (Gr. anthropos). Ap. 103. 1.

This expression occurs only here. It is one of the names of the old nature. Cp. Rom. 6. 6. 1 Cor. 2. 14. Eph. 4. 22. Col. 3. 5.

perish = is corrupted or destroyed. Gr. dиеpisthēō. Occ. elsewhere, Luke 12. 33. 1 Tim. 6. 6. Rev. 8. 9; 11. 18.

inward. Gr. eισθένην. In Rom. 7. 22. Eph. 3. 16. the word is else. renewed. Gr. anακαινιζομαι. Only here and Col. 3. 10.

17 our light, &c. Lit. the momentary lightness of our affliction.


worketh. Gr. καταργοῦμαι. To work out. See Rom. 7. 8.

for more exceeding. Lit. according to (Gr. kata). Ap. 104. x. 2 excess unto (Gr. eis). Ap. 104. vi. excess. The Gr. for excess is hup erotēs, as in v. 7.


weight. Gr. baros. See Acts 15. 22.


temporal = temporary, for a season. Gr. προκαιρίως.


earthly. Gr. epiπεδος. See John 3. 1.

this tabernacle = the tent. Gr. skēnos. Only here and v. 4. It is the Gen. of Apposition. Ap. 17.
The earthly house is a tent. See 1 Cor. 4. 11.
dissolved. Gr. kataλαιμα. building.

Gr. αλκοδόμη. See 1 Cor. 3. 9.

not made with hands, Gr. acharneioptōtēs. Only here. Mark 4. 44. Col. 2. 4.

heavens (pl.). See Matt. 6. 9. 10.

2 groan. See Rom. 8. 23.
clothed upon. Gr. eπενδυόμαι. Here and v. 4.


being clothed. Gr. enduō. Cp. 1 Cor. 15. 53. 54.


swallowed up. See 1 Cor. 15. 54. of by. Ap. 104. 4.

at home. Gr. enδήμως. Only here and vv. 8, 9 (present).

The δήμως was the township to which an Athenian citizen belonged. Cp. Phil. 3. 20.


Lord. Ap. 98. VI. i. β. 2. A.

willing = well pleased. See 1 Cor. 1. 21.

also," see. Ap. 103. 1. 5 (made manifest) the same as appear; v. 10. hope. also. To follow
unto you, but give you occasion to glory on our behalf, 4 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 your cause. Or whether we be sober, it is for your cause.

14 For the love of Christ 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 Who died and rose again.

16 Wherefore, having known the 10 man after the flesh, ye also, though we have known Christ after the flesh, yet now also henceforth knowing we Him, are no more.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things become new.

18 And all things are of God, because, &c. = judging (Ap. 129. 1) this, if. Texts omit. for. Ap. 104. xvii. 1. were, &c. = all died.

18 they which live the living, as 4. 11. live. See Ap. 170. 1. not henceforth = no longer (miketi).


18 henceforth is from (Gr. ago) now.


18 all things. Texts read "they." 

18 all things. Gr. is pantas. Cp. Acts 17. 25. Rom. 11. 36. 1 Cor. 3. 6.

5. 18-6. 2 (E, p. 731). MINISTRY OF RECONCILIATION. (Division.)

E R1 | 5. 18, 19. Ministry.
R2 | 5. 29-6. 2. Ministers.

5. 18, 19 (R1, above). MINISTRY. (Alternation.)

R1 | 3. 18. Reconciliation.
R2 | 3. 18. Reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us:

21 For he hath made us ministers of his righteousness; it is written.

2 We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.

2 (For Hesai., "I have" heard thee in a time hast committed unto = placed in (Gr. en). Cp. 4. 7. word. Ap. 121. 10.

5. 20-6. 2 (R2, above). MINISTERS. (Extended Alternation.)

R2 | 5. 20. Ambassadors.
R2 | 5. 29. Entreaty.
R2 | 5. 31. Enforcement.
R2 | 6. 1. Fellow-labourers.
R2 | 6. 1. Entreaty.
R2 | 6. 2. Enforcement.


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6. 2. II. CORINTHIANS. 6. 16.

accepted. Gr. dekētos. Same Gk. verb as "receive" in v. 1.
in. Gr. en. Ap. 104. viii. have I succoured = I helped. Quoted from Isa. 49. s.
accepted. Gr. eyprouskedos. A stronger word than above. See Rom. 15. 12.
3 no...any thing. A double negative. Gr. mēdeis...mēdeis.
that = in order that. Gr. hina.
4 approving = commanding. See 8. 1.
afflictions = tribulations. Gr. thlipsis. See 1. 4.
Acts 14. 5. 19; 16. 12; 17. 5; 18. 12; 19. 29.
watchings = sleeplessness. Gr. agramptia. Only here and 11. 27.
6 By = In. Gr. en, as in v. 2.
kindness. Ap. 184. III. (a)
unfeigned. Gr. anupokritos. See Rom. 12. 9,
7 word. Ap. 121. 10.
The Greek soldier carried sword or spear in his right hand and a shield in his left.
8 honour = glory. Gr. doxa. See p. 1511.
deceivers. Gr. planoi. Occ. elsewhere, Matt. 27. 43.
1 Tim. 4. 1; 2 Tim. 1. 13.
9 unknown. Gr. agnoei. See 1. 8.
chastened. Gr. paidēuios. See 1 Cor. 11. 32.
10 sorrowful = grieved. Gr. lupeō. See 2. 2.
making...rich. Gr. ploutisō. See 2. 3.
11 our mouth, &c. A Hebrew
Ps. 78. 2; 109. 2. Prov. 8. 6; 31. 26.
Ezek. 24. 27; 29. 21.
nothing. Gr. mēdeis.
possessing. Gr. Katechō. See 1 Cor. 7. 23. From
Bowels. Gr. splanchna. The inward parts. Metaphorically, of the affections, the seat of which we regard as the heart. Fig. Catachrepsis. Ap. 6.
straitened. Gr. stenochoros. See 4. 10.
bowels. Gr. splanchna. The inward parts. Metaphorically, of the affections, the seat of which we regard as the heart. Fig. Catachrepsis. Ap. 6.
13 a recumence, &c. = the same recumence. Gr. antímēthia. Only here and Rom. 1. 27.
15 concord. Gr. symphōnēs. Cp. the verb in Acts 5. 9 and the adj. in 1 Cor. 7. 5.
Idols. Gr. epos. See the temple of idols. Fig. Ellipsis of Repetition. Ap. 6.
II. CORINTHIANS.

16. 6. for 

17 Wherefore "come out of among them, and be ye separate", saith the "LORD, "and touch not the unclean thing;"

18 And will ye receive 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 filthiness of the flesh and spirit, perfecting holiness in the fear of God.

8 Receive us; we have not wronged no man, we have not corrupted no man, we have not defrauded no man.

9 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

10 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 Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

6 Nevertheless God. That comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by his 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 repent, though I did repent:

for I perceive that the same epistle hath dwell. Gr. enokeó. See Rom. 8. 11.


walk. Gr. emeripetao. Only here.


17 From among = out of (Gr. ek. Ap. 104. viii) the midst of.

LORD. Ap. 98. VI. 1. B. a. quoted from Isa. 52. 11.

theo = an, i.e. any.

receive. Gr. elidechomai. Only here.

18 A Father = for (Gr. el. Ap. 104. vii) a Father.

Ref. to 2 Sam. 7. 14.

My sons = to Me for (Gr. eis) sons (Gr. huios. Ap. 108. iii).

Almighty. Gr. Pantokrator. In the N.T. only here, and nine times in the Revelation. See Ap. 4. VII.

7. 1 dearly beloved. Gr. agapétos. Ap. 158. III.


holliness. Gr. haplothén. See Rom. 1. 4.


no man. Gr. oudeis.

corrupted. Gr. phtheiró. See 1 Cor. 3. 17.

defrauded. Gr. plemekei. See 2. 11. Fig. Asymmetron (Ap. 6) in this verse, also in 4. 5. 7.


to die, &c. Lit. unto (Gr. eis) the dying, &c.

die = die. Gr. spondómenos. Only here, Mark 14. 31. 2 Tim. 2. 11.

live with. Gr. sazó. See Rom. 6. 8.

4 boldness of speech. Gr. parrhésia. See 3. 12.


glorifying. Gr. kauchéis. See Rom. 3. 27.


comfort = the comfort. Gr. paraklésis. See 1. 3.

Perhaps referring to v. 8.

am exceeding joyful. Lit. overabound (Gr. huperisséww). See Rom. 5. 20 with the joy.


Macedonia. This was after leaving Troas (2. 12, 13), where he was disappointed at not finding Titus.

rest. Gr. anesea. See 2. 13.


fightings. Gr. maché. Here, 2 Tim. 2. 23. Tit. 3. 9. Jas. 4. 1.


those that are cast down = the lowly.

Gr. tasis. See Rom. 12. 16.


coming. Gr. parousía. See Matt. 24. 3.

consolation. Same as "comfort", v. 4. Add "also after "consolation", when, &c. — telling us (as he did).

Gr. anamélló. See Acts 14. 27.

mourning. Gr. oursinó. Only here and Matt. 2. 18.


7. 8-16 (O. p. 1727). FORMER, EPISTLE. EFFECT. (Extended Alternation.)

O h = Former Letter. Effect.


k = 11. Approving themselves.


k = 16. Confidence.


made = sorry = grieved. Gr. lúpeó. See 2. 2.

with = by. Gr. en, as above.


The meaning is that Paul at first regretted he had written so severely, but afterwords changed his mind when he saw the salutary effect of his letter.

made you sorry, though it were but for a season.

8 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.

9 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

10 Behold, this same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indigitation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!

1 In all things ye have approved yourselves to be clear in this matter.

12 Therefore I wrote unto you, as unto the sure and certain hope of the gospel, which I said was preached unto you;

13 Which in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

14 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

15 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.


Macedonia. Assemblies. (Alternation and Intervene.)

8. 3.

II. CORINTHIANS. 8. 17.

3 For they 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.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and in utterance, and in knowledge, and in all 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.

9 For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that through thy poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a readiness also out of that which ye have.

12 For if there be first a willing kindness, it is accepted according to that a man hath, and not according to that he hath not.

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.

16 But thanks be to God, Which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation;

Gr. peruò, Only here and 9. 2. 11 perform.
readiness. Gr. proktômas. See Acts 17. 11. 12 if. Ap. 118. 2. a be first is set forth, or set before.
Gr. eπιπονômas. See Acts 24. 23 to others (Gr. allos). Ap. 124. 1. ye burdened = to you affliction, as in v. 2.
15 is = has been. had nothing over = did not (Ap. 105. I) abound. Gr. pleonazô. See 4. 18. had
but being more forward, of his own accord he went unto you.

And we have sent him with the brother, whose praise is in the gospel throughout all the churches:

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 of your readiness:

Wherefore 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, as a matter of bounty, and not as of covetousness.

But this I say, He which soweth sparingly being, Gr. huparchō. See Luke 9, 48.


of his own accord. Gr. authairetōs. See v. 3.


also chosen = chosen also.


of by.

to travel with us as our fellow-traveller. Gr. sunekdēmōs. See Acts 19, 29.


by. Gr. hapo, as above.

to = with a view to. Gr. pros. Ap. 104. xv. 3. This depends on "chosen." The object of Paul’s having a companion was to avert suspicions, which would tarnish the Lord’s glory by bringing discredit on His servant, and also to remove Paul’s reluctance. Gr. v. 10.

glory. Gr. eulogia. Tranl.


the texts read proopangellō, which occur elsewhere only in Rom. 1, 2.

sparingly. See Acts 8, 18. The texts read proopangellō, which occur elsewhere only in Rom. 1, 2.

II. CORINTHIANS.

9. 6.

For as touching the ministering of the saints, it is superfluous for me to write to you:

For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:


Christ. See Acts 19, 39.

soweth sparingly


Achaia = Greece a year ago. See v. 8.

that, as I said, ye may be ready:

I have. Supply the ellipsis by "he has." This was the reason of his diligence.

Christ. See Acts 19, 39.


phil. 2, 15 used in the general sense.

confident confidence. Gr. eulogia. Tranl.


whence ye had notice before. Before notified. Gr. prokanēglōssis. See Acts 3, 18. The texts read proopangellō, which occur elsewhere only in Rom. 1, 2.

sparingly. See Acts 8, 18. The texts read proopangellō, which occur elsewhere only in Rom. 1, 2.
II. CORINTHIANS.

shall reap also bountifully; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposed in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to do good work.

9 (As it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth forever.)

10 Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;

11 Being enriched in every thing to all bountifulness, which causeth through your 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 experiment of this ministration they glory 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 for the exceeding grace of God in you.

15 Thanks be unto God for His unspeakable gift.

10 Now 3 Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bountifully. Lit. upon (Gr. epi. Ap. 104. ix. 2) blessings, as above. Fig. Symplēkē.

7 Every man = Each one.

purposed. Gr. prospōreiæm. Only here. The texts read "hath purposed ".


giver. Gr. doçēs. Only here. Cp. Prov. 22. 9, where the Sept. reads, "God blesseth a cheerful giver ". Fig. Paroimia.

8 able. Gr. dunatos, but the texts read the verb donāto, which occurs elsewhere only in 15. 3.

all. Notice the four "alls" which, with "every ", give the Fig. Symplēkē. Ap. 6.


toward = unto. Gr. eis, as in v. 5.

always ... things. Gr. pênte ponte poisŝ. Fig. Paroimia.

sufficiency. Gr. autarkēs. Only here and 1 Tim. 6. 6.

every. Gr. pós. Transl. "all " above.

is = has been, or standeth.

dispersed abroad = scattered. Gr. skorpiōs. See John 16. 22.


remaineth. Gr. menō. See p. 1511.


Quoted from Ps. 112. 9.


remaineth. Gr. menō. See p. 1511.


Quoted from Ps. 112. 9.


minister. Gr. chorēγo. Only here and 1 Pet. 4. 11.

The chorēgos was the leader of a chorus, and then came to mean one who defrayed the cost of a chorus at the public festivals. The texts put these three verbs in the future, instead of the imperative.


11 Being enriched. Gr. ploutōtēs. See 1 Cor. 1. 5.

bountifulness. Gr. haplōtēs. See 1. 12.

causeth = worketh. Gr. katergyzomai, as in 4. 17.


12 administration. Same as "ministering", v. 1.


only here and 11. 9. by = through, as v. 11.

unto = to.

13 experiment = proof. Gr. dokimē. See 2. 9.

ministration. Same as "ministering", v. 1.


13 Thanks. Gr. charis, as in v. 8. unspeakable.

gift. Gr. dērēs. See John 4. 16. It cannot be that Paul had in his mind anything less than God's supreme gift, the gift of His Son, of which he speaks in 8. 9. He frequently breaks out into thanksgiving in the midst of his epistles. Cp. Rom. 8. 5; 11. 33, 36. 1 Cor. 15. 57. Gal. 1. 5. Eph. 3. 20. 1 Tim. 1. 17.

10. 1—12. 13 (L., p. 1727). VINDICATION OF HIS ACTION. (Division.)


10.2. II. CORINTHIANS.

bold when I am present with that confidence, whereby I think to be bold against some, which think of us as if we walked according to the flesh.

For though we walk in the flesh, we do not war after the flesh:

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;

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;

And having a readiness to revenge all disobedience, when your obedience is fulfilled.

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.

For though I should boast somewhat more of your authority, (which the Lord hath given us for edification, and not for your destruction,) I should not be ashamed:

That I may not seem as if I would terrify you by letters.

For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

Let such an one think this, that, such as we are in word by letters when we are absent, such will we also be in deed when we are present.

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but their own minds commend themselves by themselves, and that comparing themselves among themselves, are not wise.

But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

Not boasting of things 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.

To preach the gospel in the regions

that—the. confidence. Gr. 


Gr. tolmaō. Tharreō expresses "confidence", tolmaō carries the feeling into action.


according to. Gr. kata, as in v. 1.


Gr. strateumai. See 1 Cor. 9. 7.

according to, as above.

Gr. hoplon. See 6. 7.

warfare. Gr. strateia. Only here and 1 Tim. 1. 18.

spear. Gr. sarxikoς. See Rom. 7. 14 and 1 Pet. 2. 11.

mighty. Gr. dunatos. Same as "able", 9. 8.

through—by. No prep. Dat. case.


strong holds. Gr. ochourōma. Only occ.

imaginations—thoughts, or reasonings. Gr. logismoi. Only here and Rom. 2. 16.


exalteth. Gr. epairoı̂. See Acts 1. 9.


bringing, k. Gr. aischunoloı̂s. See Rom. 7. 23.

thought. Gr. nosma. See 2. 11.


disobedience. Gr. parakolou̇th. See Rom. 5. 19.


outward appearance. Gr. prospopen, as in v. 1.


even so are we—so are we also.


boast—glory. Gr. kauchoamaı̂. See Rom. 2. 17.


Lord. Ap. 98. VI. 1. ii. 2. A.

had given—given.


edification. Gr. oikodomioς. See 1 Cor. 3. 9.


terrify. Gr. ekphrakeiȯ. Only here.


edification. Gr. parousia. See Matt. 24. 3.

weak. As 1 Cor. 1. 27.

Bold is of no account. Gr. exou̇theı̂nōs. See Acts 4. 11.

11 in. No prep. Dat. case.


contemplative. Gr. dianoia. See Acts 4. 11.


command. Gr. sunisthainō. See Rom. 3. 5.


are not wise—do not understand. First occ.


things without our measure. Lit. the unmeasured (Gr. anetore, only here and v. 15) things. rule.


even unto you—unto (Gr. achari, as far as) you also.

14 stretch... beyond. Gr. huperpekratȯn, stretch out over. Only here.


enlarged—magnified.

16 preach the gospel. Gr. evangellȯs. Ap. 121. 4.

in—unto. Gr. eis, as above.

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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 "chaste virgin to "Christ. 
3 But I fear, lest by any means, as the serpent "beguiled Eve through his "subtlety, so your "minds should be "corrupted from the "simplicity that is "in "Christ.
4 For "if he that cometh "preacheth "another Jesus, whom we have "not "preached, or if ye receive "another spirit, which ye have "not received, or "another gospel, which ye have "not accepted, "ye might well "bear with him.

A 5 For I "suppose I "was "not a whit behind the "very chiefest "apostles. 
6 But "though I "be "rude in "speech, yet "not "in "knowledge; but we have "been "throughly "made manifest "among you "in all things.

B s
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 "wished, I "was "chargeable to "no man: for "that which was lacking to me "the brethren "which came "from Macedonia "supplied: and "in all things I have kept myself "from being "burdensome "unto you, and "will keep myself. 
10 As the truth "of "Christ is "in me, "no man "shall stop me of this "boasting "in the "regions of Achaia.

$t$ Wherefore? 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, whereas 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 Satan himself is transformed into an angel of light.

15 Therefore I permit not myself to be accursed of you, for I do not seek your glory, only the glory of the Lord Jesus Christ, which among you ye demand, not that alone do I seek.

16 For ye suffer fools gladly, seeing ye yourselves are wise.

17 For ye bear in bondage, if a man exalts himself, if a man take of you, if a man smite you on the face.

18 I speak as concerning reproach, as though we had been weak. Howbeit whensoever any is bold, I speak foolishly, I am bold also.

21 And have ye been such as Hebrews? so am I. Are the Israelites? so am I. Are they the seed of Abraham? so am I.

22 Are they 15 ministers of Christ? I speak as a fool. I am 22 more abundant, in stripes above measure, in prisons more frequent, in deaths often.

23 Of the Jews five times received I forty stripes save one.

24 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.

25 Howbeit we, being naturally weak, are made strong, for we are not of ourselves, but our power is of God.

26 The Ellipsis of any object adds emphasis.

27 In weakness and painfulness, and in...
II. CORINTHIANS.

11. 27.

watchings often,) in hunger and thirst, in fastings often,) in cold and nakedness. Beside these things that are without, which that cometh upon us daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?

If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, who is blessed for evermore, knoweth that I lie not.

In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me; And through a window in a basket was I let down by the wall, and escaped his hands.

It is not expedient for me to doubt of your glory. I will come to visions and revelations of the Lord. 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 know.

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

For though I would desire to glory, yet of myself I will not glory, but in mine infirmities.

For though I should be exalted above measure through the abundance of the revelations, there was given to me of a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought of the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness.

paradise. See note on Ecc. 3:5. unspokenable. See Mark 9:4. unutterable. See Acts 13:32. Paul, 131. Philip was (Acts 8:38) or not, he knew not, nor can we, only God knows. He may have been as Ezekiel was (Ezek. 8:3): or John (Rev. 1:16). Of on behalf of. See Acts 20:28. last. See Acts 23:10. in order that. Gr. hina...not (Gr. mé, as above). Asphalt in N.T. See Eph. 2:19. abundant excellence. See Gr. huperboléíth. Gr. ekkléσσει. See Acts 13:3. there.

unto. Gr. thn, as above. only. Gr. én. N. T. See Eph. 2:28. to the order that. Gr. hina...of that (Gr. hina)...not (Gr. mé, as above). abundance of excellence. See Gr. huperboléíth. thorn. Gr. ekkléσσει. See Acts 13:3.

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Most gladly, Gr. ἐχθρίστα. Neut. Pl. Superlative of ἐχθρία; used adverbially.

rest, i.e. as a tent is spread over one. Gr. ἐπικέφαλος. Only here. John uses ικέφαλος in 1. 14. See note there.


in glorying. The texts omit.

commended. Gr. συνίσταμαι. See 3. 1.

nothing. Gr. οὐδέδεις.
am I behind. Gr. ἀποβάτω. See Rom. 3. 23, and cp. 11. 3 and 1 Cor. 1. 7.


though—even if. Gr. εἰ (Ap. 118. 20. εἰ)


were inferior. Gr. ἄνθρωποι. Only here and 2 Pet. 2. 19. 20. Lit. "were worsted".


except. Gr. εἰ μή. Same as "but", v. 5. 

was... burdensome. Gr. κατακαρπάσκω. See 11. a. 


(Altération.)


to you. The texts omit.


lay up=treasure up. Gr. θεσαυρίζω. As 1 Cor. 16. 2.


be spent. Gr. ἐκδομήναι. Spend out, exhaust. Only here.


16 burden. Gr. κατακαρπάσκω. Only here.


These words are spoken ironically, quoting what his opponents alleged.

17 Did I... you. The question, expecting a negative answer, is introduced by μή.

make a gain. Gr. πλημνεῖται. See 2. 11.


any. Gr. τίς, as in v. 6.


18 desired=besought, as in v. 8.


by Fig. Metonymy for mind. The internal purpose, in contrast with the external walk, is

with... steps. Gr. ἀκολουθοῦν. See Acts 18. 33.

19 excuse ourselves=are making an apology. Gr. ἀπολογομένων. See Acts 18. 33. speak. Gr. ἔλογος, as in v. 4. 

edifying. Gr. ἐκδομήναι. See Acts 5. 17.

wraths. Gr. θύμωμα. Occ. eighteen times. Transl. "wrath", except Rom. 2. 8 (indignation), and Rev. 16. 19; 19 (fierce); strifes. Gr. ἐχθρίσια. Occ. seven times. Transl. "strife", except Rom. 2. s. Phil. 1. 6 (contention), buckstrifes. Gr. ἐκβουλομένων. Only here and 1 Cor. 1. 7.

whisperings. Gr. ἐκμυθουρίας. Only here and Col. 10. 11 (enchantment, i.e.

the muttering of the charmer). The verb occurs. 2 Sam. 12. 19. Ps. 41. 7. See also Rom. 1. 29.


13. 1. II. CORINTHIANS.


13. 2-10 (G, p. 1727). THE PRESENT EPISTLE.


K 3. 4. Weakness and power.

J 4. 5. Prayer for them.

K 6. Weakness and strength.

J 7. Absent and present.

2 told... before, foretell. Gr. prophēset, as Gal. 8. 21.

3 if I were... write. The texts omit, heretofore, &c., have sinned before. See 12. 21.


6 proof. Gr. dokimē. See 2. 9.

7 which... Who.


9 but... truth.

K 10. For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

J 11. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given to me for edification, and not to destruction.

A (p. 1727)

12 Finally, brethren, farewell. O be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

13 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.


18 saints. See Acts 9. 18.

Note the order in this benediction.
THE EPISTLE TO THE GALATIANS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Alternation.)

A | 1. 1-6. EPISTOLARY AND SALUTATION.
   B1 | C1 | 1. 6—2. 14. SOLICITUDE.
   D1 | 2. 15—4. 11. DOCTRINAL CORRECTION.
B2 | C2 | 4. 12-20. SOLICITUDE.
   D2 | 4. 21—6. 10. DOCTRINAL CORRECTION.
B3 | C3 | 6. 11-16. SOLICITUDE.
   D3 | 6. 17-18. DOCTRINAL CORRECTION.
A | 6. 18-18. EPISTOLARY AND BENEDICTION.

THE EPISTLE TO THE GALATIANS.

INTRODUCTORY NOTES.

1. As with the Second Epistle to the Corinthians, a large part of this letter is taken up with proofs of the apostle’s Divine authority. The major portion, however, is devoted to refuting the teaching of such as would lead back the Galatians to bondage, for many of them desired to be under the Law. And Paul declared to them that this was a removing unto a different gospel altogether, although, there being in reality no other gospel, it was a perverting of the gospel of Christ.

2. The likeness to Romans is noticeable, and although this Epistle was written before that to the Romans, Paul had taught the Galatians the same truth as he records in the later Epistle. Galatians has been happily likened to a sketch for the finished picture, Romans. In both is maintained the fundamental truth that there is no difference between Jew and Gentile before God. There would be many Jews among the churches of Galatia, for Paul ever went to the Jew first; yet the majority would be Gentiles, apparently too ready to yield to the persuasions of judaizers who taught the necessity of circumcision. Of profound interest to all believers is the record of the apostle’s reception of the gospel which was preached by him. For he received it not from man, nor was he taught it, but it came to him through revelation of Jesus Christ.

3. There is difference of opinion as to where the churches of Galatia were situated. The province was a central one in Asia Minor, occupied in the northern parts by a mixed race in which the Keltic predominated; and some think that there were no churches at all in that portion of the province, but only in the southern parts, and that they probably included Antioch of Pisidia, Iconium, Derbe, and Lystra. It may be added that in Galatia proper, the people spoke the Keltic language until at least the time of Jerome, who records hearing the same tongue there as he heard in Treves.

4. Date. Galatians was most probably written from Macedonia in the winter of A.D. 57, or the spring of A.D. 58. See Ap. 180.
THE EPISTLE OF PAUL THE APOSTLE
TO THE

GALATIANS.

A

1 Paul, an apostle, (not of men, nor by man, but by Jesus Christ, and God the Father, Who raised Him from the dead;) 2 And all the brethren which are with me, unto the churches of Galatia: 3 Grace be to you and peace from God the Father, and from our Lord Jesus 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 forever and ever. Amen.

B' C' A' a

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; 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.

b

10 For do I now persuade men, or Jesus God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. 11 But I certify you, brethren, the gospel which was preached of me is not after man.

12 For neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.


1. 6–12 (A', above). DECLARATION. (Alternation.)

C' A1 | 1. 6–12. Declaration.

1. 6–12 (A', above). DECLARATION. (Alternation.)

A1 a | s, 7. Their defection.

b | 7. The perverters.

a | s, s. Their defection.

b | 10–12. Himself who taught them.


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1. 13. GALATIANS. 2. 3.

A B
13 For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it:

B2 C
14 And profited in the Jews’ religion above many of my equals in mine own nation, being more exceedingly zeal 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 flesh and blood:

17 Neither went I up to Jerusalem to those which were apostles before me; but I went into Arabia, and returned again unto Damascus.

D
18 Then after three years I went up to Jerusalem to see Peter, and abode 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.

C
21 Afterwards I came into the regions of Syria and Cilicia:

22 And was unknown by face unto the churches of Judea which were in Christ before.

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.

D 2
Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me,

13—2. 14 (A^2, p. 1748). PROOF. (Division.)

A


13 conversation = manner of life. Gr. anastrophé. Occ. thirteen times, always transl. conversation. in time past. Lit. at one time. Gr. prole.


the Jews’ religion. Gr. Ioudaismos. Only here and in Art. Cpx. 2. 14. As the worship of the Father ( Jehovah) at the time of Christ had degenerated into “ the Jews’ religion ”, so now the worship of Christ has become the “ religion ” of Christendom.

beyond measure = according to (Gr. kata) excess (Gr. hyperbolé). See Rom. 7. 12.

in vain = was persecuting.

wasted = was wasting. Gr. porthéló. See Acts 9. 21.


equals = of my own age. Gr. emniliokólos. Only here.

nation. Lit. race.


of my fathers. Gr. patríkoi. Only here.

1. 15—2. 14 (B^2, above). AFTER HIS CONVERSION. (Alternation.)


D | 1. 18—20. In Jerusalem. Three years after.


womb. Cp. Isa. 49. 1, 5. Jer. 1. 5. Note the steps:

(1) Separation before birth; (2) calling, Acts 9; (3) setting apart for the ministry, Acts 13. 2; in fulfilment of Acts 9. 15.


that = in order that. Gr. hina.


heathen = Gentiles. Gr. ethnos.

confessed. Gr. prosnainthéméni. Only here and 2. 6.

flesh and blood. See on Matt. 16. 17.


Damascus. Whence he escaped as recorded in Acts 9. 25. 2 Cor. 11. 23.

18 after. Gr. meta. Ap. 104. xi. 2. This was three years after his conversion, viz. on 37. See Ap. 180.


Lord’s brother. See Ap. 152.


21 Afterwards = Then, as Syria and Cilicia. The only references to this journey are in Acts 9. 30 to 11. 25.

22 was unknown = continued unknown. Cp. 2 Cor. 6. 9.

23 had heard = were hearing: i.e. kept hearing.

24 glorified, etc. = were glorifying (Gr. dozeo). See p. 1511. God in me, i.e. finding in Paul cause for glorifying God.

2. 1—14 (D, above). JERUSALEM. (Alternation.)

D o | 1—3. Agreement.

d | 4, 5. Opposition.

c | 6—10. Agreement.


also. Read after Titus. Titus was one of the “ certain other ” of Acts 15. 2. This was the third visit, the second being that of Acts 11. 22, 30; 12. 25.


which were, &c. Lit. who began. Gr. dolóko. See 6. 8. least . . . means. Gr. megálo. In vain for (Gr. eis) no effect. Cp. 2 Cor. 6. 1.

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 Jesus, 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: 

6 But of these who seemed to be somewhat, (whosoever 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 uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 

8 (For He That wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles,) 

9 And when James, Cephas, and John, who seemed to be某, gave place to them, and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision. 

10 Only they would that we should remember the poor; the same which I also was forward to do. 

11 But when Peter was come to Antioch I stood him off the face, because he was 某 blamed. 

12 For before that certain came from James, did I eat with the Gentiles: but when they came, he withdrew and separated himself, fearing them which were of the circumcision. 

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before they all, 若然, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?
2. 15.

GALATIANS.

15 But who are Jews by nature, and not sinners of the Gentiles,

Knowing that a man is justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus 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 through the law we die to the law, that the righteousness of faith might be counted upon us.

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 frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

3 0 foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only, that ye received 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 by the flesh?

4 Have ye suffered so many things in vain?

5 If it be yet in vain.

6 But he that intended to bring unto you the Spirit, and wrought the miracles among you, doeth he it by the works of the law, or by the hearing of faith?

7 Know ye therefore that they which are of faith, the same are the children of Abraham.


3. 6—11 (F, above). ABRAHAM AND HIS SEED. (Extended Alternation.)

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, ‘In thee shall all nations be blessed.’

So then which he of faith are blessed with faith of Abraham.

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.’

But that no man is justified by the law, in the sight of God, it is evident; for, ‘The just shall live by faith.’

And the law is not of faith: but, ‘The man that doeth them shall live in them.’

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.’

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the manner of men; though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

Now to Abraham 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.

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was after four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.

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 ordained by angels in the hand of a mediator.

And now a mediator is not a mediator of one, but God is one.

Is the law then against the promises of God? God forbid:

3. 8.

GALATIANS.


through. Gr. eis, as v. 7; i.e. on the ground of, as Rom. 1. 17; 4. 16, &c.


faithful = the faithful. Gr. pistos. Ap. 150. III.


Cursed. Gr. epikulataros. See John 7. 49.


no man = no one. Gr. oudeis.


The man. Ap. 123. 1, but the texts read ‘He’.

This quotation is from Lev. 15. 6.

Christ. Ap. 98. IX.


16. Col. 4. 5.


being made = becoming. (Empph.)


15. 29.

That = In order that. Gr. hina.


if it be = when.

confirmed. Gr. kuroo. See 2 Cor. 2. 4.

disannul. Same as ‘frustrate.’ 2. 21.

addeth thereto. Gr. epistilasemosai. Only here.

made = spoken. See Gen. 21. 12.


confirmed before. Gr. prokuroo. Only here.


in Christ. The texts omit.

was. Lit. came to be.


cannot disannul = doth not (Gr. ou) disannul (Gr. akuroo. Only here, Matt. 15. 6. Mark 7. 13).

that it should = to. Gr. eis.


To reveal sin till the promised Seed should come.

A mediator manifests two parties. Shows the Law to be conditional.

Shows the promise to be unconditional.


the... made. Lit. it has been promised.


3. 21-25 (N, above). THE LAW GIVEN TILL CHRIST SHOULD COME. (Alternation.)

The promise not affected by the Law.

The incapacity of the Law.

The promise the original intention.

The purpose of the Law.


God forbid. See 2. 17.
3. 21. GALATIANS. 4. 7.

for 14 if there had been a law given which could have given life, verily 8 righteousness should have been 2 by the law.

22 But the Scripture 1 hath 0 concluded all 10 under sin, 14 that the promise 1 by faith of Jesus Christ might be given to them that believe.

23 But 0 before faith came, we were 0 kept under the law, shut up unto the faith which was to be revealed.

24 Wherefore the law was our schoolmaster to bring us 25 unto Christ, 14 that we might be justified 2 by faith.

25 But after that faith is come, we are no longer 16 under a schoolmaster.

MP

26 For ye are all 1 the children of God 18 by faith 2 in Christ Jesus.

27 For as many of you as have been 2 baptized into Christ 13 have put on 13 Christ.

28 There is neither Jew nor Greek, there is neither bond 0 nor free, there is neither male 0 nor female: for ye are all one in Christ Jesus.

29 And 0 if ye be 13 Christ's, then are ye Abraham's seed, and heirs according to 2 the promise.

QR

4 Now I say, That the heir, 0 as long as he is a child,

S differeth 0 nothing from a servant, though he be 0 lord of all;

2 But is 0 under tutors and governors until the 0 time appointed of the father.

3 Even so we, when we were 1 children,

were 0 in bondage

under the 0 elements of the 0 world:

4 But when the fulness of the time was come,

God sent forth His Son, made 0 of a woman, made 0 under 0 the law,

5 To redeem them that were under the law,

that we might 0 receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of His Son 0 into your hearts, crying, 0 Abba, Father.

P

7 Wherefore thou art no more a servant,


4. -4-8 (V, above). THE FATHER. (Intervention.)

F 1. 4. The Son sent forth.

k 5. Redemption of the sons.

k 5. Adoption of the sons.


He might redeem. Gr. exapostellē. See 3. 13.

full. Gr. apōlambānō. See Rom. 1. 27.

which should afterwards. See Rom. 1. 27.


Abba. See Ap. 94. iii. 3. 1. Father.

1754
but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, 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,

10 Ye observe days, and months, and years, and times, and years,

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; yea, for I am as ye are: ye have not injured me at all.

o 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 Jesus.

15 Where is then the 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 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

n 17 My little children, of whom I travail in birth again until Christ be formed in you,

18 I would that you should be present, with and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born; after the flesh: and he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants: the one from the

Bible Reference: Galatians 4:7-24

4:7-11 The Application. (Alternation.)

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

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Bible Reference: Galatians 4:7-24

4:12-20 The Application. (Alternation.)

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8 Howbeit then, 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,

10 Ye observe days, and months, and years, and times, and years,

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; yea, 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 Jesus.

15 Where is then the 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 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

17 My little children, of whom I travail in birth again until Christ be formed in you.

18 I would that you should be present, with and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born; after the flesh: and he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants: the one from the

Bible Reference: Galatians 4:7-24

4:12-20 The Application. (Alternation.)

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23 But he who was of the bondwoman was born; after the flesh: and he of the freewoman was "by promise."
mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai. In Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem 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 travaillest not: for the desolate hath many more children than she which hath an husband.

28 Now we brethren, as Isaac was, are the children of promise.

29 But as then he was born after the flesh, so now it is.

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 freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

5 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

q 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.

p 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 Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 The confidence in you through the righteousness of Christ.

Sinai. See Ex. 16, 1.

gendereth = beareth children. Gr. genao, as v. 23. to. Gr. ek, as Ex. 6, 11.


Agar = Hagar. In Arabic, Hagar (a stone) is a name for Mt. Sinai.

5 is. I. e. represents answereth to stands in same rank with. Gr. sus-ticheo. Only here. Cp. 5, 22.


above. Gr. an. See John 8, 25.

e. All the texts omit.

27 the desolate, &c. = are the children of the desolate rather than of her that hath the husband. Quoted from Isa. 54, 1.


28 as Isaac was = according to (Gr. kata, as v. 22) Isaac, i. e. after the type of Isaac. Cp. Rom. 4, 19.

29 even so it is now = so it is now also.


not = by no means. Gr. ou me. Ap. 105, III.

be heir = inherit. Gr. kleronomo. See 1 Cor. 6, 9.

Quoted from Gen. 21, 19.

31 So then. The texts read, "Wherefore."

5, 1-6 (G, p. 1752). JUSTIFICATION. (Alternation.)

q 1 Justification by faith. Exhortation based on 2, 15-21. (G.)

q 2, 3. Circumcision destructive of faith.

p 4 Justification by law makes Christ of no effect.

q 5, 6. Circumcision of no avail. See 3, 9.

5, 1 Stand fast. See 1 Cor. 16, 13.

liberty. See 2, 4.

Christ. Ap. 98, IX.

hath. Omit.


be circumcised = undergo circumcision.

shall = will.

nothing. Gr. oudeis.


4 Christ is, &c. Lit. Ye were severed (Gr. katargeo). See Luke 13, 7) from (Gr. aqo) Christ (v. 1).


the. Omit.

fallen = fallen off.


1 Cor. 1, 7. Phil. 2, 20. Heb. 9, 28.


Jesus Christ = Christ Jesus. Ap. 98, XII.

neither, nor. Gr. ouste.


which worketh = working. Gr. energeo. See 2, 8.


5, 7-6, 10 (H, p. 1752). EXPOSITION. (Introversion and Alternation.)

Y r | 5, 7-10. Exhortation as to past failure.


u | 5, 16-18. Walking in spirit.


n | 5, 12-14. Fruit of the Spirit.

Y | r | 6, 1-4. Exhortation as to future conduct.

s | 6, 6-10. Paul's hearers. Appeal.

7 did run = were running.


Him. God. See 1, 6, 15.

9 A little, &c. This proverb is quoted 1 Cor. 3, 15.


1756
Lord. Ap. 98. VI. i. 3. 2. B.
none = nothing. Gr. oudeis.
minded. Gr. phronomai. See Rom. 8. 4.
troubleshoot. Gr. tarsasai. as in 1. 7.
do I, &c. = am I still persecuted.
offence. See 1 Cor. 1. 28.
ceased. Gr. katargesai. See v. 4.
therefore, &c. = even dismembered themselves. Reference
to the rite practiced by the Phrygians in the
worship of Cybele. Cp. Mark 9. 43. (R.V. would even
cut themselves off.)
trouble. Gr. anastato. See Acts 17. 4.
unto upon. Gr. epi. Ap. 104. ix. 2. Liberty is the
occaision. Gr. aphormai. See Rom. 7. 4.
devour. Gr. kateasthai. See 2 Cor. 11. 30.
that. . . not = lest. Gr. me. Ap. 105. II.
2 Thess. 2. 8.
not. Gr. ou the. Ap. 105. III.
and. The texts read "for", = are contrary. Gr. antikeinai. See 1 Cor. 16. 9.
so that = in order that. Gr. hina.
cannot = may not. (Gr. me).
19 works. Contrast "fruit", v. 22.
which = such as. = Adultery. The texts omit.
20 witchcraft = sorcery. Gr. pharmakeia. Here and
Rev. 9. 21; 18. 23. Also see Rev. 21. 8; 22. 15. It
means magical incantation by means of drugs (Gr.
pharmacian),
hated. Gr. echthra. See Rom. 8. 7.
emulations = jealousies. See Rom. 13. 13 (envying).
strife = factiousness. Gr. erithei. See Rom. 2. 8.
additions = divisions. Gr. dichostasia. See Rom. 18. 17.
heresies. See Acts 5. 17.
revellings. Lit. Comus banquetas. Gr. kamos
(Chem. of O.T.). See Rom. 15. 13. In this list two
sin, idolatry and witchcraft, involve traffic with the
powers of evil.
inherit. Gr. kleronomai. Cp. 1 Cor. 6. 9.
kingdom.
See 1 Cor. 11. II. 2. 16.
23 Meekness. Gr. praode. See 1 Cor. 4. 11.
temperance = self-control. Gr. enkrateia. See
Acts 24. 25.
24 Christ's. Most texts add "Jesus".
with. Gr. sun.
in. No prep. Dat.
only. Here.
envying. Gr. phthonai. Only here.
revelations. Lit. Comus banquetas. Gr. kamos
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6. 2. GALATIANS. 6. 18.

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 every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

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 flesh shall of the flesh reap corruption: but he that soweth to the Spirit 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.

11 Ye see 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 constrain you to be circumcised; only lest they should hinder your circumcision 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.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.


10 As = therefore. = So then in proportion as opportunity. The same as same. Cp. 6. t.


11 see. Gr. eidōn. Cp. 133. I. 1. how large, = with how large letters. This refers to his handwriting.

THE EPISTLE TO THE EPHESIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introduction.)

A | 1, 1, 2. EPISTOLARY. SALUTATION.
B | 1, 3—3, 19. DOCTRINAL. AS TO OUR STANDING.
C | 3, 20, 21. DOXOLOGY.
B | 4, 1—6, 20. DOCTRINAL. AS TO OUR STATE.
A | 6, 21—24. EPISTOLARY. Benediction.

1. Ephesians is the second (see Structure, p. 1660) of the great text-books of doctrinal instruction for believers in this Dispensation. In Romans is set forth all the truth concerning the standing of the sinner in Christ, as having died and risen with Him. Now we are taken a further stage and taught that the sinner not only died and rose again in Christ, but that he is now in God's sight and purpose seated with Christ in the heavens. Romans ends with a reference to the revelation of the Mystery (see Note on the second paragraph, p. 1584); Ephesians takes up that subject and unfolds it to us. The doctrinal part of Romans ends with the eighth chapter, a chapter on which is built the foundation of the Ephesians truth.

2. The key-note is struck in the opening words, v. 3, which prove that its sphere is heavenly. In it is revealed the "great secret" of this Dispensation of grace, viz. that individual sinners among Jews and Gentiles are being "called out" and formed into "the church which is His body," in which there is neither Jew nor Gentile. And that this church should be "to the praise of the glory of His grace" throughout eternity (2, 7), and an object-lesson, so to speak, to supranatural rulers and authorities in the heavens (3, 10), of the glorious purpose (hitherto hidden in God) of Him in "heading up" in one all things in a Dispensation of fulness of times (1, 10), having Christ Personal as its glorified Head, and Christ Mystical, the glorified members together with Him of His Body.

This was the "secret" hid "from the ages and from the generations" (as Gr. of Col. 1, 26) which Paul was not permitted "to make known unto the sons of men" (3, 9) until the period of Israel's national probation was closed by the pronouncement of the decree in Acts 28, 27-28 (p. 1594). But that decree once declared, he is authorized to communicate by "prophetic writings" the secret which had been revealed to him by the Spirit. As truly said by Chrysostom (died A.D. 407):"these lofty thoughts and doctrines which...things which he scarcely anywhere else utters, he here expounds."

3. The Structure of the Epistle as a whole (above) shows that the greater part is occupied with doctrine,—one-half as it concerns our standing, and the rest as it affects our state. Thus showing that sound doctrine is both the foundation and the sources of right practice.

4. DATE. The Epistle was written from prison in Rome, probably about the end of A.D. 62, and, according to Bishop Lightfoot, after the Epistle to Philippians. See Int. Notes to latter, and Ap. 180.

5. The TITUL. To whom addressed? In some of the oldest MSS. the words "at Ephesus" (Gr. en Ephes) are not found. And the writings of some of the early Christian apologists show that these words were not in their copies, e.g. Origen (fl. A.D. 250) and Justin (fl. A.D. 160). The explanation of the omission is probably that the Epistle was encyclical, and that the space now occupied in other of the MSS. by the words en Ephes was originally blank, so that the name of the various churches to which it was sent could be filled in. From Col. 4, 16 we learn that Paul wrote a letter to the Laodiceans. There can be little doubt that this is the one, as was believed by Marcion, an early Christian writer (but one much tinged by Gnosticism). If Ephesians is not the letter, then an epistle has been lost, which is unthinkable. Colossians was apparently a similar letter to be sent round the other churches (Col. 16). We conclude that (1) no epistle has been lost: (2) Ephesians was addressed not only to "saints at Ephesus," but to other churches also, and therefore in a very special manner to us; and that (3) it comes to us as the second great text-book of believers' doctrine in this Dispensation, and cannot be understood without our knowing the lessons taught by the Holy Spirit in Romans, for Ephesians is built on the foundation of the doctrinal portion of Romans, ending with the eighth chapter.

6. The CITY of Ephesus was one of the great commercial centres of Asia Minor, and was situated on the river Cayster, at no great distance from its mouth. Ephesus was chiefly noted, however, for the magnificent temple of Artemis (Diana), one of the wonders of the world (see Acts 19, 27). The site of the city is now covered with ruins, the only inhabited part being a small Turkish village.
THE EPISODE OF PAUL THE APOSTLE
TO THE

EPHESIANS.

Jesus Christ. The texts read Christ Jesus (Ap. 98. XII).
will. Ap. 102. 2.
saints. See Acts 9. 13. 1 Cor. 1. 2.
Ephesus. See Introductory Notes.
faithful. Ap. 150. III.
in. Same as at. above.
Christ Jesus. As above.
Father. Ap. 98. III.
Lord. Ap. 98. VI. i. β. 2. B.

1. 3—3. 19 (B, p. 1759), DOCTRINAL, AS TO OUR
STANDING. (Instrusion and Alteration.)
A | C 1. 3—14. The purpose of God in Himself concerning Christ Personal.
D | 1. 12—23. Prayer to the God of our Lord Jesus Christ.
B | 2. 1—22. Ourselves, the objects of these purposes.


(Continued Alteration.)
C | a | 3. All spiritual blessings.
b | 4. Measure.
c | 5. Sonship.
d | 6. Measure.
e | 7. Redemption.
f | 7. Measure.
h | 10. 10. Measure.
i | 11. Inheritance.

3 Blessed, &c. Cp. 2 Cor. 1. 3. 1 Pet. 1. 3. Always hath—having. Note the use and importance of aorist participles throughout this section. with. Ap. 104. will. all. every. spiritual. See 1 Cor. 12. 1.
blessings = blessing (sing.). Gr. eulogia. See Rom. 15. 25.
heavenly places = the heavens, i.e. heavenly spheres. Gr. epanthos. Cp. v. 9; 2. 6; 3. 10; 6. 12.


104. x. 2. good pleasure. Gr. eudokia. See Rom. 10. 1. glory.
Gr. doxa. See p. 1511. wherein. The texts read which.
made. . . accepted = lit. en-graced.

7 we have. Cp. Rom. 5. 1. redemption = the redemption. See Rom. 3. 24. 5. 1. through. Gr.

Only here and Luke 1. 17. 9 Having made known. Gr. gnizomai. As in 3. 3. Phil. 1. 21 (wot).

things in Christ, both which are in heaven, and which are on earth; even in Him:

11 In Whom we have obtained an inheritance, being predestined

k 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.

13 In Whom ye 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 earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

D E1 15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks unto you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him:

E F1 18 The eyes of your understanding being enlightened, that ye may know what is the hope of His calling,

L1 and what the riches of the glory of His inheritance in the saints,

L2 And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power.

both. Omit. in. The texts read epi, as below.


11. abbrev. Omit. obtained an inheritance. Gr. θητονωμαι. Only here. being = having been.


Only here. The "we" being the saved members of the Pentecostal church closed by the judgment pronouncement of Acts 28. 27, 28 (see Longer Note, p. 1692).

13 In Whom, &c. The Ellipsis (Ap. 6) should be supplied from the subject of v. 11. In (Gr. en) Whom ye were made an inheritance also; or, allotted as God's own inheritance.


in Whom, &c. = in (Gr. en) Whom ye also on believing were sealed. beloved. Ap. 150. I. 1. v (il). sealed. Ap. 4. 34. Matt. 27. 66. John 3. 32. 2 Cor. 1. 22. Rev. 7. 3; &c. A seal affixed implies possession, or security, as well as being a distinctive mark.

with. No prep. Dat. case. that = (the Emph.).

Holy Spirit. Although both articles occur (see Ap. 101. II. 14), yet it is clear from the "earnest" (v. 14) that it is the gift, not the Giver.

promise = the promise. See John 16. 13, and cp. Acts 1. 4, which latter refers to the beginning of the fulfillment of the promise in John 16. 13.

14 Which = possession. In parenthesis.

the earnest = a pledge. See 2 Cor. 1. 22. The gift of the new nature (spirit) is a pledge of God's future gifts in the same kind, thus differing from any ordinary pledge. Cp. 1 Pet. 1. 4. inheritance. Gr. διαθησεως. See Acts 20. 32. Cp. our inheritance here, and His inheritance, v. 18.


1. 15-23 (D, p. 1700). PRAYER TO THE GOD AND FATHER. (Division.)

D E1 15-17. The cause (their faith and love) and the sum (the knowledge of Him) of the prayer.

18-23. The effect (their enlightenment) and the elements forming the sum of the prayer.


1. 18-23 (E, above). THE EFFECT AND THE ELEMENTS OF THE PRAYER. (Division.)

E F1 18. Knowledge of the hope of His calling.

L1 19. Knowledge of the riches of His glory.

19 understanding = mind. Cp. Matt. 22. 37; &c. Gr. διανοος, but the texts read καρδια, heart. being = having been. that. Gr. εις. See v. 12.

know. Ap. 182. I. 1. the hope of His calling. i.e. to the kingdom, v. 4, 5; our acceptance as sons in the "Beloved" (Son). Cp. Gal. 4. 5-7. His inheritance = the inheritance in the saints. Cp. 2. 7. Tit. 2. 14; &βας. Israel will be God's inheritance ("peculiar treasure", Ex. 19. 6) on earth. The church which is His body will be His inheritance in heaven. In Tit. 2. 14 the Greek peripateion (peculiar treasure) is used by the Sept. for "stipend," Ex. 19. 6; Deut. 7. 6; 14. 2; 26. 18. Cp. Mal. 3. 17. A cognate word is used in Ps. 135. 4. 19 exceeding = surpassing. See 2 Cor. 3. 10; 9. 14. greatness. Gr. megethos. Only here. power. Ap. 172. 1. believe. Ap. 150. I. 1. according to... all in all. Parenthetical (Fig. Paremelema. Ap. 8), the main argument being continued in 2. 1, which should read, "Every one", &c. according to. Same as v. 5. working. Ap. 172. 4. Cp. 3. 7; 4. 14. Phil. 3. 11. Col. 1. 29; 2. 12. 7 Thess. 2. 9, 11. His mighty power. Lit. the strength (Ap. 172. 2) of His might (Ap. 172. 8).
20 Which He wroght, as in v. 11, 
the dead, and set Him forth. 
from the dead. Ap. 238. 3. 
21 Far above all principality, and power, 
21 Far above. Gr. kuriote. Here, Col. 1. 12, 2 Pet. 2. 10. 
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.

2 And you, o hath He quickened, who were 
2 dead in trespasses and sins; 
3 Wherein in time past ye walked according 
3 Wherein in time past ye walked, according 
to the course of this world, according 
to the principle of the power of the air, the spirit 
that now worketh in the children of disobedience. 
3 Among whom also we all had our conversation 
3 In times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But o God, Who is rich in mercy, for 
4 Great His love wherewith He loved us,
5 Even when we were dead in sins, hath 
5 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 Jesus.

7 That in the ages to come He might shew 
7 That in the ages to come He might shew 
the exceeding riches of His grace in His kindness 
toward us through Christ Jesus.

8 For by grace are ye saved through faith; 
8 For by grace are ye saved, through faith; 
and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.
9 For we are his workmanship, created 
in Christ Jesus unto good works, which


8 through. Gr. di'v. Ap. 104. v. 1. faith. Ap. 160. II. 11. We are saved by grace, not by faith, which is the channel through (dia) which flows to us the Divine stream of saving grace. Both alike God's gifts.

9 lest any man = in order that (Gr. hina) no (Gr. mè). Rom. 2. 17. 10 workmanship = handiwork. Gr. kramatikos. Only here and Rom. 1. 20. Refers to the new creation of 6. 4, created = having been created.

1 Eph. 1. 20. 22 (B. p. 1760). THE OBJECTS OF PAUL'S MINISTRY. (Alteration.)

1 And you = Even you. Resuming from 1. 19.


2 Wherein = In (Gr. en) which. in time past = once.


the course (aiōn) of this world = the age of this world (Ap. 129. 1).


In this Epistle Paul uses the very terminology of the Gnostic teaching that the universe was ruled by anemos, emanations of Deity. The archon here being the one who had dominion over the air, and the whole body of angels forming the plérōma (fulness) of the spiritual world, in contrast with the emptiness (kaihôma) or unsubstantial character of the material world (kosmos). power. Ap. 172. 5. spirit. Ap. 101. II. 12. worketh = is working. See 1. 11. in. Ap. 104. viii. children of disobedience. Hebrews. Ap. 108. i. wrath. See Rom. 1. 18.


8 through. Gr. di'v. Ap. 104. v. 1. faith. Ap. 160. II. 11. We are saved by grace, not by faith, which is the channel through (dia) which flows to us the Divine stream of saving grace. Both alike God's gifts.

9 lest any man = in order that (Gr. hina) no (Gr. mè). Rom. 2. 17. 10 workmanship = handiwork. Gr. kramatikos. Only here and Rom. 1. 20. Refers to the new creation of 6. 4, created = having been created.
8. 10. Ephesians.

4 God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called children of wrath, even as others walked, in the manner of the Circumcision, made up of the flesh maketh by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

13 But now in Christ Jesus ye who sometimes were far 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 law 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 prophets, Jesus 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 built together for an habitation of God through the Spirit.

3 For this cause Paul, the prisoner of Jesus Christ for your sakes, according to the grace given unto me, am a minister of Jesus Christ, who made me a minister and a witness, and a teacher of the Gentiles, to the end that they should hear the mystery of Christ, and be made wise unto salvation through a faith which is in Christ Jesus.

2 If ye have heard of the dispensation of the grace of God which is given unto you; 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, 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel:

7 Wherefore 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 also, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the 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.

10 To the intent that now unto the principalities and powers in the heavenly places might be made known by the church the manifold wisdom of God,

11 According to the eternal purpose which He purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of Him;

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.
Ephesians 4.7

For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might through his Spirit, by the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend all with all, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge. This is to fill all the fulness of God. Amen.

4 There is therefore a prisoner of the Lord, beseeching you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace.

4. 1-6. 20 (B, p. 1759). DOCTRINAL. THEIR WALK. (Alternation.)

4. 1-10 (O, above). THEIR WALK: AMONG THEMSELVES. ECCLESIASTICAL. (Introversion.)
8 Wherefore he saith, **When he ascended up on high, he led captivity captive, and gave 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 **That he might** fill all things.

11 And **he** gave **some**, apostles; and **some**, prophets; **and some**, evangelists; **and some,** pastors and **teachers**;

12 **For the perfecting of the saints, for the** **ministry**,** for the **edifying of the body** of **Christ**.

13 Till we all come in the unity of the faith, and of the **knowledge** of the Son of **God**, unto a **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 sleights of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may **grow** up 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**.

P Q

17 This I say therefore, and **testify** in the **Lord**, that ye **henceforth walk not as other Gentiles walk**, in the **vanity** of their **mind**, **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**.

perfect = complete, full grown. Ap. 128. 6; 125. 1. fullness. Gr. pleroma. Cp. 9. 19; 1. 23. about. borne hither and thither. See 2 Cor. 4. 10. Gr. didaskalos. The evil teaching of the ruler of the power of the air and of demons. Cp. 1 Tim. 4. 1. by = (or) by. Gr. en. Ap. 104. 811. sleight. Gr. kybeia; hence our "cubit". Only here. and cunning craftiness = (with Gr. en) subtlety. Gr. pentekostos. Cp. 2 Cor. 11. 3. whereby = here. deceiveth = with a view to. Gr. pros. Ap. 104. xv. 3 the wise, or stratagem (Gr. methodeia; only here and 6. 11), of the error = (or) by. Gr. pleroma. The association of methodeia with Satan (in 6. 11) shows that here, plan=planos; i.e. the method or scheme is that of the devil himself, and not merely error. speaking the truth. Lit. "saying (as it were) as waves". Only here and Gal. 4. 18. wind. Gr. anemos. doctrine = the teaching. children. Ap. 108. vii. tossed to and fro. Lit. "saying (as it were) as waves". Only here and Gal. 4. 18. may be. Gr. mawan. = no more. Gr. meketi. 19 Or may be. Gr. en. Ap. 104. vii. may grow up. See 2. 21. which = who. Head. See 1. 23. 18 From. Col. 2. 2. by. Ap. 104. v. 1. joint = ligament. Gr. huphe; only here and Col. 2. 19. Here the ligament is = "the bond of peace." (Rom. 15. 6). supplieth = of the supply, i.e. from the head, Gr. epichoria; only here and Phil. 1. 21. Gen. of relation. Ap. 17. 5. the = an. effectual working. Gr. energias. See 1. 18. increase. Gr. auziteis. Only here and Col. 2. 19.

4. 17-5. 21 (P. p. 1785). SPRITUAL. WALK AMONG OTHERS. (Division.)

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. 

20 But gr. 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 Jesus; 
22 That ye put off the former conversation of the old man which is corrupt according to the deceitful lusts; 
23 And be renewed in the spirit of your mind; 
24 And put on the new man, which is created in righteousness and true holiness.

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 stealing steal no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that needeth.

R

29 Let communication proceed out of your mouths, with that which is good to use edifying, with the Praecon: unto the hearing. 
30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 
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 sweet-smelling savour.
3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as he is which called you thither.

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, that no 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.

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 love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

10 And they that are Christ's, these are the children of light, and the children of the day: let no man walk in darkness, lest he run into some hurtful work.

11 For he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

12 So then let us not sleep, as do others; but let us watch and be sober.

13 For if we live in the Spirit, let us also walk in the Spirit.

14 Let us not be drunk with wine, wherein is wickedness; but be filled with the Spirit,

15 Singing and making melody in your heart to the Lord;

16 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ;

17 Submitting yourselves one to another in the fear of God.
5. 22. EPHESIANS. 6. 6.

Ou

22 Wives, submit yourselves to your own husbands, as to the Lord.
23 For the husband is the head of the wife, even as Christ is the Head of the church:
24 and he is the Saviour of the body. Therefore as the 2 church is subject unto Christ, so let the wives be to their own husbands in every thing.
25 Husbands, love your wives, even as Christ also 2 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 shall love himself.
29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as Christ also 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 reverenceth her husband, even as the church see that she reverenceth her husband.

vi

2 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.

vii

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
5 Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of heart, as unto Christ;
6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

joined - cleave. Gr. proskolleumai. Occ. elsewhere, Matt. 10. 5. Mark 10. 7. Acts 5. 36. unto. Ap. 104. xv. 8. they - the. shall be one flesh. Men and their wives being one flesh, a man ought to love his wife, insomuch as she is herself, as Christ loves His own body, the church. The apostle does not once hint that Christ is the husband, or that the church is the wife, but uses the “great mystery” of vs. 33 in regard to the reciprocal obligations of husband and wife. one - for (Gr. en.) Ap. 104. vi. one. does this suggest one, in the offering? 22 a = the, the mystery. Ap. 104. vii. and concerning. The Gr. en is omitted by A.V.
33 every one - each. In particular. Gr. kath. (Ap. 104. x. 2) here. reverence - fear (as her “head”). Gr. phobos. Occ. ninety-three times; always rendered “fear” or “be afraid”, save here.

8.7. EPHESIANS.

7 With a 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.

v9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.

P S 10 Finally, my brethren, be strong in the Lord, and in the power of His might.

T U 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

V 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.

U 13 Wherefore take unto you the whole armour of God,

Y that ye may be able to withstand in the evil day, and having done all, to stand.

U 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:

S 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 my utterance may be given

7 good will. Gr. εὐφανὴς. See 1 Cor. 7. 3, the only other occurrence, doing service. Ap. 190. III. 2.

Lord. Ap. 98. VI. 1. β. 2. A.


This verse contains an example of Fig. Transp. Ap. 6.


any man = each one.

receive. Cp. 2 Cor. 5. 10.


And, ye masters = The masters also.


forbearing = refraining from. See Acts 15. 26 (loosed), your Master. The texts read "both their Master and yours."

Master. Ap. 98. VI. i. β. 2. A.

heaven = heavens. See Matt. 6. 9, 10.

neither is there = and there is not (Gr. ou).

respect of persons. As in Rom. 2. 11.


6. 10-20 (P. p. 1765). THEIR WALK. AMONG OTHERS, SPIRITUAL.

(Introduction and Alternation.)

P S 6. 10. Exhortation: be strong in the Lord.

T U 11. The armour, or panoply, of God.

V 11-12. The purpose: that ye may be able to stand (Gr. ἀντέχω), and stand (Gr. ἀντέχω).

U 12. The armour, or panoply, of God.

V 13. The purpose: that ye may be able to withstand (Gr. ὀλοκληρώσω), and stand (Gr. ἀντέχω).

U 13-17. The armour: defined and explained.

S 18-20. Exhortation to prayer for all the saints and for himself.

10 Finally. From henceforth. The texts read τελείως, as Gal. 6. 17.

my brethren. The texts omit.

be strong = be empowered; pass. of Gr. ἐνεργοῦμαι.


11 Put on. See 4. 23.


wiles. See 4. 11.

12 We wrestle = to us the wrestling (Gr. πάλιμφω; only here) is against Gr. prot. as v. 11.

flesh and blood = blood and flesh; i.e. human beings, contrasted with the wicked spirits mentioned below. Principalities. Ap. 172. 6.


rulers of the world. The present order of things. Gr. kosmokrator; only here. the = this darkness. The present order of things.

spiritual wickedness. Lit. spiritual (hosts) of the wickedness (Gr. pompeia). Ap. 128. II. 1.

these are the wicked spirits of the evil one (Gr. ἡκτομαί). See 1 John 2. 13, and Ap. 128. III. 1.

high places = the heavens. See 1. 3.

13 Wherefore = On account of (Gr. dia) this, take unto you = take up, withstand. Gr. ἀντίστασις. See Rom. 9. 19. the evil day. Perpetually, because the days are evil; v. 16. Cp. Gal. 1. 4. done. Gr. ἐπαναστάσει. See Rom. 1. 27. stand = stand (fast).

14 Stand, &c. Here are defined the panoply of God. These are seven phrases, all the context of which is taken up in the following verse.


shield. Gr. ἡρακλής. The shield is Christ Himself. Gr. ἐπαναστάσει. See Gen. 15. 1. faith = the faith. Gr. ἐπαναστάσει. See 150. II. 1.


wicked = wicked one. See v. 12.


unto (Gr. εἰς) this. perseverence. Only here; the verb in Rom. 12. 12.


utterance.

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. Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

I, ... mouth. Lit. in (Gr. en) opening (Gr. anozis, only here) of my mouth. bold = with (Gr. en) boldness. make known. As Phil. 1. 22.

And I am an ambassador. Gr. profeudis; only here and 2 Cor. 5. 20. Ancient inscriptions show that profeudis and profeudis (ambassador) were the terms employed in the Greek East to indicate the Emperor’s Legate. bonds = a chain. See Acts 28. 26. 2 Tim. 1. 16. Cp. Mark 5. 3. An ambassador in a chain! therein = in (Gr. en) it; i.e. the mystery. speak boldly = speak freely, as in Acts 26. 23.


A = the. beloved. Ap. 135. III.

faithful. Ap. 150. III.

shall = will. have sent = sent. for. Ap. 104. vi.


Father. Ap. 98. III. the Lord Jesus Christ. See 1. 3.


LONGER NOTE ON 3. 15.

"The whole family in heaven and earth."

1. The word “family” is an unfortunate rendering of the Gr. patria. Our English word takes its derivation from the lowest in the household, famulus, the servant, or slave. The Latin familia was sometimes used of the household of servants, and sometimes of all the members of a family under the power of a pater familias. But the idea of patria is Hebrew, a group or class of families all claiming descent from one pater (father), e.g. the twelve tribes of Israel. “Joseph was of the house and lineage (family, Gr. patria) of David” (Luke 2. 4). The word occurs only in Luke 2. 4. Acts 3. 25. Eph. 3. 15, and denotes a clan all descended from a common stock.

2. To apply this — God has many families in heaven and earth, both in this age and in that which is to come. But with selfish disregard of this fact we see only one family, and that of course must be the “church”, for that is the family to which we belong. Thus we claim everything for ourselves, especially if blessing, mercy, or glory is attached, and so we completely ignore the fact that many of these families of God are named in Scripture. In 1. 21 we have “principalities”, “powers”, “might”, “dominions” — the first two being again mentioned in 3. 10, the principalities and powers in the heavens to whom God is even now manifesting His manifold wisdom by means of the church (His body) as an object-lesson. Others are mentioned in Col. 1. 16; 1 Peter 3. 22. What these heavenly families may be we do not know. The Greek words reveal to us no more than the English do, because they pertain to the unseen world of which we know nothing.

To limit this verse to the “church” as many do, and to interpret it in wholly unscriptural terms of the “church militant” and the “church triumphant”, and in hymn-book diction to sing

One family we dwell in Him,
One church, above, beneath;
Though now divided by the stream,
The narrow stream of death;"

is not only to lose the revelation of a great truth of God, but to put error in its place. Rightly divided, the families of God named in the N. T. are — in heaven, principalities, powers, might, dominions, thrones, angels, and archangels. Among the families on earth are Israel, the Israel of God (Gal. 6. 16), and the church of God (1 Cor. 10. 32).
THE EPISTLE TO THE PHILIPPIANS.

THE STRUCTURE AS A WHOLE.

(Introduction.)

C | 1. 27-2. 18. Exhortation, and Example of Christ.
D | 2. 19-24. The Example of Timothy.
D | 2. 25-30. The Example of Epafratus.
B | 4. 10-20. The Philippians' Solicitude for Paul.

THE EPISTLE TO THE PHILIPPIANS.

INTRODUCTORY NOTES.

1. The apostle's first visit to the city of Philippi, probably about a.p. 56-58 (Ap. 180), is recorded in Acts 16. He had as companions Silas and Timothy, and the use of the first personal pronoun, in v. 10 of that chapter, indicates that a fourth worker was with him. Probably Luke, the "beloved physician". Although we have no particulars of later visits, yet Paul almost certainly was twice at Philippi subsequently (Acts 20. 1 and 4).

2. We infer that but few Jews would be at Philippi, there being no intimation of objection from them, and there was no synagogue there, unless, indeed, the "place of prayer" by the river-side refers to one. The believers had retained the fervency of their first love, and had sent once and again unto his need. The apostle's gratitude is shown repeatedly, and he greatly honours his Philippian "brethren, dearly beloved and longed for", by designating them "my joy and crown".

3. No one of Paul's Epistles is more elevated in character or more animating to believers. Nor, it may be added, one of better-defined frame, as will be seen from the complete Structure (above). Written from Rome towards the end of his imprisonment, probably in a.p. 62, the apostle's position was then one of waiting, for he was now close to the day for his cause to be heard before the tribunal to which he had appealed. And most likely this necessitated a more rigid condition of imprisonment than when he dwelt, as at first, in his own hired house. But this, instead of hindering, had even furthered the preaching of Christ. Hence one cause for the tone of rejoicing throughout the Epistle. Like golden threads, "joy" and its kindred words run throughout Philippians, as "grace" does in Ephesians.

4. The city of Philippi, a Roman colony, was situated about eight miles inland from its port, Neapolis, the modern Kavalla. Not being a commercial centre, this may explain the paucity of Jews among the inhabitants. Philippi no longer exists, for although the nearest Turkish hamlet bears the ancient name in a corrupted form, it is not on the site of the old city.
THE EPISODE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

1 PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:
2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

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 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 Jesus 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 confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.
9 And this I pray, that your love may abound more and more in knowledge and in all judgment;
10 That ye may approve things that are excellent; that ye may be sincere and without offence until the day of Christ;
11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would you should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

1. 1 Timotheus. See 2 Cor. 1. 1. 
10. The only place where these officers are mentioned together.
15. Lord. Ap. 98. VI. i. 2. B. 

1. 3-26 (B, p. 1772). PAUL'S CONCERN FOR THE PHILIPPIANS. (Alteration.)

2. A 3-5. Thanksgiving.

3 thank. See Acts 27. 25.
10 That ye may, =To (Ap. 104. vi) your proving, or trying.
11 Being filled=Having been filled. Ap. 125. 7.

1. 12-26 (B, above). CONFIDENCE WITH REFERENCE TO HIMSELF.

B a 12. What Paul would have them know.
13-15. What Paul would have them know.
17. Their rejoicing.
PHILIPPIANS.

13 my bonds, &c. "my bonds in relation to Christ"; i.e. that my being a prisoner is not on account of any crime, but solely for preaching the gospel.

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 defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached;

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus 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 shall I choose I wot not. 10 Christ; which is far better;

23 For I am in a strait betwixt tw o, 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, 17 for your 19thourance and of joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ to me by my coming to you again.

with. Ap. 104. viii. boldness. Gr. παρθένος. See John 7. 4. life. Ap. 170. 1. gain. Gr. kérulos. Herod. 3. 7. Tit. 1. 11. Not to Paul, but to Christ, as is clear from v. 20. To Paul, life and death were of no account so long as the cause of Christ was advanced. His bonds had furthered the gospel, what might not his death do? Cp. 2. 17. 2 Cor. 7. 3.

22 if. Ap. 118. 2. a. I live. Lir. to live (is my lot). the result of my work. wot = declare. Gr. ὅτε διδάσκει. Occ. twenty-four times. In classical Gr. to know or to make known, but in N.T. elsewhere transl. make known, certify, declare, &c. See 4. 6. His will was surrendered to God, so he made no choice as to life or death for himself, but there was something he earnestly desired, which he states in the next verse.

See Acts 7. 57. 18. 5. betwixt = out of. Ap. 104. vii. While ek occ. 857 times, it is only transl. "be-twixt" here, and "between" in John 3. 25, where the meaning is the question arose from John’s discip- liples. In all other places ek is transl. "of", "out of", "from", &c, but in every case the context shows that the idea conveyed is one of these two latter. Cp. notes on Matt. 27. 7. John 12. 3. Acts 19. 22. two = the two, i.e. living and dying. a desire = the desire. Gr. εὐθύνη. Transl. "lust thirty-one times; concupiscence" thrice, and "desire", thrice. Cp. Luke 22. 16. 1 Thess. 2. 17. to depart = for (Ap. 104. vi) the return (Gr. anēlō). Verb only here and Luke 12. 36; the noun (2 Tim. 4. 6. The verb freq. transl. "return" in Apocrypha; also in Pro. Gr. = to unloose, as of a ship weighing anchor). All the texts read "for it is very far better". That is? Clearly, there is nothing of the other two. Therefore it cannot mean "death"; but some event by which alone Paul could be with Christ, either the calling on high (see on 3. 11) or the resurrection from the dead, or being caught up alive of 1 Thess. 4. 14, 17.

24 abide. Gr. συνάπτομαι. See Acts 10. 46. confidence = being confident of this, as in v. 6.

See 1 Cor. 18. 6. Fig. ημερόβατος. Ap. 6.


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PHILIPPANS.

1. 27.

27 Only let your conversation be as it becometh the gospel of Christ: forasmuch then ye are called unto the same, strive ye for your peace with all men, and the holiness without blemish, given to the elect of God. 28 And in nothing be ye Partial in your judgments; but worship the Lord in sincerity and in spirit. For the grace of God is given unto one mind. 29 For this cause I also, after the multitude of thy encouragement which ye shewed in the congregation by your love which ye had toward all the saints, 30 Encourage my spirit, and whatthou hast to know, that our Lord Jesus Christ was not known to them as a Man. 31 Only that ye may be made perfect in love. 32 For now ye see Christ also that he is glorified in you in me. 33 And God shall see your sacrifice: 34 For I am ashamed for you. But the Lord shall see it, and be glorified. 35 And when I am come again, and shall see you, I will give a strict account of your works. 36 To the rest, peace: and grace be with you all, till we come together unto Christ, 37 The God of our Lord Jesus Christ, of love and peace, shall be with you all in Christ. Amen.

1. 28.

2. 8.

2. 8. Exhortation and Example of Christ.

C C 1. 27—2. 8. Exhortation.
D 2. 2—3. Christ's humiliation.
D 2. 9—11. Christ's Exaltation.

27 Let your conversation be as it becometh the gospel of Christ: for whom I also am called. 28 And in nothing be ye Partial in your judgments; but worship the Lord in sincerity and in spirit. For the grace of God is given unto one mind.

30 To the rest, peace: and grace be with you all, till we come together unto Christ. 31 The God of our Lord Jesus Christ, of love and peace, shall be with you all in Christ. Amen.


30 Conflict. Gr. ἔρις. Here, Col. 2. 1. 1 Thess. 2. 1. 1 Tim. 6. 12. 2 Tim. 4. 7. Heb. 12. 1. 12. 

28. A Double Negative. Gr. me mēdeis. Only here and elsewhere. In the sense of "not anything," "nothing."
Wherefore God also highly exalted Him, and given Him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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.

For it is God Which worketh in you both to will and to do, of His good pleasure.

14 Do all things without murmuring and disputings:

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

Holding forth the word of life; that they which believe on Him should not run in vain, neither laboured in vain.

Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

For the same cause also do I joy, and rejoice with me.

But I trust in the Lord that I also myself shall come shortly.

Yet if I supposed it necessary to send to Timothy,


Jesus. Ap. 98. X.


Rom. 14. 11.

in heaven. Gr. επουρανίον. See Eph. 3. 10.

in earth. Gr. ἐπίπτω. See 1 Cor. 15. 40 (terrestrial).

under the earth. Gr. κατακθέν. Only here.

Cp. Prov. 15. 14. These are the dead who shall yet be raised to give glory to Him. Cp. Rev. 5. 13; and the angels and demons of the abyss. Luke 8. 31. Rev. 8. 11.

And see Ps. 145. 11. Jesus Christ. Ap. 98. XI.

Lord. Ap. 98. VI. 1. 8. 2. B.


Father. Ap. 98. III.


presence. Gr. παρουσία. This and 1. 24 (coming) are the only occ. of παρουσία in the epistles written from Paul's prison at Rome. See Matt. 24. 3.


fear and trembling. See 1 Cor. 2. 3.


do = work. Gr. ἐνέργησα.


good pleasure. Gr. εὐδοκία. See Rom. 10. 1.


1 Thess. 3. 12. Heb. 6. 7.


without rebuke. Gr. ἁμεμάχητος. Only here and 2 Pet. 3. 14, but the texts read ἀμαρόνω (as Eph. 1. 4).

Both words are akin to ἀμαρόνω, crooked. Gr. ἁμοίλετα. See Acts 2. 40.


nation = generation.


16 Holding forth. Gr. ἐκπορευόμαι. See Acts 8. 5.

word. Ap. 121. 10.


that I may, &c. = for (Ap. 104. vi) rejoicing to me. Cp. 1 Thess. 2. 19, 20.

in vain. Gr. εἰς κακόν. See Gal. 4. 11.

17 and if = even if (Ap. 118. 2. a).

25 For the same, &c. = In respect to the same thing do ye also joy.


your state = the things concerning (Ap. 104. xiii. 1) you.


Gr. ἐγκοροίμασα. Only here. Cp. 4. 9. 1 Tim. 1. 2.

22 proof. Gr. δοκίμα. See Rom. 6. 4. hath. Omit.

23 hope. As trust. v. 19.


2. 25-30 (D. p. 1772). THE EXAMPLE OF EPHPHRODITUS. (Alternation.)

25 supposed. Same word in v. 3 (esteem) and v. 6 (thought). to. Ap. 104. xv. 5.
2. 25

PHILIPPIANS. 3. 9.

you Ephaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, that he that ministered to my wants.

H 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.

G 28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that 3 may be the less sorrowful.

H 29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

Service. Phil. 1. 28

30 Because for the work of Christ we pray not regarding his life, to supply your lack of service toward me.

CJ

3 Finally, my brethren, rejoice in the Lord. To write the same things to you, to make you indeed is not grievous, but for you it is safe. 2 Beware of dogs, beware of evil workers, beware of the concision.

K 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he whereof he might trust in the flesh, 3 more:

C Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

C Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

K 7 But what things were gain to me, those I counted loss for Christ.

C 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

K 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:

Epaphroditus. See 4. 18. companion in labour. Gr. sumenos, fellowlabourer, as 4. 5; &c.


he that ministered = minister. Ap. 120. 4. wants. See 4. 16 (necessity), 19 (need).


nigh. Gr. parapleion. Only here. 

unto to. lost in order that (Gr. hina) not (Ap. 106. II). 


less sorrowful = more free from grief. Gr. alupoker. Only here.

in reputation = as honourable, or esteemed. Gr. entinos. Here, Luke 7. 2; 14. 8. 1 Pet. 2. 4, 6.


to = that (Gr. hina) he might. supply = fill up. Gr. anaplero. See 1 Cor. 14. 14.

service. Ap. 120. II. 4.

toward. Ap. 104. xv. 3. Paul’s joy at their kind ministration lacked one thing, their personal presence. This Epaphroditus, their messenger, supplied.

3. 1-4. 9 (C. v. 1772). THE EXAMPLE OF PAUL.

(C. Repeated Alternation.)

CJ 1. 3-3, The present and true circumcision: in Christ.

K 3. 4-14. Paul’s example.

J 3. 8, 15, 16. The present and perfect standard: completeness in Christ.

K 8. 11-21. Paul’s example.

J 9. 4-18. The present walk and effect (Gr. en, v. 7) in Christ.

K 9. 4-9. Paul’s example.


safe. Gr. asaphlete. See Acts 21. 34.


Concision. Gr. katamata. Only here. The verb katamatho occ. in the Sept. of heathen mutilations. Lev. 21. 5. 1 Kings 18. 28. Paul regards the circumcision of the Judaizers as a mere ordinance, no better than a heathen one. Cp. Rom. 2. 25-29. 1 Cor. 7. 19.

Gal. 5. 6; 6. 16.


That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;

If by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of 3 Christ Jesus.

Brethren, count not myself yet to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand in the Lord, my dearly beloved.

I beseech Euodias, and beseech Syncthce, that they be of the same mind in the Lord.


of the dead. All the texts read, "the one from (Gr. ek) the dead", making the expression emphatic. Ap. 189. 3. The term resurrection of the dead (anastasis nekrov) is of frequent occurrence (Matt. 22. 31; Acts 17. 22; 23. a. 1 Cor. 15. 12, 13, 23, 41. Heb. 6. 2, &c.), and includes the resurrection to life, of the just, and the resurrection to judgment, of the unjust (John 5. 22. Acts 24. 15. Dan. 12. 2). Resurrection from the dead (anastasis nekrov) implies the resurrection of some, the former of these two classes, the others being left behind. See Luke 20. 35. Acts 4. 2. Paul had no doubt of attaining to this, as may be seen from 1 Thess. 4. 13-17, written some ten years before. The exanastasis must therefore mean a further selection of some before the anastasis of 1 Thess. 4. 14, and Paul was not yet sure of attaining to this. Perhaps he had the assurance when he wrote a Tim. 4. 7. It is noteworthy that there is no reference to any living ones being caught up, or any parousia of the Lord here, as in 1 Thess. 4. 15. 16 as though = that. had. Omit. attained = received.


mark. Gr. skopos. Only here.


high calling = the calling above, or on high (Gr. anop, see John 8. 22). No shout, or voice of archangel or trumpets here, as in 1 Thess. 4. 16.

perfect. Ap. 125. 1. be thus minded = have this in mind. Gr. phronemai, as in vv. 16, 19. be ... minded. Same word.


even = also. 16 whereas = (Ap. 104. vii.) which (point). attained = come, as Matt. 12. 28. rule.


in 2 Macc. 12. 7. The seat of the government of which we are citizens (Gr. polite), and of which we have both rights and responsibilities. Cp. the verb, 1. 27. is = exists even now. Gr. uparcho. See Luke 11. 18. heavenly = heavens. See Matt. 6. 2, 10. to politeuma. also. To follow "Saviour".


3 And I *entreat thee also, *true *yokefellow, help those women *which *laboured with me in the gospel, *with Clement also, and *with other *my *fellowlabourers, whose names are *in the *book of *life. *Rejoice *in the *Lord alway: *and again I say, Rejoice. *Let your *moderation be *known unto all *men. *The *Lord is *at hand. *Be *careful for *nothing; *but in *every thing *by prayer and *supplication with thanksgiving let your *requests be *made known *unto *God. *And the peace of *God, *which passeth all *understanding, shall *keep your hearts and *minds through *Christ Jesus. *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 *virtue, and *if there be *any *praise, think on these things.

K\^ 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.

B L\^ 10 *But I rejoiced *in the *Lord greatly, that now at the last your care *of me *hath flourished again; *wherein ye were also *care, but ye *lacked opportunity.

M\^ 11 *Not that I *speak in respect of *want: for I *have learned, in whatsoever state I am, *therewith to *be content. *I *know both how *to be abased, 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. *I *can do all things *through *Christ Which *strengtheneth me.

L\^ 14 Notwithstanding ye have well done, *that ye did communicate with my *affliction.

M\^ 15 Now *ye *Philippians 16 know also, that *in the beginning of the gospel, when I departed from Macedonia, *no church *communicated with me *as concerning giving and *receiving; *but ye only.

16 For *even *I *in Thessalonica *ye *sent once and *again *unto my necessity. *17 *Not *because I *desire a gift: but I *desire the fruit *that may abound *unto *your *account.

4. 17. PHILIPPIANS.


4. 10-20 (B. p. 1772). THE PHILIPPIANS SOLICITUDE FOR PAUL. (Repeated Altercation)

B L\^ 10 Their past lack. M\^ 11-13. Paul's own content.


L\^ 19. Their need will be supplied. M\^ 20. Paul's ascription.

10 This w. illustrates the Fig. Epitherepeis (Qualification). Ap. 6. greatly. Gr. megalis. Only here. care = thinking. Gr. phrono, as in v. 2.


14 every where = in (Ap. 104. viii) every (place). am instructed. Lit. I have been instructed into the secret.

THE EPISTLE TO THE COLOSSIANS.

THE STRUCTURE AS A WHOLE.

(Emphasis added)

A 1. 1-2. EPISTOLARY AND SALUTATION.
B 1. 3-8. REPORTS AND MESSAGES BY EPAPHRAS.
C 1. 9-2. 7. PAUL’S SOLICITUDE FOR THE COLOSSIANS, AND PRAYER THAT THEY MIGHT ACKNOWLEDGE THE MYSTERY.
D 2. 8-23. DOCTRINAL CORRECTION FOR FAILURE AS TO EPHESIAN TRUTH. HAVING DIED WITH CHRIST.
E 3. 1-4. DOCTRINAL CORRECTION FOR FAILURE AS TO EPHESIAN TRUTH. HAVING Risen with Christ.
F 4. 5-6. PAUL’S SOLICITUDE FOR THEM, AND THEIR PRAYERS AS ‘ED CONCERNING HIS PREACHING THE MYSTERY.

B 4. 7-9. REPORTS AND MESSAGES BY TYCHICUS AND ONESIMUS.
A 4. 10-18. EPISTOLARY AND SALUTATION.

INTRODUCTORY NOTES.

1. Doctrine has more place than practice in the Epistle to the Colossians. There is a marked resemblance between it and the letter to the Ephesians, a prominent element of both, as well as of Philippians, being the apostle’s insistence upon the reality of our union with Christ, as having died and risen again in Him, and the necessity for “holding fast the Head” (2. 19).

2. Subject. Colossians, like Galatians, proclaims our freedom from the “elements”, or “rudiments”, of the world. What those elements are, is sufficiently explained by the term “ceremonialism”, the rites and ceremonies of religion as distinct from Christianity. Hence Paul’s earnest admonition against a return to such. Jewish or other, inasmuch as this is to deny our completeness and perfection in Christ. Practically, it is to say that He is not sufficient, that something more is needed to be added to Him, some ordinance is wanted to make us quite complete. But, as the apostle unfolds to us, we died with Christ, and, consequently, ordinances are of no use to dead persons. In this Epistle all practical holiness is shown to spring from the holding of true doctrine, i.e. our life is the outcome of our belief. Then, our standing being complete and perfect in Christ, we cannot grow in this standing, but we may grow in the knowledge, experience, and enjoyment of it.

3. The statement in 2. 1 indicates that, at the time of writing the Epistle, Paul had not yet visited Colossae, although commentators are divided on this point. Some believe that the apostle could not have missed out the city in one or other of his missionary journeys, although no mention is made in Acts. Others, referring to 1. 7, hold that Epaphras had been Paul’s deputy to bear the good news to his fellow-citizens, for he was a Colossian (4. 12).

4. Date. The Epistle was written towards the end of the apostle’s first imprisonment in Rome, about A.D. 62 (Ap. 180).

5. The Phrygian corner of Colossae was only a few miles from Laodicea, the importance of which gradually increased as the other city declined. Both so entirely disappeared that only in recent times were the sites discovered, and various ruins traced, by modern explorers.
THE EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS.

A
1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ who are at Colossae: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

B
3 We give thanks to God and to our Lord Jesus Christ, praying always for you,
4 since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,
5 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 Epaphras our dear fellow servant, who is for you a faithful minister of Christ;
8 Who also declared unto us your love in the spirit.

C
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 may walk worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God;
11 Stiffened 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 meet to be partakers of the inheritance of the saints in light:

3 give thanks. See Acts 27. 35. and. The texts omit.
heaven = the heavens. See Matt. 6. 9. 10.
heard before. Gr. prooimō. Only here.
3 is comes. Gr. paraēmi, whence parousia.
bringeth forth fruit. See Rom. 7. 4. The texts add and increasing.
also in you = in you also. since = from. Ap. 104. iv.
also. Omit.
Epaphras. See 4. 12. Phil. 2. 3.

1. 9-2. 7 (C. p. 1780). PAUL’S SOLICITUDE. (Repeated Alternation.)

C
A
1 1. 9-11. Solicitude as to their faith and walk.
B1 1. 12-22. Christ the head of the body.
A2 1. 23-25. Solicitude as to continuing in the faith.
B2 1. 26. 27. The faith secured. The Mystery acknowledged.
A3 2. 1-2. 2. 3. The Mystery acknowledged.
A4 2. 4-7. Solicitude as to their establishment in the faith.

B
9 For this cause = On account of (Ap. 104. v. 2) this (i.e. their faith and love).
II. ii. spiritual. See 1 Cor. 12. 1.
understanding. See 1 Cor. 1. 18. Ap. 132. II. iii.
10 That ye might = To.
worthy = worthyly.
pleasing. Gr. arekeia. Only here.
being fruitful = fruit bearing (Gr. o ο). In. Ap. 104. vi. The texts read "by" (dative).
12-22 [For Structure see next page].

12 hath. Omit. made, &c. See 2 Cor. 3. 6.
in Heritance = lot. Gr. klēros.
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:

15 Who is the image of the invisible God, the Firstborn of every creature:

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:

And by Him all things consist.

9 that in all things might have the pre-eminence.

For it pleased the Father that in Him should all fulness dwell;

And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in heaven, or things in earth, or things visible, or things invisible.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled;

Now the body of His flesh through death, to present you holy and unblamable and unreproveable in His sight:

23 If ye continue in the faith grounded and settled, and are not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I am made a minister;

24 Who now rejoices in my sufferings for you, and fill up that which is lacking of Christ's afflictions for His body's sake, which is the church:

Whereof I am made a minister, according to the dispensation of God which is given to me for the fulfilment of the word of God:

26 Even the mystery which hath been hid from ages and generations, but now is made manifest to His saints,

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom;


14 translated. See Acts 13. 27.

15 through. All the texts omit. forgiveness. Cp. Eph. 1. 7.


18 Head. See Eph. 1. 22, 23.

19 having made peace. Gr. eir'pooiiei. Only here. The noun Matt. 5. 5.


21 alienated. See Eph. 2. 17.

22 present. See 1 Cor. 8. 5.

23 according. See Eph. 1. 4.

24 made manifest to His saints. See Acts 2. 5.


26 have. Omit. See Acts 12. 1.


28 preaching. Ap. 121. 5.


translated. See Acts 13. 27.


His dear Son the Son. (Ap. 108. iii) of His love (Ap. 135. ii. 1).

14 redemption. See Rom. 3. 24.

through. All the texts omit. forgiveness. Cp. Eph. 1. 7.


visible. See Rom. 1. 20.

Firstborn. See Rom. 1. 23; 8. 20.

every creature—all creation.


visible. Gr. horatios. Only here.

dominions, &c. See Eph. 1. 21.


consist—cohere, or hold together. Cp. Heb. 1. 3.

18 Head. See Eph. 1. 22, 23.


beginning. See Prov. 8. 22—30.


have, &c. = the pre-eminent One. Gr. protou. Only here.

19 Instead of of the Father supply the ellipse with "God":

all fulness—all the fulness. Gr. pleroma. See Eph. 1. 22; 3. 16.

20 having made peace. Gr. eir'pooiiei. Only here. The noun Matt. 5. 5.


reconcile. See Eph. 2. 14, and Ap. 196. 3. d.

21 alienated. See Eph. 2. 17.


22 present. See 1 Cor. 8. 5.

unblamable. See Eph. 1. 4.

unreprovable = unimpeachable. See 1 Cor. 1. 8.

23 If = If (Ap. 118. 2. a) at least. continue. See Acts 10. 48.

grounded. See Eph. 3. 17.

settled. Gr. hortaios. See 1 Cor. 7. 37.


moved away. Gr. metaatios. Only here.

hope of the gospel. I.e. the return of the Lord. Cp. Tit. 2. 13.

26 have. Omit. See Acts 12. 1.

preached. See Eph. 104. viii.


beaten = the beaten. See Matt. 6. 6, 10.


fill up. Gr. antliapleros. Only here.

that, &c. = dispensations. See Acts 7. 10.

Christ = i.e. the tribulations for... sake for, as v. 7.


that we may present every man perfect in Christ Jesus:

2 *Whereunto* I also labour, striving according to His working, which worketh in me mightily.

2 For I would that ye knew what great conflict I have for you, and for them at Laodicea, 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 the riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, in Whom are hid all the treasures of wisdom and knowledge.

And this I say, lest any man should beguile you with enticing words.

For though I be absent in the flesh, yet am I with you in the spirit, having the joy of your order, and the stedfastness of your faith in Christ.

As ye have therefore received Christ Jesus the Lord, so walk ye in Him;

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 vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

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 principality and power:

11 In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

12 Buried with Him in baptism, wherein also ye are risen with Him through the fulness of His grace,

13 And ye, being dead to your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses;

14 2.13. DOCTRINAL CORRECTION. (Extended Alternation.)

8 Beware = See (Ap. 133, I. 5) to it. lest = Ap. 105, II. 


13 being, 1. e. at that time. quickened together = made alive together. See Eph. 2, 5. Him. Texts add, "even you", forgiven = gracioustly forgiven.

2. 14. COLOSSIANS. 3. 5.

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 And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days:
17 Which are a shadow of things to come; but the body is of Christ.
18 Let no man beguile 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 Holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increased with the increase of God.
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 usage;
23 And after the commandments and doctrines of men?
24 Which things have indeed a shew of wisdom in will worship and humility, and neglecting of the body; I know not in any wise honour to the satisfying of the flesh.

3 If ye then be risen with Christ, seek those things which are above, where Christ siteth on the right hand of God.
3 Set your affection on things above, not on things on the earth.
3 For ye are dead, and your life is hid with Christ in God.
4 When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory.
5 Mortify therefore your members which are upon the earth; fornication, uncleanness,
inordinate affection, evil concupiscence, and covetousness, which is idolatry; For which things sake the wrath of God cometh upon the children of disobedience; In the which ye also walked some time, when ye lived in them. But now ye also put off all these; wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of Him That created him; Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 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.**

C **2 Continue in prayer, and watch in it the same with thanksgiving.**

3 Withal praying also **for us, that our God may 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.**

5 Walk **in wisdom toward them that are without, redeeming the time.**

6 Let your speech **be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.**

B **7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow servant in the Lord:**

8 Whom I suppose **unto you for your comfort, and comfort your hearts;**

9 With Onesimus, **a faithful and beloved brother, who is one of you.** They **shall make known unto you all things which are done here.**

A **10 Aristarchus my fellow prisoner saluteth you, and Marcus, sister’s son to Barnabas, (touching whom ye received commandments:**

11 And I said: **Jalleth, which is called Justus, who are of the circumcision. These only are my fellow servants unto the kingdom of God, which have **been a comfort unto me.**

12 Epaphras, 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 Laodicea, and them in Hierapolis.**

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nympha, and the church which is in his house.

16 And when this epistle is read among you, cause **it to be read also in the church of the Laodiceans; and ye likewise read the epistle **from Laodicea.**

17 And say to Archippus, **Take heed to the ministry which thou hast received in the Lord, that thou mayest fulfill it.**

18 The salutation by the hand of me Paul. **Remember my bonds, Grace be with you. Amen.**

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THE FIRST EPISTLE TO THE
THESSALONIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion and Alternation.)

A | 1. 1. EPISTOLARY. INTRODUCTION.

B | A | 1. 2—8. 19. THANKSGIVING. NARRATION. APPEAL.
   | B | 8. 11-13. PRAYER.

B | A | 4. 1—5. 22. EXHORTATION. INSTRUCTION.
   | B | 5. 23—25. PRAYER.

A | 5. 26—28. EPISTOLARY. CONCLUSION.

THE FIRST EPISTLE TO THE THESSALONIANS.

INTRODUCTORY NOTES.

1. The church of the Thessalonians was planted by Paul, in association with Silas and Timothy (Acts 17. 1—9). Although some of the Jews believed, it was composed mainly of Gentiles, and their joyful reception of the message as the word of God was the prelude to active missionary operations in all Achaia and Macedonia (1. 8), a territory about as large as Great Britain. In this respect especially they were a model church. From them sounded forth the word of the Lord, and they became examples to believers, showing the power of that word in their lives. The apostle writes in a joyful spirit, for he had just received from Timothy glad tidings of their faith and love (5. 6).

2. A large part of the Epistle is occupied with the doctrine of the Lord's coming, that coming which He Himself announced, Matt. 24. 36; 26. 13; 26. 44; et al., the same coming of which He spoke in Acts 1. 7, "it is not for you to know the times and the seasons, which the Father hath put in His own power". The similarity of Paul's language, concerning "the times and the seasons" (5. 1), bears instruction for us. Indeed throughout the Epistle the nearness of that coming is emphasized (1. 10; 2. 12, 19; 3. 13; 4. 13—18; 5. 1—11, 23). But, as has been well observed, that which draws near may withdraw also, and such we know to be the case, for owing to His people's rejection of the King and kingdom, the latter is in abeyance till the "times of the Gentiles" are ended. 1 and 2 Thessalonians are unique in many respects; e.g. chronologically, as well as canonically (see App. 180, 192); the use of special terms in relation to the coming (parousia and epiphaneia) of our Lord; for these see Notes. And they are the only Epistles addressed to a church specifically.

3. This Epistle is the earliest of the writings of Paul, having been sent out from Corinth about the end of 52 or the beginning of 53 A.D. Some hold that, of all the books of the New Testament, it was the first written.

4. Thessalonica, now Salonica, on the bay of the same name, has always been one of the busiest ports of the Aegean. It was the chief city of a division of Macedonia, and is said to have had a population of 200,000 at the beginning of our era. Much smaller now, the city has always had a large proportion of Jews among its inhabitants.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

1. Paul, Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2. We give thanks to God always for you all, making mention of you in our prayers;
3. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;
4. Knowing, brethren, beloved, your election of God.
5. For our gospel came not unto you in word only, but also in power, and in the Holy 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 affliction, with joy of the Holy Ghost:
7. So that ye were ensamples to all that believe in Macedonia and Achaia.
8. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing.
9. For they themselves shew of us what

1. 1 Paul. In all his other Epistles, save Philippian, Thessalonian, and Philo, apostolos is added. He was held in terms of tender regard and affection by the converts at Philippi and Thessalonica, and there was no need to assert his authority.

Silvanus. Same as Silas. A leader of the church at Jerusalem (Acts 15, 22), and a prophet (Acts 26), he accompanied Paul on his second missionary journey, and took part in the founding of the churches of Macedonia. Acts 15, 40-16, 16.


Thessalonians. This and the Second Epistle are the only ones addressed in this form. Romans, Ephesians, Philippians and Colossians are addressed to "saints". The two Epistles to the Corinthians to "the church of God at Corinth", and Galatians to the "churches of Galatia". in. Ap. 104, viii.


Father. Ap. 98, III.

Lord. Ap. 98, VI, I, 2, B.

Jesus Christ. Ap. 98, XI.


Rom. 1, 7.

from. Ap. 104, iv. This last clause is omitted in most texts.

1. 2—3. 10 [For Structure see below].


making mention. See Rom. 1, 9.


1. 2—3. 10 (A, p. 1787). THANKSGIVING. NARRATION. APPEAL. (Extended Alternation)
B A C a 1. 2—4. Thanksgiving.

b 1. a. Reason. The Gospel received not in word but power.
e 1. 1, a. Its effect.
d 1. 10—Deliverance from the wrath to come.

e 1. 10—Deliverance from the wrath to come.

D 2. 1—12. Paul and the brethren. Their teaching while present.

3. 13, 14—The Gospel received as the word of God.

c 2. 14—Reason. The Gospel received in the word of God.

e 2. 14, 15—Unbelieving Jews killed God's Son.

e 2. 15, 16—Delivered to the wrath to come.

D 2. 17—3. 16. Paul and the brethren. Their feelings while absent.


6 followers = imitators. Gr. imitēs. See 1 Cor. 4, 16.


7 ensamples. Gr. τύπος. See Phil. 3, 17, and cp. 1 Tim. 4, 12, Tit. 2, 7.


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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 Jesus,

which delivered us from the wrath to come.

2 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 Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile.

4 But as we were allowed 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 cloke of covetousness, but God is witness.

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, 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, 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.

2. 1-12 (D. p. 1786). PAUL AND THE BRETHREN.

THEIR TEACHING WHILE PRESENT.

(Extended Alternation.)


ids. This showeth that these converts were mainly Gentiles. The Jews were bitterly hostile. Acts 17. 4-5, 13.


from. Ap. 104. iv, but texts read 104. viii. wrath, &c. = the coming wrath. See 2. 16.

2. 1-12 (D. p. 1786). PAUL AND THE BRETHREN.

THEIR TEACHING WHILE PRESENT.

(Extended Alternation.)


2 after that we had having suffered before. Gr. prospouscho. Only here. were, &c. = having been treated with contumely. Gr. xubrio. See Acts 14. 6. Referring to their being scourged, though Romans (Acts 16. 27, 28).


4 allowed = tested, and so approved. Gr. dokimoa. Same as "tried", and "proved" (5. 21).

2. the, as "unto", above.
I. THESALONIANS.

2. 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 Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews;

15. Who both killed the Lord Jesus, 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 Gentiles that they might be saved, to fill up their sins always;

for the wrath cometh upon them to uttermost.

DEI 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 3 Paul, once and again; but Satan hindered us.

19. For what is our hope, or joy, or crown of rejoicing? Are we not even you in the presence of our Lord Jesus Christ at His coming?

20. For ye are our glory and joy.

3. 3. Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2. And sent Timotheus, our brother, 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 therunto.

4. For verily, when we were with you, we told you that we should suffer tribulation; even as it came to pass, and ye know.

5. For this cause, when I 3 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.

13. For this cause - On account of (Ap. 104. v. 2) this also thank we - 3 we also thank. See 1. 3. without ceasing. See 1. 2. which ye heard. Lit. of hearing. Gr. akoë, as in Gal. 3. 2. 5.


the wrath - the appointed wrath. See Lev. 26. Deut. 28. and 32.


uttermost - end. Gr. telos.


D | E | 1 | 2. 17, 18. Their departure.

m | 2. 18, 20. Joy in the Thessalonians.

F | n | 3. 1. Their solicitude.

o | 3. 2-4. Mission of Timothy.

F | n | 3. 5. Their solicitude.

q | 3. 6-5. Mission of Timothy.

E | 1 | 3. 6. Timothy's return.

| m | 3. 7-10. Joy in the Thessalonians.


presence. face. Cp. 1 Cor. 5. 3. Col. 2. 5.

endeavoured - were diligent.


18. would have - wished to. Ap. 102. 1.

once and again. Cp. Phil. 4. 16.


rejoicing. Gr. kouchia. See Rom. 3. 27.


Jesus Christ. Ap. 98. XI. but the texts omit "Christ'', coming. Gr. parousia. See Matt. 24. 3. The first of these seven occur in these two Epistles. See 8. 13; 4. 16; 5. 23, 2 Thess. 2. 1, 8, 9.

3. 1. when, &c. = no longer hearing it, i.e. able to bear it.

3. thought it good = were well pleased. See 1 Cor. 9. 12.

Same as 3. were willing'' (2. 8). at. Ap. 104. viii. at Timotheus joined Paul, and Silas must have agreed to dispatch Timothy to Thessalonica, and then Silas must have departed on some second journey. See also in v. 5 the change from "we" to "I''.


God. Ap. 98. I. i. 1. fellowlabourer. Gr. suiphkleistai. See 1 Cor. 3. 5.


3. no man. Gr. meleia. 3. what, &c. = no longer hearing it, i.e. able to bear it.

3. thought it good = were well pleased. See 1 Cor. 9. 12.
6 But now when Timotheus came 6from you unto us, and 6brought us good tidings of your 6faith and 6charity, and that we have good remembrance of us 6always, 6desiring greatly to 6see us, as we also to see you:

7 Therefore, brethren, we were 6comforted 6over you 6in all our 6affliction and 6distress 6by your 6faith:

8 For now we 6live, 6if ye 6stand fast 6in the 6Lord.

9 For what thanks can we render to 6God again for you, 6for all the joy wherewith we joy for your sakes before our 6God;

10 Night and day 6praying exceedingly that we might 6see your face, and might 6perfect 6that which is lacking in your 6faith?

11 Now 6God Himself and our 6Father, and our 6Lord Jesus Christ, 6direct our way 6unto you.

12 And the 11 Lord make you 6increase and abound in 6love one toward another, and 6toward all 6men, even as 6we do toward you:

13 To the end He may 6stablish your hearts 6unblemishable 6in 6holiness 6before 6God, even our 6Father, 6at the 6coming of our 11 Lord Jesus Christ 6with all His 6saints.

4 Furthermore then we 6beseech you, brethren, and 6exhort you 6by the 6Lord Jesus Christ, 6that as ye have received 6of us how ye ought to walk and to please 6God, so ye would abound 6more and more.

2 For ye 6know what 6commandments we gave you 6by the 6Lord Jesus.

3 For this is the 6will of 6God, even your 6sanctification, that ye should 6abstain 6from fornication:

4 That 6every one of you should 6know how to 6possess 6his 6vessel 6in 6sanctification and 6honor;

5 6Not in the 6lust of 6concupiscence, even as 6the 6Gentiles which 6know not 6God:

6 That 6no 6man 6go beyond and 6defraud his brother 6in 6any matter; because that the 11 Lord is the 6avenger 6of all 6such, as we 6also have forewarned you and 6testified.


brought... good tidings. Ap. 121. 4. The only place, save Luke 1. 19, where evangelizō does not refer to the gospel.


desiring greatly. Gr. epιgothēō. See Rom. 1. 11.


Therefore. Same as "For this cause", v. 5.


in. Same as "over".

distress=necessity, as 1 Cor. 7. 29.


stand fast. Gr. sεκίνη. See Phil. 4. 1.

Lord. Ap. 98. VI. i. β. ε. B.


for your sakes=on account of (Ap. 104. v. 2) you.


that, &c. = the shortcomings. Gr. hupetēma. See Cor. 16. 17.


12 increase. Gr. plēnothēō. See Rom. 5. 20.

love. Same as "charity", v. 6.


establish. Gr. stērizeō. See Rom. 1. 11.

unblemishable. Gr. anενεπτυ. See Phil. 2. 15.

holiness. Gr. hagιtōn. See Rom. 1. 4.

before. See John 12. 27.


4. 1-5. 22 [For Structures see below].


Lord. Ap. 98. VI. i. β. 2. B.

Jesus. Ap. 98. X.


more and more=the more.


4. 1-12 (G, above). EXHORTATION. (Introversion and Alternation.)

G | J 1. Walk, as before God.

K | 2. Commandments.

L | p 3-5. God's will: sanctification (positive and negative).

q 6. Brethren: not to be defrauded (negative).

r 7-8. God's call: sanctification (negative and positive).

s 9, 10. Brethren: to be loved (positive).


J 12. Walk, as regards men.


Lord. Ap. 98. VI. i. β. 2. A.


4 every=such, possess. Gr. ἴδοι. See Acts 21. 19, his=his own vessel. Gr. ἵδος.


the R.V renders it "passion". concupiscence=lust, or desire. Gentiles=Gentiles also.


any—the. avenger. Gr. ἱδιοκόμος. Only here and Rom. 13. 4.

of=such=such (sine). of=also have forewarned=forewarned also. Gr. proepiō. Only here; Acts 1. 18. Gal. 5. 21.

G | J 1. Walk, as before God.

K | 2. Commandments.

L | p 3-5. God's will: sanctification (positive and negative).

q 6. Brethren: not to be defrauded (negative).

r 7-8. God's call: sanctification (negative and positive).

s 9, 10. Brethren: to be loved (positive).


J 12. Walk, as regards men.
I. THESSALONIANS.

4. 18.


9 But *as* touching the brethren 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 Macedonia* *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.

13 But I *would* not have you to be ignorant, brethren, *concerning* which of them are *asleep,* that ye sorrow not, even as *others which have* no hope.

14 *For* if we *believe* that *Jesus died and* rose again, *even so them also which* sleep *in Jesus 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* prevent 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 *voice* of *the trumpet 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* another one *another* *with* these *words;*

4. 13—5. 11 (H. p. 1791). INSTRUCTION. (Extended Alteration.)

4 r. 4. 13. Instruction necessary as to those who are asleep.

s 4. 14. First reason. For (gar) God will bring them from the dead.

| s 4. 15. Second reason. For (gar) those who are alive shall not precede them. |
| 4. 16. Third reason. Because (hoti) both shall be caught up together (hama). |
| v 4. 18. Wherefore comfort one another. |
| r 5. 1. Instruct not necessary as to times and seasons. |
| s 5. 2. First reason. For (gar) they knew already the character of the day of the Lord. |
| s 5. 3. Second reason. For (gar) they that sleep sleep in the night. |
| r 5. 9. Third reason. Because (hoti) we are appointed to live together (hama) with Him. |
| v 5. 11. Wherefore comfort one another. |

13 I. Texts read *"we,"* *they would.* Ap. 103. 1.

4. 18. But *as* touching the brethren love ye need not that I write *unto* you: for ye yourselves are taught of God *to* love one another.

6. 18. If we *believe* that *Jesus died and* rose again, *even so them also which* sleep *in Jesus will God bring with Him;*

7. 18. Wherefore *comfort* another *with* these *words;*
I. THESALONIANS.

5. 1.

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 And for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus 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.

12 And we beseech you, brethren, to 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, to warn them that are unruly; comfort the feebleminded; support the weak; be patient toward all men.

15 See that none rendeth 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 Jesus concerning you.

19 Quench not the Spirit;

20 Despise not prophecies;

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit unto = to.


10 times, seasons. See Ap. 195.


12 For. Gr. gar.


15 Lord. Ap. 93. VI. 1. β. 2. B.


17 For. The texts omit shall. Omit.


19 destruction. Gr. othlēfros. See 1 Cor. 5. 5.


22 that = in order that. Gr. hina.

23 overtake. Gr. kakotatamazō. See John 1. 5.


26 nor. Gr. oude.

27 not. Ap. 106. II.


29 others. Ap. 104. 3.

30 watch. See Matt. 24. 42.

31 be sober. Gr. nēptos. Here, v. 8. 2 Tim. 4. 5. 1 Pet. 1. 3. 4. 7. 5. 8.


35 helmet. Gr. perissēphalaia. See Eph. 6. 17.

36 For = Because. Gr. hoi.


38 hath. Omit.


40 wrought. Gr. ὁρμῶς. See Eph. 6. 17.


43 Lord. Ap. 98. VI. i. 2. 2. A.

44 Jesus Christ. Ap. 98. XI.


46 wake = watch.

47 together. Gr. hama, as in 4. 17.


50 also ye do. ye are doing also.


52 Not the same as 4. 10.


54 are over. Gr. πρόκλημα. See Rom. 12. 8.

55 esteem = reckon.

56 very highly. Gr. hyperepérerepsa. See 2. 10 and Eph. 3. 20.

57 for their work’s sake = on account of (Ap. 104. v. 2)

58 their work. Gr. eirēnē. See Rom. 12. 18.


60 warn. Same as “admonish,” v. 12.


62 comfort. Gr. parachōs. See 2. 11.


72 yourselves = towards (cui) one another.

73 among yourselves = towards (cui) one another.


76 without ceasing. See 1. 3.

77 give thanks. Gr. eucharisto. See 1. 7.


80 Spirit. Gr. prophētandos. See Acts 4. 11.

81 prophecies. Cp. 1 Cor. 12. 10;


83 Abstain. See 4. 3.

84 appearance = form. Gr. eidos. See John 5. 27.


86 wholly. Gr. holoklēros. Only here and Jas. 1. 4. The noun in

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and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
24 Faithful is He That calleth you, Who also will do it.
25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss. 27 I charge you by the Lord that this epistle be read unto all the brethren.
28 The grace of our Lord Jesus Christ be with you. Amen.

THE SECOND EPISTLE TO THE THESSALONIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion and Extended Alternation.)

A | 1, 1, 2. EPISTOLARY. INTRODUCTION. GRACE AND PEACE.
B | A D | 1, 2. THANKSGIVING.
E | 1. 3-5. REASON. THEIR FAITH AND LOVE AND PATIENCE.
F | 1. 6-10. THE OBTAINING OF REST AND GLORY.
B G | 1. 11. PRAYER FOR THEM.
H | 1. 12. THAT THE NAME OF THE LORD MAY BE GLORIFIED.
J | 1. 12. AND THEY GLORIFIED IN HIM.
C | 2. 1-12. ADMONITION.
B A D | 2. 13-. THANKSGIVING.
E | 2. 14. REASON. THEIR SALVATION.
F | 2. 14. THE OBTAINING OF GLORY.
B G | 2. 15-. PRAYER FOR PAUL.
H | 3. 1-. THAT THE WORD MAY BE GLORIFIED.
J | 3. 5. AND THEIR HEARTS MAY BE DIRECTED INTO GOD'S LOVE
C | 3. 6-15. ADMONITION.
A | 5. 16-18. EPISTOLARY. CONCLUSION. PEACE AND GRACE.
THE SECOND EPISTLE TO THE THESSALONIANS.

INTRODUCTORY NOTES.

1. The Second Epistle to the Church of the Thessalonians was, like the First, written from Corinth, and at no long interval after the earlier letter, both Silas and Timothy being still with the apostle. Apparently it was called forth, and sent, in order to repair for its recipients, and for us too, the mischief caused by false teachers. And the new revelation made here by the Holy Spirit through Paul concerning “things to come”, as promised in John 16. 13, gives important details connected with the coming of our Lord and “the day of the Lord”. Paul reminded the Thessalonians (2. 5) that he had told them these things, yet some part at least had taken up the belief that that day had already “set in” (2. 2 and Note). Hence the apostle’s warning that that day would not come unless the falling away came first, a warning much needed in these days when it is widely taught that the day of the Lord will not come until the world is converted to Christ!

2. The important prophecy regarding the “man of sin” (“lawlessness”) has been the subject of many divergent interpretations. With regard to its main features, no interpretation is needed, for we have here a careful statement in plain terms of events that were then in the future, and which, not having yet taken place, are future still. The prophecy is given in such language that the simplest reader may understand. There is yet to appear an individual who will be the very incarnation of all evil, of whom past opposers of God and of His Christ were but faint types. Him will the Lord “destroy with the brightness of His coming”. It may be added that all the “early fathers” believed that this great opposer would be an individual.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

1. 1 Paul, &c. The opening words of this Epistle are the same as those of the First Epistle as far as “peace” (v. 2).


4. 3 thank. See 1 Thess. 1. 2.


6. 5 God. Ap. 98, VI. i. β. 2. B.

7. 6 Jesus Christ. Ap. 98, XI.


12. 12 bound. See Acts 5, 41.

II. THESSALONIANS.

2. 12

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

2. 18-20

Since we hear that some of you are living in looseness and debauchery, saying, "Today or tomorrow will be the day of the Lord," let no one among you think of such things. To be sure, do not think that we have preached this Among you in vain. For if we have been esteemed among you not in vain, neither were we found to be false in God before you or in the presence of our Lord Jesus Christ. For we continual fast, and pray realizing the destruction which is going to happen on the ungodly. For they are determined that they will not believe the truth, on account of their love for falsehood, that they might not come to repentance from their own will.

2. 13-17

For this is the mystery of iniquity already working: only he who now letteth will let, until he be taken out of the way.

And then shall the wicked be revealed,
whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
10 And with all deceivableness 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 delusion, that they should believe a lie:
12 That all might be damned who believed not the truth, but had pleasure in unrighteousness.

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 Jesus Christ.
15 Therefore, brethren, stand fast, and hold the traditions which ye have learned, whether by word or our epistle.

Now our Lord Jesus 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 establish you in every good work.

Finally, brethren, pray for us,

that the word of the Lord may have free course, and be glorified, even as it is with you;

And that we may be delivered from unreasonable and wicked men: for all men have not faith.

But the Lord is faithful, Who shall stablish you, and keep you from evil.

And we have confidence in the Lord touching you, that ye do and will do the things which we command you.

And the Lord direct your hearts into the love of God, and into the patience of Christ.

Now we command you, brethren, in the grace of our Lord Jesus Christ,


See Rom. 15. 30. 2 Cor. 1. 11. Eph. 6. 15. Phil. 1. 2. Col. 4. 3. Philem. 21. Heb. 10. 20.


charge. Gr. ἀρμανή. See Rom. 16. 11.


charge. Gr. ἀρμανή. See Rom. 16. 11.


II. THESSALONIANS.

3. 6. name of our Lord Jesus 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 wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but that we might 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 Jesus 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 no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

A 16 Now the peace of Christ Himself give you peace 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 Jesus Christ be with you all. Amen.


8 Neither. Gr. oide. any man’s bread = bread from (Gr. para, Ap. 104. xii. 1) any one (Ap. 123. 3).

for nought. Gr. dorean. See John 15. 25.

wrought = working. with. Ap. 104. viii. travail. Gr. morthos. See 2 Cor. 11. 27.

that we, &c. = with a view to (Ap. 104. xv. 3) our not being.

chargeable to. Gr. epibare. See 2 Cor. 2. 9. 1 Thess. 2. 9.


in order that (as v. 1) we may.

ensample. Gr. tugs. Cp. Phil. 3. 17. 1 Thess. 1. 7.

10 Tim. 4. 12.


11 Ap. 118. 2.

would = is . . . willing. Ap. 102. 1.

12 neither. Gr. mede.


not at all = (in) nothing. Gr. medeia.

are busybodies. Gr. parergazomai, to be busy about useless matters.


by. Ap. 104. v. 1, but the texta read ev.


quietness. Gr. hiesuchia. See Acts 22. 2.

13 be . . . weary = faint. Gr. ekakebo. See 2 Cor. 4. 1.


note. Gr. semeioonai. Only here.

15 count = reckon. Gr. hageioomai. See Phil. 2. 6.

16 of peace. Note the eight statements as to God in Note on Acts 7. 2, and cp. 1 Cor. 1. 3. always = through (Ap. 104. v. 1) everything.


that man = this one. have . . . company. Gr. sunanamigmene. See 1 Cor. 5. 9, 11.

be ashamed. Gr. entreponomai. See 1 Cor. 4. 14.

15 count = reckon. Gr. hageioomai. See Phil. 2. 6.

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STRUCTURE OF THE PERSONAL EPISTLES.
(CANONICAL ORDER.)

A | I. TIMOTHY. Earlier period. Timothy at Ephesus. Organized assemblies. Instruction as to officers and their duties. Assemblies seen in their order and rule.


A | TITUS. Earlier period. Organized assemblies as in 1 Timothy.

B | PHILEMON. Later period. Practical exhibition of individual walk in the truth of the later Epistles.

1798
THE FIRST EPISTLE TO TIMOTHY.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction.)

A | 1. 1, 2. BENEDICTION.
B | 1. 3–20. ADMONITION. PRACTICAL.
C | 2. 1–3. 15. INSTRUCTION AND DISCIPLINE.
D | 3. 14, 15. INTENDED VISIT AND INTERVAL.
E | 3. 16. THE MYSTERY OF GODLINESS.
E | 4. 1–12. THE MYSTERY OF INIQUITY.
D | 4. 13–16. INTENDED VISIT AND INTERVAL.
C | 5. 1–6. 2. INSTRUCTION AND DISCIPLINE.
B | 6. 3–21. ADMONITION. PRACTICAL.
A | 6. 22. BENEDICTION.

THE FIRST EPISTLE TO TIMOTHY.

INTRODUCTORY NOTES.

1. The son of a Gentile father and of a Jewish mother, Timothy was born either at Derbe or Lystra, probably the latter. He is already a "disciple" when first mentioned (Acts 16. 1). His father is nowhere named, but his mother, Eunice, and his grandmother, Lois, have secured honourable mention wherever the Scriptures are read (2 Tim. 1. 5; 3. 15). Most likely Timothy had been brought to the light during the apostle's first visit to Lystra, and thereafter the two were much in association. Paul refers to him in affectionate terms as his own son in the faith, his dearly beloved son, his son Timothy, and while undergoing his second imprisonment at Rome he earnestly begged that his fellow-worker should come to him. See also Phil. 2. 19–22.

2. This, the earliest of the three Pastoral Epistles, as they are termed, was written probably in A.D. 67 (Ap. 180), but it is not known where the apostle was at the time, although some think he was at Troas, others in Macedonia (Ap. 180).

3. To Timothy were given the earliest instructions for orderly arrangement in the church, these instructions being of the simplest nature, and, as Dean Alford well observes with regard to the Pastoral Epistles as a whole, the directions given "are altogether of an ethical, not of an hierarchical, kind". These directions afford no warrant whatever for the widespread organizations of the "churches" as carried on to-day.

4. Even in the earliest period the increasing heresies are much in evidence. Some there were who had swerved and turned aside altogether; others denied vital truth and thus overthrew "the faith of some". Hence Paul's constant warnings against such, and instructions to enlighten the opposers, "if God byadventure will give them repentance to the acknowledging of the truth". How the leaven spread is only too plainly shown in Paul's Second Epistle, which has been aptly termed a picture of the ruin of the church through departure from the apostolic doctrine.
THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

1. A 1 Paul, an apostle of Christ Jesus by the commandment of God our Saviour, and of our Lord Jesus Christ, which is our hope; 2 unto Timothy, my own son in faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

B a As I besought thee to abide still at Ephesus, when I went into Macedonia, 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.

b 5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

c 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.

8 But we know that the 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 the unclean and for profane, for murderers of fathers and murderers of mothers, for slayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be anything that is contrary to sound doctrine;

1. 2-30 (B. p. 1799). ADMONITION. (Introversion)

B a 3. The charge. Personal.

b 5. Faith and a good conscience defined.

c 10. Some who have turned aside.

B j. The blessed God.

C 12. Paul, the trusted minister.

D 18. The chief of sinners unsaved.

E 14. The Lord's abounding grace.

F 14. Faith and love which is in Christ Jesus.

D 15. The chief of sinners saved.

C 16. Paul, the pattern of sinners saved.

B j. The only God.

A a 18. The charge. Personal.

b 10. Faith and a good conscience to be held fast.

c 19-20. Some who have made shipwreck.


I. TIMOTHY.

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus 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 an 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 Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all sufferings, for a pattern to them which should hereafter believe on Him to life everlasting.

17 Now unto the King eternal, immortal, invisible, only wise God, be honour and glory for ever and ever. Amen.

18 This I charge thee, commit unto thee, my son Timothy, according to the prophecies which went before on thee, that thou mightest war a good warfare;

19 Holding faith and a good conscience;

20 Of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

2 I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

21 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

11 According to Ap. 104. x. 2. glorious gospel = gospel (Ap. 140) of the glory (p. 1611). Cp. 2 Cor. 4. 4. blessed. Only in this epistle in "blessed" (or happy). Gr. makedatos, applied to God, here and 6. 15. which, &c. = with which I was entrusted. Ap. 160. 1. 11.

12 And. Omit.


14 Omit. Cp. 1 Cor. 7. 24. 2 Cor. 4. 1.


love. Same as "charity", n. 4.

15 saying. Ap. 121. 10. This is the first of five "faithful sayings" in the Pastoral Epistles. Cp. 3. 1; 4. 9; 2 Tim. 2. 11. Tit. 3. 8. Cp. Rev. 21. 5; 22. 4.


chief. Gr. protos. Here "foremost", i.e. first in position.

16 for this cause = on account of (Ap. 104. v. 2); this. first. See "chief", v. 15.


pattern. Gr. hupotuposis. Only here and 2 Tim. 1. 14. to = of. should hereafter = are about to.


everlasting. Ap. 151. II. B. ii. Paul was converted through the visible appearance of the Lord from heaven. Others will be (Zech. 12. 10).


immortal. Gr. aphthartos. See Rom. 1. 22.

18 invisible. Gr. aoratos. See Rom. 1. 20. Cp. 6. 16.

Ex. 88. 20. John 1. 18. Col. 1. 15. Heb. 11. 27.

wise. The texts omit, the word having crept in from Rom. 10. 27.

honour and glory. These words are coupled together in Heb. 2. 7, 8, 2 Pet. 1. 17. Rev. 4. 9, 11, 5. 12, 13; 18. 1, in describing Divine glory, and in reference to man in Rom. 2. 7, 10. Rev. 21. 24, 26.

glory. See p. 1511.


commit. Gr. paratithemai. See Acts 17. 3. which.

almost, same as "commandment", v. 5.


war. Gr. strateumai. See 1 Cor. 9. 7. a-the. warfare. Gr. strateia. Only here and 2 Cor. 10. 4.


concerning. Ap. 104. xii. 2. faith = the faith (n. 2).

have. Omit. made shipwreck. Gr. nausagous. Only here and 1 Cor. 11. 25.


2. 1–3. 13 (C. p. 1750). INSTRUCTION AND DISCIPLINE. (Introversion.)


Gr. apodektos. Only here and 5. 4.


Saviour. See 1. 1.
4 Who will have all men to be saved, and to come unto  the knowledge of the truth.

5 For  there is one God, and one Redeemer  between God and men, the Man Christ Jesus,

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  verity.

8 I will therefore  not  men pray everywhere, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety;  not with braided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all submissiveness;

12 But I suffer not a woman to teach, nor to usurp authority over  the man, but to be silent.

13 For Adam was first formed, then Eve;

14 And Adam was not deceived, but the woman being deceived was in the transgression;

15 Notwithstanding she shall be saved in childbearing,  if they continue in faith and charity and holiness with sobriety.

3 This is a true saying, If a man desire to be bishop, let  the men  of the church choose him, and send him to be the guest of the church of God;

4 not a novice, lest being lifted up with pride.

was=same to be.


T. 2. 4. 6. 12. of good behaviour. Gr. kosmos. See 2. 2. given to hospitality. Gr. philoxenos.

apt to teach. Gr. didaktikos. Here and 2 Tim. 2. 24.

15 Notwithstanding But the men choose him, and send him to be the guest of the church of God; not a novice, lest being lifted up with pride.

3. 6. I. TIMOTHY.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.
8 Likewise must the deacons be grave, not 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 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 degree, and great boldness in the faith which is in Christ Jesus.

D 14 These things write I unto thee, hoping to come unto thee shortly:
15 But if I tarry long, or 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.

E 16 And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

4. 1-12 (E, p. 1799). THE MYSTERY OF INIQUITY. (Division.)

E H1 1-5. Its characteristics.

4. 1-5 (H1, above). ITS CHARACTERISTICS. (Introversion.)

I. TIMOTHY.

1. Rebufk *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;

20. 88; "chiefly" (Phil. 4, 22. 2 Pet. 2, 10).

5. 1—6. 2 (C, p. 1790).

INSTRUCTION AND DISCIPLINE. (Introversion.)


5. 3.

I. TIMOTHY.

5. 2-18 (M, p. 1804). WOMEN. (Alternation.)

M | j | 2. Elder.
   k | 2. Younger. In respect of age.
   j | 3-18. Elder.

3 indeed. See John 8. 35.
Gr. eukogon. Only here. Shakespeare in Othello uses the word eukogon for a child.
show piety at home. treat reverently (Gr. eusebèia). Only here and Acts 17. 22 for their own household.
requite = return recompenses (Gr. amóbêia. Only here) to.
parents. See Acts 1. 3.
acceptable. Gr. apodektos. Only here and 2. 3.
before = in the sight of.
Gr. mononomai. Only here.
truethe = has hoped. Implied continued hope.
continueth. Gr. prosemene. See 1. 3.
Gr. spatala. Only here and Jas. 5. 8.
Gr. parangello. See Acts 1. 4.
Cp. 1. 3; 4. 11; 6. 13, 17.
that = in order that.
Gr. kina. blameless. See 8. 2.
Gr. pronoë. See Rom. 12. 17.
those, &c. See Gal. 6. 10.
infidel = unbeliever. See 1 Cor. 6. 6; 7. 12.
taken, &c. enrolled. Gr. kataleghomai. Only here.
under = less than. Gr. elassom. See Rom. 9. 17.
10 Well reported of = Borne witness to.
brought up, &c. Gr. teknatriphoë. Only here.
Gr. xenodochei. Only here.
Gr. xeno. Only here.
afflicted. Gr. thibh. See 2 Cor. 1. 6.
cast off. Gr. athete. See John 12. 48.
will. Ap. 128. 7. Add "also."
guide the house. Gr. eikodespotai. Only here.
Rom. 7. 8. to speak reproachfully. Lit. for.
the sake of (Gr. charis, acc. case of charis, used as a preposition) reviling (Gr. loidoria. Here and 1 Pet. 3. 9.
Man or woman that believeth, &c. The text reads "believing (woman) ... let her;"
Gr. misotes.

5. 5-18.

5. 17-6. 2 (L, p. 1804). MEN. (Alternation.)

L | 1 | 5. 17-20. Elders.
   m | 5. 21-25. Charge.
   l | 6. 1, 2-.. Bond-servants.
   m | 6. 4-.. Charge.

17 rule. See 3. 4.
be counted worthy. Gr. axioë. See Acts 15. 38.
double. Gr. diplous. Only here; Matt. 28. 18 (comparr.). Rev. 18. 5.
word. Ap. 121. 10.
treadeth out, &c. See 1 Cor. 9. 9, where the same quotation occurs. The latter part of the verse is from Matt. 10. 10, &c.
reward = pay. Gr. misotes.
5. 19. I. TIMOTHY.

19 Against an elder receive not an accusation, but before two or three witnesses;
20 Them that rebuke 4 before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.

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 they that are otherwise cannot be hid.

6 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of our Lord Jesus Christ and the 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.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is puffed up, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and of ungodly things: supposing that gain is godliness; from such withdraw thyself.

6 But godliness with contentment is great gain.


6. 3-21 (B, p. 1790). ADMONITION. (Introversion and Alternation.)

B N | 1-6. False teachers.


| o | 11-14. Charge.


o | 20. Charge.


from. Ap. 104, iv. withdraw thyself. Same as “depart”, 4, 4, but the texts omit “from such”, &c.

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 "draw" men "in" destruction and "perdition."  

10 For the love of "money" is "the root of all "evil": which while "some" coveted after, they "have erred" from the "faith," and "pierced themselves through" with "many" "sorrows." 

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 "hast" "professed" a "good" "profession" before many witnesses. 

13 I "give" thee "charge" in the "sight" of God, Who "quicketh" all things, and "before" Christ Jesus, Who "before" Pontius Pilate "witnessed a "good" "profession;"

14 That thou keep "this" commandment "without" spot, "unreproveable," until the "appearing" of our "Lord" "Jesus Christ:

15 Which in "His" "time" He shall "shew," "Who is" the "blessed" and only "Potentate," the "King of kings," and the "Lord of lords;"

16 Who only hath "immortality," "dwelling" in the "light," "wherein" all "man" can "approach" unto; "Whom no" "man" hath "seen," "nor can" "see" to "Whom be" "honour" and "power" "everlasting; Amen.

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 communicate;"

19 Laying up in store for themselves a good "foundation" against the time to come, "that" they may "lay hold" on "eternal" "life;"

20 O Timothy, "keep" "that which is committed" to thy "trust," "avoiding" "profane" and "unchaste service."
I. TIMOTHY.

6. 20.  vain babblings, and oppositions of science falsely so called:

N 21 Which some professing have erred concerning the faith.

A Grace be with thee. Amen.

6. 21. vain babblings. Gr. kenophonia. Only here and 2 Tim. 2. 16.

oppositions. Gr. antithesis. Only here.


falsely so called. Gr. pseudophanos. Only here.

There is much science (knowledge) which does not deserve the name, being only speculation.


THE SECOND EPISODE TO TIMOTHY.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

A | 1. 1-2. GREETING AND BENEDICTION.

B | 1. 3-18. EPISTOLARY. PRIVATE AND PERSONAL.

C | 2. 1-26. CHARGES CONNECTED WITH THE GOSPEL.

C | 3. 1-4. 8. CHARGES CONNECTED WITH THE APOSTASY.

B | 4. 9-21-. EPISTOLARY. PRIVATE AND PERSONAL.

A | 4. 22-32. GREETINGS. BENEDICTION.

THE SECOND EPISODE TO TIMOTHY.

INTRODUCTORY NOTES.

1. The Second Epistle to Timothy is the latest of all Paul's writings. It was written during his second imprisonment at Rome, within a short time of his martyrdom (4. 6), probably at the end of A.D. 67 or early 68. It is thought that at this time Timothy was at Ephesus. The apostle's regard for his "dearly beloved son" is seen in 1. 4, and it is affecting to observe the pathetic desire to see Timothy once more before death, 4. 9, 11, 21. No further mention is made of Timothy. The tradition that he suffered martyrdom about the end of the first century is only tradition.

2. The prominent feature of this Epistle is the "church's" departure from the truth (see 1. 10; 2. 17; 3. 8; 4. 4). When "all they which are in Asia, (cp. Acts 19. 10) be turned away from Paul, he exhorts Timothy, his "son", therefore to "be strong in the grace that is in Christ Jesus". No more is there heard, as in the First Epistle and in that to Titus, the apostolic guidance for church rule or administration of any kind. Only two things are possible now, "Preach the word" (4. 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" (2. 2). And, as in the First Epistle, the Holy Spirit through Paul tells of even worse days to come, perilous, or grievous, times "in the last days" (3. 1; 4. 3), the only charge in connexion with which is "Continue thou in the things which thou hast learned and hast been assured of" (3. 16).
THE SECOND EPISODE OF PAUL THE APOSTLE
TO TIMOTHY.

   Jesus Christ. Ap. 98, XI. 
   will. Ap. 102. 2.
   according to. Ap. 104. x. 2.
   Christ Jesus. Ap. 98, XII.
   2 dearly beloved. Ap. 135, III.
   Father. Ap. 98, III.

1. 3-12 (B. p. 1808). EPISTOLARY. PRIVATE AND PERSONAL. (Introversion and Alteration.)

B A | 3-4. Thanksgiving for Timothy.
   B | a | 6-11. Exhortation.
      | b | 12. Paul's sufferings.
      a | 13, 14. Exhortation.
      b | 15. Desertion of Paul.

3 thank. See 1 Tim. 1. 12.
   first. Gr. progonos. See 1 Tim. 5. 4.
   by. Gr. en.
   without ceasing. Gr. adiaiteptos. See Rom. 9. 2.
   remembrance. Gr. enmeia. See Rom. 1. 9.
   greatly desiring. Gr. epiopotheo. See Rom. 1. 9.
   with. Gr. en.
   unfeigned. See 1 Tim. 1. 6.
   that. Gr. hina.
   When I call. See 1 Tim. 1. 5.
   that is. Omit.
   dwell = indwelt. Gr. en poiēso. See Rom. 8. 11.
   delivered. Gr. mambë. Only here.
   Wherefore. See account of (Ap. 104. v. 2) which cause.
   stir up. Lit. stir into flame. Gr. anazëpōrei. Only here.

12 For which cause I also suffer these things: nevertheless I am not ashamed; for I know Whom I have believed, and am 

   hath. Gr. deëllia. Only here.
   nor. Gr. mede. Partaker of the afflictions = suffer evil with (me). Gr. sūnakakaphathē. Only here.
   of. Gr. deëllia. Only here.
   hath. Omit.
   purpose. See Acts 11. 22.
   same. Gr. ἑναμέρα αὐτοῦ. See Rom. 2. 7.
   to. Gr. ἑναμέρα αὐτοῦ. See Rom. 2. 7.
   will. Ap. 102, 2.
   Father. Ap. 98, III.
pursued that He is able to keep that which I have committed unto Him against that day.

B 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost Which dwelleth in us.

b 15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

A 16 The Lord give mercy unto the house of Onesiphorus; 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 Ephesus, thou knowest very well.

C 2 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

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.

F 3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

d 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 strive for masteries, yet is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

E 7 Consider what I say; and the Lord give thee understanding in all things.

D 8 Remember that Jesus Christ of the seed of David, was raised from the dead according to my gospel:

keep = guard, as in 1 Tim. 6. 20, that which I have committed unto Him = my deposit. Gr. parathēkē. See 1 Tim. 6. 20. against = unto. Gr. eis, that day. The day of His appearing. Cp. 4. 8. 13 fast. Omit.


Holy Ghost. Ap. 101. II. 14. be turned = turned. Phygellos, &c. Nothing is known of these two. unto = to, household. Onesiphorus must have recently died.


very well. Gr. bēlion. Only here.

2. 1-26 (C. p. 1808). CHARGES CONNECTED WITH THE GOSPEL. (Introversion.)


2. 1-7 (C. above). CHARGE.

(Introversion and Alternation.)

C | E | i, 2. Grace.

F | c | 3. The soldier.

d | 4. Conditions of approval.

e | 5-. The athlete.

f | 6-. Conditions of being crowned.

g | 6-. The husbandman.

h | 6-. Conditions of partaking of fruits.

E | 7. Wisdom.

2. 1 son. Ap. 108. i.


Christ Jesus. Ap. 98. XII.


the same = these.

faithful. Ap. 150. III.


who = such as.

able = competent. See 2 Cor. 2. 16 (sufficient).


No man can = strive.


not = in order that. Gr. hina. hath chosen, &c. = chose, &c. Gr. stratiotēs. Only here. The Master's "Well done" is the reward.


also strive = strive also. strive for masteries = contend in the games. Gr. athlēō. Only here.

not = in order that. Gr. hina. was of wild olive or laurel leaves. except = if (con)

... not = me. lawfully. See 1 Tim. 1. 8.

VI. i. β. 2. A. give. The texts read "shall give".

2. 13 (D. above). THE GOSPEL. (Alternation.)


k | 9, 10. Paul faithful unto bonds.

j | 11, 12. Death with Christ, life with Him.

k | 13. Christ faithful, though we be unfaithful.


from the dead. Ap. 139. 3. according to.


ecclesiastical organizations. All these have failed.

evil. Here, v. 8; 4. 5. Jas. 5. 12.

Jesus Christ.


hina. hath chosen, &c. = chose, &c. Gr. stratiotēs. Only here. The Master's "Well done" is the reward.


also strive = strive also. strive for masteries = contend in the games. Gr. athlēō. Only here.

not = in order that. Gr. hina. was of wild olive or laurel leaves. except = if (con)
II. TIMOTHY.

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 Jesus with eternal glory.

11 It is a faithful saying: For if we be dead 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 be abideth faith: He cannot deny Himself.

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly 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 canker: of whom is Hymenaeus and Philetus;
18 Who concerning the truth have strayed, 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.

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.

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, avoking, knowing that they do gender strifes,

rightly dividing. Gr. orthotomeo. Only here. See 1 Tim. 1. 9. vain babblings. See 1 Tim. 6. 20.
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 the may recover themselves out of the snare of the devil, who are taken captive by him at his will.

3 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasure 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 are crept into houses, and lead captive shilly 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 Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

10 But be thou earnest in thy doctrine, man of God, with charity, patience, joyfully teaching,

11 Persecutions, afflictions, which came upon me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.


unto. Ap. 104. xv. 8. apt to teach. See 1 Tim. 3. 2.


25 meekness. See 1 Cor. 4. 21.


those that, &c. the opposers. Gr. antidiatithéthi. Only here.


at unto. Ap. 104. vi. will. Ap. 102. 2. The pronouns "him" and "it" have not the same ref. The first refers to the servant, the second to God, and the meaning of the passage is, that the devil stir起了 these that has ensared to oppose, 12 God should give them repentance, and lest, having been taken captive by God's servant, they should escape the snare, to do the will of God.

3. 1-4. 8 (C. p. 1808). CHARGES CONNECTED WITH THE APOSTASY. (Alternation and Introduction.)

C G | 3. 1-9. The last days. Their character.


G | 4. 3-4. The last days. Their character.

H | L | 4. 5. Timothy. Ministry.

K | 4. 6-6. Paul's reward.


last days. See Acts 2. 17.


trucebreakers. Gr. aspondos. See Rom. 1. 31.


lovers, &c. Gr. philadepous. Only here.


boasters. Gr. elazán. See Rom. 1. 30.

proud. Gr. huperéphimos. See Rom. 1. 30.


lovers of God. Gr. philadepous. Only here.

forms. Gr. morphé. Only here and Rom. 2. 20.

Godliness. See 1 Tim. 2. 2. power. Ap. 172. I. from such... turn away. Gr. apotrepomat. Only here.


loved. Gr. apatis. Only here.


lovers, &c. Gr. philadepous. Only here.

lovers of God. Gr. philadepous. Only here.

a diminutive form of gyné, used as a term of contempt. Only here.


from such... turn away. Gr. apotrepomat. Only here.


as. Lit. the manner in which. A.


manifest—thoroughly manifest. Gr. ekstasis. Only here.

12 Yea, and all that "will "live "godly "in "Christ Jesus shall "suffer persecution. 
13 But "evil "men and "seducers shall "wax "worse and worse, deceiving, and being deceived.

"continueth in the things which thou "hast learned and "hast been assured of, "knowing "of whom thou hast learned; 
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 Jesus.

18 All Scripture is "given by inspiration of God, 
"and is "profitable "for doctrine, 
s "for "reproof, 
s "for "correction, 
r "for "instruction in "righteousness:

17 That the "man of God may be "perfect, "throughly furnished "unto "all good works.

20 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 "itching 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.

2 I "charge thee therefore before "God, 
and the Lord Jesus Christ, Who "shall "judge "the "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 "itching 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.

18 All Scripture. Gr. passa graphe (sing.) 
which means "proof" and so "conviction". Only here and Heb. 11. 1. The texts read elegmos.

3, 14—4. 2 (L, p. 1812). TIMOTHY. MINISTRY. 
(Alternation.)

N | S, 14, 15. All Scripture inspired. Statement. 
M | 4, 1. Exhortation.
N | 4, 2. All Scripture inspired. Consequence.

16 continue = abide. Gr. mei. See p. 1511. 
hast learned = didst learn.

3, 16, 17 (N, above). ALL SCRIPTURE INSPIRED. 
STATEMENT.

Faith. Its 
proachable

Faith. Its 
profitable

Works.

17 That is in order that. Gr. hina. the man of God. See Ap. 49, 

Lord Jesus Christ. The texts read "Christ Jesus". Ap. 98, XII. shall = is about to. judge. 
121, 10. in season. Gr. eukairias. Only here and Mark 14, 11. out of season. Gr. akairias. 
Only here. reprove. Gr. enchelo. See John 8, 9. 1 Tim. 5, 20. rebuke. Gr. epitimao. Occ. twenty- 
nine times, twenty-four times "rebuke", five times "charge". All in Gospel, save here and Jude s. The difference between these two Gr. words is that the former means to bring to conviction, as used in John 8 
46; 18 s.; while the latter can be used of unjust or inessential rebuke, as in Matt. 22, 32. Luke 22, 46. 
come = be. not. Ap. 105, I. sound = the sound. See 1, 10. doctrine. Gr. didaastia, as 
in regard to hearing. itching. Gr. skumri. Only here. ears = hearing, as in v. 3. 
II. TIMOTHY.

4. 6.

1. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith:

2. Therefore put you me in remembrance, after I am gone out of this my tabernacle, whereunto I go as unto a朝成，not in the present time but to be absent from the body, and present with the Lord. Wherefore we labour, that, if necessary, our body to be delivered from sin, the spirit may be saved in the day of the Lord Jesus. The Lord (God) be with your spirit. Amen.

4. 22.

9. Do thy diligence to come shortly unto me:

10. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11. Only Luke is with me. Take Mark with thee, and bring him in with thee: for he is profitable for the ministry, and for the things that belong unto it.

12. And Tychicus have I sent to Ephesus:

13. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but specially the parchments.

14. Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15. Of whom be小心 and watchful also; for they have 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 preaching might be fully known, and that all the Gentiles 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 preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.


20. Erastus abide at Corin: but Trophimus have I left at Miletum sick.

21. Do thy diligence to come before winter.

22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

4. 9–21. (B. p. 1808.) Epistolary. Private and Personal (Introversion.)

5. 1. Charge to come speedily.


forsaken = forsok Gr. eukataleipó. See Ap. 2. 12.

8. This, &c. = the age that is now.


14. Crescens. He is not mentioned elsewhere, and peribus had gone to Galatia at his own instance and with the apostle's consent. The same may be said of Titus. There is no condemnation of them, as of Demas, but they are not said to have been sent, as Tychicus was.

10. Same as unto. Luke. This faithful and devoted companion, sharer of Paul's labours and afflictions for so many years, always modestly keeping himself in the background, must have been a comfort indeed.

11. Luke. This faithful and devoted companion, sharer of Paul's labours and afflictions for so many years, always modestly keeping himself in the background, must have been a comfort indeed.


Take = Take up, i. e. on the way. Cp. Acts 20. 13, 14.


the ministry = ministering. Ap. 120. II. 1.

12. Tychicus. See Acts 20. 4. 11. 24. 7. 10. Tit. 3. 12.


parchments. Gr. membrana. Only here.


Lit. showed forth. much evil = many evil (Ap. 128. III. 2) things. reward. See v. 8. according to. Ap. 104. x. 2. were also = also were.

Acts 22. 1. no man = no one. Gr. oudeis.

23. 24. I pray, &c. = may it not. Ap. 105. II. 1. laid to their charge = reckoned to them.


See 3. 11. out of. Gr. ek. Ap. 104. vii. lion. This may mean that Paul placed it in his animal or in the amphitheatre; or it may be a metaphor for Noro.


19. Prisca. Elsewhere called Priscilla. Acts 15. 2, 16. Rom. 16. 5. 1 Cor. 16. 19. household. As "the", "the", "the", "the", "the", "the".


and wife, and have been identified with Titus, Claudia, Claudius, and a Claudius, whose inscription over a child they lost has been discovered near Rome. Christ.


THE EPISTLE TO TITUS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introductions.)

A | 1. 1-4. EPISTOLARY. SALUTATION. BENEDICTION.
B | 1. 5-9. ASSEMBLIES. THEIR ORDER.
C | 1. 10-16. CONTENTIOUS CRETANS. CENSURED.
D | 2. 1-10. THE WALK AND WORKS BECOMING BELIEVERS (SOCIALLY). TITUS TO BE A PATTERN OF GOOD WORKS.
E | A | 2. 11. REASON. THE GRACE OF GOD HATH APPEARED TO ALL.
   B | 2. 12-13. WHAT WE SHOULD BE IN CONSEQUENCE OF THE TEACHINGS OF GRACE.
   C | 2. 14. CHARGE TO TITUS TO SPEAK, REBUKE, AND EXHORT.
   D | 3. 1, 2. CHARGE TO TITUS TO PUT IN MIND (CIVIL DUTIES).
   E | 3. 3. REASON. WHAT WE WERE BEFORE GRACE’S TEACHINGS.
   A | 3. 4-7. REASON. THE KINDNESS OF GOD APPEARED.
D | 3. 8. THE WALK AND WORKS BECOMING BELIEVERS. TITUS TO EXHORT TO GOOD WORKS.
C | 3. 9. CONTENTIOUS CRETANS. CONDEMNED.
B | 3. 10, 11. ASSEMBLIES. THEIR DISCIPLINE.
A | 3. 12-15. EPISTOLARY. SALUTATION. BENEDICTION.

THE EPISTLE TO TITUS.

INTRODUCTORY NOTES.

The apostle Paul had no more highly esteemed fellow labourer than Titus, yet his name is not mentioned in the Acts. It has been suggested that this is owing to his being the authority to whom Luke is indebted for various portions of the book. A Gentile (Gal. 2. 3), and possibly a native of Crete, the words “Titus, mine own son after the common faith” (Tit. 1. 4) indicate that he was led to the truth by Paul himself. The two were companions in Antioch prior to the Council assembled at Jerusalem as recorded in Acts 15, for to this Council he accompanied the apostle (Gal. 2. 1). Titus is repeatedly referred to in the two Epistles to the Corinthians, to which church he was apparently sent on two occasions: see 2 Cor. 8. 6, and chapters 2 and 7. From this Epistle we learn that after Paul’s release from the Roman prison, the two journeyed together and preached in Crete (1. 5, 11, 13), where the apostle left him to “set in order the things that are wanting, and ordain elders in every city”. Later, he was instructed to join Paul at Nicopolis (3. 12), and it is probable that from there he went to Dalmatia (2 Tim. 4. 10). The apostle’s affectionate regard for him is shown in 2 Cor. 2. 12; 8. 23.

The Epistle was one of the latest written by Paul, probably in the end of A. D. 67.
THE EPISODE OF PAUL TO

TITUS.


A
B

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness;

C

2 In hope of eternal life, which God that cannot lie promised before the world began;

D

3 But hath manifest His word through preaching, which is committed unto me according to the commandment of God our Saviour;

E

4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

B

5 For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee;

C

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unrruly.

D

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

E

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

A

9 Holding fast the faithful word as he hath been taught, that he may be able by

10 For there are many unrruly, and vain talkers, and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who 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, with evil beasts, slow bellyes.

13 This wise is true.

14 Wherefore rebuke them sharply, that they may be sound in the faith;

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 reprobate.

2 2 But speak thou the things which become sound doctrine:

2 3 The aged women likewise, that they be in behaviour as becometh holiness, not

which. Gr. elenchos. See v. 9. Occ. only 2 Cor. 18, 10; the noun in Rom. 11, 22.


bells. Fig. Synedochae (of Part). Ap. 6, 9, 10, 13 witness = testimony. true. Ap. 175, 1.

Wherefore = on account of (Gr. dia. Ap. 104, v, 2) also 2, 15. sharply. Gr. apotome. Elsewhere elsewhere faith. See v. 1. Here, doctrine of the gospel. Fig.


conclude = convict. Gr. elenchos. See v, 13, and first occ. Matt. 18, 12.


10-16 (D, p, 1815). CONTENTIOUS CRETANS. CENSURED. (Introversion.)

C D | 10. Impostors.

E 11. Rebuke.

F 12. Witness against them by a prophet of their own.


D 15. 16. Impostors.

10 and. Omit.


circumcision. Those here referred to were Jewish Christians.


houses = households. Gr. oikos. Fig. Metonymy (of Subject). Ap. 6.

for... sake. Gr. charis, as in v. 5.


lucre's = gain's. Only here. Phil. 1, 21; 3, 7.


To Paul, a prophet by the prophet only. It is supposed that the reference is to Epimenides.

The... bellies. Fig. Gnome. Ap. 6, 8.


bells = wild beasts. slow. Gr. argos. Occ. eight times, generally "idle."

bellies = persons. Fig. Synedochae (of Part). Ap. 6.

13 witness = testimony. true. Ap. 175, 1.

which. Gr. elenchos. See v. 9. Occ. only 2 Cor. 18, 10; the noun in Rom. 11, 22.


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, 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 uncorruption, gravity, sincerity.
8. Sound speech, that cannot be condemned; that he he 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 purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

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 Jesus Christ;
14. Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

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 brawlers, but gentle, showing all meekness unto all men.

B 9 For we ourselves also were sometime fools, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

A 4 But after that the kindness and love of God our Savior toward man appeared, 5 not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, 6 which He shed on us abundantly, through Jesus Christ our Saviour;

7 That being justified by faith, we should be made heirs according to the hope of eternal life.

C 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.

D 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

E 10 A man that is an heretic, after the first and second adjonction reject;

A 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

A 12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

A 13 Bring Zenas the lawyer and Apollonius on their journey diligently, that nothing be wanting unto them.

A 14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

A 15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all.

Amen.

THE EPISTLE TO PHILEMON.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

A | A | 1, 2. EPISTOLARY SALUTATIONS.
   B | 3. BENEDICTION.

B | C | 4-5. PAUL'S PRAYER FOR PHILEMON.
   | D | a | 7-. PAUL'S JOY IN PHILEMON: CONFESSION.
   | b | 7-. BOWELS OF SAINTS REFRESHED.
   C | G | 8. I MIGHT ENJOIN (BUT I DO NOT).
   | H | 9. PAUL THE AGED.
   | J | 10, 11. ONESIMUS PROFITABLE (ONESIMOS) TO
   |   | THEE AND ME.
   | d | 12. RECEIVE HIM AS MYSELF.
   | K | 13. ONESIMUS MINISTERED IN THY STEAD.
   |   | ONESIMUS
   | K | 14. THY BENEFIT.
   | C | J | 15, 16. BELOVED TO ME AND THEE.
   |   | d | 17. RECEIVE HIM AS MYSELF.
   | H | 18, 19-. PAUL THE DEBTOR.
   | G | 20-. I DO NOT SAY (BUT I MIGHT).

B | D | a | 20-. PAUL'S JOY IN PHILEMON: BESought.
   | b | 20-. "REFRESH MY BOWELS."
   C | G | 21, 22. PHILEMON'S PRAYER FOR PAUL.
   PAUL AND PHILEMON.

A | A | 23, 24. EPISTOLARY.
   B | 25. BENEDICTION

NOTES ON THE EPISTLE TO PHILEMON.

1. All that we know of Philemon is to be gathered from the Epistle bearing his name. He seems to have been a believer at Colosse, from the references to certain in the church there (see Notes below), and must have been possessed of means (v. 22). Paul's words indicate that he held his friend in high esteem.

2. Onesimus is the Latinized form of the Greek Onēsīmos, which means "useful", or "profitable". He was a slave (v. 16), and, fleeing from his master, found his way to Rome, where he was, under Paul, to become the Lord's freeman, and "called being a servant (slave)", he cared not for it, but was willing to return to his master's service, whether to continue as slave or as "brother beloved" (v. 19). Paul sends the letter by Onesimus.

3. From Col. 4, 9. we learn that Paul had sent unto the church at Colosse Tychicus "with Onesimus, a faithful and beloved brother, who is one of you". For other references, see Notes.

4. The Epistle was written during Paul's first imprisonment at Rome, probably in a.p. 62. In no one of his Epistles is more clearly shown the great heart of the apostle in his care for every member of the church. See 2 Cor. 11. 28, 29.
THE EPISTLE OF PAUL TO PHILEMON.

1 Paul, a prisoner of Christ Jesus, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, 2 and to our beloved Apphia, and Archippus, and the church thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers, 5 hearing of thy faith and charity, which thou hast toward the Lord Jesus, and toward all saints; 6 that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

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 thee, being such an one as Paul the aged, and now also a prisoner of Christ Jesus,

10 I beseech thee, for my son Onesimus, whom I have begotten in my bonds; 11 which in time past was to thee unprofitable, but now profitable to thee and me:

12 Whom I have sent again; that he may refresh your spirit, 13 whom I would have retained with me, 14 that in thy stead he might have ministered unto me in the bonds of the gospel;

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

PHILEMON.

16. 18 "Not now as a servant, but above a servant. A brother 2 beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee, put that on mine account; Paul have written it with mine own hand, will repay it.

19 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 bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But without me also a lodging: for I trust that through your prayers I shall be given unto you.

THE EPISTLE TO THE HEBREWS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introspection and Alternation.)

A | 1. 1—2. 18. DOCTRINAL INTRODUCTION.

B | C | 3. 1—4. 13. THE MISSION OF CHRIST.

D | 4. 14—16. GENERAL APPLICATION. "HAVING THEREFORE."

B | C | 5. 1—10. 18. THE PRIESTHOOD OF CHRIST.

D | 10. 19—12. 20. PARTICULAR APPLICATION. "HAVING THEREFORE."

A | 13. 1—28. PRACTICAL CONCLUSION.


count. Lit. have. Gr. echó. partner=partaker. Gr. koinómen. See 1 Cor. 10. 18.

receive. Gr. prolembánō. "You have received me; receive him in addition, as myself." Cp. Rom. 15. 7.

hath. Omit. put . . . on . . . account. Gr. elologao. Only here and Rom. 5. 13 (imputed).

have written—wrote. Gr. apointa. Only here.


let me have joy = may I profit. Gr. ouvistéi, the root-word from which comes ouvistima. "Let me have profit from thee, seeing I am sending back Onesimus (profitable) to thee."


also do more = do more also. more than = above (Ap. 104. xvii. 2) that which.

withal. Gr. hmena. See Col. 4. 3. 1 Tim. 5. 12.

me also = also for me.


trust = hope. Gr. elpizó.


Epaphras. See Col. 1. 7.

fellowprisoner. Gr. sunechmáktos. See Rom. 16. 7.

see Acts 12. 13, 25; 15, 37, 38. Col. 4. 10, 2 Tim. 4. 11, 20. 4; 27. 2. Col. 4. 10.

Demos. See Col. 4. 14.

foot-note. 23. Notes to Luke's Gospel, especially the

THE EPISTLE TO THE HEBREWS.

INTRODUCTORY NOTES.

The general subject of the Epistle is that the Messiah of the Old Testament Scriptures must suffer as "now (i.e. as Incarnate Man), and that Jesus is the Messiah.

Addressed. "To the Hebrews": to the nation under its earliest name, Palestinian Jews and the Diaspora (John 7. 52) alike. Outwardly for believers (cp. 8. 1; 6. 9; 10. 27), it is aimed at wavering (cp. 4. 14; 10. 23, 25) and opposers (cp. 6. 8; 12. 15, 16; 13. 10).

Authorship. The arguments in favour of the Pauline authorship are much more weighty than those in favour of all other candidates put together, and may be stated thus:—

1. The thoughts and reasonings are Paul's, whatever the style and language may be. All his other epistles were written to churches mainly composed of Gentiles. In addressing such an epistle to Hebrews, he would naturally write as an instructed scribe, one brought up "at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers" (Acts 22. 3). It is therefore futile to argue that if Paul were really the author, the language and style would have been in exact accord with those of the other epistles. Had this been so, it would have been an argument against, and not in favour of, Paul's authorship.

2. There is a certain amount of external testimony that Paul was the writer, but none as to any other.

3. The testimony of 2 Pet. 3. 15, 16, strictly interpreted, proves that Paul wrote an epistle to the Hebrews, and if this is not the epistle, where is it? No trace or indication of any other has ever been found.

4. Its anonymity is eminentiy in favour of Pauline authorship. The suspicion with which the Jews regarded Paul, and their furious hatred of him (cp. Acts 21. 21; 2 Cor. 11. 24; Phil. 3. 2; 1 Thess. 2. 15, &c.), would be ample reason why, in addressing so important a letter to his own race, he should withhold his name. If it was necessary at the time of its publication to send out such an epistle, equally necessary was it that it should not be handicapped with a name regarded generally by the Jews as that of an infamous renegade. The argument of the value of an unsigned article in an important journal applies with great force in the case of Hebrews.

5. Date of writing and publication. Owing to the fixed ideas in the minds of most commentators that the reference to Timothy in 13. 23 (see note there) must have been connected with the Neronian persecution, the date is usually assigned to a period shortly before the destruction of the Temple, which took place late in a. d. 69 (Ap. 50, VI). The very latest "guess" is that "it may have been written at any time between a. d. 65 and 68". This is vague and unconvincing. In Ap. 180 the chronological position of Hebrews is shown, a. d. 53-54. Modern tradition places it after 1 Tim., circa a. d. 65. That the former is correct seems clear for the following reasons:—

(a) If Hebrews was written in or about the year 68, Paul's ministry had existed for twenty-two years (since his and Barnabas's "separation" for the work, in 46, Acts 15. 2) without the aid of a written statement of such paramount importance as this. What was the immediate object of publishing then, only a year or two before the destruction of the Temple, and very shortly before his own death (? Tim. 4. 6), so weighty an argument that Jesus was both Messiah and true Man, and as Man must have suffered? That the Old Covenant was ended and its place taken by a New (Heb. 8. 13)? It is incredible that the apostle who was inspired to write and publish Romans at a comparatively early date should not have been allowed to put forth Hebrews till the very end of his ministry. "To the Jew first" is verily applicable in this connexion.

(b) Paul was at Jerusalem for the Council meeting (51) when the very subjects of Hebrews had evidently been shortly before discussed (Acts 15, 5-7). Shortly thereafter he writes Thess. 1 and 2, both of which contain poignant references to "shameful treatment" at the hands of his own people.

(c) Some authoritative statement must be placed in the hands of an earthly ambassador in regard to new and altered relationships between his supreme head and those to whom he is commissioned and sent. The 1919 Treaty of Versailles may be used as illustration. No representative there reported ultimately by word of mouth to his country, but by presentation of a copy of the entire Treaty. So with this treatise-epistle. Paul, as God's ambassador to the Diaspora and Gentiles, must have had some documentary argument, proof, and testimony, in support of his (and of Timothy's and others') oral teaching and instruction, for circulation among the "many thousands" of Jews who believed at and after Pentecost, yet all of whom were "zealous of the Law" (Acts 2. 41; 4. 4; 6. 7; 21. 20), and with whom Paul and his fellow-workers must have come into contact. To have attached his own name to this would have defeated his purpose, as above mentioned.

(d) The approximate time therefore for writing and publishing such a body of doctrine must have been shortly after the beginning of his ministry, and, consequently, Hebrews was in all probability written during the eighteen months of Paul's sojourn at Corinth, during which he was "teaching among them the word of God" (Acts 18. 11).

(e) Lastly, weighty support is given to these conclusions by the position Hebrews occupies in the four most important MSS., A, B, C, and in others. In some MSS., Hebrews is found in different positions with regard to the other books of the New Testament. In certain it appears as it stands in our Bibles, but in these four, B (Codex Sinaiticus), A (Codex Alexsandrinus), B (Codex Vaticanus), and C (Codex Ephraemi), it is placed after 2 Thessalonians. This testimony to the foregoing is significant, and is not to be lightly set aside.
THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

1. 1. God, Who at sundry times and in 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 appointed Heir of all things, by whom He made the worlds; 3. Who being the brightness of His glory, and the express 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. 5. For unto which of the angels said He at any time, **I will place my hand upon him**? **And unto Moses also He said,** **Thou art My servant, to whom I have said,** **Thou hast been My son,** **My beloved in Whom I am well pleased, I will place My hand upon him?** 6. And again, when He brought in the firstbegotten into the world, he saith, **And let all the angels of God worship Him.** 7. And of the angels He saith, **Who makest his angels spirits, and his ministers a flame of fire.**


10. And, **[13] Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands:...**

TITLE. The most texts read **"To Hebrews".** Cp. Matt. Title, and v. 1.

1. 1—2. 18. DOCTRINAL INTRODUCTION. (Alternation.)


in divers manners = in many ways. Gr. polutropos. Only here.


2. Hath ... spoken = Spake. in... days = at the end of these days. I.e. at the period closed by the ministry of John. in. Gr. epi. Ap. 104. ix. 1. Son. Gr. hios. Ap. 108. iii. No article, but its absence only "more emphatically and definitely expresses the exclusive character of His Sonship". See 6. 6.

1. 1—2. 14. SON OF GOD. BETTER THAN ANGELS. (Alternation.)


hath. Omit. by. Gr. dia. Ap. 104. vi. 1. also. Read after "worlds".


person - substance. Gr. hupostasis. See 3 Cor. 8. 4. word.


Acts 4. 27; 10. 38. 2 Cor. 1. 21. above. Gr. para, as r. 4.

above. Gr. para, as r. 4.


1824
11 They shall perish; but Thou 1 remainest, and they all shall wax old as doth a garment; and as a 2 vesture shalt Thou fold them up, and they shall be 3 changed: but 4 am I the same, and Thy years are not 5 fall.

12 But 6 to which of the angels said He at any time, 4 Sit 7 on My right hand, until I make Thine enemies Thy footstool?

14 Are they 8 not all 5 ministering 7 spirits, sent forth 6 to minister 5 for them who 6 shall be heirs of salvation?

2 Therefore we ought 0 give the more earnest heed to the things which we have heard, lest 0 at any time we should let them slip.

2 For if the 6 word 5 spoken 7 by angels was 7 stedfast, and every 5 transgression and 0 disobedience received a 0 just 0 recompense of reward;

3 How shall we escape, if we neglect so great salvation, 0 which at the first began to be spoken 7 by the 0 Lord, 0 and was 0 confirmed 7 unto us 5 by them that heard 0 Him;

4 0 God also 0 bearing 0 witness, both with 0 signs and 0 wonders, and with 0 divers 0 miracles, and 0 gifts of the 0 Holy Ghost, 0 according to 0 His own 0 will?

5 For 0 unto the angels hath He 0 not put in subjection 0 the world to come, 0 whereof we 0 speak.

6 But 4 one in a certain place 7 testified, saying, 4 What is 0 man, that Thou 0 art mindful of him, or 6 the 0 son 0 of 0 Man, that Thou 0 visitest 0 Him?

7 Thou 7 madest Him 0 a little lower 0 than 0 the 0 angels; 0 Thou 0 crowned Him with 0 glory and honour, and didst 0 set Him over the works 0 of 0 Thy hands:

8 Thou 0 hast 0 put all things in subjection under 0 His feet." 7 For 0 in that He 0 put all in subjection under Him, He left 0 nothing that is 0 not put under Him.

9 But 6 we 0 see 0 7 Jesus, Who was 0 made 0 a little lower 0 than 0 the 0 angels, 0 for the 0 suffering 0 of 0 death, 7 crowned with 0 glory and honour,

11 remainest. Gr. diámenos. See Gal. 2. 5.
12 vesture. Gr. peribatōn. Only here and 1 Cor. 11. 12.
14 His own. Gr. ométhele. See Acts 17. 1. 
14 for minister = for (Gr. eis) ministry (Gr. diakonia). See Acts 19. 11. 1.
14 to minister = for (Gr. eis) ministry (Gr. diakonia). See Acts 19. 11. 1.
14 recompense = for (Gr. eis) ministry (Gr. diakonia). See Acts 19. 11. 1.
2 Therefore give. See Acts 11. 4. 1.
2 give, &c. Lit. give heed more abundantly.
2 at any time = haply.
2 stedfast. Gr. belebas. See Rom. 4. 12. Cp. 3. v. 3.
2 disobedience. Gr. paraôsia. See Rom. 4. 12. Cp. 3. v. 3.
2 recompense, &c. Gr. misthôpodia. Only here, 10. 25; 11. 24; Cp. 11. 25.
2 which, &c. Lit. receiving a beginning.
2 and. Omit.
2 confirmed. Gr. belebas. See Rom. 15. 8.
2 witnesses. Gr. lyssteves. Only here.
2 signs, wonders, miracles. See Ap. 176. 8, 2, 1.
2 For. &c. Read, "For not (Ap. 105. 1) to angels did He subject.

2. 5-18 [For Structure see below].

5-8SON OF MAN. LOWER THAN ANGELS. (Alternation.)

B C 1, 6. God’s purpose. Not angels, but man, to have dominion.
D 7, 8. Man’s equipment for dominion.
E 1, 2. First Adam’s failure.
C 3, 4. Purpose fulfilled in the Lord Jesus.
D 5-8. His fitness for dominion.

1 art mindful of. Gr. mimetikos. See 15. 3.
2 Son of Man. See Ap. 98. XVI. No article.
5 Gr. para. See 1. 4. the. Omit.
6 crownest. Gr. stephanos. See 2 Tim. 2. 5. glory. See p. 311.
7 not, &c. Gr. xempotakos. See Tim. I. 5. This is said by Fig Protapês, or Anticipation. Ap. 6. now. Empht.
9 see. Gr. Nópsi. Ap. 133. I. 8. Read, "see Him Who was made = angels, even Jesus."
2. 9.

HEBREWS.

2. -9-18 (D, p. 1825) FITNESS FOR DOMINION.

(Alternation.)

D | e | s. Vicarious death.
  | d | 10-13. Perfected by experience of suffering.
  | d | 17, 18. Qualified by experience of trials.

  make...perfect. Gr. teleioo. Ap. 125. 2.
  One. I. e. God.
  brethren. The Lord's condensation does not justify the
  irreverence of calling Him our "elder Brother".
  declare. Gr. apangello. See Acts 4. 23.
  Cited from Ps. 22. 22. The Fig. Pneumast (Ap. 6).
  Sam. 22. 3.
  hath given. Cited from Isa. 8. 18.
  flesh and blood. The texts read "blood and flesh". In Hebrew flesh is never used in the moral
  sense of Rom. 7. 14, but always of natural body.
  through. No prep. I. a. case.
  all. upon (Gr. de). all.
  subject to. Gr. enochos. See Matt. 26. 66.
  verily. verily. Gr. deipou. Only here.
  took, &c. = tooketh not (Ap. 105. I) held of angels.
  Acts 9. 27.
  in = according to, as in v. 4. be = become.
  High Priest. Occ. very frequently in Gospels and Acts; seventeen times in Hebrews; and nowhere else
  after Acts. A significant silence.

17 In = according to, as in v. 4. Be = become.

3. 1-4. 13 (B, p. 1822). THE MISSION OF CHRIST. (Introversion.)

BC | F | 3. 1-5. The Apostle and High Priest.
  | G | 3. 6-9. Warning.

3. 1-6 (F, above). THE APOSTLE, &c. (Introversion.)

F | e | 1. Christ.
  | f | 2. His faithfulness.
  | g | 3. Greater than Moses.
  | h | 4. Reason.
  | f | 5. Moses' faithfulness.
  | e | 6. The Son.


brethren. I. e. of one another. partakers. Gr. metochos. See 1. 9.


professor. Gr. homologia. See 2. Cor. 8. 13.


also Moses = Moses also.


3 this Man = He. counted worthy. Gr. oxioo. See Acts 15. 28.

3. 3.

HEBREWS.

4. 1.

hath built, hath built, Gr. katadéskao. Occ. eleven times. Six in Heb., four in Gospel ("prepare"). See Matt. 11. 10; &c.
some man = some one. Gr. éis. Ap. 128. 3.
used of Moses. Ex. 14. 11 (Sept.).
to be spoken after = about to be spoken. Gr. laléo.
Ap. 121. 7.
6 Christ. Ap. 98. IX.
a Son = Son. Ap. 108. iii. and see I. 2.
own. Omit.

3. - 6 - 19 (G, p. 1928). WARNING.

(Extended Alternation)

h | 6. Condition of belonging to the Lord’s house.
10 The Lord’s house.
11 God, God’s oath.
12, 13. Unbelief.
15. "Harden not."
17. God, God’s oath.
18. God’s oath.
19. Unbelief.

hold fast. Gr. katechés. See 2 Thess. 2. 6.
rejoicing, Gr. laugichéma. See Rom. 4. 2.
firm. Same as "stabilis", v. 14.
will = should.
8 Harden. Gr. okléron. See Acts 10. 9.
not. Ap. 105. II.
provocation. Gr. paraphrikosmos. Only here and v. 16.
Used in the Sept., in Ps. 95. 8, from which this is quoted.
6 They. &c. Lit. If (Ap. 118. 2) a they shall.
rest. Gr. katapausia. See Acts 7. 54.
12 They. &c. Lit. If (Ap. 118. 2) a they shall.

say. Lit. according to (Gr. kata, as u. e) each day.
last in order that (Gr. hina) not (Gr. ou).
deceitfulness. Gr. ápóv. See Eph. 4. 22.

14 are made, have become. beginning. Gr. archí.
See 1. 3.
stedfast. See v. 6 and 2. 2.
15 While. &c. Lit. In (Gr. en) its being said. L. the
exhortation of, v. 13 is to them. Gr. u. 7, 8.
carcases. Gr. báskos. See Eph. 2. 2.
believed not = disobeyed or disobeyed. Gr. apelthetó. Ap. 129. V. I, and Rom. 2. 8, 10, 11.
19 So. Gr. blepo, as in u. 12.

4. 1-13 For Structure see next page.

4. 1 lest = lest haply. Gr. mēpēt. See Eph. 4. 22.
rest. Gr. katapausia. See Acts 7. 54.

13 short = come short. Gr. hysteros. See Rom. 3. 23.
4. 2.

HEBREWS.


F' | H | L | 1. Exhortation. "Let us fear, lest..."
| p | 6, 7, 8. Perfect rest future.
| q | 9, 10. Rest for God's people, and its character.
H | L | 11. Exhortation. "Let us labour, lest..."


4. 12, 13 (M. above). REASON. GOD AND HIS WORD. (Introversion.)

M' | q | 12. God Whose Word is wonderful.
| r | 12. What His Word is. Living, powerful, a sharp sword.
| t | 12. What is a criptic of the heart.
| q | 12. God Whose eye sees all.

12 quick=living. Gr. zo. Ap. 170. 1. powerful. Gr. energes. See 1 Cor. 16. 9, and cp. 172. 4. sharper. Gr. tonmetros. Only here. than=above. Gr. hyper. Ap. 104. xvii. 2. two-edged. Gr. di-stomos. Only here and Rev. 1. 16; 2. 12. sword. Gr. machaira. Same word Eph. 6. 17; but not Luke 2. 25. Rev. 1. 16; &c. piercing. Gr. rizomai. Only here. dividing asunder. Gr. merismos. See 2. 4. soul. Ap. 110. III. 2. and 170. spirit. Ap. 110. II. 6. joints. Gr. harmos. Only here. narrow. Gr. nuo. Only here. discriiner. Gr. kritikos. Only here. thoughts. Gr. entheumasis. See Acts 17. 29. intends. Gr. enoia. Only here and 1 Pet. 4. 1. The written Word is a sword (Eph. 6. 17), and the living Word has a sword (Rev. 1. 15; 19. 15). Once, and once only, has God used the word kritikos; thus confining it to His own Word as a "criptic". That Word is to be man's Judge (John 12. 48, Ap. 122 and 177). Yet man claims the word "criptic" and dares to sit in judgment on that very Word which is to judge him, in what he terms "higher criticism", which is only human reasoning based on the deceit of his own heart (1 Pe. 22). "In the last day" man will be criticized (judged) by the same Word on which he now sits in judgment. "Dividing asunder of soul and spirit" means not only differentiating between that which is begotten of the flesh and that which is begotten of the Spirit (John 3, e) in the individual; but also between the natural (Gr. psuchikos) man and the spiritual (Gr. pneumatikos) man. See 1 Cor. 2. 13-15.
13 Neither is there any creature that is not manifest in His sight: but all things are naked and open unto the eyes of Him with Whom we have to do.

Dt 14 Seeing then that we have a great High Priest, That is passed into the heavens, o Jesus the Son of God,

w 16 Let us hold fast our profession.

u 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.

w 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.

B C N v 5 For every high priest taken from among men is ordained for men in things pertaining to God,

w 2 He that he may offer both gifts and sacrifices

w 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins:

w 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron,

word; occ. seven times in Heb.; hos, 7, 25; 10, 1; 22; 11, 1; 12, 18, 22, boldly with (Gr. meta). Ap. 104. xi. 1) boldness (Gr. paróxeia). See 8, 6. grace. Gr. charis. Ap. 184. 1. 1. that is in order that. Gr. hina. obtain. receive. mercy. Gr. elon. Occ. twenty-eight times, twenty-three times associated with God. Cp. Exod. 34, 7, God’s own character of Himself, which the O.T. saints delight to quote. Deut. 4, 31, 2 Chron. 30, 9, Neh. 9, 17. Ps. 68, 15; 100, 17; 111, 4; 130, 7; 145, 8. Joel 2, 13. Micah 7, 18, &c. to help, &c. = for (Gr. eis) seasonable (Gr. eukairos). Only here and Mark 8, 31) help (Gr. bothèia). Only here and Acts 27, 17.

5. 1–10. 18 (C, p. 1822). THE PRIESTHOOD OF CHRIST. (Introversion and Alternation.)

C N v 1. Priestshood in general. “For every” (Pas gar).

w 2. His offering for sins.

w 3. His compassion for others’ infirmities.

w 5. The reason; his own infirmities.

w 4. The ordinance of the High Priest.

5. 5-10 (P, p. 1820). CHRIST CALLED OF GOD
AFTER THE ORDER OF MELCHISEDEC.
(Introduction.)

5 y | 6. Christ a High Priest.
| z, s. His salvation and obedience.
| z, s. His people's salvation and obedience.
| y, 10. Christ a High Priest.
| s also, &c. - Christ (Ap. 99. IX) also.
glorified. See p. 1511.
an. Omit.
| High Priest. See 2. 17.
| s also, &c. - in another place also.
Priest. Gr. hieros.
for ever. Ap. 151. II. A. ii. 4 a. i.e. for the (coming) age, the Messianic reign. The priesthood ends when He delivers up the kingdom. See 1 Cor. 15, 24. Cp. Rev. 21. 22. In the 'day of God' succeeding, there will be no Temple (Rev. 21. 22), therefore neither 'priest' nor 'offering' after - according to. Gr. kata. Ap. 104. x. 2.
order. Gr. taxèsis. Here, c. 10; 6, 20; 7, 11, 17, 21.
Luke 1. 8. 1 Cor. 14. 46. Col. 2. 5.
Melchisedec. See 7. 1. Cited from Ps. 110. 4.
when He had = having. prayers = both prayers. Gr. deisís. Ap. 134. II. 3.
suppositions. Gr. hiketèria. Only here. In classical Greek the olive branch in the hand of a suppliant, implying need and claim.
dead. Not from death, for the Gr. word isēk, not apo.
He went down into death, but was saved out of (Gr. ek) it by resurrection.
in that, &c. = for (Gr. apo. Cp. Acts 12. 14) His piety, or godly fear (Gr. eunpêsia. Here and 12, 28). This verse is a Divine supplement to the Gospel records.
9 being, &c. = having been perfected. Gr. teleiòs.
Ap. 125. 2.
Author = Cauzer. Gr. ailios. Only here.
10 Called - an = Having been designated. Gr. prosagoreunomai. Only here.

5. 11-6. 20 (Q, p. 1824). DIGRESSION. (Introversion.)

5. 11-6. 3 (R, above). EXHORTATION. (Introversion.)

many things. Lit. much word (Gr. logos). Ap. 121. 10.
hard to be uttered = difficult to explain. Gr. doxuroménetos. Only here. seeing = since. are = have become.
Acts 29, 27.
first principles = rudiments (Gr. stoícheion. See Gal. 4. 3) of the beginning (Gr. arché. Ap. 172. 6).
orphans. Gr. logion. See Acts 7. 27. Rom. 3. 2.
milk. Cp. 1 Cor. 3. 2. 1 Pet. 2. 2. strong meat = solid food.
13 useth = partaketh of. Gr. metechar. See 2. 14; 7. 13 (pertaining to) and 1 Cor. 9. 10.
unskilful = inexperienced of. Gr. aposelos. Only here. word. Gr. logos, as v. 11.
exercised = trained. Gr. gymnast. See 1 Tim. 4. 7.
to discern = for (Gr. pros, as v. 4) the discrimination (Gr. diakrisis). See Rom. 14. 11 of.

6. 1 leaving = having left. principles of the doctrine = word (Gr. logos). Ap. 121. 10 of the beginning.
(Gr. arché. Cp. 5. 12).
Christ = the Messiah. Ap. 98. IX.
ot Gr. med. Ap. 105. II.
laying. Gr. kataballei. See 2 Cor. 4. 9.
tion of repentance from dead 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 we do, if God permit.
4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5 And have tasted the good word of God, and the powers of the 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.
9 But, beloved, we are persuaded better things of you, and things that accompany salvation, through which we 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 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 Abraham, 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.

6. 7-20 (Lv. p. 1820). EXHORTATION. (Introversion.)


6. 16. HEBREWS. 7. 6.

16 For *men* verily swear *by* the greater; and *an oath* *for* confirmation is to them an *end of all* strife. 17 Wherein 1 God, *willing* more abundantly *to shew* unto the heirs of *promise* the *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 *steadfast*, and *which entereth into* that *veil*; 20 Whither *the Forerunner is* *for us entered*, *ever* *Jesus*, *made* *an High Priest* *for ever* *after* *the order of Melchisedec.*

7 For this *Melchisedec*, king of *Salem*, priest of the *Most High*, *God*, who *met Abraham returning* from the *slaughter of the king*, and blessed him; 2 To whom *also* Abraham *gave a* *tent* *part* *of* all: first being by *interpretation* *king* of *righteousness*, and after that also king of *Salem*, 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*; *abided* a *priest* *continually*.

4 Now *consider how great this* *man was*, *unto whom even the patriarch Abraham* *gave the* *tent* of *the spoils*.

5 And *verily* they that are *of the sons* of *Levi*, 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* *Abraham*:

6 But he whose *descent* is *not counted *from them* *received* *tithes of Abraham*, and blessed him that had the promises.

7. 1-28 (P. p. 1829). PRIESTHOOD OF THE SON (MESSIAH); AFTER THE ORDER OF MELCHISEDEC. (Introversion)

7. 1-28

2 also. Read after "part", gave = apportioned. tenth. Cp. Gen. 28. 20-2, and Ap. 15. of Gr apo. Ap. 104. iv. interpretation. See John 1. 38 righteousness. Gr. dikaiōma. Ap. 191. 3 also King = King also recorded. Fool. These three words found only here neither, nor. Gr. melo. life. Gr. zē. Ap. 170. 1. made like. Gr. aphanism. Only here. abideth. See p. 1511. continually. See Ap. 151. II. H. I. Melchisedec is presented to us without reference to any human qualifications for office. His genealogy is not recorded, so essential in the case of Aaron's sons (Neh 7. 41) Ordinary priests began their service at thirty, and ended at fifty, years of age (Num 4. 3). The high priest succeeded on the day of his predecessor's decease. Melchisedec has no such date of end of life. We only know that he lived, and thus he is a fitting type of One Who lives continually.


Hebrews 7. 6.


1832
And without all contradiction the less is blessed the better.
8 And he that die receiveth tithes; but there is received them, of whom it is witnessed that he liveth.
9 And as I may so say, Levi also, who received tithes, paid tithes in Abraham. 
10 For he was yet in the loins of his father, when Melchisedec met him.
11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
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 Judah; of which tribe Moses spake nothing concerning priesthood.
15 And it is yet far more evident; that after the similitude of Melchisedec there ariseth another Priest,
16 Who is made, not after the order of Melchisedec, but after the power of an endless life.
17 For He testifieth, Thou art a Priest forever after the order of Melchisedec.
18 For there is verily a 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; 11 by which we draw nigh unto God.
20 And inasmuch as not without an oath He was made Priest;
21 (For those priests were made 7 without an oath; but This 12 with an oath by Him that said unto Him, The LORD sweareth and will not repent, Thou art a Priest 13 forever after the order of Melchisedec:)
22 By so much was Jesus made a surety of a better testament.
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 to the uttermost that come unto God by


Him, *seeing He *ever liveth *to *make intercession *for them.

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 *once, when He *offered *unto *Himself.

28 For the law *maketh *holy men high priests which have infirmity; but the *word of the *covenant, which was *since the law, *maketh the *Son, Who is *consecrated *for evermore.

8 Now *of the things which we have spoken this is the *sum: We have *spoken *an High Priest, Who *is *set *on the right hand of the throne of the *Majesty *in *the heavens;

2 *A *Minister of the *sacred, and of the *true *tabernacle, which the *Lord *pitched, *and *not *man.

V V 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 *unto *the *example and shadow of *heavenly things, as *Moses was *admonished of God when he was about to *make the *tabernacle: for, *O *See, *saith He, *O *that thou *make all things *according to the *pattern *shewed to thee *in the mount.

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.

V Y 7 For *if that first *covenant had been *faultless, then *should *no place have been sought for the second.

8. 3–10. 18 (N, p. 1829). THE EFFICACY OF CHRIST’S PRIESTHOOD. (Extended Alternation.)

N U 3 to. *Gr. eis. Ap. 104. vi. offer. See 5. 1. *this Man *also. Read “this High Priest also”.


8. 7–13 (V, above). THE OLD AND NEW COVENANTS COMPARED AND CONTRASTED. (Introduction and Alternation.)

8. 8. HEBREWS.

8 For , finding fault with them. He saith, 10 Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Z k 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 Egypt because they continued not in My covenant, and I regarded them not, saith the Lord:

l 10 For this is the covenant that I will make with the house of Israel 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:

Z k 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest.

l 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

W 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.

9 1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary:

For there was a tabernacle made; the first, wherein was the candlestick and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;

And over it the cherubims of glory shadowing the mercyseat, of which we cannot now speak particularly.

X 2 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 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:

The Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Which was a figure of the time then


9. 1 Then verily... also = Now even.

covenant. No Gr. word. The ellipse is rightly supplied by “covenant”.


sanctuary. See 8. 2. Read “the sanctuary, an earthly one”.

2 tabernacle. Gr. skénê, tent, which is used by the Sept. to render the Hebrew mishkín (the structure) and šédel (the tent which covered it). Gr. Acts 17. 19, 21, made = prepared, where = in (Gr. en. Ap. 104. viii) which candlestick = lampstand. Ex. 25. 31-40. According to Josephus, only one in Herod’s Temple. Ten in Solomon’s; see 1 Kings 7. 49. table. Ex. 25. 23-30, shewbread. Lit. the setting forth of the loaves. Ex. 25. 30. 3 after = behind. Gr. meta. Ap. 104. xi. 2. veil. See 6. 19. Holiest of all = Holy of Holies.

censer. Gr. thumistéron. Only here.

ark. See Ex. 25. 10-22.

8 8. chérobs = cherubim. Only here in N.T.

but see Lev. 4. 4. glory. See p. 1511. shadowing = overshadowing. Gr. katáskopeó. Only here.


we... speak. Lit. it is not (Ap. 165. I) now to speak, particularly in detail. Gr. kata (Ap. 104. x. 2) meros (part).

8 when. &c. = these things have been thus prepared. went= go. always.


8 Holy Ghost. Ap. 106. I. v. as, &c. = as. Read “while the first tabernacle is still standing”.

present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

U

11 But Christ being come a 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 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?

V A

15 And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, which they called might receive the promise of eternal inheritance.

B m

16 For where a testament is, there must also of necessity be the death of the testator.

n
17 For a testament is of force after men are dead: otherwise it is of no effect at all while the testator liveth.

B m

18 Whereupon neither was the first testament dedicated without blood.

n
19 For when Moses 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.


16 there must, &c. = it is necessary that the death be brought in. testator = appointed (victim).

17 of force = sure. Gr. behabos. See 6. 19. after, &c. = over (Gr. eph) the dead (victims). See Gen. 15. 9-18, Jer. 34. 18.

Cp. Ap. 172. 3. The two covenants referred to above show the necessity of a victim being slain for the strength, Gr. tachyō. above the reason of the necessity of the ceremony being held between the parts thereof. To the unconditional covenant with Abraham, Jehovah was the only party (Gen. 15. 17, 18); in the other, note vv. 18, 19. The passage here has nothing to do with a "will" or "will-making". 18 Whereupon, &c. = Wherefore not even. dedicated = inaugurated. Gr. enstis. Only here and 19, 20. Cp. John 10. 22. 19 when, &c. Lit. every command having been spoken (Gr. lalos). Ap. 121. 7) by (Gr. hupos) Moses. See 3. 2. according to. with. Gr. meta. Ap. 104. ix. 1. scarlet. Gr. kokkinos. wool. Gr. erion. Only here and Rev. 1. 14. hyssop. Gr. lalos. Only here and John 19. 23. 20 This, &c. Quoted from Ex. 24. 7. 21 ministry. Gr. leitourgia. See 8. 6. by = according to. Gr. kata. Ap. 104. x. 2. with = in.

9. 15-23 (V. p. 1884) THE OLD AND NEW COVENANTS COMPARED AND CONTRASTED.

(Interruption and Alternation)

V A

15. The Old Covenant related to the promise of the eternal inheritance.

B m


n
17. Reason.

B m


n
19-23. Reason.

A

23. The New Covenant related to the heavenly things themselves.


9. 23. HEBREWS.

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.

W 24 For as Christ is the image of God, so are we to enter into the holy places, which are the figures of the true; but into the heaven itself, now to appear in the presence of the Lamb for us.

L 25 Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often suffer, 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.

F 27 And as it is appointed unto men that they should die once, but when Jesus shall appear, they that wait for Him shall be justified.

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.

P 28 For then must they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins?

3 But in those sacrifices there is a remembrance made of sins every year.

3 For it is not possible that the blood of bulls and goats should take away sins.

D Wherefore when He cometh into the world, He saith, Sacrifice and offering He would not, but a body hast Thou prepared:

E 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 Lord.

A Above when He said, Sacrifice and offering and burnt offerings and sin offering and sacrifice for sin hast wouldest not, neither hast pleasure therein, which are offered by the law;

G Then said He, Lo, I come to do Thy will, O Lord.

H He taketh away the first, that He may establish the second.

I By the which we are sanctified through the offering of the body of Jesus Christ once for all.

O 11 And every priest standeth daily min- world. Gr. kosmos. Ap. 129. 1. offering, Gr. prothesis. Ap. 102. 1. The Heb. is "demanded". Ap. 125. 8. Me for Me. 6 burnt offerings and sacrifice for sin hast wouldest not, neither hast pleasure therein, which are offered by the law; come are come. Used in the Sept. of a roll. Ps. 40. 7. Ezra 6. 2; &c. what scroll was rolled. of concerning. Gr. peri. Ap. 104. xiii. 1. hast, &c. come are come. From the head (Gr. kephala) of the wooden roller on which the scroll was rolled. of concerning.

God. Ap. 98. 1. I. 1. This quotation is from Ps. 40 neither. Gr. oude. by. See 8. 19. By. In. v. 3. are have been. once for all. Gr. ephapax. See 7. 57.

Gr. leitourgia. 2. 7. 11 daily. Gr. kath' (Ap. 104. x. 2) hemera. ministering.
10.11. HEBREWS.

12 But this man, after He had offered one sacrifice for sins, sat down on the right hand of God; 13 From henceforth expecting till His enemies be made His footstool. 14 For by one offering He hath perfected for ever them that are sanctified. 15 Wherefore the Holy 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.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which we have an high priest over the house of God; 21 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.

22 Let us hold fast the profession of our faith without wavering; (for He is faithful That promised;) 23 And let us consider one another to provoke unto love and good works:

24 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

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.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

10. 28. HEBREWS.

28 He that despised Moses’ law died without mercy under two or three witnesses: 29 Of how much more sin shall the temple be sanctified, in which every high priest enters to minister for the people, 30 wherein the times of ignorance taught sacrifice, wherefore, He was sanctified and made holy by the blood of the sacrifice. 31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affections; 33 Partly, whilst ye were made a gazing-stock 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 therefore away 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.

11. Now faith is the substance of things hoped for, the evidence of things not seen.

D I K M O

11. 1-40 (p. 1838). EXAMPLES OF FAITH. (Alternation and Introversum.)

D | I | K | M | O | P | Q | R | S | T | U | V | W | X | Y | Z

2 For ° by it the ° elders ° obtained a good report.

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. °

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 ° became ° dead ° yet ° speaketh. °

5 By ° faith ° Enoch ° was ° translated ° that ° he ° should ° not ° see ° death; ° and ° was ° not ° found, ° because ° God ° had ° translated ° him: ° for ° before ° his ° translation ° he ° had ° this ° testimony ° that ° he ° pleased ° God.

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. °

7 By ° faith ° Noah ° being ° warned ° 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.

8 By ° faith ° Abraham ° was ° called ° to ° go ° out ° into ° a ° place ° which ° he ° should ° after ° receive ° for ° an ° inheritance, ° obeyed; ° and ° went ° out, ° not ° knowing ° whither ° he ° went.

9 By ° faith ° he ° sojourned ° in ° the ° land ° of ° promise, ° as ° in ° a ° strange ° country, ° dwelling ° in ° tabernacles ° with ° Isaac ° and ° Jacob °, ° the ° heirs ° with ° him ° of ° the ° same ° promise; °

10 For ° he ° looked ° for ° a ° city ° which ° hath ° foundations, ° whose ° builder ° and ° maker ° is ° God.

11 Through ° faith ° also ° Sara ° herself ° received ° the ° 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 ° one ° of ° one, ° and ° him ° as ° good ° as ° dead ° so ° many ° as ° the ° stars ° of ° the ° heaven ° in ° multitude ° and ° as ° the ° sand ° which ° is ° by ° the ° sea ° shore ° innumerables. °
11. 13. HEBREWS.

13 These all died 3 in faith, 4 not having received the promises, but having seen them afar off, 5 and were persuaded of them, and embraced them, and confessed that they were "strangers and pilgrims on the earth." 6

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, 7 that is, a heavenly; wherefore God is not ashamed to be called their God:

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 was said, That he "shall thy seed be called:" 8

19 Accounting that God was able to raise him up, even from the dead; whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and was worshipping, 

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his brethren, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, 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:

27 By faith he forsook Egypt, 3 not fearing the wrath of the king: for he endured, 4 as seeing Him Who is invisible.


16 Of. With reference to. Gr. pros. Ap. 104. xv. 3. shall, &c. Lit. shall a seed be called for thee. This is quoted from Gen. 21. 12.

19 Accounting. Gr. logosiomai. See Rom. 4. 4.


23 Moses. See 8. 2. three months. Gr. triadmon. See 2. 12.

25 choosing. Having chosen. Gr. kairoiomai. See Phil. 1. 22.

26 Esteeming. See 2. 10. reproach. Gr. onestimon. See 10. 33.

HEBREWS.

28 Through 1 faith he kept 2 the 3 passover, and the 4 sprinkling of blood, lest he that 5 destroyed the firstborn should 6 touch them. 1 a

29 By 1 faith they 2 passed through the Red sea as by dry land; which the Egyptians assaying to do were 3 drowned. 1 b

30 By 1 faith the walls of Jericho fell down, after they were 3 compassed about 7 seven days. 1 c

31 By 1 faith the harlot Rahab 4 perished 5 not with them that 6 believed not, when she had received 7 spies 8 with peace. 1 d

32 And what shall I more say? 6 for the time would fail me 1 to tell 2 of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and of Samuel, and of the prophets. 1 e

33 Who 1 through 2 faith 3 subdued 4 kingdoms, wrought righteousness, obtained promises, 5 stopped the mouths of lions; 1 f

34 Quenched the 1 violence of fire, escaped the 2 edge of the sword, 3 out of weakness were 4 made strong, 5 waxed valiant in fight, turned to flight the armies of the aliens. 1 g

35 Women received their 1 6 dead, 7 raised to life again: and 8 others were 9 tortured, 10 not accepting 11 deliverance; 12 that they might obtain a better 13 resurrection: 14 h

36 And others had 1 trial of 2 cruel 3 mockings and scourgings, 4 yet, moreover of bonds and 5 imprisonment: 16 i

37 They were 6 stoned, they were 7 sawn asunder, they were 8 tempted, 9 were slain 10 with the sword: they were 11 wandered 12 in 13 sheepskins and 14 goatskins; being 15 destitute, 16 afflicted, 17 tormented; 18 j

38 (Of whom the 7 world was 1 not worthy:) they wandered in 2 deserts, and in mountains, 3 and in 4 dens 5 and 6 caves of the 7 earth. 19 k

39 And these all, having 2 obtained a 3 good report 4 through 5 faith, 6 received 7 the promise, 10 l

40 God having 2 provided 3 some 4 better 5 thing 6 for us, 7 that they 8 without us should 9 not be 10 made perfect. 11 m

II

12 Wherefore 2 seeing we also are 1 compassed about with so great a 2 cloud of 3 witnesses, let us lay aside every 4 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 Jesus the Author and Finisher 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.

For consider Him that endured suchcontradiction of sinners against Himself, lest ye also be weary and faint in your minds.

Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not the chastening of the Lord, nor faint when thou art rebuked of Him:

For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father counteth not?

But if ye be without chastisement, whereinof 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 more be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but Christ endured the cross, set before Him.

FR' S' q1

The CHASTISEMENT. (Division.)

DUTY TO ENDURE CHASTISEMENT. (Extended alternation.)


Hiva. Ap. 170. i. 10 for. Gr. proes. Ap. 104. xv. 8. after their own pleasure =according as (Gr. kata) it seemed good to them.
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.

12 Whereof lift up the hands which hang down, and the feeble knees;

And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

13 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 profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye are not come unto mount Sion, and that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest,

And the sound of a trumpet, and the voice of words; which voice they that heard intreated 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:

And so terrible was the sight, that Moses said, "I exceedingly fear and quake!"

22 But ye are come unto mount Zion, and for. Gr. ἤπιος. Ap. 104. ix. 3.

our profit = that which is profitable. that to the end (Gr. εἰς) that be partakers. Gr. μεταλαμβάνω. See 8. 7. holiness. Gr. ἁγιότης. Only here. Not the word in 14.

11 no chastening. Lit. all chastening seemeth not (Gr. οὐ).


grievous = of grief.

peaceable. Gr. καλόκαιρος. Only here and Jas. 3. 17.


exercised. See 5. 14.

thereby = by (Gr. δίκαιος. Ap. 104. v. 1) it.

12. 19-24 (S², p. 1843). COUNSELS AND ENCOURAGEMENTS. (Extended Alternation.)


hang down. Gr. παριστάμαι. Only here.


paths. Gr. τρόπος. Only here.

be turned out of the way. Gr. εκτρεπόμαι. See 1 Tim. 1. 6.


holiness. Gr. ἁγιασμός. See Rom. 6. 19.


15 Looking diligently. Gr. εἰκόσιος. Only here and 1 Pet. 5. 2.


man = one.

fall. Gr. κυστήριος. Cp. 4. i. 11. 37.


grace. Gr. ἁγιάζω. 18. I. 1.


sold. Gr. ἀποδίδωμι. same as "yield", v. 11.


18 rejected. Gr. ἐκτρεπόμαι. See 1. 4.

metanoia. Ap. 111. II. Repentance means a change of mind, and Esau sought to change his (father's) mind, though he sought... carefully = having sought carefully. Gr. ἐξέλθολα. See 11. 4, 18. mount. The texts omit. that might, καί = that was touched. And this and other five "ands" in vv. 18, 19 exemplify the Fig. Polysemyton (Ap. 6). nor = and. blackness = a thick cloud. Gr. γραφός. Only here. darkness. Gr. σκότος, but the texts read σωφρόνος. See 3 Pet. 2. 4, 17.


spoken = added. 20 if. Gr. ἐν. Ap. 118. I. b. beast. Gr. θέριον, not σώματος. touch. See 11. 28. or thrust through, καί. All the texts omit. No doubt this is because of the complex Ellipsis. In Ex. 19, 13 we read, "There shall not a hand touch it, but he shall surely be stoned or shot through; whether it be beast or man, it shall not live." The work on Figures of Speech makes it clear thus:—"And if so much as a man, or a beast touch the mountain—if a man he shall be stoned or if a beast thrust through with a dart."


Moses. See 9. 2.


heaven. Pl. See Matt. 8. 9, 10.
The standpoint is from the glory as in Rom. 8. 30.
Mediator. Gr. mesite. See 9. 15.
the = a


24 And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.

25 See that ye refuse not him that speaks. For if he be escaped of one who refused him that spoke on earth, much more shall we escape, if we turn away from him that speaks from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I will shake not the earth only, but also heaven.

27 And this word, Yet once more, signifies 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.

13. 1-25 (A. 1822). PRACTICAL CONCLUSION. (Introversion)

U | 7-9. Their teachers.
V | 10, 11. The servers of the tabernacle.
T | 12-15. The sanctified people.
U | 17. Their teachers.


God. Ap. 98. i. i. 1. judge. Gr. krinō. Ap. 122. 1. I. e. punish (Fig. Metonymy of cause. Ap. 6)


heaven. Pl. See Matt. 8. 9, 10.

24 And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.

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godly fear. Gr. euteltheia. See 5, 1, the only other Exod. 24. 17. Ps. 50. 3; 97. 3. 2 Thess. 1. 8; &c. of analitikos (Luke 5. 44. Gal. 5. 14. 2 Thess. 2. 8).

3. 3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

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.'
18. 6.

HEBREWS.

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 Jesus 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.

V.
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.

V.
12 Wherefore Jesus 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 we have not an continuing city, but we seek one to come.
15 By Him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.
16 Let us therefore fear, not as other people; but as it is written, Behold, fear the Lord, and give glory to Him; for there is no other saving power.
17 Obey them that have 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.

T.
18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.
19 But T. 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 Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, 
21 Make ye perfect every work to do His will, working in you that which

one to come = the coming one. 15 praise. Gr. ainesis. Only here. Cp. Acts 2, 47. continually.
See 9. 6 (always). the fruit of our lips. This is a reference to Hos. 14, 2, where the Sept. renders the Heb. לֵבַע נַפְשִׁים by "bullocks of our lips." Cp. Isa. 57, 15.
giving thanks = confessing. Gr. homologeo. See 11, 15. Fig. Cataphraxis. Ap. 6.
19 to do good. Lit. the doing well.
Gr. eupoiia. Only here. to communicate = fellowship. Gr. koinonia. Cp. 1 Tim. 6, 18. is well pleased.
See 11, 5, 6. 
that = the. Shepherd. Fig. Anthropopathia (Ap. 6).
work. Some texts read "thing." Gr. eis. working = doing. Same Gr. verb in v. 5, 12.
THE EPISTLE OF JAMES.

THE STRUCTURE AS A WHOLE.

(A Introversion and Alternation.)

A | A | 1. 1-4. PATIENCE.
   B | I. 5-8. PRAYER.
   B C | 1. 9-10. THE LOW EXALTED.
       D | 1. 11-12. LIFE LIKENED TO GRASS.
       E | 1. 13. END OF THE RICH.
   C | 1. 14-16. LUST.
   D | 1. 17. GOOD GIFTS FROM ABOVE.
   E | 1. 18-27. GOD'S WORD AND ITS EFFECTS.
   F | 2. 1-7. THE FAITH. WITHOUT PARTIALITY.
   G | 2. 8. THE ROYAL LAW.
   H | 2. 9-10. MOSES' LAW. ONE OFFENCE BREAKS IT.
   I | 2. 11. MOSES' LAW. ONE OFFENCE BREAKS IT.
   J | 2. 12-13. THE LAW OF LIBERTY.
   K | 2. 14-25. FAITH. WITHOUT WORKS.
   L | 3. 1-14. MAN'S WORD AND ITS EFFECTS.
   M | 3. 15-18. THE WISDOM FROM ABOVE.
   C | 4. 1-5. LUSTS.
   B C | 4. 6-10. THE PROUD RESISTED.
       D | 4. 11-17. LIFE LIKENED TO A VAPOUR.
       E | 5. 1-6. END OF THE RICH.
   A | 5. 7-12. PATIENCE.
   B | 5. 13-20. PRAYER.

NOTES ON THE EPISTLE OF JAMES.

1. The Epistle of James has been the subject of controversy both as regards the identity of the writer, and as to the time of writing. There is little doubt, however, that the writer was James, "the Lord's brother" (Gal. 1. 16), he who was one of the "pillars" (Gal. 2. 9), he who gave the "judgment" of the apostles and elders of the church at Jerusalem (Acts 15. 13, 19).

2. The distinctly Jewish character of the teaching marks off the epistle as having been written at an early period of the Acts history, and it is noticeable that the doctrinal tone closely follows the precepts of "the Sermon on the Mount" (Matt. 5-7). The Jews still assembléd in synagogues (2. 2); the "poor" (John 12. 8) were heirs of the kingdom (2. 2); they had Abraham to their father (2. 9), and were, in harmony with Acts 3. 13, looking for the coming (parousia) of the Lord which was "at hand" (5. 7, 8). If we distinguish the dispensations, James affords instruction for all believers, but is plainly addressed to the twelve tribes "which are scattered abroad", lit., "in the dispersion". The dispensation, Gr. diaspora, which is referred to in 1 Pet. 1 also, and is before our eyes even now. In days not far off the epistle will appeal to Israel when to them the gospel of the kingdom (see Ap. 140. 11) is once more announced. To the preachers will also again be committed the "powers" of Pentecostal days, to be exercised as exemplified in 5. 14, 15.

3. Some commentators rightly place the time of writing before the Jerusalem Council of about A.D. 45. (According to tradition, James was martyred in 62 or 63.) One well qualified to value fairly the evidence says, "And a careful study of the chronological question has convinced me that they are right who hold the Epistle of James to be perhaps the earliest of the New Testament writings. It belongs to that period of the Pentecostal dispensation when the whole Church was Jewish, and when their meeting-places still bore the Jewish designation of 'synagogues' (chap. 2. 2)." See Ap. 180.
THE EPISODE OF

JAMES.

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing this, that the testing of your faith worketh 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 wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For every one that useth words against his brother in profanity and injuriousness shall receive judgment; and if he shall hate his brother in his heart, he is judged to be a murderer.

8 A double minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted.

10 But the rich, in that he is made low;

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.

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.

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 Do not err, my beloved brethren.


5. dozen. No suggestion of the separate houses of Judah and Israel. Note the complete number.

6. scattered abroad = is (Gr. en) the dispersion (Gr. oudeis). See John 7. 25.


8. fall. Gr. periipeto. See Acts 27. 41.


11. testing = testing. Gr. dokimasion. Only here and 1 Pet. 1. 7.


15. that = in order that. Gr. hina.

16. entire. Gr. holokleros. Only here and 1 Thess. 5. 23.

17. nothing = is (Gr. en) nothing. Gr. meletes.


20. lack. Gr. leipos, as v. 4.


23. liberally. Gr. hrapos. Only here. The noun in 2 Cor. 9. 11, 12.


25. Gr. melesis, as v. 14.


27. is like. Gr. ekdion. Only here and v. 22.

28. The root (obs.) is elke; cp. elkeon, image.


30. driven. Gr. anemizomai. Only here.


36. double minded. Gr. diponos. Only here and 4, 8.

37. There is no verb, but "double minded" and "unstable" qualify "that man".


40. is the brother, &c. = the lowly (Gr. tipesos). See Rom. 12. 15) brother. rejoice. See Rom. 2. 17.

41. that he is exalted = his exaltation. Gr. hupexous. See Luke 1. 78.

42. that he is made low = his humiliation (Gr. tipeisitos). See Acts 8. 35.


44. 11 is no sooner risen. Lit. rose.


46. a. the = is. Luke 12. 56.


48. fashion. Lit. presence or face (v. 23).

49. perish.

50. also. shall. &c. = shall the rich man also. fade away.


52. is = hath become. tried = tested. Gr. dokimos. Eisei.


55. only here and 2 Pet. 2. 14, 18.

56. 128. II. 1.

57. finished = completely finished.

58. Only here and v. 18.

59. death. See Rom. 6. 21. 186. III.
JAMES.

17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom there is no variableness, neither shadow of turning.

18. Of His own will He begat us with the word of truth, that we should be a kind of firstfruits 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 God doth not sleep: against the children of disobedience.

21. Wherefore lay apart all filthiness and superfluous righteousness, and receive with meekness the engrafted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deceiving your own souls.

23. For if any man 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, is blessed of the perfect law, being not a forgetful hearer, but a doer of the work, his soul shall be blessed in his deed.

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.

2 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2 For if there come among you any assembly a man with a gold ring, in a 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 here in a good place; and say to the poor, Stand ye 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 which ye are called?

8 If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are become transgressors 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 saith, Do not commit adultery,

12 And 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 shewed no mercy; and mercy rejoiceth against judgment.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily supplies,

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 Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and was made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was counted to him for righteousness.

24 What sayeth the scripture? Abraham believed God, and it was accounted to him for righteousness.

25 And to him was the promise given, And in thee shall all nations be blessed.

26 Abraham believed God, and it was accounted to him for righteousness.

27 And he was counted the friend of God.

28 And as for thee who believest, thou art not put to shame.

29 By faith Noah, when he was warned of God of things not seen, and prepared an ark, walked in the fear of God.

30 By faith Abel offered unto God a more excellent sacrifice than Cain, by the which he obtained witness that he was righteous, God testifying of his gifts; and by faith he auched a better testament.

31 By faith Enoch was translated; he obtained a testimony that he had pleased God: and without being translated he saw God.

32 And what shall we say more? shall we not rather judge that men who have died in Christ are justified from sin?
JAMES.

3. 1-14 (E. p. 1847). MAN'S WORD AND ITS EFFECTS. (Introversion and Alternation.)

[Text continues with the content of the page, discussing various biblical references and word meanings.]
knowledge among you? Let him shew forth out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory of 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 of them that make peace.

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 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 not 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.

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 judgest the law, thou art not a doer of the law, but a judge.

12 There is one Lawgiver, Who is able to a = his.

conversation = behaviour. See Gal. 1. 13.
meekness. See 1. 21.
strife. Gr. erithel. See Rom. 2. 8.
glory = boast. Gr. katakeuchomai. See Rom. 11. 18.
not. Does not appear in Gr. text.
15 descendeth = is coming down.
earthly. Gr. epigeios. See 1 Cor. 15. 40.
sensual. Gr. psuchikos. See 1 Cor. 2. 14.
devilish = demoniacal. Gr. daimoniodos. Only here.
confusion = commotion, or unrest. Gr. akat stagna.
evil. Gr. phaulos. See John 8. 20.
17 pure. Gr. hagnos. See 2 Cor. 7. 11.
peaceable. Gr. eirenikos. Only here and Heb. 12. 11.
122. 4.
without hypocrisy. Gr. anupokritos. See Rom.
 forfeiture. See 2 Cor. 7. 2.
12 desire to have = covet earnestly. Gr. zelos. See Acts 7. 9.
cannot be are not (Ap. 105. 1) able to.
not. Ap. 105. II.
the same with evil intent. Gr. kakos. Cp. 128.
that = in order that. Gr. hina.
will. Ap. 102. 3.
is = is constituted, or constitutes himself, as in 3. 5.
and = Or do ye.
save and to destroy: who art thou that judgest another? 10 Now therefore, ye that say, This day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 11 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. 12 For that ye ought to say, If the Lord will, we shall live, and do this, or that. 13 But now ye rejoice in your boastings: all such rejoicing is evil. 14 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

5:1 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 cankered; and the rust of them shall be 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 is in the ears of the Lord of Sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; 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.

7 Be patient therefore, brethren, of the coming of the Lord. Behold, the husband-man 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; establish your hearts: for the coming of the Lord draweth nigh. 9 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 patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.
5. 12. JAMES.

12 But **above all things**, my brethren, **swear**, **not**, neither by **heaven**, nor by the **earth**, nor by **any other oath**; but let your **yea** be **yea**; and your **nay**, **nay**; **lest ye fall into** **condemnation**.

**B**

13 **Is there any** among you **afflicted?** let him **pray.** **Is there any** **merry?** let him **sing psalms.**

14 **Is there any sick among you?** let him call for **the elders** of the **church**; and let them **pray** over him, **anointing him with oil** in the name of **the Lord**:

15 And the **prayer of faith** shall save the **sick**, and the **Lord will raise him up**; **and if** he have **committed** **sins, they shall be forgiven him.**

16 **Confess your** **faults** one to another, and **pray** **for one another, that ye may be healed.** The **effectual fervent prayer** of a **righteous man** availeth much.

17 **Elias** 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.

19 **Brethren**, **if any** **of you** **do err** **from the truth**, **and** one convert him;

20 **Let him know**; **be he** 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 OF PETER.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

A 1 | 1, 2. EPISTOLARY.
B 1 | 3-19. INTRODUCTION. THANKSGIVING; FOreshadowing the SUBJECT of the EPISTLE.
C 1 | D 1, 2. EXHORTATIONS (GENERAL) IN VIEW OF THE END.
E 2 | 11-4, 6. EXHORTATIONS (PARTICULAR) AS TO SUFFERINGS AND GLORY.
C 1 | D 4, 7-10. EXHORTATIONS (GENERAL) IN VIEW OF the END.
E 5, 1-3. EXHORTATIONS (PARTICULAR) AS TO SUFFERINGS AND GLORY.
B 8, 10, 11. CONCLUSION. PRAYER; EMBODYING the OBJECT of the EPISTLE.
A 5, 12-14. EPISTOLARY.
NOTES ON THE FIRST EPISTLE OF PETER.

1. The writer is unquestionably the apostle whose name the Epistle bears. "Simon, son of Jonas" (Acts 1. 14), was one of the earliest disciples, of whom all that we know is furnished by the Gospels and Acts, apart from the incidents recorded in Gal 1: 17. His surname (Ephesians) occurs four times in the First Epistle. The apostle "through the circumcision" (Gal 1: 17); yet through him "at the first" (Acts 15, 14) the door was opened to the Gentiles. Nothing certain is known of him after the Council of the apostles at Jerusalem (Acts 15), and there is not the least proof that he ever visited Rome, much less that he was "bishop" there. We know that he was imprisoned in Jerusalem (Acts 12: a. 64); and in 61 he was at the Council of Acts 15; in 52 he joined Paul at Antioch (Gal. 2); in 66 Paul, writing to Romans, makes no mention of Peter, although he greets many others; in 61 Paul was sent a prisoner to Rome, and at the meetings with brethren and others Peter's name is not once mentioned; at Rome were written by the apostle of the Gentiles the letters to Ephesians, Philippians, Colossians, Philemon, yet Peter is never referred to; finally, Paul's latest letter was written from Rome, and in it we read, "Only Luke is with me" (2 Tim. 4: 11). We have no record of Peter's death, but our Lord's words (John 21: 19) only indicate death by martyrdom. It is noteworthy that never in the least degree does Peter claim pre-eminence over the other apostles, but writes as a fellow-worker, e.g. 1 Pet. 5: 1.

2. Written to (lit.) "the elect sojourners of the dispersion (see John 7: 52, Jas. 1: 1) of Pontus, Galatia, Cappadocia, Asia, and Bithynia," These were Christian Jews of the dispersion.

3. Teaching. The practical character of the Epistle is marked, and is illustrated by reference to the Divine dealings recorded in the Old Testament. Admonition, exhortation, and encouragement, for all circumstances, show how faithfully the apostle obeyed his Lord's command to feed the flock of God. In 5: 12 he refers to his brief epistle as "exhorting and testifying that this is the true grace of God wherein ye stand" (lit. "in which stand ye"). So far as is known, he had never seen those to whom he wrote, nor does he make reference to a single one of those "strangers" who had doubtless been taught by Paul and his fellow-workers in their "journeyings often." Thus the teaching delivered to them by "our beloved brother Paul" is that to which Peter refers as "the true grace of God wherein ye stand" ( cp. 1 Cor. 15: 1).

4. The time of writing was probably about A. D. 60 (see Ap. 180), and the Epistle was written from Babylon (5: 13).

THE FIRST EPISTLE OF PETER.

A 1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

2 Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead.

4 To an inheritance incorruptible, and undefiled, 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 temptations,

7 That the 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 Jesus Christ:


Jesus Christ. Ap. 98. XI.

strangers. Gr. ἕξωπάντως. See 2. 11 and Heb. 11: 15. The word "elect" from v. 2 must be read here—"elect strangers"; cp. R.V. scattered = of the dispersion. See John 7: 52, Jas. 1: 1.

throughout = of.

Pontus... Cappadocia, Asia. See Acts 2: 9.


Elect. Read before "strangers." See v. 1.

according to. Ap. 104. v. 3.

foreknowledge. See Acts 2: 23.


Father. Ap. 98. III.


sanctification, &c. See 2 Thess. 2: 13.


B 3 Blessed, &c. See 2 Cor. 1: 3. Eph. 1: 3.

Lord. Ap. 98. VI. i. 2. A. hath begotten... again = begat... again. Gr. αὐγεμένῳ. Only here and v. 23.

lively = living. The hope of living again, because it is by His resurrection.


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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.
10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:
11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.
12 Unto whom it was revealed, that they were not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that had preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

CDA
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 Jesus Christ;

B
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 conversation;
16 Because it is written, Be ye holy: for I am holy.
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.

C
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.
22 Seeing ye have purged your souls in obeying the truth through the Spirit unto

D
not. Ap. 105. II.
full of glory. Lit. glorified.
prophets. See Jas. 5. 10.
have. Omit.
enquired. Gr. ἀκέραιος. See Acts 15. 17.
searched diligently. Gr. ἀξερέμως. Only here.
11 Searching. Gr. ἁρμανεύς. See John 5. 38.
Christ. Ap. 88. IX. These words “of Christ” should come after “signify”.
signify = point. Gr. δεικνύω. See 1 Cor. 1. 11.
testified beforehand. Gr. προμαρτυρομαι. Only here.
that should follow = after (Ap. 104. xi. 2) these things.
12 Unto. To.
us. The texts read “you”.
reported. Same as “show” in Acts 20. 29.
have preached . . . you. Lit. evangelized (Ap. 121. 4) you.
heaven. Sing. See Matt. 8. 8. 10.
which . . . into. (Ap. 104. vi) which.
look = stoop down (to look). Gr. παρακύπτω. See John 20. 5.

I. 13—2. 10 (D. p. 1584). EXHORTATIONS (GENERAL), &c. (Extended Alternation.)

CA | 1. 13. Exhortation to sobriety. (Positive.)
C | 1. 18—21. Reason. God’s people, and redeemed by the blood of Christ (the Lamb).
D | 1. 21—25. Result.

A | 2. 1. Exhortation against malice. (Negative.)
B | 2. 2. Comparison, “newborn babes”.
C | 2. 4—8. Reason. God’s people, and built as “living stones” on Christ (the Stone).
D | 2. 10. Result.

13 gird up. Gr. ἀσανθίζω. Only here. be sober, and = being sober. Gr. νησθ. See 1 Thess. 5. 6.


15 as, &c. Lit. according to (Ap. 104. x. 2) the (One) having called you (is) holy.
16 Be ye holy, &c. Quoted from Lev. 11. 44. See also Lev. 19. 2; 20. 7.
18 Forasmuch, &c. = Knowing.
19 from your fathers. Gr. πατροπαθῶς. Only here.

15 as, &c. See Rom. 12. 2.
unfeigned love of the brethren, see that ye love one another with a pure heart fervently. 23 Being 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.

A 2 Wherefore laying aside all malice, and all guile, and hypocrisy, and enmities, and all evil speakings, 2 As new born babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious.

C 4 To Whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and précious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the Scripture, Behold, I say, Sion a chief corner stone, elect, précious: and he that believeth on Him shall not be confounded.

D 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light:


11 Dearly beloved, I beseech you, as strangers and pilgrims, abstain from filthy lusts, as war against the soul. 

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the king's sake: whether it be to the king, as supreme; 

14 Or unto governors, as unto those that speak against you not for evil, 

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 cloak of maliciousness, but as the servants of God; 

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is thankworthy, if a man for conscience' sake endure grief, suffering wrongfully. 

20 For what glory is it, if, when ye are 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 as 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 neither 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 is His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by Whose stripes we were healed.


21 even hereunto unto (Ap. 104. vii, this.


24 His own self = Himself. Gr. hypogrammatos. See Acts 14. 16, steps. See Rom. 4. 19, neither. Gr. oude. Verse quoted from I Cor. 5. 3.


24 His own self = Himself. Gr. hypogrammatos. See Acts 14. 16, steps. See Rom. 4. 19, neither. Gr. oude. Verse quoted from I Cor. 5. 3.


26 Gr. hypogrammatos. See Acts 14. 16, steps. See Rom. 4. 19, neither. Gr. oude. Verse quoted from I Cor. 5. 3.
25 "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

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 husbands.

2 While they behold your chaste conversation coupled with fear.

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of 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 this cause ye too much in the old time. For the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

b 7 Likewise, ye husbands, dwell with them accord ing to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life;

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 railing for railing; but contrariwise blessing; knowing that ye are therein 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 eschew evil, and do good; let him seek peace, and ensue it.

12 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?

3, 18. For, &c. This clause and that which precedes are quoted from Isa. 58, 5, 6, unto. Ap. 104. ix. 3.

Bishop. See Phil. 1. 1. A Latin manuscript in the British Museum adds, after "souls", "the Lord Jesus Christ".

3, 1 be in subjection = submit, as 2, 13.


be not = are disobedient to. Gr. apeithēo. See 2, 7.

word. Ap. 121. 10.

also. Read as "even", before "if", "even if". won = gained. Gr. eiphē. See Acts 27. 21.

quiet. See Matt. 18. 15.


conversation. See 1. 15.


chaste. Gr. haimas. See 2 Cor. 7. 11.


fear. Here used in the sense of reverence. Cp. Eph. 5, 33, where the verb is used.

3 adorning. Gr. kosmoī. Elsewhere transl. "world".

See 129. 9, not. Ap. 105. I.

that, &c. = the outward one.


putting around. Gr. periethos. Only here.

Reverting to putting crowns, bracelets, &c., round the head, arms, &c.

gold = gold (ornaments).

putting on. Gr. endueō. Only here.


quiet. See 1 Tim. 2. 2.


great price. See 1 Tim. 2. 9.

after this, &c. = thus in the old time = thus once trusted = hoped.


adorned = used to adorn (Imperfect). Gr. kosmoī. See 1 Tim. 2. 9.

unto = to.

6 Even. Omit.


are = are become.

do well. See 2. 12.

not = Ap. 105. I.

any = no. Gr. meidēs. A double negative here.


7 dwell with. Gr. sumxōtē. Only here.


The word oponēma is not found in N.T., but is frequent in Sept. of Deut. 4, 19 (divided), and in Sept. of Ps. 94, 12 (two). Cp. Ps. 94, 9 (two).

This is part of the wife's daily portion. India. Cp. Ap. 32. 2.


pitiful. Gr. e euplannētēs. Only here and in Eph. 5, 2, 5. &c.

loving as brethren. Gr. philoxénon. Only here. See 1 Tim. 5, 11, 2 Cor. 2, 7, 11.


The texts omit and read "for ye", &c.


that, &c. = not (Ap. 105. II) to speak (Ap. 121. 7).

guile. See 2, 1, 22.

eschew = turn away (Gr. ekklīnī). See Rom. 8, 13 (from g. 10).

righteous. Ap. 98. VI. i. 6, 11 a.


The reference in 10-12 is to Ps. 84, 12, 16.


be = become.

followers = imitators. Gr. mimētēs. See 1 Cor. 4, 16, but the texts read zōdeō, as in Acts 21, 20.

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14 But and "if ye suffer "for righteousness' sake, be happy and be neither be troubled; 15 But "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; 1 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. 18 For Christ also "hath once "suffered for us, the "just for the unjust, "that He might "bring us "to God, being put to death "in the flesh, but "quickened "by the Spirit: 19 By which "also He went and "preached unto "the "spirits in prison, 20 Which sometime were "disobedient, when once the longsuffering of God waited "in the days of Noah, while the ark was a preparing, wherein few, that is, eight "souls were saved "by water. 21 The like figure whereunto even "baptism doth "also now save us (not the putting away of the "filth of the flesh, but the "answer of a good conscience "toward God), 22 Who is gone "into heaven, and is "on the right hand of God; 23 And angels "and "authorities and "powers being made "subject "unto Him. 4 Forasmuch then as "Christ hath suffered "for us "in the flesh, arm yourselves likewise with the same mind; when He was put to death and when He rose from the dead. 3. - 18-22 [M. above]. CHRIST'S TRIUMPH. (Introversion and Alternation.) 19 By which "In (Gr. en) which condition, also, &c. = having gone, He even preached = heralded. Ap. 121. 1. Not the Gospel, which would be Ap. 121. 4. He announced His triumph. Ap. 101. II. 11. These are the angels of Gen. 18. 22. See Ap. 25, where a Pet. 2. 4 and Jude 6 are considered together with this verse. 20 wherein "into (Ap. 104. vi) which, souls. Ap. 110. II. were saved = (entered and were saved. Fig. Ellipsis. Ap. 6. 21 The like figure, &c. Lit. Which (i.e. water; the relative, being neuter, can only refer to the word "water") being antitypical (Gr. antitypouos, here and Heb. 9. 24) baptism. Ap. 115. II. 1. 1 also, putting away, Gr. apotheseis. Only here and Pet. 1. 14. the filthy. Gr. puros. Only here. Ap. 1. 1. answer = inquiry, or seeking. Gr. eperosthema. Only here. The verb epertho (Ap. 104. I. 8) and eperthtai (Acts 1. 6) always mean "to ask," conscience. See Acts 22. 1. toward. Ap. 104. iv. resurrection. Ap. 178. II. 1. Jesus Christ. Ap. 98. XI. 22 is "having, into. Ap. 104. vi. heaven. See Matt. 6. 6, 10, and. Omit. on. Ap. 104. vii. authorities. Ap. 172. 5. on. Ap. 104. viii. powers. Ap. 172. I. Cp. Matt. 24. 28. Rom. 8. 11. 4. 1 Christ. Ap. 98. IX. for us. The texts omit. in the flesh. Gr. sarcti, as S. 18. arm yourselves... with = put on as armour. Gr. hypostomai. Only here. Cp. Rom. 6. 13. likewise also.
for he that hath suffered in the flesh hath ceased from sin;

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banqueting, and abominable idolatries;

4 Wherein they think that 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 quick 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.

7 But the end of all things is at hand:

8 Be ye therefore sober, and watch unto prayer.

9 And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins.

10 Use hospitality one to another without grudging.

11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of a steward of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.

also, &c. = to the dead also, that is in order that particle men, marking the contrast, is ignored in the A.V. and R.V.

Supply the will of, live. Ap. 170. I. spirit. No art. or prep. Ap. 101. II. 13. Cp. 8, 18. This is man's day (C. Cor. 4, 5). when he is judging and condemning. God's day is to come. (See also Ap. 189. 5.)

4. 7-19 (D, p. 1584). EXHORTATIONS IN VIEW OF THE END. (Extended Alteration.)


10 every man = each one. hath.

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 God resteth upon you, so 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 on this behalf.

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 which obey not the gospel of God?

18 And if the righteous scarcely be saved, much more them that follow the ungodly counsel of the sinner.

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, but also a partaker of the glory that shall be revealed:

2 Feed the 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 being lords over God's heritage, but being ensamples 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.

8 Be sober, be vigilant; because your advers
sary the devil, as a roaring lion, walketh about, seeking whom he may devour:
9 Whom resist steadfastly in the faith, knowing that the same afflic-
tions are accomplished in you, and that the same are in all the world.

10 But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, established, strengthen, settle you.
11 To Him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written颇 briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.
13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.
14 Greet one another with a kiss of charity. Peace be with you all with you, which are in Christ Jesus. Amen.

THE SECOND EPISTLE OF PETER.
THE STRUCTURE OF THE EPISTLE AS A WHOLE.

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THE STRUCTURE OF THE EPISTLE AS A WHOLE.
THE SECOND EPISODE OF PETER.

1. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2. Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

3. According as His divine power hath given unto us all things pertaining 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.

5. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6. And to knowledge temperance; and to temperance patience; and to patience godliness;

7. And to godliness brotherly kindness; and to brotherly kindness charity.

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 and Saviour Jesus 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:

11. For so an entrance shall be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

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.


3. power. Ap. 172. 1. given = given. It is the same perfect passive trans. "are given" in 4. Gr. dórde. See Mark 15. 45. all = (as) to all.


5. life. Ap. 170. 1. godliness. See 1 Tim. 2. 2. through. Ap. 104. v. 1. hath. Omit. to... to His own, as the text.

6. virtue. See Phil. 4. 8.

7. Whereby = By (Ap. 104. v. 1) which.

8. exceeding = the exceeding.


11. become = become.

12. partakers. See 1 Cor. 10. 13.


5-11 (B. p. 1869). EXHORTATION. (Alternation.)


9. that lacketh, &c. = to whom these things are not (Ap. 105. II. present. and cannot. &c. = being short-sighted. Gr. muópa. Only here. and hath. &c. = having received forgetfulness (Gr. lóth. Only here). that... from... old sins = sins of long ago (Gr. palai). sins. Ap. 120. I. ii. 1.


12. if ye do... never = by no means (Ap. 105. III) at any time.

13. fall = stumble. Gr. ptós. See Rom. 11. 11.


17. the present truth = the truth which is present (op. v. 9), i.e. which is your possession.
For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Saviour Jesus Christ, but were eyewitnesses of his majesty.

And this voice which came from heaven we heard, when we were with him in the holy mount.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto the light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the Scripture is of any private interpretation.

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 Holy Ghost.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

13 Yea, I think it meet, as long as I am in this 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 Jesus Christ hath showed me,

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Saviour Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the glory and honour: 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 I heard came from heaven, when we were with him in the holy mount.

21 For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

14 long as = for (Ap. 104. ix. 8) such (time) as. tabernacle. Gr. αὐλή. See Acts 7. 44.
15 stir... up. Ap. 178. 1. 5.
16 by putting you in = in. remembrance. Gr. ἐπιμνησθήν. See 2 Tim. 1. 5.
17 shortly. Gr. ταχίστως. Only here and 2. 5 (swift).
18 the power = putting off. Gr. ἀφαίρεσις. See 1 Pet. 3. 21.
19 hath. Omit, and supply "also".
21 endeavours. Same as "give diligence", v. 10.
24 to have, &c. - to make remembrance (Gr. μνημή).
25 of these things, always = at every time. Gr. ζευγατότες. Only here.
26 18-21 (B. p. 1868). APOSTLES AND PROPHETS. (Alteration and Introdution.)
1 B R | c 16- - What the apostolic witness was not.
2 A myth.
3 d -18. What it was. A vision of the coming of Christ.
6 c 20. What it is not. Not of its own revealing.
7 E 21. How it came. Brought by power from on high.
8 16 have not followed = did not follow.
9 followed. Gr. εικοσκολουθήσας. Only here and 2. 15.
10 cunningly, &c. Gr. σκολοπάθος. See 2 Tim. 3. 13.
11 fables. See 3 Tim. 1. 4.
12 coming. See Matt. 24. 5 (first occ.).
13 became.
17 Father. Ap. 98. III.
18 came was borne. Gr. γενέσθαι, as in 1 Pet. 1. 13.
19 brought.
20 with. Gr. τοιοῦτος. Only here. Implying emphasis.
21 the usual word is τοιοῦτος, which occ. 61 times.
26 well pleased. See Matt. 8. 17; 12. 18; 17. 5.
27 1. 2. (C, p. 1868). THE WICKED. (Extended Alteration.)
2. 1-22 (C, p. 1868). THE WICKED. (Extended Alteration.)
1 C F | 1- Character.
2 G | 1- Judgment.
3 H f 5. Followers.
4 F | 3- Character.
5 G | 3-17. Judgment.
6 H | 18-22. Followers.
7 and the people. Gr. παιδίσκεος. Only here. who such as = privily... in. Gr. πορεία.
9 damnable heresies = heresies (Acts 6. 17) of destruction, or perdition (Gr. ἀπόλεια). See John 1. 12.
11 bought. See Matt. 10. 44, 46.
12 and bring upon = bringing upon. Gr. ἐπέλαβον. See Acts 5. 27. swift.
2. 2.

II. PETER.

H 2 And many shall follow their pernicious ways; by reason of which the way of truth shall be evil spoken of.

F 3 And through covetousness shall they with feigned words make merchandise of you:

G J L whose judgment now of a long time lingereth not, and their damnation slumbereth not.

M e1 4 For if God spared not the angels that sinned,

f1 but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

e2 5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness,

f2 bringing in the flood upon the world of the ungodly;

e3 6 And turning the cities of Sodom and Gomorrha into ashes

f3 condemned them with an overthrow, making them an ensample unto those that after should live ungodly:

7 And delivered just Lot, vexed with the filthy 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)

J K 9 The Lord knoweth how to deliver the godly out of temptations,

L and to reserve the unjust unto the day of judgment to be punished.

M g 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

Judgment. Ap. 177. 7. And. Note the Fig. Polyphænon (Ap. 6) in vv. 5-7.


2. 10-17 (M, above). UNGODLY OF LATER TIME. (Extended Alternation.)


F 10 Presumptuous = daring. Gr. τολμάω. Only here. self-willed. Gr. αὐθάλης. See Tit. 1. 7. are not afraid = do not tremble. speak evil of = blasphemy, as v. 2.


J L 4-5. Ungodly of old times.

K 9-10. Deliverance of godly.

M 10-17. Ungodly of later times.


2. 4-8 (M, above). UNGODLY OF OLD TIME. (Repeated Alternation.)


f1 4. Cast down to Tartarus.

f2 5. The old world.

f3 5. The flood.

e1 6-8. Overthrown.


the. Omit.


delivered. See John 19. 39.


2. 10-17 (M, above). UNGODLY OF LATER TIME. (Extended Alternation.)
11 Whereas angels, who are which are greater in power and might, bring not railing accusation against them before the LORD.

12 But these, as natural brute 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 riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart have they exercised with covetous practices; cursed children;

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Besor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the 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.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness,

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.

20 For if after they have escaped the pollution of the flesh, through the knowledge of the Lord and Saviour Jesus 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, 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.

3 This second epistle, beloved I now write unto you; in 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 scoffers, walking after their own lusts, 4 And saying, Where is the promise of His coming? 5 For this they willingly are ignorant of, that by the word of God heavens were of old, and earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water 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 perdition of ungodly men.

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.


3. 3-8 (P, above). DAY OF JUDGMENT. (Alternation.)

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, and the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved,
what manner of persons ought ye to be in all holy conversation and godliness,

Looking for and 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?

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 in them; for if it be as He said, it will be so.

And account that the longsuffering of our Lord is salvation;
even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you,
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 unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

Therefore, beloved, seeing ye know these things,
beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

To Him be glory both now and for ever. Amen.
THE FIRST EPISTLE OF JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion and Alternation.)

A | 1. 1—2, 17. CHRIST.
B | C | 2. 18—29. ANTICHRIST.
 D | 3. 1—24. LOVE.
B | C | 4. 1—6. ANTICHRIST.
 D | 4. 7—21. LOVE.
A | 5. 1—21. CHRIST.

NOTES.

1. Written by the apostle John, as is proved no less by its character than by external testimony. The similarity in tone and language to the Fourth Gospel shows both to be the work of that disciple whom Jesus loved (John 21. 7).

2. Written, as generally understood, to the "circle of Asiatic churches". But it is suggested that this First Epistle of John may be reckoned among the Diaspora and earlier epistles, for the following reasons:—
   (a) The occurrence of the word parousia (2. 28). See Matt. 24. 3; 1 Thess. 2. 18, &c.
   (b) The significance of the possessive pronoun hēmōteros (1. 3; 2. 2; see Notes), and
   (c) Paul's statement that John was one of the "pillars", i.e. teachers of the Law, and therefore a minister of the circumcision (see Gal. 2. 9).

The position that the epistle occupies canonically among the Diaspora writings strengthens the argument that it also is to be reckoned among them.

3. The contents are practical teaching in the light of the love of God. God is Life, is Light, is Truth, is Righteous, is Love, and we have fellowship with Him through the Lord Jesus Christ by the Holy Spirit. "We know that He abideth in us by the spirit which He hath given us" (3. 24). The apostle sets in vivid contrast the death, darkness, falsehood, hate, which are the characteristics of the devil who "sinneth from the beginning" (3. 8), and of those who are led by the spirit of error (4. 6), with the work of the Holy Spirit in believers. But the dominant conception running throughout the epistle is that of the love which constraineth, as it constrained Paul (2 Cor. 6. 14).

4. Written from Ephesus according to tradition, but no definite statement can be made as to either place or time of writing. The character of the contents indicates a much earlier date than is usually supposed (see Ap. 180).
THE FIRST EPISTLE OF JOHN.

1. 1—2. 17 (A, p. 1870). CONCERNING CHRIST.

(Repea-ted J Alternation.)

1. 1. from the beginning. Gr. opi (Ap. 104. iv) archen. See John 8. 44. Occ. nine times in this epistle.

2. 8 Test of fellowship.

3. 7, 8. Cause of writing.

4. 9—11. Test of being in the Light.

5. 12—14. Test of loving God.

6. 17. Test of writing.

7. 20. Omit.

8. 20. When we have seen, we have beheld upon, and our hands have handled, of the Word of life:

9. 2. (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.)

10. 3. That which we have seen and heard we declare unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.

11. 4. And these things write we unto you, that your joy may be full.

12. 5. This 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.

13. 6. If we say that we have fellowship with Him, and walk in darkness, lie, and do not the truth:

14. 7. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

15. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

16. 9. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

17. 10. If we say that we have not sinned, we make Him a liar, and His word is not in us.

18. 2. My children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous,

19. 2. And by this propitiation for our sins: and not for our only, but also for the sins of the whole world.

20. 3. And hereby we do know that we know Him, if we keep His commandments.

21. 4. He that saith I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.

22. 5. But whose keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.


2. 2. that ye sin not. Note carefully the tenses of the Gr. hina here: -v, to the end that ye may not sin (habitually),” that. Gr. hina. sin not = may not sin.


I. JOHN

8 abideth. See p. 1511.

even as. Gr. kathēkō. The expression "as ἀγορά" referring to the Son, occ. six times in this epistle. See 3, 2, 3, 7, 22; 4, 17, and ep. 1, 7.
7 no = not, as v. 2.
new. Gr. καθάρω. See Matt. 9, 17.
from the beginning. Gr. ἐκθέτο (Ap. 104. iv. 9) archēē.
See 1, 1.
have. Omit.
from, &c. The texts omit.
is past = passes away. Gr. παραγότα, as v. 17.
now = already. Gr. έδέ.
now. Gr. ἐκθέτο.
then. &c. Gr. σκόν. See Rom. 9, 33.
hath. Omit.
blinded. Gr. tōphlo. See 2 Cor. 4, 4.
for, &c. = on account of (Ap. 104. v. 2) His name.
overcome. See John 16, 33.
write. The texts read "wrote".
little children. Here and in v. 18 the word paidion (Ap. 108. v.) is used.
have written = wrote.
neither. Gr. μήδε.
pride. Gr. ελαξονελα. Only here and Jas. 4, 16.
boasting.
will. Ap. 102. 2.

2. 18-22 (C, p. 1870). ANTICHRIST. (Division.)


2. 18-23 (A1, above). ANTICHRIST. DEFINITION.

(Introduction.)
d | 19. Rejection of the truth.
e | 20. Unction.
| d | 21. Rejection of the lie.
| c | 22, 23. Antichrist.

have. Omit.
shall come = cometh. are there = have arisen.
whereby = whence.
continued. Same as "abide", v. 6.
But = And.
unciation. Gr. chrismata. Only here and v. 27. For the verb chrism see 2 Cor. 1, 21.
22 a = the. Cp. John 8, 44; 2 Thess. 2, 11 (the lie),
but = except. Gr. καί μέ.
denieth. Gr. ἀρνοματαί. Always "deny" save Acts 7, 52; Heb. 11, 24 (both "refused").
Jesus. Ap. 98. X.
is = is not (Ap. 105. 1). A negative sometimes follows such verbs as ἀρνοματαί. Cp. the French usage.
Christ. Ap. 98. IX.
the same = he.
not. Gr. οὐδέ.
he that. &c. This clause is added by all the texts.
acknowledged = confessed, as Matt. 10, 32, &c.
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.

And this is the promise that he hath promised us, even eternal life.

These things have I written unto you, concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you:

but as the 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.

And now, little children, abide in him; and he that keepeth his commandments dwelleth in him, and he in him.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

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 knoweth him not.

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.

And every man that hath this hope in him purifieth himself, even as he is pure.

Whosoever cometh to sin transgresseth also the law: for sin is the transgression of the law.

And ye know that he was manifested to take away our sins; and in him is no sin.

3 Behold, the Father’s love to us. Effect upon us.

4 Every one who doeth sin transgresseth, because sin is lawlessness.

5. Whosoever is in Christ manifests righteousness.

6. Test of being begotten of God.

Inward Purity (Introversion and Extended Alternation)

3-9 Inward purity.

3-15 Outward manifestation.

In the original text, the passage discusses abiding in Christ, receiving the anointing, and the importance of keeping God's commandments. It also emphasizes the nature of love and righteousness as qualities of those who are true believers. The text further highlights the role of the Father in bestowing the sonship upon us, leading to a life of purity and righteousness.

The passage concludes with a reminder of the Father's love and the transformation that comes from being begotten of God.

Note: The original text is a translation from the New Testament, specifically from the First Letter of John, and it contains various references to the concepts of love, righteousness, and the anointing as gifts from the Father. The text is detailed in terms of theological concepts and the importance of faith and practice in the Christian life.

1878
I. JOHN.

3. 6. 

6 Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.

F 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

E k For this purpose the Son of God was manifested, that He might destroy the works of the devil.

h 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.

D G m 10 In this the children of God are manifested, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

n 11 For this is the message that ye heard from the beginning, that we should love one another.

G 12 Not as Cain, who was of that wicked one, and slew his brother. And wherfore slew he him? Because his own works were evil, and his brother's righteous.

H 13 Marvel not, my brethren, if the world hate you.

G m 14 Ye know that we have passed from death unto life, because we love the brethren. He thatloveth not his brother abideth in death.

m 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

B 16 Hereby know we the love of God, because He laid down His life for us:

C o and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels 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.

P 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; and whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

o 23 And this is His commandment, that we

3. 10-15 (D2, p. 1875). OUTWARD MANIFESTATION. (Introversion and Alternation.)

D2 G m 10, 11. Character of the two classes.

n 12. The origin of Cain.

H 13. The world's choice.

G m 14. Test of the two states.

n 15. Cain's followers.


11 message. Gr. angelia. Only here and 1. 5.

12 that=-the. wicked. Ap. 128. III. 1. See John 8. 44.

slow. Gr. sphylo. Only here and Rev. 6. 6, 9, 17; 6. 4, 9; 13. 5, 8; 18. 24.

wherefore=-for the sake (Gr. charin) of what. The acc. case of charin (Ap. 154. I. 1) is used as a preposition.

own. Omit.

evil. Same as "wicked", above.


his brother. The text omits, 15 murderer. Gr. anthro. poktonos, manslaughter. Only here and John 8. 44.

no = not (ν not) any.


16 Hereby= In (Ap. 104. viii. this. perceive we = we know, as in v. 1.


3. 16-24 (C, p. 1873). EFFECT UPON US. (Alternation.)

C o -16-18. Love manifested to the brethren.

p 19-22. Proof of our state before God.

q 22. Commandment of God.

p 24. Proof of His abiding in us.

17 whoso=-whoever.


bowels. Gr. splanchna. See Phil. 7. 12, 20.


dwelleth. Same as "abide", v. 6.

18 in, in. No prep. Dat. case.

word. Ap. 121. 10.

neither. Gr. meido. in. Gr. en, with texts.


answer, John 21. 17.

21 confidence. See 2. 23.

4. Beloved, believe not every spirit, but try the spirits; whether they are of God: because many false prophets are gone out into the whole world.

2. Hereby know we the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3. And every spirit that confesseth that Jesus Christ is come in the flesh is of God: and this is the spirit of antichrist, wherewith 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. Ye 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 loveth God heareth his voice.

7. Beloved, let us love one another: for love is of God; and every one that loveth is born 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.

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 Jesus is the Son of God, God dwelleth in him, and he in God.

I. JOHN.

16. And we have known and believed the love that God hath to us. God is 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.

5. 1-21 (A, p. 1820). CHRIST. (Alternation.)

A L | 1-5. Belief in Christ.
M | 6-12. Testimonies to us that He has come.
M | 20, 21. Testimonies to us that He has come.

5. 1 Whosoever believeth that Jesus is the Christ is 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 Jesus is the Son of God?

6. This is He that came by water and blood, even Jesus 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 Holy Ghost: and these three agree in 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 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 hath given 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 not the Son of God hath not life.

13. These things have I written unto you, that believing the name of the Son of God.

16. believed=have believed. Ap. 150. I. i. ill.
17. our love=love with. Ap. 104. xi. 1)
18. no - not, v. -3.
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 heareth 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 whoever is born of God sineth 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 Jesus Christ. This is the true God, and eternal life.

Little children, keep yourselves from idols. Amen.

and... may. The texts read "even unto you that".
4 confidence. See 2. 24.
in = toward. Ap. 104. x. 3.
according to. Ap. 104. x. 2.
will. Ap. 102. 2.
desired... have desired. Same as "ask", v. 14.
1 = that. The sin unto death was one of those that might result in the brother being cut off. Cp 1 Cor. 11. 28, where many had sinned unto death—"many sleep". See also Jas. 5. 14, 16, where there is the same recognition of sickness being due to some special sins, as in 1 Cor. 11. 28, and of intercessory prayer as here. It is not a single act, but a continued habit.
He that... This refers to the Lord. As the Jehovah of the O.T. He was the keeper of Israel (Ps. 121. 4, 6, &c.). See also John 17. 12. 2 Thess. 3. 2. Rev. 3. 16.
himself. Most texts read "himself".

here and in John 19. 17. Thirty-one times in the Lord's miracles. Elsewhere, 1 Cor. 7. 1. 2 Cor. 6. 17. Col. 2. 21. 19 wickedness... the wicked one, as v. 18. He is the prince of this world (John 14. 30, &c.), and the god of this age (2 Cor. 4. 4). 20 is come. Not the word used in 4. 5; 5. 6 (erchomai), but hek̄o, to be present. Cp. John 8. 42. Heb. 10. 19, 37. In the last ref. the two verbs are seen: "shall come" (erchomai); "will come" (hek̄o). understanding. Gr. dianoia. Transl. nine times "mind", once "imagination" (Luke 1. 21), and "understanding" here, Eph. 1. 18; 4. 15.
true. Ap. 175. 2. This refers to the Father. Cp. 2. 6, 24; 3. 24; 4. 12-16. This, &c. Also referring to the Father, the source of life (John 5. 26), which life was manifested in His Son (1. 2), and is given to us through and in, Him (vv. 11, 12 above, and Rom. 6. 23).

THE SECOND EPISTLE OF JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introduction.)

A | 1-3. ELECT LADY AND CHILDREN: BENEDICTION.

B | 4-6. CHILDREN WALKING ACCORDING TO THE FATHER'S COMMANDMENT.

C | 7-8. WARNING AGAINST DECEIVERS.

B | 9-11. TRANSGRESSORS REJECTING CHRIST'S TEACHING.

A | 12, 13. JOY FULFILLED: CHILDREN OF ELECT SISTER. SALUTATION.

1877
THE SECOND AND THIRD EPISTLES OF JOHN.

NOTES.

The likeness of these two epistles indicates that both were by one writer, and in each case the internal evidence supports the traditional belief that both were written by the apostle John. Several of the early Fathers quote the Second Epistle, certain passages of which so closely resemble parts of the First Epistle as to confirm the view of its being by the same writer.

The Second Epistle is addressed "unto the elect lady and her children," and some have understood a certain church and its members. Aiford, however, gives good grounds for believing that an individual is meant. The Third Epistle is to "Gaius the beloved," a notable believer. The name was a common one, and the bearer may not be of those mentioned in Acts, &c.

The probability is that both epistles were written from Ephesus and about the same time, but nothing is known definitely as to either place or time of writing.

The reader will readily see the structure of these two short epistles. Each takes the form of an Introduction, the intermediate members marking exhortation and warning. The Third Epistle contains a personal element, commendation of Gaius and Demetrius, and condemnation of Diotrephes.

THE SECOND EPISTLE OF JOHN.

1. The elder unto the elect lady and her children, whom I love in truth, and not in word only, but also in deed. 1 John 5:1

2. For the truth’s sake, which dwelleth in us, and shall be with us for ever. 1 John 5:2

3. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. 1 John 5:2

4. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 1 John 5:4

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. 1 John 5:5

6. And this is love, that we walk after His commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it. 1 John 5:6

7. For many deceivers are entered into the church, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 1 John 5:7

8. Look to yourselves, lest ye also lose yourselves, being intoxicated with rioting and drinking, in which is a gospel. 1 John 5:8

9. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. 1 John 5:9


truth. See p. 1511. The element or sphere in which the love was seen. Cp. Eph. 4. 5.
not. Ap. 106. i.
also, &c. all they also.
known. Ap. 102. i.

A. ii. 4. a.
 Cp. 1 Tim. 1:2.
be = shall be. mercy. Only here in John.

God. Ap. 98. i.
Father. Ap. 98. iii.

rejoiced. Cp. 3 John 3. Several of Paul’s epistles open with thanksgiving.
greatly. Gr. lianos. Only here and 3 John 3 in John’s writings.

A. i.

x. 2.

have. Omit. In that verse is the Fig. Antimetabole, “walk...commandments...walk.” 1 John 5:2


a. an = the.

5. We. The texts read “ye” in both occ.

l. 2.

have. Omit. In that verse is the Fig. Antimetabole, “walk...commandments...walk.” 1 John 5:2


a. an = the.

5. We. The texts read “ye” in both occ.
THE THIRD EPISTLE OF

JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

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A

1 The elder unto you, whom thou lovedst, and who art well-beloved, grace, &c. 2 Beloved, I beseech thee, that thou wouldst write not with ink but with thy firmer memory. 3 This is the fourth time I write to thee, and I am about to come to thee. 4 But I trust, when I come to thee, I shall have no need of writing a third time. 5 Why is it that the children of thy faith would not do this, &c. 6 Deliver a message of peace and love to every one of the saints. 7 And I pray that your love may increase. 8 For I rejoice greatly, &c.

B

3 For I rejoice 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, &c. 5 Beloved, thou art faithfull, &c. 6 Which have borne witness of thy love before the church, &c. 7 And because that for His name's sake they went forth, &c. 8 And therefore receive us, &c.

C

5 Beloved, thou art faithfull, &c. 6 Which have borne witness of thy love, &c. 7 And because that for His name's sake they went forth, &c. 8 And therefore receive us, &c.

D

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

THE THIRD EPISTLE OF

JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion.)

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A

1 The elder. 2 Unto you. 3 Well-beloved. 4 The same as "beloved," v. 2, &c. 5 Gaius. 6 It is impossible to say whether this was the same as any one of the others of the same name mentioned Acts 19, 29; 20, 4. 7 Rom. 16, 23. 8 1 Cor. 1, 14. 9 In the eighth verse, the. Omit. 10 Truth. 11 See p. 1511. 12 The same as "believing," v. 2, &c. 13 Concerning. 14 See p. 1511. 15 The same as "believing," v. 2, &c. 16 To be in health. 17 See Luke 5, 31. 18 Soul. 19 A. 20 As Gaius had a sound mind, John desires for him a sound body also.

B

3 I rejoice greatly. 4 See 2 John 4. 5 The. Omit. 6 Testified. 7 The same as "believing," v. 2, &c. 8 Lit. those things. 9 That (Gr. hina) I may hear of. 10 Mine own. 11 Children. 12 Prom. 108, 1. 13 Walking. 14 Truth.

D

9 I wrote, &c.
III. JOHN.

10. 1 Wherefore, 2 if I come, I will 3 remember his deeds which he doeth, 4 prating against us with 5 malicious 6 words: and 7 not content 8 therewith, 9 neither doth he himself 10 receive the brethren, and 11 forbideth 12 them that would, and 13 casteth them 14 out of the church.

C

11. 1 Beloved, 2 follow 10 not that which is 19 evil, but that which is good. He that 2 doeth good is 3 of 4 God: but he that 5 doeth evil hath 6 not 7 seen 8 God.

B

12. Demetrius 9 hath good report 10 of all men, and 11 of the 12 truth itself; yea, and we 13 also 14 bear record; and 15 ye know that our 16 record is 17 true.

A

13. I had many things to write, but I will 18 not with 19 ink and 20 pen write 21 unto thee: 14 But I 22 trust 23 I shall 24 shortly see thee, and 25 I shall 26 speak 27 face to face. Peace be to thee. 28 Our friends 29 salute thee. 30 Greet the friends 31 by name.


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THE EPISTLE OF JUDE.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introduction.)

A | 1, 2. SALUTATION.

B | 3. EXHORTATION.

C | 4. UNGODLY. DENYING.

D | 5-7. REMEMBRANCE.

E | 8-16. RETRIBUTION.

D | 17. REMEMBRANCE.

C | 18, 19. UNGODLY. SEPARATING.

B | 20-23. EXHORTATION.

A | 24, 25. DOXOLOGY.

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NOTES.

1. Written by "Judas, a servant of Jesus Christ, and brother of James". This is how he describes himself, and we know nothing more of him, save that in Matt. 13, 55 and Mark 6, 5 "Judas" is mentioned as one of the Lord's brethren (see Ap. 182). A very early tradition assigns the authorship to Jude. The James to whom he was brother was doubtless the writer of the Epistle of James, the pillar of the church at Jerusalem (see Acts 15, 13; Gal. 2, 9).

2. Written probably from Palestine to Hebrew Christians both of the "Dispersion" and those living in Palestine, if we may decide from the Jewish character of the epistle.

3. The contents in part bear a strong resemblance to portions of 2 Peter, but of the originality of both no one need doubt. The tone is one of stern reproof in regard to certain serious evils brought in by men who had professed to receive the grace of God, and he warns of the certainty of the Divine judgment, illustrating from the Old Testament history.

4. The date can be gauged only approximately, but it is thought to have been very early, perhaps A. D. 41-46. See Ap. 180.

1880
THE EPISTLE OF JUDE.

1 Jude. See Introductory Notes. 

A 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

B 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 once delivered unto the saints.

C 4 For there are certain men crept in unawares, who were before of old ordained unto this condemnation, ungodly men, turning the grace of our Lord God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

D 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 Egypt,

E 6 And the angels which kept not their 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 Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.


6-18 (E, p. 1889). RETRIBUTION. (Extended Alternation.)


C

Yet Michael the archangel, when contending with the devil he disputeth about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

D

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.

A

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

B

12 These are 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 shame; wandering stars, to whom is reserved the blackness of darkness for ever.

C

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all them 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.

D

16 These be they who separate themselves, sensual, having not the Spirit.

B

20 But ye beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

C

18 How that they told you, that there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

B

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.


archangel. See 1 Thess. 4. 16. No other angel bears this title.


disputed. Gr. dialogomeni. See Acts 17. 2.


Moses. The seventy-ninth occ. of the name. See Matt. 8. 4. This dispute must have taken place after the death of Moses and his burial by Jehovah, for "death reigned from Adam to (utribi) Moses" (Rom. 5. 14). The devil claimed Moses for the death-state, but God raised him as representative of those hereafter will be raised, as Edjah of those to be caught up without dying.


railing accusation. Lit. judgment (Ap. 177. 7) of railing (Gr. blasphemin). LORD. Ap. 96. VI. i. 8. 6. b. b.

know. Ap. 182. i. v.


brute. See 2 Pet. 2. 12.


corrupt themselves are destroyed. Gr. phthiero. See 1 Cor. 3. 17.

11 have gone went. Cain. His way was that of natural religion, not the way God had appointed.

ran greedily rushed. Lit. were poured out. Gr. eichen. Often transl. "shed".

reward. Same word as in 2 Pet. 2. 15. 16.

perished. Gr. apollumi. See John 17. 12.


Core. Korah, as the two others, resisted the declared will of God.

12 spots hidden rocks. As the texts. Gr. spilos. Only here. The word in Eph. 5. 27 and 2 Pet. 2. 21 is spilos. Feasts of charity. Lit. loves, i.e. love-feasts. Ap. 138. ii. 1.

when they feast feasting. See 2 Pet. 2. 12.

feeding. Lit. pasturing, as a shepherd does his flock.

themselves. Making the love-feast an occasion of gratifying the appetite, instead of promoting spiritual edification. Cp. Ezek. 34. 4.


whose fruit withereth = in autumnal decay. Gr. phthimosporos. Only here.

without fruit. Gr. akarpos. Elsewhere transl. "unfruitful".


Mark 1. 6.

foaming out. Gr. epaphriseo. Only here.

wandering. Gr. planeta. Only here.

is hath beam.

blackness. Same as "darkness", v. 6.


14 And, &c. Read, "And to these also Enoch".


cometh. Lit. came.


saints holy ones, i.e. angels. Cp. Dent. 33. 2. R.V.

Ap. 104. x. 1. convincible convict. Gr. zeelon. that are = the. The texts omit.

the = among of. The texts omit.

have Omit. ungodly committed.

Ap. 121. 7.


great swelling. See 2 Pet. 2. 16.

having, &c. = admiring persons.

because of. Gr. chorhia. See 1 John 3. 12.

Gr. rhima. See 2 Matt. 8.

were have been.

18 told = said to.

should be brought.

mockers = scoffers.

See 2 Pet. 3. 3. in.

The texts read.


who, &c. = walking.

ungodly lusts = lusts of impurities (Ap. 128. IV).

19 separate themselves = are separating. Gr. apodorizo. Only here.

sensual. Gr. psuchikos. See 1 Cor. 5. 24.

17 words.

advantage profit. See Rom. 3. 1.


Lord. Ap. 98. VI. i. 2. A.

cometh. Lit. came.


saints = holy ones, i.e. angels. Cp. Dent. 33. 2. R.V.


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THE REVELATION.

THE STRUCTURE OF THE BOOK AS A WHOLE.

INTRODUCTORY NOTES.

1. TITLE OF THE BOOK. Man calls it “The Revelation of St. John the Divine”. But its God-given title is in the first verse, “The Revelation of Jesus Christ”, that is, the Unveiling, Revealing, and Presentation to earth and heaven of the Lord Jesus Christ (Messiah) as “King of Kings and Lord of Lords”.

2. AUTHORSHIP. The testimony of Melito, bishop of Sardis (c. 170), quoted by Eusebius; Irenaeus (c. 180); the Muratorian Canon fragment (c. 200); Clement of Alexandria (c. 200); Tertullian (c. 220); Origen (c. 233); Hippolytus, bishop of Pontus (c. 240); &c., may fairly be accepted as to the writer being John the beloved disciple and apostle, against the claims of a supposed John, “an Elder” (cp. Peter’s eldership, 1 Pet. 5, 1) resident in Asia, who is hailed by “the majority of modern critics” as being the author of the Johannine letters (see Introductory Notes to 1 John) and The Revelation (Ap. 197).

3. DATE OF WRITING. This by almost unanimous consent of the early Church writers is ascribed to the close of the reign of the Emperor Domitian, about A.D. 96. At the time of the so-called “Second General Persecution” of the “Christians”.

4. To Whom it was originally sent is unknown. We have no clue, and therefore all speculations on the subject are valueless.

(For Characteristics, Scope, Symbolism, &c., of Revelation, see Ap. 197.)
THE REVELATION.

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 Alpha and Omega, the first and the last; and what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

12 I turned to see the voice that spake with me. And when I 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 loins with a golden girdle.

14 And 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 of His mouth went a sharp twoedged sword: and His countenance was as the sun shining in his strength.

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;” for I am the First and the Last:

18 “I am He that liveth, and was dead; and I am alive for evermore, Amen; and have the keys of hell and of death.”

19 Write. The texts add “therefore,” they are, i.e. what they signify, and even after (Gr. meta). Ap. 104. xl. 2 those things (Gr. meta). Ap. 104. xl. 2 those things (Gr. meta). Ap. 104. xl. 2 those things (Gr. meta). Ap. 104. xl. 2 those things (Gr. meta).


3 and 3. STRUCTURE OF THE SEVEN EPISTLES TO THE CHURCHES, AS A WHOLE.


2. 1. REVELATION.

Who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labours and thy 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 out of its place, except thou repent.

6 But this thou hast, that thou hast the deeds of the Nicolaitanes, which I 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.

8 And unto the angel of the church in Smyrna write; These things saith the First and the Last, Which was dead, and is alive;

9 I know thy works, and thy 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 Satan.

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;

12 And to the angel of the church in Pergamos 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 seat is: and thou hast a name that thou art and hast not denied My faith, even in those days, wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have some things against thee, because thou hast left there them that held the doc-

Deut. 28. 14, &c., 3 Cor. 6. 14.

2 know. Ap. 152. 1. i.

works. The Lord deals according to works in “the day of the Lord.” See Is. 66. 12.

thy. Omit.
labour=toil. The verb in v. 3 and Matt. 6. 35, patience. As in v. 3 and 1. 2. See Rom. 2. 7, not. Ap. 105. I.


hast tried=didst try.

hast found=didst find.


hast, &c. The texts read “and hast patient endurance and didst bear (v. 2)” for”, &c.


name’s. See Acts 6. 13.

overcometh=wereared. Gr. kámō. Only here; Heb. 12. 3, Jes. 5. 16 (sick).


hast left=didst leave.


from. Omit.

art fallen=has fallen.


will. Omit.

quickly. The texts omit.

removes=move, as v. 6.


works, as v. 6.

Nicolaitanes. History has no record of these. Tradition says much. They will appear “in that day”. All we do know is that they are hateful to God.

7 He, &c. A formula used by the Lord alone. See Ap. 142.


saith=is saying.

evercome. See John 18. 33. The verb mikō, to conquer or overcome, occurs seventeen times in Rev.


the tree, &c. = the tree of the life. Promise fulfilled 22. 14, where also the articles differentiate from Ezek. 17. 12.

tree. Lit. wood. Gr. xulon, as used frequently in Sept. e. g. Exod. 7. 25.


Paradise of God. See ref in Ap. 173. Paradise is always used in Scripture for a definite place; it is described in Gen. 2; Isa in Gen. 3; its restoration spoken of by the Lord in Luke 23. 43; seen in vision by Paul, 2 Cor. 12. 2, 4; promised here, Rev. 2. 7; restored, Rev. 22. 1, 7, 14–17.

8 Smyrna. About fifty miles north-west of Ephesus.

A great centre now of Levantine trade. First ... Last. See 1. 17, was=became. dead. Ap. 139. 2.


unti until. Gr. archi. death. See 12. 11.

a=the. crowned. Gr. diademos. See 2 Pet. 5. 4, 11 not. See. 20, 5, 14; 21, 12. Pergamos. A city of Mysia famous for the worship of Eṣculapius, to whom the title of sōter (saviour) was given and whose emblem was the serpent. Identified with Apollo; cp. Acts 18. 14.

Some trace the Babylonian pagan priesthood as removing to Pergamos. He Which hath, &c. See 1. 14.

13 thy works, and. The texts omit. dwell onethas. Gr. katabaiçvet, to take up above. See Acts 2. 27. above.

same. Same as hold, v. 1. holdeth. Fast, &c. Same as hold, v. 1. held fast, &c. held fast, &c. of. denied=didst.


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3. 14. REVELATION.

2 stumblingblocks. Gr. skandalon. See Num. 25 (Sept.).
4 things... idols. Gr. idololathunon. First used Acts 15. 29, 26 which... hate. The texts omit, and read "in like manner".
5 will. Omit.
6 fight... make war. Gr. polemèo. Occ. only in Rev. and James. A threat which is not addressed to the church of this age.
9 to eat of. The texts omit.
10 hidden. Gr. kruptôs, as in Col. 3. 3.
12 Ps. 78. 24, 25.
13 stone. Gr. pephos. See Acts 28. 10. A white stone was known to the ancients as a "victory" stone.
16 new. See Matt. 9. 17.
18 Son of God. Ap. 98. XV.
19 feet... brass. Prepared for treading down in judgment.
20 Notwithstanding. I have a few things against thee, because thou sufferest... that woman Jezebel, 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... and... faith, and... patience, and... works; and... last to be more than the first.
22 Behold, I will cast her into a bed, and they that commit adultery with her into... great... tribulation, except... repent of... their... deeds.
23 And I will kill her... children; and... death; and... all the... churches shall... know... that... am He Which... searcheth the reins and hearts; and I will give... unto... every one of you... according to your... works.
24 But unto you I say... unto... rest... in... Thyatira... as... have... not this doctrine, and... known... depths... Satan, as they speak;... I will... upon... other burden.
25 But that which ye have... already... hold fast till... come.
26 And he... over... the... nations;
27 And he shall... rule... with... rod... of... iron;... as... vessels of a potter shall... broken to shivers;... even... as... received... My... Father.
28 And I will give him... morning star.
29 He that hath... ear... hear... what... spirit... unto... churches.
3 3 And unto the... angel... church... in... Sardis... write... These... saith... He... hath the... seven... Spirits... of... God; and the

3. 1 unto... angel... church. See I. 20.
4 Lydia. Its commercial activity attracted merchants from all parts of Asia. The remains of a vast temple to Cybele (the "mother of the gods") still exist.

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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 my God.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee.

4. 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.

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.

7. And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, 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 Satan, 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 they 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 Jerusalem, 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.

14. And unto the angel of the church in Laodicea write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.


4.6

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, and which said, "Come up hither, and I will show thee things which must be hereafter." 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.

8 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 the shame of thy nakedness do not appear; and anoint thine eyes with ointment, 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.
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 them, and *they were full* of *eyes* within: and they rest *not* day and night, saying,

9 *Holy, holy, holy,* the *Lord* God of *Almighty*, *Who was, and is, and is to come.*

10 And when those *beasts* gave *glory* and *honour* and *power* to *him* that *sitteth* on *the throne*, *and* to *him that liveth* for ever and ever, and *reigned*:

11 *Thou* art *worthy,* *O* Lord, *to receive* *glory* and *honour* and *power:* *for* *thou hast* created *all* things, and *for* *thine* pleasure *they* are and were created.

12 I *saw* *in* the right hand of *him* that *sitteth* on *the throne* a book written *within* and *within,* and *written on* the backside, *sealed* with *seven* seals.

13 And *I* saw *a strong angel* *proclaiming* with *a loud voice,* *Who is* worthy *to open* the *first* book? and *to loose* the seals thereof? *And no man* was *found* worthy *to open* *and* to *read* the book, *neither* *to look* thereon.

14 And *I* wept much, because *no man* was found *worthy* to open *and* to *read* the book, *neither* *to look* thereon.

15 And *one* *of* the *elders* saith *unto me,* *Weep* not: *behold,* the *Lion of the tribe of Juda, the Root of David,* hath *prevailed* *to open* *the* book, *and* to *loose* the *seven* *seals* thereof.

16 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* *horns* and *seven* *eyes,* which are *the* *seven* *spirits* of *God* *sent forth* into *all* the *earth."

17 And *He* came *and* took *the book* *out* of the right hand of *him* that *sitteth* *upon* the *throne."

18 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* *vials* *full* of *odours,* *which* are *the* *prayers* of *saints.*

19 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* *unto* *God* *by* *Thy* *blood* *out* of *every* *kindred,* *and* *tongue,* *and* *people,* *and* *nation;*

20 And *hast made* *us* *unto* *our* *God* *and* *unto* *His* *name* *for* *a* *kingdom,* *and* *priests,* *for* *ever and ever.*
6 And I saw when the Lamb opened one of the seven seals, and I heard, as it were the noise of thunder, one of the four beings saying, "Come and see." 2 And I saw, and beheld, 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. 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. 5 And when He had opened the third seal, I heard the third beast say, "Come and see." 6 And I heard a voice in the midst of the four beings say, "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." 7 And when He had opened the fourth seal, I heard the fourth voice of the fourth beast say, "Come and see." 8 And I beheld, and behold, a pale horse: and his name that sat on him was Death, and 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."
hunger, and with death, and with the beasts of the earth.

9 And when He had opened the fifth seal, I saw under the altar the souls of those who 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 those 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.

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 free man, 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?

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


7. 1 And. Some texts omit. after. Ap. 104. xi. 2. these things. The texts read "this".


with, fourth occ. Gr. hupo. Ap. 104. xviii. 1. beasts = wild beasts. Gr. theron. Occ. thirty-eight times in Rev., thirty-seven of "the beast". And here it may indicate the nations supporting "the beast". See Dan. 7 for the Divine description of "the power" as "wild beasts".


10 loud = great. voice. As Abel's blood was said to cry (Gen. 4:10). Lord. Ap. 98. XIV. ii. holy = the Holy. true = the True. Ap. 175. 2.


avenged. See Deut. 32. 43. Luke 18. 3. A call consistent with the day of judgment, not with the present day of grace.

on. Ap. 104. iv. but the texts read ek.

11 white robes = a white robe. See 7:9 and Mark 12:38.

were = every one = each one. yet for, &c. = yet a little time (Gr. chronos, Ap. 195). fellowservants. Gr. sunoudous. Occ. only in Matt., Col., and Rev. See Ap. 190. I. 2.

that should be = that are about to be. as they were = even as they also (had been). fulfilled. Ap. 125. 7.

12 sixth seal. The signs immediately preceding the Advent of ch. 19. Matt. 24 covers exactly the period of the six seals, thus:—

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four angels, to whom it was given to "hurt the
leaves of the trees, 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 6,000,000 seals given.
5 Of the tribe of Juda were sealed 6,000,000. Of the tribe of Ruben, 6,000,000. Of the tribe of Gad, 6,000,000. Of the tribe of Aser, 6,000,000. Of the tribe of Nepthali, 6,000,000. Of the tribe of Manasses, 6,000,000. Of the tribe of Simeon, 6,000,000. Of the tribe of Issachar, 6,000,000. Of the tribe of Zabulon, 6,000,000. Of the tribe of Joseph, 6,000,000. Of the tribe of Benjamin, 6,000,000.
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 I 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 worshiped God.
12 Saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

B
13 And one of the elders answered, saying, "Who 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 "scorch 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."

8 1. REVELATION.

8. 1 had. Omit. was—came to be. silence. Gr. σιχή. Only here and Acts 21. 46.
the space of. Omit.
censer. Gr. ἱνά. Only here and v. s. Fig.
incense. See 4. 6.
that—in order that. Gr. hina.
offered it with. Or, add (lit. give) it to.
saints—the saints. See Acts 9. 12.
golden altar, &c. Glorious realities in heaven.
The small golden altar of the Tabernacle and the larger one of Solomon’s Temple were but copies in
minature. See Heb. 9. 3; 9. 23, 24.
4 smoke. Gr. καπνός. Occ. thirteen times, all in
Rev., except Acts 2. 19. See Elsewhere, always associated with
judgment or the “pits.”
5 And. The seven ands give an instance of Fig.
fi, Gr. gemelo. Here and 15. 8.
earthquake. See 3. 12. Here apparently a convulsion
of earth alone.
Chs. 8 and 7 present the six seals, the sixth carrying
on to the end. The seventh seal contains a new
series of judgments under the seven trumpets (8. 7—
11. 14) and the seven vials (16. 1—18. 21). The seventh
seal thus embraces the period of both trumpets and
vials (8. 7—18. 24), and is immediately followed by the
197, the Son of Adam (Ap. 99). The first six trumpets
relate to the earth, the seventh to heaven (11. 19).
The seven are divided into four and three, the last three
being seen trumpets. The judgments and woes now to
be set forth are just as real, as literal, as the judgments
predicted and fulfilled in the past history of Israel; Ex.
8 to sound—in order that (Gr. hina) they might
sound (Gr. salpíζον). First of ten occ.

8. 7—11. 14. THE SECOND VISION ON EARTH. (Alternation.)

The first six trumpets.

A b [8. 7—. The first trumpet.
ba [8. 7—. The earth smitten (hail and fire, &c.).
c [8. 7—. The third part of the trees.
D d [8. 8—. The second trumpet.
ed [8. 8—. The sea smitten (burning mountain, &c.).
 f [8. 8—. Third part of sea blood.
g [8. 8—. The third part of the sea became blood.
D d [8. 9—. The third trumpet.
ed e [8. 9—. The stars smitten (star-falling, &c.).
f [8. 10—. Third part of waters wormwood.
g [8. 10—. Death of men.

The four trumpets.

B a [8. 11—. The fourth trumpet.
ba [8. 11—. The heaven smitten (sun, moon, and stars).
c [8. 11—. Third part darkened.
D d [8. 12—. The fifth trumpet.
ed [8. 12—. The heaven smitten (sun, moon, and stars).
e [8. 12—. Third part darkened.
D d [8. 13—. Three woes yet to come.
E e [9. 1—11. The fifth trumpet. (The first woe).
 f [9. 1—. The termination of first woe (“The first woe is past”).
 i [9. 12—. The termination of second woe (“The second woe is past”).

7 angel. Omit. followed—came to be, as 8. 1. upon.
Gr. εἰς. Ap. 104. vii. earth. Add, with
all texts, “the third part (see Ap. 197. 8) of the earth (Ap. 129. 4) was burnt up,”
trees. As in 7. 1, 3; 9. 4. burnt up. As 17. 15; 18. 8.
green. Gr. χλόες. Occ. 6. 8
creatures. See 5. 12.
and—which. App. 110. I. 1 and 170. 3.
Not only “living souls” (Gen. 2. 19) is in the waters of the sea, but the “living souls” (Gen. 2. 1) on it. See
Ap. 197.
3. 6. 8. devoured. The word occurs elsewhere, 11. 18, Luke 12. 32, 3. Cor. 4. 16. 1 Tim. 6. 6. The
noun only in Acts 2. 27, 31; 13. 34—37.
10 waters. The texts read “the waters.”

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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.

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 was as one a fourth part of it, and the night likewise.

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!"

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.
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.
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.
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.
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.
And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.
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.
And they had hair as the hair of women, and their teeth were as the teeth of lions.
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.

11 Wormwood. Gr. ἄγαθος. Only occ. in Ap. 129. 1. The second occ. is preceded by "the".
8 that. . . not = as v. 4. tormented. Gr. ἁπαντάζω, lit. to test (metals) by the touchstone, then to torture. Oec. 11. 10; 12. 2 (pained); tormented. Gr. ἁπαντάζω. Here; 14. 11. 18. 7. 10. 16. See Ap. 197. 6. The verb, above. he = it. 6 in. Ap. 104. viii. seek. As in Rom. 2. 7. not. The texts read "in no wise", the strong negative. Ap. 105. III. shall flee = faeth. from. Ap. 104. iv. 7 shapes = likenesses. See Rom. 1. 23. horses. See Joel 2. for similar creatures which (Joel 2. 8) it is impossible to wound or kill. on. Ap. 104. ix. 3. were. Omit corn. Gr. ἄγαθος. Occ. eight times in Rev., always connected with heavenly purposes save here. These supernatural creatures will appal by the sound of their wings. to. Ap. 104. vi.
10 And they had tails like 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 Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past; and behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

14 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.

15 And the number of the army of the horsemen was an army of two hundred thousand thousand: and I heard the number of them.

16 And thus I saw the horses in the vision: and he said unto me, What are these, my lord? That was the 15th part of the army killed, and the 17th part of the fire, and the 17th part of the smoke, and the 17th part of the brimstone.

17 And I saw, and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.}

18 And I saw another mighty angel come down from heaven, clothed with a cloud: and upon his head was a rainbow.

19 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth.

20 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

21 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.

rainbow. See 4. 3. was. Omit. upon.

19. 3. the. Omit.

22 And the angel said unto me, Go into the midst of the sea, and cast up a little book open: and set. Gr. tablarion. Only here and v. 9, 10. on. Ap. 104. ix. 1.

3 loud=great. Omit. seven=the seven (1. 4).

4 their. The texts omit. unto me. The texts omit.


Seal. See 7. 9. those=the.
10. 5.

REVELATION.

11. 6.

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 are therein, and the earth, and the things that are therein, and the sea, and the things which are therein, that there should be time 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 said, "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: for as soon as I had eaten it, my belly was bitter. And he said unto me, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

11 And there was given me a reed like unto a staff: 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 Gentiles: 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 face of 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.

5 hand. The texts read "right hand." See 1. 16, 5. 1, &c.


created. Cp. 4. 11.

therein = in (Ap. 104. viii.) it.

that... longer. Lit. that time shall be no longer. I.e. no more delay in executing final vengeance. See 6. 10, 11. should = shall.


no longer. Gr. ouketh.

shall begin = is about.


shall be = shall have been.


He... declared. Ap. 124. 4. His = Own.


prophets. See Ap. 189.

spake. Read, "(I heard) speaking." Same as "uttered" in 2. 3.


said = saying.


and. Omit.

said = saying.

unto = to.

said = saith.

eat... up. Hebraism for receiving knowledge.


he be said. The texts read "they say." unto = to.


unto = to.

rod = sceptre, as elsewhere in Rev. See 2. 7; 12. 5; 19. 16. This measuring rod is like a sceptre, and measures for destruction, not for building. See Lam. 2. 8, and... stood. The texts omit.

saying. I.e. (the giver) saying.


altar. See 8. 3, &c.

and. them. Read "and (record) them." Fig. Ellipses.


worship. Ap. 137. 1. therein = in (Gr. en) it.

2 without, out. Gr. exothen, meaning outside.

leave = cast out. Gr. eskballe, a strong term.

not. Ap. 105. II.

is... was.


holy city. See Matt. 4. 5.

tread... foot. Gr. patag. Only here; 14. 20; 19. 12.

Luke 10. 19; 21. 24, where see note. All these particulars refer to an actual Temple. The church of God knows nothing of an altar here, of a naos, of a court of the Gentiles. All point to the Temple yet to be built in the holy city, i.e. Jerusalem. This Temple will be on earth (see Structure E, p. 1894).


3 give. Add "power." Fig. Ellipses.


four and two months = 1,260 days = 3 years and a half.

My two witnesses. God has not specified their names. We know that two men are to be raised up "in that day," endowed with wondrous powers to execute a special mission. They are called "two witnesses." (See 1. 25.)


7 are. I.e. represent.

(Metaphor) two persons are represented.

texts read "Lord." Ap. 98. vi. v. 5. B. A.

and op. Ps. 115. 16.


fire, Gr. op. 174. 11. out of.

heaven. See 3. 19. that in order that. Gr. hina.

not. Ap. 105. II.

in. Gr. en, but

the texts omit.

prophesy. See Ap. 189.


with. The texts read Gr. en.


waters = the waters.

to = into.


will = shall desire. Ap. 102. 1.
11. 7.  REVELATION.  11. 18.

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 shall kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, 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 heaven 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 out of heaven saying unto them, Come up hither. And they ascended up to heaven. And their enemies beheld them.

13 And in the same hour there was 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 afraid, and gave glory to the God of heaven.

14 The second woe is past. And the seventh angel sounded;

15 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 forever 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 is finished. See 10. 7. their testimony. As in 1. 5, &c. Their testimony ended, they are at the mercy of their enemies.


kill. The two witnesses are on earth during ch. 13, and the beast is on earth in ch. 11.


street. Gr. πλατεά, a broad place or way, rather than "street". See 21. 21; 22. 2.

the great city. See Jer. 22. 9. Jerusalem will have been rebuilt only to be again destroyed. See Isa. 29. 2-9.

spiritually. See 1 Cor. 2. 14.


our. The texts read "their". The Holy Spirit thus points to the city in the plains of way. Lord. Ap. 98. VI. 1. 2. A.


kindreds = tribes. As 1. 7.

shall see = see, with texts. Ap. 123. I. 5.

shall Omit.

three = the three.

days = three days. A literal period.


graves = a tomb, a word destructive of interpretations of the two witnesses as the O. T. and N. T.


tormented. See 9. 6.


fell. Gr. ψιπτόν. The texts read the strong word ψιπτήριον, indicating a paralyzing fear.


12 to heaven = into (Gr. εἰς) the heaven (see B. 12). in. Ap. 104. vii.

cloud. See Acts 1. 9.

beheld. Same as "saw", v. 11.

13 the same = in (Gr. εἰς) that, was there = there came to be. tenth part = tenth (Ap. 10 and 197. 6).


seven thousand. See Ap. 197. 6.


were = became. glory. See p. 1511 and Ap. 197. 6.

Omit. beheld. Ap. 133. I. 2. cometh = is coming

11. 15-19. - THE THIRD VISION IN HEAVEN. (Alternation.)

15 seventh angel. This seventh trumpet embraces the seven vials, or last seven plagues, which make up the third woe, and reaches on to 18. 24, if not 20. 16.

were. Lit. came to be. kingdoms. The texts read "kingdom", i.e. sovereignty.


b. Christ. Ap. 98. IX.

He. He ... ever. See Ex. 15. 18. Ps. 146. 10. for ... ever. See 4. 16.


18 is come = came. See Isa. 25. 20. 21.

11. 18. REVELATION.

that they should be "judged," and "thou shouldst give "reward" unto thy "servants" the "prophets," and to the "saints," and them that fear thy name, "small and great;" and "shouldst destroy them which "destroy the "earth."

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 thunders, and an earthquake, and "great hail.

12 And there appeared a great "wonder in heaven; a woman clothed with the sun, and the moon under her feet, and was upon her head a crown of "twelve stars: 2 And she being with child "cried, travailing in birth, and was "pained to be delivered. 3 And there "appeared another "wonder in heaven; and "he holdeth a great red "dragon, having "seven heads and ten horns, and seven "crows upon his heads.

4 And his tail "drew the third part of the stars of heaven, and "did cast them "unto 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 "man child, who "was to "rule all the "nations "with a "rod of iron: and her "child was caught "up unto "God, and "unto His throne. 6 And the "woman fled "into the wilderness, where she had a place prepared "of God, that "they should feed her there a thousand two hundred "and threescore days.

7 And there "was war in "heaven. Michael and his angels "fought against the "dragon; and the "dragon "and his angels "warred. 8 And prevailed not, neither "was their place "any "more in "heaven. 9 And the great "dragon was "cast out, that "old "serpent, called the "Devil and "Satan, "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 "the "death of the Lamb, and "by the "word of their "testimony; and they "lived "not "their "lives "unto "the death."


reaped the reward. servants. Ap. 190. I. 2. prophets. Ap. 189. See Heb. 11. 33. saints. See 19. 7. 10; 14. 12; 16. 6. This special term for O.T. saints is found in Dan. 7. 18, &c. See Acts 9. 13, small...great==the small...the great. shouldst="to.

12. "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to them that dwell upon 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."

13 And when the 2nd 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 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 3rd dragon cast out of his mouth.

17 And the 2nd 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 Jesus Christ.

X

13 And I saw upon the sand of the sea, an 8-winged beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten 9-crowns, and 10 upon his heads the name of blasphemy.

2 And the 10-beast which I saw was like a 11-leopard, and his feet 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 wounded to death; and his deadly wound was healed: and all the 11-beast wondered among themselves, saying, Who is like this 10-beast? who is able to make war with him?"

4 And they 12-worshipped the 2nd dragon which gave power unto the 10-beast: and they worshipped the beast, saying, Who is like the 10-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 kinds, 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: and whoso killeth him with the sword shall be killed with the sword. Here is the patience and the faith of the saints.
11 And I saw another beast coming up out of the earth; and he had 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 upon 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 upon 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 to the image of the beast life; that the image 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, poor, and 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.

14 And I looked, and lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads.

7 make war. Not the term in v. 4 (golomai), but indicating a special attack upon "the saints". See 11. 7. Dan. 7. 21; 8. 12, 24; 11. 15. saints. See 5. 8 and 11. 18.
11 all kinds—every tribe. The texts add "and people".
13 And he doeth great wonders—so that he maketh fire come down from heaven—on the earth—in the sight of men.
16 and—both small and great, rich, poor, and 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.

14 I looked—on. Ap. 138. i. i. lo. Ap. 138. i. 2. a=the, as all the texts. stood=standing.
And I heard a voice from heaven, as the voice of many waters, and as the voice of harpers harping with their harps:

And they sung as it was sung 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.

 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.

And I saw another angel flying 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;

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.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice,

And if any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God 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:

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 whoever receiveth the mark of his name.

Here are the names of the twelve apostles, written without title "Lord" or "Christ", the number of the beast of the earth.

And I heard a voice from heaven, as the voice of many waters, and as the voice of harpers harping with their harps:

And they sang as it was sung 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.

And I saw another angel flying 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;

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.

And if any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God 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:

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 whoever receiveth the mark of his name.

Here are the names of the twelve apostles, written without title "Lord" or "Christ", the number of the beast of the earth.
13 And I heard a voice from heaven saying unto me, Write, Blessed are they that die in the Lord 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, "Thou art King of the nations." The time is come for Thee to reign; 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, and he also has 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, "Thou art to 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.

15 And I saw another sign in heaven, great and marvellous, 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 the victory over the beast, and over his 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 Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are Thy works, Lord God Most High, just and true are Thy ways, 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 Thou 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.

There is a continuation of Revelation in this text. It describes the seven angels and their role in distributing the seven plagues, which are symbolic of the wrath of God. The passage also mentions the Temple being filled with smoke from the glory of God and the power of God, indicating a divine presence and judgment.

The text is a part of a broader narrative of divine judgment and the ultimate establishment of God's reign.

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16 And I heard a great voice out of the Temple saying to the seven angels, Go your ways, and pour out the seven 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 image.
3 And the second went forth, and 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.
4 And the third went forth, and 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 art Thine judgments.
8 And the fourth went forth, and poured out his vial upon the sun; and power was given unto him to smite men with fire.
9 And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues; and they repented not to give Him glory.
10 And the fifth went forth, and 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 Name of God, heaven, because of their pains and sores, and repented not of their deeds.
12 And the sixth went forth, and poured out his vial upon the great river Euphrates; 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 unto the battle of that great day of God Almighty.
16. 15

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 Armageddon.
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 Babylon 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.

17

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 I With whom the kings of the earth have committed fornication, and the inhabitants of the earth have 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 sitting 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, BABYLON 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 of the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
7 And the angel said unto me, Wherefore didst thou marvel? And 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 upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when

18

18 This verse forms a parenthesis. Behold, Ap. 18.3. 2 Blessed. See 1 Thess. 5. 2. Blessed. See 1. 4 lest in order that (Gr. hina) not (Ap. 10. 11).
4 Ap. 103. J. 5. shame. The Gr. word only here and Rom. 1. 27 (unseemly).
17 into. Gr. cia as in v. 18; but the texts read epi of. Gr. apo. The texts read ek (as v. 1). of heaven. The texts omit. from. Ap. 104. iv. 18 were, was. Lit. came to be.
voices, eke. The texts read "lightnings, and voices, and thunders." See 4. 5.
19 was divided. Lit. became. great Babylon. Cp. Dan. 4. 30.
came, &c. Lit. was remembered.
seven angels (v. viii.) vials. See 15. 7.
waters. See v. 15.
the. Omit.
habitants, &c. The texts read they that inhabit the earth were made drunken", &c. with. Gr. ek. Ap. 104. vii.
Spendap. 101. 11. 3. See 1. 10. into. Ap. 104. vii. the. No art, but this is often omitted after a prep.
a woman. I.e. that great city of v. 12.
did sitting; as supported by that being described in v. 8-11.
heads. These are the kings of v. 16.
decorated. Lit. gilded.
stones. golden cup.
cp. Jer. 51.
abominations. Gr. ἐδείκτησα, used in Sept. of an idol (2 Kings 23. 13, &c.); in plural, of idolatry (Deut. 13. 2, &c.). Called abominations because of the uncleanness practised in the worship, and filthiness and having the unclean things; as the texts.
MYSTERY. See Ap. 103, and 1. 19. The verse should be read, And upon her forehead (she had) a name written, a secret symbol (mysterion), BABYLON THE GREAT, the mother of the harlots and of the abominations of the earth. The name of the woman is therefore a secret sign or symbol of 'that great city' which she personifies (v. 18).

HARLOTS = the harlot.

OF THE EARTH. Babylon is the fountain-head of all idolatry and systems of false worship. This is the mystery of iniquity (2 Thess. 2. 7) seen in all the great religions of the world. All alike substitute another god for the God of the Bible; a god made either with the hands or with the imagination, but equally made; a religion consisting of human merit and endeavour. The "Reunion of Churches" of Christendom and the "League of Nations" are two of the most arresting signs of the times.

Jesus. Ap. 98. X.
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.
16 And the ten 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 fulfill His will, and to agree, and to 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.

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, Babylon the great is fallen, is fallen, and is become the habitation of devils, and is hold of every soul's spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of her fornication, and the kings of the earth.
of the 1 earth 2 have committed fornication 3 with her, and the merchants of the 1 earth 4 are waxed rich 5 through the 6 abundance of her 7 delicacies.

4 And I heard another voice 1 from heaven, saying, 8 *Come 9 out of her, My People, 10 that ye be not partakers of her 11 sins, and 12 that ye receive 13 not 1 of her 14 plagues.

5 For her 15 sins 16 have 1 reached unto heaven, and God 17 hath remembered her 18 iniquities.

6 *Reward 19 her even as she 20 rewarded 21 you, and double 22 unto her double 23according to her works: 24 in the cup which she 25 hath filled 26 will she 27 fill to her double.

7 How much she 28 hath 29 glorified herself, and 30 lived deliciously, so much 31 torment and sorrow give her: for she saith 32 I sit a queen, and am 33 no widow, and shall 34 see no sorrow.

8 Therefore shall her 35 plagues come 36 in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for 37 strong is the 38 Lord 39 God 40 Who 41 judgeth her.

9 And the kings of the 1 earth, who 42 have committed fornication and 43 lived deliciously 44 with her, shall bewail her, and lament 45 for her, when they 46 shall see the smoke of her 47 burning.

10 Standing afar 48 off 49 for the fear of her 50 torment, saying, 51 Alas, alas, 52 that great city Babylon, 53 that mighty city! 54 for 55 in one hour is thy judgment come.

11 And the merchants of the 1 earth shall weep and mourn 56 over her; for 57 no man 58 buyeth their merchandise 59 any 60 more.

12 The merchandise of gold, and silver, and 61 precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine 62 wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and of 63 frankincense, and wine, and oil, and fine flour, and wheat, and 64 beasts, and sheep, and horses, and 65 chariots, and 66 slaves, and 67 souls of 68 men.

13 And the fruits 69 that thy soul lasted after are departed 70 from thee, and all things which were 71 dear and goodly are departed 72 from thee, and thou shalt find them 73 no more at all.

15 The merchants of these things, which were made rich 74 by her, shall stand afar 75 off for the fear of her 76 torment, weeping and wailing.

are those of 17. 2. The ten kings are never seen earth 77 are always seen in connection with Babylon. no man = no one. Gr. oudeis.


have. Omit. with. Ap. 104, xi. 1. are. Omit. through = by. Gr. ek. Ap. 104, vii. abundance. App. 172, 1; 176, 1. delicacies = luxury. Gr. strēmos. Only here in N.T.; a verb only in v. 7, 5. This identifies the city with that of ch. 17. In addition, it is here implied that Babylon will become the head-quarters of Spiritism, the habitation of demons, and the hold of every unclean spirit. Jer. 50 and 51 should be carefully studied in connection with these two ch., as many of the things predicted there await fulfillment in the coming evil days.


hath. Omit. reached. The texts read "joined" or "built together". ur to = up to.


double. This word is put for full compensation. Fig. Metonymy. Ap. 6.


hath. Omit.

glorified. See p. 1511.

lived deliciously. See v. 3 above.


I sit, &c. See Isa. 47, 7.

queen. A queen who is not a widow, implies a king.

consort. Gr. nowidōrio may be Fig. Topēresis. Ap. 6.


8 Therefore = For this cause. Gr. dia (Ap. 104, v. 2)

fata. come. I.e. suddenly. Same word in 2 Pet. 3. 10.


strong = mighty, as v. 10, 21. See v. 2.


The suddenness and completeness of Babylon's judgment and disappearance from the face of the earth is the prominent feature of this prophecy, proving that that judgment has not yet taken place. Isa. 13, 10. Jer. 50, 19, 23, 46; 51, 50, 57, 54, &c., await fulfillment.

have. Omit.


shall. Omit.


burning. Gr. paroxēs. Only here. v. 18, and 1 Pet. 4, 12.


that = the.

mightly. See v. 8.


that = the.

mighty. See v. 8.
18. 16.

REVELATION.

18 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!
19 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.
20 And cried when they saw the smoke of her burning, saying, 'What city is like unto this great city!'
21 And they cast dust on their heads, and cried, weeping and wailing, saying, 'Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness!' for in one hour is she made desolate.

18 And. Omit. Alas, alas, = Woe! woe! as vs. 10 and 19. that = the. stones = gold. pearls = pearls.
19 in one hour. See v. 10. come, &c. As "made desolate", v. 19. ships = the ships. The texts read "every one that saileth any whither", indicating travel of all kinds.
20 and cried. Lit. work the sea, i.e. for a living.
21 and cast dust on their heads. See v. 10 and chap. 47. 11; v. 17 and Jer. 46. 21; v. 19 and Jer. 51. 8. Ancient Babylon, after its capture by Cyrus, gradually diminished.

G

20 Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her.'


F

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 Babylon be thrown down, and shall be found no more at all.'

21 And. Omit. a stone = a stone. like = like. a great = a great.

n

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 they merchants were the great men of the earth; for by they 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.

19. 1-10 [For Structure see below].

19. 1 And. Omit. after, &c. See 4. 1. heard. The texts add "as it were". in. Ap. 104. viii.

b
d

"Alleluia; Salvation, and glory, and honour, and power, unto the LORD our God:"

e

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."

G

19. 1-10. THE FINAL HEAVENLY UTTERANCES. (Alternation.)

D


b
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REVELATION.

3 And again they said, "Alleluia.

4 And her smoke rose up for ever and ever.

5 And the four and twenty elders and the four beasts fell down and worshipped God who sat on the throne, saying, "Amen; Alleluia."

6 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."

7 Let us be glad and rejoice, and give honour to Him:

8 And the marriage of the Lamb is come, and His wife has made herself ready.

9 And he saith unto me, "Write, Blessed are they which are called unto the marriage supper of the Lamb."

10 And I fell at his feet to worship him.

11 And I saw a heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True; and in righteousness He doeth judgment and makes 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 nations, and He shall rule them with a rod of iron: and treadeth the winepress of the fierceness and wrath of Almighty God.

16 And He hath on His head a name written, KING OF KINGS, AND LORD OF LORDS.
19. 17.

**REVELATION.**

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, of them that sat 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 on the horse; and all the fowls were filled with their flesh.

20 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he said to me, "Thou art weighed in the balances of truth, and hast been found wanting." And he said, "Go, 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 finished; 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 testimony of Jesus, and for the word of God, and which had not worshipped the beast, 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 and. Omit after that. Gr. meta bauta, as Is. 10. 4. is literal; the angel who binds him is literal; whatever it may be composed of, is as likely as the heavenly beings associated with them are assessors. I. 4; and cp. Matt. 25. 31. I Tim. 5. 21); and the judgment. Ap. 177. 6, was given. I.e., not judging or ruling authority, but sentence, or pronouncement, or award in their favour. 10, 15, had been beheaded. and even. I saw. Omit. souls. Ap. 110. II. Fig. Synecdoché. (of Part). Ap. 6, were had been. for. Ap. 104. v. 2, witness = testimony. See 19. 10 and p. 557. Jesus. Ap. 88. X. word. Ap. 121. 10. God. Ap. 98. I. I. which = whosoever. Gr. kuttos, as Matt. 5. 29, 41, had, &c. did not (Ap. 105. 1) worship (Ap. 139. 1), neither. Gr. code, neither. received and received (see 13. 16) not (Ap. 105. 1). his = the. or in and upon (as above). hands = hand. lived. I.e., lived again. Ap. 170. 1. with. Ap. 104. xi. 1. Christ. Ap. 98. IX. The resurrection of these not mentioned but necessarily implied. 5, 6. But the texts omit the rest, &c. The texts read "the rest of the dead lived not until (I.e., again until)" which premises that they are not living during the thousand years. Omit. Ap. 124. 8. Occ. Rom. 11. 7; 1 Cor. 15. 37 (other). 1 Thess. 4. 15 (other); &c. the dead. Ap. 138. I. were should be. finished. See "fulfilled", v. 3. is. No verb. Gr. makarios. Forty-eighth occ. in N.T. in Ap. 104. viii. on such = over (Ap. 104. ix. 1) these. **19. 17.** 19. 17. Men. The judgment of the beast and the false prophet.


19. 7, 10. Satan. The judgment of Satan (after the millennium).


20. 6. REVELATION. 21. 4.

death hath no power, but they shall be pillars in the temple of God, and of Christ, and shall reign with Him a thousand years.

B 7 And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

8 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.

9 And the devil which 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.

A 10 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.

11 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.

12 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.

13 And death and hell were cast into the lake of fire. This is the second death.

14 And whosoever was not found written in the book of life was cast into the lake of fire.

3 B 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 Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

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.

A 21. 1—22. 5. THE PEOPLE ON THE NEW EARTH. (Introd.)

A 21. 1. 21. 2. Visions (heavens and earth, &c.).


there...sea...the sea is no (Ap. 105. 1. more) longer.

A proof that this belongs to the post-millennial period. See Ps. 72. 8. Zech. 9. 10. 2 John. The texts omit.


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A proof that this belongs to the post-millennial period. See Ps. 72. 8. Zech. 9. 10. 2 John. The texts omit.

And He that sitteth upon the throne said, Behold, I make all things new." And He said unto me, Write: for these words are true and faithful.

And He said unto me, "It is done. I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

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."  

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 things which must be hereafter." And he carried me away into the wilderness, and shewed me a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like 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 Israel: 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 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 walls 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, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

6. 8 It is done. The texts read "They are come to pass." B. 16. 17. Alpha, &c. See I. 8.
9. 8 Soroerers. Gr. pharmakes. Only here and 22. 16 (pharmake). See 5. 21; 19. 23 and Gal. 5. 20 (witchcraft). Those who have commerce with evil spirits, as modern "Spiritists," Occ. in Sept. All liars = all the false (Gr. pseudae). Here; 2. 24. acts 6. 12 (false).
9. 8 unto me. The texts omit. seven...plagues. See 15. 1. talked. Ap. 121. 7. bride. Gr. nunphse. See 2. 2. Matt. 5. 28. Luke 12. 25. John 8. 29. Rev. 15. 22; 22. 17. The "bride" and the "bride" here must not be confused with the "wife" of 19. 7. The wife of 19. 7 is Israel, called out from all the nations for blessing in the Land, the earthly consort of the great King (cp. Ps. 45. 4. 8. 14). The "bride, the Lamb's wife" here is still of Israel, but that Israel of the "heavenly calling" (Hab. 3. 1); all those connected with the "heavenly" country and the city which hath the foundations; for which they looked (Hab. 11. 13-15). See Ap. 197. 4. wife. Gr. gune, always rend. "wife," or "woman." The wife of 19. 7 is not called nunphse. Here she is both nunphse and gune (first occ. Matt. 1. 26). See Ap. 197. 4.

19. 8 And. Omit. pure. clear. Same word. 19 And.
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 if it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple thereof.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did light 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.

And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter 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.

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 thereof, and on either side of the river, was there a 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.

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.

21 street. Gr. plateia. See 22 and pp. 11. 8. Fig. Heteroseis (of Number). Ap. 6.


Temple. Last occ. of the word.

23 and. In (Gr. en) it.


Almighty. Ap. 98. IV.

Temple of it. This shows clearly that the wonders and glories revealed here belong to post-millennial times.

24 and. In (Gr. en) it.

Nations. Gr. theutai, or theutai. See 25.

25 and. In (Gr. en) it.

26 and. In (Gr. en) it.

27 and. In (Gr. en) it.

21 p. In (Gr. en) it.

22 at. In (Gr. en) it.

23 and. In (Gr. en) it.

24 of. In (Gr. en) it.

25 and. In (Gr. en) it.

26 and. In (Gr. en) it.

27 and. In (Gr. en) it.

22 1. In (Gr. en) it.

23 and. In (Gr. en) it.

24 of. In (Gr. en) it.

25 and. In (Gr. en) it.

26 and. In (Gr. en) it.

27 and. In (Gr. en) it.

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66 and. In (Gr. en) it.

67 and. In (Gr. en) it.

68 and. In (Gr. en) it.

69 and. In (Gr. en) it.

70 and. In (Gr. en) it.
22. 3.  

REVELATION.

8 And I John *saw these things, and heard them. And when I *h"ad 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 *servant, 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 this book: for the time is at hand. 11 He that is *unjust, let him be unjust still: and he which is *clean, let him be *clean 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. 13 *I am *Alpha and Omega, 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 *Verily, *Jesus *hath sent Mine angel to *testify *unto you these things in the *churches. *I am the Root and the *Offspring of *David, *and the bright and *morning *Star. 17 *And the *Spirit and the *bride say, Come. And let him that heareth say, Come. And whosoever *will, let him take *the water of *life freely. 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 which are written *in this book: 19 And *if *any man shall take *away *from the *words of the prophecy of this book, *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. 20 *He *Which *testifieth these things saith, *Surely I come *quickly." *Amen. *Even so, come, *Lord *Jesus. 21 The *grace of *our *Lord *Jesus *Christ be with *you all. *Amen.

### APPENDIXES TO THE COMPANION BIBLE.

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APPENDICES.

1. THE STRUCTURE OF THE BOOKS OF THE OLD TESTAMENT ACCORDING TO THE HEBREW CANON.

I. - THE LAW (תורָה).  
A. GENESIS. The beginning. All produced by the Word of God (Gen. 1. 3). Israel as a "family" (Gen. 15. 1).
B. EXODUS. History. Israel emerging from Families and Tribes to a Nation. Called "Hebrews" according to their "tongue."  
C. LEVITICUS. Worship. Jehovah in the midst. He, Israel's God; and they, His People.
D. NUMBERS. History. Israel, now a "Nation," numbered, and blessed, as such (23, 24).
E. DEUTERONOMY. The end. All depending on the Word of Jehovah. Israel regarded as in the "Land."

II. - THE PROPHETS (נביאים).  
B. JUDGES. Israel forsaking and returning to God, losing and regaining their position in the Land. "No king." Bethlehem. Failure under Priests.
C. SAMUEL. Man's king "rejected;" God's king (David) "established.
D. KINGS. Decline and Fall under the kings.
E. ISAIAH. Final blessing under God's King.
F. JEREMIAH. Human kings "rejected;" David's "righteous Branch," "raised up.
G. EZEKIEL. God forsaking Israel, and returning in glory, to say for ever of His Land and city "Jehovah-Shammah."  
H. THE LATTER PROPHETS. The Lord of all the earth," giving restored possession of the Land, and foretelling final and unending possession.

III. - THE PSALMS (を通して, Writings).  
A. PSALMS. Tehillim. "Praises." God's purposes and counsels as to His doings in the future.
B. PROVERBS, i.e. Rules: Words which govern or rule man's life. God's moral government set forth.
C. JOB. "The end of the Lord" shown in Satan's defeat, and the saint's deliverance from tribulation.
D. CANTICLES. Virtue rewarded. Read by the Jews at the Passover; the Feast which commemorates the deliverance from Pharaoh, the Jews' oppressor.
E. RUTH. The stranger gathered in to hear of, and share in, God's goodness in Redemption. Read at Pentecost, which commemorates God's goodness in the Land.
F. LAMENTATIONS. "Alas!" The record of Israel's woes. Read at the Feast of the ninth of Abb.
G. ECCLESIASTES. "The Preacher." The people collected to hear of man's vanity. Read at the Feast of Tabernacles, which commemorates God's goodness in the wilderness.
H. ESTHER. Virtue rewarded. Read at the Feast of Purim, which commemorates the deliverance from Haman, "the Jews' enemy.
I. DANIEL. "God's judgment." Here are shown the final defeat of Antichrist, and the deliverance out of "the Great Tribulation."  
J. EZRA NEHEMIAH. Men who governed and ruled God's People in their resettlement in the Land.
K. CHRONICLES. "Words of the Days;" or, God's purposes and counsels as to Israel's doings in the past, and until the time of the end.

2. GENESIS: THE FOUNDATION OF DIVINE REVELATION.  
Genesis is the seed-plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all Truth, but it enters into, and forms part of, all subsequent inspiration; and is at once the warp and woof of Holy Writ.

Genesis is quoted or referred to sixty times in the New Testament; and Divine authority is set like a seal on its historical facts. See Matt. 19. 4-5; 24. 37-39.

3. GENESIS FINDS ITS COMPLEMENT IN THE APOCALYPSE.  

GENESIS.
1. Genesis, the book of the beginning.
2. The Earth created (1. 1).
4. Sun, moon and stars for Earth's government (1. 14-16).
5. Sun to govern the day (1. 16).
6. Darkness called night (1. 5).
7. Waters called seas (1. 10).
8. A river for Earth's blessing (2. 10-14).
9. Man in God's image (1. 26).
10. Entrance of sin (3).

APOCALYPSE.
1. Apocalypse, the book of the end.
2. The Earth passed away (21. 1).
3. Satan's final rebellion (20. 3, 7-10).
4. Sun, moon, and stars, connected with Earth's judgment (6. 13; 8. 12; 16. 8).
5. No need of the sun (21. 23).
6. "No light there" (22. 5).  
7. "No more sea" (21. 1).
8. A river for the New Earth (22. 1, 2).
9. Man headed by one in Satan's image (13).
11. "No more curse" (22. 3).
15. Tree of life guarded (3.34).
16. Sorrow and suffering enter (3.17).
17. Man, religion, art, and science, resorted to for enjoyment, apart from God (4.4).
18. Nimrod, a great rebel and king, and a hidden anti-God, the founder of Babylon (10.8.9).
19. A flood from God to destroy an evil generation (6.9).
20. The Bow, the token of God's covenant with the Earth (9.13).
21. Sodom and Egypt, the place of corruption and temptation (15.19).
22. A confederacy against Abraham's people overthrown (14).
23. Marriage of first Adam (2.21).
24. A bride sought for Abraham's son (Isaac) and found (24).
25. Two angels acting for God on behalf of His people (22.17).
26. A promised seed to possess the gate of his enemies (19).
27. Man's dominion ceased and Satan's begun (3.24).
28. The old serpent causing sin, suffering, and death (3.1).
29. The doom of the old serpent pronounced (3.15).
30. Sun, moon, and stars, associated with Israel (57.9).

4

THE DIVINE NAMES AND TITLES.

I. ELOHIM occurs 2,700 times. Its first occurrence connects it with creation, and gives it its essential meaning as the Creator. It indicates His relation to mankind as His creatures (see note on 2 Chron. 18.18, where it stands in contrast with Jehovah as indicating covenant relationship). *Elohim is God the Son, the living "Word" with creative form to create (John 1.1. Col. 1.15-17. Rev. 3.14) and, later, with human form to redeem (John 1.14). * "Begotten of His Father before all worlds; born of His mother, in the world." In this form creato He appeared to the Patriarchs, a form not temporarily assumed. *Elohim is indicated (as in A.V.) by ordinary small type, "God." See table on page 7.

II. JEHOVAH. While Elohim is God as the Creator of all things, Jehovah is the same God in covenant relation to those whom He has created (cp. 2 Chron. 18.31). Jehovah means the Eternal, the Immutable One, He Who is, and is, and is to come. The Divine definition is given in Gen. 21.33. He is especially, therefore, the God of Israel; and the God of those who are redeemed, and are thus now "in Christ." We can say "My God," but not "My Jehovah," for Jehovah is "My God."

Jehovah is indicated (as in A.V.) by small capital letters, "Lord"; and by "God" when it occurs in combination with Adonai, in which case Lord God = Adonai Jehovah.

The name Jehovah is combined with ten other words, which form what are known as "the Jehovah Titles." They are as follows in the order in which they occur in the Hebrew Canon (Ap. 1). All are noted in the margin, in all their occurrences:

1. Jehová-Jireh = Jehovah will see, or provide. Gen. 22.14.
6. Jehovah-Zebâ'oth = Jehovah of hosts. 1 Sam. 1.3, and frequently.

8. Jehovah-Shâmah = Jehovah is there. Ezek. 48.35.
9. Jehovah-Elîôn = Jehovah most high. Ps. 7.17; 47.2; 97.9.

We have seen of these, experimentally referred to, in Ps. 23, inasmuch as Jehovah, as the "Good," "Great," and "Chief Shepherd," is engaged, in all the perfection of His attributes, on behalf of His sheep:

In verse 1, we have No. 1 above.
2, we have No. 3.
3, we have Nos. 2 and 7.
4, we have No. 8.
5, we have Nos. 3 and 4.

III. JAH is Jehovah in a special sense and relation. Jehovah as becoming *HOMING* our Salvation (first occ. Ex. 15.2). He Who is, and is, and is to come. It occurs 49 times (7 x 7). See Ap. 10. Jah is indicated by type thus: Zôc.

IV. EL is essentially the Almighty, though the word is never so rendered (see below, "Shaddai"). EL is Elohim in all His strength and power. It is rendered "God" as Elohim is, but EL is God the Omnipotent. Elohim is God the Creator putting His omnipotence into operation. Eloah (see below) is God Who wills and orders all, and Who is to be the one object of the worship of His people. EL is the God Who knows us (first occ. Gen. 14.18-22) and sees all (Gen. 16.13) and that performeth all things for His people (Ps. 57:12); and in Whom all the Divine attributes are concentrated.

EL is indicated in this edition by type in large capital letters, thus: "GOD." It is sometimes transliterated in proper names Immman-âl, Beth-âl, etc., where it is translated, as explained in the margin.

V. ELOAH is Elohim, Who is to be worshipped. Eloah is God in connection with His Will rather than His power. The first occurrence associates this name with worship (Deut. 32.15, 17). Hence it is the title used whenever the contrast (latent or expressed) is with false gods or idols. Eloah is essentially "the living God" in contrast to inanimate idols.
Eloah is rendered “God”, but we have indicated it by roman letters (GOD). VI. ELION first occurs in Gen. 14, 18 with El, and is rendered “the most high (God)”. It is El and Elohim, not as the powerful Creator, but as the “possessor of heaven and earth.” Hence the name is associated with Christ as the Son of “the Highest” (Luke 1:33). It is Elion, as possessor of the earth. Who divides the nations “their inheritance”. In Ps. 83:18, He is “over all the earth”. The title occurs 36 times (6, 6, or 6). See Ap. 10.

Elyon is the Dispenser of God’s blessings in the earth; the blessings proceeding from a Priest Who is a King upon His throne (cp. Gen. 14:18-20 with Zech. 6:12; 14:9).

VII. SHADDAI is in every instance translated “Almighty”, and is indicated by small capital letters (“Almighty”). It is God (El), not as the source of strength, but of grace; not as Creator, but as the Giver. Shaddai is the All-bountiful. This title does not refer to His creative power, but to His power to supply all the needs of His people. Its first occurrence is in Gen. 17:1, and is used to show Abraham that He Who called him out to walk alone before Him could supply all his needs. Even so is the title used in 2 Cor. 5:18, where we are called to “come out” in separation from the world. It is always used in connection with El (see above).

VIII. ADON is one of three titles (Adon, Adonai, and ADONIM), all generally rendered “Lord”; but each has its own peculiar usage and association. They all denote headship in various aspects. They have to do with God as “over-lord.”

1. ADON is the Lord as Ruler in the earth. We have indicated this in type by printing the preceding article or pronouns in small capitals, not because either are to be emphasised, but to distinguish the word “Lord” from Adonai, which is always so printed in the A.V.

2. ADONAI is the Lord in His relation to the earth; and as carrying out His purposes of blessing in the earth. With this limitation it is almost equivalent to Jehovah. Indeed, it was from an early date so used, by associating the vowel points of the word Jehovah with Adon, thus converting Adon into Adonai. A list of 34 passages where this was deliberately done is preserved and given in the Massorah (§§ 107-115). (See Ap. 30.) We have indicated these by printing the word like Jehovah, putting an asterisk, thus: LORD.

ADONIM is the plural of Adon, never used of man. Adonai carries with it all that Adon does, but in a greater and higher degree; and more especially as owner and proprietor. An Adon may rule others who do not belong to him. Hence (without the article) it is often used of men. But Adonim is the Lord Who rules His own. We have indicated it by type, thus: LORD.

The three may be thus briefly distinguished:

- Adon is the Lord as overlord or ruler.
- Adonai is the Lord as owner.
- Adonim is the Lord as bearer.

IX. The types used to indicate the above titles, in the text, are as follows:

- God = Elohim.
- GOD = Jehovah in the Primitive Texts, altered by Sopherim to Elohim as in the Printed Text. (See Ap. 32.)
- GOD = El.
- LORD = Eloah.
- LORD = Jehovah.
- THE LORD = Jah.
- LORD = Jehovah in the Primitive Text, altered by Sopherim to Adonai as in the Printed Text. (See Lord = Adonai. [Ap. 32.]
- LORD = Adonai.
- ALMIGHTY = Shaddai.
- MOST HIGH = Elyon.

X. The combinations are indicated as follows:

- Adonai Jehovah = Lord God.
- Jehovah Elohim = Lord God.
- Elyon El = Most High God.
- El Shaddai = God Almighty.

5

CREATION VERSUS EVOLUTION.

The Introduction to Genesis (and to the whole Bible) Gen. 1. 1-3, ascribes everything to the living God, creating, making, acting, moving, and speaking. There is no room for evolution without a flat denial of Divine revelation. One must be true, the other false. All God’s works were pronounced “good” seven times (see Ap. 10), viz. Gen. 1. 4, 10, 12, 18, 21, 25, 31. They are “great,” Ps. 111:2. Rev. 15:3. They are “vondrous,” Job 37, 14. They are “perfect.” (Gen. 32:2, 4.

Man starts from nothing. He begins in helplessness, ignorance, and inexperience. All his works, therefore, proceed on the principle of evolution. This principle is seen only in human affairs: from the hut to the palace; from the canoe to the ocean liner; from the spade and ploughshare to machines for drilling, reaping, and binding, etc. But the birds build their nests to-day as at the beginning. The moment we pass the boundary line, and enter the Divine sphere, no trace or vestige of evolution is seen. There is growth and development within, but no passing, change, or evolution out from one into another. On the other hand, all God’s works are perfect.

In the Introduction to Genesis (ch. 1-2. 3) forty-six times everything is ascribed to direct acts and vibrations on the part of God as the Creator (see Ap. 4. 1.):—

God (or He) created 6 times (1. 1, 27, 27, 27, 27; 2. 3).
God moved 1 time (1. 2).
God said 10 times (1. 2, 2, 9, 11, 14, 29, 24, 23, 28, 29).
God saw 7 times (1. 4, 10, 12, 18, 21, 25, 31).
God divided 2 times (1. 4, 7).
God (or He) called 5 times (1, 5, 6, 15, 16).

Brought forward. 31
God (or He) made 7 times (1. 7, 16, 25, 31; 2. 2, 2, 3).
God set 1 once (1. 17).
God blessed 2 times (2. 3).
God ended 1 once (2. 2).
He rested 2 twice (2. 2, 3).
He sanctified 1 once (2. 3).

46

It will be noted that the word “God” (Elohim, see Ap. 4. 1) occurs in this Introduction thirty-five times (7 x 5), the product of 7 and 5, the numbers of spiritual perfection, and grace. (See Ap. 10.)

There are also ten words connected with the word “God”; this is the number of ordinal perfection (Ap. 10).

There is only one verb used alone with the pronoun “He”, instead of “God”, and that is the verb “rested”. This makes eleven in all; for the significance of which see Ap. 10.

The word “and” is repeated 102 times: thus, by the figure Polysyndeton (Ap. 6), marking and emphasising each separate act as being equally independent and important.

Evolution is only one of several theories invented to explain the phenomena of created things. It is adopted by all scientists that no one of these theories covers all the ground; and the greatest claim made for Evolution, or Darwinism, is that “it covers more ground than any of the others.”

The Word of God claims to cover all the ground: and the only way in which this claim is met, is by
6 (Acc.)

It is most important to notice these. It is absolutely necessary for true interpretation. God's Word is made up of words which the Holy Ghost teacheth. (1 Cor. 2. 13. 1 Thes. 2. 13. 2 Tim. 3. 10. 2 Pet. 1. 21, &c.).

A “Figure of speech” relates to the form in which the words are used. It consists in the fact that a word or words are used out of their ordinary sense, or place, or manner, for the purpose of attracting our attention to what is thus said. A Figure of speech is a designed and legitimate departure from the laws of language, in order to emphasise what is said. Hence in such figures we have the Holy Spirit's own marking, so to speak, of His own words.

This peculiar form or unusual manner may not be true, or so true, to the literal meaning of the words, but is more true to their real sense, and true to truth.

Figures are never used but for the sake of emphasis. They can never, therefore, be ignored. Ignorance of figures of speech has led to the grossest errors, which have been caused either from taking literally what is figurative, or from taking figuratively what is literal.

The Greeks and Romans named some hundreds of such figures. The only work on Biblical Figures of Speech in the English language is by Dr. Bullinger1, from which we have taken the whole of the information given here as well as in the marginal notes. He has classified some 217 separate figures (some of them with many varieties or subdivisions), and has given over 8,000 illustrations.

In Gen. 3. 14, 15 we have some of the earliest examples by interpreting these figures literally as meaning “belly,” “dust,” “heal,” “head,” we lose the volumes of precious and mysterious truth which they convey and intensify. It is the truth which is literal, while the words employed are figurative. (See under Ap. 19. 2.)

In the marginal notes we will find the names of most of these figures; and we append a list with their pronunciation and English definitions (giving one or more references as examples):

Ac-sis-nus; or, Apparent Refusal (Matt. 15. 22-26). So named because it is an apparent or assumed refusal.

Ac-ro-stichion; or, Acrostic (Ps. 119). Repetition of the same or successive letters at the beginnings of words or clauses.


A-ti-o-log-ia; or, Cause Shown (Rom. 1. 16). Rendering a reason for what is said or done.

Affirma-tion; or, Affirmation (Phil. 1. 18). Emphasising words to affirm what no one has disputed.


Al-le-go-ry; or, Continued Comparison by Representation (Metaphor) (Gen. 49. 9. Gal. 4. 22, 24), and Implication (Hypostasis) (Matt. 7. 3-6). Teaching a truth about one thing by substituting another for it which is unlike it.

Am-e-a-bae-on; or, Refrain (Ps. 138). The repetition of the same phrase at the end of successive paragraphs.

Am-pho-bo-log-ia; or, Double Meaning (Ezek. 12. 13). A word or phrase susceptible of two interpretations, both absolutely true.

Am-phi-di-or-tho-sis; or, Double Correction (1 Cor. 11. 22). A correction setting right both hearers.

1 Published by Eyre and Spottiswoode, London, 1888.
The putting of a proper name for an Appellative or common Noun, or the reverse.

Ab-sass-e-sis; or, Front Cut (Jer. 22. 24). The cutting off of a letter or syllable from the beginning of a word.

An'-o-di-las'-is; or, Detestation (Matt. 16. 23). An expression of feeling by way of detestation.

Ap-o-phas-is; or, Inclusion (Phil. 1. 18). When, professing to suppress certain matters, the writer adds the inclusion negatively.

A-pó'-ria; or, Doubt (Luke 16. 3). An expression of feeling by way of doubt.

Ap-o-si-o-pe'i-a; or, Sudden Silence. It may be associated with:—

1. Some great promise (Ex. 32. 32).
2. Anger and threatening (Gen. 3. 22).
3. Grief and complaint (Gen. 25. 22. Ps. 6. 3).

Ap-o-stro-phi-e; or, Apostrophe. When the speaker turns away from the real auditory whom he is addressing to speak to another, who may be:

1. God (Neh. 6. 5).
3. Animals (Job 3. 22).
4. Inanimate things (Jer. 47. 6).

Association; or, Inclusion (Acts 17. 27). When the speaker associates himself with those whom he addresses, or of whom he speaks.

As'-ter-is'-mos; or, Indicating (Ps. 153. 1). Employing some word which directs special attention to some particular point or subject.

A-syn'-de-ton; or, No-Anda (Mark 7. 21-23. Luke 14. 13). The usual conjunction is omitted, so that the point to be emphasised may be quickly reached and ended with an emphatic climax (cp. Polygyston, and Luke 14. 21).

Bato-log'-i-a; or, Vain Repetition (1 Kings 18. 26). Not used by the Holy Spirit: only by man.

Ben'-e-dic'-ti-o; or, Blessing (Gen. 1. 22. 28. Matt. 5. 3-5). An expression of feeling by way of blessing.

Bra-chy'-lo-gi-a; or, Brachyology. A special form of Ellipsis (Gen. 25. 22). See Ellipsis 1. 3.

Cat'-a-bas-is; or, Gradual Descent (Phil. 2. 6-8). The opposite of Anabasis. Used to emphasise humiliation, sorrow, &c.

Cat'-a-chres-is; or, Incongruity. One word used for another, contrary to the ordinary usage and meaning of it.

1. Of two words, where the meanings are remotely akin (Lev. 26. 30).
2. Of two words, where the meanings are different.
3. Of one word, where the Greek receives its real meaning by permutation from another language.

Cat'-a-ploo'-e; or, Sudden Exclamation (Ezek. 16. 24). This name is given to a parenthesis when it takes the form of a sudden exclamation.

Chleu-as'-mos; or, Mocking (Ps. 2. 4). An expression of feeling by mocking and jeering.

Chron-o-grad'-i-a; or, Description of Time (John 10. 22). The teaching of something important by mentioning the time of an occurrence.

Climax; or, Gradation (2 Pet. 1. 5-7). Anadiplosis repeated in successive sentences (see "Anadiplosis," above).

Con'-nó-tes; or, Combined Repetition (Ps. 118. 8. 9). The repetition of two different phrases, one at the beginning, and the other at the end of successive paragraphs.

Correspondence. This term is applied to the repetition of a subject or subjects, which reappear in varying order, thus determining the "Structure" of any portion of the Sacred Text. This Correspondence is found in the following forms:—

1. Alternate. Where the subjects of the alternate members correspond with each other, either by way of similarity or contrast.
   (a) Extended. Where there are two series, but each consisting of several members (Ps. 72. 2-7. Ps. 102).
   (b) Repeated. Where there are more than two series of subjects, either consisting of two members each (Ps. 116. Ps. 115), or consisting of more than two members each (Ps. 24).
2. Intertwined. Where the first subject of the one series of members corresponds with the last subject of the other series (Gen. 43. 3-5. Lev. 14. 11, 43).
3. Complex or Combined. Where both Alternation and Intertwining are combined together in various ways (Ex. 20. 1-11. Ps. 105).

Cyclo-i-dë'-es; or, Circular Repetition (Ps. 80. 3. 19). The repetition of the same phrase at regular intervals.

De'-i-sis; or, Adornment (Deut. 4. 26). An expression of feeling by oath or assurance.

Dep-ro-ca'-ti-o; or, Deprecation (Ex. 32. 32). An expression of feeling by way of deprecation.

Di'-a-log'-is-mos; or, Dialogue (Isa. 63. 1-6). When one or more persons are represented as speaking about a thing, instead of saying it oneself.

Di'-a-syr-mo'-o; or, Reiteration (Matt. 26. 50). Tearing away disguise, and showing up a matter as it really is.

Di-ex'-od-os; or, Expansion (Jude 12, 13). A lengthening out by copious exposition of facts.

Ec'-phób-ne'-sis; or, Exclamation (Rom. 7. 24). An outburst of words, prompted by emotion.

El'-ron-e-a; or, Irony. The expression of thought in a form that naturally conveys its opposite.

1. Divine Irony. Where the speaker is Divine (Gen. 3. 22. Judg. 10. 14).
2. Human Irony. Where the speaker is a human being (Job 12. 2).
3. Poetical Irony. By way of trying or testing (Gen. 92. 2).
4. Simulated Irony. Where the words are used by man in dissimulation (Gen. 17. 19. Matt. 27. 40).
5. Deceptive Irony. Where words are clearly false as well as hypocritical (Gen. 3. 4. 5. Matt. 2. 8).

E-jac'-u-la'-ti-o; or, Ejaculation (Hay 9. 14). A parenthesis which consists of a short wish or prayer.

El'-e-ther'-i-a; or, Candour (Luke 18. 32). The speaker, without intending offence, speaks with perfect freedom and boldness.

El-lips'-i-a; or, Omission. When a gap is purposely left in a sentence through the omission of some word or words.

1. Absolute Ellipsis. Where the omitted word or words are to be supplied from the nature of the subject.
   2. Verbs and participles (Gen. 26. 7. Ps. 4. 2).
   3. Certain connected words in the same member of a passage (Gen. 25. 32. Matt. 25. 5). Called Ellipsis.
2. A whole clause in a connected passage (Gen. 30. 27. 1 Tim. 1. 3. 4).

II. Relative Ellipsis.

1. Where the omitted word is to be supplied from a cognate word in the context (Ps. 76. 11).
2. Where the omitted word is to be supplied from a related or contrary word (Gen. 28. 20. Ps. 7. 11).
3. Where the omitted word is to be supplied from analogous or related words (Gen. 50, 23, Isa. 38, 12).

4. Where the omitted word is contained in another word, the one word comprising the two significations (Gen. 49, 34).

II. Ellipsis of Repetition.

1. Simple; where the Ellipsis is to be supplied from a preceding or a succeeding clause (Gen. 1, 30, 2 Cor. 6, 16).

2. Complex; where the two clauses are mutually involved, and the Ellipsis in the former clause is to be supplied from the latter; and, at the same time, an Ellipsis in the latter clause is to be supplied from the former (Heb. 12, 29).

Eu-pan-tiö-sis; or, Contraries (Luke 7, 44-46). Affirmation or negation by contraries.

Eu´-thy-mó-ma; or, Omission of Premisses (Matt. 27, 19). Where the conclusion is stated, and one or both of the premisses are omitted.

Ep-diö-lo-sis; or, Double Encircling (Ps. 47, 1). Repetition of Epiphitadipiosis (see below).

Ep-an-diö-plö-sis; or, Encircling (Gen. 9, 3, Ps. 27, 14). The repetition of the same word or words at the beginning and end of a sentence.

Ep-an-aleп-iais; or, Resumption (1 Cor. 10, 29, Phil. 1, 24). The repetition of the same word after a break or parenthesis.

Ep-an-ôd-ôs; or, Inversion (Gen. 10, 1-31, Isa. 6, 10). The repetition of the same word or words in an inverse order, the sense being unchanged.

Ep-an-or-thó-sis; or, Correction (John 18, 32). A recalling of what has been said in order to substitute something stronger in its place.

Ep-iö-bo-ô-le; or, Overlaid Repetition (Ps. 29, 3, 4, 5, 7, 8). The repetition of the same phrase at irregular intervals.

Ep-iö-cri-sis; or, Judgment (John 12, 35). A short sentence added at the end by way of an additional conclusion.

Ep-iö-mô-sis; or, Lingering (John 21, 15-17). Repetition in order to dwell upon, for the sake of impressing.

Ep-iö-phó-nó-ma; or, Exclamation (Ps. 135, 21). An exclamation at the conclusion of a sentence.

Ep-iö-pho-sis; or, Epitrophe in Argument (2 Cor. 11, 22). The repetition of the same word or words at the end of successive sentences used in argument.

Ep-iö-stro-phe; or, Like Sentence-Endings (Gen. 13, 8, Ps. 24, 10). The repetition of the same word or words at the end of successive sentences.

Ep-iö-ta-sis; or, Amplification (Ex. 3, 18). Where a concluding sentence is added by way of increasing the emphasis.

Ep-iö-ther-pei-sis; or, Qualification (Phil. 4, 10). A sentence added at the end to heal, soften, mitigate, or modify what has been before said.

Ep-iö-the-ton; or, Epithet (Gen. 21, 16, Luke 22, 44). The naming of a thing by describing it.


Ep-iö-tre-chaö; or, Running Along (Gen. 15, 15, John 2, 9). A sentence, not complete in itself, thrown in as an explanatory remark. A form of Parenthesis (see below).

Ep-iö-troch-as-mos; or, Summarising (Heb. 11, 32). A running lightly over by way of summary.

Ep-iö-trope; or, Admission (Roo. 11, 9). Admission of wrong, in order to gain what is right.

Ep-iö-zeux-ís; or, Duplication (Gen. 22, 11, Ps. 77, 16). The repetition a preceding word in the same sense.

Ep-iö-tó-sis; or, Interrogating (Gen. 13, 8, Ps. 55, 10). The asking of questions, not for information, or for an answer. Such questions may be asked (1) in positive affirmation, (2) in negative affirmation, (3) in affirmative negation, (4) in demonstration, (6) in wonder and admiration, (6) in rapture, (7) in wishes, (8) in refusals and denials, (9) in doubts, (10) in admiration, (11) in expostulation, (12) in prohibition or dissuasion, (13) in pity and commiseration, (14) in disapproval, (15) in reproaches, (16) in lamentation, (17) in indignation, (18) in absurdities and impossibilities, (19) double questions.

Eth-o-pec-î-a; or, Description of Manners (Isa. 8, 16). A description of a person’s peculiarities as to manners, caprices, habits, &c.

Eul-ôche; or, Prayer (Isa. 64, 1, 2). An expression of feeling by way of prayer, curse, or imprecation.

Eu-phem-îs-mos; or, Euphemism (Gen. 15, 15). Where a pleasing expression is used for one that is unpleasant.

Exemplum; or, Example (Luke 17, 32). Concluding a sentence by employing an example.

Ex-er-gas-î-ia; or, Working Out (Zeuch. 6, 12, 13). A repetition so as to work out or illustrate what has already been said.

Ex-ou-then-is-mos; or, Contempt (2 Sam. 6, 20). An expression of feeling by way of contempt.

Gnô-mé; or, Quotation. The citation of a well-known saying without quoting the author’s name.

1. Where the sense originally intended is preserved, though the words may vary (Matt. 26, 31).

2. Where the original sense is modified in the quotation or reference (Matt. 12, 46).

3. Where the sense is quite different from that which was first intended (Matt. 2, 18).

4. Where the words are from the Hebrew or from the Laptagogue (Lk. 11, 5).

5. Where the words are varied by omission, addition, or transposition (1 Cor. 2, 9).

6. Where the words are changed by a reading, or an inference, or in number, person, mood, or tense (Matt. 4, 7).

7. Where two or more citations are amalgamated (Matt. 21, 13).

8. Where quotations are from books other than the Bible (Acts 17, 28).

Hen-dë-a-dys; or, Two for One (Gen. 2, 9, Eph. 6, 18). Two words used, but one thing meant.

Hen-dë-a-tris; or, Three for One (Dan. 3, 7). Three words used, but one thing meant.

Her-mëx-ê-ia; or, Interpretation (John 7, 39). An explanation immediately following a statement to make it more clear.

Het-er-î-à-s; or, Exchange of Accidence. Exchange of one voice, mood, tense, person, number, degree, or gender for another.

1. Of forms and voices (1 Pet. 2, 6).

2. Of moods (Gen. 20, 7, Ex. 20, 8).

3. Of tenses (Gen. 33, 11, Matt. 3, 10).

4. Of persons (Gen. 29, 27, Dan. 2, 36).

5. Of adjectives (degree) and adverbs (2 Tim. 1, 14).

6. Of nouns (number), adjectives, and pronouns (Gen. 3, 8, Heb. 10, 28).

7. Of gender (Gen. 2, 18, Heb. 7, 7).

Hym-o-ô-pro-tos-ton; or, Like Inflections (2 Tim. 3, 2, 4). Similar endings arising from the same inflections of verbs, nouns, &c. This figure belongs peculiarly to the original languages.

Hym-o-ô-pro-thë-sor; or, Alliteration (Judg. 5). The repetition of the same letter or syllable at the commencement of successive words.

Hym-o-ô-selû-ton; or, Like Endings (Mark 12, 30). The repetition of the same letters or syllables at the end of successive words. Used also of an omission in the text caused by such-like endings: the scribe’s eye going back to the latter of such similar words, instead of the former. See Josh. 3, 1.

Hyp-al-le-ge; or, Interchange (Gen. 10, 9, 1 Kings 17, 14). A word logically belonging to one connection is grammatically united with another.

Hyr-o-bat-on; or, Transposition (Rom. 5, 8). The placing of a word out of its usual order in a sentence.
APPENDIX 6: FIGURES OF SPEECH (cont.)

Hy-ber·bo·le; or, Exaggeration (Gen. 41. 47. Deut. 22. 28). When more is said than is literally meant.

Hy·po·cat·as·sa·sis; or, Implication (Matt. 15. 13; 16. 6). An implied resemblance or representation.

Hy·po·ti·mi·née; or, Under Estimating (Rom. 3. 5). Parenthetic addition by way of apology or excuse.

Hy·po·po·sis; or, Word Picture (Isa. 3. 24–29). Representation of objects or actions by words.

Hys·ter·e·sis; or, Subsequent Narration (Gen. 31. 7, 8. Ps. 105. 18). When a later record gives supplemental or new particulars, not inserted in the historical record.

Hys·ter·o·log·i·a; or, The First Last (Gen. 10 and 11. 2 Sam. 24). A prior mention of a subsequent event.

Id·i·o·ma; or, Idiom. The peculiar usage of words and phrases, as illustrated in the language peculiar to one nation or tribe, as opposed to other languages or dialects.

1. Idiomatic usage of verbs (Gen. 42. 25. 1 John 1. 10).

2. Special idiomatic usages of nouns and verbs (Gen. 33. 11. Jer. 15. 16).


5. Idiomatic use of numerals (Ps. 103. 9).

6. Idiomatic forms of quotations (Ps. 109. 5).


9. Idioms arising from other figures of speech (see notes in margin).

10. Changes of usage of words in the Greek language (Gen. 43. 18. Matt. 5. 25).


In·ter·jec·ti·o; or, Interjection (Ps. 12. 2). Parenthetic addition by way of feeling.

Mall·e·dic·ti·o; or, Imprecation (Isa. 3. 11). Expression of feeling by way of malediction and excommunication.

Mel·ó·sa·s; or, a Belligerent (Gen. 19. 27. Num. 13. 32). A belligerent thing to magnify another.

Mér·is·mos; or, Distribution (Rom. 2. 6–8). An enumeration of the parts of a whole which has been just previously mentioned.

Mes·ar·ch·a·s; or, Beginning and Middle Repetition (Gen. 1. 2). The repetition of the same word or words at the beginning and middle of successive sentences.

Mes·odi·pi·lo·sa·s; or, Middle Repetition (2 Cor. 4. 6). The repetition of the same word or words in the middle of successive sentences.

Mes·o·tel·ou·ton; or, Middle and End Repetition (2 Kings 19. 7). The repetition of the same word or words in the middle and at the end of successive sentences.

Met·a·bas·ia; or, Transition (1 Cor. 12. 31). A passing from one subject to another.

Met·al·le·pia·s; or, Double Metonymy (Gen. 19. 8. Ecc. 12. 5. Hos. 14. 2). Two metonymies, one contained in the other; but only one expressed.

Met·al·lág; or, a Changing Over (Hos. 4. 18). A different subject is thought substituted for the original subject.

Met·a·phor; or, Representation (Matt. 26. 28). A declaration that one thing is (or represents) another; while Simile resembles it, and Hypocatastasis implies it.

Met·a·sta·si·a; or, Counter-Blame (1 Kings 18. 17. 18). A transferring of the blame from one's self to another.

Met·o·my·my; or, Change of Noun. When one name or noun is used instead of another, to which it stands in a certain relation.

1. Of the Cause. When the cause is put for the effect (Gen. 23. 8. Luke 16. 29).

2. Of the Effect. When the effect is put for the cause producing it (Gen. 23. 24. Acts 1. 18).

3. Of the Subject. When the subject is put for something pertaining to it (Gen. 41. 13. Deut. 28. 5).

4. Of the Adjunct. When something pertaining to the subject is put for the subject itself (Gen. 28. 22. Job 32. 7).

Mim·esi; or, Description of Sayings (Ex. 15. 5). Used when the sayings, &c., of another are described or imitated by way of emphasis.

Neg·a·ti·o; or, Negation (Gal. 2. 5). A denial of that which has not been affirmed.

Ge·on·i·sa·mos; or, Wishing (Ps. 55. 6). An expression of feeling by way of wishing or hoping for something.

Ox·y·mòn·os·sa; or, Wise-Folly (1 Tim. 5. 6). A wise saying that seems foolish.

Pae·an·i·sa·mos; or, Exultation (Zeph. 3. 14). Calling on others to rejoice over something.

Pal·in·o·dil·a·s; or, Retracting (Rev. 2. 6). Approval of one thing after repudiating another.

Par·a·bò·la; or, Parable, i.e., Continued Simile (Luke 14. 10–24). Comparison by continued resemblance.

Par·a·di·o·sè·tè; or, Neither and Nor (Ex. 20. 10. Rom. 8. 35, 38, 39). The repetition of the disjunctives neither and nor, or, either or and.

Par·a·so·net·i·o·sa; or, Exhortation (1 Tim. 2). An expression of feeling by way of exhortation.

Para·leps·ia; or, a Passing By (Heb. 11. 32). When a wish is expressed to pass by a subject, which is, notwithstanding, briefly alluded to subsequently.

Parallelism; or, Parallel Lines. The repetition of similar, synonymous, or opposite thoughts or words in parallel or successive lines. (P. 64. "Correspondence":

1. Simple synonymous, or gradational. When the lines are parallel in thought, and in the use of synonymous words (Gen. 4. 24, 44. Ps. 1. 1).

2. Simple antithetic, or opposite. When the words are contrasted in the two or more lines, being opposed in sense the one to the other (Prov. 10. 1).

3. Simple synthetic, or constructive. When the parallelism consists only in the similar form of construction (Ps. 19. 7–9).

4. Complex alternate. When the lines are placed alternately (Gen. 19. 25. Prov. 24. 19, 20).

5. Complex repeated alternation. The repetition of the two parallel subjects in several lines (Isa. 65. 21, 22).

6. Complex extended alternation. Alternation extended so as to consist of three or more lines (Judg. 10. 17).

7. Complex inversion. When the parallel lines are so placed that the first corresponds with the last, the second with the last but one, &c. (Gen. 3. 15. 2 Chron. 32. 7, 8).

Par·oc·bas·ia; or, Digression (Gen. 2. 8–15). A temporary turning aside from one subject to another.

Par·ò·che·sa·s; or, Foreign Paronomasia (Rom. 15. 7). The repetition of words similar in sound, but different in language.

Par·eg·men·on; or, Derivation (Matt. 16. 18). The repetition of words derived from the same root.

Par·em·bol·o·sa; or, Insertion (Phil. 3. 18, 19). Insertion of a sentence between others which is independent and complete in itself.

Par·en·the·sa·s; or, Parenthesis (2 Pet. 1. 19). Insertion of a word or sentence, parenthetically, which is necessary to explain the context.

Par·o·mi·a·s; or, Proverb (Gen. 10. 9. 1 Sam. 10. 12). A way of saying in common use.

Par·o·mon·o·si·a; or, Like-Sounding Inflections (Matt. 11. 17). The repetition of inflections similar in sound.
Par-o-no- mã-si-a; or, Rhyming Words (Gen. 18. 27). The repetition of words similar in sound, but not necessarily in sense.

Path’-o-po’si-a; or, Pathos (Luke 19. 41, 42). The expression of feeling or emotion.

Per-i-phras-is; or, Circumlocution (Gen. 20. 16, Judg. 15. 10). When a description is used instead of the name.

Per-i-stas-is; or, Description of Circumstances (John 4. 6).

Ple-i-on-as-m; or, Redundancy. Where what is said is, immediately after, put in another or opposite way to make it impossible for the sense to be missed.

The Figure may affect (1) words (Gen. 18. 8); or (2) sentences (Gen. 1. 20, Deut. 32. 9).

Plo-k-e; or, Word-Folding (Jor. 54. 17). The repetition of the same word in a different sense, implying more than the first use of it.

Pol-y-o-ny-mi-a; or, Many Names (Gen. 28. 34, 35, 2 Kings 23. 13). Persons or places mentioned under different names.

Pol-ly-po- ton; or, Many Inflections. The repetition of the same part of speech in different inflections,

1. Verbs (Gen. 50. 24, 2 Kings 21. 13).
2. Nouns and pronouns (Gen. 9. 25, Rom. 11. 30).
3. Adjectives (2 Cor. 9. 8).

Pro-i-syn-de-ton; or, Many Andas (Gen. 29. 8, 9, Josh. 7. 24, Luke 14. 21). The repetition of the word “and” at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end (Compare Asyndeton and Luke 14. 12).

Pro-mato-graph-i-a; or, Description of Actions (Jor. 3. 1-11).

Pro-e-sthe-si-s; or, Justification (Matt. 12. 12). A sentence added at the end by way of justification.

Pro-lep’s-i-s (Ampliatio); or, Anticipation (Heb. 2. 4). Anticipating what is going to be, and speaking of future things as present.

Pro-lep’s-i-s (Occupatio); or, Anticipation. Answering an objection by anticipating it before it is used.

1. Open. When the anticipated objection is both answered and stated (Matt. 8. 9).
2. Closed. When the anticipated objection is either not plainly stated or not answered (Rom. 10. 18).

Pros-a-po’-do-si-s; or, Detailing (John 16. 8-11). A return to previous words or subjects for purposes of definition or explanation.

Pros-a-phon-i-a; or, Description of Persons (Matt. 3. 4). A vivid description of a person by detailed delineation.

Pros-o-po-po’si-a; or, Personification. Things represented as persons.

1. The members of the human body (Gen. 48. 14, Ps. 35. 10).
2. Animals (Gen. 9. 2, Job 12. 7).
3. The products of the earth (Nah. 1. 4).
4. Inanimate things (Gen. 4. 10).
5. Kingdoms, countries, and states (Ps. 45. 12).
6. Human actions, &c., attributed to things, &c. (Gen. 13. 20, Ps. 85. 29).

Pro-ther-a-pei’a; or, Conciliation (Matt. 19. 18). Conciliating others, by way of precaution, because of something we are about to say.

Pro’-ti- mã-si-s; or, Description of Order (1 Cor. 15. 5-8). The enumeration of things according to their places of honour or importance.

Repeated Negation; or, Many Noes (John 10. 28). The repetition of divergent negatives.

Repetitio; or, Repetition (2 Chron. 20. 25-37, John 14. 1-4). Repetition of the same word or words irregularly in the same passage.

Sim’-i-le; or, Resemblance (Gen. 25. 23, Matt. 7. 24-27). A declaration that one thing resembles another. (Cp. Metaphor, above.)

Sim’-ul-ta-ne-um; or, Insertion (Rev. 16. 13-16). A kind of historical parenthesis, an event being put out of its historical place between two others which are simultaneous.

Syl-lep’s-i-s; or, Combination (2 Chron. 31. 8). The repetition of the sense without the repetition of the word.

Syl-lep’s-i-s; or, Change in Concord (John 21. 12). A change in the grammatical concord in favour of a logical concord.

Syl-lo-gis’-mum; or, Omission of the Conclusion (1 Sam. 17. 4-7). The conclusion, though implied, is unexpressed, in order to add emphasis to it.

Symbol (Isa. 22. 29). A material object substituted for a moral or spiritual truth.

Sym’-per-as’-ma; or, Concluding Summary (Matt. 1. 17). When what has been said is briefly summed up.

Sym’-ple-ke; or, Entwining (1 Cor. 15. 42-44). The repetition of different words in successive sentences in the same order and the same sense.

Syn’-ath-ros’-mos; or, Enumeration (1 Tim. 4. 2-5). The enumeration of the parts of a whole which has not been mentioned.

Syn’-chro-re-si-s; or, Concession (Heb. 1. 13). Making a concession of one point in order to gain another.

Syn’-cri-si-s; or, Repeated Simile (Isa. 92. 2). Repetition of a number of expressions.

Syl’-co-cho; or, Transfer. The exchange of one idea for another associated idea.

1. Of the Genus. When the genus is put for the species, or universals for particulars (Gen. 8, 12, Matt. 8. 9).
2. Of the Species. When the species is put for the genus, or particulars for universals (Gen. 3, 19, Matt. 6. 11).
3. Of the Whole. When the whole is put for a part (Gen. 6, 12).
4. Of the Part. When a part is put for the whole (Gen. 8. 19, Matt. 27. 4).

Syn’-ce-ceil’-o-si-s; or, Cohabitation (Matt. 19. 14, 17). The repetition of the same word in the same sentence with an extended meaning.

Syn’-o-ny-mi-a; or, Synonymous Words (Prov. 4. 14, 15). The repetition of words similar in sense, but different in sound and origin.

Syn’-the-ton; or, Combination (Gen. 18. 27). A placing together of two words by usage.

Ta-pe-nó’-si-s; or, Demeaning (Gen. 27. 44, Rom. 4. 13). The lessening of a thing in order to increase and intensify that same thing. (Cp. Meiosis.)

Thau-mas’-mos; or, Wondering (Rom. 11. 33). An expression of feeling by way of wonder.

Tim’-sia; or, Mid-Cut (Eph. 6. 8). A change by which one word is cut in two, and another word put in between.

Top’-o-graph’-i-a; or, Description of Place (Acts. 10. 28-32). Throwing light on the subject dealt with by alluding to locality.

Type (Rom. 5. 14). A figure or ensample of something future, and more or less prophetic, called the Antitype.

Zeug’-ma; or, Unequal Yoke. When one verb is yoked to two subjects, while grammatically a second verb is required.

1. Proto-zeugma, or, Ante-yoke or Fore-yoke (Gen. 4. 20, 1 Tim. 4. 8).
2. Meso-zeugma, or, Middle yoke (Luke 1. 44).
3. Hypo-zeugma, or, End yoke (Acts. 4. 27, 28).
4. Syne-zeugmenon, or, Joint yoke (Ex. 20. 18).
ITALIC TYPE IN THE REVISED VERSION.

The Revisers ill-advisedly decided that “all such words, now printed in italics, as are plainly implied in the Hebrew, and necessary in English, be printed in common type.”

One of the consequences of this decision is that the verb “to be” is not distinguished from the verb “to become,” so that the lessons conveyed by the A.V. “was” and “was” in Gen. 1:2; 3 and 4; 9 and 10; 11 and 12, are lost. See the notes on Gen. 1:2.

For the general uses of various types in the English Bible see Ap. 48.

THE SO-CALLED “CREATION TABLETS.”

The Cosmogony of Genesis is in flat contradiction to that of the so-called “Creation Tablets,” preserved in an epic poem in honour of Merodach, the patron god of Babylon. If Genesis looks back to Creation, it is to put on record the profound contrast between them, and to give, instead of the corruption of primitive truth, which had been handed down by tradition, the Divine account by Him Who created all things, by the hand and pen of Moses.

The word “without form” (Heb. tohē) is used of a subsequent event which, we know not how long after the Creation, befell the primitive creation of Gen. 1:1. It occurs in Gen. 1:2, Deut. 32:10, 1 Sam. 12:21 (twice), Job 6:18; 12:24, 26; Ps. 107:40, Isa. 24:10, 29:21, 34:11; 40:17, 26; 41:29; 44:7; 45:18, 19; 49:4; 59:4; Jer. 4:23.

THE USAGE OF

The Hebrew wūnāḥ occurs 289 times in the Hebrew O.T.

In the A.V. it is rendered spirit in 257 passages (and no other word is rendered spirit except wūnāḥ, “breath,” in Job 26:4 and Prov. 20:27. See Ap. 16). In the remaining 32 passages it is translated in 29 different ways, which are to be carefully distinguished.

[In the R.V. wūnāḥ is rendered spirit 224 times, and in the remaining 165 passages is rendered in many different ways.]

The meaning of the word is to be deduced only from its usage. The root idea running through all the passages is invisible force. As this force may be exerted in varying forms, and may be manifested in divers ways, various renderings are necessitated, corresponding thereto.

Wūnāḥ, in whatever sense it is used, always represents that which is invisible except by its manifestations. These are seen both externally to man, as well as internally within man.

As coming from God, it is the invisible origin of life. All part from this is death. It comes from God, and returns to God (Ecc. 3:19, 20). Hence, wūnāḥ is used of

I.—God, as being invisible. “The Spirit of Jehovah” is Jehovah Himself, in His manifestation of invisible power.


II.—THE HOLY SPIRIT: the Third Person of the Trinity.


III.—INVISIBLE DIVINE POWER MANIFESTING ITSELF.

In Creation. Gen. 1:2.


In executing judgment—


IV.—INVISIBLE “POWER FROM ON HIGH,” MANIFESTING ITSELF AS DIVINE POWER IN giving spiritual gifts. Spoken of as coming upon, clothing, falling on, and being poured out. Rendered “Spirit,” but should be “spirit.”

RŪACH, SPIRIT.


V.—THE INVISIBLe PART OF MAN (Psychological). Given by God at man’s formation at birth, and returning to God at his death.


VI.—THE INVISIBLE CHARACTERISTICS OF MAN; manifesting themselves in states of mind and feeling (by the Fig. Metonymy). See Ap. 6, p. 11.


VII.—INVISIBLe SPIRIT-BEINGS.

### APPENDIXES 9 (cont.), 10, AND 11.

#### IX.—THE INVISIBLE MANIFESTATIONS OF THE ATMOSPHERE.

**Temperature.** Gen. 3. 8 ("cool").

**Air.** "Wind" or "winds" in every place where the words "wind" or "winds" occur.

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#### 10. THE SPIRITUAL SIGNIFICANCE OF NUMBERS.

Numbers are used in Scripture, not merely as in Nature, with **supernatural design**, but with **spiritual significance**, which may be summarised as follows:

1. **One**. Denotes unity, and commencement. The first occurrences of words or utterances denote their essential significance, in interpretation. Words that occur only once, in the originals, are emphatic and important.

   - First day, Light. The first occurrences of all important words and expressions are noted in the margin.

2. **Two**. Denotes difference. If different persons agree in testimony it is conclusive. Otherwise two imply opposition, contrast, or division, and was the work of the Second day. Compare the use of the word "double" applied to "heart", "tongue", "mind", &c.

3. **Three**. Denotes completeness, as three lines complete a plane figure. Hence, three is significant of Divine perfection and completeness. The third day completes the fundamentals of creation-work. The fourth, fifth, and sixth days are the counterpart and repetition of the first, second, and third, and correspond respectively.

   - The number three, included in resurrection and triumph, on the third day the earth rose up out of the deep, and fruit rose up out of the earth.

4. **Four**. Denotes creative works (3 + 1), and always has reference to the material creation, as pertaining to the earth, and things 'under the sun', and things terrestrial.

5. **Five**. Denotes Divine grace. It is 4 + 1. It is God adding His gifts and blessing to the works of His hands. The Heb. Ha'aretz (the earth), by "Gematria" (i.e. the addition of the numerical value of the letters together) is a multiple of four, while Ha'Shamayim (the heavens) is a multiple of five. The Gematria of Χριστός (Christ), the Greek for Grace, is also a multiple of five. It is the leading factor in the Tabernacle measurements.

6. **Six**. Denotes the human number. Man was created on the sixth day; and this first occurrence of the number makes it (and all multiples of it) the hallmark of all connected with man. He works six days. The hours of his day are a multiple of six. Atahlah usurped the throne of Judah six years. The great men who have stood out in defence of God (Goliath and Nebuchadnezzar and Antichrist) are all emphatically marked by this number.

7. **Seven**. Denotes spiritual perfection. It is the number or hallmark of the Holy Spirit's work. It is the number of God's Word, and seven is stamped on it as the water-mark is seen in the manufactured paper. He is the Author and Giver of life; and seven is the number which regulates every period of Incarnation and Gestation, in insects, birds, animals, and man.

8. **Eight**. Denotes resurrection, regeneration; a new beginning or commencement. The eighth is the new first. Hence the octave in music, colour, days of the week, &c. It is the number with which the Lord's day begins, and with the Lord's Name, the Lord's people, the Lord's works.

9. **Nine**. Denotes Finitude of judgment. It is 3 x 3, the product of Divine completeness. The number nine, or its factors or multiples, is seen in all cases when judgment is the subject.

10. **Ten**. Denotes Ordinal perfection. Another new first; after the ninth digit, when numeration commences anew.

11. **Eleven**. Denotes disorder, disorganization, because it is one short of the number twelve (see below).

12. **Twelve**. Denotes Governmental perfection. It is the number or factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth.

13. **Thirteen**. Denotes rebellion, apostasy, defection, disintegration, revolt, &c. The first occurrence fixes this (Gen. 14. 4); and the second confirms it (Gen. 17. 25). It, and its multiples, are seen in all numbers, and in the Gematria (see above) of all names and passages that are associated with rebellion, &c.

14. **Seventeen**. Denotes a combination of spirit and order (10 + 7). It is the seventh prime number (as 13 is the sixth prime number).

Other numbers follow the laws which govern the smaller numbers, as being their factors, sums, products or multiples: e.g. 24 is 12 x 2, a higher form of 12.

- 25 = 5², Grace intensified.
- 27 = 3³, Divinity intensified.
- 28 = 7 x 4. Spiritual perfection in connection with the earth.
- 29 = 3², Intensifying of Divine judgement.
- 30 = 5 x 10. Divine perfection, applied to order.
- 40 = 10 x 4. Divine order applied to earthly things.

Hence, the number of perfection.

The four perfect numbers, 3, 4, 6, and 12, have for their product the remarkable number 2,520. It is the Least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of the nine digits, without a remainder. It is the number of chronological perfection (7 x 9 x 10).

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#### 11. THE WORD "DAY" IN GENESIS 1.

The word "day", when used without any limiting words, may refer to a long or prolonged period: as, the "day of grace", the "day of visitation", the "day of judgment", the "day of the Lord", "man's day", &c. But when the word "day" is used with a numeral (cardinal or ordinal), as one, two, three, &c., or first, second, third, &c., "evening and morning" (Gen. 1), or the "seventh day" (Ex. 20. 11, &c.), it is defined, limited, and restricted to an ordinary day of twenty-four hours.

The word "day" is never used for a year. Sometimes a corresponding number of days is used for a corresponding number of years, but in that case it is always thus expressly stated to be so used; as in Num. 14, 33, 34. But, even in these cases, the word "day" means a day, and the word "year" means a year. It is not said that a day means a year; but the number of the forty years is said to be "after the number of the days in which ye searched the land, even forty days".

It is the same in Ezek. 4. 6, where the years of Israel's
iniquity were laid on Ezekiel "according to the number of the days". In this case also, the word "days" means days, and the word "years" means years.

12

"THE STARS ALSO."

In the first mention of the heavenly bodies, the purpose of the Creator is clearly stated. Gen. 1:14-19 reveals the fact that they were created, not only "to divide day from night", but to give light upon the earth"; but, they were set "for signs, and for seasons, and for days and years".

The figure Polygenydonet (see Ap. 6) emphasizes these four purposes, and bids us single them out and consider them separately and independently. They are "for SIGNS".

Heb. שְׁמַמְי, from שָׁמַם, to come. Signs, therefore, of something or some One to come. Those who understand them are enlightened by them. Those who do not may be disappointed. (Gen. 10. 2).

The stars are numbered and named. There are twelve signs of the Zodiac, called the stars in Gen. 37. 9 (eleven of which bowed down to Joseph's, the twelfth). The word Zodiac means the degrees or steps by which the stages of the sun's path through the heavens, corresponding with the twelve months.

The stars were all named by God (Ps. 147. 4). Most of these names have been lost; but over 100 are preserved through the Arabic and Hebrew, and are by astronomers today, though their meaning is unknown to many. They are used in Scripture as being well known, though the translations are somewhat speculative: e.g. Job 9. 5. Heb. 14. 26 (Arcturus, E. V. the Bear), κριά (A. V. Orion), κινδαί (Plato's). Job 28. 31. 32. (margin), the twelve signs; margin, the signs of the Zodiac). Op. 2 Kings 23. 5. (Arcturus with her sons, R. V. the Bear with her train, both versions being incorrect as to the names). See also Isa. 13. 19. Amos 5. 8.

These names and the twelve signs go back to the foundation of the world. Jewish tradition, preserved by Josephus, assures us that this Bible astronomy was not may be 2,000 years, Settab. (Gen. 10. 2).

We see evidence of it as early as Gen. 11. 4, where we read the Tower of Babel having "his top with the heavens". There is nothing about the wrongly supplied italics "may reach unto". The words, doubtless, refer to the signs of the Zodiac, pictured at the top of the Tower, like the Zodiaks in the Temples of Denderah, and Esneh in Egypt.

The Babylonian "Creation Tablets" refer to them, though their primitive meaning had been either corrupted or lost. It is the same with the Greek mythology, which is a corruption of primitive truth which had been lost and perverted.

We have to remember that our written Scriptures began with Moses, say in 1490 B.C., and thus, for more than 3,500 years, the revelation of the hope which God gave in Gen. 3. 15 was preserved in the naming of the stars and their grouping in Signs and Constellations.

These groupings are quite arbitrary. There is nothing in the positions of the stars to suggest the pictures originally drawn around them. The Signs and Constellations were first designed and named; then, the pictures were drawn around them respectively. Thus the truth was enshrined and written in the heavens, where no human hand could touch it. In later years, when Israel came into the possession of the written "Scriptures of truth", there was no longer any need for the more ancient writing in the heavens. Hence, the original teaching gradually faded away, and the heathen, out of the smattering they had learned by tradition, evolved their cosmoologies and mythologies.

Ps. 19 contains a vivid reference to these two Books of revelation. That is why there is the very sudden change of subject at verse 7; a change which still perplexes and baffles all the skill of commentators.

There is no Scriptural warrant for arbitrarily assuming this to be a general principle in the absence of any statement to that effect.

B | 5-6. "In them, the sun".
A | 7-10. The Scriptures.
B | 11-14. "In them, Thy servant".

In this structure every line emphasizes the elaboration of the design: for, while, in the first half, all the terms are literary, in the latter half they are all astronomical, thus welding the two portions of the Psalm into one harmonious whole.

For the meaning of the words, reference must be made to the Psalm itself. We can only note here that the first part does not refer to the wonders of creation, but to the eloquence of its teaching and revelation: they "declare", tell, or narrate (Gen. 1. 26. Ps. 11. 10); they "utter speech", but without words (omit "where" in v. 3); Heb. — they "show forth", exhibit (Gen. 3. 11. Ps. 76. 6; 111. 6); they "prophesy" "day by day", "night by night". The question is: What do they prophesy? What knowledge do they show forth? What glory do they tell of?

The answer is—Gen. 3. 15. The one great central truth of all prophecy—the coming of One, Who, though He should suffer, should in the end crush the head of the old serpent, the Devil.

But, where are we to open this book? Where are we to break into this circle of the Zodiacal signs?

Through the "precession of the Equinoxes" the sun gradually shifts his position a little each year, till in about every 2,000 years it begins the year in a different sign. This was foreseen; and it was also foreseen that succeeding generations would not know when and where the sun began its course, and where the teaching of this Heavenly Book commenced, and where we were to open its first page. Hence the "Sphinx" was invented as a memorial. It had the head of a woman and the body and tail of a lion, to tell us that this Book, written in the Heavens, begun with the sign VIRGO, and will end with the sign Leo. The word "sphinx" is from the Greek sphingo, to join; because it binds together the two ends of this circle of the heavens.

The number of the Signs is twelve, the number of governmental perfection or "rule": cp. Gen. 1. 16 (Ap. 10). They are divided into three books of four chapters (or signs) each: twelve being the product of 3 x 4, i.e. of Divine truth working in the heavens and in the earth (see Ap. 10).

Each book, therefore, consists of four signs; and these are all arranged by structure, in exactly the same way. Each is an introduction. Thus we have the three books:

First Book. The Redeemer.

| A | VIRGO. The prophecy of the promised seed.
| B | LIBRA. The Redeemer's work (grace).
| C | SCORPIO. The Redeemer's conflict.

| A | SAGITTARIUS. The prophecy fulfilled.

Second Book. The Redeemed.

| A | CAPRICORNUS. The prophecy of deliverance.
| B | AQUARIUS. Results of work bestowed.
| C | PISCES. Results of work enjoyed.
| A | ARIES. The prophesied deliverance fulfilled.

1 The same Heb. as in v. 4.
APPENDIX 12: “THE STARS ALSO” (cont).

Third Book. The Redeemer.
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I. Taurus. The prophecy of coming judgment.
E. GEMINI. The Redeemer's reign in glory.
F. CANCER. The Redeemer's possession safe.
E. LEO. The prophecy of triumph fulfilled.

Each of the four chapters in each of these three Books consists of three sections; and each section is represented by a Constellation. There are thus thirty-six (3 x 12) Constellations, which, with the twelve Signs, make forty-eight (4 x 12) in all. They may thus be set forth:

The First Book. The Redeemer.

"The sufferings of Christ."

I. VIRGO (A).
The prophecy of the promised seed.
1. COMA (The desired). The woman and child the desired of all nations (in the most ancient Zodiacs).
2. CENTAURUS (with two natures). The despaired in offering.
3. BOOTES. The coming One with branch.

II. LIBRA (B).
The Redeemer's atoning work.
1. CRUX. The Cross endured.
2. LUPUS. The Victim slain.
3. CORONA. The Crown bestowed.

III. SCORPIO (B).
The Redeemer's conflict.
1. SERPENS. Assailing the man's heel.
2. OPHICUS. The man grasping the serpent.
3. HERCULES. The mighty man victorious.

IV. SAGITTARIUS (A).
The Redeemer's triumph.
1. LYRA. Praise prepared for the Conqueror.
2. ARA. Fire prepared for His enemies.
3. DRACO. The dragon cast down.

The Second Book. The Redeemed.

I. CAPRICORNUS (C).
The result of the Redeemer's sufferings.
1. SAGITTA. The arrow of God sent forth.
2. AQUILA. The smitten One falling.
3. DOLPHINUS. The dead One rising again.

II. AQUARIUS (D).
The Blessings assured.
1. PISCIS AUSTRALIS. The blessings bestowed.
2. PEGASUS. The blessings quickly coming.
3. CYGNUS. The Blesser surely returning.

III. PISCES (D).
The Blessings in abundance.
1. THE BAND. The great enemy, "Cetus,"
2. ANDROMEDA. The redeemed in bondage.
3. CEPHEUS. The Deliverer coming to loosen.

IV. ARIES (C).
The Blessings consummated.
1. CASSIOPEIA. The captive delivered.
2. CETUS. The great enemy bound.
3. PERSEUS. The "Breaker" delivering.

The Third Book. The Redeemer.

"The glory that should follow."

I. Taurus. (E).
Messiah coming to rule.
1. ORION. The Redeemer breaking forth as Light.
2. ERIDANUS. Wrath breaking forth as a flood.
3. AURIGA. Safety for His redeemed in the day of wrath.

II. Gemini (F).
Messiah as Prince of princes.
1. LEPUS. The enemy trodden under foot.
2. CANIS MAJOR. The coming glorious Prince.
3. CANIS MINOR. The exalted Redeemer.

III. Cancer (F).
Messiah's redeemed possessions.
1. Ursa Minor. The lesser sheepfold.
2. Ursa Major. The fold and the flock.
3. Argus. The pilgrim's arrival at home.

IV. Leo (E).
Messiah's consummated triumph.
1. HYDRA. The old serpent destroyed.
2. CRATER. The cup of wrath poured out.
3. CORVUS. The birds of prey devouring.

It will be noted that the modern names are used, but only for the purposes of reader identification. Some of these names were given in ignorance, by those who had lost the primitive significance of the twelve Signs and of the thirty-six Constellations.
The Hebrew and Arabic names of these, and of the principal stars contained in them, are full of truth, and eloquent in their teaching. Thus: 

VIRGO (the Virgin). Here we have the star Al Zemach. Heb. Zemach, the branch. Isa. 4. 2. Jer. 23. 6. 8. Zech. 11. 5. 9.

LIBRA was anciently the Altar (Accadian = Tulki).
The two bright stars are to-day called in Arabic Zuban al Zemah = the price which is deficient, and Zuban al Chemah = the price which covers.
CRUX. Heb. kfarath, cut off (Dan. 9. 25).
LUPUS. Greek name Thera, a beast. Lat. Victima. Heb. zebah, slain. In the Zodiac of Denderah = Sura, a lamb.
CORONA. Heb. 'atarah, a royal crown. Arab. Al celt, a jewel. Its brightest star = Al phena, the shining one.

SCORPIO. Heb. 'akrah (Ps. 91. 13). Coptic name = Isidith = the attack of the enemy. Arabic = Al aterah, the wounding of the coming One. The brightest star is Antares (Arab. = wounding). Heb. Lazath, perverseness.

SERPENS. The brightest star is called (Heb.) 'tsok = encompassing. Heb. k'ladakah = the accused. Arab. Al key, the reptile.

OPHICUS is from Arab. Afechuchus = the serpent held. The brightest star is Ras al hagus = the head of him who holds. Other names are Megeras = contending. In the Zodiac of Denderah he is Api-bau = the chief who cometh. Other stars are Triophos = tripping under foot; Saiph = bruised; Carnebus = bruised.

Hercules. In the Zodiac of Denderah called Bau = who cometh. Arab. Al gaseel, the strong one. The brightest star, Ras al Gethi = the head of him who bruises.
APPENDIX 12: "THE STARS ALSO" (cont.)


LYRA. (Ps. 65:7.) The brightest star Vega=He shall be exalted. In Zodiac of Denderah, Pent-car=the serpent ruled. Originally an eagle, from confusion between Heb. nešer, and shir (song, or music).

ARCANUS. In the sign, pointing to Tartarus (Isa. 63:4, 5). Arab. Al magama=the completing or finishing (Ps. 91:9, 12).

DRACO. Ends the first book. The dragon cast down. CETUS ends the second book. Leviathan, the bow-fishing serpent ends the third book. The old serpent destroyed. Draco = trodden on. (Ps. 91:13; 74:12-14. Isa. 47:1). In Zodiac of Denderah it is a serpent under the fore-feet of Sagittarius and called Her-fent=the serpent secured. The brightest star is Alpheratz=she will not come.

CAPRICORNUS = the goat of atonement. In Zodiac of Denderah and Enoch, Hu-menus=the place of the sacrifice. Heb. Ga'ad, the kid, or Ga'da, cut off.

The brightest star is Al-gedh=the kid. The next is Deneb al Gwida=the sacrifice of the kid.

SAGITTARIA. The arrow. (Ps. 88:2. Isa. 53:4, 5.) Heb. Shamad, or sh'arnaa = destroying.

AQUILA, the eagle, pierced and wounded and falling. The brightest star, Al taur=the wounding. The other stars are similar.

DELPHINUS. Always a fish full of life, the head upwards. Heb. Daphal = the pouring out of water. Arab. Dalaph=coming quickly.

AQUARIUS. In the Zodiac of Denderah he has two urns. The fish seems to have come out of one of them. Heb. name Doph=water urn or bucket (Num. 24:7). Brightest star Sa'ad al Melik=the record of the pouring forth. The next Sa'ud al Sun=who goeth and returneth. Heb. Ry, 8; 44:2-6; 11:3.

PISCES. Australis. The southern fish. Arab. Fom al han out the mouth of the fish. Zodiac of Denderah = Aar, a stream.

PEGASUS. The winged horse. Zodiac of Denderah = Pea, or Peg. Heb. peha=the chief, and sa'=a horse; thus name comes down. The brightest is Markab, Heb. merbak =returning from afar.

CYGNUS. In the Zodiac of Denderah, Tes-ark=thus this is afar. A mighty bird, not earthy, as Aquila. Brightest star Deneb=the Judge; called also Adige=flaying swiftly. The second, Al Birea=flaying quickly. Two others: Axel = who goes and returns quickly, and Falfan=the wandering.

PISCES. Egyptian name in the Zodiac of Denderah = Pi-cot Orion or Pisces Hor=the fishes (i.e. swarms or multitudes) of Him Who cometh. Heb. Delim, the fishes (Gen. 48:16). Syr. name, Nana=lengthened out (i.e. in perpetuity). Cp. Isa. 53:10. Ps. 33:12; 22:15; 14:15. Isa. 61:9; 65:25; 26:13; 9:3. Jer. 30:19. Ezek. 36:10, 11; 37:26. Note the two fishes = the earthy and heavenly callings (one fish horizontal, the other looking upward). 113 stars much of the same magnitude. The brightest star is Oceka=the united. The next (Arabic) Al samaca=the upheld. (Isa. 48:10.)

THE BAND. Egyptian name U-or=Hecate binding them together (Hos. 11:4); and breaking the band which binds them to their old enemy Cetus.

ANTONOMIA. Name in the Zodiac of Denderah is Set, which means seated as a queen. Also, Siro=the chained. The brightest star is Al Phurat=the broken down. The next, Mirach = the west. The next, Alboom (Arab)=struck (Isa. 54:11-12. Jer. 14:17.)

CEPHUS. The king. In the Zodiac of Denderah Pe-ku-hor=this one cometh to rule. Cepheus = Greek from the Heb. zemah = the Branch. Egyptian name, Hiph = king. The brightest star is Al Derawm=coming quickly. The next is Al Fhir=the Redeemer. The next, Al Raa =who bruises or breaks. (Jer. 31:1.)

ARIES. The ram or lamb full of vigour. Not falling in death like Capricornus. The name in the Zodiac of Denderah Tatemonti a memory carries a veiled rule of Ammon. Heb. name Talak=the lamb. Arab. Al Hamel=the sheep. Syr. Aprwo, as in John 1:29. The Accadian name was Bar-Ziggar=the altar making the sacrifice of righteousness. The brightest star is Al nachu=wounded, or naha. Arab. Al Sheratan=the bruised, or wounded. Cp. Rev. 5:9-12.

CASSIOPEIA. The enthroned woman. Arabic name El sedd=the freyed. In the Zodiac of Denderah Set=seated as queen. Arabic Asbehka = the enthroned. The brightest star is Sched=the freyed. The next, Kaph (Heb.)=the branch. (Isa. 54:5-8. 62:8-9. Jer. 31:3-12. Ps. 45:9-17. Isa. 61:10, 11.)

CETUS. The sea monster. The great enemy bound (Rev. 20:10; cp. 20:3). The name in the Zodiac of Denderah is K'enn = subdued. The brightest star is Menkar=the enemy chained. The next is Dipha, or Denb Kalite=overthrown, or thrust down. Arabic name Al Mef=the breasted. The brightest star is Mifak=who helps. The next, Al Gemb=who carries away. The next is Athik=who breaks.

TAURUS. Messiah coming in judgment. Chad. Tfar. Hence, Arabic Al Thawr; Greek, Tyurus; Lat. Taurus. In the common Heb. name he is ruling and coming and ruling, and cev=pre-eminence. The brightest star is Al Debarray=the Leader or Governor. The next is El nath=wounded or slain. The group Pleiades is K'mah=heap or accumulation. (Job 9:5; 38:31, 32; Amos 5:8.) A bright star is Al Gynon=the centre of the Pleiades. The name is Gwod=booths. Another group, Hydades=the congregated. (Deut. 33:17. Ps. 44:5. Isa. 13:11-15; 54:2-8; 26:21.)

ORION. The coming Prince. Light breaking forth, through the Redeemer. In the Zodiac of Denderah it is Hwa-ta=to this is He Who triumphs. Oarion = Heb. Or, light; or coming forth as light (cp. Job 9:9; 38:31; Amos 5:8). Heb. K'al = a strong one (translated "Orion" in Job 9:9; 38:31. Amos 5:8). The brightest star is Betelgeuse=the clothing of the Branch. The next is Rigel or Rigol=the foot of him that crusheth. The next is Bellatrix=swiftly destroying. Another is Al Nita=the wounded One. Many others with names of cumulative or double meanings. (See Is. 43:14.)

ERIDANUS. The river of judgment. In the Zodiac of Denderah it is Peh-ta-t=the mouth of the river. The brightest star is Acheron=the after part of the river. So with the other names, going forth, flowing on (to the lower regions of the south). Dan. 7, 9-11. Ps. 97:5-6; 50:3. Hab. 3:5. Isa. 50:27-33. Nah. 1:5, 6. Is. 66:16, 17. 2 Thess. 1:7, 8.

AURIGA. The Shepherd. (Isa. 40:10, 11. Ezek. 34:22.) Auriga=Charioteer. The brightest star is Alnoth=a she-goat. Modern Lat. name is Capella, same meaning. The next is Menkilin=the band of the goats; bound, never to be again lost. (John 10:11.) In the Zodiac of Denderah, comes eye, the mouth, the nose, the ear, the tongue, the hand, the foot (Trans). The top with a goat, and bottom with a cross. (Mal. 4:1-3. Ps. 37:38-40.)

GEMINI. The Twins. Name in the Zodiac of Denderah is Chosus, or Consvernum=the place of the Twins. One is named, name =the united. Heb. Thaumim (from Thamam) =double. The root used in Ex. 26:24 (twinned together). The brightest star is Apollo =ruler or judge. The next is Hercules=who cometh to labour and suffer. Another
APPENDIX 12: “THE STARS ALSO” (cont.)

is At Henah = hurt, wounded. (Isa. 4: 2; 32: 1, 2; Jer. 23: 5, 6; 33: 14, 15.)

LEPUS (the enemy trodden under foot). In the Zodiac of Denderah the name is Baatshe-beki = falling confounded. Aratus says "chased eternally". The brightest star in Aruza = the enemy of Him Who cometh. Other stars are Nebal = the mad; Raksh, the bound; Sugaia, the deceiver. (Isa. 68: 3, 4.)

CANIS MAJOR. Sirius, the Prince. In Zodiac of Denderah It is Apesha=the head. In Persian Panispaneh = a wolf (Hob. Zr’eb, The brightest star is Sirus = the Prince. In Persian Tistrya or Tistar = the chief. The next is Mirzam = the prince. Another is Wesen = the shining, and another Asad = the glorious. Many other cognate names. (Isa. 9: 6; 55: 4. Dan. 8: 23; 25.)

CANIS MINOR. The second Dog. In the Zodiac of Denderah It is Sebak = conquering, victorious. The brightest name is Procyon = Redeemer. The next is Cometa (Arabic) = the breasted, bearing for others. Many other cognate names. (Isa. 49: 23-26; 53: 13, 20; 53: 12.)

CANCER. The Crab. Messiah’s possessions held fast. In the Zodiac of Denderah and Esneh it is a sacred beast. Its name there given is Khata = cattle-folds. Arabic name is Al Sorta’ = He who holds or binds together (Gen. 49: 11). The Greek name is Karkinos = encircling; the same as the Lat. Cancer, from Arabic Khun an Inn, and Kar, or Ker = encircling. The chief Acadian is Sut-UL-NA = the seize possessor of seed. A bright cluster is called Praesepe = a multitude or offspring. The brightest star is Tegmine = holding. Another is Acubene = the sheltering or hiding place. Another, Ma’alaph = assembled thousands. In north and south of Praesepe are two bright stars, Asilus North and Aselus South; their sign is 85, and called the two asses, thus connecting it with Cancer, which is the sign of Issachar (cp. Gen. 49: 14, Num. 2: 5.)

URSA MAJOR. The little Bear = the lesser sheep-fold. The brightest star of Urs Minor is Dubhe = a herd. Arabic Dubaha means cattle. Heb. Dober = a fold, from dober = rest or security, rendered "strength" in Deut. 33: 25. See R. V. marg. All points to this (cp. Judg. 5: 10). The Heb. Dob = a bear. So Arabic Dub, and Persian Deeb or Doh. Hence the mistake. The brightest star is Al ricca = turned the circle down, denoting it as the Polar star. The Greeks called it Thucos = Gynourse, but this word is Accadian, An-nas-suf-ra = high in rising; or high in heavenly position. The next bright star is Kochab = waiting Him Who cometh.

URSA MINOR. The great Bear = the Fold and the Flock (Obad. 17-19). In Job 9: 9 and 38: 31, 32, it is called ‘Ashe and her offspring. A. V. = Arcturus and her sons. R. V. = Bear and his train (marg., sons). Arabs still call it Al Naish or Athach = he assembled together as in a fold. The brightest star is Dubhe = a flock. It is also known as Merach = the flock (Iranian = purchased). The next is Phaethon or Phard = numbered or guarded (Ps. 147: 4). Another is called Benet Naish = daughters of the assembly. Another, Al Kaid = the assembled. Many other cognate names. (Cp. Ezek. 34: 12-16.)

ARGO. The Ship = the Pilgrims, safe at home. In the Egyptian Panispaneh there are two ships (like the two flocks). They occupy one-half of the south meridians. The brightest star is Canopus = the possession of Him Who cometh. Other names are Sephina = the multitude. Tuareg = the possession. Amedika = the released who travel, &c. (See Jer. 30: 10, 11. Isa. 60: 4-9.)

LEO. The Lion. Messiah’s consummated triumph. In the Zodiac of Denderah it is Pi Muntkeo = the pouring out (of Divine wrath). The three constellations crystallize the truth:

1. Hydra = the old serpent destroyed.
2. Cretar = the cup of wrath poured out on him.
3. Corvus = the bird of prey devouring him.

The Denderah picture exhibits all four in one. The Syr. name is Argo = the ruling lion. Arab. Al Asad = the lion leaping forth as a flame. The brightest star is Regulus = treading under foot (as pictured). The next is Denboel = the Judge or Lord Who cometh. The next is Al Giebba = the exaltation. Another is Zonas = shining forth. All the others are cognate. (Gen. 49: 8, 9. Num. 24: 3, 8. Amos 3: 4, 8. Isa. 42: 13.)

HYDRA. The Old Serpent. Hydra = he is abhorred. The brightest star is Cor Hydra = the heart of Hydra. Its ancient name is Al phard = the put away. Another is Al Dian = the abhorred. Another is Minchar al Sugaia = the piercing of the deceiver.

CHATER. The Cup (of wrath poured out). (Ps. 75: 8; 116. Rev. 14: 10; 16: 19.) The constellation has thirteen stars, (cp. Ap. 10.)

CORVUS. The Raven. The birds of prey or devouring. The name in the Zodiac of Denderah. Her-n = the enemy breaking up. There are nine stars (see Ap. 10). The brightest star is Chibis (Num. 23: 8) = accursed. Another is Minchar al Garab = the ravens tearing the pieces.

Thus end the Scriptures of the Heavens. This is what they tell forth. This is the “speech” they utter. This is the “knowledge” they “shew forth”. There is no articulate speech or voice; and no words are heard; but, their sayings have gone out into all the world (Ps. 19: 1-6).

They are “for SEASONS”.

Not only are the stars made for signs (‘othoth, from the root ‘ath = to come), but for Seasons. These are not the four seasons of the year, but Cycles of time. The figure Polygonos (see Ap. 6) empowers this “and for seasons, and for days, and years”. The word means appointed times. (Cp. Gen. 17: 21; 18: 14; 21: 2.) Thus the sun, moon and stars are for “signs” (things to come), and for “seasons” (appointed times).

There are no less than ten of these cycles, all of them different; not concentric, but yet all of them coinciding at creation, but never since: like a number of hoops of different sizes hanging from a nail. This shows that they must have had a given simultaneous start.

1. The cycle of 24 hours for the day, an evening and morning.
2. The revolution of the Moon round the earth.
3. The lunar cycle, which began at the same moment as the solar cycle.
4. The daily revolution of the Sun, which places him on the meridian at noon each day.
5. The Solar Cycle, coinciding with the first of the seven years of lunar motion and repeating itself every 365 days.
6. The beginning of a Week of seven days on the first day of the week, of the first month of the first year of the first solar cycle.
7. The first Eclipse of a cycle of eighteen years and eleven days, to which the ancient astronomers gave the name of Saros; each Saros containing an average of seventy eclipses, divided into two portions of 594 years and 666 years, making together 1,260 years.
8. Beside these, there is the period of the Heliacal risings of Sirius, in a cycle of 162 years.
10. And the grand cycle known as the Precession of the Equinoxes.

All these combine and unite in showing that the chronology of Archbishop Usher was substantially correct. And this proves that the inflated chronology of modern historians and theologians is entirely unscientific, being the hypothesis of men who dabbled in things outside their own sphere, and of which they were incompetent to form a correct judgment.
The word *nephesh* occurs 754 times in the Hebrew Old Testament. Each occurrence is noted in the margin, but it will be useful for the Bible student to have a complete list.

In the A.V. and R.V. it is translated “soul” 472 times, while in the other 292 places it is represented by forty-four different words or phrases. In fifty-three of these places there is a marginal rendering which calls attention to the fact that the word is “nephesh”, while in 229 passages the English reader has hitherto been left in ignorance of the fact. The English word “soul” is in every occurrence the rendering of the Hebrew *nephesh*, except in Job 30:15 and Isa. 57:10. See the notes. The time has come to “open the book”, and let it speak for itself. Henceforth, every one who uses *The Companion Bible* will have complete information as to the facts, and can use it in determining his definitions, making his own classifications, and formulating his doctrines as to the Biblical use of the word.

Though, with these two exceptions, the English word “soul” always represents the Hebrew *nephesh*, *nephesh* is not always translated “soul”.

This Appendix will exhibit all the varieties of translation; and, while it is not intended to teach either Theology or Psychology, it will give such information as will enable every Bible reader to form his own views and come to his own conclusions on an important subject, about which there is such great controversy.

This can be done only by giving every occurrence of the Hebrew word *nephesh*.

Each occurrence is noted in the margin of *The Companion Bible*; but it is well to present a complete, separate, and classified list of the recognized Lexical usages of the word; and the reader will be left to form his own judgment as to how far the following classification is correct.

The usage of the word *nephesh* by the Holy Spirit in the Word of God is the only guide to the true understanding of it.

It will be seen that the word “soul”, in its theological sense, does not cover all the ground, or properly represent the Hebrew word “nephesh”. The English word “soul” is from the Latin *sōlūs* = alone or sole, because the maintenance of man as a living organism, and all that affects his health and well-being, is the one soul or self in common with every living thing which the Lord has made. The correct Latin word for the theological term “soul” (or *nephesh*) is *anima*; and this is from the Greek *a̱nemos* = air or breath, because it is this which keeps the whole in life and in being.

[The usage of the corresponding New Testament word *pneuché* will be presented in a later Appendix.]

The first occurrence of *nephesh* is in Gen. 1:20, “the moving creature that hath life (nephesh)”.

The following are twelve classifications of *nephesh*:

1. *Nephesh* is used of the lower animals only, in twenty-two passages, and is rendered in nine different ways:

- “creature” — Gen. 1:21, 24; 2:19; 9:10, 12.
- Lev. 11:46, 46.
- “life” — Gen. 1:29, 33.
- “beast” — Lev. 24:18, 18. (See margin).
- “the soul” — Job 12:10. (See margin).
- “breath” — Job 41:21.


4. *Nephesh* is used of the lower Animals and Man in seven passages, and rendered in three different ways:

1. “creature” — Gen. 9:15, 16.
2. “the life” — Lev. 17:11, 14, 14.

4. *Nephesh* is used of Man, as an individual person, in fifty-three passages, and is rendered in six different ways:

3. “persons” — Num. 31, 35.
7. Not rendered (Num. 31:37).

8. *Nephesh* is used of Man, as exercising certain powers, or performing certain acts (may be often rendered by elliptic pronouns), in ninety-six passages, and with eleven different renderings:

1. “soul” — Gen. 27, 4, 19, 25, 31, Lev. 4:2, 5, 1, 2, 4, 15, 17, 6, 2, 7, 18, 29, 21, 27, 16, 29, 31, 17, 12, 15, 20, 6, 5, 25, 22, 6, 23, 27, 39, 52, Num. 15, 27, 28, 30, 19, 22, 29, 11, 30, 2, 4, 4, 5, 7, 8, 9, 9, 10, 11, 25, 12, 15, 13, 13, 13, 16, Judg. 5, 21, 1 Sam. 1, 37, 17, 55, 18, 3, 20, 5, 17, 25, 26, 2 Sam. 11:14, 14, 3, 2 Kings 2, 2, 4, 6, 4, 30, 16, 4, 4, 3, 31, 30, (R.V. life), Ps. 35, 32, 130, 6, Prov. 6, 29, 8, 30, 11, 17, 13, 13, 13, 15, 15, 22, 16, 17, 19, 8, 10, 30, 2 (R.V. life), 51, 21, 22, 25, 29, 24, Ecc. 4, 8, 6, 2, Isai. 51, 23, 58, 3, 5, Jer. 4, 19, Ezek. 4, 14, Mic. 6, 7.
2. “man” — Ex. 12, 16.
4. “one” — Lev. 4, 27.
7. “themselves” — Est. 9, 9, 9, Isai. 46, 2.
8. “himself” — Job 18, 4 (R.V. thyself); 32, 2.

11. “Himself” — Jer. 51, 14, Amos 6, 8 (used of Jehovah).

V. *Nephesh* is used of Man, as possessing animal appetites and desires, in twenty-two passages, rendered in five different ways:

1. “soul” — Num. 11, 11 (dried away), Lev. 22, 15, 22 (lungeth to eat flesh), 22 (lungeth after), 22 (lungeth), 14, 25 (lungeth), 26 (desireth); 21, 25 (loathe), 1 Sam. 2, 26 (desireth), Job 6, 7 (refused); 26 (abhorreth), Prov. 107, 18 (abhorreth), 1 Prov. 6, 30 (hunger); 13, 25 (satisfying), Isai. 29, 8 (empty), 8 (lust appetite), Mic. 7, 1 (desired ... ige).

*It is used of the lower animals four times before it is used of man; and out of the first thirteen times in Genesis, it is used ten times of the lower animals.*
APPENDIX 13: THE USE OF NEPHESH (cont.)

Brought forward

1. "mind". Gen. 23. 8 (yourn). Deut. 18. 6 (desire); 28. 65 (sorrow). 1 Sam. 2. 35; 2 Sam. 17. 8 (chafed). 2 Kings 9. 15. 1 Chron. 28. 9 (willing). Jer. 15. 1. Ezek. 23. 17 (R.V. soul); 18 (R.V. soul); 22 (R.V. soul); 25 (R.V. soul) (alienated); 24. 25 (R.V. heart) (set); 36. 5 (R.V. soul) (despightful).

2. "heart". Ex. 23. 3. Lev. 26. 16. Deut. 24. 15. 1 Sam. 2. 33 (grieve). 2 Sam. 3. 21 (desireth). Ps. 10. 3 (desire). Prov. 33. 7 (R.V. himself). 28. 25 (profound heart; R.V. greedy spirit); 31. 6 (heavy heart; R.V. bitter in soul). Jer. 42. 20 (dissembled; R.V. souls). Lam. 3. 31 (afflicted; R.V. soul). Ezek. 25. 6 (rejoiced; R.V. soul). 35 (desphightful; R.V. soul); 37. 31 (bitterness). Hose. 4. 8 (set).

3. "hearty". Prov. 27. 9 (counsel).

4. "will". Deut. 21. 14 (should be). Ps. 27. 12; 41. 2. Ezek. 16. 27.


6. "pleasure". Ps. 105. 22. Jer. 34. 16.


9. "discontented". 1 Sam. 22. 2.


11. "myself". Ps. 131. 2.


13. "his own". Prov. 11. 10 (R.V. his own).


16. "herself". Isa. 5. 14 (R.V. her desire).


20. "so would we have it". Ps. 35. 25.

VII. Neophesh is used of Man, (a) as being "cut off" by God; (b) as being slain or killed by man, in fifty-four passages; and is rendered in eight different ways:


(b) Slaughtered or killed by man, in thirty-two passages, rendered in eight different ways:

1. "soul". Josh. 10. 28; 30; 32; 35; 37; 39; 11. 11. Jer. 2. 34. Ezek. 13. 19; 22. 25; 27.

2. "person". Dent. 27. 29. Josh. 20. 3; 1 Sam. 22. 22. Prov. 28. 17. Ezek. 17. 17; 33. 6.


4. "any person". Num. 31. 19; 35. 11; 15; 39.


VIII. Neophesh is used of Man as being mortal, subject to death of various kinds, from which it can be saved and delivered and life prolonged, in 243 passages, rendered in eleven different ways:

1. "soul". Gen. 12. 13; 19. 20. Ex. 30. 12; 35. 16. Lev. 17. 11; 11 (R.V. life). Num. 16. 38 (R.V. lives); 31. 50. 1 Sam. 24. 11; 25. 29; 29. 26; 28. 34. 1 Kings 1. 29; 17. 21; 22. Job 7. 15; 27. 8. Ps. 3. 2; 6. 4; 7. 2; 3. 11; 17. 13; 22. 29; 29; 23. 3; 25. 20; 26. 8; 33. 19. 54. 22; 33. 4; 12. 17; 40. 14; 41. 4; 49. 8; 17; 54. 3; 55. 18; 56. 2; 57. 4; 59. 3; 63. 9; 66. 9; 69. 1; 70. 2; 71. 10.

* Used of God.
APPENDIX 13 (cont.) AND 14.

Brought forward 55

13, 23; 72, 13, 14; 74, 19; 78, 39; 86, 2, 14; 88, 14; 94, 21; 97, 10; 100, 15; 103, 20, 31; 116, 8; 119, 109, 175; 120, 2; 121, 7; 124, 4, 5, 7; 141, 8; 142, 4, 7; 143, 5. Prov. 18, 7; 24, 12; 29, 10. Is. 3, 9; 10, 18; 44, 20; 53, 10, 11, 12; 55, 3. Jer. 4, 10; 20, 13; 25, 19; 38, 17, 20; 44, 20. Lam. 1, 16. Jer. 6. (R.V. "life"); 45 (R.V. "yourselves"). Lam. 1, 11, 16, 19; 2, 12; 3, 58. Ezk. 3, 19, 22. Lam. 13, 19; 14, 14, 20; 18, 27; 33, 5, 9. Hos. 9, 4 (R.V. "appraise"). Jon. 2, 5. Hab. 2, 10. 117

2. "life, lives". Gen. 9, 5, 5; 19, 17, 19; 32, 20; 35, 18; 44, 30, 30. Ex. 4, 19, 21, 23, 25, 30. Num. 3, 31. Deut. 19, 23, 24; 24, 6. Josh. 2, 13, 14. 9, 24. Judg. 5, 18; 9, 17; 12, 3; 13, 20, 27. Ruth 4, 15. 1 Sam. 19, 5, 5; 20, 1; 22, 23, 23, 23, 26, 24; 28, 20, 22; 2 Sam. 1, 9; 4, 8. 16, 11; 18, 13. 19, 5, 5, 5; 23, 17. 1 Kings 1, 13, 12; 2, 23, 9, 11. 19, 2, 3, 4, 10, 14. 20, 21, 23, 30, 40, 42. 2 Kings 1, 13, 13, 14, 7; 7, 10; 24, 24. 1 Chron. 11, 19, 10, 2 Chron. 11, 7. Est. 3, 7, 3; 8, 11; 9, 16. Job 2, 4, 6. 6, 11 (R.V. "be patient"); 13, 14; 31, 30. Ps. 31, 13; 88, 12. Prov. 1, 13, 19; 6, 20; 7, 23; 13, 3, 8. Isa. 5, 4. (R.V. "soul"); 43, 4; Jer. 4, 30, 11. 21; 19, 7, 9; 21, 7, 9; 22, 25; 34, 20, 21; 38, 2, 18; 39, 18; 44, 30, 30; 45, 5; 46, 30; 48, 6, 49. Lam. 2, 19, 5. Ezek. 32, 10. Jer. 1, 14, 4, 5. 110


4. "person". 2 Sam. 14, 14 (R.V. "life"). 1

5. "tablets". Isa. 3, 30 (R.V. "perfume boxes"). Heb. "houses of the soul" = boxes of scent for the nose. 1

6. "deadly". Ps. 17, 9 (Heb. "enemies against my nephesh"). 1

7. "himself". 1 Kings 19, 4 Amos 2, 14, 15. 3

8. "me". Num. 23, 10. Judg. 16, 30. 1 Kings 20, 32. 3

9. "they". Job 36, 14. 1

10. "themselves". Isa. 47, 14. 1


THE SYNONYMOUS WORDS USED FOR "MAN".

There are four principal Hebrew words rendered "man", and these must be carefully discriminated. Every occurrence is noted in the margin of The Companion Bible. They represent him from four different points of view:—

1. 'Adam, denotes his origin, as being made from the "dust of the Adamah" ground (Lat. homo). 1

2. 'Ish, has regard to sex, a male (Lat. vir). 1

3. 'Enosh, has regard to his infirmities, as physically mortal, and as character, incurable. 1

4. Geber, has respect to his strength, a mighty man. 1

I. 'Adam, without the article, denotes man or mankind in general (Gen. 1, 20; 2, 5, 1, followed by plural pronoun). With the article, it denotes the man Adam, though rendered "man" in Gen. 1, 5, 4, 2, 7 (twice), 8, 15, 16, 19 (marg.), 23 (twice); 3, 12, 22, 4, 5, 1, 6, 7 (rendered "men"), 2, 3, 4. After this, the Hebrew 'Adam=man or men, is used of the descendants of Adam. Hence, Christ is called the "son of Adam", not a son of God.

With the particle הָנֵךְ (eth) in addition to the article it is very emphatic, and means self, very, this same, this very. See Gen. 2, 7 (first occurrence), 8, 15.

Rendered in the Septuagint ἄνθρωπος (anthropos) 11 times: ἄνθρωπος (antherpos) eighteen times (Ezra in Proverbs): once ἄνθρωπος (techton), Prov. 20, 24=dying; four times ομιλεῖται (brotoes), mortal (all in Job); once γνωρίζεις (gnorizés), earth-born, Jer. 32, 20.

II. 'Ish. First occurrence in feminine, Gen. 2, 23, 'ishah, =woman. Therefore, "ish=male, or husband; a man, in contrast with a woman. A great man in contrast with ordinary men (Ps. 49, 2, where "low" are called the children of Adam, and the "high"—children of 'ish. So Ps. 62, 9 and Isa. 3, 9; 5, 15; 31, 8. When God is spoken of as man, it is 'ish (Ex. 15, 3). So Josh. 5, 13. Dan. 9, 21; 10, 5; 12, 6, 7. Zech. 1, 8, &c.). Also, in such expressions as "man of God", "man of understanding", &c. In the early chapters of Genesis we have it in chapters 3, 23, 24 and 4, 1. Translated in Septuagint 1,083 times by ἄνθρωπος (antherpos), Latin vir, and only 450 by ἄνθρωπος (anthropos), Latin homo.

It is rendered "husband" sixty-nine times, "person" twelve times, and once or twice each in thirty-nine different ways.

III. 'Enosh. First occurrence Gen. 6, 4, men of name. Always in a bad sense (Isa. 5, 23; 45, 14. Judg. 19, 25). Morally=depraved, and physically=frail, weak. It is from 'anash, to be sick, wretched, weak, and denotes inability, for strength, physically; and for good, morally (cp. 2 Sam. 12, 15. Job 34, 6. Jer. 15, 18; 17, 9; 50, 12, 15. Mic. 1, 6). Note the contrasts, Isa. 2, 11 and 17. "The loathsome looks of man (=Adam) shall be humbled, and the haughtiness of men (=Enosh) shall be bowed down." (Ps. 13, 12. Job 25, 6. Ps. 8, 4; 90, 3; 144, 3. Job 4, 17; 10, 5; 17, 17. Dan. 4, 16). Other instructive
APPENDIXES 14 (cont.) AND 15.

passages are Isa. 8, 1; 66, 24. Ezek. 24, 17 (afflicted, or mourners. Cp. Jer. 17, 16, “day of man”). In 1 Sam. 4, 9 it is probably plural of ‘Tah (so probably Gen. 18 and 19, where the indefinite plural must be interpreted by the context, because ‘Adan would have denoted human, and Tah, males).

It is rendered “man” 518 times, “certain” eleven times, and once or twice each in twenty-four other and different ways.

IV. Geber. First occurrence in Gen. 6, 4, “mighty men,”

1 In Gen. 8, 4 we have three out of the above four words: “daughters of men” (= daughters of the “man” =Adam); “mighty men” (=geber); “men of renown” =Heb. men (‘Enosh) of name, i.e. renowned for their moral depravity.

15

LAWS BEFORE SINAI.

The existence of Laws in the book of Genesis and Exodus is evident, though there is no formal record of their delivery. Cp. Ex. 18, 16.

Doubtless some were made known to mankind, as such, by God, e.g. (1) the Law of the Sabbath (Gen. 2, 3). (2) The days noted in connection with the flood are all sabbaths except one, Gen. 8, 5, Tuesday. See note on Gen. 8, 10, 12, 14. (3) The law of the place to worship (Gen. 4, 3, 4, 10). (4) The law of offerings (Gen. 4, 5), &c.

But side by side with these special Divine communications, the Babylonian laws were codified in the age of Abraham.

In A.D. 1901, the Code of Amraphel (Khammurabi), Gen. 14, 1, was discovered in Susa by M. J. de Morgan. The latest date for this code is 2130 B.C.

Eight hundred years before Moses, these laws governed the peoples from the Persian Gulf to the Caspian Sea, and from Persia to the Mediterranean, and were in force throughout Canaan.

This discovery overthrew the two main pillars of the “higher critics”, one of which was that such writing was unknown before Moses; the other, that a legal code was impossible before the Jewish kings.

Hence, we have now before us both codes; and are in a position to answer Jehovah’s question in Deut. 4, 3. “What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you day?”

Khammurabi calls his laws the “judgments of righteousness”, but some of them, at least, are both unrighteous and unequal, as the following brief contrast shows at a glance:—

<table>
<thead>
<tr>
<th>Offence</th>
<th>Punishment by Jehovah’s Law</th>
<th>Punishment by Khammurabi’s Law</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stealing.</td>
<td>Restoring double (Ex. 22, 2).</td>
<td>Death (§ 4).</td>
</tr>
<tr>
<td>Burglary.</td>
<td>Restoring double (Ex. 22, 7).</td>
<td>Death (§ 31).</td>
</tr>
<tr>
<td>Harbouring a fugitive slave.</td>
<td>No offence (Deut. 23, 15).</td>
<td>Death (§ 16).</td>
</tr>
<tr>
<td>Injuring a slave.</td>
<td>Freedom given to slave.</td>
<td>Master compensated (§ 199).</td>
</tr>
<tr>
<td>Injuring a rich man.</td>
<td>Same injury inflicted on injurer.</td>
<td>Same injury inflicted on injurer (§§ 195, 197).</td>
</tr>
<tr>
<td>Injury followed by death to a rich man’s daughter.</td>
<td>Each case judged on its merits.</td>
<td>Death of injurer’s daughter (§ 209).</td>
</tr>
<tr>
<td>Injury followed by death to a poor man’s daughter.</td>
<td></td>
<td>Fine of 5 shekels of silver (§§ 211, 213).</td>
</tr>
</tbody>
</table>

We see the laws of Khammurabi operating in Genesis in the following instances:

1. The law of adoption made Elizer Abram’s heir (Gen. 15). § 191.
2. The giving of Hagar to Abraham (Gen. 16); and of Bilhah (Gen. 30, 4) and Zilpah (Gen. 30, 9) to Jacob, accorded with this code. § 146.
3. The purchase of Machpelah by Abraham (Gen. 23) was conducted in strict conformity with its commercial enactments. § 7.
4. The taking of life for stealing, proposed by Jacob to Laban (Gen. 31, 32), was enacted by this code, which punished sacrilege with death. § 6.
5. The taking of life by burning, with which Judah threatened his daughter-in-law Tamar (Gen. 38, 24), is also according to the Babylonian code. § 110.
6. The proposal of Joseph’s steward, that the one with whom the cup was found should die (Gen. 44, 9), harmonised with the law punishing with death any theft from a palace. § 6.
7. The giving of a special portion by Jacob to his favourite son Joseph (Gen. 48, 22) was provided for by this code. § 165.
8. The cutting off of Reuben from his birthright (Gen. 49, 4) was the prescribed way of punishing his offence according to Khammurabi’s law. § 158.
9. The inability of Abram to sell Hagar (Gen. 16, 6). § 119.

The following is a list of thirty-four laws seen in force in Genesis, given by Jehovah, and subsequently confirmed in the Mosaic code:—

The law of the Sabbath (Gen. 2, 3). Ex. 16, 21-27; 20, 10; 31, 13-17; Deut. 5, 14.
The law of the place to worship (Gen. 3, 24; 4, 2, 4, 10; 9, 26, 27). Ex. 25, 8. Deut. 12, 5-7. Lev. 17, 3, 4.
The law of the acceptance of sacrifice by fire from heaven (Gen. 4, 4, 5). Cp. strange fire, Ex. 30, 9. Lev. 6, 9; 10, 1.
The law of sacrifices (Gen. 4, 4; 15, 9; 22, 4, 13). Ex. 29, 36. Lev. 1, 2-5.
The law of clean and unclean (Gen. 7, 2; 8, 20). Lev. 11. Deut. 14, 3-20.
The law of the altar (Gen. 8, 20; 12, 7, 8; 13, 4, 18; 22, 9; 26, 25). Ex. 20, 24.
The law of eating flesh (Gen. 9, 3). Deut. 12, 20.
The law against eating blood (Gen. 9, 4). Lev. 7, 26; 17, 10-14.
The law against murder (Gen. 9, 5, 6). Ex. 20, 13. Deut. 5, 17.
The law of parental authority (Gen. 9, 25; 18, 19; 22, 37, 10). Ex. 20, 12. Lev. 19, 3. Deut. 5, 16.
APPENDICES 15 (cont.), 16, AND 17.

The law of monogamy (Gen. 12.18; 16.1). Deut. 24.1.2. The law against adultery (Gen. 12.18; 20.3.9; 26.10, 11; 33.9; 49.4). Lev. 20.10. The law as to (1) priesthood (Gen. 14.18). Ex. 28.1. (2) priestly garments (Gen. 25.15; 37.3). Ex. 28.4. The law of the tabernacle (Gen. 14.25; 28.22). Lev. 27.28-32. The law as to covenant-making (Gen. 15.19; 18.21; 21.27, 32). Ex. 34.27; 19.5. The law of intercession (Gen. 17; 18; 20.17; 24). The law of righteousness (Gen. 17.4). Deut. 18.13. The law of circumcision (Gen. 17.9, 10). Lev. 12.3. The law of hospitality (Gen. 18). Lev. 19.33, 34. Deut. 10.18, 19. The law against licentiousness (Gen. 18.20). Lev. 18. The law against fornication (Gen. 34.7). The law as to sale (Gen. 21.22; 24.41; 26.26). Ex. 22.11. Num. 5.19. The law of binding sacrifices (Gen. 29.9). Ps. 118.27. The law of the birthright (Gen. 29.53). Deut. 21.16, 17. The law of anointing with oil (Gen. 29.18; 31.33). Ex. 40.15. The obligation of vows (Gen. 28.20; 31.13). Deut. 23.21. Num. 30.2. The law against idolatry (implied in the word "dominion", Gen. 1.26; 31.22, 35). Ex. 20.3.5. The law of uncleanness (Gen. 31.33). Lev. 15. The law against marriage between circumcised and uncircumcised (Gen. 34.14). Deut. 7.3. The law of ceremonial cleansing for worship (Gen. 33.9). Ex. 19.10. The law of drink offerings (Gen. 35.14). Ex. 29.40. Lev. 23.18. The law of marrying the brother’s widow (Gen. 38.8). Deut. 25.5-10. The law of preaching (2 Pet. 2.5). Lev. 10.11. Deut. 33.10. The law of dowry (Gen. 34.12). Ex. 22.16.

16

THE OCCURRENCES OF נושא (Noshāḥ), “BREATH”.

Gen. 2.7; 7.22. Deut. 20.16. Josh. 10.49; 11.11, 14. 2 Sam. 22.16. 1 Kings 15.22; 17.17. Job 4.9; 26.4; 27.3. 49.8; 33.4; 34.14; 37.10. Ps. 18.15; 150.6. Prov. 20.27. Isa. 2.22; 30.33; 42.5; 57.16. Dan. 5.23; 10.17.

17

THE GENITIVE CASE.

"Of" is usually the sign of the Genitive Case, though it is used also to represent fourteen different Greek words, viz., from, around, away, under, beside, upon, over, in, into, down, through, towards, with, before. Where, however, it represents the Genitive Case of a noun, the Holy Spirit uses it in a variety of different senses, the recognition of which is necessary to an intelligent appreciation of the passage.

These several usages may be conveniently grouped in the following nine classes, it being borne in mind that sometimes a Genitive may belong to more than one class; and also, that a study of the context will prove the surest way of determining to which class a particular Genitive belongs, where, at first sight, it seems difficult to classify.

1. The Genitive of Character. Here the emphasis is always on the adjectival particle, which appears in the original as a noun in the Genitive Case. Ps. 2.6. Heb. "the hill of My holiness" = "My holy hill". Eph. 2.2. "Children of disobedience" = "disobedient children". 2 Thess. 1.7. Greek "angels of His might" = "His mighty angels".

2. The Genitive of Origin. This marks the source from which anything has its origin. Ezek. 1.1. "Visions of God" = "Visions proceeding from God". Rom. 4.11, 13. "Righteousness of faith" = "Righteousness coming through faith". 2 Cor. 11.26. "Ferils of waters" = "Ferils occasioned by waters".

3. The Genitive of Possession. This is, perhaps, the most frequent, and is generally unmistakable; though some occurrences are difficult to identify. It may be said to answer the question "Whose?". Luke 2.49. Greek "The business of My Father" = "My Father’s business". Rev. 14.12. "The patience of the saints" = "The patience possessed by the saints". Eph. 6.16. "The shield of faith" = "faith’s shield", which is the lining Word, Christ, Gen. 15.1. Eph. 6.17. "The sword of the Spirit" = "the Spirit’s sword", which is the written Word, the Scriptures.

4. The Genitive of Apposition. Here the "of" is equivalent to "that is to say", or, "consisting of". Gen. 2.7. "The breath of life" = "the breath, that is to say, life". John 2.22. "The temple of His body" = "the temple, that is to say, His body". Rom. 4.11. "The sight of circumcision" = "the sign, that is to say, circumcision". 2 Cor. 5.1. "The house of our tabernacle" = "the house, that is to say, our tabernacle". 2 Cor. 3.17, 18. "The spirit of the Lord" = "the spirit, that is to say, the Lord (Christ) Who is the life of the old covenant, as the body without the spirit is dead (Jas. 2.20)." 1 Pet. 1.1. "Sojourners of the Dispersion" = "sojourners, that is to say, the Dispersion.

5. The Genitive of Relation. This is, perhaps, the most interesting of all; and the manner of expressing the particular relation must be gathered from the context. Frequently the "of" is equivalent to "pertaining to". It may be objective, subjective, or both, e.g. 2 Cor. 5.14. "The love of Christ", which may be the love Christ bears to us (subjective); the love we bear to Christ (objective); or both may be true, and the truth. Gen. 9.2. The tree of life = "the tree which preserves life". Isa. 25.3. Acts 13.34. "The avaricious of David" = "pertaining, or made, to David". Matt. 6.28. "Lilies of the field" = "which grow in the field". Rom. 8.36. "Sheep of slaughter" = "sheep destined for slaughter". Heb. 13.28. "Reproach of Christ" = "reproach for Christ’s sake".

6. The Genitive of Material. Denoting that of which anything is made, hence the "of" here is equivalent to "made of". Gen. 6.14. "An ark of gopher wood". Ps. 2.9. "A rod of iron". Dan. 2.38. "This head of gold".

7. The Genitive of the Contents. Denoting that with which anything is filled, or which it contains, hence the "of" is equivalent to "filled with", or "containing". 1 Sam. 18.26. "A bottle of wine". Matt. 10.42. "A cup of cold water". Matt. 26.7. "An alabaster box of very precious ointment". The Genitive of the contents always follows the verb "to fill", while the vessel filled takes the Accusative case, and the filler is put in the Dative case, e.g. Rom. 15.13. "Now the God of hope fill you (Accusative case) with all joy and peace (Genitive case) in (or by) believing (Dative case)". Eph. 5.18. "Filled with the Spirit" is the Dative case, and therefore is "by the Spirit" = "the Filler. Therefore, not "with", which would have required the Genitive case.

8. The Genitive of Partition. Separation, where this denotes a part taken from the whole; the "of" being equivalent to such expressions as "share in", "part of", or "from among". Luke 20.35. Greek "To attain of that world" = "to attain a place in that world". 1 Cor. 15.9. "The least among the Apostles" = "the least among the Apostles".

9. Two Genitives depending on one another. Acts 5.32. "We are witnesses of (Genitive of possession) Him of (i.e. in relation to, Genitive of relation) these things". Acts 20.34. "The Gospel of (i.e. concerning, Genitive of relation; the grace of (Genitive of origin or possession) God". 23
18

"IN THE DAY". (Gen. 2. 17.)

In Isa. 11. 16, it includes the whole period of the Exodus.
In Jer. 11. 4, 7, it includes the Exodus and the whole time of giving the law at Sinai.
Cp. ch. 7. 22; 31. 32; 34. 13.
In Ezek. 20. 3, 61, it includes the whole time of God’s choice of Israel.
In Ezek. 36. 23, it includes the whole time of rebuilding the waste places of Israel in the future restoration.
Cp. chs. 38. 17, 37. A.Y. = at the same time. R.V. = in that day.

1 In verse 6 it has the definite article (nágo), and denotes the specific day when Jehovah delivered them, in contrast with the indefinite past time of His choice.
2 Here the definite article is used to mark a specific occasion. See A.V.

19

THE SERPENT

Of Genesis 3.

In Genesis 3 we have neither allegory, myth, legend, nor fable, but literal historical facts set forth, and emphasised by the use of certain figures of speech (see Ap. 6).

All the confusion of thought and conflicting exegesis has arisen from taking literally what is expressed by figures, or from taking figuratively what is literal. A figure of speech is never used except for the purpose of calling attention to, emphasising, and intensifying, the reality of the literal sense; and the truth of the historical facts: so that while in his ways they may not be so strictly true to the letter, they are all the more true to the truth conveyed by them, and to the historical events connected with them.

But for the figurative language of verses 14 and 15 no one would have thought of referring the third chapter of Genesis to a snake: no more than he does when reading the third chapter from the end of Revelation (ch. 20. 3). Indeed, the explanation added there, that the “old serpent” is the Devil and Satan, would immediately lead one to connect the word “old” with an earlier and former mention of the serpent in Gen. 3: and the fact that it was Satan himself who tempted “the second man”, “the last Adam”, would force the conclusion that no other than the personal Satan could have been the temptation of “the first man, Adam”.

The Hebrew word rendered “serpent” in Gen. 3. 1 is Nágo (from the root Nágo, to shine), and means a shining one. Hence, in Chaldee it means brass or copper, because of its shining. Hence also, the word Néhásh, a piece of brass, in 2 Kings 18. 4.

In the same way Sá Mour, in Isa. 6. 2, 6, means a burning one, and, because the serpents mentioned in Num. 21 were burning, in the poison of their bite, they were called Sá Mour, or Sá Vá Mour.

But when the Lord said unto Moses, “Make thee a fiery serpent” (Num. 21. 8), He said, “Make thee a Sá Mour”, and, in obeying this command, we read in v. 9, “Moses made a Nágo of brass”. Nágo is thus used as being interchangeable with Sá Mour.

Now, if Sá Mour is used of a serpent because its bite was burning, and is also used of a celestial or spirit-being (a burning one), why should not Nágo be used of a serpent because its appearance was shining, and be also used of a celestial or spirit-being (a shining one)?

Indeed, a reference to the structure of Gen. 3 (on p. 7) will show that the Cherubim (which are similar celestial or spirit-beings) of the last verse (Gen. 3. 24) require a similar spirit-being to correspond with them in the first verse (for the structure of the whole chapter is a great Introversive). The Nágo, or serpent, who beguiled Eve (2 Cor. 11. 3) is spoken of as “an angel of light” (v. 14). Have we not, in this, a clear intimation that it was not a snake, but a glorious shining being, apparently an angel, to whom Eve paid such great deference, acknowledging him as one who seemed to possess superior knowledge, and who was evidently a being of a superior (not of an inferior) order? Moreover, in the description of Satan as “the king of Tyre” (v. 2) it is distinctly implied that the latter being was of a supernatural order when he is called a cherub” (Ezek. 28. 14, 16, read from v. 11-19). His presence “in Eden, the garden of Elohim” (v. 13), is also clearly stated, as well as his being “perfect in beauty” (v. 2), his being “perfect in his ways from the day he was created till iniquity was found in him” (v. 15), and as being “lifted up because of his beauty” (v. 17).

These all compel the belief that Satan was the shining one (Nágo) in Gen. 3, and especially because the following words could be addressed to him:—Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground. I will lay thee before kings, that they may behold thee” (v. 17).

Even supposing that these things were spoken to, and of, an exalted human being in later days (in Ezek. 28), still the “king of Tyre” is not compared to a being who was non-existent; and facts and circumstances which never happened are not introduced into the comparison.

There is more about the “king of Tyre” in Ezek. 28. 11-19 than was literally true of “the prince of Tyre” (vv. 1-10). The words can be understood only of the mightiest and most exalted supernatural being that God ever created; and this for the purpose of showing how great would be his fall. The history must be true to make the prophecy of any weight.

Again, the word rendered “subtle” in Gen. 3. 1 (see note) means wise, in a good sense as well as in a bad sense. In Ezek. 28. 12 we have the good sense, “Thou seest up the sum, full of wisdom”; and the bad sense in v. 17, “thou hast corrupted thy wisdom” (referring, of course, to his fall). So the word rendered “subtle” is rendered “prudent” in Prov. 4. 14; 8. 19; 12. 23; 14. 8; and in a bad sense in Job 15. 5, 1 Sam. 23. 22. Ps. 83. 3.

The word “beast” also, in Gen. 3. 1, chay, denotes a living being, and it is as wrong to translate z2ab “beasts” in Rev. 4, as it is to translate chay “beast” in Gen. 3. Both mean living creature. Satan is thus spoken of as being “more wise than any other living creature which Jehovah Elohim had made”. Even if the word “beast” be retained, it does not say that either a serpent or Satan was a “beast”, but only that he was “more wise” than any other living being.

We cannot conceive Eve as holding converse with
APPENDIX 19: THE SERPENT OF GENESIS 3 (cont.).

a snake, but we can understand her being fascinated by one apparently "an angel of light" (i.e. a glorious angel), possessing superior and supernatural knowledge.

When Satan is spoken of as a "serpent", it is the figure Hypocotastasis (see Ap. 6) or Implication; it no more means a snake than it does when Dan is so called in Gen. 49, 17; or an animal when Nero is called a "lion" (2 Tim. 4, 17), or when Herod is called a "fox" (Luke 13, 32); or when Judah is called "a Lion's whelp". It is the same figure when "doctrine" is called "leaven" (Matt. 16, 6). It shows that something much more real and true than the letter of the word.

Other Figures of speech are used in v. 14, 15, but only for the same purpose of emphasising the truth and the reality of what is said.

When it is said in v. 15, "thou shalt bruise His heel", it cannot mean His literal heel of flesh and blood, but rather suffer, more temporary in character. When it is said (v. 15), "He shall crush thy head", it means something more than a skull of bone, and brain, and head. It means that all Satan's plans and plots, policy and purposes, will one day be finally crushed and utterly defeated by the power of God. This will be effected when Satan shall be bruised under our feet (Rom. 16, 20). This, again, will not be our literal feet, but something much more real.

The bruising of Christ's heel is the most eloquent and most powerful way of foretelling the most solemn events; and to point out that the effort made by Satan to evade his doom, then threatened, would become the very means of insuring its accomplishment; for it was through the death of Christ that he who had the power of death was destroyed (Heb. 2, 14). It paints the eyes of our mind the picture of Satan's ultimate humiliation; for prophecy is the most eloquent sign of subjection. When it is said "our belly cleaveth unto the ground" (Ps. 44, 22), it denotes such a prolonged prostration and such a depth of submission as could never be conveyed or expressed in literal words.

So with the other prophecy, "Dust shalt thou eat". This is not true to the letter, or to fact, but it is all the more true to truth. It tells of constant, continuous disappointment, failure, and mortification; as when deceitful ways are spoken of as feeding on deceitful food, which is "sweet to a man, but afterward his mouth shall be filled with gravel" (Prov. 20, 17). This does not mean literal "gravel", but something far more disagreeable. It means disappointment so great that it could not be exchanged for the literal "gravel". So when Christians are rebuked for "biting and devouring one another" (Gal. 6, 14, 15), something more heart-breaking is meant than the literal words used in the figure.

When "His enemies shall lick the dust" (Ps. 72, 9) they will not do it on their knees with their literal tongues; but they will be so prostrated and so utterly defeated, that no words could literally depict their overthrow and subjugation.

If a serpent was afterward called a wichash, it was

because it was more shining than any other creature; and if it became known as "wise", it was not because of its own innate positive knowledge, but of its wisdom in hiding away from all observation; and because of its association with one of the names of Satan (that old serpent) who "beguiled Eve" (2 Cor. 11, 3, 14).

It is wonderful how a snake could ever be supposed to speak without the organs of speech, or that Satan should be supposed able to accomplish so great a miracle.

It only shows the power of tradition, which has, from the infancy of each one of us, put before our eyes and written on our minds the picture of a "snake" and an "apple"; the former based on a wrong interpretation, and the latter being a pure invention, about which there is not one word said in Holy Scripture.

Never was Satan's wisdom so craftily used as when he secured universal acceptance of this traditional belief: for it has succeeded in fixing the attention of mankind on the letter and the means, and thus blinding the eyes to the solemn fact that the Fall of man had to do solely with the Word of God, and is centred in the sin of believing Satan's lie instead of Jehovah's truth.

The temptation of "the first man Adam" began with the question "Hath God said?" The temptation of the second man, the "Man from heaven", began with the similar question "If thou be the Son of God", when the voice of the Father had scarcely died away, which said "This IS My beloved Son".

All turned on the truth of what Jehovah had said.

The Word of God being questioned, led Eve, in her reply, (1) to omit the word of God from the words of the serpent (Gen. 3, 19); (2) to alter the words to a mitigation of the promise by saying "thou shalt not touch it" (3, 3. 17); and finally (3) to alter a certainty into a contingency by changing "shalt" to "SHALT SUBELEY die" (2, 17) into "LEST ye die" (3, 3). Not without significance that the first Ministerial words of the second Man were "It is written", three times repeated; and that His last Ministerial words contained a similar threefold reference to the written Word of God (John 15, 4, 14, 15). The former temptation succeeded because the Word of God was three times misrepresented; the latter temptation was successfully defeated because the same word was faithfully repeated.

The history of Gen. 3 is intended to teach us the fact that Satan's sphere of activities is in the religious sphere, and not the sphere of crime or immorality; that his battlefield is not the sins arising from human depravity, but the unbelief of the human heart. We are not to look for Satan's activities to-day in the newspaper press or the police courts, but in the pulpit and in professors' chairs. Wherever the Word of God is called in question, there we see the trail of "that old serpent, which is the Devil, and Satan". This is why anything against the true interests of the Word of God (as being such) finds a ready admission into the newspapers of the world, and is treated as "general literature". This is why anything in favour of its inspiration and Divine origin and its spiritual truth is rigidly excluded as being "controversial".

This is his object in perpetuating the traditions of the "snake" and the "apple", because it ministers to the acceptance of his lie, the hiding of God's truth, the support of tradition, the jeers of the infidel, the opposition of the critics, and the trembling of the weak in faith.

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1 Greater than that wrought by God Himself, who opened the mouth of Raham's ass.
APPENDIXES 20 to 23.

20

THE POSTERITY OF CAIN.

It is important to note that the posterity of Cain comes in the First Toldoth, viz., that of "the generations of the heavens and the earth"; and not in "the book of the generations of Adam." The posterity of Seth commences with "the generations of Adam": showing that the two accounts are distinct, and deal with two different subjects. See the Structures on pp. 3 and 5 (Gen. 2. 4—4. 26; 5. 1—6. 8).

The generations of the heavens and the earth (2. 4—4. 26).

J. | 2. 4—25. Before the Fall.  
J. | 3. 1—34. The Fall.  
J. | 4. 1—26. After the Fall.

The expansion of J. "After the Fall" (4. 1—26), p. 8.

J. | L | 1—10. Adam’s sons: Cain and Abel.  
L | 25. Adam’s son: Seth.  
M | 26. Seth’s son: Enos.

There were 130 years before Seth was born and substituted for Abel in the line of the promised seed. In those 130 years after Cain, Adam must have begotten "sons and daughters", as in the 800 years after Seth.

If Abel died in A.M. 125, and Abel and Cain had children before that year, even supposing they had no descendants till they reached the age of sixty-five, Adam could have had 130 children. And if each of these could have had a child at sixty-five years of age, one in each successive year, there would have been 1,219 in A.M. 150. If we suppose Adam’s earlier sons and daughters to have had children at the age of twenty-one instead of at sixty-five, there would have been over half a million in the 130 years, without reckoning the old or young, and this at a very moderate rate of increase.

It is generally assumed that Adam and Eve had no children beyond those named. But, as in the line of Seth, it is clear from Gen. 5. 4 that they had, we may well conclude that the same was the case in the line of Cain. It is a gratuitous assumption that Abel had no posterity.

It is manifest that the history assumes a considerable population; and the fact that there is no attempt to explain it, proves its genuineness, and shows that we are left to explain it for ourselves in the only natural way by which it can be explained.

21

ENOS. (Gen. 4. 26.) "CALLING ON THE NAME OF THE LORD."

"Then began men to call upon the name of Jehovah." If this refers to Divine worship it is not true: for Abel and Cain both began, and their descendants doubtless followed their example.

What was really begun was the profession of the Name of Jehovah. They began to call something by the Name of Jehovah. The A.V. suggests "themselves", in the margin. But the majority of the ancient Jewish commentators supply the Ellipsis by the words "their gods": suggesting that they called the stars and idols their gods, and worshipped them.

The Targum of Onkelos explains it: "then in his days the sons of men desisted from praying in the Name of the Lord."

The Targum of Jonathan says: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the Name of the Word of the Lord!"

Rashi, Rashi, and other ancient Jewish commentators agree with this. Rashl says: "Then was there profession in calling on the Name of the Lord."

Jerome says that this was the opinion of many Jews in his days.

Maimonides, in his Commentary on the Mishna (a constituent part of the Talmud), A.D. 1168, in a long treatise on Idolatry, gives the most probable account of the origin of idolatry in the days of Enos.

The name Enos agrees with this, for his name means frail, weak, sickly, weariable. The sons of men, as "Enosh", are so called for a similar reason (Job 7. 7, 15. 14. Ps. 9. 19; 103. 15. Dan. 2. 43). See Ap. 14.

If Jonathan, the grandson of Moses, became the first idolatrous priest in Israel (see notes on Judg. 18. 30), what wonder that Enos, the grandson of Adam, introduced idolatry among mankind.

Moreover, what "ungodliness" did Enoch, "the seventh from Adam" have to prophesy about in Jude 14, if purity of worship was begun in the days of Enos, instead of profession in calling on the Name of the Lord?

Surely this is sufficient evidence that this profession of the Name of the Lord was the reason why Enoch was raised up to prophesy against it.

22

THE ANTEDILUVIAN PATRIARCHS, AND THE FLOOD-DATE.

(Gen. 5.)

A.M.  B.C.

Gen. 1. 27. Adam  formed in  Creation year 0 = 0 = 3996
5. 3. Seth  born when  Adam  was 130 = 130 = 3866
6. Enos  "  ;  "  Seth  "  105 = 235 = 3761
8. Caiman  "  ;  "  Enos  "  90 = 325 = 2871
12. Methalaleel  "  ;  "  Caiman  "  70 = 395 = 3201
15. Jared  "  ;  "  Methalaleel  "  65 = 460 = 3536
18. Enoch  "  ;  "  Jared  "  162 = 624 = 3374
21. Methuselah  "  ;  "  Enoch  "  65 = 867 = 3309
25. Lamech  "  ;  "  Methuselah  "  187 = 874 = 3122
25. Noah  "  ;  "  Lamech  "  182 = 1056 = 2940
7. 11. Flood year  "  ;  "  Noah  "  600 = 1656 = 2840

23

"THE SONS OF GOD" IN GEN. 6. 2, 4.

It is only by the Divine specific act of creation that any created being can be called "a son of God." For that which is "born of the flesh is flesh": God is spirit, and that which is "born of the Spirit is spirit" (John 3. 6). Hence Adam is called a "son of God" in Luke 3. 38. Those "in Christ" having "the new nature" which is by the direct creation of God (2 Cor. 5. 17. Eph. 2. 10) can be, and are called "sons of God" (John 1. 13. Rom. 8. 14, 15. 1 John 3. 1).1

1 The word "offspring" in Acts 17. 31 is quite different. It is ουγόνος (genos), which means merely kin or kind, our genus as being originated by God.
This is why angels are called “sons of God” in every other place where the expression is used in the Old Testament. Job 1:6; 2:1; 38:7. Ps. 29:1; 89. 6. Dan. 3:25 (no art.). We have no authority or right to take the expression in Gen. 6:2,4 in any other sense. Moreover, in Gen. 6:2 the Sept. renders it “angels.”

Angels are called “spirits” (Ps. 104:4; Heb. 1:7,14), for spirits are created by God.

That there was a fall of the angels is certain from Jude 6.

The nature of their fall is clearly stated in the same verse. They left their own sovereignty (εξευρίσκοντες). This word occurs only in 2 Cor. 6:2 and Jude 6, where it is used of the spiritual (or resurrection) body.

The nature of their sin is stated to be “in like manner to that of the subsequent sins of Sodom and Gomorrah, Jude 7.

The time of their fall is given as having taken place “in the days of Noah” (1 Pet. 3:6). 2 Pet. 2:2, though there may have been a prior fall which caused the end of “the world that was” (Gen. 1:1,2; 2 Pet. 3:6).

For this reason, they are “reserved unto judgment,” 2 Pet. 2:4, and are “in prison,” 1 Pet. 3:19.

Their progeny, called Nephalim (translated “giants”), were monsters of iniquity; and, being superhuman in size and character, had to be destroyed (see Ap. 25).

This is the one and only explanation of these terms.

Only Noah and his family had preserved their pedigree pure from Adam (Gen. 6:9, see note). All the rest had become “corrupt” (אקשחת) destroyed [as Adamites]. The only remedy was to destroy it (De. 27:26) and become destroyed (De. juec). (It is the same word in v. 17 as in v. 11,12.) See further under Ap. 25 on the Nephalim.

This interruption of fallen angels was Satan’s first attempt to prevent the coming of the Seed of the woman. If this could be accomplished, God’s Word would have failed, and his own doom would be averted.

As soon as it was made known that the Seed of the Woman was to come through Abraham, there must have been another interruption, as recorded in Gen. 6:4, “and also after that” (i.e. after the days of Noah, more than 500 years after the first interruption). The aim of the enemy was to occupy Canaan in advance of Abraham, and to contest its occupation by his seed. For, when Abraham entered Canaan, we read (Gen. 19:31), “The Canaanite was then (ελευθερῶς) in all the land.”

In the same chapter (Gen. 12:10–20) we see Satan’s next attempt to interfere with Abraham’s seed, and frustrate the purpose of God that it should be in Israel. This attempt was repeated in 20:1–18.

This great conflict may be seen throughout the Bible, and it forms a great and important subject of Biblical study. In each case the human instrument had his own personal interest to serve, while Satan had his own great object in view. Hence God had, in each case, to interfere and avert the evil and the danger, of which His servants and people were wholly ignorant. The following assaults of the great Enemy stand out prominently:

The destruction of the chosen family by famine, Gen. 50:20.

The destruction of the male line in Israel, Ex. 1:10, 15, etc. Cp. Ex. 2:6. Heb. 11:23.

The destruction of the whole nation in Pharaoh’s pursuit, Ex. 14.

After David’s line was singled out (2 Sam. 7), that was the next selected for assault. Satan’s first assault was in the union of Jehoram and Athaliah by Jehoash, notwithstanding 2 Chron. 17:1. Jehoram killed off all his brothers (2 Chron. 21:4).

The Arameans slew all his children, except Ahaziah (2 Chron. 21:17; 22:1).

When Ahaziah died, Athaliah killed “all the seed royal” (2 Chron. 22:10). The babe Joash alone was rescued; and, for six years, the faithfulness of Jehovah’s word was at stake (2 Chron. 23:9).

Hezekiah was childless, when a double assault was made by the King of Assyria and the King of Terror (Isa. 36:1; 38:1). God’s faithfulness was appealed to as the object of the Flood.

In Captivity, Haman was used to attempt the destruction of the whole nation (Est. 3:6,12,13. Cp. 6:1).

Joseph’s fear was worked on (Matt. 1:18–20). Notwithstanding the fact that he was “a just man,” and kept the Law, he did not wish to have Mary stoned to death (Deut. 24:1); hence Joseph determined to divorce her. But God intervened: “Fear not.”

Herod sought the young child’s life (Matt. 2). At the Temptation, “Cust Thyself down” was Satan’s temptation.

At Nazareth, again (Luke 4), there was another attempt to cast Him down and destroy Him.

The two storms on the Lake were other attempts. At length the cross was reached, and the sepulchre closed; the watch set; and the stone sealed. But “God raised Him from the dead.” And now, like another Joash, He is seated and expecting (Heb. 10:12,13), hidden in the house of God on high; and the members of “the one body are hidden there” in Him” (Col. 1:3). Like another Jehovah; and going forth to witness of His coming, like another Jehoiada (2 Chron. 23:3).

The “fallen angels” were the first attempt; and was directed against the whole human race.

When Abraham was called, then he and his seed were attacked. When David was enthroned, then the royal line was assailed.

And when “the Seed of the woman” Himself came, then the storm burst upon Him.
25

THE NEPHILIM, OR "GIANTS" OF GEN. 6, &c.

The progeny of the fallen angels with the daughters of Adam (see notes on Gen. 6, and Ap. 23) are called in Gen. 6, Nephil-im, which means fallen ones (from naphal, to fall). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Gen. 6. 3).

This is why the Flood was brought "upon the world of the ungodly" (2 Pet. 2. 5) as prophesied by Enoch (Jude 14).

But we read of the Nephilim again in Num. 13. 33: "there we saw the Nephilim, the sons of Anak, which came of the Nephilim." E. V. "giants." Had it said this, or if they were all destroyed in the Flood? The answer is contained in Gen. 6. 4, where we read: "There were Nephilim in the earth in those days (i.e. in the days of Noah); and also AFTER THAT; when the sons of God came in unto the daughters of men, and they bare children to them, the same became the [the] mighty men (Heb. gibbor, the heroes) which were of old, men of renown" (lit. men of the name, i.e. who got a name and were renowned for their ungodliness).

So that "after that", i.e. after the Flood, there was a second immigration of these fallen angels, evidently smaller in number and more limited in area, for they were for the most part confined to Canaan, and were in fact known as "the nations of Canaan." It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before.

As to the date of this second immigration, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Gen. 12. 6) and entered Canaan, the significant fact is stated: "The Canaanite was then (i.e. already) in the land," and in Gen. 14. 5 they were already known as "the Rephaim" and "Emin", and had established themselves as Ashteroth Karnaim and Sheva Kiriataim.

In ch. 15. 18-21 they are enumerated and named among Canaanite Peoples: Kenites, the Kenizzites, the Kadmonites, the Hittites, the Jebusites, the Amorites, the Perizzites, and the Rephaim. As to their time, see Gen. 10. 11; 11. 10-19; Deut. 2. 9-11; Josh. 11. 21; 12. 24; 13. 33.

They were thus cut off, and driven out, and utterly destroyed (Deut. 20. 17; Josh. 3. 10). But Israel failed in this (Josh. 13. 15; 16. 10; 17. 13-18). Judg. 1. 29, 20, 28, 30-36; 2. 1-5; 3. 1-7); and we know not how many got away to other countries to escape the general destruction. If this were recognised it would go far to solve many problems connected with Anthropology.

As to their other names, they were called Anakim, from one Anak which came of the Nephilim (Num. 13. 29), and Rephaim, from Rapha, another notable one among them.

From Deut. 2. 10, they were known by some as Emin, and Horim, and Zavzavaim (v. 20) and Anim, &c.

As Rephaim they were well known, and are often mentioned: but, unfortunately, instead of this, their proper name, being preserved, it is variously translated as "dead," "deceased," or "giants." These Rephaim are to have no resurrection. This fact is stated in Isa. 26. 4 (where the proper name is rendered "deceased," and v. 19, where it is rendered "the dead"). It is rendered "dead" seven times (Job 26. 6, Ps. 88. 10; Prov. 2. 18; 9. 18; 21. 16. Isa. 14. 8; 26. 10).

It is rendered "deceased" in Isa. 26. 14. It is retained as a proper name "Rephaim" seven times (two being in the margin). Gen. 14. 5; 15. 20; Josh. 12. 15 (marg.); 2 Sam. 5. 19, 22; 23. 13. 1 Chron. 11. 15; 14. 9; 20. 4 (marg.). Isa. 17. 5.

In all other places it is rendered "giants," Gen. 6. 4, Num. 23. 23, where it is Nephilim; and Job 16. 14, where it is gibbor (Ap. 14. 14).

By reading all these passages the Bible student may know all that can be known about these beings.

It is certain that the second immigration took place before Gen. 14, for there the Rephaim were mixed up with the five nations or peoples, which included Sodom and Gomorrah, and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently "Ashtaroth Karnaim"; while the Emin were in the plain of Kiriathaim (Gen. 14. 3).

Anak was a noted descendant of the Nephilim; and Rapha was another, giving their names respectively to different clans. Anak's father was Arba, the original builder of Hebron (Gen. 35. 27. Josh. 15. 13; 21. 11); and this Palestine branch of the Anakim was not called Araklim after him, but Arakim after Anak. They were great, mighty, and tall (Deut. 2. 10, 11, 21. 22, 23; 9. 2), evidently inspiring the ten spies with great fear (Num. 13. 33). Og king of Bashan is described in Deut. 3. 11.

Their strength is seen in "the giant cities of Bashan" to-day; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem.

Arba was rebuilt by the Khabiri or confederates seven years before Zoan was built by the Egyptian Pharaoh of the nineteenth dynasty. See note on Num. 13. 22.

If these Nephilim, and their branch of Rephaim, were associated with Egypt, we have an explanation of the "heroes of old," the heroes mythologies, which for ages perplexed all engineers, as to how those huge stones and monuments were cut and put together. Why not in Egypt as well as in "the giant cities of Bashan" which exist, as such, to this day?

Moreover, we have in these mighty men, the "men of renown," the explanation of the origin of the Greek mythology. That mythology was no mere invention of the human brain, but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the "heroes" of Gen. 6. 4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demi-gods of the Greeks.

Thus the Babylonian "Creation Tablets", the Egyptian "Book of the dead", the Greek mythology, and the Hebrew Cosmogonies, which by some are set on an equality with Scripture, or by others added in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away.

26

NOAH "PERFECT". (GEN. 6. 9).

The Heb. word tannaim means without blemish, and is the technical word for bodily and physical perfection, and not moral. Hence it is used of animals of sacrificial purity. It is rendered without blemish in Ex. 12. 5; 29. 1. Lev. 1. 3; 10. 3; 3. 1. 3; 4. 2. 15; 18; 22. 25; 22. 5. 15; 18. 5. 6. 9. 2. 3; 14. 10; 22. 10; 23. 12; 13. Num. 6. 14; 28. 39. 31; 29. 2. 8. 13. 20. 23. 29. 32. 36. Ezek. 43. 22. 23; 25. 45. 18. 23; 46. 4. 6. 13.


This shows that Gen. 6. 9 does not speak of Noah's moral perfection, but tells us that he and his family were pure in the sight of God in spite of the prevailing corruption brought about by the fallen angels. See Ap. 23 and 25.
APPENDIX 27: WINE:—APPENDIX 28: NIMROD.

27

WINE.

There are eight Hebrew words translated wine. A careful observation of their use will tell us that all there is to be known on the subject.

I. yapin, from the root yapin, to ferment, used of every sort of wine. The word occurs 142 times, and includes fermented wine of all kinds.

The first occurrence is:

Gen. 9. 20. “Noah planted a vineyard and drank yapin and was drunken.”

Gen. 11. 15. “Melchizedek . . . brought forth bread and wine.”

1 Sam. 25. 36, 37. “Nabal drank yayan and was very drunken.”

Isa. 29. 1. “The drunkards of Ephraim . . . are overcome (i.e. knocked down) with yayan.”

Jer. 3. 9. “I am like a drunken man, and like a man whom yayan hath overcome.”

It is perfectly certain, therefore, from these passages, that yayan was fermented, and was intoxicating.

Yayan was also used for sacred purposes and for blessing:

Gen. 49. 12. “His (Judah’s) eye shall be red with yayan, and his teeth white with milk.”

Amos 9. 13. “I will bring again the captivity of my people, and thy nation shall plant vineyards and drink the yayan thereof.” (p. 14 is No. V.)

Ecc. 9. 7. “Drink thy yayan with a merry heart, for God now accepteth thy works.”

The Nazirite, at the expiration of his vow, drank yayan. See Num. 6. 11-20. It was used as a the Feasts of Jehovah (Deut. 14. 24-26), and was poured out as a drink-offering to Jehovah (Ex. 29. 40; Lev. 23. 13; Num. 15. 5).

II. avsakh, from avsakh, to possess = must, or new wine, so called because it gets possession of the brain.

It occurs thirty-four times in the Old Testament.

Hos. 4. 11. “Whoredom and yayan and avsakh take away the heart” (i.e. they blunt the feelings, derange the intellect).

Some say that avsakh means grapes, and is used as solid food, because in Gen. 37. 28 we read of “avsakh and corn.” We might as well say that when we speak of “bread and water,” that water is also a solid, because bread is a solid.

On the contrary, “avsakh and corn” mean liquids and solids, by the figure of Synecdoche (of Genus), Ap. 6.

Prov. 3. 10. “Thy presseth shall burst out with avsakh,”

Isa. 62. 8. “The sons of the stranger shall not drink thy avsakh.”

Joel 2. 24. “The fats (vats) shall overflow with avsakh and oil.”

Mic. 6. 15. “Thou shalt tread . . . avsakh, but shall not drink yayan.”

III. chemer, from chamor, to ripen. Hence used of strong red wine. It occurs eight times.


Isa. 27. 2, 3. “A Vineyard of chemer. The Lord do keep it.”

Ezra 6. 9. Cyrus and Artaxerxes commanded that chemer should be given to the people of Israel for the service of the God of Heaven.

The Rabbins called it next wine, because, unmixed with water, it disturbs the head and brain.

IV. Shk배n—strong drink (from shk 배 n, to get drunk), a very intoxicating drink made from barley, honey, or dates.

Num. 28. 7. “In the holy place shalt thou cause the shk 배 n (strong wine) to be poured unto the Lord for a drink offering.”

Deut. 14. 25, 26. “Thou . . . shall go unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for yayan (wine), or for shk 배 n (strong drink), or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.”

V. ’zea, from ‘zea, to tread) new or sweet wine of the vintage year.

Isa. 65. 14. “They shall be drunken with their own blood, as with ‘zea (sweet wine).”

The drinking of this was held out by God as a blessing conferred by Him. Joel 3. 17, 18. Amos 9. 13.

VI. soke, any kind of strong intoxicating drink: from soke, to drink to excess, become drunk: occurs twice.

Isa. 1. 22. “Thy silver is become dross, thy soke (wine) mixed with water.”

 Hos. 4. 14. “Their soke (drinking bout or carouse) is over” (A.V. their drink is sour (marg. gone).

R.V. marg. their carouse is over.

VII. mimakh, mixed or spiced wine.

Prov. 23. 30. “They that tarry long at the yayan; they that go to seek mimakh (mixed wine).”

Isa. 65. 11. “That prepareth a table for Fortune, and that filleth mingled wine (mimakh) unto Destiny (R.V.).”

VIII. shewri’im, from shamar, to keep, preserve, lay up; hence, old wine, purified from the lees and racked off.

Ps. 75. 8. “But the shewri’im (drages), all the wicked of the earth shall wring them out, and drink them.”

Isa. 25. 6. “Wines on the lees.”

Zeph. 1. 12. “I will . . . punish the men that are settled on their shewri’im (lees).”

Jer. 48. 11. “Moab . . . hath settled on his lees.”

N.B. The word translated “flags of wine” is iskahshah, from iskahsh, to press; hence a hardened syrup made of grapes, a sweet cake of dried grapes or pressed raisins. It occurs in 2 Sam. 6. 19, 1 Chron. 16. 3, Song 2. 5. Hos. 3. 1.

With these data it will be seen that the modern expression, “unfermented wine,” is a contradiction of terms. If it is wine, it must have fermented. If it has not been fermented, it is not wine, but a syrup.

Leaven is sour dough, and not wine. It is which causes the fermentation. There can be no leaven after the process of fermentation has ceased.

8, 9, 1 CHRON. 1. 16.

NIMROD. GEN. 10.

Josephus (Ant. Jud. i. c. 4. 2) says: “Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God by making them rely upon his own power.”

The Targum of Jonathan says: “From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord.”

The Jerusalem Targum says: “He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, ‘Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!’ Therefore is it said: ‘As Nimrod [is] the strong one, strong in hunting, and in wickedness before the Lord.’”

The Chaldee paraphrase of 1 Chron. 1. 10 says: “Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah.

Nimrod was the founder of Babylon, which partook of his character as being the great antagonist of God’s Truth and God’s People.

We cannot fail to see, in Nimrod, Satan’s first attempt to raise up a human universal ruler of men. There have been many subsequent attempts, such as Nebuchadnezzar, Alexander, Napoleon, and others. He will finally succeed in the person of the Antichrist.”
THE GENERATIONS OF TERAH, ISAAC, AND JACOB.

The generations of ABRAHAM are not given separately, but are included in Terah's.

Terah
(Gen. 11. 25—25. 11.)

Nahor, m. Milcah his niece

By another wife.

Abraham
(Sarai)

By Hagar (By Sarah his half-sister)

By Ketura

Ishmael
Isaac
Midian

m. Rebekah

Laban

Rebekah

m. Isaac

Leah

Rachel

Moab

Ammon

7 sons and Bethuel

JACOB
By Leah
(Gen. 37. 1—50. 28) By Rachel
By Bilhah
By Zilpah

Reuben
Simeon
Levi

Judah
Issachar
Zebulun
Dinah
Joseph
Benjamin
Dan
Naphtali
Gad
Asher

(4 sons)
(6 sons)

(4 sons)
(3 sons)
(2 sons)
(10 sons)
(1 son)
(4 sons)
(7 sons)
(4 sons)

Gershom
Kohath
Merari
Jochebed (born in Egypt,
Num. 26. 50)

Pharez
Zarah

Amram (m. his aunt Jochebed)

Aram

Miriam
Aaron
Moses

Ammi

Nadab
Abihu
Eleazar
Ithamar
Gershom
Eliezer

Phineas
Jonathan

Eliheba
Naashon

(Son of Phineas, m. Rahab)

Salmon

(Baron, m. Ruth)

Obad

Jesse

David

NOTE.
It will be seen from page 7, Gen. 11. 25—25. 11, that "THE GENERATIONS OF TERAH" are arranged in a Repeated Alphabetic, and that the Alphabetic there given is only so far as ABRAHAM is concerned. The Histories are divided up, and alternated with a brief summary of certain Generations.

But the same principle of structure runs through not only the history of Terah, but also that of Abraham, Isaac, and Jacob. The sevenfold alphabets may be presented as follows:

A | 23. 24. History of Abraham. II.
A | 23. 5—11. History of Abraham. III.
B | 35. 10—29. Posternity of Jacob (Land).
A | 35. 30—26. History of Isaac (Death). II.
B | 36. Posternity of Esau.
A | 37. 1—46. 7. History of Jacob. I.
B | 46. 8—27. Posternity of Jacob (Land).
A | 46. 28—50. 28. History of Jacob. II.
B | 51. Ex. 1. 1—4. Posternity of Jacob (Egypt).
The Massorah is not contained in the margins of any one MS. No MS contains the whole, or even the same part. It is spread over many MSS, and Dr. C. D. Ginsburg has been the first and only scholar who has set himself to collect and collate the whole, copying it from every available MS, in the libraries of many countries. He has published it in three large folio volumes, and only a small number of copies has been printed. These are obtainable only by the original subscribers.

When the Hebrew Text was printed, only the large type in the columns was regarded, and the small type of the Massorah was left, unheeded, in the MSS from which the Text was taken.

When translators came to the printed Hebrew Text, they were necessarily destitute of the information contained in the Massorah; so that the Revisers as well as the Translators of the Authorized Version carried out their work without any idea of the treasures contained in the Massorah; and therefore, without giving a hint of it to their readers.

This is the first time that an edition of the A.V. has been given, containing any of these treasures of the Massorah, that affect so seriously the understanding of the Text. A vast number of the Massoretic notes concern only the orthography, and matters that pertain to the Concordance. But many of those which affect the sense, or throw any additional light on the Sacred Text are noted in the margin of The Companion Bible.

Some of the important lists of words which are contained in the Massorah are also given, viz. those that have the "extraordinary points" (Ap. 31); the "eighteen explanations" of the Sopherim (see Ap. 33); the 134 passages where they substituted Adonai for Jehovah (see Ap. 32); and the Various Readings called Sopherim (see Ap. 34). These are given in separate Appendices; but other words of any importance are preserved in our marginal notes.

Readers of The Companion Bible are put in possession of information denied to former generations of translators, commentators, critics, and general Bible students. For further information on the Massorah see Dr. Ginsburg’s Introduction to the Hebrew Bible, of which only a limited edition was printed; also a small pamphlet on The Massorah published by the King’s Printers.

### 31 The Fifteen Extraordinary Points of the Sopherim.

There are fifteen words which present an abnormal appearance in the printed Hebrew Bibles. These are of the utmost importance, as they represent the most ancient result of Textual Criticism on the part of the Sopherim.

Ten of these words are in the Pentateuch, and five occur in the Prophets and Hagiographa.

Some are without effect as to translation or interpretation; others are more important, and will be noted in the passages where they occur. The following is the list. (For further information see Dr. Ginsburg’s Introduction to the Hebrew Bible, pp. 318-34).

<table>
<thead>
<tr>
<th>Hebrew Word</th>
<th>Arabic Words</th>
<th>Hebrew Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;37, 12.</td>
<td>&quot;Deut. 29, 29.</td>
<td></td>
</tr>
<tr>
<td>&quot;Ps. 27, 13.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 32 The 134 Passages Where the Sopherim Altered "Jehovah" to "Adonai".

Out of extreme (but mistaken) reverence for the Ineffable Name "Jehovah," the ancient custodians of the Sacred Text substituted in many places "Adonai" (see Ap. 4, viii. 2). These, in the A.V. and R.V., are all printed "Lord." In all these places we have printed it "Lord"—marking the word with an asterisk in addition to the note in the margin, to inform the reader of the fact.

The official list given in the Massorah (§§ 107-15, Ginsburg’s edition) contains the 134.

<table>
<thead>
<tr>
<th>Hebrew Word</th>
<th>Arabic Words</th>
<th>Hebrew Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. 18, 3, 27, 30, 32; 19, 18; Ex. 4, 10, 13; 5, 22; 15, 17; 20, 4.</td>
<td>Num. 14, 17.</td>
<td>Ezck. 18, 25, 29; 21, 13; 35, 17, 30.</td>
</tr>
<tr>
<td>34, 5, 5.</td>
<td>&quot;Joel, 7, 6; 19, 23.</td>
<td>Amos 5, 7; 7, 7; 8; 9, 7.</td>
</tr>
<tr>
<td>7, 4, 10.</td>
<td>3, 17, 18; 4, 4; 6, 1, 8, 11.</td>
<td>Zech. 9, 4.</td>
</tr>
<tr>
<td>7, 14, 20; 8, 3, 8, 17, 10.</td>
<td>1 Kings 3, 10, 13; 22, 6.</td>
<td>Mic. 1, 2.</td>
</tr>
<tr>
<td>12, 11, 15; 21, 6, 8, 16, 28.</td>
<td>2 Kings 7, 6.</td>
<td>Mal. 1, 12, 14.</td>
</tr>
<tr>
<td>21, 23, 29, 13; 30, 20; 37, 24, 38, 14, 15; 40, 14.</td>
<td>Isa. 3, 17, 18; 4, 4; 6, 1, 8, 11.</td>
<td>Ps. 2, 4; 16, 2; 22, 19, 30; 30, 9; 55, 3, 17, 22; 37, 12; 39, 14.</td>
</tr>
</tbody>
</table>
APPENDICES 32 (cont.), 33, 34, and 35.

38. 3, 15, 32; 39. 7; 40. 17; 41. 26; 51. 18; 54. 4; 55. 9; 57. 9; 59. 11; 63. 12; 66. 15; 68. 17, 10, 22, 26; 72. 35; 73. 20; 77. 2; 78. 65; 79. 12; 80. 5, 8, 3; 10. 15; 83. 49, 50; 85. 17; 110. 5; 130. 2, 3, 6.

(See Ginsburg's ed. of The Massorah, §§ 107-115.)

33

THE "EIGHTEEN EMENDATIONS" OF THE SÖPFERIM.

The Massorah (Ap. 30), i.e. the small writing in the margins of the standard Hebrew codices, as shown in the present p. 32, consists of a concordance of words and phrases, etc., safeguarding the Sacred Text.

A note in the Massorah against several passages in the manuscripts of the Hebrew Bible states: "This is one of the Eighteen Emendations of the Söpherim," or words to that effect.

Complete lists of these emendations are found in the Massorah of most of the model or standard codices of the Hebrew Bible, and these are not always identical; so that the total number exceeds eighteen: from which it appears that these examples are simply typical.

The Shabbat adds seven passages; the Yad sabbath, ten; the Mechilta, eleven; the Tanachum, seventeen;

1 An ancient commentary on Leviticus (circa A.D. 213-47).
2 A catech of the whole Hebrew Scriptures, composed in the eleventh century, from ancient sources by Rabbi Simeon.
3 An ancient commentary on Exodus, compiled about A.D. 90 by Rabbi Ishmael ben Elisa.
4 A commentary on the Pentateuch, compiled from ancient sources by Rabbi Tanhum ben Abba, about A.D. 369.

34

THE READINGS CALLED SEVERIN.

Josephus tells us (Life, § 75) that Titus brought away with him from Jerusalem the codices (or manuscripts) that were in the Temple. These were among the spoils he took to Rome, and were deposited in the royal palace, about A.D. 70.

About a.d. 230 the Emperor Severus, who built a synagogue in Rome which was called after his name, handed over the codex of the Pentateuch to the Jewish community.

Both codex and synagogue have perished, but a list of thirty-two passages is preserved in the Massorah, whereas this codex differed in letters and words from other codices. There are two lists extant: one (prior to a.d. 1260) in the possession of the Jewish community of Prague, and the other in the Paris National Library (no. 31, folio 399 A). But there are other Severin preserved, which are noted in the margin of this edition.

The following is the complete list. Those that affect the sense and furnish instruction are referred to in the margin, in notes on the passages affected. Some of them relate only to spelling, and have no instruction in them.1

6. 27. 2. 17. 26. 27.
7. 27. 7. 18. Lev. 4. 14.
11. 43. 15. 22. " 15. 21.

1 For further information see Ginsburg's Introduction to the Hebrew Bible, pp. 469-50.

35

"SHE'OL". HEBREW, SHEFOL.

The first occurrence of this word is in Gen. 37. 35, where it is rendered "grave." It occurs sixty-five times in the Hebrew of the Old Testament; and only by studying each passage by itself can the student hope to gather the Biblical usage of the word. All heathen or traditional usages are not only worthless, but misleading. The following are all the passages where the word "Sheol" occurs, with the rendering in each passage indicated thus: 1 = grave, 2 = pit, 3 = hell.

1. 42. 38. 3. 86. 3. 3. 27. 20.
1. 44. 29. 31. " 30. 16. 36. 1.
2. Num. 16. 35. 31. 89. 48. 1. Ecc. 9. 10.
1. 1 Sam. 2. 6. 3. 139. 8. 3. 14. 9.
3. 12. 35. 26. 5. 2. 14. 15.
3. 15. 12. 3. 38. 15. 10. 3. 9. 10.
3. " 19. 17. 4. 35. 18.

As meaning "THE grave," it is to be distinguished from kefar, A grave, or burying place (from yqbar, to bury, first occurrence Gen. 23. 4) and bôr, a pit, generally heven in the rock, hence used of a cistern (Gen. 37. 29) or a dungeon, &c., when dry. (See note on the word "well" in Gen. 31. 19.)

1. Isa. 38. 18. 3. Ezek. 31. 15.
7. Hab. 2. 5. (marg. grave).
APPENDIXES 36 TO 40.

36

"THY SALVATION." GEN. 49. 18.

"I have waited for Thy salvation, O Jehovah."

The words are repeated three times (and in three different ways) by every pious Jew, morning and evening.

In the note on Gen. 49. 18 it is pointed out that by the Fig. Metonymy (of Effect), see Ap. 6, "salvation" is put for Him Who brings it. The meaning is beautifully put, thus, in the Jerusalem Targum:

"Not to the salvation wrought by Gideon, the son of Joash, does my soul look, for it is temporal. Not to the salvation wrought by Samson, the son of Manoah, is my longing directed, for it is transient; but to the salvation, the completion of which Thou hast promised, by Thy everlasting Word, to bring to Thy people the descendants of Israel.

"To Thy salvation, O Jehovah, to the salvation of Messiah the son of David, Who will one day redeem Israel and bring her back from the dispersion, to that salvation my soul looks forward; for Thy salvation is an everlasting salvation."

37

THE PHAROAHS OF GENESIS AND EXODUS.

It was intended to include a list of the Pharaohs mentioned in Genesis and Exodus, and an elaborate table had been drawn up. But, as the data are still incomplete, and scholars and explorers are not fully agreed, it is felt to be wiser to postpone a subject which is still a subject of controversy.

38

"LEAVEN."

Its first occurrence in Ex. 12. 15 significantly marks it as something to be "put away." There is no dispute as to the meaning of the word, which is sōr or fermenting dough. The difference lies in its interpretation. This can be gathered only from its usage by the Holy Spirit.

1. It is used of its work in permeating the whole of that with which it is mixed (Matt. 13. 33. Luke 13. 21. 1 Cor. 5. 6. Gal. 5. 9. Hos. 7. 4).

2. It is used of the bread which is made from the meal so permeated (Ex. 12. 15. 19. 20. 34. 35. 13. 7).

3. It is used in connection with sacrifices, as never to be offered to God with any offering made by fire (Lev. 2. 11; 6. 17; 10. 12).

39

THE DECALOGUE. EXODUS 20. 2-17.

The Ten Commandments have been divided in various ways. The table below exhibits the principal differences.

<table>
<thead>
<tr>
<th>Commandments</th>
<th>English (Reformed)</th>
<th>Jewish (Talmudic)</th>
<th>Masoretic</th>
<th>Greek (Origen)</th>
<th>Roman and Lutheran</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. v. 2</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>II. v. 4-6</td>
<td>3-6</td>
<td>7</td>
<td>4-6</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>III. v. 7</td>
<td>7</td>
<td>8</td>
<td>7</td>
<td>8-11</td>
<td>7</td>
</tr>
<tr>
<td>IV. v. 8-11</td>
<td>8-11</td>
<td>12</td>
<td>8-11</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>V. v. 12</td>
<td>12</td>
<td>13</td>
<td>12</td>
<td>13</td>
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<tr>
<td>VI. v. 13</td>
<td>13</td>
<td>14</td>
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<td>14</td>
<td>14</td>
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<tr>
<td>VII. v. 14</td>
<td>14</td>
<td>15</td>
<td>14</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>VIII. v. 15</td>
<td>15</td>
<td>16</td>
<td>15</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>IX. v. 16</td>
<td>16</td>
<td>17</td>
<td>16</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>X. v. 17</td>
<td>17</td>
<td>17</td>
<td>17</td>
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</tbody>
</table>

The difference between the Roman Catholic and Luther is this: that the Roman Catholic makes Commandment IX protect the wife, while the Lutheran makes it protect the house. The Masoretic division agrees with the Roman Catholic. The English Reformed division agrees with the Jewish and Talmudical division in including v. 2, but differs in including v. 3 in Commandment I instead of Commandment II. The Structure proves this to be correct.

40

THE NAMES OF THE TABERNACLE.

It is important to distinguish the different words used by the Holy Spirit to describe the Tabernacle, and to express His design. They are variously translated in the A.V. They are distinguished severally in the notes; and are here brought together, so that the different shades of meaning may be compared and understood. It is called:

1. The House (Beth).
2. The Tabernacle (Mishkan)=dwelling-place, from shakhn, to dwell: or, habitation, indicating it as containing the presence of Jehovah in the Light, called Shekinah, cp. Ex. 25. 8.
3. The Tent (‘Ohel). Erected as a special place of worship before the Tabernacle was set up. Hence to be always distinguished from the Tabernacle proper. Its full title was 4. ‘Ohel Mol’éd = Tent of assembly, or of the congregation.
5. The Tabernacle of witness, ‘ohel ha-eduth = The Tent as containing the tables of the Law, which were an adding witness to their covenant with Jehovah. (See Ex. 16. 32-34; 25. 21.)

In this connection it is well to notice that congregation is ‘edah, which is general; while assembly is kahal, which is more local and partial.
**APPENDIXES 41 AND 42.**

**THE CHERUBIM.**

It is hopeless to arrive at the meaning of the Cherubim from etymology. Only by the usage of the whole of Scripture can we form an approximately true idea.

Their description is twice given (Ezek. 1. 5–14; 10. 20; and Rev. 4. 6–9).

By a process of elimination we arrive at the fact that they are a celestial order of spirit-beings, and we can form no more notion of them than we can of other heavenly orders which are named, but not explained, and for the want of better words are called "Thrones," "Dominions," "Principalties," "Powers," &c.

They are to be distinguished from the symbolic figures of them, which were made to represent them.

Negatively, we may note:

1. That they cannot be the Godhead, or Divine in their nature, for (1) likeness of any kind was strictly forbidden (Deut. 4. 15, 16, &c.) and (2) the Godhead is distinguished from them by being mentioned at the same time.

2. Though heavenly, or celestial and spiritual in their nature and character, they are distinguished from the angels (who, as their names imply, were spirits used as messengers). Compare Rev. 5. 8, 11 and 7. 11, where, first, the cherubim offer worship, and then the angels. They must therefore be real spirit-beings, for they could hardly be represented emblematically and really in the same verse. Moreover, they are never dismissed on errands as angels are, and are never seen apart from the Throne.

3. They cannot be merely symbols, for, though symbolic and emblematic representations of them were allowed to be made, they themselves are not symbolic, or we should have symbolic symbols of symbols, and no reality at all.

4. They cannot be a symbol of the "Church" or any portion of redeemed humanity, for they are distinguished from them in Rev. 5, 9, 10, according to the best readings of the most ancient MSS. and critical Greek texts, where the "us" of 9 should be omitted, and the "us" and "we" of 10 should be "them" and "they." Compare also Rev. 7. 9–11.

**42**

**THE 'ASHERAH.**

The word 'Asherah is from the root 'ashar, to be straight, erect, or upright. From this comes the meaning, in a moral sense, to be upright, hence, to prosper or be happy. The 'Asherah was so called because it was something set upright or erect in the ground, and worshipped. The word occurs forty times, and only a careful study of each passage will give a correct view.

Compared with this, all that men may think or say about the 'Asherah is of little value. The word is always rendered grove or groves in the A.V.; and always left as a proper name in the R.V.

From a prospect of the passages, we learn that it was either a living tree with the top cut off, and the stump or trunk fashioned into a certain shape (Deut. 16. 21); or it was artificially fashioned and set erect in the ground (Isa. 17. 8. 1 Kings 14. 13; 16. 30). It was made of wood (Ps. 6. 26) or stone. What the shape was cannot be accurately determined. The first occurs in 1 Kings 13. 3, and 2 Chron. 15. 16, where the A.V. "an idol in a grove," should be (as in the R.V.) "an abominable image for an Asherah." It could be "cut down" (Ex. 34. 13, the first occurrence of the word); "plucked up" (Mic. 5. 14); "burnt" (Deut. 12. 3), or "broken in pieces" (2 Chron. 34. 4). It is often coupled with mezzeveth, or stone "pillars" (R.V.) (and rendered images in A.V.), connected with Baal-worship.

That it could not have been a "grove" is clear from 5. For the same reason they cannot be symbols of "the four gospels" or books of any kind, for the cherubim and ministers associated with wrath; and call for the judgment plagues. See Rev. 6. and 15. 7. Moreover, there is no connection between these and the presence of the cherubim in Eden, in the Tabernacle, in the Temple, and the Throne of God.

Positively, we may note:

1. That the three root letters of כָּרָב, כָּל, כָּלָה, are the root letters of the word Kesrah, which reappear in our GRIP, GHRaB, GRIPe, GRaSIP. In a passive sense the notion would be that of holding something in safe keeping; and, as a matter of fact, the symbolic representation of them were held fast to the mercy-seat, being made out of the same piece of gold (Ex. 25. 18, 29).

2. In Gen. 3. 24 they were placed to keep (or guard) the way to the tree of life, and preserve the hope of re-genesis for a ruined creation (cp. Gen. 2. 15, where we have the word "keep" in this sense).

3. Their presence on the mercy-seat binds this hope with atonement, and with Israel.

4. On the vail the hope is bound up with the coming of the Christ in incarnation and redemption.

5. They are four in number, and four is the number of Creation (see Ap. 10).

6. They are represented by the symbolic heads of the four great divisions of animate creation: the lion (of wild beasts), the ox (of tame beasts), the eagle (of birds), man (of humanity).

7. They are beneath the Throne, for the earth is Jehovah's footstool.

8. Their song, when they speak, is of creation (Rev. 4. 11), and is in connection with the earth.

Redemption is a "new song" for them, relating to others.

9. We conclude therefore, that the cherubim are celestial or real spirit-beings, associated in some way with the embodiment of creation's hope as expressed in Rom. 8. 19–25. The emblematic representations made of them connect that hope with the "hope of Israel" and associated it with the blood-sprinkled mercy-seat, and the rent vail (Heb. 10. 18, 20).

2 Kings 17. 16, where it is forbidden to set one up "under any green tree."

While it is distinguished from Ashthoreth the goddess, it is yet associated with that goddess, Ashthoreth being representative of the productive (or passive) principle of life; and Baal being representative of the generative (or active) principle.

The image which represents the Phoenician Ashthoreth of Paphos, as the sole object of worship in her temple, was an upright block of stone, anointed with oil, and covered with an embroidered cloth.

Such stones are to be met with all over the Semitic world; especially in Babylonia, in Syria, Palestine and Arabia. Even the Malummenet sacred stone kamba at Mecca remains an object of reverence.

The place Beth-el was so called because of its anointed stone. There was another Beth-el in Northern Israel, and two columns of stone erected before every Phoenician temple. Those at Tyre are described by Herodotus (ii. 44); and the "pillars of the sun" are mentioned in 2 Chron. 34. 4. Isa. 17. 8, &c.

Like every form of "religion," it had to do with the "flesh," and hence, by the law of evolution (which is seen operating only in human affairs) it soon became corrupted. Evolution is seen in the progress of man's works, because he begins from ignorance, and goes on learning by his mistakes and failures. From the
moment he ends his works devotion at once sets in and deterioration begins. This is specially true in the "religious" sphere. All religions have become corrupt.

So with the Asherah. Originally a tree, symbolical of the "tree of life," it was an object of reverence and veneration. Then came the pervasion of the earlier idea which simply honoured the origin of life; and it was corrupted and debased into the organ of procreation, which was symbolized by the form and shape given to the Asherah. It was the Phallic image of Isa. 57, 8, and the "image of the male", Exek. 16, 17.

These symbols, in turn, became the incentive to all forms of impurity which were part of its libidinous worship, with the swarms of "devotees" involved in its obscene orgies.

The serpent was accepted as the symbol of the nexus, and was thus associated with the "piller" and the "tree". Hence, it too became an object of worship.

The principal factor in this form of Canaanite idolatry is that it was not a primitive conception of a religious rite, but the corruption of an earlier idea which began with honouring the origin of life.

All the ancient systems of idolatry, connected with Astrology and Mythology, etc., were, in the same way, not original inventions of what was new; but the corruption of what was old, and the perversion of primitive truth.

There can be no doubt about its being, in its essence, Phallic worship pure and simple, whatever may have been its origin. This abomination was common to all the ancient nations; and relics of it are found to-day in various forms, in India and elsewhere. The members of the Celtic religion are the true descendants of the Asherah.

At first it was centred in the Canaanish nations; and from them it spread to the others. It was the great abomination of Canaan, and that is one reason why the Canaanites, as the descendants of the Nephilim, had to be destroyed by the sword of Israel. The other reason was the origin of those nations themselves (see Ap. 23 and 25), with which it was closely connected. The first mention of the Asherah stamps it as being the special object of Jehovah's hatred.

is given to explain His name as "jealous"; for that is the name He takes in denouncing it. Compare His threats in 1 Kings 14, 15; 15, 11; 16, 32, 35; 2 Chron. 36, 14 &c.

It led to Israel's banishment from the land; and subsequently to that of Judah's.

It is still preserved in secret language in secret fraternities, Freemasonry, Theosophy1, and in the Roman Church; language so conceals it that probably those who use it to-day have little idea of what they are perpetuating; while the ancient symbols I O proclaim "sex as the true God of Hostis," as the Kabballa declares.

A recrudescence of this is more than hinted at; and it will be better understood when "the abomination" of Antichrist shall stand once again2 in the Temple at Jerusalem (Matt. 24, 15). The following passages will show further the nature of this form of idolatry:—Jer. 5, 7; 7, 30, 31; 19, 4, 5; 37, 34-35. Hos. 4, 12-14. Amos 2, 7-9.

The word Asherah is noted in the margin of each passage where it occurs in The Companion Bible, but the following complete list is given to put the student in possession of the whole of the data; and thus to enable him to form his own conclusions.

Exod. 31, 13. 2 Kings 23, 4, 6, 7, 14, 15.
Dent. 7, 5. 2 Chron. 14, 3.
12, 3. 15, 16.
16, 31. 17, 6.
Judg. 3, 7. 19, 3.
6, 25, 21, 28, 30. 24, 32.
1 Kings 14, 15, 23. 31, 1.
15, 13. 33, 3, 19.
16, 33. 34, 3, 4, 7.
18, 19 (sing). 34, 3, 7.
2 Kings 13, 6. Isa. 17, 8.
17, 10, 16. 27, 9.
18, 4. Jer. 17, 2.
21, 3, 7. Mic. 5, 34.

1 See The Perfect Way, p. 2, and The Computation of 690, 1, 105, 8.
2 Matt. 24, 15; cp. Dan. 9, 27; 12, 11.

43 "OFFER" AND "OFFERINGS".

There are some twenty-four Hebrew words, more or less synonymous, which are translated "offer" and "offering" in the Hebrew Old Testament. These Hebrew words are also translated in other ways, so that it is important for the truth-seeker to know, in every passage, which word is used.

The various words are noted in the margin, except when they are clearly translated by their distinctive meanings, such as burnt-offering, peace offering, heave-offering, &c.

I. The VERB "to offer".

i. Karab means to draw near, but in the Hiphil conjugation, to make to approach, or draw near: hence, to bring near. See Korban, No. 1 below.

ii. Nageash—to come near, after having been so brought, i.e., to enjoy the presence which the Korban (see below II. 1) has secured. Cp. Jer. 30, 21 where we have both words. Hence used of coming near with offerings. Cp. Greek engeio, Heb. 7, 11, and proserph, Matt. 2, 11; 5, 23; 8, 4. Mark 1, 44. Luke 5, 14. John 16, 2. In the Epistle to the Hebrews it is used twenty times in a sacrificial sense, except Heb. 12, 7, "God brings you near as sons". See also Heb. 9, 14, 28. Used also of the sinner's approach to God by offering, Heb. 4, 16; 7, 25; 10, 1, 22; 11, 6.

iii. Assah, to make ready or prepare a victim for sacrifice: to make a victim a specific offering.

Hence, to offer. First occurrence in Ex. 10, 25 (sacrifice). Then Ex. 29, 36, 38, 31 (offer), &c.

iv. Zabach, to slay (and offer up): hence to offer what has been slain: to sacrifice. Hence No. xii. below.

v. Shaasat, to kill or slay (as a butcher); used of men as well as of animals. Judg. 12, 6. 2 Kings 18, 40. First occurrence Gen. 22, 10; 57, 31. Then Ex. 13, 6.

vi. Alah—to offer up, especially a burnt offering, from its name in II. ii. below.

vii. Kaffar—to burn or turn into vapour. Used of the incense which = Ketoreth, but also of the 'olah (II. ii.) and parts of the Minchah (II. iii.) and the Zobach (II. xii.) because these ascended to Jehovah.

viii. Saraph is used of burning up (or rather, down) the sin-offering, because nothing ascended up to God in that offering.

ix. Rum, to offer up as a heave-offering.

II. The NOUN "offering".

1. Korban = a gift, or an admission-offering: from I. i. above. It is the present brought to this day in the East, in order to secure an audience, or to see the face of the superior, and find access to his presence. Hence called to-day, "the face-offering". When the admittance has
APPENDIXES 43 (cont.) AND 44.

been secured and entrance has been obtained, then the real offering or present has to be given. Hence Korban is essentially an adunittance-offering; securing the entrance. Cp. the verb, Judg. 3. 18. Cp. its use in New Testament, Matt. 5. 23; 8. 4; 23. 38. Mark 7. 11. Heb. 5. 1.

ii. 'Asham = the burnt offering; so called from the Hiphil of the verb 'ashâh, to cause to ascend [as the flame and smoke ascend by burning]. In Greek holocausta, which conveys its meaning as being wholly burnt.

iii. Minchah = the Meal offering = a present, as such. Hence a gift-offering, not necessarily to secure atonement, but to secure favour. It might be sacrificed by blood, or more generally and later, without blood. It is used of the offerings of Cain and Abel (Gen. 4. 3, 4), of Jacob's present to Esau (Gen. 32. 10-21), &c. In Exodus and Leviticus it acquires a special limitation, and is the only word rendered "meal", or better (with R.V.), "meal offering" (though it has a wider signification than literal "meal").

iv. Shelem = the Peace offering, from the root Shâloa, which conveys the idea of peace on the ground of perfection of compensation or compensation. Connected with the thought of rendering payment of vows or promises because of peace enjoyed. Sometimes combined with Zebaâ (No. xii. lev.). It is eucharistic rather than propitiatory.

v. Chatatthah = the Sin offering, from che-ath, to sin by coming short of, by missing the mark in sins of commission. In the Piel it means to purge from such sin (Ps. 51. 7). In the 'Olah (II. ii) the blood went upward, in the chattaâh it went downward and outward "without the camp". The former was burnt on the altar, the latter went down on the ground.

vi. 'Asham = the Trespass offering. Relates to sins of omission, while chattaâh relates to sins of commission. 'Asham sin in relation to Mosaic Law; sins of error arising from ignorance or negligence.

vii. Ndabah = Free-will or Voluntary offerings. See Lev. 22. 18, &c. It refers not to the nature or mode of the offering, but to the motive. Not the same as Lev. 1. 4, "voluntary will", which is "for his acceptance".

viii. Temûthah = the Heave offering. So called because it was lifted up on high in presentation to Jehovah for Himself alone. See I. ix. above and Ex. 29. 27.

ix. Temûthah = the Wave offering, because it was waved to and fro (not up and down like No. viii.), and presented for the four quarters of the earth.

x. Nesek = the Drink offering. From nasak, to pour out. Cp. Ps. 2. 9 (asht). Ps. 2. 17. 2 Tim. 4. 6.

xi. 'Isâshah = any offering made by fire (cp. Ex. 29. 18. Lev. 24. 7).

taxi. 'Isâshah = any offering slain (from No. ii. iv. above). The proper word for a victim, slain and offered. The Hebrew name for altar (mishbah) is derived from the same root, and denotes the place of slaughter. Cp. Gen. 22.

44

SIN, TREPASS

There are many synonymous words to represent the wrong-doing of man's fallen nature. As these are not always translated by the same English word, it is necessary that we should distinguish them. The student, by reference to the following list, will be able to do so:

i. Chôth, to sin; to miss the mark (as in Judg. 20. 16). Also of the feet, to stumble and fall (Prov. 19. 2). Hence, morally, a coming short, blameworthiness—not necessarily sinful. An act of thought, word, or deed, not a condition. Usually (but by no means always) rendered sin, and other words also so rendered.

ii. 'Asham, trespass, to sin through error or ignorance. Cp. Lev. 4. 13; 5. 2, 3. Num. 5. 6, 7. Judg. 21. 22. 1 Chron. 21. 3. 2 Chron. 19. 10; 28. 19, 13. 'Asham is a breach of commandments, done in ignorance, but, when the guilt is proved, requiring atonement.

iii. Avon, iniquity, specially connected with idolatry. Used because an idol is nothing and vanity (cp. Hos. 4. 13; 5. 8; 10. 5, 8. Amos 5. 5, 8, marg.). Hence, 'a vah comes to mean vanity (cp. Job 15. 5. Ps. 10. 7. Prov. 22. 8, &c.). The word has many renderings, which are pointed out in the passages when it occurs. 'Avon is rather a course of bad conduct flowing from the evil desires of fallen nature, than breaches of the law as such.

iv. Avâsh, perverness, from the root to be bent, or crooked. English wrong, i.e. wrung out of course, expresses it. (cp. 1 Sam. 20. 29. 2 Sam. 19. 19. 1 Kings 8. 47. Job 33. 37, &c.).

v. Aâmâl, trouble, labour, sin. Viewed in the light of the trouble it causes; and of its burden; and its grievousness (Isa. 10. 1. Hab. 1. 3). Often rendered perversion (Num. 23. 29), also mischief (Job 15. 35).

vi. 'Awâs, unrighteous, sin in its nature as deceitful, dishonesty, that which is not equal and right, unfairness in dealings. Rendered unjust.

INIQUITY, &c.

(Ps. 43. 1; 83. 2. Prov. 29. 27. Isa. 26. 10, unrighteous (Lev. 19. 13, 22).

vii. 'Abar, to pass beyond, transgress. Hence, transgression (Ps. 17. 2. Hos. 6. 7; 8. 1).

viii. Râh, wicked, injurious. From its root, which indicates its nature as breaking up all that is good or desirable; injurious to all others. In Greek peninos, evil, orakis, bad. Hence especially of moral depravity and corruption, and lewdness. English "good-for-nothing" (1 Sam. 17. 29), naughty (2 Kings 2. 10. Prov. 20. 14. Jer. 24. 2).

ix. Pashâ, revolt, rebellion. Sin against lawful authority. Often rendered transgression (Ps. 51. 16. Prov. 29. 24. Isa. 48. 7). In Prov. 10. 12 the action of love or mercy shown stands in strong contrast to this character of the sin.

x. Râsh, wickedness, in the sense of the restless activity of fallen nature (Job 3. 17. Isa. 55. 9; 57. 20, 21); where it refers to the activity of the impious and ungodly, or robbers.


xii. Shâgâh, erring from imprudence, rashness, being deceived, not wilfully; and shâgâh, erring wilfully through passion or wine, hence, to go astray. As sin it is to be distinguished from presumptious or high-handed sin. Cp. Lev. 4. 13. Num. 15. 22, &c. with Num. 15. 30, Ps. 119. 10.

xiii. Gimmah, meditated wickedness, plotted, planned, and designed; wicked, or lewd purpose, especially of sins of unchastity.

xiv. Chasad = shameful. A Homonym, meaning (1) Here, and Job 37. 13 (where it is rendered "mercy" in A.V. and R.V.). But "lightening" is not "mercy", but chastisement. (2) The other meaning is merciful, lovingkindness, or grace. See note on Lev. 20. 14.

xv. Shal, fault, committed inadvertently through negligence.
### THE ORDER AND GROUPING OF THE TWELVE TRIBES.

There are twenty different lists given of the Twelve Tribes. These vary according to different objects which they are given, and the different connections in which they stand, according to birth: mothers, encampment, numeration, blessing, geographical relation, &c. All are worthy of attention and study. They may be thus presented:

<table>
<thead>
<tr>
<th>GENESIS</th>
<th>EX.</th>
<th>NUMBERS</th>
<th>DEUT.</th>
<th>JOSHI.</th>
<th>JUDGES</th>
<th>1 CHRONICLES</th>
<th>EZEK.</th>
<th>REV.</th>
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<td>29, 35</td>
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* Joseph omitted: being in Egypt.
* Levi omitted.
* This is the only order which occurs three times. Levi mentioned in ch. 2. 27 after Gad. The order is that of importance.
* Eastern tribes omitted.

1 Two orders mentioned but not detailed. (1) The order “according to birth,” on the two stones on the High Priest’s shoulders (the place of strength). (2) The order on the twelve stones of the High Priest’s breastplate (the place of love). This was according to their tribes, as chosen by Jehovah’s love.

### DEUTERONOMY.


The following important passages are referred to:

Deut. 1. 31. See Acts 13. 18 (R.V. margin).

4. 35. '" Mark 12. 32.
6. 4, 5. '" Matt. 22. 37, 38; Luke 10. 27.
10. 17. '" Acts 10. 34. Rom. 2. 11, Gal. 2. 6. Eph. 6. 9, Col. 3. 25. 1 Pet. 1. 17.
17. 6. '" Matt. 18. 16, 2 Cor. 13. 1, Heb. 10. 28.

<table>
<thead>
<tr>
<th>Deut. 18, 15.</th>
<th>See Acts 3. 22; 7. 37.</th>
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<td>Dev. 17. 6, above.</td>
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<td>25. 4.</td>
<td>Rom. 9. 9, 1 Tim. 5. 18.</td>
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<td>32 and 33. 1-29.</td>
<td>Rev. 15. 3.</td>
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<td>32. 17.</td>
<td>1 Cor. 10. 20.</td>
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<td>32. 21.</td>
<td>Rom. 10. 19, 1 Cor. 10. 22.</td>
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</tbody>
</table>

Deut. 32. 35, 36. See Heb. 10. 30. 43 (Sept.). " Heb. 1. 6, Rom. 15. 10. "

Any variations in the laws, as compared with those given nearly forty years before, are explained (1) either by reference to different events (cp. 1. 13, 18 with Ex. 18 and Num. 11); (2) or, repeated with a different object, and from a different point of view (cp. 1. 22 with Num. 13, 1-3); (3) or, because wilderness laws were not suitable for the Land (cp. 12. 15 with Lev. 17, 3, 4); (4) or, modified for the same reason (cp. 1. 12, and 16 with Lev. 23 and Num. 29 and 29). Other variations are complementary (1. 45; 3. 4; 25. 17, 19).
47

"THE BOOK OF THE LAW."

It is an allegation of the "Higher" Criticism (which dispenses with documentary or MS. evidence, and therefore differs altogether from the "Textual" Criticism) that the five books known as the Pentateuch were not written by, or during the time of Moses, but in the time of kings Manasseh, or even as late as Ezra.

But a definite "book" is spoken of throughout the Old Testament as being constantly written in, with directions how it was to be added to and kept up by the prophets raised up from time to time for that purpose, among others.

The first occurrence is in Ex. 17. 14. To this, in the margin, all the others are referred back. They are given below so that the chain may be examined link by link, and its completeness and perfection seen.

2. Ex. 24. 4. 7. Written by Moses, and "the book of the covenant sprinkled," with the people.
3. Ex. 34. 27. Jehovah’s command, "Write thou.
4. Josh. 8. 19. Written by Joshua by the commandment of Jehovah. From the first three months of first year to last quarter of fourth year (cp. Deut. 1. 2 to 2. 14).
5. Deut. 1. 5. The word "declare" = set forth plainely, and implies writing (the word occurs only in Deut. 27. 8 and Hab. 2. 4), and includes from Deut. 1. 6 to 33. 29.
6. Deut. 4. 4. Includes more than this book of Deuteronomy, and 4. 2 must refer to what was then written (cp. Deut. 4. 17; 29. 21).
7. Deut. 17. 18. The book kept "before the priests the Levites," and to be copied by the king. This was the standard copy (cp. 31. 19, 25, 26); to be read at the Feast of Tabernacles in the Sabaccian years (cp. 31. 10-13).
10. Josh. 23. 6. 7 again referred to.
12. 1 Sam. 30. 29. Samuel continued the writing in "the book." (So the Hebrew)
13. 1 Kings 2. 1-4. David charges Solomon with regard to this "written" law of Moses.

15. 2 Chron. 17. 7-9. Jehoshaphat sent the princes, Levites, and priests, and they "taught in Judah, and had the book of the law of Jehovah with them".
16. 2 Chron. 23. 11 (2 Kings 11. 13). It was given to Joash according to Deut. 17. 18.
17. 2 Chron. 24. 4 (2 Kings 14. 4). Amaziah spared the children of his father’s murderers according to "that which was written in the book of the law of Moses" (cp. Deut. 24. 4).
18. 2 Chron. 30. 19. Hezekiah’s passover kept in second month as "it was written.
19. 2 Chron. 35. 17. Josiah’s passover kept as "it is written in the book of Moses".
20. 2 Kings 17. 37. "The law... which He wrote for you," i.e., Jehovah (cp. v. 38).
21. 2 Kings 22. 8. "Hilkiah, the high priest... found the book of the law in the house of the Lord." In v. 10, "Shaphan read it before the king" (Josiah). Huldah the prophetess confirms this reference (cp. 14. 20). In 2 Chron. 34. 14 it is described as "the book of the law of Jehovah by the hand of Moses.
22. Jeremiah refers to this event when he speaks, as in ch. 13. 18.
24. Ezra ascribes the law to Moses. Cp. 3. 2 (Num. 26. 29; 6. 18; 7. 6, 10, 14, 21, 25). And all is to be done according to it (cp. 7. 2 with 9. 15, 18. 18. 24-30. Deut. 23. 3-6).
25. In Esther 3. 8, the laws were extant, and known as "divers from all people." Nehemiah (1. 7-9) speaks to Jehovah of the "statutes and judgments He gave by Moses".
26. Neh. 8. 8. The book is read according to its requirements.
27. 28. 29. The Feast of Tabernacles was kept according to Lev. 23. 43-44.
29. Neh. 10. 24. 25. A solemn covenant was made "to walk in God’s law," which was given by Moses to the servant of God.
31. Daniel in his prayer (ch. 9. 1) refers to the curse fulfilled on the nation as "written in the law of Moses the servant of God".
32. Mal. 4. 4 completes the cycle, and refers all to Horeb where the people received the law (as distinct from Sinai, where Moses received it), and to Moses by whom it was given (not to Ezra or to some "Redactors" of a later day).

48

THE USE OF VARIOUS TYPES IN THE ENGLISH BIBLE.

The practice of indicating, by different types, words and phrases which were not in the Original Text, was, it is believed, first used by Sebastian Munster, of Basle, in a Latin version of the Old Testament published in 1534.

The English New Testament (published at Geneva, 1557) and the Geneva Bible (1560) "put in that word which, lacking, made the sentence obscure, but set it in such letters as may easily be discerned from the common text." The example was followed and extended in the Bishop’s Bible (1568, 1572), and the roman and italic types of these Bibles (as distinguished from the black letter and roman type of previous Bibles) were introduced into the A.V. (1611).

1 The word italic means relating to Italy, and is used of a kind of type dedicated to the States of Italy, by Aldus Manutius, about the year 1500.

The following seem to have been the principles guiding the translators of the A.V. —

1. To supply the omissions under the Figure Ellipsis, or what they considered to be Ellipsis.
2. To supply the words necessary to give the sense, when the Figure Ellipsis is employed.
3. Once, at least, to indicate a word or words of doubtful MS. authority, or John 2. 25 (first introduced in Cranmer’s Bible—doubtless from the Vulgate). Perhaps also Actg. 16. 2 and 20. 9.
4. Where the English idiom differs from that of the Originals, and requires essential words to be added, which are not necessary in the Hebrew or Greek.

For the use of italic type in the R.V. see Ap. 7.
APPENDIXES 48 (cont.), 49, AND 50.

The use of large capital letters for certain words and phrases originated with the A.V. None of the previous or "former translations" have them.

The revisers abandoned this practice, but have not been consistent in the plan they substituted for it. In most of the cases they have used small capital letters instead of the large capitals; but in three cases (Jer. 23:6, Zech. 3:8; 6:12) they have used ordinary roman type.

The use of the large capitals by the translators of the A.V. is destitute of any authority, and merely indicates the importance which they attached to such words and phrases thus indicated.

The following is a complete list:—

Large capitals in A.V. Small capitals in R.V.
Ex. 3:14, "I am that I am." Ex. 3:14, "I am."
Ex. 6:3, "Jehovah."
Ex. 28:30; 39:36, "Holiness (R.V. "Holy") to the Lord."
Deut. 28:58, "The Lord thy God."

Ps. 68:4, "Jehovah."
Ps. 83:18, "Jehovah."
Isa. 26:4, "Jehovah."
Dan. 5:25-26, "Mene, Mene, Tekel, Uphysrin." (v. 28, "Peres.")
Zech. 13:18, "Holiness (R.V. "Holy") unto the Lord."
Matt. 1:23, "Jesus."
Matt. 1:23, "Jesus."
Matt. 27:37, "The inscriptions on the Cross."

Acts 17:3, "To the (R.V. "an") unknown God."
Rev. 17:5, "Mystery, Babylon the Great, the Mother of (R.V. "the") Harlots and (R.V. "the") Abominations of the Earth."
Rev. 19:16, "King of Kings, and Lord of Lords."

Large capitals in A.V. Small roman letters in R.V.
Jer. 23:6, "The Lord our Righteousness."
Zech. 3:8, "Branch."
Zech. 6:12, "Branch."

49

"THE MAN OF GOD."

The first occurrence of this expression is in Deut. 33:1, and is used of Moses. Its use in connection with Moses (Ps. 90:11), who was, par excellence, the prophet, like unto whom Christ was to be "raised up" (Deut. 18:15-19), shows that it is to be understood of what Moses was, viz., "the prophet."

He was so called, not because he foretold, but because he spoke for God. This is the meaning of the word "prophet" as taught by its first occurrence in Gen. 20:7. The prophet was God's "spokesman" (Ex. 4:16; Cp. Ex. 7:1).

God's spokesman could know what to speak for Him only (1) from His Spirit (Num. 9:20; Cp. Hos. 9:7, margin, and see Num. 11:16, 17, 25-29); (2) from Jehovah making Himself known (Num. 12:6; Ezek. 3:17; Jer. 15:8; Cp. 2 Chron. 30:19); and (3) from God's written word. This is why Zachary is the only one called a "man of God" in the New Testament (1 Tim. 6:11), and why, to-day, one, and only one who knows all scripture, which is so profitable, can be called a "man of God" (2 Tim. 3:17).

All such are God's spokesmen because they alone know what He wishes to be spoken. They are His witnesses (Acts 1:8; 22:15). Christ was THE prophet because He spoke only those things which were given Him to speak (see note on Deut. 18:15), and He alone is "the faithful Witness" (Rev. 1:5).

It was for the above reasons that the expression "the man of God" (i.e. God's man) became the general name for a prophet among the common people.

See all the occurrences:—
Deut. 23:1.

Judg. 13:6, 8.
1 Sam. 2:27.
1 Kings 12:22.
2 Kings 1:9, 10, 11, 12.
1 Chron. 23:14.
2 Chron. 8:14.
1 Cor. 2:5.
2 Thess. 2:9, 9.
30:16.
Ezek. 3:2, 2.
Neh. 12:24, 36.
Ps. 90:11.

Chapters and books:—
Pentateuch 1
Prophets 65
Other books 12
Total 80
New Testament 2
78 = 6 × 13 (see Ap. 10).
80 = 8 × 10 (see Ap. 10).

50

CHRONOLOGICAL CHARTS, AND TABLES.

INTRODUCTION.

1. Systematic tabulation being the only satisfactory method, to eye and understanding alike, of presenting Biblical, or any other numbers, this course has been adopted in the following charts.

To ensure accuracy, "Section" paper has been used throughout.

The importance of this is, that, for the first time, (it is believed) Bible readers will place in their hands a series of Chronological Tables of the main dated events in the Old Testament, which they can test and check for themselves.

As a rule, the Chronological Charts already available are set before the reader, either on a scale so minute that they must be received or rejected as a whole, or else so encumbered with extraneous matter relating to Babylon, Egypt, Greece, Rome, &c., as to be hopelessly bewildering to the ordinary Bible reader.

2. The problems of Biblical Chronology cannot be solved by mere computation, after the manner of some.

Neither must they be dealt with by arbitrarily adopting a particular date, and reckoning from that onward to Christ, and back to Adam. This is a position that cannot be maintained; as the charts will show.

3. Again, the use of "Sicilian cycles", eclipses, and other astronomical methods for "settling" Biblical dates, has not been sought. On the contrary, any
appeals for aid from such sources have been carefully avoided.

If the record of the Scripture as to its own times and numbers is not self-contained, then it must be hopeless to supplement it by guesses and "explanations" as to the movements of the heavenly bodies, used mainly in support of human arguments and assumptions.

4. The position occupied in The Companion Bible is that all Scripture is "given by inspiration of God," hence the (logos) = God's breathed. Therefore, the record of the dates and periods stated in the Bible are as much inspired as any other portion of it; and are as much to be relied on for accuracy as those statements upon which we rest in hope of eternal salvation. They must be as unreservedly received and believed as any other statements contained in its pages.

5. When it is stated that a certain king began to reign in such or such a year of the reign of another king, and that he reigned for so many years, it is accepted, and charted down accordingly.

6. One of the greatest difficulties which chronologers have to face is, and always has been, the apparent conflict between the record in 1 Kings 6, 1, that Solomon's temple was consecrated "in the fourth century and eighth year after the children of Israel were come out of the land of Egypt"; and in Acts 13, 17-22 the same period amounts to 573 years; a difference of ninety-three years.

In the majority of cases 1 Kings 6, 1 has been adopted by chronologers as being correct, St. Paul's reckoning being left to take care of itself; or, they say he was "misinformed," or "only speaking generally."

The simple fact is both are right.

The solution of the difficulty is that St. Paul's statement is according to Anno Mundi years (573)—the other on the principle of what we may call Anno Dei reckoning (180). (See the "Lo-Immi" periods chart, 30, vii, 11.)

The charts show that, on the plain and straightforward statements of the Scriptures themselves, the actual Anno Mundi period from the Exodus to the commencement of Solomon's temple was exactly 573 years, thus agreeing with St. Paul, and absolutely verifying the reckoning in Acts 13, 17-22.

But the fourth hundred and eighth year of 1 Kings 6 is also as absolutely correct, only it is reckoned from the Exodus on a different principle—viz. according to God's reckoning.

The difference in years between the two statements is, as already said, the ninety-three years of the servitudes.

Now, to ignore ninety-three years in the lifetime of the world cannot be done without upsetting all other dates.

Yet this is precisely what is generally done.

Understanding the "four hundred and eighth year" as being on Anno Mundi reckoning instead of according to Anno Dei reckoning, chronologers are compelled, in order to make things "agree," to handle and compress the figures and facts of the Judges period in the most arbitrary manner.

St. Paul's testimony is that "God gave (them) Judges about 450 years until Samuel the prophet."

(Acts 13, 20.)

The adverb of time here translated until (kat. hōs, until, as long as), marks the completion of an action up to the time of the commencement of another. Here, it denotes the fulfillment of the times of the Judges, ending with the close of Samuel's forty years, and the commencement of the kingdom. (Cp. the use of ex—hōs—in Matt. 1, 25, "until she had brought forth her firstborn son.")

The chart 50, iv, exactly coincides with St. Paul's statement. The Judgeship period ends, and the kingdom time begins with Saul in 1000 B.C.

The advantage of the sectional lines in the charts will be apparent to all students of the Word of God.

7. The difficulty experienced in making the two lines of the kings of Judah and Israel "agree" is overcome quite simply by setting the Davidian dynasty, and those of the kings of Israel, on what may be termed an interlocking system, by the use of the parallel horizontal section lines.

When, for instance, it is stated in 2 Kings 8, 16, "In the fifth year of Joram the son of Ahab king of Israel (Jehoshaphat being then king of Judah), Jehoram the son of Jehoshaphat king of Judah began to reign": Chart 50, vii shows this; and, while vindicating the accuracy of the statement in the text—followed in the A.V. and R.V. (with a doubtful note in the latter) as to Jehoshaphat being at that time king of Judah—it shows further that Jehoshaphat had joined his son with him in associate-kingship in the third year before his death.

The extreme value to the student of this principle will be seen in this and other instances, especially in the Ezra—Nehemiah period. See Chart 50, vii, 5.

8. In Chart 50, vii, 7, 8, 9, 10, are given a few of the significant periods of 450, 450, 490, and 1,000 years. The Tables will enable others to follow up these figures on the same lines; and doubtless many other important periods will be noted by those who delight in searching into the wonders of the Word of Life.

This, by means of the Section lines, can be done accurately.

9. In the Charts themselves the terminus a quo is the creation of Adam; while the terminus ad quem is the Crucifixion (although the charting is continued on to the destruction of Jerusalem by Titus). The unit of measurement is the number of years given as the lifetime of Adam: viz. 930. (Gen. 5, 5.)

Commencing with this, and taking each link as it follows, the chain is seen to extend in perfect sequence until it ends with the "cutting off of the Messiah" at the close of the sixty-ninth of the seventy sevens of Dan. 9, 25, 26—in A.D. 29. That is, 4,033 from the Creation.

It shows also that the period from Adam to the Nativity was eighty jubilees on Anno Mundi reckoning, but see note on p. 70 or 4,000 years.

Each shaded column stands for 100 years (same in the detail charts) consisting of 10 sections of 10 years each.

Every year, therefore, from beginning to end is shown, and nothing is left, in this respect, to chance or guesswork.

The figures to the left of this shaded column are a.c. dates: that is, they are reckoned from the common era of A.D. 0. But, all are agreed that the birth of Christ took place four years earlier: therefore, for any date required from the Nativity itself, these four years must be deducted in each case.

On so small a scale it is almost humanly impossible to avoid some slight overlappings in connection with the periods of the kings, owing to the use of the cardinal and ordinal numbers, and the absence in most cases of hints as to the time of year at which some of the reigns began or ended. But the "charting" has been done with the most careful and anxious exactitude, and the "interlocking" system, above referred to, has reduced such minutiae to (it is believed) the narrowest limits.

10. The principle employed in the Scriptures of this interlocking, or cross-checking, is of great significance and importance.

On the charts these are set down exactly as they are given.

No attempt is made to manipulate the figures, e.g.—

(a) When the record says in the thirty and eighth year of Aza king of Judah began Ahab the son of Omri to reign over Israel, and Ahab . . . reigned over Israel in Samaria twenty and two years" (1 Kings 16, 29), it is charted accordingly, and this shows that Ahaziah was joined in
co-regency with his father Ahab two years before the death of the latter, in the seventeenth year of Jehosaphat (1 Kings 22:51).

(b) In 2 Kings 14. 23 it is stated — "in the fifteenth year of Amaziah, the son of Josiah king of Judah Jeroboam (II) the son of Joash king of Israel became to reign in Samaria, (and reigned) forty and one years."

Now, Amaziah’s twenty-nine years of reigning in Jerusalem (2 Kings 14. 2) end, as the chart shows, in the fourteenth year of Jeroboam; and, as Uzziah, Amaziah’s son, began his reign in the twenty-seventh year of Jeroboam (2 Kings 15. 1), it follows that a gap of three years occurred between the two lines in the reigns of Judah between Amaziah and Uzziah.

No attempt is made to bridge this gap, much less to curtail or ignore it.

The Scriptural reference is silent as to the reason for this break. The interval stands there, a plainly recorded fact, and is charted down accordingly.

In the same way there is an interval of twenty-four years on the Israel side between Jeroboam II and his son Zachariah’s accession. But Scripture gives no detail as to how the intervening space was occupied.

In the case of the Davidian dynasty, the periods omitted (shown in black) were not to be included in the Anno Dei reckoning.

11. The “Lo-Ammi” period. It will be noticed at once that, in many instances, from shortly after the entry into the land and onwards, there are wide discrepancies between the chart dates and the “Received dates” for certain events.

For instance, Jehoash’s fourth and Nebuchadnezzar’s first years (247. 1) are charted as 496 B.C., whereas the generally “Received” date is 606 B.C. (according to some, 605 or 604).

This means a discrepancy of 108–110 years; and shortens the period between the year in which Judah became tributary to Babylon, and the Gentile supremacy over the land of Jerusalem began, and the time of Christ, by those 108–110 years.

At once, it may be said, “Here is manifest error! We are told that leading chronologers are ‘agreed’ that the point of contact between sacred and profane chronology, and therefore the first certain date in Biblical history, is the accession of Nebuchadnezzar to the throne of Babylon in B.C. 625.”

But the chart of the “Lo-Ammi” period (50, VII. 11) shows that chronologers have mixed up Anno Mundi reckoning with the Anno Dei reckoning.

The black portions of the columns in the charts show the times when the children of Israel were in servitude or under usurped authority (as in Athaliah, &c.), and therefore such periods were not to be reckoned, while Israel was Lo-Ammi, “Not My People!”

Take, for example, from the Exod to Jehoiachin’s Captivity. On “Received” dates this period is 1491-599 = 892 years. According to the charts this period is 1491-489 = 1003 years.

A difference of 110 years.

The explanation is found in the charts, and shows that the Anno Mundi years include the ninety-three of servitude in the Judges, and the three intervals in the Kings (together twenty years), totalling 113 years.

Deducting this 113 from 1002, or adding it to 892, we have 889 and 1005 respectively.

Allowing for the portions of years at beginning and end of period, and the overlapping of intervals, it will be seen that these figures are practically identical.

The same Anno Dei reckoning removes the difficulty presented by “the four hundred and eighthith year,” and shows that every date from the time of Eli to the usurpation of Athaliah is ninety-three years out of place in the ordinary reckoning; from Josiah to the end of Amaziah every date is ninety-nine years wrong; and from Uzziah’s death to the Captivity every date is 115 years wrong.

This is not inference but fact, as those who use the charts can test for themselves.

This one date in 1 Kings 6. 1, having been accepted by almost all the “leading chronologers” as representing literal Anno Mundi years, has become the pivot upon which all chronology, “sacred” and secular, has been made to turn, and all the “recency” gathered from “monumental” or other sources, as well as by “computation,” have been forced to fit in accordingly.

12. This also applies to the Jubilee Years. On Anno Mundi reckoning, from the entry into the land till the Nativity, there are exactly twenty-nine jubilees. On Anno Dei reckoning there are only twenty-five jubilees (the number of grace again, 5 x 5, i.e., 55). See Ap. 10; and the Sabbatical years accordingly, as shown on the charts.

13. The Scales of the detailed charts explain themselves.

14. The Ezra–Nehemiah period (50. vii. and viii. 5). According to “received” dates, the building of the second Temple was begun in 536 B.C., and finished in 516–515 B.C., and the walls of Jerusalem were built by Nehemiah in 444 B.C., that is, seventy-two years later, and ninety-one years from the going forth of the decree to build Jerusalem.

Now, in the second year of Darius Hystaspes (Ezra 1. 1) the LORD’S HOUSE was not built. Hence the word of Jehovah: “Is it time for you to dwell in your ceiled houses, and this house lie waste?” (1. 4). “Go up and BUILD the House” (x. 8).

If this be so, we may ask—When was Jerusalem rebuilt?

On “Received” dates we are asked to believe that this was completed by Nehemiah in 444, i.e., seventy-two years later. According to this dating the Temple was finished and dedicated in 516 B.C., seventy-two years before the houses and walls of Jerusalem were built!

The key to this period—indeed, to the whole of Scripture chronology—is in Dan. 9. 25. “From the going forth” of the decree to BUILD JERUSALEM. Not a word is said about the Temple in this important passage: whereas the decree of Cyrus is entirely concerned with the Temple, “the House of the LORD God of Israel... which is in Jerusalem.” Ezra 1. 3.

The charts show that the going forth of the decree to build JERUSALEM was issued in the twentieth year of Artaxerxes (ASTEIGAES = Darius the Median)—the father of Cyrus, and in the forty-second year of Nebuchadnezzar’s reign. This was just at the close of the great king’s seven years of “madness.” (See the Structures of Ezra–Nehemiah, and Ap. 88.)

This decree to build Jerusalem was in 534 B.C.; and the decree of Cyrus to build the Temple was issued in 458 B.C.; twenty-eight years later.

An illustration from the Book of Exodus may help to illustrate the principle on which the books of Ezra–Nehemiah are placed in the Jewish (and our own) Bible.

The specification of the Tabernacle, its materials and furniture, is placed first (canonically), beginning with the Ark. Then the construction itself follows. The order is reversed in actual building; and the chronological order comes first.

It is the same here. The building of the House of God, being begun by, and their intervention at, the time of Cyrus, becomes first (canonically), on the same Divine principle. Afterwards we have the detail of the setting for the gem, so to speak—the building of Jerusalem. Just as the Tabernacle was (chronologically) built first (Ex. 36) to contain the Ark, so here the city was built first to contain, guard, and protect the “House of Jehovah.”

Finally, the best explanation of the charts will be found in the charts themselves. They are presented in the order set forth on p. 3 of the Appendixes.
From the Creation to the Flood 4004-2348

<table>
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Cainan b.

Enos b.

Mahalaleel b.
从创世到洪水 4004-2348

亚当的日子，120年（5×4×6）

注释

“我的精神将永远与你争斗，直到你死了；"他说，"然后你的日子将会是 120 年。

(见正文注释)

那，亚当，成为败坏，像其余的人一样，被赐予了一天的恩典，仅 120 年。

亚当的死亡是不可避免的，因为没有关于他长寿的经文，但推断出他和亚当是同一人。

该隐和亚当是同一时代的人，因为该隐在亚当去世后活着，据推断是 358 年。亚当因此必须与诺消息有关，特别是该隐的预言，关于主的审判。

(传道书 14:15)

亚当的日子在恩典中开始了，他那时候是 810。那一年将该隐的生命分为两个部分，188 和 177 年。双倍的数字 8 和 7 是重要的。

Lamech
NOTE
As the black lines represent the period of years in the lives of the patriarchs; so the blank spaces show where they have dropped out, and indicate their position with regard to their contemporaries.

Enoch's Translation
57 years after the death of Adam. (See note on preceding p.)
### From the Creation to the Flood 4004-2348

<table>
<thead>
<tr>
<th>B.C.</th>
<th>E.R. CA. MARJA</th>
<th>MET. LA. NOAH</th>
<th>B.C.</th>
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- Enoch d. 915
- Lainan d. 910
- Mahalaleel d. 895
### From the Creation to the Flood 4004-2348

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- **Jared d. 962**
- **Japheth b.**
- **Rom. b.**
- **Shem b.**
  - *(when Noah was 502.)*
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**Note:** The numbers associated with Lamech, 5, the number of grace, and 7, the number of spiritual perfection. (See Ap. 10.) He died 5 years before the Flood. His age is a thrice-repeated 7.

**NOTE:**

*Gen. 10:25 and 1 Chr. 1:19.*

"The name of the son was Peleg because in his days the earth was divided."

In both places the word is פָּלֶג (paleg) to divide, or cleave. Though the earth had been one and undivided, and apparently surrounded by the waters, (Gen. 1:9,10.) In the days of the 13th from Adam, the earth was divided;"
50.II. From the Flood to Abraham 2348-1986 50.II.

From the Creation to beginning of the "operations of Jehovah" (Gen. 7:1) 1948
From Jehovah to the "call" of Abraham 135
From the "call" to David 961
From David to King Solomon's Captivity 471
From King Solomon's Captivity to the Nativity 185

and
From the Creation to Irakst 1878
From Irakst to "the Seed" (Gen. 21:12) 235
From "the Seed" to David 931
From David to Jehovah Captures 471
From Jehovah Captures to "the Seed," the Last Adam (1 Cor. 15:46) 518

5033

Pileg died first of the patriarchs after the Flood: 10 years before Noah's death and 12 years before the b. of Abraham.

Pileg died first of the patriarchs after the Flood: 10 years before Noah's death and 12 years before the b. of Abraham.

The generations of Terah, that is, the 6th of the eleven generations divisions of the Book of Genesis, and stands midway between the generations relating to mankind in general, and those of the chosen people, (see the table)
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</table>

**Abraham's First Call** was to leave Ur of the Chaldees (Gen 11:31) when he was 50 years old. The Second Call in Haran when he was 75 (see note on next page.)

Abraham was 75 y. old when he departed out of Haran (Gen 12:4) 430 years before the Children of Israel departed out of Egypt.

From the year Abraham left Mesopotamia (Haran) to the 1st Servitude under Mesopotamia (Isahak-nehemiah was 490 years old)

Terah d. 205 Abraham's 2nd Call

Abraham d. 175. Isaac 75. Jacob 15

Eber d. 66. call was Abraham by 9 years

1894

The famine of Gen 26:19

Sale of the birthright.

Jacob 24.
<table>
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<th>Period</th>
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<td>1st Servitude, Moab</td>
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<td>2nd Servitude, Canaan</td>
<td>20 y.</td>
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<td>3rd Servitude, Midian</td>
<td>7 y.</td>
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<td>4th Servitude, Philistines</td>
<td>40 y.</td>
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<td>5th Servitude, Egypt</td>
<td>40 y.</td>
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<td>6th Servitude, Egypt</td>
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<td>7th Servitude, Egypt</td>
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<td>10th Servitude, Egypt</td>
<td>40 y.</td>
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</table>

**Notes:**
- The key to the arrangement and sequence of the periods of Servitude and Rest, as found in Judges 11:26.
- Jephtha was called to be captain of Gilead (11:6) in 1151. In the diplomatic dispute with Ammon and Moab, Jephtha's argument is one that would be advanced now in a court of law: 'If the lands are yours, why have you not claimed possession during the 300 years they have been held by us?' The 300 is made up as follows: 1.5 x 100.
- Thus 4 years (see note on chart).
- Total: 254
- Gideon: 40
- Mechan: 7
- Barak: 40
- Joban: 20
- Jotham: 40
- Jephtha: 70
- Messiah: 40
- Gideon: 8
- Tore the entry 20 into the land

**Jubilee Year**

- Therefore, from the line 'Israel first dwelt in Heshbon' (Jud 11:26) till the end of Jephtha's 1st year (the preparers with Ammon would occupy about two months); we have first, this 300 years, which leaves a balance of 150, until Samuel the prophet (Acts 13:20). And thus is apportioned as follows: 150.

- This, with Jephtha's 300, gives the total of 450 years.

- According to St. Paul's reckoning, this removes the difficulties about Samuel, as it shows, not only that Eli had a clear 40 years of judging, but that Samuel had also 40 years of judgment, until Saul begins.
### From the Exodus to the Kingdom 1491-1000

#### 1204
- Jubilee Year

#### 1164
- Jair judged Israel 4 y
  (Judg. 12:6)

#### 1154
- Jephtha judged Israel 6 y
  (Judg. 12:7)

#### 1144
- Abdon judged Israel 8 y
  (Judg. 12:14)

#### 1134
- 5th Servitude, Philistine 40 y

### Eli judged Israel 40 y
(1 Sam. 4:18)

#### Periods of the 5 Servitudes,
from the Entry into the Land, until
Samuel the prophet:
- Mesopotamia 8 years
- Moab 18
- Canaan 20
- Judah 7
- Philistine 40
(cf. the Note under "Saul", and Table 50. IV. II)

#### Jubilee Year

#### 1104
- Samuel judged Israel all the days of his life (1 Sam. 7:17) 40 y
(See Note, and cf. Acts 13:26)

### 1064
- Period of the Reformation (1 Sam. 7) Restoration of the Ark and its contents.
  (150 years after the Entry into the Land)
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<tr>
<th>Year</th>
<th>Event</th>
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<td>1000</td>
<td>Saul 40 years. The kingdom begins. With the anointing of Saul the 450 years of Acts 13:20 end, completing the line of Samuel the prophet. (See note below.) Saul's accession took place 490 years after the Tabernacle was &quot;set up&quot; for Jehovah to dwell among, and reign over the children of Israel. (Exod. 25:8 &amp; 1Sam 8:7)</td>
</tr>
<tr>
<td>1000</td>
<td>David 51st</td>
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<tr>
<td>969</td>
<td>David's first anointing. 1 Sam. 16:1000 years before the anointing of the &quot;Man after God's own heart&quot; at his baptism in Jordan. (cf. 1Sam. 16:12. &quot;This is he,&quot; and Matt. 1:16. &quot;This is my Beloved Son&quot;)</td>
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<tr>
<td>969</td>
<td>David 40 years 1K. 2:ii (Second anointing) Jubilee</td>
</tr>
<tr>
<td>973</td>
<td>David's reign over all Israel and Judah begins. (2Sam. 5:5) (Third anointing)</td>
</tr>
<tr>
<td>997</td>
<td>Solomon 40 years 1K. 4:1</td>
</tr>
<tr>
<td>972</td>
<td>The Temple was begun in the 2nd m. of Solomon's 4th y (1K. 6:1) According to Anne Mundy reckoning this was 573 y. from the Exodus, but on Anno Domini reckoning, the Temple was begun in the 480th y. (see Table 50:VIII.1.)</td>
</tr>
<tr>
<td>972</td>
<td>The Temple &quot;finished&quot; in Solomon's 11th year (1K. 6:38) 435 years before its destruction in the 19th year of Nebuchadnezzar, and 306 years before the dedication of the Second Temple</td>
</tr>
</tbody>
</table>
The Disruption

Shishak comes up against Jerusalem
1 K. 14. 25

Abijam begins in the 18th y. of Jeroboam
1 K. 15. 13

Asa begins in the 20th of Jeroboam
1 K. 15. 9

Nadah begins in the 2nd y. of Baasha
1 K. 15. 19

There was war between Asa and Baasha, King of Israel all their days.
1 K. 15. 16

In the 35th y. of the Kingdom, 2 Chr. 13. 19, and in the 36th y. of the Kingdom, 2 Chr. 16. 1, it is stated that Baasha came up against Judah. 2 Chr. 16. 1.

In the 26th y. of Asa begins Elisha.
In the 27th y. of Asa Zebah, King of Sheba.

In the 30th y. of Asa, King of Judah, begins Jehoshaphat.

In the 3rd y. of his reign, Jehoshaphat sent princes and teachers to teach the Law of the Lord throughout all the cities of Judah.
2 Chr. 17. 9

NOTE. The explanation of the statement in 2 Chr. 16. 1, that Baasha came up against Judah 9 years after he was dead, is simple.
The word translated reign (A.V. and R.V.) is not מֶלֶךְ (mel-lekh - to reign, as, e.g. in 1 Chr. 3. 4.) but מלך (mal-lekh - kingdom).
(See Num. 24. 7.) The 36th y. of Asa’s kingdom, dating from Rehoboam is therefore the 16th y. of his reign.

Ahab
1 K. 16. 21

Ahab’s wife Jezebel.
1 K. 21. 4

Lub
In the 17th y. of Jehoshaphat begins
In the 19th y. of Jehoshaphat begins
Jehoram of Judah begins in the 5th y. of
Jehoshaphat, being then King of Judah. 2 K. 8.16
"In his days Edom revolted from under
the hand of Judah." 2 K. 8.20
Ahabiah begins as associate king in
its sole monarch in the 12th y. of king
Ahabiah's 6 years of usurpation
Jehoash begins in the 7th y. of Jehu 2 K. 12.1
In the 27th year of Joash the king of Judah begins
Jehoahaz the son of Jehu begins 2 K. 13.1
In the 37th y. of Joash king of Judah, began
Amaziah "reigned" in the 2nd year of
Jehoash the son of Jehoahaz, Jehoash of Israel 2 K. 13.18
In the 15th y. of Amaziah the son of Jehoash begins
Jeroboam II began 2 K. 14.23

NOTE on 1 Chr. 20. 35
"After this" refers to the events connected with the discomfiture of the Syrians in the valley of Berakah. Verses 30-34 are in parentheses. "After this", Jehoshaphat associated himself with Ahabiah the son of Ahab, (his daughter-in-law's brother), in connection with the abortive naval undertaking at Ezion Geber. This was before Ahab's death, as shown above.

58
50.V. From the Kingdom to the Captivities 1000-428 50.V.


Jubilee:

Two years before the north earthquake, does this suggest a reason for the long break that follows?

Gap of 24 years

In the 30th year of Uzziah king of Judah:

Jezechariah son of Jeroboam begins 2K. 15:

In the 39th year of Uzziah:

Shalum (Jehoash) & Menahem begins 2K. 15:

In the 50th year of Uzziah:

Pekahiah son of Menahem 2K. 15:

In the 52nd year of Uzziah:

Jotham son of Uzziah begins in the 2nd year of Pekah 2K. 15:

Ahaz the son of Jotham began in the 17th year of Pekah 2K. 16:

In the 12th year of Ahaz king of Judah, began Hoshiah the son of Elah 2K. 17:

Hezekiah begins in the 3rd year of Hoshiah 2K. 18:

In the 4th year of Hezekiah and 7th of Hoshiah:

Shalmaneser besieges Samaria 18x

Samaria taken and the Northern kingdom closed. Israel carried into Captivity 2K. 18.
From Ezra-Nehemiah to the destruction of Jerusalem:

<table>
<thead>
<tr>
<th>B.C.</th>
<th>B.C.</th>
<th>B.C.</th>
<th>B.C.</th>
<th>B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>404</td>
<td>294</td>
<td>194</td>
<td>94</td>
<td>0</td>
</tr>
</tbody>
</table>

69th Seven of the "Sixty & Two Sevens."

A.D. 0 - A.D. 29

A.D. 29 end with The taking off of the Messiah, 483 4 from the appearing of the command to the 20th of Abib in the year 7 A.D.

Jubilee 354 Jubilee 154 Jubilee 54 Jubilee

The Nativity took place at the time of the Feast of Tabernacles in the Autumn of the year 4 before the common Era at the completion of 80 Jubilees - 4000 y. (for Amorite reckoning) from the creation of Adam.

A.D. 69 is the Destruction of Jerusalem by Titus, 40 (see Ap.10) years after the Crucifixion.
<table>
<thead>
<tr>
<th>Day of Month</th>
<th>Month</th>
<th>Day of Month</th>
<th>Month</th>
<th>Day of Month</th>
<th>Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>14th</td>
<td>Passover</td>
<td>18th</td>
<td>Morning</td>
<td>22nd</td>
<td>Middle Watch</td>
</tr>
<tr>
<td>Noon</td>
<td>Day</td>
<td>Noon</td>
<td>Watch</td>
<td>Noon</td>
<td>Watch</td>
</tr>
<tr>
<td>Midnight</td>
<td></td>
<td>Midnight</td>
<td></td>
<td>Midnight</td>
<td></td>
</tr>
</tbody>
</table>

**Details of the Exodus Week in 1491 BC**

- **18th Day of the Week**
  - "And they shall eat of the flesh in that night." Ex. 12:34
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.
  - "The Lord's Watch" begins.

- **19th Day of the Week**
  - "They rose early in the morning, and pitched their tents." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **20th Day of the Week**
  - "They pitched their tents, and went on." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **21st Day of the Week**
  - "On their way to the Red Sea." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **22nd Day of the Week**
  - "And the children of Israel journeyed." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **23rd Day of the Week**
  - "On their way to the Red Sea." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **24th Day of the Week**
  - "On their way to the Red Sea." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **25th Day of the Week**
  - "On their way to the Red Sea." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **26th Day of the Week**
  - "On their way to the Red Sea." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **27th Day of the Week**
  - "On their way to the Red Sea." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **28th Day of the Week**
  - "On their way to the Red Sea." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **29th Day of the Week**
  - "On their way to the Red Sea." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **30th Day of the Week**
  - "On their way to the Red Sea." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.

- **31st Day of the Week**
  - "On their way to the Red Sea." Ex. 13:20
  - "The Lord's Watch" begins.
  - "The Lord's Watch" ends.
### General Plan of the "Forty years"

<table>
<thead>
<tr>
<th>Year</th>
<th>mo. B.C.</th>
<th>Ye Ye</th>
<th>mo. B.C.</th>
<th>Ye Ye</th>
<th>mo. B.C.</th>
<th>Ye Ye</th>
<th>mo. B.C.</th>
<th>Ye Ye</th>
<th>mo. B.C.</th>
<th>Ye Ye</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1491</td>
<td>29°</td>
<td>1485</td>
<td>17°</td>
<td>1479</td>
<td>25°</td>
<td>1477</td>
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<td>1469</td>
<td>35°</td>
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<td></td>
<td>1492</td>
<td>29°</td>
<td>1482</td>
<td>17°</td>
<td>1474</td>
<td>26°</td>
<td>1474</td>
<td>34°</td>
<td>1458</td>
<td>39°</td>
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<tr>
<td></td>
<td>1493</td>
<td>29°</td>
<td>1481</td>
<td>17°</td>
<td>1473</td>
<td>27°</td>
<td>1473</td>
<td>36°</td>
<td>1459</td>
<td>40°</td>
</tr>
<tr>
<td></td>
<td>1494</td>
<td>29°</td>
<td>1480</td>
<td>17°</td>
<td>1472</td>
<td>28°</td>
<td>1472</td>
<td>36°</td>
<td>1459</td>
<td>40°</td>
</tr>
<tr>
<td></td>
<td>1495</td>
<td>29°</td>
<td>1479</td>
<td>17°</td>
<td>1471</td>
<td>29°</td>
<td>1471</td>
<td>36°</td>
<td>1459</td>
<td>40°</td>
</tr>
<tr>
<td></td>
<td>1496</td>
<td>29°</td>
<td>1478</td>
<td>17°</td>
<td>1470</td>
<td>30°</td>
<td>1470</td>
<td>36°</td>
<td>1459</td>
<td>40°</td>
</tr>
<tr>
<td></td>
<td>1497</td>
<td>29°</td>
<td>1477</td>
<td>17°</td>
<td>1469</td>
<td>31°</td>
<td>1469</td>
<td>36°</td>
<td>1459</td>
<td>40°</td>
</tr>
<tr>
<td></td>
<td>1498</td>
<td>29°</td>
<td>1476</td>
<td>17°</td>
<td>1468</td>
<td>32°</td>
<td>1468</td>
<td>36°</td>
<td>1459</td>
<td>40°</td>
</tr>
<tr>
<td></td>
<td>1499</td>
<td>29°</td>
<td>1475</td>
<td>17°</td>
<td>1467</td>
<td>33°</td>
<td>1467</td>
<td>36°</td>
<td>1459</td>
<td>40°</td>
</tr>
</tbody>
</table>

- Indicates the 1st Hidar month & year, (13 in the 40y)
50 VII (3) Details of the First two years 1491-1490 50 VII (3)

Month

- Abib, 3rd. (Ezr 13:4.)
  (called Nisan in Esther 3:7.)

The Lamb "taken."

The Passover instituted.


Elim, where they dug 12 wells. 15:27.

Zif 29 d. (Ex. 6:1.)

Wilderness of Sin. Quails at even 16:1.

The morning of the morrow 16:18.

On the 6th day they gathered double 16:22.

So the people rested on the 7th day. 16:30.

And they took their journey out of the wilderness of Sin. They camped in Dophkah. Num 23:13.

And they departed from Dophkah and encamped in Alush. 33:18.

Swan. 50 d. (Ex. 8:9.) pitched in Rephidim, where no water for the people to drink. 35:10.


Then came Amalek and fought with Israel. 17:8.

And they departed from Rephidim.


Moses begins his 6th month. Ex. 19:3.

Sanctifies the People. 19:4.

On the 3rd day the Law given. 20:1-17.

Six days and the seventh, the glory of the Lord abode upon Mount Sinai. 24:16.

Moses 1st 40 days in the Mount. Ex. 19:14.

Thammuz 29 d. (Ezr. 8:14.)

S

Ab. 50 d.

Moses first 40 days in the Mount ends 33:16.

The "Tent."


Moses went up and the second 40 days in the Mount begins 34:4.

(Ends in 25th Elul.

Elul. 29 d. (Neh. 8:15.)

The Second 40 days in the Mount ends 34:29.

Elamim. 30 d. (1 K. 8:2.)

The Tabernacle completed. Then was it set up.

The Tabernacle was set up on the 1st of Abib in the 2nd year. 177 days, exactly 6 months from its commencement. Deducting the 25 Sabbaths, the time actually spent on the construction until the day it was "set up" on 1st Abib. 1490 B.C., was 152 days.
<table>
<thead>
<tr>
<th>Month</th>
<th>Month</th>
<th>Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>7th</td>
<td>11th</td>
<td>S</td>
</tr>
<tr>
<td>8th</td>
<td>4th</td>
<td>S</td>
</tr>
<tr>
<td>Bul 29 d. (1 K. 6:36)</td>
<td>S</td>
<td>The Tabernacle taken down; cloud taken up &amp; multitudes gone</td>
</tr>
<tr>
<td>9th</td>
<td>12th</td>
<td>S</td>
</tr>
<tr>
<td>10th</td>
<td>13th</td>
<td>S</td>
</tr>
<tr>
<td>Tebeth 29 d. (Est. 2:10)</td>
<td>Abib 30 d. 2nd year 1400</td>
<td>The Tabernacle set up; congregation gathered at the door of court. Ex. 8.3, 4. Aaron's consecration week (death of Nadab &amp; Abihu 8:2). Commanded to make the Kinsman-redeemer. Ex. 22.3, 4. The Lamb taken according to Ex. 12.3. The Second Passover, in the wilderness of Sinai. Num. 9:9-12.</td>
</tr>
<tr>
<td>11th</td>
<td>14th</td>
<td>S</td>
</tr>
</tbody>
</table>

**NOTE**

The spies returned after 40 days (13:22). The Punishment of the Ab 30 d. Wonders by Jehovah follows 14:29. From that date (2nd of Ilat in the 30th year, Num. 30:1) all the records we have of Jezreel 6:36 are taken in chapters 13-19 of Num. inclusively, and verses 19-36 in Chap. 33.
<table>
<thead>
<tr>
<th>Month</th>
<th>1453</th>
<th>Month</th>
<th>1452</th>
<th>Month</th>
<th>1452</th>
<th>Month</th>
<th>1452</th>
<th>Month</th>
<th>1451</th>
</tr>
</thead>
<tbody>
<tr>
<td>13th</td>
<td>Tishri</td>
<td>14th</td>
<td>Tishri</td>
<td>15th</td>
<td>Tishri</td>
<td>16th</td>
<td>Tishri</td>
<td>17th</td>
<td>Tishri</td>
</tr>
<tr>
<td>&quot;S&quot; shows the Sabbaths</td>
<td>&quot;S&quot; shows the Sabbaths</td>
<td>&quot;S&quot; shows the Sabbaths</td>
<td>&quot;S&quot; shows the Sabbaths</td>
<td>&quot;S&quot; shows the Sabbaths</td>
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</tr>
<tr>
<td>Adar</td>
<td>30</td>
<td>Shevat</td>
<td>30</td>
<td>Iyar</td>
<td>30</td>
<td>Av</td>
<td>30</td>
<td>Iyyar</td>
<td>30</td>
</tr>
<tr>
<td>Abib</td>
<td>1452</td>
<td>Shevat</td>
<td>1452</td>
<td>Iyar</td>
<td>1452</td>
<td>Av</td>
<td>1452</td>
<td>Iyyar</td>
<td>1452</td>
</tr>
<tr>
<td>1st Year</td>
<td>Then came the Children of Israel into the desert of Zin &amp; abode in Kadesh, &amp; Miriam (1267) died there, &amp; was buried there (Num 20:1)</td>
<td>Ab 30 d.</td>
<td>Aaron dies 120</td>
<td>Chisleu 30</td>
<td>Iyyar 30</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&amp; The water of Meribah</td>
<td>Ab 30 d.</td>
<td>Aaron dies 120</td>
<td>Chisleu 30</td>
<td>Iyyar 30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tif</td>
<td>20</td>
<td>Elul</td>
<td>29</td>
<td>Sivan</td>
<td>30</td>
<td>Abib</td>
<td>1451</td>
<td>the 41st year</td>
<td></td>
</tr>
</tbody>
</table>

From 15th Abib 1491 to the 15th Abib 1451 is 40 years.

Abraham's preparation 1.0
They came up out of Jordan 4.9
Passover 5.x 2.x &c. (Num 10:11)
Details of the Ezra-Nehemiah Period

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>460</td>
<td>Nebuchadnezzar's portion of the 70 y. of Babylonian servitude is shown by the darker shade.</td>
</tr>
<tr>
<td>460</td>
<td>Nebuchadnezzar's portion of the 70 y. of Babylonian servitude is shown by the darker shade.</td>
</tr>
<tr>
<td>458</td>
<td>Asteages is born.</td>
</tr>
<tr>
<td>458</td>
<td>Esther is born.</td>
</tr>
<tr>
<td>458</td>
<td>Cyrus issues the decree to build the Temple.</td>
</tr>
<tr>
<td>458</td>
<td>Darius the Median takes the 70 years of the captivity and seven years of the 70 years.</td>
</tr>
<tr>
<td>458</td>
<td>Nehemiah pays his 1st visit to Jerusalem, and starts the building of the walls.</td>
</tr>
</tbody>
</table>

For details of this hundred years, and the genealogies of Asteages, Cyrus, and Darius Hystaspes, see the Structure of Ezra-Nehemiah, and Ap. 58.

According to Sir H. Rawlinson.

- Asteages = Persian king
- Darius = Persian king
- Esther = Persian queen
- Asteages = Persian king
- Darius = Persian king
- Esther = Persian queen
- Seven years end in 405 B.C. and the sixty-two years begin at that date, and are closed 81st B.C. with the 'cutting off of the Messiah.'
## 50.VII.(6) Details of the Prophets and Kings

<table>
<thead>
<tr>
<th>KINGS</th>
<th>PROPHETS</th>
<th>KINGS</th>
<th>PROPHETS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hezekiah</td>
<td>732</td>
<td>Isaiah's vision</td>
<td>732</td>
</tr>
<tr>
<td>Ahaz</td>
<td>734</td>
<td>Zephaniah</td>
<td>734</td>
</tr>
<tr>
<td>Manasseh</td>
<td>735</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Josiah</td>
<td>640</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jehoiakim</td>
<td>639</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jehoiachin</td>
<td>612</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zedekiah</td>
<td>612</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- Isaiah's vision (732 BCE) covers a longer period than any other prophet, viz. 73-79 years. He begins in the days of Josiah II in 688 or 689 and continues till at least the 2nd or 3rd year of Hezekiah. The language of Isa. 19 begins in the 10th year of Josiah.
- Zephaniah begins in the 10th year of Josiah.

### The Great Prophets and Their Dates

- **Isaiah**: 732 BCE
- **Jeremiah**: 734 BCE
- **Nebuchadnezzar**: Takes Jerusalem & Daniel is taken to Babylon

### Key Events

- **Josiah's Vision**: 732 BCE
- **Nebuchadnezzar's Dream**: The Tower of Babel
- **Jeremiah's Prophecies**: End with the destruction of Jerusalem in the 11th year of Zedekiah & the 19th of Nebuchadnezzar

### Additional Notes

- **Ezra** begins 100 years after Zedekiah and 30 years from Josiah's Passover, in which year he was born.
- **Jehoiachin's Prophecies**: End with the destruction of Jerusalem in the 11th year of Zedekiah & the 19th of Nebuchadnezzar.

### Timeline

- **Ezra's Vision of the Millennial Temple**: 70 AD
- **Jeremiah's Vision**: 23:17

### Key Dates

- **Ezra's Prophecies Cover 22 years**, of which the first seven were contemporaneous with Jeremiah in Jerusalem, and Daniel in Babylon.
The Undated prophets are not shown on the charts. Zedekiah's reign started in 520 B.C. and lasted 11 years. Obadiah 14 suggests the destruction of Jerusalem in 587 B.C. and the 70 years of the Desolation, & receives the revelation of the 70 Weeks. Dan. 9:27.
50 VII. (11) The "LO-AMMI" Periods.

"Call his name LO-AMMI, for ye are not MY People." Hos. 1:9.

When Israel was regarded by Jehovah as "Lo-ammi," i.e., Not My People (Hos. 1:2), then Jehovah dealt with them on a different principle in recording time. During these periods their national history years are omitted from the years of the world's lifetime. When they were Lo-ammi, the events recorded in the Scriptures, were recorded according to a reckoning we have termed "true" (495 B.C.) and not according to "survey" (4035 year) reckoning.

Herein is the key to a right understanding of Biblical Chronology; and it will be found, when rightly applied, to unlock many "difficulties" and to remove many supposed "discrepancies" between similar passages in Scripture.

1. Between the year of the Entry into the Land (1431 B.C.) & the end of Samuel's Judgeship, and the beginning of the Kingdom, there are 3 Lo-ammi periods, during which Jehovah "sold" His People into the hands of their enemies. These periods are as follows (see also 50 VII):

- Mesopotamia 8 years, Josh. 16.
- Canaan 20, Josh. 17.
- Philistine 40 = 93 years.

2. In the Kingdom time, from Saul (1000 B.C.) to Jehoiakim's 9th (496) (when the kingdom had been given to Nebuchadnezzar in the beginning of Jehoiakim's reign, 2 Chron. 36:27) there are 3 Lo-ammi periods, viz.:

- 10 years for captivity, the "gap" of 33 years between Amaziah & Hezekiah, and the "gap" of 1 year, shown by the "interlocking" prophetic years.

The Lo-ammi Babylonian Exile Period.

This is the 4th of Jehoiakim's reign, till the decree of Cyrus (460 B.C.) = 70 years.

To this must be added the years between the decree of Cyrus, and the dedication of the Temple (457 B.C.) and the settlement of the Temple in 451, Ptolemy Hyst. in 404. (See Ex. 40:23) 21 years = 204 years.

Through taking the 480 B.C. of 1416, as an exact Mardi date, instead of as B.C. on Genea 25 reckoning, confusion has resulted all down the line, and many interesting and important facts escape notice in consequence. For instance, David's first anointing took place c. 1067 B.C., or supposed "anno mundi" reckoning, but the real "anno mundi" date is given in chart, 50 VII. viz. 974 B.C., when David was 16 yrs. old. 277 years after Isaac became "The Seed" of Abraham, through whom was to come "The Seed," and 1000 years from the "anointing" of Christ at the Jordan, A.D. 26.

By noting the "LO-AMMI" periods, many other important details will come to light.

50 VII. (12) "The going forth of the Commandment" Dan. 9:26.

The "going forth" of the Commandment is generally assumed to be the decree of Cyrus, its date 536 B.C. The date in charts 50 VII & VII. is 454 B.C. for the following reasons:

1. It falls in the last year of Nebuchadnezzar's "madness." (Esther, his daughter-in-law says, Ebr. 3:18) working on his behalf, at the instance of Haman (Esther 2:7) issues the decree to build JERUSALEM. (Esther 3:2) the Persians of Esther = the Persians of Neh. 1 - Darius the Median of Dan. 9:31 = the Ahasuerus of Neh. 2:1. (See the note on 50 VII. 5)

2. The year 454 marks the close of 42 (7 x 6) years of the 70 of the Babylonian Exile, leaving 28 (4 x 7) years still to run. The Babylonian dynasty and the "Exile," and together 426 B.C. & the date is marked by the decree of Cyrus, the son of Artaxerxes & Esther, to rebuild the Temple in the same year that Darius the Median (his father Artaxerxes) took the kingdom (knew about 300 years old). (Dan. 5:31)

3. The "Seven Weeks" will be seen (Charts 50 VII & VII. 5), begin with the "going forth of the Commandment" of Artaxerxes (454 B.C.) and end with the dedication of the Second Temple in 406 B.C., in the 6th. y. of Darius Yehudais.

The "Seventy Weeks" then commence & close with the "calling off of the Messiah" in A.D. 29. It will be noted that the Babylonian Exile "ends at the 42nd Week"
50. VIII.

SUMMARY OF PRINCIPAL EVENTS.

B.C. 1
4004 Adam created.
1866 Jacob b. (Isaac 60).
1821 Abraham d. (Isaac 75. Jacob 15).
1817 Eber d. (464) outlives Abraham by four years.
1812? The famine of Gen. 26.1. The cause of sale of
the birchright?
1796 Esau (40) marries Hititite wives.
1773 Ishmael d. (137). Jacob 63).
1759 Jacob (77) gets the Blessing and flees to Padan-
aram.
1758 His "servitude" begins.
1752 His marriages begin.
1751 Reuben b.
1750 Simeon b.
1749 Levi and Dan b.
1748 Judah and Naphtali b.
1747 Gad b.
1746 Asher and Issachar b.
1745 Zebulun and Dinah (twins?) and Joseph b.
1742 Jacob's bargain about the cattle.
1739 Jacob flees from Padan-aram:
1738 "meets Esm.
1737 "at Succoth.
1736 "comes to Shechem.
1732 Dinah raped. Another attempt to
destroy the "seed", by raising
the country against the "tribe"
(Cp. Gen. 34. 30; 35. 5: and see
Ap. 23.)
1731 Jacob at Beth-el.
1728 Rachel d. Benjamin b. Reuben
forfeits the birthright to Joseph
(17), to whom it rightly be-
longed. (Cp. 1 Chron. 5. 1, 2.)
1727 Joseph sold (18).
1726 Jacob (110) joins his father Isaac (170) at Hebron
(after a separation of thirty-three years).
1717 Joseph (38) in Egypt. Interprets butler's dream.
1715 Joseph (30) interprets Pharaoh's dream.
1707 First year of the famine.
1706 Second year of the famine. Jacob (130) goes
down into Egypt. The 215 years of the so-
journing in Egypt begin. (Half of the 490
years begins.)
1705 Third year of the famine.
1704 Fourth year of the famine.
1703 Fifth year of the famine.
1702 Sixth year of the famine.
1701 Seventh year of the famine.
1698 Jacob d. (147), after seventeen years in Egypt.
(Joseph 56. Benjamin 39.)
1635 Joseph d. (110).
1619 Levi d. (137).
1572 Gap of sixty-four years from d. of Joseph to b. of
Moses.
1571 Moses.
1571 Moses b.
1544 Joshua b. (Moses 27).
1529 Caleb b.
1491 The Exodus. 430 years from Gen. 12. 4, and
begin.
1490 The Tabernacle set up. This year the people
should have entered the Land.
1452 Miriam, Aaron, and Moses d.
1451 Entry into the Land.
1444 The "Wars of the Lord" end (Josh. 14. 15).
Caleb 85. Joshua hands over the leadership
to Eleazar.
1444 First Sabbatic year.
1434 Joshua d. (110).

B.C.
3874 Seth b. "Adam begat a son in his own likeness"
(Gen. 5. 3).
3879 Enos b.
3879 Cainan b.
3809 Mahalaleel b.
3444 Jared b.
3382 Enoch b. "seventh from Adam" (Jude 14).
3317 Methuselah b.
3119 Adam's "day of grace" begins when he is 810
begin. (Gen. 6. 3).
3190 Lamech b.
3074 Adam d. (930).
3017 Enoch translated, fifty-seven years after Adam's d.
2962 Seth d. (912).
2948 Noah b.
2864 Enos d. (905).
2869 Cainan d. (910).
2874 Mahalaleel d. (885).
2782 Jared d. (962).
2748 Japheth b.
2447 Ham b.
2446 Shem b. (Noah 502).
2353 Lamech d. (777).
2348 Methuselah d. (969) in the first month of the Flood
year.
2345 The Flood year. (Noah's 600th year. Gen. 7. 6, 11.)
2347
2346 Arphaxad b. "two years after the Flood".
2311 Salah b.
2291 Eber b.
2247 Peleg b. "In his days the earth was divided" (Gen. 10. 23). See note on 50. 11.
2217 Reu b.
2185 Serug b.
2155 Nahor b.
2126 Terah b.
2056 Terah's "generations" begin with the b. of Haran.
2008 Peleg d. (239).
2007 Nahor d. (148).
1998 Noah d. (950).
1996 Abraham b. (1,922 years from the Nativity).
1978 Reu d. (239).
1955 Serug d. (230).
1947 Abraham's First "Call", in Ur of the Chaldees
(Acts 7. 2-4).
1921 Terah d. (305). Abraham's Second "Call" (Haran).

The 430 years of the sojourning begin. (See
note on Gen. 12. 1, and Ap. 50. 11).
1920 Abraham goes down into Egypt. Attempted de-
struction of the Seed (see note on Gen. 12. 10,
and Ap. 23).
1912 Abraham returns from Egypt.
1911 Abraham (85) marries Hagar (Gen. 16. 3).
1910 Ishmael b. (Abraham 80).
1897 Covenant of Circumcision. (Abraham 99).
1896 Isaac b. (Abraham 100).
1891 Isaac becomes "the Seed" (Gen. 21. 10; 12. 7).

 Ishmael "cast out". The 400 years of Acts 7.6
begin.
1878 Salah d. (433).
18637 Isaac (38) offered up.
1859 Sarah d. (127). The only woman whose age is given
in Scripture. For significance of this, cp.
Gal. 4. In Sarah's age we have, allegorically,
the period of duration of the Old Covenant.
1856 Isaac (40) marries Rebekah.
1846 Shem (Melchizedek?) d. (600). Abraham (150) marries Keturah.

1 That is, from the Common Era A.D.
<table>
<thead>
<tr>
<th>B.C.</th>
<th>First servitude Mesopotamia</th>
<th>1431</th>
<th>5 years</th>
<th>8</th>
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<tr>
<td>1423</td>
<td>Othniel</td>
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<td>1393</td>
<td>First Jubilee year (anno Dei reckoning)</td>
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<td>1392</td>
<td>Second servitude Moab</td>
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<td>1385</td>
<td>Euhod</td>
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<td>1385</td>
<td>Third servitude Canaan</td>
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<td>1295</td>
<td>Barak</td>
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<td>1225</td>
<td>Fourth servitude Malian</td>
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<td>1218</td>
<td>Gideon</td>
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<td>Tola</td>
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<td>Jair</td>
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<td>1151</td>
<td>Jephthah</td>
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<td>1145</td>
<td>Hizkiah</td>
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<td>1128</td>
<td>Abdon</td>
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<td>1120</td>
<td>Fifth servitude Philistine</td>
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<td>1080</td>
<td>Eli</td>
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<td>1040</td>
<td>Samuel</td>
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<td>1020</td>
<td>The &quot;Reformation&quot;. 1 Sam. 7</td>
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<td>1000</td>
<td>Ends the 450 years of Acts 23:20, and 490 years from the year they should have entered into the Land.</td>
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<td>1000</td>
<td>The Kingdom. Saul 40 years</td>
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<td>990</td>
<td>David b.</td>
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<td>974</td>
<td>David’s first anointing (16)</td>
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<td>960</td>
<td>David, 40 years. Second anointing (30).</td>
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<td>955</td>
<td>David’s third anointing (87).</td>
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<td>920</td>
<td>Solomon, 40 years.</td>
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<td>910</td>
<td>The Temple finished.</td>
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<td>897</td>
<td>At the end of twenty years, the &quot;two houses” finished (1 Kings 9:10).</td>
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<td>880</td>
<td>The Disruption. Rehoboam, 17 years.</td>
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<td>863</td>
<td>Abijam, 3 years.</td>
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<td>860</td>
<td>Asa, 41 years.</td>
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<td>819</td>
<td>Jehoshaphat, 25 years.</td>
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<td>796</td>
<td>Jehoram’s accession.</td>
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<td>794</td>
<td>Jehoshaphat d.</td>
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<td>789</td>
<td>Ahaziah’s accession.</td>
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<td>788</td>
<td>Ahaziah slain by Jehu.</td>
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<td>783</td>
<td>Gap, 6 years. Athaliah’s usurpation.</td>
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<td>782</td>
<td>Jehoshall, 41 years.</td>
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<td>743</td>
<td>Amaziah, 29 years.</td>
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<tr>
<td>714</td>
<td>Amaziah ends.</td>
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<td>714</td>
<td>Gap, 13 years.</td>
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<td>701</td>
<td>Uzziah, 52 years.</td>
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<td>687</td>
<td>Hosea’s prophecies begin?</td>
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<td>687</td>
<td>Uzziah’s vision in chap. 6.</td>
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<td>649</td>
<td>Gap. One year between Uzziah’s death and Joatham’s accession.</td>
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<td>647</td>
<td>Joatham, 16 years.</td>
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<td>634</td>
<td>Micah’s prophecies begin?</td>
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<td>632</td>
<td>Ahaz, 16 years.</td>
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<td>617</td>
<td>Hezekiah’s accession.</td>
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<td>615</td>
<td>Ahaz d.</td>
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<td>615</td>
<td>Hosea ends?</td>
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<tr>
<td>613</td>
<td>Siege of Samaria begun.</td>
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<td>611</td>
<td>Samaria taken and Israel ends.</td>
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<tr>
<td>605</td>
<td>Semachrib invades Judah in the fourteenth year of Hezekiah (2 Kings 18:13).</td>
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<td>588</td>
<td>Manasseh, 55 years.</td>
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<td>584</td>
<td>Isaiah killed? (Cp. Isa. 7.6).</td>
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<td>533</td>
<td>Amon, 2 years.</td>
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<td>531</td>
<td>Josiah, 31 years.</td>
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<td>530</td>
<td>Zephaniah?</td>
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<td>518</td>
<td>Jeremiah’s prophecies begin in Josiah’s thirteenth year.</td>
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<td>513</td>
<td>The Book “found” and the Passover in Josiah’s eighteenth year.</td>
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<td>500</td>
<td>Jehoash, 3 months.</td>
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<td>499</td>
<td>Jehoiakim, 11 years.</td>
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<tr>
<td>497</td>
<td>Nebuchadnezzar’s first siege of Jerusalem.</td>
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<td>496</td>
<td>Jehoiakim’s fourth year, Nebuchadnezzar’s first. Daniel taken to Babylon.</td>
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<td>495</td>
<td>Jehoiakim burns the roll.</td>
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<td>489</td>
<td>Jehoiachin, 3 months. Captivity begins in Nebuchadnezzar’s eighteenth year. (second siege).</td>
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<td>488</td>
<td>Zedekiah, 11 years.</td>
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<td>487</td>
<td>Ezekiel’s prophecies begin.</td>
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<td>473</td>
<td>Punishment for the murder of Gedaliah (Jer. 52:29).</td>
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<td>469</td>
<td>Ezekiel’s last dated prophecy.</td>
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<td>461</td>
<td>Nebuchadnezzar’s seven years of “madness”</td>
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<td>454</td>
<td>Twentieth year of Asa (Artaxerxes). The commandment to rebuild Jerusalem. (See 50. vi. vii. 5. 12.) Nehemiah’s first visit to Jerusalem.</td>
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<td>452</td>
<td>Nebuchadnezzar d. after forty-four years’ reign.</td>
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<td>446</td>
<td>Nabonidus.</td>
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<td>423</td>
<td>Belshazzar, 3 years. Belshazzar slain. “Darius the Median” (Artaxerxes) takes the kingdom. Cyrus (Artaxerxes’ son) issues the Decree to rebuild the Temple.</td>
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<td>426</td>
<td>Daniel’s vision of the “seventy sevens”. The “seven sevens” begin. Foundations of the Temple laid. Nehemiah’s second visit to Jerusalem.</td>
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<td>421</td>
<td>Cyrus ends.</td>
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<td>428</td>
<td>Cambyses makes Nehemiah governor. Nehemiah’s third visit to Jerusalem.</td>
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<td>411</td>
<td>Darius Hystaspis re-enacts the decree of Cyrus. Haggai and Zechariah begin. The Temple superstructure commenced and carried on to completion, from the second to the sixth year of Darius.</td>
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<td>406</td>
<td>Zechariah’s last date.</td>
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<td>405</td>
<td>The Temple finished and dedicated. The “seventy sevens” and the “sixty-two sevens” commence.</td>
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<td>404</td>
<td>The Passover.</td>
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<td>403</td>
<td>Ezra’s last date: 1st of Nisan.</td>
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<td>375</td>
<td>Darius Hystaspis d. (according to Herodotus, 63 years old).</td>
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<td>49</td>
<td>The Nativity.</td>
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<td>0</td>
<td>The Common Era of A.D.</td>
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<tr>
<td>29</td>
<td>The “sixty-nine sevens” and the “cutting off of the Messiah”, 483 years from the “going forth of the commandment to build Jerusalem” in 454 B.C.</td>
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<td>69</td>
<td>Destruction of Jerusalem by Titus.</td>
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</table>

1 (390 years from the entry into the Land. See note on chart 20. IV.)
APPENDIX 51.

I. MONEY AND COINS.

1. Dram (Old Testament).
   (1.) Dárakón (Heb.). (1 Chron. 29. 7. Ezra 8. 27.)
   (2.) Dárakón (the Arab Dinar). (Ezra 2. 69. Neh. 7. 70. 71. 72.) A gold coin, value £1 2s. 6d., or £5.25.


   (Mark 12. 42. Luke 12. 59; 21. 2.) Lepton, a copper coin, value ⅙ of a farthing, or ⅙ of a cent.


5. Piece of Money (Matt. 17. 27). Gr. Stater, a silver coin, value 2s. 6d., or 64 cents.

6. Piece of Silver. In Old Testament usually a shekel of silver (see Weights), or may mean un coined silver in 1 Sam. 2. 36. Ps. 68. 30. Josh. 24. 32. Job 42. 11.

In New Testament:
   (2.) Drachmá (Luke 18. 8, 9. cp. IV. above. Value 8½ d., or 17 cents.

7. Silver Piece. Gr. Arurión (Matt. 27. 6). See VI. 1 above.

   (1.) Didrachmón, a double Drachmá, see VI. 2 above.
   (2.) Kódrantes (Matt. 22. 19). Latin tessera = a poll-tax.

II. WEIGHTS.

1. Bekah. Heb. bêkâ (Ex. 38. 26) = half a shekel (see V. below). Weight about 5 drams, Avoirdupois.

2. Ġerah. Heb. gôrâk (Ex. 30. 13. Lev. 27. 25. Num. 3. 47). Weight ½ of a shekel, or about ½ a dram, Avoirdupois.


4. Pound.
   (1.) Maneh. Heb. mânêkh (1 Kings 10. 17. Ezr. 2. 69. Neh. 7. 70. 71. 72). Weight = 100 shekels (cp. 1 Kings 10. 17 with 2 Chron. 9. 16).


   There is the shekel of the sanctuary (Ex. 30. 13), and the shekel of the king (2 Sam. 14. 26). Their precise relative weights unknown.

6. Talent (Ex. 25. 39, and frequently).
   (1.) Heb. kôkôkôr. Weight = 3,000 shekels of the sanctuary (Ex. 38. 22, 26).

III. MEASURES.

1. Distance.
   (1.) Day’s Journey. About 50 English miles.
   (3.) Mile. Gr. miledon (Matt. 5. 41). About 1,616 English yards.
   (4.) Fathom. Gr. orgia. The length of the arms outstretched = about six feet (Acts 27. 28).
   (5.) Span. Heb. zereth (Ex. 29. 18; 39. 5; 1 Sam. 17. 4. Isa. 40. 12. Ezek. 43. 12). About half a cubit, or about 10½ inches.

2. Length.
   (1.) Cubit. Length still in dispute.
      (a.) Heb. ‘ammâkh. Ranging between 21 and 25 inches.
      (b.) Heb. gamdôn (only in Judg. 3. 16).
   (2.) Fathom. Gr. orgia. The length of the arms outstretched = about six feet (Acts 27. 28).
   (3.) Reed. Heb. kânîx (Ezek. 40 and 41). About 6 cubits, or about 3½ English yards.
   (4.) Span. Heb. zereth (Ex. 29. 18; 39. 5; 1 Sam. 17. 4. Isa. 40. 12. Ezek. 43. 12). About half a cubit, or about 10½ inches.

3. Capacity.
   (1.) Bath. Heb. bôth (1 Kings 7. 26, 38. 2 Chron. 2. 10. 4. 5. Ezr. 7. 22. Isa. 5. 10. Ezek. 45. 10, 11, 14). About 9 English gallons (liquid).
   (4.) Cor. Heb. kor (Ezek. 45. 14). About 8 bushels.
   (6.) Firkin. Gr. metretês (John 2. 6). About 2 gallons, English liquid measure.
   (7.) Half homer. Heb. letēkh ( Hos. 8. 2). About 4 bushels.
   (11.) Measure. The rendering of six Hebrew and four Greek words:
      (1.) ‘ophah (Deut. 25. 14, 15. Prov. 20. 10. Micah 6, 10). measure. See No. 5, above.
      (2.) Kor. Heb. kor (1 Kings 4. 22; 5. 11. 2 Chron. 2. 10; 27. 5. Ezr. 7. 22). See No. 4, above.
      (3.) Môdad. Used of any hollow measure of capacity as well as of length to measure.
      (5.) Sô‘ah (Gen. 18. 6. 1 Sam. 25. 18. 1 Kings 18. 32. 2 Kings 7. 1, 16, 18. Isa. 27. 8). About 1 peck.
      (6.) Shalish (Ps. 80. 5. Josh. 40. 12) = a third. Probably the third part of an ephah. See No. 5, above.
      (7.) Dātos (Gr.). same as Heb. bôth (Luke 16. 6). About 8 gallons (liquid).
APPENDIX 51: MONEY, COINS, ETC. (cont.)

(8) Koros (Gr.), same as Heb. cor (Luke 16. 7). See No. 4, above.
(9) Saton (Gr.), same as Heb. s'āh. (Matt. 13. 33; Luke 13. 21.) See No. 7, above.
(10) Chēnīs (Gr.) (Rev. 6. 6). An Attic dry measure; the daily allowance of corn for a slave, about 1 quart (dry).
(13) Tenth deal. Heb. tēdrôn (Ex. 16. 36; 29. 10; Lev. 14. 10, 21; 21. 13, 17; 24. 5. Num. 15. 4, 6, 8; 28. 9, 13, 20, 23; 29. 3, 4, 9, 16, 14, 16). About ½ a gallon (dry).

4. Time.

(1.) Beginning of the Watches (Lam. 2. 19). About 9 p.m.
(2.) Cock-crowing (Mark 13. 35).
   There were two: one after midnight, and one before dawn. Both are mentioned in Mark 14. 38. The latter was "the" cock-crowing.
(3.) Cool of the Day (Gen. 3. 8). From about 2 to about 6 p.m.
(4.) Day. Reckoned from sunset to sunset.
(5.) Eleventh Hour (Matt. 20. 6, 8). About 5 p.m.
   From about 3 a.m. till about 6 a.m.
(7.) Heat of the Day (Gen. 18. 1). From about 10 a.m. till 2 p.m.
(8.) Middle Watch (Judg. 7. 19). From about midnight till about 3 a.m.
(9.) Morning Watch (Ex. 14. 24).
   From about 3 a.m. till 9 a.m.
(10.) Night. The natural night was from sunset to sunrise.
(11.) Ninth hour (Matt. 20. 5; 27. 46, 49. Mark 15. 33, 34; Luke 23. 44). Acts 3. 1; 10. 3. 30).
   About 5 p.m.
   About 9 to 12 p.m.
(13.) Seventh hour (John 4. 59).
   About 1 p.m.
   About 12 midday.
(15.) Tenth hour (John 1. 39).
   About 4 p.m.
   About 9 a.m.
(17.) Third Watch (Luke 12. 38).
   From about midnight till about 3 a.m.
(18.) Watch. Three hours.

      Old Testament.
      First Watch, 9 p.m. till midnight.
      Middle Watch, midnight till 3 a.m.
      Morning Watch, 3 a.m. till 6 a.m.

      First Watch, 6 p.m. to 9 p.m.
      Second Watch, 9 p.m. to midnight.
      Third Watch, midnight to 3 a.m.
      Fourth Watch, 3 a.m. to 6 a.m.

5. THE JEWISH MONTHS.

N.B. The Civil months are six months later than the Sacred months.

<table>
<thead>
<tr>
<th>SACRED MONTH</th>
<th>NAME OF MONTH</th>
<th>CORRESPONDING ENGLISH MONTH</th>
<th>FESTIVAL OF MONTH</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>Abib, or Nisan.</td>
<td>April.</td>
<td>14th day. The Passover.</td>
</tr>
<tr>
<td>II.</td>
<td>Zif.</td>
<td>May.</td>
<td>16th day. Firstfruits of Barley Harvest presented.</td>
</tr>
<tr>
<td>III.</td>
<td>Sivan.</td>
<td>June.</td>
<td>14th day. Second Passover, for those who could not keep the first.</td>
</tr>
<tr>
<td>IV.</td>
<td>Thammuz.</td>
<td>July.</td>
<td>6th day. Pentecost, or Feast of Weeks.</td>
</tr>
<tr>
<td>V.</td>
<td>Ab.</td>
<td>August.</td>
<td>Firstfruits of Wheat harvest, and Firstfruits of all the ground.</td>
</tr>
<tr>
<td>VI.</td>
<td>Elul.</td>
<td>September.</td>
<td>1st day. Feast of Trumpets.</td>
</tr>
<tr>
<td>VII.</td>
<td>Tisri, or Ethanim.</td>
<td>October.</td>
<td>19th day. Day of Atonement.</td>
</tr>
<tr>
<td>VIII.</td>
<td>Bul.</td>
<td>November.</td>
<td>15th day. Feast of Tabernacles.</td>
</tr>
<tr>
<td>IX.</td>
<td>Chisleu.</td>
<td>December.</td>
<td>Firstfruits of Wine and Oil.</td>
</tr>
<tr>
<td>XI.</td>
<td>Shebat.</td>
<td>February.</td>
<td>14th and 15th days. Feast of Purim.</td>
</tr>
<tr>
<td>XII.</td>
<td>Adar.</td>
<td>March.</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX 52.

PROPER NAMES.

A great latitude has to be allowed in any attempt to indicate the correct pronunciation of the Proper Names in the Bible.

Our knowledge of their original pronunciation is imperfect; and names have undergone changes in becoming transliterated from one language into another.

Custom also has in many cases sanctioned a pronunciation, which, while incorrect according to the original languages, is yet so universal that any interference with it would be pedantic, not to say intolerable.

Again, we sometimes meet with a varying pronunciation of the same name in different English-speaking countries. Thus, an exhaustive list of Biblical names, with a perfect and final system of syllabification and pronunciation, is not practicable.

The hearer, however, a certain number of names too uncommon for custom to have fixed their pronunciation, and hence, generally acknowledged to present difficulties to the general reader.

Some 250 of these are here gathered together, and presented in alphabetical order, with such division of syllables and accentuation as approximate to the original tongues, and will serve as a guide to their more or less correct pronunciation.

The hyphen (⁻) marks the division of syllables, and the accent (́) the syllable to be emphasized.

It has been thought better to present them in an Appendix, and in one list, than to burden the text with an innumerable variety of hyphens and accents, which, while attempting to remove one difficulty, would introduce a greater.

A-chal’a. Ca-siph’ta. Ha-se-ne’u.
A-dr’am-ma’lech. Char’che-mish. Hor-ha-gid’gad.
A-dr’am-my’ti’um. Che dor’a’omer. Ho-ro-na’im.
A-ha-as’e-rus. Che-ne’a-nah. I’ge-al.
A-hi-a’ger. Che-pan’ha-am-mo’nai. I’je-a’a’rim.
A-hol’ba ma’h. Dab-ba’sheth. Ish’bo-sheth.
A-is’ah. Dal-ma’nu’tha. Ish’ma’iah.
A’lam’ma’lech. Di-o-nys’i-us. Iza-ha’rites.
A-nar’ha’n. Ele-a’zar. Ja-sho’be-am.
A-nar’ha’ar. E-lipha’let. Je’hal’e-le’.
A-nar’ha’ar. Ep’a-phra’has. Je’shar’o’lah.
A-nar’ha’ar. Ep’a-phra’has. Je’sho’eh’el.
A-nar’ha’ar. Ep’a-phra’has. Je’sho’ha’iah.
A-nar’ha’ar. Ep’a-phra’has. Jo’a’rib.

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APPENDIX 52: PROPER NAMES (cont.).

La-hai-roi.
La-o-di-ge'a.
Lye-a-o'ni-oi.
Ma-a-sha-thi.
Ma-ah-leh-ac-ul-bim.
Ma-a-se'iah.
Ma-as-li.
Mach-nad-e-bai.
Ma-hal-al'e-el.
Ma-hes-sha-la-thash-baz.
Ma-le-e-el.
Me-che-ra-thite.
Me-he-tab'-e-el.
Me-he-ta'-bel.
Mel-chis'-dek.
Me-o-no-thi.
Me-phib'o-sheth.
Me-she'em-le'-ah.
Me-she-zaeb'-eel.
Mi-ni-ne'ah.
Mi-le-tas.
Min-ia-min.
Mis-rephoth-ma'am.
Mo-reph-thoth-gath.
Na-ha'-li-re.
Na-ha-ma'i.
Ne-bu-chad-nez'zar.
Ne-bu-chad-rez'zar.
Ne-bu-shas'-ban.
Ne-bu-zar'-a-dan.
Ne-phib'ash-sim.
Ne-rua.
Ne'-gal-esh-re'zer.
Nic-o-la-ia-tes.
Olym-pas.
On-e-siph'o-ras.
Pa-gi'-el.
Par-shan-da-tha.
Pa'-to-bas.
Pe-tha'-lah.
Phe'-ni-oe.
Phi-lo'o-gus.
Phle gon.
Pi-ha'-ri-thoth.
Po-che-reth.
Proch'o-ras.
Pto-le-ma'is.
Pu-to'-oli.
Ra'b-sa-ri.
Ra'b-sha-heh.
Ra-a'-ia.
Re-a'-iah.
Re'-la'-iah.
Sa-la'-thi-el.
Sa-mo-thra'-ci-a.
Sa-re'-chim.
Se-ca'ah.
Se-la-ham-mah-le'-koth.
Se-na'ah.
Se-na-cha'ib.
Se-phar-va'im.
Sha-a-lab'-bim.
Sha-a-ra'-im.
Sha-ash'-gaz.
Sha'-ga.
Sha-ha-ra'm.
Sha-ha-zim.
She-de'-ur.
She-phi'-phan.
Shu'-thai'-bites.
So'-pa-ter.
So'-si'-pa-ter.
Sta'-cha.
Stef'-a-nas.
Syn'i-cho.
Ta'-na-nach.
Ta'-hap'a-nes.
Ta'-han'-hes.
Te-haph'-no-nes.
Te'-tim-hod-shi.
Te'-tim-nah-tha.
Tig-lath-pil'-ezer.
Tig-lath-pil'-no-ser.
Tir'-ha'-kah.
Tir'-sha-tha.
Ty'-ch'i-ous.
Ur-bane.
Va-je'-za-tha.
Zaph'-nath-pa'-a-ne'-ah.
Ze-lo'-phad.
Ze-lo'-tes.
Zu'-ri-shad'-dai.

53 THE SIEGES OF JERUSALEM.

The first occurrence of the name "Jerusalem", as a city, is in Judg. 1:8, and confirms the fact that the first occurrence contains an epitome of its subsequent history.

The history of the city has been a record of its sieges. No fewer than twenty-seven go to complete the list.

This number is striking in the light of Appendix No. 10; being composed of 3×9, the factors being those of Divine completeness (9), and judgment (9) respectively (37).

A cycle of ordinal completeness is marked by the 10th and 20th (2×10) sieges. These were the two characterised by the destruction of the Temple by fire, which is in accord with the number 10, being that of ordinal perfection. (See Ap. 10.) Both also were foretold: the former by Jer. and Ezek.; the latter by our Lord.

Seven is the number of spiritual perfection, and it is worthy of note that the 7th, 14th (2×7), and 21st (3×7) sieges were each the subject of Divine prophecy. Further, a 28th (4×7) siege, yet future, is foretold in Zech. 14, 5.

While 14 (2×7) of the sieges are recorded in Holy Scripture, 13 are recorded in profane history.

The following is a complete list of the sieges:

1. By the tribe of Judah against the Jebusites, about 1443 B.C. This was some 700 years before Rome was founded. It was only partial, for in David's reign we still find the Jebusites occupying the citadel (the future Zion). The solemn words in Judg. 1:8, describing this first siege, vividly portray the after history of the city.

2. By David against the Jebusites (2 Sam. 5:6-18; 1 Chron. 11:4-7), about 960 B.C.

3. By Shishak king of Egypt, against Rehoboam (1 Kings 14:25, 26; 2 Chron. 12:2-12), about 875 B.C. To this there was only a feeble resistance; and the Temple was plundered.

4. By the Philistines, Arameans, and Ethiopians, against Jehoram (2 Chron. 21:16, 17), about 794 B.C. In this siege the royal palace was sacked, and the Temple again plundered.

5. By Jehoash king of Israel, against Amaziah king of Judah (2 Kings 14:13, 14), about 789 B.C. The wall was partially broken down, and the city and Temple pillaged.

6. By Rezin king of Syria, and Pekah king of Is-rael, against Ahaz (2 Chron. 28), about 730 B.C. The city held out, but Ahaz sought the aid of Tiglath-Pileser king of Assyria, for whom he stripped the Temple.

7. By Sennacherib king of Assyria, against Hezekiah (2 Kings 20, 13-16), about 688 B.C. In this case the siege was raised by a Divine interposition, as foretold by Isaiah the prophet.

8. By Nebuchadnezzar king of Babylon, against Jehoiakim (2 Chron. 36, 6, 7), about 615 B.C., when the Temple was partly pillaged.

9. By Nebuchadnezzar again, against Jehoiachin (2 Chron. 36, 10), about 489 B.C., when the pillage of the Temple was carried further, and 10,000 people carried away.

10. By Nebuchadnezzar again, against Zedekiah (2 Chron. 36, 17-20), 478-477 B.C. In this case the Temple was burnt with fire, and the city and Temple lay desolate for fifty years.

11. By Ptolemy Soter king of Egypt, against the Jews. 202 B.C. More than 100,000 captives were taken to Egypt.

12. By Antiochus the Great, about 203 B.C.

13. By Scopus, a general of Alexander, about 199 B.C., who left a garrison.
APPENDIXES 53 (cont.) and 54.

14. By Antiochus IV, surnamed Epiphanes, 168 B.C. This was the worst siege since the 10th. The whole city was pillaged; 10,000 captives taken; the walls destroyed; the altar defiled; ancient manuscripts perished; the finest buildings were burned; and the Jews were forbidden to worship there.

15. By Antiochus V, surnamed Eupator, against Judas Maccabeus, about 162 B.C. This time honourable terms were made, and certain privileges were secured.

16. By Antiochus VII, surnamed Sidetes king of Syria, against John Hyrcanus, about 135 B.C.

17. By Hyrcanus (son of Alex. Janneus) and the priest Aristobulus. The siege was raised by Scaurus, one of Pompey’s lieutenants, about 63 B.C.

18. By Pompey against Aristobulus, about 63 B.C. The machines were moved on the Sabbath, when the Jews made no resistance. Only thus was it then reduced; 12,000 Jews were slain. [Antigonus, son of Aristobulus, with a Parthian army, took the city in 30 B.C., but there was no siege, the city taken by a sudden surprise.]

19. Herod with a Roman army besieged the city in 39 B.C. for five months.

20. By Titus, a.d. 69 (See Ap. 50, VI, p. 61). The second Temple (Herod’s) was burnt, and for fifty years the city disappeared from history, as after the 10th siege (Jer. 20, 5). The Romans had again to besiege the city in A.D. 135 against the false Messiah, Bar-Coheba, who had acquired possession of the ruins. The city was obliterated, and renamed Elia Capitoline, and a temple was erected to Jupiter. For 200 years the city passed out of history, no Jews being permitted to approach it. This siege was foretold in Luke 19, 43-44; 21, 20-24.

22. After 400 years of so-called Christian colonization, Chosores the Persian (about A.D. 553) swept through the country; thousands were massacred, and the Church of the Holy Sepulchre was destroyed. The Emperor Heraclius afterwards defeated him, and restored the city and the church.

23. The Caliph Omar, in A.D. 636-7, besieged the city against Heraclius. It was followed by capitulation on favourable terms, and the city passed into the hands of the Turks, in whose hands it remains to the present day.

24. Aftal, the Vizier of the Caliph of Egypt, besieged the two rival factions of Moslems, and pillaged the city in 1068.

25. In 1099 it was besieged by the army of the first Crusade.

26. In 1187 it was besieged by Saladin for seven weeks.

27. The wild Khremsian Tartar hordes, in 1244, captured and plundered the city, slaughtering the monks and priests. There will be a 28th according to Zech. 14, which will be raised by Messiah, even as the 7th was by Jehovah.

54

THE MOABITE STONE.

This ancient monument was discovered by the Rev. F. Klein in 1869 at Dibon (the Dibon of the O.T.) in Moab. The inscription consists of thirty-four lines (the last two being undecipherable), and was written by Mesha, king of Moab, to commemorate his successful revolt from the yoke of Israel, recorded in 2 Kings 3, chapter 3; and to honor his god Chemosh, to whom he ascribed his successes.

1. “I, Mesha, son of Chemosh-Melech king of Moab, the Di-
2. bonite, My father reigned over Moab thirty years and I reign-
3. ed after my father. I made this monument to Chemosh at Karkom. A monument of va-
4. tion, for he saved me from all invaders, and let me see my desire upon all my enemies. On-
5. ri [was] king of Israel, and he oppressed Moab many days, for Chemosh was angry with his
6. land. His son followed him, and he also said: I will oppress Moab. In my days Cie[mosh] said:
7. I will see my desire on him and his house. And Israel surely perished for ever. Omri took the land of
8. Medeba 1 and [Israel] dwelt in it during his days and half the days of his son 2, altogether forty years.

But there dwelt in it
9. Chemosh in my days. I built Baal-Meon 3 and made therein the ditches; I built
10. Kirjathaim 4, The men of Gad dwelt in the land of Aroth 5 from of old, and built there the king of
11. Israel Aroth; and I made war against the town and seized it. And I slew all the [people of]
12. the town, for the pleasure of Chemosh and Moab: I captured from thence the Arel 6 of Dodath and tore
13. him before Chemosh in Kerioth 7: And I placed therein the men of Shihorlon, and the men
14. of Me(g)eb(reh). And Chemosh said to me: Go, seize Nebo 8 upon Israel; and
15. I went in the night and fought against it from the break of dawn till noon: and I took
16. X, and slew all, 7,000 men, [boys ?], women, [girls ?]
17. and female slaves, for to Ashtar-Chemosh I devoted them. And I took from it the Arela 9 of Yahveh, and
18. tore them before Chemosh. And the king of Israel built
19. Jahaz 10, and dwelt in it, while he waged war against me; Chemosh drove him out before me. And

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1. Num. 21, 33; Isa. 15, 24
2. “son” = successor
3. Now, Tell Ma’ain, Num. 32, 32; Josh. 13, 17
4. Num. 32, 27; Josh. 13, 21
5. Num. 32, 2; Josh. 15, 2
6. Arel, two lions, or, Non-We men (?) Cp. 2 Sam. 21, 20
7. Now, Khan el Kurtextin (1)
8. Jer. 44, 27; Amos 2, 2
9. Num. 32, 3, 32; Isa. 15, 24
19. I took from Moab 200 men, all chiefs, and transported them to Jahaz, which I took, 20. to add to it Dibon. I built Korkah, the wall of the forests and the wall 21. of the citadel: I built its gates, and I built its towers. And 22. I built the house of Molech, and I made sluices of the water-ditches in the middle 23. of the town. And there was no cistern in the middle of the town of Korkah, and I said to all the people, Make for 24. yourselves every man a cistern in his house. And I dug the canals for Korkah by means of the prisoners 25. of Israel. I built Aror, and I made the road in [the province of] the Arnon. [And] 26. I built Beth-Bamoth, for it was destroyed. I built Bezer, for in ruins 27. [it was. And all the chiefs of Dibon were 50, for all Dibon is subject; and I placed 28. one hundred [chiefs] in the towns which I added to the land: I built 29. Beth-Medeba and Beth-diblahaim and Beth-Daal-Meeon, and transported thereto the [shepherds] ... 30. and the pastors] of the flocks of the land. And at Horonaim dwelt there 31. ... And Chemosh said to me, Go down, make war upon Horonaim. I went down [and made war] 32. ... And Chemosh dwelt in it during my days. I went up from thence ...”

1 Num. 21. 20. 2 Josh. 1. 6. 3 Jer. 33. 3. 4 Jer. 48. 21. 5 Jer. 48. 22. 6 Jer. 48. 23. 7 Jer. 48. 24.

55

THE DYNASTY OF OMRI.

ISRAEL

Omri

Ethbaal of Tyre

Abab = Jezebel

Ahab

Joram

Ahaziah

Jehoshaphat

Athaliah = Jehoram (2 Chron. 21. 6.)

Ahaziah

Joash

JUDAH

The Arabians came and slew all his sons, save the youngest, Ahaziah (2 Chron. 22. 1), called also Joash, Jehoash (2 Chron. 21. 17), and Azariah (2 Chron. 22. 6).

Athaliah slew all the sons of Athaliah on his death (2 Kings 11. 1. 2 Chron. 22. 19), or thought she did; but the infant Joash was rescued.

Joash (called also Jehoash) was hid for six years, while the faithfulness of Jehovah’s word hung upon the Divine preservation of that infant’s life. Hence Jehoia’s text (2 Chron. 23. 3). See, on the whole subject, Ap. 23. And, note the parallel in the history of England, by James I marrying his son Charles to (an idolatress) Henrietta of France, with similar political results.

56

PARALLEL PASSAGES OF

The following table, showing one hundred and eleven parallel passages between the books of Samuel and Kings on the one hand, and the books of Chronicles on the other, will be useful.

1. It will show the mutual relation of the sections, and will enable the reader to find at a glance the corresponding portions, and thus serve the purpose of ordinary and ready reference.

2. It will help to exhibit the special design of the two great principles governing the whole of these books.

In the former (Samuel and Kings) we have the history from the exoteric point of view; in the latter (Chronicles) we have, for the most part, the same history, but from the esoteric point of view.

In the former we have the events viewed from the human standpoint, as they would be seen by the natural
APPENDICES 56 (cont.) AND 57.

ye; in the latter we have the same events viewed from the Divine standpoint, and as seen and understood by the spiritual mind.

Consequently, while in the former we have the event in its historical aspect; in the latter we have it in its moral aspect. In the former we have the historic record; in the latter we have the Divine reason for it, or the Divine "words" and judgment on it. (Cp. Saul's death, 1 Sam. 31:6, and 1 Chron. 10:13, 14.)

It is this principle which determines the amount of literary space accorded to the same historic event. For example: in the former books we have three chapters (or 88 verses) given to the secular events of Hezekiah's reign (2 Kings 18, 19, and 20), and only three verses (2 Kings 18, 4-6) given to his great religious reformation. In Chronicles this is exactly reversed. The chapters (or 54 verses) are devoted to his reformation (2 Chron. 29-31), while one chapter (or 32 verses) suffices for the secular events of his reign.

In the same way Jehoshaphat's three alliances with Ahab can be spiritually and morally understood only from 2 Chron. 17, of which there is not a word in Kings.

This principle determines also the order in which the events are treated. In the books of Kings the events are recorded in chronological order; while in Chronicles this order is sometimes ignored, in order to bring the moral causes or consequences of the two events together, for the purposes of comparison or contrast. (Cp. the list of David's mighty men; David's numbering the People, and the account of the plague).

4. The object of these two great principles is further seen in the fact, that the design of the former is to give the whole history of Israel's kingdom complete; while the design of the latter is to give only that which pertains to the house of David and the reign of Judah, as being founded on Jehovah's covenant in 2 Sam. 7 and 1 Chron. 17.

5. The conclusion is that the book of Chronicles is entirely independent of the books of Samuel and Kings, and that the differences between them are independent and designed. The critics create their own difficulties by first assuming that the books ought to be alike; and then, because they are not what they are assumed to be, treating the variations as "discrepancies," or "corruptions of the text," instead of as being full of Divine instruction "written for our learning."

The following is the table:

| 1 Sam. 27 | 1 Chron. 12, 1-7 |
| 28, 1-3 | 23, 19-22 |
| 29 | 23 |
| 31 | 2 Chron. 1, 1-3 |
| 5, 6-10 | 11, 1-3 |
| 14, 1-7 | 23, 11 |
| 15-17 | 24, 17-19 |
| 6, 1-11 | 28, 15-28 |
| 6, 12-23 | 11, 15-29 |
| 7 | 17 |
| 8 | 18 |
| 10, 11, 18 | 19, 1-19 |
| 11, 1-5 | 20, 1 |
| 12, 29-31 | 20, 1-3 |
| 23, 8-20 | 11, 10-17 |
| 24, 1-9 | 21, 1-6 |
| 24, 10-17 | 27, 23, 24 |
| 24, 18-24 | 21, 18-22 |
| 1 Kings 2, 1 | 23, 1 |
| 2, 1-4 | 28, 29, 31 |
| 2, 5-10 | 29, 23-30 |
| 2, 46 | 2 Chron. 1, 1 |
| 3, 4-15 | 1, 2-13 |
| 5 | 2 |
| 6 | 3, 1-14 |
| 9 | 4, 9 |
| 7, 15-21 | 3, 15-17 |
| 7, 22-35 | 4, 2-5 |
| 7, 36-46 | 4, 6, 10 |
| 17 | 17 |
| 7, 47-50 | 4, 18-22 |
| 7, 51 | 5, 1 |
| 8 | 5, 2-10 |
| 9, 1-9 | 7, 11-22 |
| 9, 10-28 | 8 |
| 10, 1-10 | 9, 1-12 |
| 10, 11-19 | 9, 13-24 |
| 10, 20-25 | 9, 25-28 |
| 11, 20-25 | 11, 21, 12, 1-5 |

57

THE GENEALOGY OF THE PERSIAN KINGS.

The main sources of information on this subject are Herodotus, Xenophon, Ctesias, Nicolas of Damascus (all b.c.); and Arrian (cent. 2 A.D.).

The writers of a former generation were occupied in unravelling and piecing together the varying accounts of these ancient historians without the knowledge of the still more ancient Inscriptions recently discovered, which were caused to be written by the persons concerned in the events recorded.

In 1846 Major (afterward Sir Henry) Rawlinson published a complete translation of the trilingual Persian text on the Inscribed rock of Behistun, (or more
APPENDIX 57: THE GENEALOGY OF THE PERSIAN KINGS (cont.).

correctly Bahštan) which rises 1,500 feet out of the Plain of the high road from Babylon to the East; in which Darius Hystaspis gives his own genealogy.

This famous rock [of which a view is given on page 82 by the kind permission of Messrs. Longmans & Co., the publishers of Canon Rawlinson’s Memoir of Major-General Sir H. C. Rawlinson] derives its name from the village of Daštān or Bowsaran, near its foot. It is on the high road from Baghdad to Teheran, about sixty-five miles from Hamadan (on the site of the ancient Ebatana).

On this rock, on a prepared surface about 500 feet from the level of the plain, and most difficult of access. Darius Hystaspis caused to be carved the principal events of his reign; and he commences with an account of his genealogy.

The following is the translation of the Persian text:—

I. “I am Darius, the great king, the king of kings, the son of Persis, the king of the provinces, the son of Hystaspis, the grandson of Arsames the Achateniannes.

II. (Thus) saith Darius the king: My father is Hystaspis; the father of Hystaspis was Arsames; the father of Arsames was Atryaramnas; the father of Atryaramnas was [Teispes]; the father of Teispes was Acheemenes.

III. (Thus) saith Darius the king: On that account we called Achateniannes; from antiquity we are descended; from antiquity hath our race been kings.

IV. (Thus) saith Darius the king: Eight of my race were kings before (me); I am the ninth. In two lines we have been kings.”

It must be noted that the confusion which has hitherto been experienced arises from the fact that appellatives have been mistaken for proper names; to say nothing of the confusion arising from their transliteration or translation into other languages.

These appellatives are, like Phraorah and Abimelech, the general titles of a line of kings, such as the modern Czar, Sultan, Shah, &c. Hence

Adsumes means “the Mighty”, and “is the name, or rather the title, of four Median and Persian monarchs” (Kitto, Bib. Encycl. I. p. 911). “In every case the identification of the person named is a matter of controversy”. See The Encycl. Brit. 11th (Cambridge) edn., vol. I. p. 429. Artaxerxes means Great King, or Kinhos, and is synonymous with Artashat (Artos=Great, and Kinhos=Kingdom, preserved in the modern “Shah”). According to Prideaux he is identified with the Adsumes of Est. 1.1 (vol. I. p. 306).

Darius means the Restorer (Her. VI. 96); or, according to Professor Sayce, the Maintainer. Darius “appears to be originally an appellative meaning ‘king’, ‘ruler’ (Herbelot, Biblioth. Orient., Article ‘Dara’); Herodotus (VI. 98) renders it Xeres = Coercer, “It was assumed as his throne-name by Ocles (= Darius Nelles), son and successor of Artaxerxes Longimanus (Chesirs, de Rh. Pers., 48, 57, Müller).” See Kitto, Bib. Cyclo. I., p. 625. Xeres, in his inscription at Persepolis, actually calls himself “Darius”; one paragraph beginning “Xeres, the great king,” and the next beginning “Darius the king.” This is why Darius Hystaspis is thus called, to denote him as Darius the son of Hystaspis; and to distinguish him from “Darius the Mede,” who was Astages his grandfather.

ASTAGES

is the Persian monarch with which this Appendix is concerned. According to Herodotus, Astages was the son of Cyaxares, who was the son of Phraortes II, who was the son of Deikes (Bk. I. 73), who, again, was the son of Phraortes I. (Bk. I. 96).

In the genealogy given by Cyrus on the Cuneiform Cylinder, he calls his great-grandfather Teispes (see below).

This Teispes is to be identified with Teispes the son of Acheimenes in the Behistun Rock genealogy of Darius Hystaspis.

The Acheimenes of Darius, identified with the Deikes of Herodotus (I. 96), was the real founder of the Achehmenian dynasty of which Darius speaks, although his father (Phraortes I) was the first of the line. Herodotus describes him (Deikes) as a man “famous for wisdom”, of great ambition, “aiming at the aggrandizement of the Medes and his own absolute power” (I. 96).

Phraortes I would therefore be the first of the eight kings before Darius Hystaspis, who speaks of himself as the ninth. See translation given above.

ARSAMES.

As the grandson of Darius Hystaspis, he is (according to the Behistun Inscription) to be identified with the Astages of Herodotus.

At the close of the Lydian Median War “Syrmessis the Cilician and Labyconctus (or Nabonnadus) the Babylonian (identified by Prideaux, vol. I. p. 82 note, and pp. 135, 136, 19th edn., with Nebuchadnezzar) persuaded Astages to give his daughter Ayrentis in marriage to Astages, son of Cyaxares.” (Her. I. 74). Of this marriage came Hystaspis and Darius his son.

CYRUS.

In the Cuneiform Cylinder account of the capture of Babylon, Cyrus states:

“I am Cyrus the king . . . the great king, the mighty king, king of Darius (Babylon), king of Suin, and Akkad, king of the regions of the earth, the son of Cambyses the great king, king of the city of Anzan, grandson of Cyrus, the great king, king of the city of Anzan, great-grandson of Teispes, the great king of the city of Anzan, of the ancient race of royalty, whose dominion (reign, i.e. of Cyrus himself) Bel and Nebu had exalted according to the beneficence of their hearts.” (E. Wallis Budge, Babylonian Life and History, p. 87).

Here we have the statement of Cyrus that his father was known as Cambyses, his grandfather as Cyrus, and his great-grandfather under the name of or titles, common to the Behistun Inscription and the Cylinder alike, of Teispes.

TEISPES.

If Teispes’ grandson was Arsames (according to the Behistun Inscription), and this Teispes and the Teispes of Cyrus’ Cylinder are one and the same,—then, it follows that the Cambyses of the Cylinder and the Arsames of the Inscription must be one and the same person, well known under different names, titles, or appellatives.

Moreover, if the Teispes of the Behistun Inscription and the one of the Cylinder of Cyrus are to be identified with the Phraortes II of Herodotus (I. 73), then the grandson of this Phraortes II must be Astages.

1 For full particulars see the handsome volume published by the Trustees of the British Museum, The Sculptures and Inscription of Darius the Great on the Rock of Behistun, in Persia. London, 1907. (Price 2s.)

2 See note 33, that page in our text, where the figures, as against the names on p. 82.

3 The “two lines” are the Lydian and the Medo-Persian, as shown in the Table on p. 81.
APPENDIX 57: THE GENEALOGY OF THE PERSIAN KINGS (cont.)

Consequently we have, under these three names, titles, or appellatives, from Greek, Median, and Persian sources, three persons, called by Herodotus Astyages, by Darius Arsames, and by Cyrus Cambyses, who are in reality one and the same. But, if the father of Cyrus was Cambyses, by Esther (see the Table of the Genealogy, below), then it follows that not only does Cambyses = Arsames = Astyages, but also the Ahasuerus of the book of Esther (Prideaux I., p. 306).

1 "The names Kyros and Cambyses seem to be of Elymian derivation. Strabo, indeed, says that Kyros was originally called Apyriates, and took the name of Kyros or Kyroes from the river that flows past Pasargadae" (Sayce, id. p. 245). Cyrus and Cambyses both seem to be territorial titles rather than names.

Therefore in the presence of all these identifications from independent sources and authorities, we have:

**Astyages** = (the Ahasuerus of Est. 1.1, &c.)

**Arsames** = (Artaxerxes of Ezra 6.14; Neh. 2.1; Cambyses = "Darius the Median" of Dan. 5.31, all one and the same person.

We now give the Genealogy, according to the Inscription of Darius Hystaspis on the Behistun rock, referred to above.

The names in large capitals are the Greek names given by Herodotus. Those in small capitals are the corresponding Persian names as given by Darius Hystaspis on the Behistun rock, and by Cyrus on his Cylinder; while the names in ordinary small type are the appellatives.

### THE LINE OF THE PERSIAN KINGS ACCORDING TO

<table>
<thead>
<tr>
<th>Herodotus (Lydian Line)</th>
<th>Herodotus, the Behistun Rock, and the Cylinder of Cyrus (Medo-Persian Line), Combined</th>
<th>Inscription on the Behistun Rock</th>
<th>The Cylinder of Cyrus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attis (I.7)</td>
<td>(1) PHRAORTES I 1</td>
<td>(2) ACHÆMENES</td>
<td>(3) Teispes = (4) Teispes (5) Cyrus I</td>
</tr>
<tr>
<td>Lydus (I.7)</td>
<td>(3) DEIOKES = (Her. I. 94)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Candaules (I.7)</td>
<td>(3) PHRAORTES II = (Her. I. 73)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gyes (I.8)</td>
<td>(4) CYAXARES = (Her. I. 73)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ardyss (I.16)</td>
<td>(5) ASTYAGES (m. Esther) 2 = (Her. I. 73)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sadyattes (I.16)</td>
<td>(6) CYRUS 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Altattes (I.74)</td>
<td>(7) CAMBYSES II</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arvenis = Vashti, etc.</td>
<td>(5) Arsames = (Cambyses)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(I.74) (Est. 1.9)</td>
<td>(8) Hystaspes</td>
<td>(9) Darius (Hyst.)</td>
<td>Artaxerxes (Ezra 7.1)</td>
</tr>
</tbody>
</table>

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1 Herodotus says the ancestors of Candaules reigned for twenty-two generations, covering a period of 605 years (I. 7).
2 This marriage resulted in the birth of Cyrus, in fulfilment of Isa. 44.4-9 & 14. And the part taken by Esther and Mordecai in his training, explains all that we read of Cyrus in Ezra and Nehemiah.
3 Darius, in giving his own direct line, omits the names of Phraortes I, Cyrus, and Cambyses II, but he includes them in the numbering of his eight predecessors. There was a still later "Cyrus" (the Cyrus of Xenophon). See Her. VII. 11.
4 When Darius (Hyst.) says "in two lines we have been kings", he must refer to the Lydian and Medo-Persian lines.
### A Harmony of the Ezra-Nehemiah History

<table>
<thead>
<tr>
<th>Refs.</th>
<th>Ezra</th>
<th>NEHEMIAH</th>
<th>Refs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>455</td>
<td>Hanani’s report in month of Chislev leads to the “going forth of the commandment to rebuild Jerusalem” (Dan. 9:25) by Artaxerxes (i.e. Astyages) in his twentieth year.</td>
<td>1. 1—2, 8.</td>
<td></td>
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<tr>
<td>454</td>
<td>Nehemiah’s Journey. He visits the Governors, and presents Credentials.</td>
<td>2. 9.</td>
<td></td>
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<tr>
<td></td>
<td>Sanballat’s Reception.</td>
<td>2. 16.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>His Report to the Jews.</td>
<td>2. 16-18.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Opposition Threatened (Moro, Azariah, and Johanan) on charge of rebellion against the Suzerain King (i.e. of Babylon) Nebuchadnezzar.</td>
<td>2. 19.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nehemiah’s Answer. Foundation work of Wall begun. Wall itself finished to half its height.</td>
<td>2. 20—4. 6.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Attempted Opposition by Force.</td>
<td>4. 7, 8.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nehemiah’s Course, Prayer and Watch.</td>
<td>4. 9.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Complaint of Judah. Used by Adversaries.</td>
<td>4. 10-14.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Result.</td>
<td>4. 15.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Wall Completed (second half) in fifty-two days.</td>
<td>4. 16.—6.15.</td>
<td></td>
</tr>
<tr>
<td>Refs.</td>
<td>EZRA.</td>
<td>B.C.</td>
<td>NEHEMIAH.</td>
</tr>
<tr>
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<td>------------</td>
</tr>
<tr>
<td>1. 5—2. 2.</td>
<td>Return under Zerubbabel. [N.B. Cyrus's specification for building the Temple recorded in 6. 3-5, falls into its proper place here between 2. 1 and 2.]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. 1-70.</td>
<td>Genealogies of those who Returned.</td>
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<td></td>
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<tr>
<td>3. 1-3.</td>
<td>The Seventh Month.</td>
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<tr>
<td>3. 4-6.</td>
<td>Feast of Tabernacles Kept. &quot;But the Foundation of Temple not yet laid.&quot;</td>
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<td>3. 7.</td>
<td>Six Months' Preparation for the Building.</td>
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<tr>
<td></td>
<td>Fifteen Years of Opposition. From second year of Return to second year of Darius Hystaspis. [N.B. Chapters 4. 1-6. 22 are a retrospective reference to the Wall-building of Neh. 2. 20—6. 15.]</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Second Year of Darius Hystaspis. Sixth month: &quot;This People say, 'The time is not come, the time that the Lord's house should be built.'&quot; Hag. 1. 2. Command: &quot;Is it time for you, Oye, to dwell in your cieled houses, and this house lie waste?&quot; Hag. 1. 4. &quot;Go up... and build.&quot; Hag. 1. 8.</td>
<td>419</td>
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<th>B.C.</th>
<th>NEHEMIAH.</th>
<th>Refs.</th>
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</thead>
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<td>6. 16-18</td>
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<td></td>
<td>The Dedication of the Temple.</td>
<td></td>
</tr>
<tr>
<td>6. 19-22</td>
<td>THE FIRST PASSOVER.</td>
<td></td>
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<td>7. 1—8. 36</td>
<td>EZRA “WENT UP FROM BABYLON” as TIRSHATHA. Appointed by the Persian Council of State. Four months’ journey, from 1st of Nisan, and arrival at Jerusalem 1st of Ab.</td>
<td></td>
<td>Separation of the People. Report of the Princes re the NON-Separation of the Princes, Priests and Levites.</td>
<td>9. 1, 2.</td>
</tr>
<tr>
<td>8. 15</td>
<td>SEPARATION OF THE PEOPLE.</td>
<td></td>
<td>404</td>
<td></td>
</tr>
<tr>
<td>9. 1, 2</td>
<td>Separation of the People. Report of the Princes re the NON-Separation of the Princes, Priests and Levites.</td>
<td></td>
<td>Separation of the People.</td>
<td>9. 1, 2.</td>
</tr>
<tr>
<td>9. 3, 4</td>
<td>THE “ASSEMBLY” of all that were troubled at the words of the God of Israel.</td>
<td></td>
<td>The “Assemble,” and reading of the Law of Jehovah, on the twenty-fourth day of the seventh month. (The second day of the Feast of Tabernacles.)</td>
<td>9. 3.</td>
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<tr>
<td>9. 5-15</td>
<td>EZRA’S PRAYER.</td>
<td></td>
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<td>9. 4-37.</td>
</tr>
<tr>
<td>10. 1-17</td>
<td>“Strange Wives” and the Covenant.</td>
<td></td>
<td>“Strange Wives” and the Covenant.</td>
<td>9. 38-10. 23</td>
</tr>
</tbody>
</table>

### 59

#### THE TWELVE GATES OF JERUSALEM (Nehemiah, chs. 3 and 12).\(^1\)

2. The Gate of the Fountain (2. 14; 3. 15; 12. 39), on Ophel at the Gihon spring (that mentioned in 2 Kings 25. 4. Jer. 39. 4).
3. The Sheep Gate (3. 1; 12. 29). North of the Temple.
6. The Dung Gate (2. 14; 3. 14; 12. 31). Probably same as Harsith Gate (Jer. 19. 2); sometimes rendered the Gate of Potsherd, from peres, a potter’s vessel. Leading to Hinnom. N.B. Better = Pottery Gate.
7. The Water Gate (3. 25, 26).
9. The East Gate (3. 29). East of the Temple, and connected with it.
10. The Gate of Miphkad (3. 31). Probably north-east of Temple. (= The Registry Gate.)
12. The Prison Gate (12. 30), or Gate of the Guard (2 Kings 11. 6, 70).

\(^1\) In Neh. 3, the first sixteen verses refer to Jerusalem, and the latter sixteen verses to Zion (or the city of David), south of Moriah. A study of these, and a comparison with ch. 12, will explain most of the difficulties connected with the topography of the city. See also the Plan of Zion, and Solomon’s buildings, Ap. 58.
60

THE NAME OF JEHOWAH IN THE BOOK OF ESTHER.

It has been observed by many that no Divine Name or Title is found in the book of Esther.

This is the more remarkable, since, in this short book of only 167 verses, the Median King is mentioned 192 times, his kingdom is referred to 26 times, and his name "Ahaseurus" is given 29 times.

Jehovah had decreed (Deut. 31. 16-18), that if His People forsake Him, He would hide His face from them. Here this threatening was fulfilled. But, though He was hidden from them, He was working for them. Though the book reveals Him as overruling all, His Name is hidden. It is there for His People to see, not for His enemies to see or hear.

Satan was at work, using Haman to blot out the Nation, as once before he had used Pharaoh for the same purpose (see Ap. 23 and 25). Jehovah’s counsel must stand. His promise of Messiah, the coming "Seed" of the woman (Gen. 3. 15), must not fail. Therefore He must overrule all for the preservation of His People, and of the line by which that "Seed" was to come into the world.

His working was secret and hidden: hence, the name of "Jehovah" is hidden secretly four times in this book, and the name "Enyeh" (I am that I am) once. The Massoth (Ap. 30) has a rubric calling attention to the former fact; and (at least) three ancient manuscripts are known in which the Acrostic letters in all five cases are written "Majuscalor" (or larger than the others) so that they stand out boldly and prominently, showing the four consonant letters of the name "JoHoVaH." In Hebrew א, י, ו, ה, or, as written in Hebrew from right to left, י, ו, ה, א. In English, L, O, R, D. Also the five letters of the fifth Acrostic, "ENYEH."”

THE FOUR ACROSTICS.

The following phenomena are noticed in examining the four Acrostics which form the name "Jehovah":

1. In each case the four words forming the Acrostic are consecutive.

2. In each case (except the first) they form a sentence complete in itself.

3. There are no other such Acrostics in the whole book, except the fifth Acrostic at the end; though there is one other, forming another Divine Title, in Ps. 96. 11. (See note there.)

4. In their construction there are not two alike, but each one is arranged in a manner quite different from the other.

5. Each is uttered by a different speaker. The first by Memucan (1. 20); the second by Esther (5. 4); the third by Haman (9. 13); the fourth by the inspired writer (7. 2).

6. The first two Acrostics are a pair, having the name formed by the Initial letters of the four words.

7. The last two are a pair, having the name formed by the Final letters of the four words.

8. The first and third Acrostics are a pair, having the name spelt backward.

9. The second and fourth are a pair, having the name spelt forward. They thus form an alternation:

A | Backward.
B | Forward.
A | Backward.
B | Forward.

10. The first and third (in which the name is formed backward) are a pair, being spoken by Gentiles.

11. The second and fourth (in which the name is spelt forward) are a pair, being spoken by Israelites. They thus form an Alternation—

C | Spoken by a Gentile (Memucan).
D | Spoken by an Israelite (Esther).
C | Spoken by a Gentile (Haman).
D | Spoken by an Israelite (the inspired writer).

12. The first and second form a pair, being connected with Queens and Banquets.

13. The third and fourth are a pair, being connected with Haman.

14. The first and fourth are a pair, being spoken concerning the Queen (Vashti) and Haman respectively.

15. The second and third are a pair, being spoken by the Queen (Esther) and Haman respectively. They thus form an Introduction—

E | Words concerning a Queen.
F | Words spoken by a Queen.
E | Words spoken by Haman.
F | Words concerning Haman.

16. It is remarkable also that, in the two cases where the name is formed by the Initial letters, the facts recorded are Initial also, and are spoken of an event in which Jehovah’s overruling was initated; while in the two cases where the name is formed by the Final letters, the events are final also, and lead rapidly up to the end toward which Jehovah was working.

Thus in the two cases where the name is spelt backward, Jehovah is seen overruling the counsels of Gentiles for the accomplishment of His own; and where the name is spelt forward, He is ruling directly in the interests of His own People unknown to themselves.

THE FIRST ACROSTIC (1. 20)

is formed by the Initial letters, for the event was Initial; and the name is spelt backward because Jehovah was turning back and overruling the counsels of man. The whole clause reads as follows: the words forming the Acrostic being put in italics type—

"And when the king's decree which he shall make, shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small." The four words we give, 1st, in the Hebrew type (with the Majuscal letters at the beginning of each word); 2nd, with the Transliteration; and 3rd, in English paraphrase, reproducing the sentence in the word Lord with the initial letters backward—:

1
2
3
4

The four words we give, 1st, in the Hebrew type (with the Majuscal letters at the beginning of each word); 2nd, with the Transliteration; and 3rd, in English paraphrase, reproducing the sentence in the word Lord with the initial letters backward—:

4
3
2
1

תֹּכַץ, יְשִׁרֵנֹת הָעָנָדְךָ יָתָּם

1 2 3 4

Hv Vkok Hannisham Yittóna.

1 2 3 4

it and all the-wives shall-give

"Due Respect Our Ladies
shall give to their husbands, both to great and small."

1 In the notes on Est. 1 this Ahaseurus is identified with Astyages, who is the same as Darius the Mede. See notes on p. 118, and Ap. 57.

2 The Talmud (Kelim 159) says "Where do we get Esther in the Law?" And the answer is "Deut. 31. 18, 'and I will surely hide my face'." So here, the outward form of the revelation takes on the form of its inward and spiritual meaning. For the same reason we have the Divine Title "the God of heaven" as characterising the book Ezra-Nehemiah. See note on 2 Chronic. 56. 25.

3 How many more there may be will be ascertained only when all the special scrolls of Esther are all examined.

4 For other examples of Acrostics in the Hebrew text, see Ap. 65. vii.
THE SECOND ACROSTIC (5.4)
is formed, as before, by the initial letters, for Jehovah is initiating His action; but the name is spelt forward because He is ruling and causing Esther to act; and take the first step, which was to lead up to so great an end.
The four words are:

<table>
<thead>
<tr>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>יְהֹוָה</td>
<td>מְשַׁל</td>
<td>הִשָּׁבֵע</td>
<td>בְּעַל</td>
</tr>
<tr>
<td>Yehovah</td>
<td>Messiah</td>
<td>He shall take delight in the high one</td>
<td></td>
</tr>
</tbody>
</table>

Yehovah Hamnecek VelHimnay Haygâm
day come the king and Haman this day

"Let Our Royal Dinner
this day be graciously the king and Haman."

The name of Jehovah is read in the invitation, intimating that there would be a fourth at that banquet.

THE THIRD ACROSTIC (5.10)
is the beginning of the end; for Haman had gone forth from that banquet "joyful and with a glad heart" (5.9) "that day." Yet it was to be his last. Hence the third Acrostic is formed with the final letters, for the end was approaching; and the name is spelt backward, for Jehovah was overturning Haman's gladness, and turning back Haman's counsel.
The four words are:

<table>
<thead>
<tr>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>יְהֹוָה</td>
<td>מְשַׁל</td>
<td>הִשָּׁבֵע</td>
<td>בְּעַל</td>
</tr>
<tr>
<td>Yehovah</td>
<td>Messiah</td>
<td>He shall take delight in the high one</td>
<td></td>
</tr>
</tbody>
</table>

zeh.'etnem'y shoreh kY
1 2 3 4
this availeth nothing to me

The English may be freely rendered "Yet am I sad; foR, no avaiL
is all this to me."

THE FOURTH ACROSTIC (7.1)
is formed, like the third, by the final letters, for Haman's end had come. But it is spelt forward like the first, for Jehovah was ruling and bringing about the end He had determined. Haman saw there was cause for fear. A fourth is there—Jehovah Himself! And when Esther speaks for her life (7.3), the king asks "Who is he and where is he?" which brings in Jehovah's own ineffable name—the Acrostic of the five final letters spelling in Hebrew "I am" (see the fifth Acrostic below). Esther replies: "The adversary and enemy is this wicked Haman." The king, filled with wrath, rises, and goes forth into the palace garden. Heman, filled with fear, rises, "to make request for his life to Esther the queen, for he saw that evil was determined against him by the king."

This was the climax, the end had come. Hence the name is spelt by the final letters:

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<tr>
<td>יְהֹוָה</td>
<td>מְשַׁל</td>
<td>הִשָּׁבֵע</td>
<td>בְּעַל</td>
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<tr>
<td>Yehovah</td>
<td>Messiah</td>
<td>He shall take delight in the high one</td>
<td></td>
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kY kIttaHkI "elayv hará$aH
1 2 3 4
that evil was determined against him

Translated, as before, the Acrostic appears in English thus: "For he saw that there was evil to fear determined against him by the king."

THE FIFTH ACROSTIC (7.5)
in this book does not form the name "Jehovah," but the remarkable name EHYH which means "I AM."

It is noted in some manuscripts by Masoretic letters, which have Massoretic authority (see Ap. 30).
The Acrostic is formed by the final letters, and the name is spelt backward.
The king asks: "Who is he, and where is he, that daunt presume in his heart to do so?" i.e. to sell for destruction Queen Esther and her People. In saying this he unconsciously gives the name of Him who came down to deliver His People out of the hand of Pharaoh, and had then come down to deliver them again out of the hand of Hama, "the Jews' enemy," who, like Pharaoh, sought to destroy the whole nation (cp. Exodus 2.21-25 with 3.14, 10). The great enemy of the Messiah—the living Word—was seeking to destroy all hope of His promised coming (Gen. 3.15), and make void the repeated promise of Jehovah.

Ahaseurus only pointed to human agency, but his words point us to the Satanic agency which was behind it. The Acrostic is in the final letters of his question "Who is he, and where is he?" Only the great "I am" that I am could know that, and could answer that question. Esther and Mordecai knew the human instrument, but none could know who was directing him but the One Who sees the end from the beginning.
The words forming the Acrostic are

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<th>4</th>
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<tr>
<td>יְהֹוָה</td>
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<td>Yehovah</td>
<td>Messiah</td>
<td>He shall take delight in the high one</td>
<td></td>
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</tbody>
</table>

huE zeH veY seH
1 2 3 4
[who is] he this [man] and where [is] this [man]

"who durst presume in his heart to do so": i.e. to conspire against the life of the Queen and her People.

We may English it thus:

"Where dwelleth the enemy that dareth presume in his heart to do this thing?"

Thus was the name of the great "I AM" of Exodus 3.14 presented to the eye, to reveal the fact that He who said of EHYH "this is My Name for ever, and this is My Memorial unto all generations" (E.15), was there to remember His People. Here was a "generation" in Persia, who experienced the truth and the power of this Name, as a former "generation" had done in Egypt.
The same "I AM" had indeed come down to deliver them from Hama; as He had from Pharaoh, and from the great "enmity" (of Gen. 3.15) which instigated both to accomplish the Satanic design of exterminating the Nation of Israel.

In these five Acrostics we have something far beyond a mere coinidence; we have design. When we read the denunciation in Dent. 31.16-18, and see it carried out in Persia, we learn that though God was not among His people there, He was for them. Though He was not acting as Jehovah, "that dwelleth between the Cherubim," He was the "God of Heaven," ruling and over-ruling all in the heaven above and in the earth beneath, for the fulfillment of His purposes, and in the deliverance of His People. Hence, though His name, as well as His presence, is HIDDEN, yet, it is there, in the Word; and so wonderfully interwoven that no enemy will ever know how to put it out.
### 61 QUOTATIONS FROM THE BOOK OF JOB IN THE OTHER BOOKS OF THE BIBLE.

The quotations from, and references to, the book of Job in the other books of the Bible show that it was well known and read in the days of David and Solomon and the Prophets, and cannot be referred to as late as the 7th—4th centuries B.C., as most of the "higher" critics do.

The following table will enable the reader to judge for himself. There are 65 passages referred to: 37 in the Psalms; 18 in Proverbs; 9 in the Prophets; and 1 in the N.T.

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<thead>
<tr>
<th>Job</th>
<th>Quoted or referred to in other books</th>
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<tr>
<td>3,3-11</td>
<td>Jer. 20. 14, 15, 18</td>
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<tr>
<td>3,16</td>
<td>Ps. 58. 8.</td>
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<tr>
<td>3,21</td>
<td>Prov. 2. 4.</td>
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<td>4,3,4</td>
<td>Isa. 35. 3.</td>
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<td>4,8</td>
<td>Prov. 29. 11, Hos. 10.3.</td>
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<td>5,3</td>
<td>Ps. 37. 35, 36.</td>
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<td>5,10</td>
<td>Ps. 65. 9.</td>
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<td>5,13</td>
<td>1 Cor. 2. 19.</td>
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<td>5,14</td>
<td>Isa. 59. 10.</td>
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<td>5,15</td>
<td>Ps. 65. 10.</td>
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<td>5,17</td>
<td>Ps. 94. 12. Prov. 3.11.</td>
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<td>5,19</td>
<td>Ps. 33. 19; 37. 10.</td>
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<td>5,20</td>
<td>Heb. 12. 5.</td>
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<td>5,21</td>
<td>Ps. 31. 19.</td>
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<td>5,22</td>
<td>Prov. 73. 16; 112. 2.</td>
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<td>6,4</td>
<td>Ps. 38. 2.</td>
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<td>7,7</td>
<td>Ps. 78. 39.</td>
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<td>7,10</td>
<td>Ps. 103. 16.</td>
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<td>7,11</td>
<td>Ps. 8. 4; 144. 3.</td>
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<tr>
<td>8,13</td>
<td>Prov. 10. 28.</td>
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<td>8,22</td>
<td>Ps. 35. 26; 109. 26.</td>
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<tr>
<td>9,34</td>
<td>Ps. 39. 10.</td>
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<td>10,3</td>
<td>Ps. 188. 8.</td>
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<td>10,8</td>
<td>Ps. 119. 32.</td>
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<td>10,20,22</td>
<td>Ps. 39. 5, 13.</td>
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<td>11,17</td>
<td>Ps. 37. 6.</td>
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<td>11,18,19</td>
<td>Ezek. 34. 28.</td>
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<td>11,21,22</td>
<td>Mic. 4. 4; Zeph. 3. 13.</td>
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<td>11,23,24</td>
<td>Ps. 39. 10, 11.</td>
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<td>14,1,2</td>
<td>Ps. 90. 3, 5, 6.</td>
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<td>16,10</td>
<td>Ps. 22. 13. Mic. 5. 1.</td>
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<td>17,7</td>
<td>Ps. 6. 7; 31. 8.</td>
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<td>18,25</td>
<td>Ps. 13. 9; 24. 20.</td>
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<td>19,5-9,13</td>
<td>Ps. 38. 16,18; 86. 6. 89. 44.</td>
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<td>19,13,14</td>
<td>Ps. 88. 9, 10.</td>
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<td>19,26</td>
<td>Ps. 17. 15.</td>
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<td>21,30</td>
<td>Ps. 55. 10, 11.</td>
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<tr>
<td>21,33-36</td>
<td>Prov. 18. 4; Zeph. 1. 15-18; 2 Pet. 2. 9.</td>
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<tr>
<td>23,10</td>
<td>Ps. 66. 10.</td>
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<td>23,11</td>
<td>Ps. 44. 18.</td>
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<td>24,14,15</td>
<td>Ps. 10, 8, 14; 11. 4.</td>
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<tr>
<td>24,23</td>
<td>Prov. 15. 3.</td>
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<tr>
<td>26,8</td>
<td>Prov. 30. 4.</td>
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<td>28,13,13</td>
<td>Prov. 3. 13, 13.</td>
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<td>28,15</td>
<td>Prov. 3. 14, 15.</td>
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<td>28,28</td>
<td>Prov. 1. 7; 9. 10.</td>
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<td>29,18</td>
<td>Ps. 111. 10.</td>
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<td>30,9</td>
<td>Ps. 20. 6.</td>
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<td>30,16</td>
<td>Ps. 92. 12.</td>
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<td>30,18</td>
<td>Ps. 42. 4.</td>
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<td>31,7</td>
<td>Ps. 44. 21.</td>
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<td>32,8</td>
<td>Prov. 2. 3.</td>
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<td>32,11</td>
<td>Prov. 24, 22.</td>
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<td>34,11</td>
<td>Prov. 24. 12.</td>
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<td>35,12</td>
<td>Prov. 1. 28.</td>
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<tr>
<td>36,19</td>
<td>Prov. 11. 4.</td>
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<td>36,26,27,28</td>
<td>Ps. 90. 2, 147. 8.</td>
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<td>40,1,4</td>
<td>Ps. 51. 4.</td>
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### 62 THE SEPTUAGINT ENDING OF THE BOOK OF JOB.

In the Septuagint translation of the Old Testament into Greek, there is a long subscription. A similar subscription is found in the Arabic Version. It professes to be taken out of "the Syriac book"; but there is nothing to be found of it in the Syriac Version as published in Walton's Polyglot.

It was doubtless written B.C. It is interesting, especially when compared with the notes on p. 666, but what authority there is for it is not stated.

The last verse of Job (42.11), "And Job died, and full of days," reads thus in Mal. 3.19: "And it is written that he will rise again with those whom the Lord raises up."

This man is described in the Syriac book as dwelling in the land of Ansir, on the borders of Idumea and Arabia; and his name before was Jobah; and having taken an Arabian wife, he begat a son whose name was Ennun. He himself was the son of his father Zara, a son of the sons of Esau, and of his mother Bosorrah, so that he was the fifth from Abraham. And these were the kings who reigned in Edom, which country he also ruled over. First Balak the son of Beor, and the name of his city was Dannah. After Balak, Jobab, who is called Job: and after him, Abel, who was governor over the country of Teman: and after him Aial, the son of Barad, that destroyed Madiam in the plain of Moab: and the name of his city was Geilhaim.

And the friends that came to him were Eliphaz the son of Esau, king of the Ammonites, Baldad sovereign of the Saucheans, Sopher, king of the Mineans, 1

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1 Fifth. If he was the son of Issachar this corresponds with what is said in the notes on p. 666.

2 So the Sinaitic MS. The Alexandrian MS. reads "Sempior," which is probably the same as "Zippor."
APPENDIX 63: THE PSALMS. MISCELLANEOUS PHENOMENA (cont.)

II. THE QUOTATIONS FROM THE PSALMS IN THE NEW TESTAMENT.

(i) THE FORMULAS USED IN DIRECT QUOTATIONS.

"As it is written"; or "It is written"; Matt. 4:6
(91, 11); John 2:17 (69, 9); 6:31 (78, 24, 25); Acts 13:33
(2, 7); Rom. 3:4 (51, 4); 2 Cor. 3:13 (116, 10).

"David", or "In David"; Matt. 21:43 (110, 1).
Acts 2:25 (16, 8); 34 (110, 1). Rom. 4:6 (32, 1, 2); 11:9, 10
(68, 22, 23). Heb. 4:7 (95, 7).

"He (God) saith", "said", or "spake"; Acts 13:33
(16, 10). Eph. 4:8 (68, 15). Heb. 1:12 (102, 23-27); 3:4
(93, 31); 5:5 (2, 4, 2); 5:6 (110, 4).

"He (God) limiteth"; Heb. 4:7 (95, 7).

"He (God) testifieth"; Matt. 7:17 (110, 4).

"In the Scriptures"; Matt. 21:42 (118, 2, 3).

1 This (with Ps. 91, 3) was Satan’s quotation, mutilated by
a significant suppression and omission.

2 In David, The Fig. Elopis (Ap. 6), i.e. "in [the Psalm of]
David"; or, "in [the person of] David".

(ii) THE ADAPTATION OF WORDS OF THE PSALMS, WITHOUT A SPECIFIC QUOTATION, OR REFERENCE TO FULFILMENT.

2. 7 (Heb. 1, 9).
2. 9 (Rev. 2, 27).
4. 4 (Eph. 4, 20).
6. 8 (Matt. 7, 23).
8. 2 (Matt. 21, 36).
8. 6 (1 Cor. 15, 25, 27. Eph. 1, 20, 22).
9. 8 (Acts 17, 31).
10. 4 (Rom. 10, 16).
22. 1 (Matt. 27, 46. Mark 15, 34).
22. 8 (Matt. 27, 43). The chief priests.
22. 21 (2 Tim. 4, 17).
24. 1 (1 Cor. 10, 25, 28).
27. 1 (Heb. 13, 6). See 115, 6, below.
34. 8 (1 Pet. 2, 3).
40. 6-8 (Heb. 10, 5-7).
41. 9 (Mark 14, 18, 1)
42. 1 (Matt. 5, 30).
50. 14 (Heb. 13, 13).
55. 22 (1 Pet. 5, 7).
56. 4, 11 (Heb. 13, 6).
69. 9 (John 2, 17).
69. 21, 27 (Matt. 27, 34, 38. Mark 15, 38).
74. 2 (Acts 20, 28).
76. 1 (Rev. 1, 5).
79. 6 (2 Thess. 1, 8).
89. 27, 37 (Rev. 1, 5; 3, 14).
91. 13 (Luke 10, 19).
102. 25-27 (Heb. 1, 10-12).
106. 20 (Rom. 1, 23).
110. 1 (Mark 16, 19). 1 Cor. 15, 25, 27.
Col. 5, 1. Eph. 1, 20, 22.
110. 1 (Heb. 5, 10).
116. 10 (1 Cor. 4, 13).
116. 11 (Rom. 3, 4).
118. 9 (Heb. 3, 6). See 27, 1, above.
7, 2, 4, 7).
118. 26 (Matt. 21, 9).
125. 5 (Gal. 6, 16).
143. 2 (Gal. 2, 16).
146. 6 (Acts 14, 15).

1 John (13, 16; 19, 20, 21) uses the formula "that it might be fulfilled" because of the object of his Gospel (23, 11).

III. QUOTATIONS AS BEING THE DIRECT FULFILMENT OF PROPHECIES IN THE PSALMS.

22. 18 (John 19, 23, 24).
34. 20 (John 19, 30).
55. 19 (John 19, 23).
41. 9 (John 13, 18). Acts 1, 16.
69. 4 (John 15, 25).
78. 2 (Matt. 15, 35).
97. 7 (Heb. 1, 6).
109. 3 1 (John 15, 23).

IV. QUOTATIONS AS BEING THE DIRECT UTERANCES OF THE FATHER, THE SON, AND
THE HOLY SPIRIT, RESPECTIVELY.

The Father.
2. 7 (Heb. 1, 5, 6. Acts 13, 33).
45. 6 (Heb. 1, 8, 9).
49. 8 (Heb. 1, 5).
97. 7 (Heb. 1, 9).
102. 23-24 (Heb. 1, 10-11).
104. 4 (Heb. 1, 7).
110. 1 (Heb. 1, 15).
22. 22, 23 (Heb. 2, 12).
40. 6-8 (Heb. 10, 5-7. 3, 9).
42. 6 (Heb. 1, 8).

The Son.
18. 2 (Heb. 2, 19).
22. 3 (Matt. 27, 47. Mark 15, 34).

The Holy Spirit.
41. 9 (Acts 1, 6).
95, 7-11 (Heb. 3, 7-11).

v. DIVINE TITLES APPLIED DIRECTLY TO CHRIST IN THE NEW TESTAMENT.

9. 8
96. 13 (Acts 17, 31).
98. 9
34. 8 (1 Pet. 2, 3).
45. 6 (Heb. 1, 8).
62. 12 (Matt. 16, 27).
74. 2 (1 Pet. 1, 19).

VI. THE BEATITUDES IN THE PSALMS.

The word rendered "blessed" in the "Beatitudes" is not always "b’rakh", to bless; but "ashrēy", happiness.
Its first occurrence is Deut. 33, 29. It is the plural of masorah, accumulation, and means "O the happinesses"; or, "O the great happiness"; or, "O How happy"
"Ashrēy" occurs twenty-six times in the book of Psalms.
It is translated "blessed" nineteen times and "happy" seven times. In the list below, these latter are marked with an asterisk (*)

The following is the complete list:

Pss. 11, 1; 2: 1, 2; 32, 1, 2; 33, 12: 34, 8; 40, 4; 41, 1; 65, 4; 84, 4, 5, 12; 89, 15; 94, 12; 106, 3; 112, 1-119, 1, 2; 127, 7; 128, 1-2; 137, 8-9; 144, 10, 15; 146, 5.

The word is distributed in the five books of the Psalms as follows: Book I, eight times; Book II, once; Book III, four times; Book IV, twice; Book V, seven times; making twenty-six in all.
VII. THE ACROSTIC PSALMS.

There are nine examples of Acrostics in the Book of Psalms, while eleven other Acrostic Scriptures are found in the Old Testament.

i. Psalms 9 and 10 are linked together by an Acrostic which, like "the times of trouble" (the great tribulation), of which the two Psalms treat, is purposely broken, and is irregular and out of joint. This Acrostic tells us that the subject of the two Psalms is one, and that they are to be connected together. See note there on the many expressions common to both.

ii. Psalm 23. Here, again, the Acrostic is designedly incomplete, a proof of its genuineness instead of its "corruption." No writer would or could omit a letter from carelessness. The Psalms have the same phenomena as Psalm 34, where the same letter (Vau = V) is omitted, and the same letter (P = P) is duplicated, in the word "Pasha," "redeem." The last verse in each, case, made to stand out prominently by itself.

iii. Psalm 34. See under ii, above.

iv. Psalm 37. In this Psalm the series is perfect and complete. Every letter has two verses of two lines each, except the letter (D, D) = (3, Kaph = K) and (4, Kaph = K).

v. Psalm 111. In this Psalm the series is complete. The Psalms have twenty-two lines, each line commencing with the successive letters of the alphabet.

vi. Psalm 112 is formed on the model of Psalm 111, the two Psalms forming a pair; Psalm 111 being occupied with Jehovah, and Psalm 112 with the man that revereth Jehovah. See the notes there.

vii. Psalm 119. This Psalm consists of twenty-two groups, consisting of eight verses each. The eight verses in each group begin with the same letter. For example: the first eight verses begin with "Aleph = A", the eight verses of the second group with "B" (Beth = B), and so through the whole Psalm of 176 verses (8 x 22). See Ap. 10.

It is impossible to reproduce this (or any of the other alphabetical Acrostics), seeing that the Hebrew and English alphabets do not correspond, either in equivalents, order, or number of the letters.

It so happens that in the group beginning with "T" (v. 55-72), each verse in the AY. does begin with "T," except v. 67 and 71. These can be readily conformed by changing "Before" to "Till" in v. 67; and "It is" to "Tis" in v. 71.

1 There are five in the Book of Esther, each giving the Divine names in the form of an Acrostic. (See Ap. 66.)
2 One perfect Acrostic in Prov. 31:1-31. See note there.
3 In the Book of Lamentations, each of the first four chapters is characterized by an Acrostic. See note there.
4 With the further peculiarity that the first three verses in each Psalm consist of two portions: the last two, of three portions.

VIII. THE AUTHORS.

1. The Psalms bearing the name of "David" are seventy-three in all; thirty-seven in Book I (3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41); eighteen Psalms in Book II (51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 69, 70); one in Book III (Ps. 86); two in Book IV (101 and 103); and fifteen in Book V (108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145).
2. By "Asaph," twelve Psalms: one being in Book II (Ps. 50), and eleven in Book III (73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83).
3. By "the sons of Korah," eleven Psalms: seven being in Book II (42, 44, 45, 46, 47, 48, 49); and four in Book III (84, 85, 86, 87), as set out in The Companion Bible. In Ps. 46 and 88 it is repeated as the sub-section of Ps. 45 and 87, and is not the super-section of 46 and 88 as in all the Versions.
4. For, or of "Solomon", two Psalms: one in Book II (Ps. 72), and one in Book V (Ps. 127).
5. By Heman the Ezrahite, one in Book III (Ps. 88).
6. By "Ethan the Ezrahite", one in Book III (Ps. 89).
7. By "Moses the man of God", one in Book IV (Ps. 90).

NAMED IN THE PSALMS.

In reading the Book of Psalms, we must constantly bear in mind the character of the Dispensation to which they belong. The word "Dispensation" means "administration," and God's principles have varied according as man was in a Dispensation of innocence, or mankind was "without Law," or Israel was "under Law," or as we are under grace in this present Dispensation.

IX. THE DISPENSATIONAL POINTS.

God's principles of administration have varied with each of these: and in the future they will vary more: in the coming Dispensation of judgment, and in the Dispensation of millennial glory by which it will be followed.

If we read what pertains to one Dispensation into another which is administered on different lines, we shall have only confusion. Unless they be rightly divided, we shall not find "the truth." (2 Tim. 2.10).
APPENDIX 63: THE PSALMS. MISCELLANEOUS PHENOMENA (cont.)

Much of what we read in the Psalms is truth for all time; but, some things are peculiar to that Dispensation of Law, and are neither suitable nor appropriate for the present Dispensation of grace. That is why many readers stumble when they judge "the imprecatory Psalms" from the standpoint of grace. Those Psalms were appropriate for the past Dispensation of works, as they will be for the coming Dispensation of judgment; but they are not appropriate for the present Dispensation, in which God's administration is on the principles of grace (according to Matt. 5. 44–48). It was true, in the former Dispensation of Law, that "when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive" (Ezek. 18. 27). But that is not the way of salvation now. The Scriptures for this present Dispensation are written and contained in the Pauline Epistles (fulfilling the promise of the Lord in John 16. 25); and these declare with one voice that we are not saved by works, but by grace (Rom. 3. 21, 22; 11. 6; Eph. 2. 8–9; Titus 3. 5–8).

Even so with the "imprecatory Psalms", and similar expressions in other Psalms: they were true and appropriate for that Dispensation, but are equally inappropriate for this.

X. THE DISTRIBUTION OF THE DIVINE TITLES IN THE FIVE BOOKS.

It may contribute to the completeness of the study of the usage of the Divine Titles, in relation to the Dispensational character of the five Books of the Psalms, if we give a connected list. They are given under the Structure of each Book separately.

A comparison of these numbers will show that they correspond with the subject of each Book as exhibited in the Structure prefixed to each Book. When "God" is used, the thought is of the Creator and His creatures. When Jehovah" is used, it speaks of a Covenant God, in covenant relation with His own People.


Jehovah occurs 279 times, Elohim only forty-eight (time of them connected with Jehovah).


Jehovah occurs only thirty-seven times, Elohim occurs 262 times (twice in connection with Jehovah). El occurs fourteen times, and Jah once.


In the First Section (A) Jehovah occurs only fifteen times, while Elohim occurs sixty-five times (twice with Jehovah).

In the Second Section (A') Jehovah occurs fifty times, while Elohim occurs only 28 times (four of which are connected with Jehovah). El occurs five times.


Jehovah occurs 126 times, and Elohim only thirty-one times (in ten of which it is connected with Jehovah). El occurs six times.


Jehovah occurs 293 times, while Elohim occurs only forty-one times (in four of which it is combined with Jehovah). Jah occurs thirteen times. El occurs ten times. Eloah twice.

XI. THE PRAYER BOOK VERSION OF THE PSALMS.

The Authorised Version of the Bible of 1611 was preceded by several other Versions made into the English tongue. 1

1. The earliest was that by John Wycliffe, about A.D. 1380. This existed only in MS. until 1831, when the N.T. was printed for the first time, followed by the O.T. in 1848. The complete Bible was not published till 1850.

2. Tyndale's Version. The N.T. was published in 1525, and the Pentateuch in 1530.

3. Coverdale's Version followed in 1535, and was the first "complete" printed English Bible.

4. Matthew's Bible (largely based on Tyndale) was published under this assumed name in 1537 by John Rogers.

5. The Great Bible followed in 1539. It was Coverdale's Version revised by himself, and was in large part, which gave it its name. In 1540 Cranmer wrote a preface; and hence this and subsequent Editions became known as "Cranmer's Bible". It was from this Version that the Psalms and other portions of Scripture were taken, and used in the Prayer Book, from the edition of 1552 to the last revision in 1662.

When the A.V. was published in 1611, it was "authorised (or appointed) to be read in churches" (hence its name), instead of the Versions which had preceded it, and which were thenceforth superseded. Extracts from it, such as the opening sentences, the Epistles and Gospels, were at the same time substituted for those previously in use.

Objects, worthless persons, 35. 15. after (prep.), according to, 90. 15. space, swiftly, 58. 6. at large, loose, without restraint, 118. 5. brown, muscle, bœr's flesh, 119. 70. cast their heads, consult, conspire, 83. 5.

certify, to make certain, 89. 5 (v. 4 in A.V.); to show knowledge, 19. 2. comfortable, consoling, 64. 6. conversation, mode of life, 50. 23. darling, favourite, A.S. dearling, 22. 20; 95. 17. discovereth, striptheth of leaves, 29. 8 (v. 9 in A.V.).

dragons, serpents, 74. 14 (v. 13 in A.V.).

due, appointed, 9. 9.

due, art, 34. 14.

eschew, avoid, shun, 54. 14.

gain, glad, 71. 21 (v. 23, in A.V.).

1 The other Versions published between this and the A.V. were The Geneva Bible in 1557–59; and Archbishop Parker's in 1588, known as the Bishop's Bible; the Rheims N.T. in 1582; and the Douai Bible in 1609, both the leading of Roman Catholic origin.

2 Except the "comfortable words" in the Common Prayer Service, which appear to be original translations and not wholly from any preceding Version, and have never been changed.

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APPENDIXES 63 (cont.) AND 64.

flittings, wanderings, 56, 8.
frame, pervers, 18, 26; 58, 32.
4, 2.
glory, tongue (which gives glory),
16, 10.
graven, dig, dugged, 7, 16.
ground, bottom, 56, 26.
harnessed, armed, root, mada of
iron, 78, 10.
health, salvation, 51, 14; 67, 2; 119, 123.
hell, grave, 49, 14, 15.
hold, of, hold to, 31, 7.
holpen, helped, 22, 5; 86, 17.
horn, head, 75, 6, 9, 12; 99, 18.
inditing, dictating, 45, 1.
inquisition, search, inquiry, 9, 12.
knappeth, snatcheth, 46, 9.
laud (Lat.), praise, 185, 1.
lay to, apply, 119, 125.
leaven, leken, 20, 4; 119, 64.
leasing, falsehood, 4, 2; 5, 6.
listen, lain, 68, 13.
litens, enlighten, 18, 3; 34, 5.
make thou all his bed, nurse, 41, 3.
minished, lessened, 13, 1; 107, 39.
mistake, take wrongly, 56, 2.
nethermost, lowest, 86, 13.
niscome, noxious, 91, 3.
ordereth, arrangeth, 40, 6.
pate, crown of the head, 7, 17.
pit, grave, 6, 9; 9, 15; 69, 18.
poor, oppressed, 34, 6; 69, 39.
ports, gates, 9, 14.
potsherder, broken pottery, 22, 15.
prevent, precede, anticipate, 18, 13.
21, 3; 119, 148, &c.
quick, living, alive, 55, 14.
quickened, make alive, 119, 25, &c.
refrain, restrain, 76, 12.
remain, kidneys, 7, 10, &c.
require, ask, 27, 4; 38, 16.
room, place, 18, 36; 31, 9.
rungates, rebels, 68, 6.
say by, esteem highly, 15, 4.
say in, put in the way of, 38, 17.
shawns, wind instruments, 95, 7.
simple, unpretending, artless, 72, 13.
simplicity, artlessness, guilelessness, 69, 25.
still, silent, 62, 1.
stomach, pride, 101, 7.
stoold, seat, 94, 20.
strange, foreign, 18, 42; 114, 1.
tell, count, 22, 17; 56, 8.
thereafter, according, 90, 11.
thievish, given to theft, 10, 8.
treadings, footsteps, 73, 2.
tush, an expression of impatience,
like pish, or tux, 10, 6, &c.
unto, in comparison with, 16, 2.
vengeance, vindication or aver-
ment, 70, 11.
water-pipes, cataracts or torrents,
42, 9.
weights (upon the), scales; i.e., when
weighed, 62, 9.
whet, sharpen, 7, 13.
wholesome, savour, 29, 6; 28, 9.
within, within doors, 45, 14.
wopt, accustomed, 119, 126.
worship, worthy of honour, 8, 3.

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"TO THE CHIEF MUSICIAN."

The key to the interpretation of these words which has been lost for over twenty centuries.
Commentators and critics have confessed that they can make only conjectures as to the primitive mean-
ing and use of the word (for it is only one word in Hebrew) lamnazzab.

The Ancient Versions attempt a rendering. The Sept. has eis to telos=unto, for, or, with a view to
the end. The Arabic, Ethiopic, and Vulgate render it
"at the end." The Chald. renders it (Ps. 45) "to the
praise." The Talmudists hold that it related to Him
Who is to come; while Aquila (one of the Sept. Re-
visers, A.D. 130) renders it "to Nibopo"—"to the
giver of victory."

It is clear that a Person was intended by these various renderings; but they appear to be inter-
pretations rather than translations. Regarded as the
former, they may be useful in showing us how the Psalms point to Christ; for He is the end. It is He
Who gives victory; it is He Who is the Coming One:
and, while the book is called Sepher Tiklitim, the
Book of Praises, it is He Who "inhabited the praises
of Israel." (Ps. 22, 9.)

All ancient Hebrew manuscripts, with the early and
best later printed editions, show no break whatever
between the lines of one Psalm and another.
The Septuagint translators had been many years in
Babylon, and the oldest among them must have been
very young when carried away thither.
There were none who had full knowledge and ex-
perience of the ancient usages of the Temple worship.

Consequently, when they came to their task some
179 years after the latest carrying away to Babylon,
there was nothing to show them where one Psalm
ended and where the next Psalm began.

Hence, when they came to the word lamnazzab,
"To the chief Musician," they took it as being the first
line of a Psalm, instead of the last line of the preceding
Psalm which they had just translated. All subsequent
Versions, in all languages, have followed them in this
mistake. For mistake it was, as we may see from the
only two examples of independent Psalms given us in
the Scriptures: viz. Isa. 38, 9—29, and Hab. 3.

In each of these isolated Psalms we have the true
models on which all other Psalms are based.

In each case we have
1. The super-sciprion, or Title proper.
2. The body of the Psalm itself.
3. The sub-sciprion.

In each of these two cases the word lamnazzab
forms the sub-sciprion, and appears at the end of the
Psalms.

This is the key thus discovered by Dr. J. W. Thirlne
which had been lost for so many centuries; and The
Companion Bible is the first edition of the Bible in
which the Psalms are thus correctly presented. In
harmony with the two Psalm-models, Is. 38, 9—26, and
Hab. 3.

The unspeakable importance of Dr. Thirlne's dis-
cov ery is at once seen. For it shows two things:
1. That, whatever the interpretation or application
of the words may be, a Psalm which had this word in the
sub-sciprion had a use beyond its local, temporary,
or original purpose; and, being considered appropriate
for public use, or for special occasions, was handed over
to the Director of the Temple worship with any instruc-
tions which might be necessary for its use.

2. That such word or words of instruction, which today
stand in the Septuagint and all subsequent Versions
of the Bible as the super-sciprion, belong, not to that
Psalms, but to the sub-sciprion of the Psalm preceding it.

This, at one stroke, removes the great difficulty, and
solves the heretofore insoluble problem and impossible
task which all Commentators have experienced, when
they struggled in the attempt to find in one Psalm the
explanation of words which belong to another.

Few problems so difficult and baffling have been re-
moved by a solution so simple and self-explanatory.

This one feature, which, by Dr. Thirlne's kind per-
mission, has been taken over into The Companion
Bible, must greatly enhance its value and usefulness,
making it unique among all existing editions of the Bible.

1 See footnote on p. 22 (col. 1).
APPENDIX 65.

THE PSALM-TITLES, AND WORDS EMPLOYED IN THEM.

From what is written in the preceding Appendix (64), it will be seen that, though the words "Psalm-Titles" are used here in this Appendix in their ordinary traditional sense, our understanding of the must be seriously modified; all the words used in them, and explained below, occur in the sub-scription of the preceding Psalm, and belong to that Psalm. It is there we have placed them in The Companion Bible, and it is in those Psalms that we have to look for their elucidation and find the key to the meaning of the words.1

Commentators who revered the Word of God have struggled to find some logical, spiritual, or mystical meaning in these "titles"; while modern critics do not seem able to rise beyond musical instruments and terminology, or "catch-words" of popular songs or tunes.

The Teaching, which is deep and grand beyond all conception, they fritter down to some commonplace reference; while the Text, which is clear, they mystify with their purple-gloaming and vain imaginations.

We look for something more worthy of this work of the Holy Spirit of God; something more worthy indeed of the Bible, regarding it merely as a literary production. We look for something more dignified than a "catch-word", or a "catch-word", and we shall find it.

The words used in these sub-scriptions (which no commentator of any repute regards as other than integral parts of Holy Writ, being numbered, and forming as they do the first verse of each Psalm in the Hebrew text and actually quoted as Scripture in the N.T.) refer to momentous truths, and not to musical terms; to teaching, and not to tunes; to instruction, and not to instruments; to sense, and not to sound. They are for those who have a heart for music, and not merely an ear for music; they are for Enochs who walk with God, and not for Tubals-Cains who handle the harp and the organ. They pertain to the things of the Spirit, and not to "things made with hands".

We shall present these words and expressions in the spelling, and in the order in which the Bible reader will look for them in this Appendix, viz. in alphabetical order.

We may first note here that thirty-four Psalms have no title at all, and are without super-scription or sub-scription. viz. Psalms 1, 2, 10, 33, 45, 71, 91, 94, 95, 96, 97, 99, 104, 105, 106, 107, 111, 113, 114, 115, 116, 117, 118, 119, 123, 136, 137, 146, 147, 148, 149, 150. The words in the super-scriptions and sub-scriptions are as follows, and are given in the spelling of the A.V., which English readers are accustomed to.

I. AUELETHI-SHAAH (The Day-Dawn).

This title, which in the versions has stood in the super-scription of Ps. 22, now finds its proper place and stands (in The Companion Bible) as the sub-scription to Ps. 21.

The meaning given both in A.V. and R.V. is "the kind of the morning".

The Jewish commentators, Rashî (a.d. 1040-1145, Troyes) and Kimchi (a.d. 1160-1232, Narbonne) render it "a kind fair as the morning". Luth. renders it "the kind early chased". The Targum has it "the morning sacrifice".

The moment we regard it as the kind of the morning, it stands out as a figure of speech common in the East, and frequently met with in Arabic poetry.

It is used of the Day-Dawn, in which the beams of light from the rising sun are seen shooting up (like horns) above the horizon before the sun actually appears. It is used in Psalm 21 of the rays of Messiah's coming glory, and tells of the dawn of His approaching coronation which is the one great subject of Psalm 21. See the Structure and notes.

II. AL ALAMOTH (relating to maidens).

There is no dispute or question as to the meaning of these words: 'Al' relating to, or concerning, or connected with. 'Al has a wide range of meaning, and we may select the one which lends itself best to the context. 'Alamoth (fem. pl.), there is a consensus of opinion that it can mean only "maidens" or "maids" which occurs (in sing. and pl.) seven times in the Heb. O.T., and is rendered "virgin" in Gen. 24, 43. Song 1. 6. 8. Isa. 7, 14; "maid" in Ex. 2, 8. Prov. 30, 19; and "damsel" in Ps. 68, 25. The proper word for virgin in bithleāh (Gen. 24, 16, &c.), while 'almah denotes a young woman of marriageable age, still under the care of others. Every bithleāh is an 'almah, but not every 'almah is, necessarily, a bithleāh.

The plural, therefore, "alamoth can mean only maidens. There is no need to think about music, or to restrict the use of the word here to a "maiden's choir", standing, as it now must stand, as the sub-scription to Ps. 45, and not as the super-scription of Ps. 46. There is no connection between "maids" and Ps. 46, but there are many points in the subject-matter of Ps. 45 which link it on to that Psalm. There are references to "the king's daughter", and "honourable women" (v. 9). It is a "daughter" that is addressed as the "king's daughter" (v. 16). There is the "daughter of Tyre" (v. 32); "the king's daughter" (v. 13); and "the virgin her companions" (v. 14).

There are special reasons, therefore, in the subject-matter of Ps. 45, which connect it with that Psalm; and make it very appropriate that, even if the Psalms were intended to be sung by maidens, such singing need not be connected with the Temple or its services. There was procession al singing in the open air. And in 1 Chron. 15 we have just the occasion for the use of the word in this connection. In the procession in which the Ark was carried up from the house of Obadiah to Zion three bodies of singers are mentioned: (1) the Levites (v. 10-19); (2) the maidens (v. 20); and (3) the She'ewnith or men-singers (see No. XIX, p. 23). They brought up the rear of the procession (v. 21). This is the very order which is mentioned in Ps. 68: (1) the singers going before (1 Chron. 15, 16-19); (2) the players on instruments following after (v. 22); in the midst, "the damsels (the 'Alamoth') playing with timbrels" (v. 20). Ps. 68 begins with the words of Dam. 10, 3, which describes the formula for the setting forth of the Ark. The "goings" of Ps. 68. 24 refer to the great going up of the Ark to Zion. The company of those who published the word of Jehovah (v. 11) is fem. plural, and the reference is not to Ex. 15. 20 or 1 Sam. 18. 6, but to 1 Chron. 15. 20. From all this it is clear that this Psalm (68) must be carried back to an early date as 951-950 B.C., instead of being assigned to the later dates of 537 B.C. or 167 B.C. as demanded by modern criticism.

III. AL-TASCHITHI-DESTROY not.

There are four Psalms which have this sub-scription, viz. 56, 57, 58, and 74 (see Psalms 57, 58, and 75), in which all the versions have it as the super-scription).

The first three are David's, the fourth is by Asaph. Two by David (55 and 57) are each connected with a crisis in his life, while the third belongs to a peculiar time of trouble.

There is no dispute as to the meaning of the word. It is rendered by A.V. and R.V. as "Destroy not"1. It is a cry of distress, a cry of a crisis. But this cry is found, in the Psalms to which we have placed it, as a cry of distress in the hour of need. It is a signal given in the midst of a crisis, which is the time when the strength of God is tried. It is a cry of trust in the midst of a crisis, which is the time when the strength of God is tried.

1 The Greek word parthénos, in Matt. 1, 21, shows that the 'almah of Isa. 7, 14 must have been a virgin. The Septuagint also renders 'almah by parthinos in Isa. 7, 14.
subcription, and not in the others where it has formerly stood as a superscription.

Such a cry had been made by Moses at a great crisis (Ex. 32. 11-14, cp. Deut. 9. 25), and by David (2 Sam. 24. 16, 17) where we have the same Heb. word (shādāth). David acted on the injunction of Deut. 4. 39, 31; the reason being "for Jehovah thy God is a merciful God, He will not forsake thee, neither destroy thee". This is why Pss. 56 and 57 begin "Be merciful".

For further references to this superscription, compare Pss. 56. 1, 9, 10, 11; 57. 1-3, 5, 7; 58. 3, 6, 7, 11, and 74. 1-3, 10, 11; Ps. 74 is Prophetical of the latter days (spoken of in Deut. 4. 39) when "destroy not" will be an appeal suited to "the day of Jacob's trouble".

David was a prophet (Acts 2. 29), and spoke of things yet future; why should not some Psalms speak prophetically and prophetically of Zion before it was built, and of the Exile before it took place, instead of being styled "post-Exilic" by the modern critics?

IV. GITTITH=Winepresses (relating to the Autumn Feast of Tabernacles).

There are three Psalms which have this word in the superscription. They are 7., 80, and 83, not 8, 81, and 84, over which have hitherto stood the superinscription.

There is no doubt about Gittith meaning winepresses; from Gath (Judg. 6. 11, Neh. 13. 15, Isa. 63. 2, Lam. 1. 10), not the "vat" which receives the juice from the press (which is gezer, Num. 18. 27, 28, Deut. 13. 14, Ec.). The vine speaks of the autumn, just as Skoshananim No. XX below (lilies), speaks of the spring. Hence Skoshananim (flowers) is associated with the Spring Festival (the Passover) as Gittith (fruit) is associated with the Autumn Festival (Tabernacles). The Passover told of Jehovah's goodness in Divine redemption; the Passover of Tabernacles told of Jehovah's goodness in Divine keeping.

A study of the three Gittith Psalms (7, 80, and 83) in this connection will yield instruction and profit, and remove all the perplexity involved in so-called superscription with the subject-matter of Ps. 8, 51, and 84, with which it has no connection.

There will be no longer need to be troubled with such guesses as "Gittith instruments", or "Gittith guards", or "Lavites of Gath-rimmon", which are as meaningless as they are irrelevant. See further under Skoshananim (No. XX, below).

V. HIGGAION.

As this word occurs in the Text, see Ap. 66. I (p. 96).

VI. JEDUTHUN.

Jeduthun was one of the three directors (or the "chief Musicians") of the Temple worship (1 Chron. 16. 41, 42; 25. 1-6; 2 Chron. 5. 13; 9. 18). The three sons of Aaron were thus represented by the men whose names occur in this category. Jeduthun is described as a descendant of Jeremia (1 Chron. 26. 30), while Asaph was a descendant of Gershon; and Heman of Korah.

Jeduthun seems to have had another name, "Ethan" (1 Chron. 15. 17, 19). Compared with 16. 41, 42; 25. 1-3, 6, and 2 Chron. 5. 16, 17. There was an "Ethan", a Merarite, is seen from 1 Chron. 6. 44; 15. 17.

Since he is associated with those two men, it is going out of one's way to create a difficulty by supposing Jeduthun to be "a musical instrument", or the "name of a tune" (R.V. marg.) or of a "measure".

In 2 Chron. 35. 15 he is called "the king's seer"; and in 1 Chron. 25. 1 it was the duty of these three men "to praise in accordance with the praise of Jehovah" (v. 3). This was according to the king's order (v. 6).

There are three Psalms connected with Jeduthun (88, 61, and 76), and they will be found to fulfil these conditions.

Though these Psalms as set out in The Companion Bible, the confusion, caused by two of these Psalms appearing to have the names of different authors, vanishes. The superscription of each Psalm now stands "To the chief Musician—Jeduthun."
APPENDIX 65: PSALM-TITLES, AND WORDS EMPLOYED IN THEM (cont.)

House of Obed-edom (ver. 10-12). But none of these was the dwelling place Jehovah had chosen. Hence, Zion is celebrated as “the Mount Zion which He loved”.

XI. MASCHEL. Understanding or Instruction. (Public.)

This word is found in the super-scryption proper of thirteen Psalms (92, 42, 44, 45, 52, 53, 64, 65, 74, 78, 88, 89, 142).

Unlike the “Michtam” Psalms (which are all by David, see No. XII below, these are by various authors. Six are by David (92, 52, 53, 54, 65, and 142). Three are by the sons of Korah (45, 44, and 45). Two are by Asaph (74 and 78). One is by Heman the Ezrathite (88). One is by Ethan the Ezrathite (89).

Machit is from såkal, to look at, scrutinise, to look well into anything (1 Sam. 18. 30); hence the noun will mean understanding arising from deep consideration (Prov. 13. 15; Neh. 8. 8). The Sept. rendering is γνῶσις = understanding and εἰς γνῶσιν = for understanding. It is the O.E. verb to skill.

The first of these Psalms (92) gives the basis of all true instruction and understanding. In v. 8 it is given:

“I will instruct thee
And teach thee in the way thou shalt go . . .
Be not as the horse, or as the mule, which have no understanding.”

Or Ps. 44. 1: “We have heard”, &c.; or 45. 10, “Hearken, O daughter, and incline thine ear”, &c.

The idea “to play skilfully” seems trivial in comparison with such “instruction” as this.

XII. MICHMAT (Engraven).

This word is found (in all Versions of the Bible) in the super-scryption of six Psalms (16, 56, 57, 58, 59, 60). All are by David. The last five form a group by themselves.

See the Structure of “the Exodus Book” (or the Second Book) of the Psalms (p. 759), where, in Group F–F’, God’s People speak to Him as Israel’s Redeemer; and His work as telling of His death and resurrection.

The word Michmat is from Kittam, to cut in, or engrave, as in Jer. 2. 22; “thine iniquity is graven before me” (not “marked”, as in A.V. and R.V.).

The Sept. renders it στυληθρία = a sculptured writing. Hence, στυλέθη = a sculptural monument, on account of the inscription graven on it.

The word, therefore, points to a graven and therefore a permanent writing; graven on account of its importance (cp. Job 19. 24). What that importance is can be gathered only from the Michtam Psalms themselves.

The A.V. and R.V. derive the word from Kethem gold, either from its being precious, or hidden away. This meaning is not far out; but it lacks the raison d’être for this importance, which the other derivation gives in connecting it with death and resurrection.

The Michtam Psalms are all pervaded by the common characteristic of being Personal, Direct, and more or less Private.

The reference is to David’s Son and David’s Lord; and especially to His death and resurrection; or to a deliverance from imminent danger, or death, or even from the grave itself. See Ps. 16. 10, 11; 56. 13; 57. 1, 2; 59. 11; 10. 16; 60. 12. It is David who, “being a prophet” (Acts 2. 25–31), knew that God “would raise up Messiah to sit on his throne”. Hence this is the truth engraven in the first of these Michtam Psalms (16).

XIII. MUTH-LABBEN (The Death of the Champion).

This, in The Companion Bible, stands now as the sub-scryption to Ps. 6, and not as the super-scryption or title of Ps. 9, as in other Bibles and Versions. All are agreed that muth can mean only death. As to the other word labben, the matter is not so simple. For ben means son, but there is nothing about a “son” in either Psalm (6 or 9); and, as it must relate (like the other Titles) to subject-matter, and not to the name of a “song”, or a “tune”, or a “musical instrument”, there must be another explanation of ben. Now ben may be baim, written what is called “defective”, i.e. without the full sign for its vowel (which is very often found in Hebrew). In that case it would mean the separator, and thus be related to baim = “between” which is the dual form of this word in the designation of Goliath in 1 Sam. 17. 4, 23, “the man between [the two hosts] of Israel and the Philistines”, or “the duellist”. Hence, labben (“for the son”) may be read labbēn, “for the duellist” or “the champion”, or “the one standing between”. Indeed, this is exactly how this word is given in the ancient Jewish commentary called the Targum: “To praise: relating to the death of the man who went between the camps”. That is to say, the champion, as he is called in 1 Sam. 17. 4, 23.

Read in this light, Psalm 8 stands out with quite a new signification, seeing it relates to “the death of the champion”, Goliath of Gath.

We may compare with this Ps. 144, which in the Sept. version has this remarkable title, “by David, concerning Goliath”: in v. 3 of which Psalm we have the words of Ps. 5. 8. And in v. 10 the words, “Who delivereth David His servant from the hateful sword”: i.e. of Goliath.

XIV. NEGINAH.

See “Neginoth”, No. XV below, of which it is the singular.

XV. NEGINOTH (Smittings).

This word, in The Companion Bible, stands in the sub-scscriptions of eight Psalms, i.e. 3, 5, 53, 54, 60 (sing.), 65, 75, and Hab. 3. (Not in the super-scRIPTIONS of Ps. 4, 84, 56, 61 (sing. with “at intervals”), 67 and 86, etc.)

“Neginoth” is from ἐνέγαμ, to strike, or smite. Hence it has hitherto been associated with the striking of the strings of some musical instrument! But why should we strike strings with strings without another kind of smiting known? Why may it not refer to the stroke of affliction, or the smiting with words? Indeed, it is so associated in Lam. 3. 61: “I am he whom they smite [with their words]!”. In all these Neginoth Psalms there is the note of deliverance from personal smittings. See 3. 2; 5. 6; 53. 1; 54. 3; 60. 3, 4, 11; 65. 10–12; 75. 4, 5. We have the verb again in 77. 7, “I call to remembrance my song”, or my stroke of affliction. So in Isa. 38. 29, “We will sing, or make songs”, or, we will make songs concerning my stroke, or afflictions.

In Hab. 3. 19 we may, in the same way, understand it as “relating to my smittings”, i.e. those referred to in v. 16.

XVI. NEHILOTH (Inheritances, or The Great Inheritance).

This word is found in The Companion Bible in the sub-scryption to Ps. 4 (not in the super-scryption of Ps. 5 as in other Bibles and Versions).

The word is Nhiloth, which has been taken from hilal, to bow; but, even then, human imagination does not seem able to rise higher than the boring of holes to make a flute!

The Sept. has “concerning her that inheriteth”. Aquila in his revision (A.D. 160) has “Division of Inheritances”. Sophocles (in A.D. 183–331) has “Allotments”; while the Latin Versions have similar renderings. This shows that they must have had before them the consonants N, H, L, TH, with the vowel-points Nha-LOTH which gives the intelligible meaning, inheritances, or the great inheritance. In Ps. 4 this reference is quite clear. Jehovah was the inheritance of His People (Ps. 16. 5; cp. 73. 26; 119. 57; 142. 5. Jer. 10. 16. Lam. 3. 24). Hence, in Ps. 4. 6, the question is asked, “Who shall shew us [what] good is?” And the answer which follows is “Thou”. For, joy in Jehovah is greater than joy in harvest.

The same truth is seen in Ps. 144. See notes on ve. 11–15., with the true answer in v. 15.

1 The word “champion” in verse 51 is not the same word, but is gibber. See Ap. 14. IV.
APPENDIX 65: PSALM-TITLES, AND WORDS EMPLOYED IN THEM (cont.)

XVII. PSALM (Heb. Mismōr).
This word is used in the super-scriptions forty-four times in all (Pss. 3, 4, 5, 6, 8, 9, 12, 13, 15, 19, 20, 21, 22, 23, 24, 29, 31, 38, 39, 40, 41, 47, 49, 50, 51, 62, 63, 64, 73, 77, 79, 80, 82, 84, 85, 98, 100, 101, 109, 110, 139, 140, 141, 143. Of these, twenty-one are in Book I, seven in Book II, seven in Book III, three in Book IV, and six in Book V. Mismōr means, and is invariably rendered, “a Psalm,” and occurs nowhere but in the Psalm-Titles. It differs from Shīr (see below), which is “a Song”: i.e. for singing, whereas Mismōr may be for meditation, &c.
Mismōr is joined with Shīr in thirteen Psalms (90, 65, 67, 68, 75, 76, 87, 92, preceding it; and 48, 66, 85, 88, 108, following it).

XVIII. SELAH. See Ap. 66. II.

XIX. SHEMINITH. (The Eighth Division.)
This word occurs in the super-scription of two Psalms (5 and 11 in The Companion Bible); not in the super-scription of Psalms 6 and 12, as in other Bibles and Versions.
There is a general agreement that it means “the eighth”, and in its thirty-one occurrences it is always so rendered, except in 1 Chron. 15. 21 and in these two sub-scriptions (Pss. 5 and 11), where it is transliterated “Sheeminith”.
The A.V. puts “the eighth” in the margin in all three cases. The R.V. puts “the eighth” only in the case of the two Psalms.
Though it is agreed that the word means “eighth”, it is not agreed as to what the “eighth” refers to. It varies between “the eighth mode”, “the eighth (or octave) below” (i.e. the bass), “the eighth day”, or year, or “an instrument with eight strings”.
The latter is out of the question, because, in 1 Chron. 15. 21, where harps are set “over the Sheeminith” (as others are set “over the Amanoth”), and we cannot speak of certain “instruments” being “set” over others. Moreover, the Sheeminith are additional to Neginoth in the sub-scription to Ps. 5.
1 Chron. 15. 21 helps us to the solution. The “Amanoth” being maidens (v. 20), it would seem obvious that the Sheeminith must be men (v. 21).

But what class of men? The Talmud suggests a class of true Israelites, i.e. those circumcised on the eighth day, and thus distinguished from all other Jews or Gentiles; for other nations who practise circumcision always do so on a later day, never on the eighth day.
As all others in the procession were, in this sense, Sheeminith, and the Sheeminith are distinguished from these as well as the Amanoth, Dr. Thirle concludes that it must refer, as well, to a division in that procession. Everything points to divisional order in such processions (cp. Ex. 25. 14. Num. 4. 13; 7. 9). So also in 1 Chron. 34. 1; 26,1.12). The definite article suggests conclusiveness.
In 1 Chron. 15. 21 the Sheeminith were to lead (R.V.), not to “excel” (as in A.V.). This is its general meaning (see 1 Chron. 33. 4. 2 Chron. 31. 12. Ezra 3. 9, 9, where it is rendered “set forward”.
An examination of Pss. 5 and 11 show us that there is special emphasis on “righteous worshippers” as distinct from others. Cp. 5. 7, 11 with 11. 1 and 7, and see the Structures of those Psalms.

XX. SHIGGAION (A crying aloud).
This word occurs only in the super-scription of Ps. 7, and in the super-scription of the prayer in Hab. 3. 1, where it is in its right place. The scope of the Psalm guides Dr. Thirle to the choice of she‘ey, to cry aloud,

1 Yehawoth 130, cp. 55b. Yehawoth is the first of seven treatises in the third book (Yeshah) which treats of the distinctive rights of men and women.
2 Josephus, Ant. 1. 12.

in trouble, danger, or pain, and to discard shōqah, which means to wander, or go astray. There is nothing in the Psalm to agree with the latter, and everything that points to the loud cry of David when he was in danger of being torn in pieces, and to the loud cries (p.l.) of Habakkuk: of pain in v. 10 and of praise in v. 18.

XXI. SHOSHANIM (Lilies, or, The Spring Festival, Passover).
This word is found in the sub-scription of two Pss. i.e. 44 and 69, not in the super-scription of Pss. 45 and 69, as it stands in other Bibles and Versions.
We have already seen under “Gittith” (No. IV above) that, as the spring and autumn were appropriately represented by flowers and fruit respectively, so lilies and winepresses were singled out from each.
The Passover and Feast of Tabernacles divided the year into two fairly equal parts; the former being the spring festival and the latter the autumn.
Israel is symbolized again and again by the vine, and Dr. Thirle refers us to 2 Esdras 5. 23-28 (R.V.) for the use of the lily. It is the prayer of Esdras: “O Lord That bearest rule of all the woods of the earth, and of all the trees thereof, Thou hast chosen Thy one vine; and of all the lands of the world Thou hast chosen the one country; and of all the flowers of the world, one lily . . . ; and among all its peoples Thou hast gotten the one people . . . : now, O Lord, why hast Thou given this one people unto Thy servant?”

Lilies and pomegranates (spring flowers and autumn fruits) were everywhere seen in the Temple (1 Kings 7. 20-22), and the knobs (or knobs) of flowers of Ex. 25. 31-34 were doubtless the same globe-like pomegranates and lilies. The Sept. has “gloves” and lilies. Cp. Ex. 25. 31, 34; 39. 25, 20, where the “bell-like flower is doubleless meant.
In the Jewish Prayer Book, at the Feast of Purim, Israel is spoked of as “its lily of Jacob”, and at the Feast of Dedication (Chanukah) God is praised for delivering “the standard of the lilies” (i.e. of Israel).
The Hebrew shekel had, on one side, sometimes a lamb (Passover), and, on the other side, a wine-bowl (Tabernacles).
The half-shekel had a tripe lily and a wine-bowl:

SILVER SHEKEL OF SIMON MACCABEUS.

In old Jewish cemeteries, tombs are seen with the seven-branched candlestick with its knobs and flowers, and sometimes with a triple lily and pomegranate.

Interpreters who are guided by tradition see in these lilies only “poppy heads”, beloning eternal sleep! and “a round fruit” or husk from which the kernel (or spirit) has fled! Thus Babylonian and Egyptian heathenism is forced to interpret and replace Divine Biblical symbols. But we may ask in this case: “Does not the lily say: ‘Here lies one of Jehovah’s redeemed’? and the pomegranate, ‘Here lies one safe in Jehovah’s keeping’?”
Read, now, the two Shoshannim Psalms (44 and 68), and the Passover story will be seen in all its fulness and beauty.

1 Ps. 50. 1. Isa. 5. 1-7; 27. 1-6. Jer. 2. 11; 12. 18. Hos. 10. 1, &c.
XXII. SHUSHAN, AND SHOSHANNIM EDUTH.

(Instruction as to the Spring Festival, or the Second Passover.)

This title is found in the sub-scription of Ps. 79 in The Companion Bible (not the supercription of Ps. 80, as in other Bibles and Versions), while Shushan (sing. Eduth) is found in the sub-scription of Ps. 59 in The Companion Bible (not the supercription of Ps. 60, as in other Bibles and Versions).

The first of these two words refers to the Spring Festival (see under No. XXI above), the latter refers to some testimony concerning it. There is no dispute as to the 'Eduth meaning “testimony.” It is one of the “ten words” found twenty-three times in Ps. 119 (see Ap. 78). But what is the “testimony” to which these two Psalms refer? It must be concerning something connected with the Spring Festival (Passover), and Dr. Thirlst seeks in it the Law and the “Testimony” respect-
ing the keeping of the Passover in the second month, when, under special circumstances, it could not be kept in the first month (see Num. 9, 10, 11, and cp. 2 Chron. 30, 1-3). Psalms 59 and 79 treat of enemies being then in the land, which might well have created a difficulty in keeping the Passover in the first month.

In any case, this interpretation is more reasonable, and more worthy of the dignity of the Sacred Text than the unsupported guesses as to its being the name of “a popular song,” or “the name of a tune,” or a choir whose President lived at Shushan.

XXIII. SONG.

Is always the rendering of Shih, and denotes words that are to be sung, as distinct from Nisym—see No. XVII above). It is joined with Mizrāḥ thirteen times (see above). It is used by itself fifteen times (in the Songs of the degrees); and in Ps. 18 (Shirah), 45 (with Maschil), and 46.

HEBREW WORDS IN THE TEXT OF THE PSALMS.

Certain Hebrew words are retained in the body of the Psalms, being transcribed instead of translated. Not forming any part of the title, supercription, or sub-scription, they are considered here in a separate Appendix.

They are two in number, i.e., Higgion and Selah, and we preserve the spelling of the A.V. for the sake of convenience.

I. HIGGION = SOLILOQUIY.

The word is found in three Psalms: viz. 9; 19; 14, and 92. 3.

In 9. 16 it is translated “Higgion.”

In 19. 4 it is translated “meditation,” and in 92. 3 it is rendered “sacrifice”.

The word occurs also in Lam. 3. 2, where it is rendered in the A.V. “device,” and in the R.V. “imagination.”

It is derived from do‘ah, and means to say, to meditate, to speak to one’s self; hence, to meditate (Josh. 1. 8. So Ps. 77. 12 and 143. 3).

As a noun, it would mean a meditation, or a speaking in premeditated words; and therefore worthy of memory or repetition.

If the three Psalms be read in the light of this word, we shall note the subjects which are so worthy of our meditation, and not think about music.

In Ps. 9. 16 it is the judgment of Jehovah.

In Ps. 19. 14 it is the words and the work of Jehovah.

In Ps. 92. 6, 7 it is the lovingkindness and faithfulness of Jehovah.

II. SELAH.

This word may be from one of two roots: from se‘arah = pause; or from se‘al = to lift up.

There is no need to descend to the guesses as to musical terms. A reference to Ap. 65 (p. 92, Int. Col. 1) will lead us to connect it with subject-matter, not with music; and with truth, not with times.

Some say it occurs always at the beginning of a strophe; others, always at the end. But this is a question of fact, and not of argument.

The outstanding fact is that in four cases it comes in the middle of a verse, i.e., Ps. 55. 19; 57. 2; and Hab. 8. 3, 9.

This is fatal to both theories, but yet it helps us to, and agrees with the right conclusion, that both are the two halves of one truth. Selah does connect the end of one strophe with the beginning of the next; and, indeed, in four cases it connects the end of one Psalm with the beginning of the next, thus uniting the two Psalms (see Pss. 3 with 4; 9 with 10; 24 with 25, and 46 with 47).

Selah, therefore, neither ends nor begins a passage, but it connects the two passages between which it is placed.

An examination of each occurrence will show what the connection is. It is neither the passing on from one subject: nor the passing on from one subject to another: but it is the connecting of the two subjects together.

Sometimes it is the Structure which is connected.

Sometimes it is synthetic, and adds a development of thought by connecting a prayer with that which forms the basis of it.

Sometimes it is antithetic, and adds a contrast.

Or it connects a cause with an effect, or an effect with a cause.

It is a thought-link, which bids us look back at what has been said, and mark its connection with what is to follow: or to some additional consequent teaching.

Thus, if it be derived from se‘al, to pause, it is not the instruments of music which are to pause while the voices continue to sing; but it is our hearts which are to pause and to note the connection of precious truths.

If it be derived from se‘alah, to lift up, then, it is not the instruments which are to lift up their sound in a louder degree, but our hearts which are to be lifted up to consider more solemnly the two truths which are about to be connected.

These connections, showing the importance and object of each “Selah,” are given in the notes on each occurrence of the word.

The phenomena connected with “Selah” may be thus stated:

The word occurs seventy-four times in the Bible, and all are in the Old Testament.

Of these, seventy-one are in the Book of Psalms, and three are in the model Psalm, “the prayer of Habakkuk,” ch. 3.

The use of the word is confined to thirty-nine Psalms out of the 150. In sixteen of these thirty-nine it occurs once (7, 20, 51, 44, 47, 48, 50, 54, 60, 61, 75, 76, 82, 83, 85, and 143): of these thirty-nine Psalms, thirty-one are in Psalms handed over to “the chief Musician.” (See Ap. 64.)

In fifteen Psalms it occurs twice (4, 9, 24, 39, 49, 52, 55, 57, 60, 62, 67, 78, 84, 87, and 88).

In seven Psalms it occurs thrice (3, 92, 46, 66, 68, 77, and 140).

In one Psalm it occurs four times, Viz. Ps. 89.

It is distributed over the five Books of the Psalms (see p. 720) as follows: Book I (1—41), seventeen times in nine Psalms.

Book II (42—72), thirty times in seventeen Psalms.

Book III (73—89), twenty times in eleven Psalms.

Book IV (90—150), four times in two Psalms.
APPENDIX 67.

THE SONGS OF THE DEGREES.

There is no difference of opinion as to the meaning of the word "degrees". It means "steps", but interpretations of the use of the word in this connection manifest a great difference and discordance.

Some think these Psalms were so called because they were sung on the fifteen steps of the Temple. But there is no evidence that there were fifteen steps. In Ezekiel's Temple (Ezek. 40. 22, 31) there are to be two flights; one of seven steps in the outer court, and another of eight steps in the inner court. But that Temple is the subject of prophecy, and is still future.

Others suggest "a Song of the higher choir", "on the stairs of some high place"; others, "in a higher key". Others interpret them of "the going up of the Ark" to Zion; others, "the going up of the tribes" to the feast; others, "a Song of high degree". Others refer them to "a synthetic arrangement of the parallel lines"; others, that they refer to "the going up from Babylon", which makes them all "post-exilic". Others regard them as referring to the yet future return of Israel from their long dispersion; while yet others spiritualize all the expressions, and interpret them of the experiences of the Church of God at all times, and in the present day.

One thing is clear, i.e. that all these interpretations cannot be correct. So we still look for one which shall be worthy of the dignity of the Word of God as "written for our learning"; and one which shall produce and combine intellectual enjoyment with experimental satisfaction.

Dr. Thirlst[1] has called attention to the use of the definite article. The Hebrew reads "A Song of THE DEGREES" (Skir haamid Elohim). In this simple fact lies the key to the solution of the problem, which is as simple in its nature as it is grand in its results.

Once we note the use of the definite article, "THE DEGREES", we naturally ask what Degrees? The answer comes from the Word of God itself, and not from the guesses and imaginations of men. The only "degrees" of which we read in the Bible are "the degrees" on the sundial of Ahaz, by which the shadow of the sun went back ten steps on the day of his son Hezekiah, as a sign from Jehovah that he should recover from his sickness, while Jerusalem was surrounded by the armies of the king of Assyria, and Hezekiah was under sentence of death from the King of Terrors (see 2 Kings 20. 4-11, and the Notes on the章 of Isa. 26-39). Scripture knows of no other steps or "degrees" that can be connected with the shadow of the sun.

On recovery from his sickness, Hezekiah said (Isa. 38. 21):

"Jehovah was ready to save me: therefore will we sing my songs to the stringed instruments all the days of our life in the house of Jehovah."[2]

More than 250 years ago (1602-75) this interpretation was suggested in a passing remark by Dr. John Lightfoot in his work on Old Testament Chronology: but so far as Dr. Thirlst is concerned, it was his own independent discovery.

The number of these Psalms (fifteen) adds its testimony to the certainty of this interpretation. It corresponds with the number of the years (fifteen), which were added to Hezekiah's life: while the number written by himself (ten) corresponds with the number of "the degrees" by which "the shadow of the sun went backward".

Hezekiah called them "ar songs". There was no need to put his own name to them, but he put the names to the other five. The one by Solomon is in the centre, with two by David on either side. In each of the seven Psalms (on either side of the central Psalm) the name "Jehovah" occurs twenty-four times, and "Jah" twice (once in the third Psalm of each seven). In the central Psalm, "Jehovah" occurs three times.

There are five groups consisting of three Psalms each. The first of each group has Distress for its subject; the second has Trust in Jehovah; while the third has Blessing and peace in Zion. In the notes on these Psalms, the passages in the Kings, Chronicles, and Isaiah, to which they refer, are carefully supplied: the passages in the historical books also are referred to in these Psalms.

Here we give, in order, the facts of Hezekiah's history which are referred to in these Psalms. These fifteen points of contact can be used in connection both with the Psalms and the historical books.

We have noted fifteen events in the life of Hezekiah which find their counterpart, and are celebrated, in these fifteen Psalms. Space forbids our giving here more than the bare references. Further details will be found in the notes in the historical books, the prophet Isaiah, and the Psalms in question.

(i) Rab-shakeh's Blasphemous Tongue

Which is mentioned in Isa. 37. 4, and 2 Kings 19. 16, is referred to in Ps. 120. 2, 3, and 123. 3, 4.

(ii) Sennacherib's Reproaches

Which we find in 2 Kings 19. 25, 26, and Isa. 37. 26, 27, are repeated and practically quoted in Ps. 123. 5-7.

(iii) Sennacherib's Shame

In 2 Chron. 32. 21. This is referred to in Ps. 129. 4, 5.

(iv) Hezekiah's Earnest Prayer

Isa. 38. 3, 10-20. 2 Chron. 32. 20, and 2 Kings 19. 2, 4, 15-19; 20. 2, 3, finds more than its echo in Ps. 120. 1; 123. 1-3; 130. 1, 2.

(v) God, "the Maker of Heaven and Earth"

Was He to Whom Hezekiah addressed his prayer. This was in retort to idolatrous railings of Rab-shakeh in 2 Chron. 32. 19. See notes on Ps. 122. 1, 2, 6; 123. 1 (cp. 2 Kings 19. 15. Isa. 37. 16); 124. 8; 134. 3.

(vi) Hezekiah's Desire for Peace

Is seen in Isa. 38. 17; and in Ps. 120. 6, 7 we see the expression of it; for in 2 Chron. 32. 1-3 Sennacherib's "face was for war"; hence, when Hezekiah says "I am for peace", who can doubt the reference to 2 Kings 18. 19, &c. and Isa. 36. 5, &c. See further Ps. 122. 6, 7, 125. 5, and 128. 6, and his own last desire for peace in 2 Kings 20. 19.

(vii) Jehovah's Promised Help

In 2 Kings 19. 32-34; 20. 6, we have Jehovah's own answer to Sennacherib's challenge (2 Chron. 32. 10, 15, 17, Isa. 36. 20; 37. 11). Notice how Hezekiah treasured up this Divine pledge: Ps. 121. 2-8; 124. 1-3, 6; 125. 2, 3; 127. 1.

(viii) "For My Servant David's Sake"

This was the ground of Jehovah's promise (2 Kings 19. 34) in answer to Hezekiah's prayer in c. 14. See also 2 Kings 20. 5, 6. Observe how these words are taken up in 132. 1-10.

(ix) Jehovah's Sign to Hezekiah

In 2 Kings 19. 29, and Isa. 37. 30 this sign is given; and we see it referred to in Ps. 126. 5, 6; 129. 2. The continued perseverance of the sowers under great disappointment gives a picture of peaceful agriculturists at work at home, and not of exiles in a foreign land, or on their way home from Babylon.

(x) Hezekiah's Trust in Jehovah

This is the first thing recorded of Hezekiah (2 Kings 18. 5). It was the taunt of Rab-shakeh (2 Kings 18. 28-31), and is mentioned again and again (Isa. 36. 18; 37. 10). Now compare Ps. 131. 2; 135. 1-3; 137. 1; 139. 5-8.
(xi) Hezekiah like a Bird in a Cage.

This is not mentioned in Scripture; but Sennacherib has written it down for us, and it may be read to-day in the British Museum in London, on a hexagonal cylinder of this very Sennacherib, King of Assyria (607-682 B.C.).

By the kind permission of the Oxford University Press, we are privileged to give a reproduction of a photograph of this cylinder.

It is "one of the finest and most perfect objects of its class and kind ever discovered, and its importance as an historical document can hardly be overrated. It contains four hundred and eighty-seven lines of closely written but legible cuneiform text, inscribed in the Eponymy of Bel-mururan, prefect of Harran." 1

The text records eight expeditions of Sennacherib. Among them is his description of this very siege of Jerusalem in the reign of Hezekiah.

By the same kind permission we are enabled to give a photographic facsimile of that portion of the cylinder, beginning with the eleventh line of the central column, which is shown in the illustration below.

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1 According to "received" dating this is usually given as 705-681 B.C. Sennacherib's siege of Jerusalem took place in the 14th year of Hezekiah (605 B.C., Ap. 50. V.). According to Professor Sayce, "Bible and Monuments" (Variorum Aids, p. 80), this invasion took place four years after his accession; and, as he is supposed to have reigned twenty years afterward (twenty-four years in all), his true regnal period would be, according to The Companion Bible dating (Ap. 50. V.), 607-683 B.C. and not 705-681 B.C.

2 The three words at the end of this line are the proper names of military engines.
now read the words of Hezekiah in Ps. 124. 7:

"Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are delivered".

This takes the Psalm right back to the very days of Hezekiah and Sennacherib.
Indeed, it takes us back beyond the days of Hezekiah and Sennacherib: for it is a Psalm of David.
Some 380 years before he reigned, Hezekiah (984-869 B.C.), David had found himself in similar trouble. He was hunted like a partridge in the mountains, pursued as a dog, and sought as a flea, by Saul. He had been shut up in his hiding places. At such a time it was that David penned this Psalm (124). At such a similar time of Hezekiah’s need, when he was shut up in his house by sickness, and besieged in Jerusalem by Sennacherib, he was indeed “like a caged bird”. What Psalm could more suitably express the sense of his need, and his praise for Divine deliverance?

He had no need himself to write another “Song”. Here was one ready to his hand. Indeed, David’s reference to his escape as “a bird out of the snare of the fowlers” would be seized on by Hezekiah as exactly suited to express his deliverance from the “snare”, as well as from the siege of Sennacherib.

It makes the history live again before our eyes. We can see the vain boasting of his enemies; and hear his own praise, as he exclaims:

“Blessed be Jehovah, Who hath not given us as a prey to their teeth.” (Ps. 124. 6).

(xiii) The Captivity of Zion.
The foregoing statement of Sennacherib (see x1, p. 98), that he had taken away 200,150 captives from all the tribes of Israel, enables us to understand Hezekiah’s prayer “for the remnant that are left”. There is no need to forcibly introduce the captivity in Babylon. The “turning of captivity” was an idiomatic expression (by the Fig. Paravolatoria, Ap. 6), used to emphasise the return of good fortune: not necessarily deliverance from a literal captivity or bondage. Jehovah “turned the captivity of Job” (Job 42. 10) by delivering him out of his trouble and giving him twice as much as he had before.

Ps. 126. 1-3 refers to the deliverance of Hezekiah and Zion, as well as to the captives mentioned on the cylinder of Sennacherib (see p. 98).

(xiii) Hezekiah’s Zeal for “The House of Jehovah”.
This was one of the most prominent features of Hezekiah’s character. It occupied his thoughts and filled his heart. The first act of his reign was to “open the doors of the house of Jehovah” (2 Chron. 29. 3) which Ahaz his father had “shut up” (2 Chron. 28. 24). This was “in the first year of his reign, in the first month”. See also Isa. 37. 1, 14; 2 Kings 20. 8; Isa. 38. 20, 22. Now read Ps. 122. 1, 9 and 134. 1, 2.

(xiv) Hezekiah Childless.
While the king of Assyria was besieging the gates of Zion, and the King of Terrors was besieging Hezekiah who was on his bed of sickness, Hezekiah at that moment had no heir to his throne; and the promise of Jehovah to David (2 Sam. 7. 12) seemed about to fail. Like Abimelech when he had “no seed” (Gen. 15), Hezekiah must have been anxious at such a crisis.

He trusted in Jehovah for victory over his enemies; and he trusted in Jehovah for His faithfulness as to His promise to David. This is shown in Ps. 122. 11. In this crisis Jehovah sent Isaiah to Hezekiah with the promise of a son (2 Kings 20. 18; Isa. 37. 1). Not until three of the fifteen added years had passed was he promised fulfilled, in the birth of Manasseh. This it is which accounts for Hezekiah’s anxiety.

There is nothing in the return from Babylon that can have any connection whatever with Psalms 127 and 128. Rejoicing in the multiplication of children in those days would be quite out of place. But in the case of Hezekiah, they stand out in all their full significance, and furnish an undesignated coincidence of the greatest importance. Read 127. 1-5, and the whole of Ps. 128, the last verse of which reflects Hezekiah’s words (Isa. 39. 8).

(xv) The Passover for “All Israel”.
The proper time for keeping the Passover was already past, but rather than wait eleven months, Hezekiah resolved to keep it in the second month, according to the provision made for such an occasion in Num. 9. 1-11 (2 Chron. 30. 1-3). Moreover, Hezekiah would have it for “all Israel” (2 Chron. 30. 5). So the tribes from the north came down and united with the tribes of the south (2 Chron. 30. 11, 16). The hand of God was with them to give them “one heart” (2 Chron. 30. 12). Then we read in 2 Chron. 30. 25, 26 of the happiness of it all.

Psalms 135 celebrates this great event of Hezekiah’s reign; but it is a Psalm of David. Yes, but it celebrates another occasion precisely similar, when David’s message “bowed the heart of all the men of Judah, even as the heart of one man” (2 Sam. 19. 14; cp. v. 9). It was exactly suited, therefore, to Hezekiah’s circumstances.

Hezekiah’s purpose was to unite the tribes of the Northern Kingdom with the tribes of the South. Hebron’s dew was one with the dew on Zion. The same cloud of the night mist united Israel and Judah; and we are invited to “Behold how good and pleasant it was for brethren to dwell together at one”. These few extracts put these “Songs of the Degrees” back into their historic setting, more than 600 years before Christ; and rescues them from the hands of those who would bring them down to about 150 B.C. and force them to have some connection with times and events for which no historical basis whatever can be found.

68

I. OPHEL, OR “THE CITY OF DAVID”.
II. THE JEBUSITE WATER-SUPPLY.
III. HEZEKIAH’S CONDUIT AND POOL.
IV. THE “SILOAM INSCRIPTION”.

I. OPHEL, OR “THE CITY OF DAVID”.

That Zion (Heb.) or Sion (Greek) was “the city of David” is clear from 2 Sam. 5. 7. That Ophel and Zion are equivalent names applied to the highest point or mound of the hill ridge running due south from Mount Moriah is now generally conceded.
Zion was the name of the original Jebusite fortress on this summit, almost directly above Gibon (now known as “the Virgin’s Fount”), is also accepted by the majority of the authorities on the topography of Jerusalem.

It therefore becomes necessary to readjust some of the place-names which have been given to a Zion on the west side of Jerusalem on traditionary accounts (which, from the time of Josephus onwards, have located Zion on the south-western hill of the city), and transfer them to a Zerenath of Mount Moriah.

This readjustment will transfer the name to the true site and satisfy the requirements of fulfilled prophecy, which declares that “Zion shall be ploughed as a field” (Jer. 26. 18; Micah 3. 12). This is true of the site now claimed for it; but is not wholly true of the traditional
The large rectangular space in the north of Zion (1,000 feet in length by an average of 500 feet in width), is the Haram enclosure as shown in the Orthomaps. The ancient, meandering walls of this area probably coincided with the boundary walls of King Solomon's Enclosure, containing the Temple and Royal Buildings.

The central portion is Mount Moriah on which now stands the Western sanctuary of the Dome of the Rock (this term and its Porphyrion and other existing buildings on the Haram area are shown in shaded lines). Beneath it is the Sacred Rock which marks the traditional site of the threshing floor of Solomon the Abhachi, Bathsheba's home, and the ancient city of Jerusalem. The plan shows the area of Jaffa and the Hebron Road, with the Temple of Solomon on the left side of the Sacred Rock, with the Temple of David on the right side, giving ample space for the Court of the Temple, which would not be the case if the story of Judges had occupied this position. The description of the Temple and Palace was probably as shown.
APPENDIX 68: ZION (cont.).

site on the south-west side of Jerusalem, which still hangs upon it.

The general plan on p. 100 is from the Ordnance Map of Jerusalem, from the survey by Sir Charles Wilson, and shows Moriah now occupied by the Haram ash Sharif, i.e. “The noble Sanctuary”, which stands on its rectangular “platform” about the centre of what is known as “the Haram area”. This and the other more or less ancient and modern buildings on this area are shown in dotted lines on the plans.

Immediately to the south lies the ridge hill on the summit or “swelling” of which stood the Jebusite fortress or citadel of Zion (or Ophel), from which the whole area immediately adjoining took its name, when captured by David, as “the city of David”, both name and title became in later times ascribed to the whole area of the city of Jerusalem.

The key to a right understanding of the whole question concerning the correct location of Zion is undoubtedly the spring known in the O.T. as Gihon (the modern name being “the Virgin’s Fountain”), with its underground rock-hewn conduit constructed by Hezekiah to convey the waters of the Fount to the Pool of Siloam within the enclosing wall of the city (see plan on p. 100).

II. THE JEBUSITE

The rock-hewn conduit from Gihon (or the Virgin’s Fountain) is shown with remarkable accuracy on the Ordnance Survey maps. If, as it is confidently asserted, Gihon was the well-spring of the virgin Fount of the Virgin it is the only spring in the immediate vicinity of Jerusalem, then Melchizedek, King of Salem, and, later, the Jebusites, would be in possession of the only unfailling water-supply of the district. That the Jebusites had access to this well or spring from within their wall and fortress is clear: but, in the end, it proved their undoing, for David’s men obtained possession of Jebus by means of the tšimnr (“gutter”), i.e. the channel and shaft leading from the well into their citadel. (See Numbers 3. 4-8 and 1 Chron. 11. 5; also the Section on p. 102.)

The spring is intermittent, overflowing periodically, thus pointing to the existence of either a natural chasm or reservoir, or a made reservoir, whose site is at present unknown. Possibly it is under Mount Moriah itself. Tradition has much to say as to a deep well with an unfailling water-supply beneath the Temple area. (Cp. also Ps. 46. 4.)

The fortress or citadel of Zion was immediately above this well-spring, and its defenders could thus command their water-supply from within, and also the security of the source without.

Before the time of Hezekiah, “the city of David” was dependent upon this source for its water-supply in times of danger threatened from without, in the same manner that the Jebusites were, viz, they descended from Ophel by means of rock-hewn passages to the spring and so escaped from the city. (See Section on p. 102.)

The spring known in the O.T. as Gihon, is shown on the maps as rising due N. up the east slope of Ophel, from the great masonry dam below the Old Pool. This shaft must have been within the city wall. Therefore, as 450 feet from the exit at Siloam locates it as being beyond the first bend in the serpentine course of the conduit, the city wall must necessarily have been carried up at least 100 feet nearer to the east, and probably in the position it is shown in on the map on p. 101.

III. HEZEKIAH’S CONDUIT AND POOL.

The rock-hewn tunnel or conduit discovered by Sir Charles Warren in 1867, and first mentioned by him, conveyed the overflow water from this spring to the Pool of Siloam.

That this conduit and pool were made by Hezekiah is now considered certain from the inscription found in the tunnel itself (see the plan on p. 100). Hezekiah, before the Assyrian invasion, in 695 B.C. (see Ap. 50. V. p. 60), constructed this tunnel and brought the water from Gihon to a new pool (above “the Oph Pool” of Isa. 22. 11) that he had made for the purpose (2 Kings 20. 22). This pool henceforth became known as the “King’s Pool” (Neh. 2. 14).

When the Assyrian army approached, Hezekiah “stopped the springs of the fountains which were without the city” (2 Chron. 32. 3-5), i.e. he concealed their extramural approaches and outlets.

The Siloam inscription, discovered in 1880, shows that the pool was built on the right wall of the tunnel about 20 feet

1. Before Hezekiah’s time the overflow water must have escaped from the Virgin’s Poont at a lower level than is now possible, and flowed out and down the lower end of the Kidron valley, just the king’s garden, probably being the feeder for Joba’s well (En rogel).
APPENDIX 68: ZION (cont.).

IV. THE SILOAM INSRIPTION.

According to The Companion Bible Chronology (see Ap. 50 and 88) the date of this Inscription (see § III, pp. 101, 102) is given as 608-7 B.C. for the following reasons.

The fall of Samaria was in 611 B.C. Hezekiah, foreseeing that Judah’s turn would follow, started the work of making the “Pool” and the “conduit” of 2 Kings 20. 20. This difficult undertaking would probably occupy two or three years.

When the siege of Jerusalem by Sennacherib was begun in Hezekiah’s fourteenth year, this water-supply was complete and in working order, as Hezekiah had stopped the extra-mural outlets (2 Chron. 32. 3-4).

Therefore, the rock-hewn conduit from Gihon (now known as “the Virgin’s Fountain”) to Siloam must have been constructed between Hezekiah’s sixth and fourteenth years (611-603 B.C.).

If we assume that it was begun soon after the fall of Samaria and occupied three years in construction, and that the Inscription was made on completion, as the record itself indicates, this gives us the date (above) 608-7 B.C.

It is graven in ancient Hebrew characters, similar to those of the Moabite Stone (see Ap. 54); and occupies six lines; the translation of which is given below.

TRANSLATION OF THE SILOAM INSCRIPTION.

Line 1. [Behold!] the excavation. Now this is the history of the breaking through. While the workmen were still lifting up

2. The pickaxe, each toward his neighbour, and while three cubits still remained to [cut through, each heard] the voice of the other calling

3. to his neighbour, for there was an excess (or cleft) in the rock on the right . . . And on the day of the

4. breaking through, the excavators struck, each to meet the other, pickaxe against pickaxe; and there flowed

5. the waters from the spring to the pool over [a space of] one thousand and two hundred cubits. And . . .

6. of a cubit was the height of the rock above the heads of the excavators.

V. THE TEMPLE OF SOLOMON ON MOUNT MORIATH.

The Plan on p. 105 shows the various buildings on the Temple area on the Moriah site to a larger scale. No attempt is made either to “design sketches” or, with the ready and often disastrous zeal of the modern iconoclast, to “restore” Solomon’s Temple in this plan.

The efforts put forth in the majority of cases by those who, with the best intentions, set forth their ideas, result in melancholy exhibitions, from the crudely unhappy delineations of the earnest student, who works in entire ignorance of scales of measurement or the simplest requirements of the builder’s art, to the redundantly fanciful productions of the professional designer, who, by his very acquaintance with the requirements of architecture, is often led to try and set before us what he imagines the Temple of Solomon, &c., ought to be. Accordingly, we have on the one hand bald representations of a Temple of practical impossibility, or, on the other, the most elaborate architectural confections from all sorts of sources—Phoenician, Egyptian, Grecian, Roman, and even Gothic.

Not content with these “styles” of architecture for Solomon’s Temple, it is not unusual for illustrators of this subject to import into their designs all the details they can possibly assimilate from the specification of the Millennial Temple given by Ezekiel, and to add these on to the meagre details given of the Temple of Solomon.

One moment’s serious attention to David’s solemn statement in 1 Chron. 28. 12, 19, that he had received direct instruction from Jehovah for “the pattern of all that he had by the Spirit”, and “in writing”—in other words, both model and specification from on High—ought to preserve us from such mistakes. The Temple was built from a heavenly plan and specification, and there is an entire absence of every detail that would enable us to “restore” such a building. Just as, in the case of the Tabernacle, the essential details are omitted, so that men may not copy the Miskha (or habitation) of Jehovah, so, in the case of Solomon’s Temple, we are placed in the same position.

The plan therefore given on p. 105 deals mainly with the figures given in the sacred records in bulk, merely arranging the various buildings in accordance with the position of the altar of burnt offering and the Temple in relation thereto.

The Altar of Burnt Offering is shown on the site of the “Sacred Stone”, which is exactly under the centre of the present Moslem Sanctuary over it, known as the “Dome of the Rock”. This is the traditional site of David’s altar on “the threshing-floor of Araunah the Jebusite”. The Temple with its porch, the twin pillars Jachin and Boaz, and the molten sea, are shown to the west of the altar, and the wide open space, the Court of the Temple, is left blank—for the best of all reasons: we have no revelation as to how the space was occupied.

Josephus and the Jewish rabbinical writings are alike useless for the purpose of informing us about Solomon’s Temple. The simple fact is that we know next to nothing, and beyond the statements of “block” measurements, so to speak, we have no guide as to details. Thus there was an inner and outer court to the Temple; it is most probable, although there is no mention of courts until a later date.

1 This and the other main buildings on the Haram area are shown on the plans by dotted lines.
VI. SOLOMON'S ROYAL BUILDINGS ON MOUNT MORIAH.

With regard to these the case is different. We are not told that David or Solomon received a Divine plan and specification for “the house of the forest of Lebanon,” etc. Therefore it is permissible to try and arrange these buildings, according to the very slight details given, and according to the dictates of common sense.

It seems to be forgotten by some modern “Restorers” of Solomon’s house, and other buildings, that the great king had received specially the gift of “wisdom.” He was a man with “a wise and understanding heart,” so that there was none like him before and after. Therefore he would not have fallen into the mists of palace building with which he is credited by some writers.

1 C.G. Prof. S.D.K. in his Geschichte des Volkes Israel, gives an elaborate plan, which has been reproduced in one of the latest and most important works on Jerusalem. It is, however, completely at variance with the Scripture record. This plan makes havoc of the Bible statements as to the royal buildings, for it shows (1) The King’s House, (2) The House of the Portico of the Hall of Pillars, (3) The Throne House, (5) House of Pharaoh’s Daughter—wheresoever the Hebrew text of 1 Kings 7:1-8 plainly records the fact that Solomon’s House and the House of the Forest of Lebanon were one. This house had a “Porch of Pillars,” probably to the south, and also probably, south again, lay the Porch of Judgment, where Solomon sat to administer justice. This, as shown on p. 298, was situated in a position easy of access from the “city of David”—for the people’s sake—and at a sufficient distance from the royal residence for the monarch’s own sake. Solomon was a gentleman, as well as a king, and it is improbable that he would have allowed the populace admission to the Judgment Hall through his own private grounds. The House for Pharaoh’s daughter completes the buildings specified, although an extensive Haram must have been added later on.

This ascent, by which Solomon went up to the house of Jehovah, would be between the house and the outer court of the Temple, and would probably comprise, or three flights of steps or “stairs,” protected by another covered portico or “porch,” with pillars in accordance with the other buildings. The Temple area itself would be some 15 or 20 feet below the midst of the king’s house, and this difference in level would admit of the construction of an “ascent” that must have possessed features of unusual interest and magnificence from the account given of the visit of the Queen of Sheba (2 Kings 10:1-12; 2 Chron. 9:1-12).

To reach the level of the present Haram area at the south side from “the city of David,” some means of easy ascent must have been employed. This is shown on the plan, p. 106, as being by a series of steps—forming an important stairway, giving direct means of approach to a spacious plateau on which opened out the south end of the Judgment Hall or Porch. This would afford direct access to the people to the Hall for Judgment concerning their disputes, etc.

In addition to this great stairway for the people, there must also have been an easy way of “going up” from “the city of David” to the Temple area. This would probably be by means of an inclined ascent, such as that indicated on the plan (p. 105). It must be remembered that this would also be requisite for a roadway for the king’s chariots, etc. The evidence is abundant that Solomon had a number of horses and chariots. These would hardly have been installed on the Haram area level, in juxtaposition with the royal buildings. The fact that beneath the SE. corner of the Haram is still to be seen the great underground series of pillars and arches known as “Solomon’s stables,” gives strength to the suggestion that the originals of these and the “Horse Gate” were in very close proximity. (See plan, p. 100).

VIII. THE “DUNG GATE” OF NEHEMIAH.

On the plan (p. 100) is shown in dotted lines a large drain, running round the SW. angle of the Haram, to its exit at the extreme S. point of the “city of David” (Zion). This drain is of very great importance with regard to the question of locating the “Dung Gate” of Nehemiah.

In all probability this drain indicates the position of the “main-drainage system” of the Temple area, and the adjacent royal buildings, from the time of Solomon onwards. Ample provision must have been made in buildings of the character and extent of the Temple and palace for the disposal of the blood of the sacrificial animals and the water of the ceremonial cleansing, in addition to the sewage from the Levitical quarters, and the huge court encircling Solomon’s and the palace of the latter kings. For this purpose a great drain must have been employed to convey all this sewage matter to the lower levels and outside the city.

The fact that the remains of such a large drain or sewer are still in existence in much the position necessitated by the buildings on the Temple area, etc., suggests that this was either the one constructed by

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1 The occupants of the Haram, and their attendants alone, would probably number at least 2,000.

2 Another large drain is shown on the latest maps in this neighbourhood. This is known as “Warren’s Drain.” It starts from the Haram area, a little to the left of, and nearly parallel with, the one just referred to. This drain runs due south for some 700 feet, and then ends, apparently abruptly. (See plan, p. 108.)
That this is the case receives strong confirmation from the fact that this sewer or drain passes under the present south wall of Jerusalem in close proximity to the existing gate there, which still bears the Arabic name of Bab al Magharib or the Dung Gate.

The difference in present levels from the SW. corner of the Haram to the "Dung Gate" (at the south of Zion), and shown on the plan, p. 100 A—B, is 300 feet. This is a fall admirably suited for the purposes such a drain would have to fulfill.

This being so, it supplies the key to unlock the difficulties relating to the location of the rest of the gates of Nehemiah.

The Valley Gate, from whence Nehemiah issued on his night inspection tour (C. 2), and from whence the two processions started E. and N. at the Dedication of the Wall (C. 12), is seen to be on the slope of the SW. hill. Recent explorations have revealed an ancient gateway in the position shown on the plan (p. 100).

The Dung Gate being thus located at the extreme south of the city of David”, the next, or "Fountain Gate", is shown in close proximity to the site near which the “Stairs of David”, leading up into the higher portion of the city of David, must undoubtedly have existed.

The Water Gate is shown close to where an existing road now runs to Gihon; and the other gates follow on in orderly sequence till the Sheep Gate is reached on the north of the Temple area, and close to the pool now identified as the Pool of Bethesda, "by the Sheep Gate" (John 5. 2. marg.). This opened out probably into the large enclosure shown on the plan (p. 105) necessary for the reception and feeding of the vast numbers of sacrificial animals.

The Prison Gate (or Gate of the Guard more probably) would be near the extreme NW. angle of the Temple area, and would be connected with the barracks or quarters of the Temple guard (from whence its name). It was at this gate, Nehemiah tells us, the procession which started N. from the Valley Gate, at the dedication of the wall, "stood still", either to give the other company time to reach the same point, or else to allow the other, the priestly company under Ezra (Neh. 12. 30), to precede Nehemiah and the other lay "rulers" into the House of God for the general thanksgiving (12. 40).

69.

In the Old Testament there are seven Hebrew words translated "trust", which itself occurs 155 times.

i.kBath=to confide in, so as to be secure and without fear. This is the word rendered "trust" in 107 passages, viz. every passage except those given below.

ii. haphath=to flee for refuge to, take shelter in. This is the word rendered "trust" in thirty-seven passages.

vii. rShaz=to rely on, once: Dau. 3. 28.

TRUST.

70

PSALM 15 AND "THE SERMON ON THE MOUNT".

The place of Ps. 15 is seen in the Structure of the first book of the Psalms (p. 721), in which the perfect man of Ps. 15 is set in contrast with "the man of the earth" and other men in Ps. 9—14. It sets forth the character and conditions of a true citizen of Zion.

Hence, the Lord Jesus, in proclaiming the kingdom, Matt. 4. 17—7. 29 (see the Structure of the whole Gospel), lays down the characters of the true subjects of the kingdom. The kingdom proclaimed by the King was rejected, and the King was crucified. Hence, "now we see not yet all things put under Him" (Heb. 2. 8). The kingdom is therefore now in abeyance. But when it shall be set up, then Ps. 15 and "The Sermon on the Mount" will find and receive their full and proper interpretation. See Ap. 63. ix.; 71; and 72.

We note below the correspondence of the subjects treated, in the same order as they are set forth in the Psalm, which is so complete that it evidently formed the text on which the Sermon on the Mount was based.

See the Structure of Matt. 5. 1—7. 29.

The Citizen of Zion.

The Subjects of the Kingdom.

ver. 1. The Introduction.

ver. 2. "He that walketh uprightly"

"and worketh righteousness".

"And speaketh the truth from his heart".

ver. 3. "He that backbiteth not with his tongue; nor taketh up a reproach against his neighbour;".

"Nor doeth evil to his neighbour;".

ver. 4. "In whose eyes a vile person is contemned; but he honoureth them that fear the Lord;".

5. 3—12. The Introduction.


5. 17—20. "Your righteousness to exceed the righteousness of the scribes and Pharisees;"

5. 21—6. 34. Truth in the heart.

Matt. 5. 1—7. 29

5. 21—26. Heart hatred.

5. 27—32. Heart adultery.

5. 33—38. Heart alms-giving.

5. 39—42. Heart prayer.

6. 1—9. Heart fasting.

6. 10—15. Heart treasure.

6. 16—24. Heart service.

6. 25—34. Heart rest.

7. 1—5. "Why beholdest thou the mote that is in thy brother's eye?"

7. 6—8. "Love your enemies;"

7. 9—13. "Beware of false prophets;".

7. 14—23. "Ye shall know them by their fruits."
APPENDIXES 70 (cont.), 71, AND 72.

The Citizen of Zion (cont.).

"He that sweareth to his own hurt, and changeth not".

ver. 5. "He that putteth not out his money to usury, nor taketh reward against the innocent".

"He that doeth these things shall never be moved".

The Subjects of the Kingdom (cont.).

5. 33-37. "Let your communication be, Yea, yea; Nay, nay".

5. 38-42. "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away".

7. 24-27. "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...it fell not".

71

"THE SUFFERINGS, AND THE GLORY".

We are told, in 1 Peter 1. 10-12, that the prophets of old searched "what, or what manner of time the Spirit of Christ which was in them did signify, when it was revealed beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you...with the Holy Ghost sent down from heaven".

They wrote of the sufferings, and they wrote of the glory that should follow; but there was nothing to tell them about the times or seasons. Whether the glory was to follow immediately on the sufferings, or whether there was to be an interval, and whether that interval was to be short or long, no hint was given. Hence, they searched as to "what manner of time was signified".

This "time" refers to the "unsearchable riches of Christ". They could not then be traced. Even angels desire to look into these things (1 Pet. 1. 12).

"Now," all is revealed. It is ministered unto us, in the Scriptures of truth, on earth; and God is making known, by means of the Church, something of His manifold wisdom to the principalities and powers in the heavenly places (Eph. 3. 9, 10).

Angels and prophets saw the "sufferings" like the tops of a distant mountain range—while beyond it a farther range was seen in a distant haze of glory. But what lay between they could neither see nor know. But now it is revealed. The sufferings are past, and we are in the valley between these two mountain ranges. The glory is beyond. The secret "hid in God" has been made known; and we can understand, a little, the answer to the question of Christ to the two disciples: "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24. 26).

They are linked together inseparably, especially in the first epistle of Peter. See 1 Pet. 1. 11; 3. 18; 4. 12; 5. 1.

In the Old Testament they are each frequently dwelt upon together: but, we find that, while the glory is often mentioned and elaborated upon by itself, without any reference to the sufferings, we never find the sufferings mentioned without the glory being referred to immediately after. Sometimes the change is quite sudden. In Ps. 22, note the change from v. 21 to v. 22-end. In Ps. 102, note the change from v. 11 to v. 12-end.

In Isa. 53 note the change in the middle of v. 10. (See Ap. 72.)

It seems that when the sufferings are mentioned, we are not left to think that all is to end there. The glory may be mentioned alone, because there is to be no end to it. But to the sufferings there was to be an end, and that end was to be revealed in glory.

That is why, when the Lord makes the first mention of His sufferings, in Matt. 16. 21, He at once proceeded to speak of the time when He "shall come in the glory of His Father" (v. 27), and to add that some of those who were standing there should see it. And then, after six days, three of them saw the power and coming of our Lord Jesus Christ, and were eye-witnesses of His majesty, when they were with Him in the holy mount (2 Pet. 1. 16-18. Cp. John 1. 14).

Having heard of the sufferings, the disciples were not left to conclude that all was to end there: hence they were at once given the most wonderful exhibition of the glory which was to follow.

This is why the Transfiguration scene occurs in the third part of the Lord's ministry, which had to do with His sufferings. See notes on the Scriptures referred to above, and compare Ap. 72.

72

THE PARENTHESIS OF THE PRESENT DISPENSATION.

From what has been said in Ap. 63, ix and Ap. 71, it will be seen that there are different Dispensations, or different characters of Divine administration, suited to the different times in which such administrations are exercised.

The object of this appendix is to show that, in the Old Testament, while this present Dispensation was kept secret (cp. Matt. 13. 34, 35, Rom. 11. 25; Eph. 3. 5, 9, &c), there are remarkable breaks which can be explained only after we have the key put into our hands.

There are certain scriptures which we cannot understand unless we use this key. Like the angels and prophets (1 Pet. 1. 11, 12) we may search in vain, while others may refuse to search and "look into these things, and profanely speak of it as the "gap theory". Whether it be a "theory", let Scripture decide, and the Saviour Himself teach.

In the synagogue at Nazareth "He found the place where it was written:

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,
To preach the acceptable year of the Lord.*

And He closed the book, and He gave it again to the minister, and sat down" (Luke 4. 16-30). Why this mysterious action? Why not continue the reading? Because He could not; for the words which immediately follow refer to the end of this present Dispensation of Grace, and speak of the coming Dispensation of Judgment. Had he continued to read Isa. 61. 1, 2, the next line would have been

"And the day of vengeance of our God".

But this part of the prophecy was not then to be fulfilled.
73

THE TEN WORDS OF PSALM 119.

The number of the words which are frequently repeated in Ps. 119 has been variously given and enumerated by expositors and commentators. It will be better to give them here on the authority of the Massorah (Ap. 30).

The rubric on verse 122 as is follows: "Throughout the whole of the Great Alphabet [i.e. the Alphabetic Psalm, Ps. 119] there is in every verse one of the following ten expressions: Derek (=Way), Edut (=Testimony), Piqqudim (=Precepts), Miztvah (=Commandments), Ishmah (=Saying), Torah (=Law), Mishpat (=Judgment), Zedek, Zaddakah, and Zaddik (=Righteousness), Hok, and Hurakah (=Statutes), Dabar (=Word), which correspond to the Ten Commandments; except one verse, in which there is none of these: viz. verse 122."

The following list includes all the "Ten Words" given above, with every occurrence in the Psalm, together with the first occurrence of each word.

(i) Way (derek) is from darak, to tread with the feet, and denotes the act of walking. Hence it is used of a going, or way, or journeying. The first occurrence is Gen. 3:24. It occurs in this Psalm thirteen times: vv. 1, 5, 3, 14, 26, 27, 29, 39, 32, 33, 37, 59, 168.

(ii) Testimonies (edut) is from id, to turn back again, to return, hence, to testify. The first occurrence is Gen. 21:30 (edah). It occurs in this Psalm twenty-three times; nine times (eduth), vv. 14, 31, 36, 38, 99, 111, 124, 157; fourteen times (edah, fem. sing.), vv. 2, 22, 24, 46, 59, 79, 130, 119, 123, 135, 140, 122, 167, 168.

(iii) Precepts (piqqudim) is from yikd, to take oversight or charge; hence, mandates enjoined on others. It occurs only in the Book of Psalms (see 19.5; 103. 18; 111. 7). In Ps. 119 twenty-one times: vv. 4, 15, 27, 49, 56, 63, 69, 78, 87, 93, 94, 100, 144, 110, 128, 134, 141, 159, 168, 172.

(iv) Commandments (miztvah) is from zaddakah, to set up, constitute. Hence, constitutional commands. First occurrence Gen. 36. 5. In Ps. 119 it occurs twenty-two times: vv. 5, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 80, 96 (sing.), 98, 115, 127, 133, 143, 153, 165, 172, 175.

(v) Word (tawwah) is from namer, to bring forth to light; hence, to say. The verb is very regularly followed by the words used; hence tawwah means an utterance and the purport of it. Not the same as dabar (No. 6 below), which refers to the articulate utterance of it. The first occurrence is in Gen. 4. 22, and is rendered "speech." In plural only once, Ps. 12. 6 (the only place where the plural is found). In Ps. 119 it occurs nineteen times: viz. 11, 38, 41, 50, 58, 67, 75, 82, 103, 116, 123, 135, 142, 154, 158, 162, 170, 172. With dabar the two occur forty-two times.

(vi) Law (torah) is from yarah, to project, issue: hence, to point out, to show (Prov. 6. 13). Then, to instruct, teach. The Torah contains Jehovah's Instructions to His People, pointing out to them His will. First occurrence is in Gen. 26. 5 (pl.). In Ps. 119 it occurs twenty-five times: always in the singular: viz. vv. 1, 18, 24, 34, 44, 51, 52, 63, 66, 70, 72, 77, 85, 92, 97, 105, 113, 126, 130, 142, 150, 153, 162, 174.

(vii) Judgment (mispar) is from shaphat, to set up, erect (cp. Eng. right, and German rechten and recht); hence, to judge. Mishpa means judgment. Its first occurrence is in Gen. 18. 19 (in Jehovah's mouth). In Ps. 119 it occurs twenty-three times (always in plural, except four times), viz. vv. 7, 13, 26, 30, 39, 43, 52, 62, 75, 84, 91 (ordinances), 106, 106, 108, 120, 121, 132 (as thou usest to do, see note), 157, 149, 156, 169, 174, 175.

(viii) Righteousness, Right, &c. (zedek, masc.) is from zaddakah, to be right, upright, just, righteous. Hence the noun means righteousness. By comparing the first occurrence (Lev. 19. 15) with the second (Lev. 19. 36) we get the idea that the word has special reference to equal balance of. Zedek (masc.) occurs twelve times, and is rendered "righteousness": vv. 123, 142 (second), 144, 172; "right," v. 75 (marg. righteousness); "righteous," vv. 7, 62, 106, 130, 164; "justice," v. 121. zaddak (fem.), first occurrence, Gen. 12. 6. In Ps. 119, "righteousness," vv. 49, 142 (first), Zaddik (adj.), spoken of a king (2 Sam. 22. 3), once, in v. 157. The three words fifteen times in all.

(ix) Statute (hok and hakka) is from hok, to have, cut in, engrave, inscribe; hence, to decree, or ordain. The noun is a decree or ordinances. First occurrence, Gen. 26. 5 (hakka fem.). In Ps. 119 it occurs twenty-two times: viz. vv. 5, 8, 12, 16 (hakkah, fem.), 23, 26, 33, 48, 54, 68, 71, 80, 83, 112, 117, 118, 143, 135, 145, 151, 157.

(x) Word, Words (dabbre), is from dabbar, to arrange in a row; hence, to set forth in speech. It refers to the articulate form of what is said, whether spoken or written (cp. v. above); to the mode or manner by which the ississimah verba are imparted. The first occurrence is in Gen. 11. 1 ("speech") . In Ps. 119 it occurs twenty-four times, three of them: vv. 9, 16, 17, 25, 28, 42 (twice), 43, 49, 67 (pl.), 65, 74, 81, 83, 101, 105, 107, 109, 156 (pl), 150 (pl), 147, 160, 161, 169.
THE BOOK OF PROVERBS: INTRODUCTION AND ANALYSIS.

The Book of Proverbs is generally described as belonging to a branch of Hebrew literature which has for its subject Wisdom, or, as we should say, Philosophy. This view has some truth in it; but it does not express the whole truth, as will appear from an analysis of the book, and a careful examination of its constituent parts.

The book makes no pretense of unity of authorship; it is avowedly a collection, and includes the work of others besides Solomon the king. Hence, though in some sections there may be wisdom of a general order, in others one may find cautions and counsels which were intended for a particular individual, and not for all sorts and conditions of men; and which, therefore, are not abstract Wisdom in the sense implied by most expositors of the book.

The conviction that this is the case will grow upon those who thoroughly examine the book. As is well said, one might compose, noting the varying motives of the writers, and the outstanding characteristics of their proverbs, or sayings.

On the surface one distinguishes four divisions—The Proverbs of Solomon, the Words of the Wise, the Words of Agur, and the Words of Lemuel. As these several writings may be easily distinguished, there is no reason why we should summarily conclude that all the sections are of the "Wisdom" order.

Taken as a whole, the material rightly answers to the description of "Proverbs" (ch. 1, v. 1), or sententious sayings, generally completed in the distich, or verse of two lines; but, as the authorship is complex, so there may be diversity of motive and object in the writings.

The present contention is that, while the Proverbs of Solomon may consist of teaching for all and sundry—dealing with prudence, discretion, and the conduct of life—the sections which contain "the Words of the Wise" were intended as instruction for a prince, and therefore designed to teach elementary lessons in policy and statescraft, even to show a young ruler how he might "cleanse his way," as the representative of Jehovah upon the throne of Israel. These parts of the book have hitherto been treated as if designed to emphasize certain commands of the Decalogue: whereas, in reality, they demand closer attention, as dealing with dangers and temptations such as would inevitably beset a king on the throne of Israel.

Hence, in a word, we find in the first twenty-nine chapters of the book several series of Proverbs which were for Solomon, and again several series which were as Solomon. Between the two classes there is a wide difference. Of those that were for the king, being, in fact, "Words of the Wise" (men, or teachers), given for the instruction of the young man, it may be said that, having a relation to the principles which were fundamental in the Divinely ordained constitution of Israel, they stand apart from the class of Proverbs which, enunciated by Solomon himself, were more or less generally concerned with the life and behaviour of the individual Israelite of the time.

The following is an analysis of the book from the point of view thus professedly:

A. GENERAL INTRODUCTION—TITLE

(ch. 1. vv. 1-6).

Misapprehension on the part of the Massorites or their predecessors in the editing of the text, led to inclusion in the title of the line which, as heading, opens Section I. The "Words of the Wise and their dark sayings," or sententious utterances.

1. "Words of the Wise" (men, or teachers)—addresses by a father to a son, or rather by a teacher to a pupil, the distinctive terms being the same (v. 6). The addresses are fifteen in number, and all of them introduced by the formula "My son," etc.
counsels are manifestly such as King Solomon should have taken to heart.

5. A second collection of Proverbs by Solomon—chapters 25 and 26 (see opening verse of chapter 25, C, p. 864). The book having been brought into its present shape in the reign of King Hezekiah, this section was "copied by the scribes of that time. They would find in the royal library at Jerusalem many writings for the good of the nation, and among them some of the best utterances of Solomon, as well as of his father David, who was likewise a great patron of literature. The things said in them were of a kind that might well be expected from one who was himself the occupant of a throne (25: 2-7)."

6. Without special introduction, ch. 27 (D) begins another series of "Words of the Wise." The indication is found in the substance of the proverbs, which are so obviously designed as instruction for a prince, and also in the occurrence of the formula "my son" (27: 11). The general applicability of these words to the case of a ruler in Israel is obvious (see 28, 2, 6-8; 10, 29; 4, 12, 14, 20).

7. The words of Agur, the son of Jakeh (ch. 30, A, p. 824).

8. The words of King Lemuel, the prophecy that his mother taught him (31: 1-9), leading to the poem on


In order to a proper understanding of the "Words of the Wise," it is needful to bear in mind the following facts:

(1) The word "father" is used for a teacher—2 Kings 2: 12; 6: 21; 13: 14 (cp. Judg. 17: 10; 18: 19); and thus came to be the common designation of the Jewish Rabbis.

(2) The word "son" is used for a pupil—1 Sam. 3: 6; 1 Kings 20: 33; 2 Kings 2: 3, 5, 7, 15, and elsewhere; for the Israelitish prophets, in some cases, conducted schools for young men; and received from them the obedience which was due to parents, in whose place they stood for the time being. In this connection, note the words of remonstrance, suggested as used by "my son" in the event of disobedience: I "have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me" (ch. 5, 12).

(3) Again: The expressions "sinners," "wicked," "fools," and "hypocrites" were applied in Israel to the heathen, and those who followed their ways (Esa. 13: 11; 44: 9; 29: 24; Prov. 24: 28). Though, as suggested, dealing with politics, the "Words of the Wise" are in the language of the school; and the prince to whom the wise men address themselves is led to view the surrounding nations and their ways from the point of those who find the beginning and end of knowledge in "the fear of the Lord".

(4) The "strange woman," whether answering to the Hebrew word sarah or nekrah, was not an erring Israelite, but an alien woman, to traffic with whom would do injury to the Lord, and lead to declension from the Lord. Both Hebrew words are found in ch. 5, 20; and in ch. 6 (22 ff.) the subject is extended, and associated with adultery, in order that personal purity may be properly emphasized. As the Divine intention was that Israel should be separate from the nations of the earth (Deut. 7: 5; and refs.: cp. Ezek. 39: 24, 25); it follows that the consort with "strange women" implied contempt of the covenant purpose of God in regard to the elect family of Abraham. There were, moreover, other consequences. In the event of the transgressor being of the seed royal, such acts would bring confusion, and would imperil the dynasty of David, the king of Jehovah's choice; while all such offenders in Israel were thereby liable to be led into perdition (Ex. 34: 16).

Through misinterpretation of ch. 2, 17, some have held that the "strange woman" was an adulterer of the house of Israel, and this has excluded from view the aspect which has thus far been presented. Careful examination of the passage, however, finds in the word "god," as here employed, no reference to Jehovah, but rather to the national "god," or gods, of the "alien woman." In this verse the teacher would emphasize the audacity of the flatterer: "she forsaketh the guide of her youth, and forgettest the covenant of her god." That is, leaving her own people in Philistia, Edom, Moab, or Egypt, she has assumed the part of an adventurer, and come among a community of whose God she knows nothing.

It was quite in order, on the one hand, to speak of nations as the people of their god (Num. 21: 29; cp. 2 Kings 11: 17; Ps. 47: 9); and likewise, on the other hand, to speak of gods as the gods of distinctive peoples (Judg. 11: 24; Jer. 43: 12; 48: 7; cp. Josh. 7: 13; Judg. 2: 21; Isa. 19: 1; 44: 2; 46: 9). The thing is indicated was sanctified in relation to the faithful in many passages of Holy Scripture: see the divergent courses of Orpah and Ruth (Ruth 1: 15, 16), and compare the gracious words of Jehovah: "I will be your God, and ye shall be my people" (Lev. 26: 12; cp. Ex. 6: 7; Jer. 7: 23; 11: 4; 24: 7; 30: 22; Ezek. 11: 20; 14: 11; 36: 28; 37: 27; Zech. 13: 9).

Another ground for the contention that the "strange woman" merely means an Israelite of evil reputation has been found by some in ch. 7: 19—"the good man is not at home, he is gone a long journey." This, however, proves nothing against the position taken up in the analysis now presented. In fact, it may be assumed that, in the days of Solomon (as ever since) female companions of men, alien or otherwise, included some who had the protection of husbands, or men who sustained such a relation.

Thus we find "the Words of the Wise" to have been addressed by teachers to Solomon the prince, teachers whose desire it was to instruct him in the ways of his father's God: in fact, both his parents were wise (1: 8; 6: 20). Accordingly, these sections of the book deal with the domestic politics of Israel. After the opening verse there is no mention of the nation in the plural terms; but the fear of the Lord is paramount in the possession of the Old Testament, is inculcated as fundamental. The "Words" or "Sayings," as the title of the book intimates, treat of "discretion" and "wise dealing," as these are shown to relate to "the fear of the Lord." Moreover, the "Words" range themselves in classes that were distinctly anticipated in the Pentateuch as proper subjects for the consideration of rulers in Israel. This fact has an important bearing upon the age of the book, and also upon the age of other portions of the Old Testament.

For instance: in Deut. 17: 14-20 it is stipulated that, if, on settlement in the Land of Canaan, the people should desire a king, then in such matter they should have regard to the Divine choice, which would be, not by common responsibility among the nation, but by the beginning of the kingdom of the Lord; among the tribesmen. The stipulations are continued thus: (1) He shall not multiply horses, after the manner of the Egyptians; (2) he shall not multiply wives, who might "turn away his heart" from God; (3) he shall not multiply himself silver and gold; (4) he shall make a copy of the Law, and read therein daily, that he may learn to fear the Lord; (5) all this is to be to the end that he may prolong his days in his kingdom, and never lack successors on the throne. Moreover, in Deut. 7: 7-9 (cp. Ex. 14: 12, and Josh. 24: 13) it is laid down that the Israelites should destroy the Canaanites and their symbols of worship; should make no covenant with them, and should guard against intermarriage with them; the last-named prohibition being supported by the warning that it would lead to apostasy from Jehovah: "They will turn away thy son from following Me, that they may serve other gods."

To the thoughtful reader of the Book of Proverbs it is clear that the sanctions and prohibitions of these passages of the Pentateuch form the warp and woof of the teaching of the wise men to whose care the son of David was committed. The Proverbs of Solomon, strictly so called, are found in sections 3 and 5 of the book, and are quite distinct from "The Words of the Wise," as given in sections 1, 2, 4 and 6, and addressed to "my son." The prince was, in these latter, diligently fortified against practices that would bring about religious apostasy, and eventuate in dynastic disaster. Hence,
in these divisions of the book, we find instruction which answers with precision to the stipulations given in the Pentateuch, thus:—(1) Horses are treated as of no account, for "victory is of the Lord" (21:31). (2) The taking of foreign wives is condemned with unceasing energy (2:16 ff.; 6:24 ff.; 7: 5 ff.). (3) Gold and silver, riches, are declared to be inferior to the fear of the Lord, in fact, to be at the disposal of wisdom, and therefore not to be desired apart therefrom (3:16 ff.; 8: 18, 19; 22:1-4: 23:4, 5; 27:24; 28:8-6). (4) The Majesty of the Law is affirmed, and to keep it is a mark of wisdom; while the man who turns away from it is called Hezekiah (2:5). (5) The Law cannot offer acceptable worship to God (5:6-22; 28: 4-9; 29:18). (5) Obedience is commended, and shown to bring prolongation of life (3:1, 2; 4: 9; 9: 11; cp. 10: 27).

These several points agree with the stipulations of Dent. 7, as we have indicated them in the light of Dent. 7. Further, as the ruler was not to make covenant with the nations, so also we find denunciations of alliance with "sinners" and "strangers," as distinct from women (1:10-15), "come with us...one purse" (6:1; cp. 20:23); also counsel against following the ways of the nations in regard to war (1:10-18; 3:30, 31; 4:14-17).

The lessons were of the utmost gravity; but, as we know, they were not, in their entirety, taken to heart by the young prince.

When, at length, Solomon was called upon to make his life-choice, he rightly prayed for wisdom rather than wealth; and, as we know, was given "a wise and understanding heart," also, in addition, that which he did not request—"honor and riches and long life" (1 Kings 3:10-13). Hence, in his own Proverbs, Solomon spoke in praise of wisdom (13:1; 14:1), and accorded a secondary place to riches (13:5; 14:7; 14:24; 15:16; 16; 18:11). That teaching, however, which was of the greatest moment, he did not receive and hold fast. Accordingly, we peruse his Proverbs in vain for any warnings against the "strange woman." Clearly this lesson was not learnt. Hence, in the record of his life (1 Kings 11) we read:—

King Solomon loved many strange women (the plural of the word נוֹרִית, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: of the nations concerning which the Lord said unto the children of Israel, "Ye shall not go in unto them; neither shall ye consort in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love (1, 2)."

The words "concerning which the Lord said unto the children of Israel" take us back to Ex. 34:16, and Dent. 7:3, 4. The thing that was apprehended took place. We further read:—

It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God; but the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods (4:8).

In further contempt of the will of the Lord for his kingdom, Solomon introduced sinews from Egypt (1 Kings 10:25-26; cp. ch. 9:19). The result was terrible. The kingdom was divided, in execution of the purpose set forth in 1 Kings 11:11-13, and the ten tribes taken from under Rehoboam, the son of Solomon, of whom the king read the significant and repeated words: "his mother’s name was Naamah the Ammonitess" (1 Kings 14:21, 31). And primarily this evil came from the folly of the king in consort with foreign women, in defiance of the instructions of teachers whose words have come down to us in "the Book of Proverbs" was a breach of the Divine covenant. The serious view which was taken of all such proceedings by the pious Israelite may be gathered from the words and deeds of Ezra the Scribe, at the time of the Return (Ezra 9, 10:1-2; Neh. 13:2-10); cp. Neh. 13:20 ff. See also Josephus Antiq. viii. 7, 5)

Having thus discriminated the Proverbs, and seen that, while some were written by Solomon, others were written not him, we suggest that the instruction which he gave to the young prince shows an intimate acquaintance with Israelitish policy, as Divinely ordained, and set out in the Book of Deuteronomy. That is to say, in the tenth century B.C., the cautions and warnings given in Dent. 7 and 17 were developed in the by those who were charged with the education of him who was to succeed King David on the throne of Israel.

Yet the theory has been advanced, and is by many maintained, that the Book of Deuteronomy had no such existence in the age of Solomon! Indeed, it has been boldly declared that Deuteronomy was written in the reign of Manasseh, some time near 650 B.C. And, naturally, scholars who have not been able to distinguish allusions to the book in the early Prophets, have not been careful to look for any reflection of its teaching in the Book of Proverbs, which, so readily, has been placed in its entirety in the class of Wisdom Literature. Now, however, with due place and significance given to "the Words of the Wise" we see that the Fifth Book of the Pentateuch is demanded in the history of Israel over three hundred years before the time of its presumed "discovery" in the days of Manasseh, and still longer before its suggested fabrication in the days of Josiah.

That is so, then the facts before us furnish another reason for profound distrust in regard to a system of criticism which exhibits tendency to hurry conclusions, while as yet the essential facts are not gathered, much less understood with thoroughness.

Thus we find that a Study of the Book of Proverbs, with due attention to the divisions (most of them expressed indicated in the text), not only reflects light upon a great chapter of Israelitish history, but also has an important bearing upon critical questions, with which, hitherto, it has not been thought to have any intimate connection.

75 SPECIAL PASSAGES IN THE BOOK OF PROVERBS ACQUIRING NEW LIGHT.
76

APPENDIX 76.

SUPPOSED "LATER" HEBREW WORDS IN ECCLESIASTES.

It is alleged by some modern critics that the Book of Ecclesiastes belongs to a much later date, and was written by a later hand, because certain words are alleged to belong to a later period of Hebrew literature. Several of these words are noted in the margin, but it may be useful to the student to find them together in one list.

i. kînâs, "gathered", ch. 2. 8. But it occurs in Psa. 33. 7; 147. 2; Ezek. 22. 21; 39. 26.

ii. wîrdînah, "provinces", ch. 2. 8; 5. 8. But it is found in 1 Kings 20. 14, 15, 17, 19. Lam. 1. 1. Ezek. 19. 8.

iii. nîsâkîn, "event", or happening, ch. 2. 14, 15; 3. 19 (that which befalleth), and 9. 2, 3. But it is found in Ruth 2. 3; and 1 Sam. 6. 9; 20. 28.

iv. shọlaf, "have rule", ch. 2. 19. But the word is found in Ps. 119. 133, and a derivative of it even in Gen. 42. 6.

v. hîpshî-school, "purpose", ch. 3. 1, 17; 5. 4, 8; 6. 12; 12. 10. But it is found in 1 Sam. 15. 22, where it is rendered "delight"; also 18. 25; 2 Sam. 22. 20 (the verb), 1 Kings 8. 8, 9, 10; 9. 11; 10. 13; where it is rendered "desire". Even in Job 21. 21; 22. 3, where it is rendered "pleasure". In Isa. 53. 10 "pleasure" evidently means what Jehovah has been pleased to purport to purpose. Cp. Isa. 44. 26; 46. 10.

vi. ṣophi, "the end", ch. 3. 11; 7. 2; 12. 13 (conclusion).

These examples will be sufficient to show how slender is the argument on which an objection so grave, and a conclusion so premature, is based. Some of the references given above may be later, of course, than the true date of Ecclesiastes; nevertheless, they are all about 200 B.C. or less.

77

THE CHRONOLOGICAL ORDER OF THE PROPHETS.

1. That the Canonical order of the books of the prophets is not their Chronological order is well known.

But the dates usually to be found at the head or in the margin of our Bibles—as well as in many of the "Tables" supplied in "Aids to Students"—involve the subject in hopeless confusion.

The four prophets commonly styled "Greater" (or Longer), viz.: Isaiah, Jeremiah, Ezekiel, and Daniel, are all dated.

Of the other twelve, called "Minor" (or Shorter), six are dated and six are undated. (See the Structure of p. 120, as a prophet.)

The dated books are Hosea, Amos, Micah, Zechariah, Habakkai, and Zephaniah.

The undated books are Joel, Obadiah, Jonah, Nahum, Habakkai, and Malachi.

Of the whole sixteen, therefore, we have ten dated and six undated. (See Ap. 10.)

From the particulars given in the dated books themselves, we are enabled to lay down with precision the years and periods covered by the respective prophecies.

With regard to the undated books the case is different; and we have to rely upon the guidance of their internal evidence. But this is almost every case is so clear, that there is no great difficulty in assigning each of the prophetic books to its respective chronological position (Obadiah being perhaps the only exception).

The Chart on p. 113 has been prepared accordingly. It must be premised, however, that the periods indicated by the thick black lines are the duration of the periods in which the Divine Message continued to "come" to and through the particular prophet named: e.g. Isaiah is shown on the Chart as 649-588 B.C., thus comprising a period of sixty-one years. This does not represent the years of the prophet's life, which in all probability extended to some 81 or 83 years. (See notes on p. 930.)

2. It is a Jewish belief that Jeremiah and Zechariah were contemporaries. This is quite possible. We are not told when, how, or where Jeremiah died. When Jerusalem was destroyed finally by Nebuchadnezzar (477 B.C.) Jeremiah would be about 57 years old. He may easily have lived another thirty or forty, or even more, years after that event.

But we are not told anything about him in Scripture, save that his grandfather was a prophet; neither have we any clue to his age, as we have e.g. in the cases of Jeremiah and Daniel. Zechariah may very well have been at least thirty or forty years of age in 410 B.C., when he gives us his first date (1. 1). Consequently, he would have been contemporary with the great Benjamite priest for from three to thirteen years!

It is further necessary to state, and important to be observed, that the dates given in the Chart on p. 113 have been charted down from the dating given (or suggested by internal evidence) in the prophetic books themselves, and not vice versa. So the student may understand that the remarkable and significant groupings of the prophets as therein depicted are in no wise "manipulated" or "fitted into" to suit any preconceived ideas or theories. They are charted down simply from the dates and the data afforded by the sacred records themselves, and tell clearly their own story.

4. Turning now to the Chart itself (p. 133), it must be further premised that "section paper" has been used, as in Ap. 50. This is highly important; as only thus can the exact relative proportions of the length of each prophtical ministry be presented accurately to the eye. The thick black lines represent the period

1 The belief of some that Heb. 11. 37 refers to Jeremiah is based on the Jewish tradition that the prophet was "stoned" to death in Egypt. But of this we have no proof.
APPENDIX 77: THE CHRONOLOGICAL ORDER OF THE PROPHETS (cont.)

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The columns of figures to left and right are B.C. years from 350 to 700, rising by tens. The faint section lines between, mark each two years. The thick black lines show the period covered by each prophet, as stated, expressly, or to be inferred from internal or historical evidence. The top and bottom of each line mark the exact positions of stated years, on the B.C. columns, and therefore show the relative length of each prophet's period.
APPENDIX 77: THE CHRONOLOGICAL ORDER OF THE PROPHETS (cont.)

covered by each prophet, either as expressly stated, or to be inferred from internal or historical evidence.

And here, the value of the section-paper is at once apparent: as these black lines are not merely approximate in their proportions of length, one to another—as would be the case if they were set up in type; but, in each and every case, they begin and end exactly at the very year stated or indicated. Thus the eye is enabled at once to grasp the proportionate lengths of each and all of the prophetic periods; the overlapping and current events in each particular group; the significant "breaks" between the groups; and their historical position as shown on the background of the reigns of the kings of Judah and Israel.

The columns of figures to the left and right are the b.c. years, rising by tens from 350 to 700 B.C. Each of the larger section-squares thus shows twenty years, and each of the small ones two years.

On this plan, every date, year, and period has been charted down, and can be checked by the student with absolute exactitude.

It must also be observed that the thick black lines themselves mark the exact positions of the beginning and ending of the years shown on the figure-columns to left and right, and indicated by the fainter horizontal lines—and not the figures placed directly above and below in each case. These latter merely state the years which begin and end each period, as shown accurately by the top and bottom of the black line throughout: e.g. Jeremiah is given as 518-477 B.C.

The top and bottom of the thick black stroke are on the lines of these respective years in the figure-columns.

Where there is only one figure given, as in the case of HABAKKUK and ZEPHANIAH, viz. 518 B.C., it will be understood that only one date year is indicated in the Scriptures.

THE TABLE.

5. It will be seen on referring to the Chart on p. 113 that the sixteen prophetic books fall into four remarkable and well-defined divisions, separated by three "breaks", or periods of years, as shown below.--

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<thead>
<tr>
<th>Years</th>
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<td>102</td>
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The First Group consists of six prophets: viz.:

JONAH, AMOS, HOSEA, ISAIAH, MICAH, NAHUM, covering a period of

Then follows a great "gap" or "break" of

The Second Group consists of seven prophets: viz.

JEREMIAH, HABAKKUK, ZEPHANIAH, DANIEL, JOEL, EZEKIEL, OBADIAH

covering a period of

Followed by a "gap" or "break" of

The Third Group consists of two prophets: viz.

HAGGAI, ZECHARIAH

covering a period of

Then follows a "gap" of

Which is closed by the prophet MALACHI.

The whole period covered by the sixteen prophets is therefore

From the above it is seen that MALACHI is to be reckoned as being separate and apart from the rest; and not, as usually presented, linked together with HAGGAI AND ZECHARIAH. "By the Hebrews, Malachi is known as 'the Seal of the Prophets,' and as closing the Canon of the Jewish Scriptures."

The other fifteen prophets (5 x 3) arrange themselves in three groups of 6, 7, and 2; and the period covered by these collectively—including the breaks—is 287 years (forty-one sevens).

6. The First Group commences with JONAH and ends with NAHUM. Both are connected with Nineveh. This group consists of six prophets, and the period they cover is 102 years (seventeen sevens).

Between the First and Second Groups there is the great "gap" or "break" of seventy years (ten sevens, see Ap. 10). According to Jewish tradition, ISAIAH perished in the Manassean persecution (see the Note on p. 930). If this persecution took place, or culminated, about five years after Manasseh's accession—as is most probable—this would be 894 B.C.; and that year is sixty-five years from the dated commencement of ISAIAH'S "Vision": viz., the year in which King UZIAH died (649 B.C.; see Ap. 50, VII, p. 68, and cp. the Chart on p. 113).

We have, however, no indication that "the Word of the Lord came" to ISAIAH later than the end of the reign of HEZEKIAH, and MANASSEH'S accession in 588 B.C.

Therefore, from that year on, and until "the thirteenth year of JONAH" (518 B.C.), there was no "coming of...

1 Wordsworth on Malachi, Prelim. note.
a whole; and thus, in a manner is at variance with the usual classification into "Four Prophets the Greater (or Lounger), and Twelve Prophets the Minor or (Shorter)."

Although it is, of course, manifestly true that ISAIAH, JEREMIAH, EZEKIEL, and DANIEL are "greater" in the sense that they are messages of ample dimensions, and far wider scope than the majority of the others, yet—according to their chronological positions in the Scriptures, as shown in the Chart (p. 115)—it would appear that they are grouped together by the Divine Spirit, with the so-called "Minor" (or Shorter) prophets, as being units only in a particular "coming" of the Word of Jehovah, during certain clearly defined periods in time connected with the close of the national history of Israel’s sons as possessors of the land.

It is interesting to note the close association of the figures "6" and "7" with these periods.

(a) The three groups together cover a period of 267 years, during which the Word of the Lord came through the prophets (102×94×7 = 203); and 203 is twenty-nine sevens.

(b) The prophecies of the First Group, linked together by the number of Man “6” (Ap. 10), are seen to be closely connected with the last hundred years or so of the Northern Kingdom.

The prophecies of the Second Group, linked together by the special number of Eternal Perfection “7” (Ap. 10), are as closely connected with the destruction and punishment of Judah and Jerusalem.

(c) In the First Group, Hosea, Isaiah, and Micah were contemporary for twenty-one years (three sevens); viz., from 782 to 661 B.C.

In the Second Group, Jeremiah, Daniel, Joel, and Ezekiel are contemporaries for seven years (one seven); viz., from 484 to 477 B.C.

If Obadiah’s date is 482 B.C., then we have five prophets all contemporaries during this period. And five is the number associated with Divine Grace (Ap. 10).

APPENDIXES 77 (cont.) and 78.

After the "break" of fourteen years (two sevens) between the Second and Third Groups, we have ZECHARIAH, the last of the fifteen prophets of the three groups, continuing from 410 to 403 B.C. (one seven); HAGGAI being contemporary with him in 410.

The fifteen prophets represent the number of Grace thrice repeated (6×5).

8. MALACHI’s date is 374 B.C. As stated above, this is exactly thirty years after the Restoration, and the composition of the Temple worship and ritual, beginning with the Passover in 404 B.C. (Ezra 6. 13). The prophecies of the "Prophets" were therefore affixed thirty years from that important start-point, and twenty-nine clear years from Ezra’s last date: viz., 1st of Nisan 403 B.C. (Ezra 10. 17), the year that witnessed the Dedication of the Wall (Neh. 12. 27-47) and the Reformation of the People under Nehemiah (Neh. 13. 1-31).

9. It may also be noted that the Book of JONAH—the prophet quoted by our Lord as the "Sign" of His own Resurrection—commences the group of fifteen, while ZECHARIAH ends them with the glorious and detailed statements of the Return of the King to reign as "the Lord of all the earth."

Again: as the "break" of twenty-nine years follows after ZECHARIAH, before the "Seal" MALACHI, is affixed in 374 B.C., this points to a fact of great importance: viz., that the O.T. is really closed by the Book of Zechariah and not Malachi, as usually understood. MALACHI marks the commencement of the great final probationary period of 400 years, which ended with the coming of "My Messenger" (John the Baptist) followed by the Advent of "the Messenger of the Covenant" (Messiah Himself).

MALACHI is thus seen to be linked on to John the Baptist (cp. Mal. 4. 5, 6, and Matt. 11. 10-19), and "seals" together the last page of the O.T., and the beginning of the "Book of the Generation of Jesus the Messiah."

78.

THE INTER-RELATION OF THE PROPHETICAL BOOKS.

In the Hebrew Canon (Ap. 1) we have

The five books of the "Law." This is the number of Grace.

(2) The eight books of the "Prophets"—this is the Dominical number.

(3) The twelve books of the Hagiorapha—this is the remarkable number (the fifth prime) which plays so important a part in the works of God. (See Ap. 10.)

In the Law, the grace of God was shown to Israel (Deut. 34. 17, 22); but true grace came by Jesus Christ. (See note on John 1. 16, 17.)

In the Prophets, we have Jehovah’s special dealing with Israel. In the "former prophets" we see the law-principle; and in the latter prophets we see faith-principle; the two together presenting us with a wonderful picture of the failure of man on the one hand, and the faithfulness of Jehovah on the other.

THE BOOKS OF THE PROPHETS.

Through the changing of the order of the books of the prophets, by the Translators of the Septuagint, the Church has lost sight of the one grand illustration of the great principle of Old Testament teaching, which is currently supposed to be taught only in the New; viz., that law-principle brings in "the curse," whereas faith-principle brings in "the blessing."

The non-recogniton of the fact that this is Old Testament teaching has obscured the specific doctrine of the New: viz., that over and above the belief in the Lord Jesus Christ, a "mystery" or "secret," which had been hid in God "from the foundation of the world" (Eph. 3. 5), was made manifest after Pentecost, and after the Dispensation covered by the Acts of the Apostles, to the apostle Paul. See notes on Eph. 1. 17; 3. 5, and 5. 32.

The other Structure, differing from that given in Ap. 1, but equally true, viz.,...

THE FORMER PROPHETS.

LAW-PRINCIPLE.

A: JOSHUA. Israel brought into the Land. God keeps His covenant. Israel under priests.

B: JUDGES. Israel in the Land. Man breaks the covenant. Failure of the priesthood.

C: SAMUEL. Israel in the Land. God shows mercy in appointing prophets, and a king whose throne shall be established for ever.

D: KINGS. Israel ejected from the Land. Man breaks the covenant as before; the ten tribes and the kings break the one made with David.

Here, in the "former" prophets (Zechar. 7. 7), we see, arranged in an Inversion, the whole of Israel’s failure in the Land, set forth by the Lord.

Now we are shown in the "latter" prophets how God’s faithfulness was going to secure His own purposes, and Israel’s blessing.

THE LATTER PROPHETS.

FAITH-PRINCIPLE.

Priests and kings were anointed; but God would never send an anointed One, i.e. Messiah; and, if they would believe on Him they would be established. For He would be also a Prophet. Corporate testimony had failed: therefore there would be a division among individuals of the nation on account of Him; so that in times of crisis those whose sins had not been expiated by His priestly work would be excluded from the Nation for not hearkening to Him as Prophet (Deut. 18. 18, 19), and extinguished by His work as King (Isa. 6. 9-13, 7. 9; John 7. 49-54; Acts 3. 19-26; 13. 26-28; Matt. 22. 37-40).

I. Him, then, the righteous Servant of Jehovah, the future of Israel is seen in the latter prophets (Isa. 49).
He is both rejected and accepted. The Nation went back to the land to try that question under Divine auspices (Dan. 9:14-27). When they rejected Him, they were not established, but again scattered. But when they accept Him they will be regenerated, and never again rooted out. They can come back only through David (from whom their second breach of covenant referred to was a departure), before the first breach of covenant can be healed up; for the character and form of the Structure (here, as elsewhere) corresponds with the subject-matter; and, in this, the Introversions of the Structure is the same as the principle on which God works; viz., by Introversions. The Law must go forth from Zion.

We find then that the following is the Structure, showing the Inter-relation of the Prophetic Books:

C. ISAIAH. Restoration of the throne of David through the priestly work of Messiah, from the standpoint of the twelve tribes.

D. JEREMIAH. Political disruption, and final restoration of Judah and Ephraim (the twelve tribes) by a new Covenant.

E. EZEKIEL. Ecclesiastical disruption, God ceasing to rule the Land in demonstration; and final restoration of the same, re-establishing all the twelve tribes.

C. THE TWELVE MINOR PROPHETS. Restoration of the throne of David through the priestly work of Messiah, from the standpoint of the ten tribes. (See the Structure of these, preceding Hosea.)

The New Covenant of Jeremiah 31:31-34 has indeed been made (Matt. 26:28); and can never be made again; for His "blood of the Covenant" has been shed, once for all. Had the nation repented on the proclamation of Peter (Acts 2:38; 3:19-26), all would have been fulfilled; in the same way as John the Baptist would have been taken for Elijah, the prophet (Mal. 3:1; 4:5, 6, 7). Matt. 11:9-15 had the nation, through its rulers, repented at his proclamation (Matt. 3:1, 2) and that of Messiah (Matt. 4:17, &c.). But, seeing that these great calls to "repent" were not obeyed, both fulfillments stand in abeyance, until this one great condition of national restoration and blessing shall have taken place. The modern doctrine, in certain circles, that New Covenant holds good with Gentiles now, or with the present-day "house of Israel", would bestow justification on unbelievers. This is not the teaching of Heb. 8 and 10. This does not affect the position of those who are "in Christ" in this Dispensation of the "Mystery"—They have all, and more than all, in that "New Covenant" which will yet bring back blessing to restored Israel.

When that national repentance does take place, the time will come for the travelling woman to bring forth (Isa. 66:1; John 16:25). But that is still future. What is true, is the declaration of Jehovah by Micah: "Therefore will He give them up until the time that He which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." (Mic. 5:3).

79

ISAIAH: THE EVIDENCES FOR ONE AUTHORSHIP.

The hypothesis of modern critics is that Isaiah is not the sole author of the prophecy bearing his name, but that he only wrote chapters 1-39 (called by them the "former portion"). The twelve minor prophets (called by them the "latter portion"). Thence, they would treat this prophecy as much as Isaiah himself is said to have been treated, who, as tradition tells us, was "sawn asunder." This "latter portion" also modern critics would relegate to a later date; viz., toward the close of the seventy years' exile. This is a very modern theory; for, the one authorship of this prophecy has been held without question by both Jews and Christians for over 2,000 years.

I. THE USE OF HIS NAME IN THE NEW TESTAMENT.

A sufficient and conclusive answer to this matter is afforded by Holy Scripture itself, in the fact that Isaiah is twenty-one times mentioned by name in the New Testament as the author of this prophecy. Eleven of these passages attribute to him words occurring in the latter portion of the book, and ten of them words occurring in the former portion.

A complete list is appended, divided as follows:

(i) THE TEN PASSAGES NAMING ISAIAH AS THE AUTHOR OF THE "FORMER" PORTION.


(ii) THE ELEVEN PASSAGES NAMING ISAIAH AS THE AUTHOR OF THE "LATTER" PORTION.


(iii) The above twenty-one passages are distributed over six books of the New Testament: viz., Matt. (six times); Mark (once); Luke (twice); John (four times); Acts (three times); Romans (five times).

(iv) And the prophet is named by seven different speakers or writers in the New Testament:

Four times by Christ Himself: three being from the former portion of Isaiah (Matt. 13:14; 15:7. Mark 7:6, and one from the latter (Matt. 12:17).

Three times by Matthew: once from the former portion (Matt. 4:14), and once from the latter portion (Matt. 8:17).


Three times by John the Evangelist: twice from the former portion (John 12:39, 41), and once from the latter portion (John 12:38).

Twice by Matthew: from both the former and the latter portion (Matt. 3:3, 1 John 1:23).

Six times by Paul the Apostle: four from the former portion (Acts 28:25. Rom. 9:17, 26; 15:12), and twice from the latter portion (Rom. 10:16, 20).

II. THE EMPLOYMENT OF CERTAIN WORDS.

A further evidence of the unity of Isaiah is furnished by the Structure of the book; which, as the student of The Companion Bible will readily perceive, does not lend itself in any degree to the arbitrary ending suggested, at chapter 39.
A "pillar" of this "theory" is found in the supposed occurrence of certain words in the "former" portion of the prophecy which are not found in the "latter" portion, and vice versa. An examination of a few such words which are cited by modern critics will show the palpable inaccuracy characterizing their assertions. It is asserted that the following are found only in the "latter" portion of Isaiah (chapters 40 to the end)—
1. The titles Creator, Redeemer, Saviour. But the facts of creating, redeeming, and saving are referred to in 1. 27; 12. 1; 14. 1; 17. 10; 25. 9; 27. 11; 29. 22; 30. 18; 33. 22; 35. 10.
2. The thought of Jehovah as "Father." But the relation is stated in 1. 2.
3. The word *bāḥar* (to choose). But see 1. 29; 7. 15; 16; 14. 1.

## Appendixes 79 (cont.) and 80


The prophet Isaiah is quoted or referred to some eighty-five times in the New Testament. But several passages are cited or alluded to more than once; so that sixty-one separate passages are referred to in these eighty-five New Testament citations.

Of these sixty-one passages in Isaiah, it will be noticed that twenty-three are from the alleged "former" part of Isaiah (chs. 1–39), and are cited thirty-two times; while thirty-eight (the larger number) are cited from the alleged "latter" part (chs. 40–66) which is most called in question by modern critics. These sixty-one passages are cited eighty-five times.

The following table exhibits the whole; and the evidence hereby afforded, as to the unity of the authorship of Isaiah, may be added to that already given in Ap. 79:—

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<td>12 21. 9.</td>
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<td>8 Matt. 1. 25.</td>
<td>15 25. 8.</td>
<td>21 Rev. 7. 17.</td>
<td>23 35. 3.</td>
<td>32 Heb. 12. 12.</td>
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<td>9 5. 14.</td>
<td>16 28. 11. 12.</td>
<td>22 1 Cor. 14. 21.</td>
<td>(The alleged &quot;latter&quot; part)</td>
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(1) 40. 3–6. 1 Matt. 3. 7. 10 49. 8. 19 2 Cor. 6. 2. 17 37 Mark 11. 17. 38 Luke 19. 46. 2 Mark 1. 2. 3. 11 9. 16. 20 Rev. 7. 16. 29 57. 19. 39 Eph. 2. 17. 40 Rom. 3. 15. 3 Luke 3. 4–6. 12 52. 5. 21 Rom. 2. 4. 22 10. 15. 41 Eph. 6. 14–17. 4 John 1. 23. 13 7. 22. 2 Cor. 6. 17. 23 25. 14. 42 1 Thess. 5. 3. 15 15. 43 Rom. 15. 21. 16 53. 1. 24 John 12. 30. 30 29. 21. 44 Rom. 11. 26, 27. 17 1 Cor. 12. 16. 25 Rom. 16. 10. 31 60. 3. 11. 44 Rev. 21. 24–26. 32 61. 1. 2. 45 Luke 4. 17–19. 33 65. 3. 3. 46 Rev. 19. 13–15. 34 64. 4. 47 1 Cor. 2. 3. 12 22. 22. 38 Acts 8. 22. 33. 39 1 Pet. 2. 22. 40 1 Pet. 3. 21. 13. 41 Gal. 1. 20. 22 54. 1. 32 1 Thess. 4. 18. 14 14. 11. 33 John 6. 45. 15 14. 11. 34 Acts 13. 34. 16 Phil. 2. 10. 11. 25 55. 3. 45 Heb. 11. 23. 17 Luke 2. 32. 26 10. 35 2 Cor. 9. 10. 18 Acts 13. 47. 26 56. 7. 36 Matt. 21. 13. 19 10. 23. 27 28. 32. 40 1 Thess. 4. 18. 28 10. 11. 33 41 Gal. 4. 27. 29 1 Pet. 3. 21. 13. 42 2 Thess. 3. 3. 30 1 Thess. 1. 5. 43 1 Cor. 6. 3. 31 2 Pet. 3. 13. 44 1 Thess. 1. 5. 32 1 Pet. 3. 21. 13. 45 51 Acts 7. 49, 50. 33 1 Thess. 1. 5. 46 2 Thess. 3. 3. 34 24. 51 Matt. 5. 34, 35. 35 24. 53 Mark 9. 44. 36 24. 53 Mark 9. 44.

The eighty-five citations or allusions are distributed as follows: In Matt. there are nine; Mark, six; Luke five; John, five; Acts, five; Rom., eighteen (eight from the "former" part, and ten from the "latter"); 1 Cor, six; 2 Cor, four; Gal., one; Eph., two; Phil., one; 1 Thess., one; 2 Thess., one; Heb., two; James one; 1 Pet., five; 2 Pet., one; Rev., twelve (five from the "former" part, and seven from the "latter"). Twelve books give six direct quotations.

Eighteen books contain eighty-five allusions to Isaiah.

Only seven books out of twenty-seven have none.

The greater part of the New Testament is concerned with establishing the genuineness and authority of the book of the prophet Isaiah, and its one authorship. (See Ap. 79.)
81 THE "ALTAR TO JEHovah IN THE LAND OF EGYPT" (Isa. 19. 19).

The fulfilment of this prophecy took place in 1 B.C., and is recorded by Josephus (Ant. xiii. 3. 1-3; 6; Wars 7. 10. 3; and Against Apion, 2. 5)—

In consequence of wars between the Jews and Syrians, Omas IV, the High Priest, fled to Alexandria; where, on account of his active sympathy with the cause of Egypt against Syria, he was welcomed by Ptolemy Philomotor, and rewarded by being made prince over the Jews in Egypt, with the title of Ethnarch and Alabarch. Josephus says—

"Omas asked permission from Ptolemy and Cleopatra to build a temple in Egypt like that at Jerusalem, and to appoint for it priests and Levites of his own Nation. This he desired, relying chiefly on the prophet Isaiah, who, 600 years before, predicted that a temple must be build in Egypt by a Jew to the supreme God. He therefore wrote to Ptolemy and Cleopatra the following epistle—

"Having come with the Jews to Leontopolis of the Heliopolis district, and other abodes of my Nation, and finding that many had sacred rites, not as was due, and were thus hostile to each other, which has been an evil to the Egyptians also through the vanity of their religions, and disagreeing in their services, I found a most convenient place in the fore-mentioned stronghold, abandoning wood and sacred animals. I ask leave, then, clearing away an idol temple, that has fallen down, to build a temple to the supreme God, that the Jews dwelling in Egypt, harmoniously coming together, may minister to thy benefit. For Isaiah the prophet has predicted thus: 'There shall be an altar in Egypt to the Lord God; and he prophesied many other such things concerning the place.'

"The King and Queen replied: 'We have read thy request asking leave to carry away the fallen temple in Leontopolis of the Heliopolite nome. We are surprised that a temple should be pleasing to God, settled in an impure place, and one full of sacred animals. But since thou sayest that Isaiah the prophet so long ago foretold it, we grant thee leave, if, according to the Law, we may not seem to have offended against God.' (Ant. xiii. 6.)"

The place of this temple was the identical spot where, many centuries before, Israel had light in their dwellings while the rest of Egypt was suffering from a plague of darkness. Here again was light in the darkness, which continued for more than 200 years (about 100 B.C. to A.D. 71), when it was closed by Vespasian.

The Jerusalem Jews were opposed to, and jealous of, this rival temple; and, by changing two letters almost identical in form (τι = ηι or ηι) turned "the city of the sun" (here) into "the city of destruction" (here). But the former reading is in many codices, two early printed editions, and some ancient versions, as well as in the margins of the A.V. and R.V. The Septuagint reading shows that the Hebrew MSS. from which that version was made, read 'ηρα-ζεδαν = "the city of righteousness.""

The "five cities" of Isa. 19. 16 were probably Heliopolis (the city of the sun, where this temple was built), Leontopolis, Daphne, Migdol, and Memphis.

82 THE FORMULÆ OF PROPHETIC UTTERANCE.

It is clear that there was an appropriate and recognised style of prophetic address, and of the introduction to special prophetic utterances.

By attending to this we shall read the prophetic books to an advantage that cannot be realised by sub-omitting, without thought, to the superficial guidance of chapter-beginning and chapter-ending. These will be found of little use in helping us to distinguish separate and distinct prophecies.

In Jeremias, the formulae are generally "The word of the Lord came", "Thus saith the Lord", or "The word that came".

In Ezekiel, the call is to the prophet as "son of man", and the formula is "the word of the Lord came", many times repeated.

In the Minor (or Shorter) Prophets, it is "The word of the Lord by", "Hear the word that the Lord hath spoken", or "The burden of the word of the Lord".

In Isaiah, the prophetic utterances have two distinct forms. As to Israel, the chosen People, they open with exclamations, commands, or appeals, such as "Hear!"; "Listen!"; "Awake!"; "Ho!"; "Arise, shine!"; "Beloved!" while in the case of surrounding nations it was a series of "Burdens" or "Woes"; as well as to Ephraim (28), and to the rebellious sons who go down to Egypt, to the "Assyrian", &c. See the Structures on pp. 930, 1015, and 1104.

An illustrative example of the usefulness of noting these formulae is furnished by Isa. 34 and 35. Most Commentators make chapter 35 commence a new prophecy, and thus entirely obscure the great issue of the prophecies, which begins in ch. 34, 1 with the Call—"Come near, ye nations, to hear; and hearken, ye peoples: let the earth hear", &c.

The Call is to witness Jehovah's Judgment on Edom (in ch. 34), which issues in the salvation of Israel (in ch. 35).

Thus the prophecy is seen to have no break, but forms one complete and comprehensive whole, embracing these two great parts of one subject.

In ch. 34 we have the desolation of Edom: wild beasts celebrate the desecration of its inhabitants: then, in ch. 35, the wilderness and solitary place are seen to be glad; and, as it were, in sympathy with Divine Judgment, the desert rejoices and blossoms as the rose (35. 1, 2).

In the result, ch. 35 shows that the People of Jehovah enjoy the inheritance of the Edomites. Not only are their enemies gone, but are the wild beasts which were at once the evidences and tokens of their judgment. It will have become the way of holiness; the uncircumcised shall not pass over it; no lion shall be there, but the redeemed shall walk there (35. 19).

But all the beauty of this wonderful transition is lost, when chapter 35 is made the beginning of a new and distinct prophecy; and, more than this, the difficulty is created by the Hebrew suffix "for them", in 35. 1. Not knowing what to do with it, the Revisers solve the difficulty by simply omitting these two words "for them"; and this in the absence of any manuscript authority, and without giving in the margin even the slightest hint that they have entirely ignored the Hebrew suffix in the verb suffix, i.e. the final "- יו (y)."

The two chapters (34 and 35) form a comprehensive message, a matter of world concern: for it combined an implied vindication of the righteousness of God, and a confirmation of His promise to save His People Israel with an everlasting salvation.

A failure to recognize the formula of Isaiah's prophetic utterances led, first, to a misapplication of the chapter, and then to an unjustifiable disregard of the pronoun suffix.

This typical case of confusion, resulting primarily from an unfortunate arrangement in chapter-division, suggests the great importance of care being exercised in a correct individualizing of the prophecies of Holy Scripture.
# JEREMIAH

## THE CHRONOLOGICAL ORDER OF HIS PROPHECIES

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<th>B.C.</th>
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<th>JUDAH YEARS</th>
<th>JEREMIAH’S PROPHECIES</th>
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<td>586</td>
<td>In the 14th year</td>
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## SUMMARY

- In the twelfth year of his reign JOSIAH begins his Reformation in the eleventh year. (2 Kings 22:10)
- In the thirty-third year JEREMIAH begins his prophecies in the twelfth year. (Jeremiah 1:1)
- In the eighteenth year the Law is found (to which Jeremiah refers in chapter 15:16, after Josiah’s death) and the Passover held. (2 Kings 23:16)
- JOSIAH dies. Shallum’s 3 mos. JEHOIAKIM made king by Ph.:Nehemiah.
- Nebuchadnezzar "comes up" against Jerusalem, besieges, and takes the city in the year following which is the Fourth of Jehoiakim and First of Nebuchadnezzar. In this year Daniel is taken to Babylon (Dan:1:1) & The Roll is written (Jer:36:23) in the 28th year from the 13th of Josiah.

NOTE: "The Roll" was written in the year of the capture of Jerusalem by Nebuchadnezzar (496) and it was burned in the year of his Dream (495). The Word of JEHOVAH written and for the last time presented officially to Judah, is followed by its official rejection. Hence the announcement in vision to Neb: of Gentile supremacy until the Times of the Gentiles be fulfilled. (Luke 21:24)

T.A.H.
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THE SEPTUAGINT VERSION OF JEREMIAH.

The Septuagint translation of Jeremiah differs both in matter and form from the Massoretic Hebrew Text. It is a Paraphrase rather than a Version, and an Exposition rather than a Translation. It is not therefore to be regarded as representing an independent Hebrew Text, but as a paraphrase, often abbreviated, and often inaccurate. No Hebrew MS. ever seen corresponds with a text from which the Septuagint professes to have been derived.

It omits about one-eighth of the Hebrew text, or about 2,700 words; while the changes manifest the carelessness and arbitrariness of the translator or translators. Indeed, the Hebrew language does not seem to have been understood, or its meaning apprehended; for, when the sense of a word could not be understood, it was summarily transliterated in Greek characters.

It is needless therefore to treat it seriously, or to set out in any tables wherein such differences consist.

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JEREMIAH, A TYPE OF THE MESSIAH.

In many particulars Jeremiah was a type of Christ. Sometimes by way of contrast (marked *). The following passages may be compared:

<table>
<thead>
<tr>
<th>Jeremiah</th>
<th>Christ</th>
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<tr>
<td>Type</td>
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<td>11. 18</td>
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<td>John 11. 33</td>
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<td>Luke 23. 34</td>
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"THE FOURTH YEAR OF JEHOIACHIN" (Jer. 25. 1-3)

(Being supplemental to Appendix 50, p. 42)


1. The great prophecy of the seventy years of Babylonian servitude in Jeremiah 25 is prefaced, in vv. 1-3, by one of the most important date-marks in the Scriptures:—

"The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon, the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me."

On what is called "received" dating, the fourth year of Jehoiakim (being the first year of Nebuchadnezzar) is usually given as 606 B.C.; whereas in The Companion Bible, both in the margin, and in Ap. 50, V, p. 60, and VII, p. 67, it is shown as 496 B.C.—a difference of 110 years. This is a serious matter, but the reason is simple, and is as follows:—

In the majority of the systems of dating extant, chronologists have ignored, and omitted from their sequence of Anno Mundi years, the ninety-three years included in St. Paul's reckoning in Acts 13. 15-22; and also, in the majority of cases, the interregnum and "gaps" in the later kings of Judah, amounting together to 110-115 years; and, further, by accepting the 496th year of 1 Kings 6. 1 as being a cardinal, instead of an ordinal number; and as being an Anno Mundi date, instead of one to be understood according to Anno Dei reckoning (see Ap. 50, Introduction, § 6). The Holy Spirit, we may believe, expressly made use of St. Paul, in the statement in the passage referred to, in order to preserve us from falling into this error.

CLINTON (1781-1852) well says on the point 1: "The computation of St. Paul, delivered in a solemn argument before a Jewish audience, and confirmed by the whole tenor of the history in the Book of Judges, out-weights the authority of that date" (486). In spite, however, of this Divine warning, many accept the 496th year as being a cardinal number, and reckon it as an Anno Mundi date.

2. On the commonly "received" dating, the period from the Exodus to the commencement of the Babylonian servitude is usually given as 1491 B.C. to 606 B.C., i.e., a period of 885 years; whereas The Companion Bible dates are 1491 B.C. to 496 B.C. = 995 years.

But, if St. Paul is correct in adding ninety-three years to the period between the Exodus and the Temple (making thus 573 instead of 479); and if the interregnum between Amaziah and Uzziah, and the "gaps" clearly indicated in the sacred record and shown on the Charts in Ap. 50 are recognized, then it is perfectly clear that the majority of the chronologists are 110 to 113 years out of the true Anno Mundi reckoning, and, instead of the Babylonian servitude commencing in the year 606 B.C. (the fourth of Jehoiakim and first of Nebuchadnezzar), the real Anno Mundi year for that most important event is 496 B.C., as shown in Ap. 50.

3. This, no doubt, will be startling to some who may be inclined to suppose that certain dates and periods of time in the Scriptures have been irrevocably "fixed".

On the authority of certain well-known names, we are asked to believe that "profane history", and the annals of ancient nations, supply us with infallible proofs and checkers, whereby we can test and correct the chronological statements of Holy Scripture.

But we need to be reminded that this is very far from being true.

Chronologists of all ages are, as a rule, very much...

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1 The uncertainty of the three years here is "necessary", as Professor Sayce says in another connection, by the absolute impossibility of avoiding overlapping owing to the use of both cardinal and ordinal numbers throughout in the successions of the kings.

1 Pieri Hellenici, Scripture Chronology, I, p. 313.
like sheep—they follow a leader: and, once the idea became current that the “correct” (supposed) dates of certain epochs and periods in Greek (and other) history could be brought to bear upon and override certain traditional chronological statements, which proved “difficulties” to these modern chronologers, then it soon became almost a matter of course to make the figures of Divine revelation submit and conform to “profane” figures, derived from parchment or clay, inscribed also in clay.

4. Fyvvs Clinton, in his learned work Fasti Hel- lenici (Vol. I, pp. 283-285) has such an appropriate and weighty statement that bears on this subject, in the Introduction to his Scripture Chronology, that it is well to quote the testimony of one who is regarded as among the ablest of chronologers. He remarks:—

“The history contained in the Hebrew Scriptures presents a remarkable and pleasing contrast to the early accounts of the Greeks. In the latter, we trace with difficulty a few obscure facts preserved to us by the poets, who transmitted, with all the embellishments of poetry and fable, what they had received from oral tradition. In the annals of the Hebrew nation we have authentic narratives, written by contemporaries, and these writing under the guidance of inspiration. What they have delivered to us comes, accordingly, under a double sanction. They were inspired by Divine inspiration in recording facts upon which, as more human witnesses, their evidence would be valid. But, as the narrative comes with an authority which no other writing can possess, so, in the matters related, it has a character of its own. The history of the Israelites is the history of miraculous interpositions. Their passage out of Egypt was miraculous. Their entrance into the promised land was miraculous. Their prosperous and their adverse fortunes in that land, their trials and their deliverances, their conquests and their captivities, were all miraculous. Their entire history, from the call of Abraham to the building of the temple, was a series of miracles. It is so much the object of the sacred historians to describe these, that little else is recorded. The ordinary events and transactions, what constituted the civil history of other States, are either very briefly told, or omitted altogether; the incidental mention of these facts being always subordinate to the main design of registering the extraordinary manifestations of Divine power. For these reasons, the history of the Hebrews cannot be treated like the history of any other nation; and he who would attempt to write their history, divesting it of its character, would find himself without materials. Conformably with this spirit, there are no historians in the sacred volume of the period in which miraculous intervention was withdrawn. After the declaration by the mouth of Malachi that a messenger should be sent to prepare the way, the next event recorded by any inspired writer is the birth of that messenger. But of the interval of 420 years between the promise and the completion no account is given.”

And then Clinton significantly remarks:—

“And this period of more than 400 years between Malachi and the Baptist is properly the only portion in the whole long series of ages, from the birth of Abraham to the Christian era, which is capable of being treated like the history of any other nation.

“From this spirit of the Scripture history, the writers not designing to give a full account of all transactions, but only to dwell on that portion in which the Divine character was marked by many things which we which desire to know are omitted; and on many occasions a mere outline of the history is preserved. It is mortifying to our curiosity that a precise date of many remarkable facts cannot be obtained.

“The destruction of the Temple is determined by concurrent sacred and profane testimony to July, 587 B.C. From this point we ascend to the birth of Abraham. But between these two epochs, the birth of Abraham and the destruction of the temple, two breaks occur in the series of Scripture dates; which is impossible to fix the actual year of the birth of Abraham; and this date being unknown, assigned only upon conjecture, all the preceding epochs are necessarily unknown also.”

This important statement deserves the most serious consideration; for Clinton, himself frequently expresses its spirit in his Scripture Chronology: e.g. he “determines” the “captive of Zedekiah to June, 587 B.C. And this he accomplishes by “bringing,” as he says, Scripture and profane accounts to a still nearer coincidence by computing the history of Zedekiah and Jehoiachin with the dates assigned to the Babylonian kings by the Astronomical Canon” (Fasti Hellenici, I, p. 319). In other words, this means that he “squares” the scriptural records of events some 200 years before the commencement of the period which he has before stated is alone “capable of being treated like the history of any other nation”; by means of the Astronomical Canon of Polyene.

Polyene’s Canon (cent. 2 A.D.) is to Clinton and his disciples what the monuments are to Professor Sayce and his followers. Both “necessitate” the accommodation of Biblical chronology to suit their respective “Foundations of Belief” in dating.

5. But it is on the principle so excellently enunciated years after the Restoration, and the Dedication of the Temple (September).

From the first Passover in Nisan 404 B.C.—following immediately after the Dedication— to the birth of John the Baptist (Atis. 1, 20). In the spring of the year 4 was four hundred years (10 x 40), the Incarnation being six months later in the same year. But the ministries of both the Baptist and Christ began thirty years later; i.e. in 26 A.D.

Four hundred years back from this date gives us 547 B.C. and 547 B.C. is of course thirty years after the recommencement of the Mosaic ritual dating from the Passover in Nisan 404 B.C. It is therefore a fair inference that the “seal of the prophets” should have been affixed thirty years after the Restoration of the Temple services, and exactly four hundred years before the fulfillment (Matt. 11, 14; see again (a) 59, 13, 2; Mk. 1, 2; Lk. 3, 6; John 1, 25) of Malachi’s prediction in 4, 2.

The language used by Malachi describes a condition of things that could not well be reached under twenty or thirty years.

On the other hand the period could not have been longer, see Ap. 1, 15, and the note on Malachi.

Another illustration of the principle of Anno DEI reckoning should be noted here.

The fourth year of Jehoiakim and first of Nebuchadnezzar is dated 496 B.C.; that is, 462 years from the Nativity. The Babylonian service, seventy years, and the succeeding twenty-two years, from the decree of Cyrus (455 B.C.) to the first Passover after the Dedication of the Temple (404 B.C.), are together 494 years. If this, the Great Lo-Annmi period (corresponding to the ninety-three Lo-Annmi years in Judges), is deducted we get again 462 years (462 - 4 = 458). Thus we have the scriptural Great number (10 x 458) as significantly connected with this fourth year of Jehoiakim. See Gen. 21, Acts 7, 2, and see Ap. 66, pp. 51-53. There are other examples in the Scriptures. 

1 e.g. in The Variations Aids to Bible Students we are told by Professor Sayce, in a special head-note to his article The Bible and the Monuments, that the dates he gives throughout are based on the Assyrian Canon (p. 19).

2 Clinton, apparently in these two passages, speaks of the 400 years as being a round number: meaning that it was about 400 years from Malachi to the birth of Join the Baptist, and therefore the Incarnation.

A reference to Ap. 50, VII, p. 67, VII (6), p. 63, and Ap. 59, p. 9, will show that the 4th century speaks of 400 years as a round number, but the actual number of years that elapsed between the prediction of Malachi—the seal of the prophets—and the coming of the Messenger (John the Baptist, followed by the “Messenger of the Covenant”, 3, 1 (Jesus Christ). From its very words it is perfectly clear that the prophecy of Malachi—the burden of the Church—must be dated several
by CLINTON, and quoted above, that the dating of The Companion Bible is set forth; viz., that "the history of the Hebrews cannot be treated like the history of any other nation." If this is granted, the same argument must apply to the history of such a people. And it may be carried a step further. The chronology of the history of the Chosen People is unlike that of any other nation, in that it has a system of reckoning by durations, and not, like other nations, by dates; and a system of registering events and periods of time by what it may be permitted to call "double entry." This is to say, not only do we find in the Bible a regular sequence of years, commencing with Adam and ending with Christ, and consequently a true and perfect record of Anno Mundi years in the lifetime of mankind during that period; but also, concurrently with this, we find another system of dealing with dates and periods concerning the Hebrew race alone. This system is used and referred to in The Companion Bible as being according to Anno Dei reckoning. (See Introduction to Ap. 50, pp. 40-42.) And it may be strongly urged that failure on the part of the majority of chronologers, and partial failure on the part of others to recognize this, so to speak, "double entry" system of Bible dating has "necessitated," as we are told, the adjustment of the Biblical figures to suit the requirements of Astronomical Canons and ancient monuments.

6. But, to the candid mind it is incredible that the inspired Scriptures should be found so faulty in their chronological records and statements as many would have us support; or that it is "necessitated" that they should be "determined" from profane sources and uninspired canons, whether on parchment or stone!

CLINTON's Calendar of Greek dates, it must be borne in mind, only commences with the traditional date of the first Olympiad (776 B.C.). From that year on and backwards, everything in his Scripture Chronology is assumed to be capable of being arranged, and made to harmonize with that date.

But, it must also be remembered that grave suspicions have been entertained as to the correctness of this view. SIR ISAAC NEWTON (1642-1727), for instance, in his Chronology of Ancient Kingdoms Amended, charges the Greek chronologists with having made the antiquities of Greece 300 or 400 years older than the truth! The whole passage reads thus (Works, vol. v, p. 4 of the Introduction):

"A little while after the death of Alexander the Great, they began to set down the generations, reigns, and successions, in numbers of years; and, by putting reigns and successions equipollent (equivalent) to generations; and three generations to an hundred or an hundred and twenty years, as appears by their chronology, they have made the antiquities of Greece 300 or 400 years older than the truth. And this was the original of the technical chronology of the Greeks. ERATOSTHENES wrote about an hundred years after the death of Alexander the Great; he was followed by APOLLODORUS; and these have been followed ever since by chronologists."

NEWTON then goes on to quote the attack on HERODOTUS by PLUTARCH (born about 46 A.D.), for chronologically nebulousness, in support of his contention as to the uncertainty and doubtfulness of the chronology of the Greeks. He further adds:

"As for the chronology of the Latins, that is still more uncertain. . . . The old records of the Latins were burnt by the Gauls before the death of ALEXANDER THE GREAT: and QUINCTUS FABRIUS PICTOR, or C. 3 B.C., the oldest historian of the Latins, lived an hundred years later than that king.

7. If NEWTON was right, then it follows that the Canon of Ptolemy, upon which the faith of modern chronologists is so implicitly—almost pathetically—pinned, must have been built upon unreliable foundations. Grecian chronology is the basis of "Ptolemy's Canon"; and, if his foundations are "so unstable" this is certainly the case, then the elaborate superstructure reared upon them must necessarily be regarded with suspicion likewise.

EUSEBIUS, the Church historian and bishop of Cesarea (A.D. 264-349), is mainly responsible for the modern system of dating which results in squaring scriptural chronology with the Greek Olympiad years, and it is on the EUSEBIUS's reworks and quotations that CLINTON also mainly relies. In his Chronicle of Universal History, the first book, entitled Chronography, contains sketches of the various nations and states of the old world from the Creation to his own day.

The second book of this work consists of synchronic tables with the names of the contemporary rulers of the various nations, and the principal events in the history of each from ABRAM to his own time. EUSEBIUS gets his information from various sources. He makes use of JOSEPHUS (A.D. 37-95), AFRICANUS (C. 3 A.D.), BEROUS (C. 5 B.C.), POLYHISTOR (C. 1 B.C.), ANDREW (about 200 B.C.), CEPHALON (C. 1 A.D.), MAZIO (C. 3 B.C.), and other lost writers—equally profane.

In his turn, he is largely used by moderns to "determine" scriptural dates; and it is mainly through his instrumentality that many of the so-called "received" datings of the O.T., from Abraham to the Christian era, have been "fixed".

In addition to these and other ancient records, and "systems" of chronology, we have notably the Canon of Ptolemy referred to above. PTOLEMY, an astronomer of the second A.D., gives a list of Babylonian, Persian, Greek, Egyptian, and Roman rulers, "from about 750 B.C. to his own time."

The Seder Olam is a Jewish chronological work of about the same date (c. 2 A.D.).

Now, to-day, we have what is called "the Witness of the Monuments", of which it may be remarked that frequently their testimony is accepted in preference to the scriptural record, and is often used to impugn the statements and chronology of the Bible. The result of recent modern explorations in Assyria, Babylonia, and Egypt, has been that we have almost every date in the O.T. redated, because we are told by some (as PROFESSOR SAYCE, quoted above) that this is "necessitated" by the Assyrian Canon.

The Assyrian Eponym Canon is a list, compiled from several imperfect copies on clay tablets of lists of public officials (called "Eponyms") who held office, one for each year. This list contains some 270 names, and is supposed to cover the period from soon after the close of Solomon's reign to the reign of Josiah. It is spoken of as showing "some slight discrepancies," but on the whole is held to be highly valuable. This is the Assyrian Canon which, according to PROFESSOR SAYCE, "necessitated" the re-dating of the Biblical events and periods!

1 See note on 5 Kings 15: 27.
2 His authority for this date is given in the following

3 See note on 2 Kings 15: 27.
4 No complete list is yet known.
5 The opinion of some is that, in this case, the whole is held to be highly valuable.
APPENDIX 86: THE FOURTH YEAR OF JEHOIAKIM

The Babylonian and Egyptian Monumental Records also contribute their quota towards the "fixing" of scriptural chronology; but these are, it is acknowledged, more or less incomplete, and therefore, more or less untrustworthy.

So far as supplying interesting sidelight details of the periods with which they deal, and that impinge upon sacred history, these sources are all more or less useless.

But, so far as affording absolutely trustworthy material from which a complete chronology can be formed from the Creation to Christ, it is concerned, they are all more or less useless, for the simplest of all reasons, viz., that they have no datum line or start-point in common. They possess, so to speak, no "common denominator".

8. It must be remembered that the ancients, excepting of course the Church historians, had not the Hebrew Scriptures of Truth to guide them. They knew not at what period in the duration of the world they were living! The only knowledge they had of the origin of the world, and man's beginning, was derived from myth and fable. Had they possessed such knowledge as we possess, the Word of God, they would undoubtedly have used it; and, instead of finding, as we do, their chronological systems, commencing (and ending) with floating periods, concerning which they had or less reliable information, they would have extended their chronologicalيار’s backward, and anchored their systems firmly at "the beginning".

Censorinus (quoted in the note on p. 123) may be taken to voice the whole body of ancient chronologists when, in writing on chronological subjects, he says:

"If the origin of the world had been known unto man, I would hence have taken my beginning... Whether time had a beginning, or whether it always was, the certain number of years cannot be comprehended."

And Ptolemy, the author of the famous "Canon", says:

"To find observation upon the passage of the whole world, or such an immense crowd of times I think much out of their way that desire to learn and know the truth."

He means, it was a hopeless matter to fix upon the original start-point for chronology!

9. An illustration may be permitted from the fundamental principles governing the engineering world. Suppose a line of railway to be projected, say, for the sake of argument, 4,000 miles more or less in length. The line runs through a vast number of varied physical characters, from flat plains to lofty hills. Preparatory to constructing the line, it is essential that an accurate survey of the whole length of territory through which it has to pass be made.

For this purpose two things are absolutely necessary to the engineer: viz., a "bench-mark" (or marks) and a "datum line".

The "bench-mark" is a mark cut in stone or some durable material in a fixed position, and forms the terminus a quo, from which every measurement of distance on the whole length of line is measured off.

The "datum line" is a supposed perfectly horizontal line erected throughout the whole distance between the proposed terminus, and from which all the levels are to be calculated. The first bench-mark is the starting-point in a line of levels for the determination of altitudes over the whole distance, or one of a number of similar marks, made at suitable and carefully measured distances, as the survey proceeds, in order that the exact distances between each, and ultimately between the terminus a quo and the terminus ad quem may be ascertained before the work is carried on.

10. To apply this to our subject:

All are agreed that the Fourth Year of Jehoiakim, and the First Year of Nebuchadrezzar form a point of contact between sacred and profane history of the utmost importance.

From this point of contact it is claimed that a complete scheme of dates may be derived, as some put it; and, according to others, "from this date we reckon on to Christ and back to Adam."

The year of the point of contact is generally said to be 606 B.C. or 604 B.C.

It is perfectly justifiable to occupy this position; but, only if the dating of the point of contact can be demonstrated and maintained.

It is quite easy to say that this year of contact between sacred and profane history is 606 B.C. or 604 B.C., and from this we can reckon back to Adam and on to the Captivity! But a question of paramount importance at once suggests itself, viz., What is the datum, or foundation, or bench-mark date from which the year, say 606 B.C., is obtained?

The answer usually received is "we determine it from the date of the captivity of Zedekiah" (Clinton). Or, "the agreement of leading chronologists is a sufficient guarantee that David began to reign in 1056-1055 B.C., and, therefore, that all dates subsequent to that event can be definitely fixed." Or else we are told that the Assyrian Canon (and the "Monuments" generally) "necessarily" date this year of contact as being 604 B.C. (Professor Sayce).

11. But all this is only begging the question. The argument — if more ipse dixit assertions based on floating dates and periods, as acknowledged by Censorinus and Ptolemy, can be truly called an argument when examined, is found to be quite unreliable; and, in the engineering work, would be described as "fudging the levels!"

This exactly describes the present case, because this date-level (i.e. 606 or 604 B.C.), so to speak, makes its appearance in the middle of the supposed line (or, to be more accurate, towards the end of it) without being referred back to datum, that one definite "fixed" departure point or bench-mark at the terminus a quo from which the years can alone be accurately reckoned.

12. It is as though the engineer took a map showing the district through which it was intended to construct the last 600 or 700 miles of his line, and the proposed terminus, but without any absolute certainty as to where the actual position of that terminus should be; and should then say to himself: "From information received" and "from the general appearance and apparent scale of this map, I "determine" the highest point of my line to be 606 miles from where I "conjecture" my terminus ad quem ought to be! From this point therefore, 606 miles from our supposed terminus, measure back 450 miles, and "fix" as an important station (David); and then, another 609 miles back from David, we "determine" another important station (Exodus), and so on.

13. This system of "measuring on the flat", to use a technical engineering term, for fixing stations and important positions for his railway, would be charmingly simple for the engineer — on paper. But "The Standing Orders" of the joint Committee of both Houses of Parliament would shut out those said plans from receiving one moment's consideration.

It would be impossible to find an engineer who would be guilty of such folly. He would accurately measure his distances from a fixed point at the terminus a quo, referring everything back to that, and using his datum line to check his levels, otherwise he might easily find himself 100 miles or more out.

14. To apply this —

In the chronology of the Bible we have given to us one primal fixed point (or bench-mark) and one only, from which every distance point on the line of time, so to speak, must be measured, and to which everything must be referred back as datum!

That datum-point, or bench-mark, is the creation of Adam, and is represented by the datum-mark 0 (nothing) or zero. And as the unit of measurement, in the

---

1 And for comparison with the 1,000 years in question.
illustration suggested above, is one mile, so the unit of measurement in the chronology of the Bible is one year (whether sidereal or lunar matters not for the sake of the argument).

15. Working therefore from our datum point or first benchmark 0 (zero), which represents the creation of Adam, we measure off 130 years on our line and reach the first station, so to speak, STH. This gives us a second benchmark from which to measure on to Enoa. Thus, by measuring onward, but always checking by referring back to datum, which is the primal station, we are able to mark off and locate exactly the various stations and junctions (junctions) all down the line, from the terminus a quo until we reach a point which some of the later stations themselves will indicate as being the exact position for the terminus ad quem. This may be either the Incarnation or the Crucifixion and Resurrection of our Lord.

If Holy Scripture had definitely stated the exact period in years between the creation of "the First Man Adam," and "the Last Adam," or had given us the exact date of the Incarnation or Resurrection of Christ, we should then have been justified in reckoning back from this fixed date as from the known and authoritative terminus ad quem.

But this is not the case, although we believe the period is clearly inferred and indicated, as the Charts in Ap. 50 show, which thus agree with Ussher's conclusions, although not reaching them by Ussher's methods, or figures.

We have therefore no alternative. We must make our measurements, i.e., reckon our years, from the only terminus we possess, viz. the start-point or benchmark laid down for us in "the scriptures of truth," that is, the creation of Adam.

16. This is the principle adopted in the chronology of The Companion Bible; and, on this principle alone all the important "stations" on the chronological line have been laid down, or "determined" (to borrow Clinton's word), not by Astronomical or Assyrian Canons, but on the authority of the Biblical Canon alone.

Acting on this principle we recognize the fact that St. Paul's period, from the Exodus to the Temple, is the real period of 573 Anno Mundi years; while the 479 (480th) years of 1 Kings 6. 1 are to be taken as according to Anno Domini reckoning. Thus, by accepting this, and admitting, instead of omitting, the "gaps" so clearly indicated, in the line of the later kings of Judah, it will appear that the important chronological contact-point between sacred and secular history, which Scripture calls "the Fourth Year of Jehoiakim and the First Year of Nebuchadnezzar," is to be dated 496 B.C., instead of the usually "received" date of 600 B.C., or thereabout.

1 See his Annuales Veteris et Novi Testamenti (1660-1654).

In the year 1866 W.M. Flinders Petrie was exploring at Tell Defennah in Egypt; he was told that the name of one of the mounds was Kasr Bint el Jeladi, which means "the palace of the Jew's daughter." This name recalled to his mind the passage in Jeremiah 43. 6, 7, and at once connected Defennah with "Talpanhes," where in ver. 8-11 Jeremiah received this order:

"Take great stones in three hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Talpanhes, in the sight of the men of Judah; and say unto them, Thus said the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadnezzar the king of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them." &c. Jer. 43. 8-11.

In the notes on 2 Sam. 12. 31, Jer. 43. 9, and Nah. 3. 14, we have shown that the Heb. malben cannot mean a "brickkiln" as rendered in the A.V. and in R.V. (2 Sam. 12. 31, and Nah. 3. 14 (margin. brickmould)), but brickwork of any kind. In 2 Sam. 12. 31, and Jer. 43. 9, a pavement of brickwork; and in Nah. 3. 14, fortresses built of brick.

That this is so is fully proved by Jer. 43. 9, as the prophecy could not be fulfilled by Nebuchadnezzar's spreading his pavilion over the stones hidden in a "brickkiln," to say nothing of a brickkiln being situated "at the entry of Pharaoh's house." Neither would a brickkiln require to be fortified.

But it was left to Professor Flinders Petrie to discover the solution of the difficulty on clearing around the fort:

"The entrance was in the side of a block of buildings projecting from the fort; and in front of it, on the opposite side of the roadway, similarly projecting from the fort, was a large platform of brickwork suitable for outdoor business, &c., just what is now called a mastaba. ... Jer. 43. 9 is the exact description of the mastaba which I found." See the illustration below, which we give by permission.

PHARAOH'S HOUSE IN TAH PANHES" (Jer. 43. 9).

Restoration of the Fort among the ruins of Defennah (now Daphnae), in Egypt, showing the large platform before the entry of Pharaoh's palace at Tahpanhes.
NOTES ON THE "SANCTUARY" OF EZEKIEL.

1. It is a mistake to speak of the wonderful series of courts and buildings, described in the closing chapters of Ezekiel, collectively as the Temple. The proper term is "The Sanctuary", as it is set forth in 43. 1-4 (see plan above).

2. The governing figure of the dimensions given throughout the last eight chapters—not only in connection with the Sanctuary, but also in the measurements of the holy "Oblation unto Jehovah", of the Land—is the number "5" (Ap. 10).

3. The Sanctuary is in the midst of the central portion of the middle (the Priests') portion of the "Oblation" (see block plan, p. 127). The Altar which occupies the exact centre of the Sanctuary (not the Temple proper, see below), is thus twelve miles from the north gate of the city, twelve miles from the southern boundary of the Levites' portion, and thirty miles from the eastern and western boundaries of the "Oblation" respectively.

4. The Sanctuary is comprised in a great square (40, 15-29) enclosed with a wall measuring 500 reeds each way.

If the "measuring reed" = 12 ft. 6 in., then 500 reeds will be equivalent to about nine English furlongs, or a little more than one mile square.¹

5. In the centre of this great square we have next

¹ The "measuring reed" is given as being "of six cubits (long) by the cubit and an handbreadth" (40. 3; 44. 25); and in 41. 9 we have the specified standard length of the reed as "a full reed of six great cubits". This "great cubit" is therefore one cubit 4.5 handbreadths. Six handbreadths are reckoned to the ordinary cubit. In this case there is one extra. So that the "great cubit" employed in the measurements of the Sanctuary and the Land is equal to seven handbreadths (Ap. 10). It follows therefore that "six great cubits" = 42 (6 x 7) handbreadths. If the handbreadth is taken as being 0.575 ft., or a little more than 8 in., which is most probably about the exact figure, then the "great cubit" is 3.575 x 7 = 25.025 in.; and the full reed will therefore be 25.025 x 6 = 150.150 in. This = 1240.25 English feet, or in round numbers 12 feet 6 inches.
APPENDIX 88: THE MILLENNIAL "SANCTUARY" AND "OBULATION" (cont.)

the boundary wall enclosing the Outer Court. This wall is 12 ft. 6 in. high by 12 ft. 6 in. broad, and forms a square of 500 cubits (external measurements).

Five hundred cubits is 2412 x 500 = 1,206,272 English feet, or about 4 of a mile.

6. Within this is the Inner Court, a square of 300 cubits (252 x 252 = 62,525 English feet).

7. Inside the Inner Court we have the Temple (or Palace, Heb. heqahah) Court, or the Separate Place (41, 12, 13, 14, 15; 42, 1, 10, 13), and the Temple-Palace itself, each occupying a space of 100 cubits = 216 feet square, and forming together a rectangle of 200 x 216 cubits (= 432 ft. x 216 ft.).

8. Finally in the midst of the "Separate Place," stands the Altar, twelve cubits square (2 x 25 ft.) on its base or "settle" of fourteen cubits square (about 29 ft.).

9. It will be seen that the Altar before the House (40, 41), in the midst of the "Separate Place," is the actual centre of the Millennial Sanctuary and worship, and not the "Building," the "House," or "Temple" immediately to the west of it. This indicates that the millennial "Temple" is really the Palace or Habitation of Messiah in connection with the "City of the Great King" (Ps. 48, Matt. 5, 33), when He, as the "Glory of Jehovah," will come from time to time visit His earthly metropolis.

At the glorious Dedication of the Sanctuary, of which brief mention is made in 43, 14-26, Jehovah's Glory (Messiah) enters the "House" by way of "the gate of the Outward Sanctuary which looks towards the East" (43, 4). This will then be closed for all purposes of general ingress and egress; and is reserved strictly for the use of the "Prince" (the risen David?) who, as Messiah's vicegerent (cp. 37, 24, 25), will alone be permitted to make use of it.

9. A word is necessary regarding the mistake into which some commentators have fallen with regard to the measurements of the "Oblation." It has been assumed that these are stated, and are to be understood, as being given in cubits, not reeds.

According to this reckoning, all the oblation (25,000 x 25,000 something); and if cubits, it would represent a square of rather less than ten miles each. The absurdity of this view will be at once apparent when the cubit-scale is applied to the city. This is stated (48, 13, 16) as being 5,000 x 5,000 something; if these are cubits, then the city of the Great King (Ps. 48, which in every allusion to it in the Scriptures is suggestive of magnificence and spaciousness, is reduced to a petty area of less than four square miles (5,000 cubits x 5,000 cubits = a square of less than two miles each way).

The point need not be laboured.

3,000 reeds x 5,000 reeds gives us a city twelve miles square, with an area of 144 square miles—dimensions of dignity and importance befitting the metropolis of the world.

In measuring or "setting out" buildings and distances, rods and tapes or chains are used now of recognised standardised lengths.

This is precisely what we have in 40, 3: where the angelic measure or surveyor is presented to us in "with a line of flax" (tape in his hand, and "a measuring line" (a rod). Cf. 47, 1.

In the block plan (p. 127) it will be seen that the possession of the City is shown to the south of the Oblation. Whereas in Ps. 48, 2, which is distinctly Messianic in its fuller scope, it is stated:

"Beautiful for situation (elevation), the joy of the whole earth, Is Mount Zion on the sides of the North." (See the notes on Ps. 48, 2.) (cp. the only other places where the expression "the sides of the North" occurs, Isa. 14, 12-14; 38, 6, 15; 59, 2, and the note on Ps. 75, 6.)

That the "Possession of the City" will be parallel with "the very great valley" cloven through the Mount of Olives and running east and west (Zech. 14, 4, 5) seems clear. The "City of the Great King" will therefore be situated in a magnificent position on the north side of this great valley. No wonder it is spoken of as "beautiful for situation" (elevation, or extension).

As the original Zion towered above the Kidron Valley in days gone by, so in the Messianic days to come, Zion, the City of our God will be seen towering in majestic elevation above the north side of the "very great valley" that will then be "clef" east and west, and through which the cleansing waters will flow eastward to make the land, now desert, "blossom as the rose" (47, 8; and cp. Is. 35).

10. Difficulties are sometimes raised with regard to the measurements of the "Oblation" as being in reeds, not cubits, on the score of disproportion to the "Land." It is argued that a square block of 60 miles by 60 = 3,600 square miles, taken out of the whole territory as divided among the Tribes, is out of all proportion to the area of the "Holy Land." But it is nowhere stated that Palestine as we know it now is the whole extent of the "Land".

The majority of the maps intended to show the division of the millennial land, are presented usually with the geographical boundaries of the Holy Land as they are now known to us, practically the same as in the days of our Lord, with the huge square block of the "Oblation" occupying about one-fifth of the map of Palestine.

This is an entire misconception. The promise in Genesis 15, 18 yet awaits fulfilment. And if, with the statement therein that the northern and southern boundaries of the Promised Land are the two great rivers, the Euphrates and the Nile, then, the comparison of this with Ezek. 47, 20 gives us the western boundary, viz. the "Great Sea" (Mediterranean). This leaves the eastern boundary to be accounted for. If the position of the "East Sea" of verse 18 is the Persian Gulf, at the head of which the northern boundary of the Euphrates) will end. As "the tongue of the Egyptian sea" will be utterly destroyed "in that day" (Isa. 11, 15), the Promised Land being from the Red Sea "to the wilds of Cush." (Mic. 4, 5, the People through whom the nations of the earth are yet to be blessed! See Gen. 12, 3; and especi-
ally 28, 14. It may be that the Twelve Tribes may be allotted special strips or "lots" of the land on either side of the Oblation as usually shown; but that an enormously increased territory, No. 13, and 8, will become "in that Day" the realisation of the Promised Land is certain.


**APPENDIX 88: THE MILLENNIAL "SANCTUARY" AND "OBLATION" (cont.)**

**BLOCK PLAN, SHOWING "ALL THE OBLATION" (48, 29).**

**THE PORTION OF THE "OBLATION" FOR THE LEVITES**

25,000 × 10,000 REEDS

~ 60 MILES BY 24 AN

AREA OF 1440 SQ MILES

**THE PORTION OF THE 'OBLATION' FOR THE PRIESTS**

**THE SANCTUARY**

25,000 × 10,000 REEDS

~ 60 MILES BY 24 AN

AREA OF 1440 SQ MILES

**THE PRINCE'S PORTION W.**

**THE CITY**

**THE PRINCE'S PORTION E.**

The "Possession of the City" lies parallel with the "Very Great Valley" of Zech. 14, 4, 5; which valley probably will form the southern boundary of the City (see note on p. 125, par. 9).

The whole size of the "Oblation" is 25,000 × 25,000 Reeds (48, 29) and equals about 50 English Miles square. Divided into three main Portions:

1. The Portion for the Priests, containing in the centre the Sanctuary, The Holy Portion of the Land, 25,000 × 10,000 Reeds (45, 1-4) 60 miles by 24.
2. The Portion for the Levites, 25,000 × 10,000 Reeds (45, 2-3) 60 miles by 24.
3. The "Possession of the City", 25,000 × 5,000 Reeds (45, 4-5) 60 miles by 12, including the Two "Portions" for the Prince, one on the W., the other on the E. of the City (see block plan above).

The City is set in the midst of the "Possession of the City", and its dimensions are given (48, 17) as 5,000 × 5,000 reeds = about 12 miles square; thus covering an area of 121 square miles (English). Of this, 250 reeds all round are marked off as "walls", thus reducing the actual size of the "City" itself to about 11 miles square, covering an area of 121 square miles (48, 17). Verse 17 gives the length of the "possession", to E. and W., as being 10,000 reeds each way. This manifestly includes the "Priest's Portions" at either end. Between these portions and the suburbs of the City lies on either side (8 8) the remainder of the "residing in length over against (i.e. alongside) the oblation of the holy portion", which is evidently the "garden" portion of the City, as "the increase (Heb. 'hâshîqîth), 48, 8) thereof shall be for food for them that serve the City."

The "City Portion" is therefore seen to be divided into 5 (Ap. 10) portions, each 5,000 reeds square, or into 5 blocks of 144 English square miles each. The total area covered being 444 × 5 = 2,220 square miles.

The "Levites' Portion" is one large block containing a superficial area exactly double, viz. 1,140 square miles.

The "Priest's Portion" is of equal size. The total area of "All the Oblation" is therefore, in English miles, 1,444 × 1,140 = 2,220 square miles.

The above figures will enable the student to grasp fully a fact that is often lost sight of: viz. that everything in connection with the whole of the Oblation to Jehovah, including the City, will be planned, as shown by these dimensions, on a "magnificent" scale. To give one instance of the scale on which the Oblation will be "laid out"—the nearest point from which the outside wall of the Sanctuary, in the midst of the Priests' portion, can be reached from the Northern Gate of the City is 11 miles. There will be no overcrowding or higgledy-piggledy building in "that day". It is not possible for us now to do more than faintly imagine to ourselves what the City will be like: 12 miles square, perfectly planned, with "garden" spaces on either hand occupying like areas, and these again bounded by the Prince's "private gardens", so to speak, and abode, of similar size.

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**APPENDIX 88: THE MILLENNIAL "SANCTUARY" AND "OBLATION" (cont.)**

**SPECIFICATION OF "THE SANCTUARY"**

And its planning out in relation to the "Oblation unto Jehovah" of the Land and the location of the tribes. 

Ezekiel 40. 1-48. 35.

<table>
<thead>
<tr>
<th>Order</th>
<th>Refs.</th>
<th>Order</th>
<th>Refs.</th>
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<tbody>
<tr>
<td>28. The Ordinances of the Altar.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>29. The Closed outer East Gate and the reason.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>31. &quot;The Ordinances of the House of Jehovah&quot;.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>32. The Land. The Oblation unto Jehovah, 25,000 reeds by 10,000 reeds (about 60 miles by 24 miles).</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>33. Of this—The Sanctuary (500 reeds square = about 1 mile square) and the Most Holy Place—and for the dwellings of the priests.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>34. The Levites' portion, 25,000 reeds by 10,000.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>35. The Possession of the City, 25,000 reeds by 5,000 reeds (= about 60 miles by 13 miles, therefore covering an area of 230 square miles).</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>36. The Prince's Portions east and west of the City, each 5,000 × 5,000 reeds square (= about 12 miles square and covering each an area of 144 square miles).</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>37. The rest of the Land for Israel according to their Tribes.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>38. Ordinances.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>39. Ordinances for Worship for the Prince (David?) and the People.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>40. The Place of Preparation of the Offerings.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>41. The Four Corner Courts of the Outer Court.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>42. The Healing Waters from the House.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>43. Boundaries of the Land.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>44. Location of the Sees Tribes on the North side (Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah).</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>45. Jehovah's Oblation for the Sanctuary and the Priests, 25,000 × 10,000 reeds.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>46. The Portion for the Levites.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>47. The Portion for the City.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>48. &quot;All the Oblation&quot;, 25,000 reeds by 25,000 reeds = 60 × 60 square miles = an area of about 3,600 square miles.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>49. The Prince's Portions east and west of the City (see block plan on p. 127).</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>50. Location of the remaining Five Tribes—Benjamin, Simeon, Issachar, Zebulun, Gad.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>51. Summary.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>52. &quot;Going out of the City&quot; (exits) and its Gates.</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
<tr>
<td>53. The Name of the City, &quot;Jehovah-Shamman&quot; (Jehovah is there).</td>
<td>Ezekiel brought into the Court of the House by the North (the Sacrificial gate) to receive</td>
<td>Ezekiel 44.</td>
<td>1-3</td>
</tr>
</tbody>
</table>

1 The Separate Place. Only used here seven times (41, 11, 14, 15; 42. 1, 5, 13), and in L. 4. 7 where the word is rendered polishing.
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THE VISIONS OF DANIEL (chs. 7-12), SYNCHRONIC.

The visions recorded in these chapters are synchronous, and all relate to "the time of the end" (i.e. the last seven years of the seventy sevens of chapter 9. 21-27, see Ap. 91). This will be seen from the similar expressions exhibited in the following table:

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<tr>
<td>A little horn (ver. 8, 20, 21, 24-25).</td>
<td>The little horn (ver. 9-12, 23-25).</td>
<td>The daily sacrifice taken away (ver. 11, 12, 13).</td>
<td>Abomination of desolation set up (ver. 11).</td>
<td>The vile person (ver. 21-23).</td>
<td>The daily sacrifice taken away (ver. 11).</td>
</tr>
<tr>
<td>The end (ver. 26).</td>
<td>The end (ver. 11).</td>
<td>The end (ver. 26).</td>
<td>The time of the end (ver. 40).</td>
<td>The time of the end (ver. 13).</td>
<td>The end (ver. 14).</td>
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</table>

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THE "TIMES", AND NUMBERED "DAYS" OF DANIEL 7, 25; 8, 14; 12, 7, 11, 12.

There are five specific periods of "time" and "days" mentioned in the Book of Daniel (7:25; 8:14; 12:7, 11, 12). In addition to these five, we have the great period of the "seventy sevens" (or weeks) of years in chapter 9.

Sixty-nine of these were completed at the "cutting off" of the Messiah; the last or "seventieth" seven is yet to come (see Ap. 91). All the other five periods of time in the book are to be referred to, and are standardized, so to speak, by this last "seven".

The "seventy weeks" (seventy) are confessedly to be reckoned as years. Therefore, on the basis of a Jewish year of 360 days, one "seven" is 300 x 7 = 2,100 days.

The term that a pro, 1, 4, 5, 6 (see diagram) is manifestly determined by the term "in the midst of the week" (the last "seven" of years), of the standard (col. 3): that is, 1,260 days, or 43 years from either end of the column.

"The prince that shall come" (Antichrist) will make a covenant with many for one week" (i.e. seven years) (9:27). After 3½ years, on grounds not stated, he breaks this covenant (or "league", 11, 23), the daily sacrifice is "taken away", the "abomination" set up, and "Jacob's trouble" (Jer. 30. 7) commences and continues for the remainder of the "seven": viz.: for the 1,260 days or 43 years.

It is this "midst of the week" that determines both the a quo and the ad quem of these Numbered Days.

In 9, 14 it is stated, "then shall the sanctuary be cleansed". With regard to this "cleansing", all the periods, 1, 2, 3, 4, 5, 6 (see diagram) synchronise at the end (see Ap. 89); while the last two columns (5 and 6) are extended and prolonged beyond the close of the 1,260 days by two significant periods of days, viz.: 30 days and 75 days, respectively.

The first of these, 1,290 days is 1,260 + 30. And the 30 days here may be taken as a "Ve-Adar" or intercalary month of 30 days of cleansing following directly after the destruction of the false Messiah, and the break up of his confederacy. These thirty days may possibly be the period allotted for the construction of the new and glorious "Sanctuary" of Ezekiel 40-43, which is to be erected after the destruction and removal of the Jewish temple which will have been built by the sons of Israel some time previously to its profanation by the Antichrist— as the antitype of Antichrist Eupheminus.

With regard to the 1,335 days of 12, 12: This is 1,290 days with an excess of 75 days. This again being an excess of 45 days beyond the 1,290 of 12, 11. 1,335 is, therefore, 1,260 + 30 + 45.

If the 30 days are occupied with the "cleansing", i.e. with the "justifying" or "making righteous" a new and glorious "Sanctuary", then it may be that the forty-five days, over and above the 1,290, will cover the preparation time for the fulfillment of the forty-fifth Psalm (such preparation including the resurrection to life of those concerned in 12, 2), in order that the nuptials of the king may be celebrated as described in such wonderful and minute detail in that psalm.

In connection with this period (1,335 days) we have the only Beatitude in the book! "Blessed (ashrey) be he that wíteth (=is steadfast) and cometh to the thousand three hundred and five and thirty days" (12, 12). A blessed "lot" indeed for those who will have passed through "the Trouble" and are counted...
APPENDIX 90: THE "TIMES" AND NUMBERED DAYS (cont.).

THE SPECIFIED PERIODS OF TIME IN THE BOOK OF DANIEL IN RELATION TO THE SEVENTIETH "SEVEN", OR THE LAST WEEK OF DANIEL 9. 27.

"And they shall be even into his hand until a time and times, and the dividing of time." 7. 25.

"Then shall the Sanctuary be cleansed." 8. 14.

"To finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." 9. 27.

"How long shall it be in the end of these wonders?" 12. 6.

"For a time, times, and an half; and all these things shall be fulfilled." 12. 7.

"From the time (that) the daily sacrifice shall be taken away there shall be a thousand, two hundred and ninety days." 12. 11.

"Blessed (אֲמִלְתָּם) is he that waiteth (= is steadfast) and cometh to the thousand, three hundred and five and thirty days." 12. 12.

worthy to be participators in the scenes of glory and triumph of the King when he is exulted to restore Israel in that Day, as portrayed in the forty-fifth psalm.

In examining the diagram and the references in the book, it will be seen (1) that the only one of these five periods of "time" and "days" that presents any serious difficulty is that of the 2,300 days. (2) That its terminus ad quem is the same as the others, viz. the end of the seventieth seven is clear from 8. 14, which gives it as being marked by the "cleansing of the Sanctuary". Reckoning backwards, therefore, the terminus a quo of this period is seen to be 220 days short of the commencement of the seventieth seven.

It is not clearly revealed what event or events will mark the commencement of these 2,300 days, but it will be probably some political crisis connected with the confederated kingdoms under the sway of the Antichrist. The key is possibly to be found in chapter 8, typified by the contention between the ram and he-goat representing Medo-Persia and Greece. But, though the terminus a quo of this period is not given to us in plain language (like e.g. the "midst of the week" of 9. 27), yet it will be known to, and understood by, the people of God, who pass through "the Troublish time of the seventieth seven", for "the wise (in that day) shall understand" (12. 10).

If the "time of trouble" of Dan. 12. 1 is a "time" like the "time" of 7. 25; 12. 7 (Nos. 1 and 4, above), i.e. one year, then there are six specific periods of time in the book of Daniel; in addition to the seventieth, or last "seven". If so, the "time" of Dan. 12. 1 suggests that "Jacob's trouble" will be closed by a "time" (or year) of acutest "tribulation". Does this correspond with "the acceptable year" of Isa. 61. 2, immediately preceding the "Vengeance"?

The Diagram will illustrate the above remarks.
THE "SEVENTY WEEKS" OF DAN. 9. 24-27.

For the meaning of this passage, reference must be made to the notes, and especially to the Structures, which are always the best commentary and the surest guide to interpretation.

We may set out the three divisions of the whole period on the diagram (not exact to scale):

I. The First Period is simple, being the "seven sevens", or 49 years.

II. The Second Period. The "three-score and two sevens", or 434 years, from 405 B.C. to A.D. 29 = the year of the "cutting off" of Messiah (see Ap. 50, pp. 60, 61). This was 483 years from the issuing of the decree in 454 B.C. (i.e. 49 + 434 = 483 years).

The "cutting off" of Messiah is stated as being "after" the "three-score and two weeks". The word "after", here, evidently means, and is intended to be understood as indicating, the completion of the period named; i.e. on the expiration of the sixty-two sevens will Messiah be cut off.

Beyond this exactness it is hardly necessary for us to go.

III. The Third Period. This is the one seven, i.e. the seventy (or "last"), seven which has still to be accounted for.

That it must be yet future seems certain, from the agreement of its events with those of the visions of chapters 7-12 (Ap. 89), and the numbered "days" of chs. 8.14 and 12.7, 11, 12 (Ap. 90); also from the fact that none of the six definite events (of 9.24), which mark its end as has yet taken place. These belong to the whole seventy sevens, and are thus connected with the seventyith or last seven, being the object and end of the whole prophecy. The following three, among other reasons, may be added:--

1. If the seventieth, or "one seven", is to be reckoned from the cutting off of Messiah in direct, continuous, and historic sequence, then it leads us nowhere—certainly not to any of the six events of v. 24, which are all categorically stated to relate to Daniel's People, "all Israel" (v. 7.), and to the holy City "Jerusalem".

No interpretation which transfers these six events to Gentiles or to Gentile times, is admissible.

If they are continuous, then there is no point or crisis in the Acts of the Apostles which marks their end. If they coincided with any events of importance, such as the end of Peter's ministry or the beginning of that of Paul, or Acts 12 and 13, that would be something. But there is nothing.

2. Messiah was to "have nothing" that was His, "after" His cutting off. This clearly points to the crucifixion of Messiah, and the rejection of His Messianic kingdom. For nearly 2,000 years Messiah has "had nothing" of all the many "glorious things" which have been spoken of Him, in connection with Himself or with His People Israel.

3. This last, or "one seven" of years, is divided into two distinct equal parts (see Ap. 90), and the division takes place in connection with an event which has no connection whatever with any event which has yet taken place. Messiah did not "make a (not the) covenant" of any kind, either with Israel or with any one else, at the end of, or "after" the sixty-ninth week; nor did He "break" any covenant three and a half years later. Man may "make" and "break" covenants, but Divine Covenants are never broken.

On the other hand: of "the prince that shall come"

It is distinctly stated that he shall do both these very things (vv. 26, 27); and, in Ap. 89 and 90 both are connected with "the time of the end".

Hence, we are forced to the conclusion that this last seven of years still awaits its fulfilment; and this fulfilment must be as literal and complete as that of all of these parts of this vision and prophecy; for the end must be the glorious consummation for Israel of v. 24, the complete destruction of "the coming prince", (the false Messiah or Antichrist), and the setting up of Messiah's kingdom.

1 Archbishop Usher's Chronology was first added to the A.V. by Bishop Lloyd in the edition of 1701. But, in Neh. 2.1, Bishop Lloyd put his own date—445 B.C., to suit his own theory. Archbishop Usher's date for the commencement of the reign of Artaxerxes was A.M. 3331, which, in his Catalogus Annores, corresponds to 474 B.C. "The twentieth year of Artaxerxes" would, therefore, be 454 B.C., as given above.

2 The era called "Anno Domini" was first fixed by a monk (Denis le Petit, commonly known by his Latin name, Dionisius Exiguus), about A.D. 532. It did not come into general use for some centuries. Charles III of Germany was the first who used the expression, "in the year of our Lord", in 785. It was found afterward that a mistake had been made by fixing the era four years too late! This explains the marginal notes in Matt. 2.1, and Luke 2.1: "The fourth year before the Common Account called Anno Domini". (In some editions of the A.V. we have seen "the 65th year", Luke 2.1, also "the sixth year", Luke 1.6.) Hence, the year called A.D. 33 was really the year A.D. 29. This, with 445, makes exactly 483 years, or 69 weeks of years.
Nothing less will satisfy all the requirements of Daniel’s vision of the ‘seven weeks’. The Hebrew word rendered ‘week’ is שָׁבוֹא (šavó), and means, simply, a ‘septad’, a ‘hebdomad’, or a ‘seven’, hence a week, because it is a seven (of days). But in this passage it is confusedly used of years, and this of necessity, for no other seven of any other portion of time will satisfy the prophecy and fall within its terminus a quo, and the terminus ad quem.

So many of these seven years (or 490 years) are the one subject of this prophecy. We are told exactly when they would commence, and how they were to end. They sum up, within their bounds, all the then counsels of God as to His future dealings with His People Israel; for they are “determined” (the angel said to Daniel) “upon thy People, and upon thy Holy City” (v. 24). These words cannot have any other interpretation than “all Israel” (v. 7), and Jerusalem, and the Holy Sanctuary; for that had been the subject of Daniel’s prayer, to which this prophecy was sent as the specific answer. (See vv. 2, 7, 16, 17, 18, 19, and especially v. 24.)

These “seven sevens” [of years] are divided into three distinct and separate periods:

I. The seven sevens, or 49 years.

II. The sixty-two sevens, 483 years.

or 434 years.

III. The one seven, or 7 years.

The terminus a quo of the whole period is the issuing of a decree “to restore and to build (or rather, rebuild) Jerusalem.”

The terminus ad quem of the whole period is the cleansing of the Sanctuary. This is also the end of all the visions of Daniel in chapters 7-12 (Ap. 69); and all the numbered “days” of 7, 25; 8, 14; and 12, 7, 7, 11, 12, have this cleansing as their object and end.

As to the whole period, Daniel is hidden by the angelic secretary to understand... and consider... (v. 22); while, as to its two separate divisions, Daniel is to “know therefore and understand” (v. 25). See the Structures of these passages, pp. 1196, 1198, 1199.

The First Period. The seven sevens (or 49 years). These commence with the going forth of the commandment to restore and to build Jerusalem.

This was in the first month, Nisan, 454 B.C. (see Ap. 50, pp. 60, 67, and 70). Hanani’s report to Nehemiah was made in the ninth month, Chisdei, in 456 B.C., three months before; both months being in the “twentieth year of Artaxerxes”. See notes on Neh. 1.1 and 2.1; also on pp. 915-18; and Ap. 57.

The Artaxerxes (or Great King) of Neh. 1.1, 2.1, who issues this decree, is identified with the great king Artaxerxes. (See Ap. 57.)

Artaxerxes was brother-in-law to Nebuchadnezzar.

The midst of the matter was acting for his brother in-law. This seems to be clear from the fact that the decree was issued in the year Shushan, and not Babylon; and no one, however great a potentate he might be, would have dared to issue such a decree, connected with the affairs of the suzerainty of Babylon, unless he possessed the authority to do so.

Therefore it may be that thus: In Nisan, 454 B.C. Artaxerxes (i.e. Artaxerxes—the Great King) issued the decree spoken of in Dan. 9.25. Later, in the same year, Nebuchadnezzar’s “madness” was lifted off him.

“Then the end of the days” his understanding and reason returned unto him, it seems, as suddenly as they had left him; and he thereupon issued his imperial proclamation throughout his dominions, as recorded in Dan. 4.34-37. See the note there on v. 34.

The seven sevens, therefore, meaning seven sevens of literal years, occupied 49 years (454 B.C. to 405 B.C.). They began in 454 B.C. with the decree, and ended with the completion of the walls and the dedication of the Temple in 406 B.C. See Ezra 6, 15-18.

It must be remembered that the issuing of this decree took place long before Ezra appeared on the scene; and before any of the subsequent decrees of other monarchs, which all had to do with the Temple; whereas the first, issued to Nehemiah (2), had to do only with the “City” and its “walls”. See the notes on Ezra-Nehemiah, and Appendix 58.

The Second Period. The sixty-two sevens (or 434 years). These follow directly from the end of the seven sevens of the First Period, and close with the cutting off of the Messiah.

The Third Period. The last, or the seventieth seven. This period is yet future, and awaits the same literal fulfillment as the other two periods.

N.B. There was a further division of this first period of seven sevens which may be mentioned. From the decree of Neh. 2.1 to the end of the Babylonian servitude (see notes on p. 915), which was the “first year of Darius” (Cyrus, see Ap. 57) the son of Artaxerxes was 28 years (434—406 B.C.); and those events closed the fourth of the seven sevens. See Ap. 50, p. 39.

92 REFERENCES TO THE PENTATEUCH IN THE PROPHETS.

It is alleged by modern critics that, while Deuteron-omony was the work of some anonymous writer in the reigns of Josiah and Manasseh, the ritual portions of Exodus, Leviticus, and Numbers were the work of Ezra and the priests in Babylon. Thus, practically, the greater part of the Pentateuch is assumed to be post-exilic, and therefore not written by Moses; and this in spite of the fact that the claims of the whole Bible necessitate the Mosaic authorship.

On the other hand, it is admitted by the same modern critics that the prophets lived and wrote in the reigns of those kings with whose reigns they are respectively associated.

But the Pentateuch is full of technical terms and legal phraseology; and has its own peculiar vocabulary. The constant reference to these by all the prophets proves conclusively that the Pentateuch, as a whole, must have had a prior existence; and must have been well known by the prophets, and understood by those who heard the prophetic utterances and read the prophetic writings.

Throughout all the books of the prophets such references to the Pentateuch have been noted in the margin of The Companion Bible with the brief indication “Ref. to Pent.”, followed by the passages referred to. It is claimed that this is the “easier remembered” to refer to, so that the number will be greater rather than less.

It would occupy too much space here to give the table which had been prepared. Any reader can collect the whole from the notes, and arrange them in the order of the chapters and verses of the Pentateuchal books.

An examination of these references will show that altogether 1,531 have been noted, and are distributed as follows: Genesis is referred to 149 times; Exodus, 512; Leviticus, 285; Numbers, 105; while Deuteronomy is referred to 617 times.

Thus Deuteronomy, of which the modern critics have made the greatest havoc, is referred to more often than any of the other four books; 492 times more often than Genesis; 305 times more often than Exodus; 332 times more often than Leviticus; and 449 times more often than Numbers. That is to say, more often than any two of the other books, put together.

It is also remarkable that the references to technical, legal, and ritual terms are more numerous than to those relating to historical events. The latter would necessarily be better known and remembered; but the former cannot have been thus referred to unless the ritual itself (less easily remembered) had existed in writing, and thus been generally known and understood. It is evident that it would have been perfectly useless for the prophets to write and quote such, but what was well known, or could be easily referred to and verified.
APPENDICES 92 (cont.) AND 93.

Regard must also be had to the fact that the canonical order of the prophetic books is not the same as their chronological order; for Malachi (the latest prophet) refers (Mal. 1. 2) to an earlier passage of Deuteronomy (Deut. 7. 8) than Isaiah (one of the earliest prophets) who refers, in Isa. 1. 2, to a later passage (Deut. 32. 1).

93 THE ALLEGED "CORRUPTION" OF THE HEBREW TEXT.

In modern commentaries we very frequently meet with the objectionable word "corruption" used of the Hebrew text of the Old Testament.

As specimen of this feature of modernism, the following are taken at random from one of the latest commentaries:

1. "This "probably signifies not only a new paragraph but a later hand."
2. "This "leads to the conclusion that there is some original corruption of the Hebrew text."
3. "The text in this verse is extremely difficult to interpret; and no satisfactory translation can be given of it."
4. "The Hebrew of this verse seems to be so corrupt that there is no satisfactory meaning to be obtained from it."
5. "It is certain that the original text must be corrupt."
6. "It is better to regard it as being in some way a corrupted text... but is now unintelligible."
7. "These three verses are extremely corrupt, and it is probably impossible to restore the text with any certainty."

Such remarks abound; and very few pages are free from them. There is a continual running confession of inability to understand the Hebrew text. Like the schoolboy who always thinks "the book is wrong", modern critics never seem to suspect that the difficulty lies with themselves and not with "the Book". We must accept their confession, whatever the explanation may be.

The object of this Appendix is to show that those who are so ready to speak about "corruption" can have little or no knowledge of the Masorah, or of its object.

We have explained its character somewhat in Ap. 30. We propose to point out that its one great special aim and end was to make such "corruption" impossible.

Well knowing the frailties and infirmities of human nature, those who had charge of the Sacred Text hedged it round on all sides with regulations and information called the Masorah, because it was meant to be "a fence to the Scripture", and because it should be, thus, next to impossible for a scribe to make a mistake in copying it.

The general facts are given in Ap. 30 (which should here be consulted); but further particular features are now added from Dr. C. D. Ginsburg's four large folio volumes, which contain the Masorah so far as he has been able to collect, arrange, and transcribe the writing in smaller characters at the top and bottom of every page of most of the accessible manuscripts containing it.

I. All the letters of the Hebrew text were counted: not as a piece of mere curiosity, but that the number of each letter in each book being thus known to the scribe he might easily check his work, and ascertain whether one letter had escaped or got over "the fence". He was informed how many Alephs (A) there should be, how many Beths (B), &c., in each book respectively.

II. There are five consonants, which when they occur at the beginning of a word must have a dot within them, called a Dagesh. This dot in no way affects the meaning of the word. In certain positions, other than at the beginning of a word, these five letters may, or may not, require this Dagesh. Now, each of these dots was safeguarded; for one might so easily be omitted or misplaced: hence, the scribe was assisted by an instruction that, in cases where any of these five letters should not have a Dagesh, he must make a small mark over it, called a Rösh. This again in no way affected either the sound or the sense; but it reminded the scribe that in these cases he had to do one thing or the other. He must write it (if the letter were, say, a Beth (B) either 2 or 5.

III. Again: certain letters have come down with the text, from the most ancient times, having a small ornament or flourish on the top: for example, we find

\[ \text{Aleph (A)} \] with 7 Taqgin
\[ \text{Beth (B)} \] with 3 Taqgin
\[ \text{Gimel (G)} \] with 4 Taqgin
\[ \text{Daleth (D)} \] with 3 Taqgin

These ornamented letters were quite exceptional, and implied no added meaning of any kind: but, so jealous was the sacred text safeguarded, that the scribe was informed how many of each of the letters had these little ornaments: i.e. how many Alephs (A), and how many Betas (B), &c., had one, two, three, or more.

These ornamented letters were called Tāqgin (or Tāqgin), meaning little crowns. The Greek-speaking Jews called them little horns (Heb. 'ērāv), because they looked like horns. The A.V. and R.V. rendering of 'ērāv (Gr. "horn") is "tittle", which is the diminutive of "title" and denotes a small mark forming such title.

Modern commentators, and even the most recent Dictionaries of the Bible, still cling to the traditional explanation that this "tittle" is the small projection or corner by which the letter Beth (B) differs from Kaph (K); or Dagesh (D) differs from Reck (R), &c.

In the Masorah informs us that this is not the case, and thus, tradition is quite wrong. We give a few examples showing how even these little ornaments were safeguarded:

Rubric 1, § 2 (Ginsburg's Masorah, vol. ii, pp. 680-701) says: "Aleph with one Tāqgin: there are two instances in the Pentateuch (Ex. 13. 5, Mil'ehhar (— which), and v. 13, n'i'dah (= man)."

Rubric 3, § 3, says: "There are seven Alephs (A) in the Pentateuch which respectively have seven Tāqgin."

Rubric 2, § 2, notes Beth (B) with one Tāqgin, as occurring only once (Ex. 13. 11, "'})." — brings thee.

Rubric 2, § 3, notes Beth (B) with one Tāqgin, as occurring in four instances with two Tāqgin: viz. Gen. 21. 20 (qāfahābād = may serve thee); Gen. 28. 16 (bānawākōh = place); Ex. 7. 14 (fātsbēbāk = is hardened); Ex. 23. 21 (w'ēbrāwāfi = and the Jekabites).

Rubric 2, § 4, gives four instances where Beth (B) has three Tāqgin: and so on, through all the alphabet, noting and enumerating each letter that has any Tāqgin: thus safeguarding the sacred text, so that not one of these little ornaments might be lost.

It was to these Tāqgin the Lord referred in Matt. 5. 18, and Luke 16. 17; when He said (not that only the smallest letter (= Yod = Y), but that not even the merest mark or ornament (Tāqgin) should pass away from the Law until all things should come to pass. So that our Lord Him-
APPENDIX 93: THE ALLEGED "CORRUPTION", ETC. (cont.)

self recognized these Ṭūgīn, which must have been in His Bible from which He quoted.

IV. In cases of spelling, where a word occurs a certain number of times, but in one or two cases with a slightly different spelling (where, for example, one was with a short vowel and another with a long or full vowel), these are noted, numbered, and thus safeguarded.

The second is not left to imagine that some of these are incorrect, and so be tempted to correct the smaller number by making them conform with the larger number of cases in which the word is spelt differently. It is needless to give examples of such instances.

V. Where a certain word or expression occurs more or less frequently in varying forms, these are all noted, numbered, and distinguished. For example, the word ἡσυχία (house); its occurrences with different vowels and accents are all safeguarded.

So with its occurrences with certain prefixes and suffixes: e.g. "in the house", six occurrences, where the letter θet has a shewa (2) are safeguarded against thirty-two where it has a dâl (2) instead.

So with its combinations with other words: two are noted as being "in this house which is called" (τοῦ ἱεροῦ τῆς Μουσικῆς; 2); nineteen as being "into the house" (τῇ ἱεραίᾳ; 2); twice "to all within the house" (τῷ ὅσιῷ; 2); four times "and into the house of" (τῇ ἱεραίᾳ; 2); twice "the house of her husband" (τῷ ἱεραίῳ; 2); "house of Elohim" five times without the Article: these five exceptional cases being thus safeguarded against the forty-eight occurrences where Elohim has the Article (τῷ ἱεραίῳ; 2).

In nine instances "House of Elohim" is followed by the demonstrative pronoun "this": but, in five cases this pronoun is the Chald. dâl (Ex. 5. 17; 6. 7, 5, 4, 12), and in four cases it is ἵδρος. These latter are thus safeguarded.

The occurrences of the expression "the house of Israel" are noted separately in the Pentateuch and the prophets (τῷ ἱεραίῳ; 2); and in τῷ ἱεραίῳ; 2, these are further distinguished from the expression "the sons of Israel" (the words βασιλεία, "house of", and δόματα, "sons of", being much alike in Hebrew).

Sheering house" is noted as occurring twice (τῷ ἱεραίῳ; 2), and "house of restraint" as occurring three times (τῷ ἱεραίῳ; 2).

"Jehovah Adonai" is noted as occurring 291 times; but the fewer occurrences of "Adonai Jehovah" are safeguarded against the more usual form (τῷ ἱεραίῳ; 2).

In the same way, the following exceptional phrases are distinguished: "Jehovah the Elohim", "Jehovah Elohim" of, "Jehovah Elohim ihuwa", "Jehovah Elohim of heaven", "Jehovah my Elohim", &c. &c.

The expression "the sins of Jeroboam", which occurs fifteen times, is in ten instances followed by "the son of Nabat". The shorter phrase is thus exceptional; and the scribe is warned not to make any of the five like the other ten by adding "the son of Nebat".

These examples might be enumerated by hundreds were Dr. Ginsburg's Massorah fuller; but enough are here given to show how the Massorah was indeed "a fence to the Scriptures".

In the face of these facts one might smile (if the case were not so serious) at the readiness of modern critics to use the word "corruption" whenever they have to admit that they cannot understand the text as it stands. We have no reason to doubt the truth of their confessions; but it is better, and easier, and happier, and safer to believe God.

THE GREEK TEXT OF THE NEW TESTAMENT.

I. INTRODUCTION. While modern critics are occupied with the problem as to the origin of the Four Gospels, and with their so-called "discrepancies", we believe the Matthew, Mark, and John got their respective Gospels where Luke got his, viz. "from above" (Luke 1. 3, see note there); and that the "discrepancies", so called, are the creations of the Christian sects themselves. The latter particularly; for when they see two similar events, they immediately assume they are identical; and when they read similar discourses of our Lord, they at once assume that they are discordant accounts of the same, instead of seeing that they are repetitions, made at different times, under different circumstances, with different antecedents and consequents, which necessitate the employment of words and expressions so as to accord with the several occasions. These differences thus become proofs of accuracy and perfection.

The Bible claims to be the Word of God, coming from Himself as His revelation to man. If these claims be not true, then the Bible cannot be even a "good book". In this respect "the living Word" is like the written Word; for, if the claims of the Lord Jesus to be God were not true, He could not be even a "good man". As Jesus claims, man can believe them, or leave them. In the former case, he goes to the Word of God, and is overwhelmed with evidences of its truth; in the latter case, he abandons Divine revelation for man's imagination.

II. INSPIRATION. In Divine revelation "holy men spake from God as they were moved (or borne along) by the Holy Spirit" (2 Pet. 1. 21). The wind, as it is borne along among the trees, causes each tree to give forth its own peculiar sound, so that the experienced ear of a woodman could tell, even in the dark, the name of the tree under which he might be standing, and distinguish the creaking elm from the rustling aspen. Even so, while each "holy man of God" is "moved" by One Spirit, the individuality of the inspired writers is preserved. Thus we may explain the medical words of "Luke the beloved physician" used in his Gospel and in the Acts of the Apostles (Col. 4. 14).

As to Inspiration itself, we have no need to resort to human theories, or definitions, as we have a Divine definition in Acts 1. 16 which is all-sufficient. "This scripture must needs have been fulfilled, which the Holy Ghost foretold by the mouth of David, before concerning Judas." The reference is to Ps. 41. 5.

It is "by the mouth" and "by the hand" of holy men that God has spoken to us. Hence it was David's voice and David's pen, but the words were not David's words.

Nothing more is required to settle the faith of all believers; but it requires Divine operation to convince unbelievers; hence, it is vain to depend on human arguments.

III. THE LANGUAGE. With regard to this, it is generally assumed that, because it comes to us in Greek, the N.T. ought to be in classical Greek, and is then condemned because it is not! Classical Greek was at its prime some centuries before; and in the time of our Lord there were several reasons why the N.T. was not written in classical Greek.

1. The writers were Hebrews; and thus, while the language is Greek, the thoughts and idioms are Hebrew. These idioms or Hebrewisms are generally pointed out in the notes of The Companion Bible. If the Greek of the N.T. be regarded as an inspired translation from Hebrew or Aramaic originals, most of the various readings would be accounted for and understood.
2. Then we have to remember that in the time of our Lord there were no less than four languages in use in Palestine, and their mixture formed the "Yiddish" of those days.

(a) There was Hebrew, spoken by Hebrews;
(b) There was Greek, which was spoken in Palestine by the educated classes generally;
(c) There was Latin, the language of the Romans, who then held possession of the land;
(d) And there was Aramaic, the language of the common people.

Doubtless our Lord spoke all these (for we never read of His using an interpreter). In the synagogue He would necessarily speak Hebrew; to Pilate He would naturally answer in Latin; while to the common people He would doubtless speak in Aramaic.

3. Aramaic was Hebrew, as it was developed during and after the Captivity in Babylon.

There were two branches, known roughly as Eastern (which is Chaldee), and Western (Mesopotamian, or Palestinian).

This latter was known also as Syrian; and the Greeks used "Syrian" as an abbreviation for Assyria. This was perpetuated by the early Christians. Syrian flourished till the seventh century A.D. In the eighth and ninth it was overtaken by the Arabic; and by the thirteenth century it had disappeared. We have already noted that certain parts of the O.T. are written in Chaldee (or Eastern Aramaic): viz. Ezra 4.9–6.18; 7.12–20; Dan. 2.4–7.28. Cp. also 2 Kings 19:25.

Aramaic is of three kinds:—1. Jerusalem. 2. Samaritan. 3. Galilean.

Of these, Jerusalem might be compared with High German, and the other two with Low German.

There are many Aramaic words preserved in the Greek of the N.T., and most of the commentators call attention to a few of them; but, from the books cited below, we are able to present a more or less complete list of the examples to which attention is called in the notes of The Companion Bible. 1


It is so called because it was the language of Aram, or Mesopotamia, which is Greek for Aram Nahrārim—Aram between the two rivers (Gen. 21.32; Dutt, 23.4; Judg. 8.4; Ps. 60, title). It is still called "The Island." There were other Aramaeans beside this: (2) *Aram Damiáske* (north-east of Palestine), or simply *Aram*, because best known to Issel (2 Sam. 11.4. Isa. 5.17. Amos 2.1. Acts 10.31; 20.34; 21.20, 21.); (3) *Aram Zobah* (not far from Damascus and Hamath), under Skiff and David (1 Sam. 14.4. 2 Sam. 8.2. 1 Kings 20.26. 2 Chron. 12.3); (4) *Aram Mes higher* (1 Chronicles 10.5.); (5) *Aram Geshur* (1 Sam. 15.4). 2 Further information may be found in the following works:—

2. *W. J. Dill: De moartlarn synonon hiero Jesus Christos en syn upo Apostolion, p. 79. Amsterdam, 1885.

4. The order of the words is that of the Greek alphabet.

11. *Bar-sabas*: Acts 1.25; 15.22. **(Bar-sabas all the texts)**.
14. *Bithesida*: John 5.2. (Bithesida, T.WI; Bithesidu, or Bitheside, L.WI Rm.)
25. *Ely*: Matt. 27.46. (Elii, voc. T.WI m.; Eloi, Wl.)
28. *Kiphas*: John 1.42. 1 Cor. 15.4; 9.22; 9.5; 15.3.
33. *Maranatha*: 1 Cor. 16.22 (=Our Lord, come).
38. *Klabbani, Rabbouni (Rabbouni), Mark 10.15.
39. *Raca*: Matt. 5.22. (Rafai is an abbreviation of Rafai.)
40. *Sabacthani*: Matt. 27.46. Mark 15.34. (Sabachthani, T Tr. Wl.).
43. *Talitha kónti*: Mark 5.41. (In Galilean Aramaic it was *tâlithâ kónti*.

IV. THE PAPYRI AND OSTRACAE. Besides the Greek text mention ought to be made of these, although it concerns the interpretation of the text rather than the text itself.

We have only to think of the changes which have taken place in our own English language during the last 300 years, to understand the inexpressible uselessness of documents written on the material called papyrus, and on pieces of broken pottery called ostraca, recently discovered in Egypt and elsewhere. They are found in the ruins of ancient temples and houses, and in the rubbish heaps of towns and villages, and are of great importance.

They consist of business-letters, love-letters, contracts, estimates, certificates, agreements, accounts, bills-of-sale, mortgages, school-exercises, receipts, bribes,
APPENDIX 94: THE GREEK TEXT OF THE NEW TESTAMENT (cont.)

pawn-tickets, charms, litanies, tales, magical literature, and every sort of literary production.

These are of inestimable value in enabling us to arrive at the true meaning of many words (used in the time of Christ) which were herefore inexplicable. Examples may be seen in the notes (Matt. 10:30, Mark 6:8, Luke 9:3); “have” (Matt. 6:2, 5, 16, Luke 6:24, Phil. 10); “officer” (Luke 12:58); “pressth” (Luke 16:16); “suffereth violence” (Matt. 11:12, &c.)

V. The Manuscripts of the Greek New Testament dating from the fourth century a.d. are more in number than any of those Greek or Roman author, for these latter are rare, and none are really ancient; while those of the N.T. have been set down by Dr. Scrivener at not less than 3,600, a few containing the whole, and the rest various parts, of the N.T.

The study of these from a literary point of view has been called “Textual Criticism,” and it necessarily proceeds altogether on documentary evidence; while “Modern Criticism” introduces the element of human opinion and hypothesis.

Man has never made a proper use of God’s gifts. God gave men the sun, moon, and stars for signs and for seasons, to govern the day, and the night, and the years. But no one to-day can tell us what year (Anno Mundii) we are actually living in! In like manner God gave us His Word, but man, compassed with infirmity, has failed to preserve and transmit it faithfully.

The worst part of this is that man charges God with the result, and throws the blame on Him for all the confusion due to his own want of care.

The Old Testament had from very early times official custodians of the Hebrew text. Its canons of Scribers, Nadaram, Sophinim, and Masoretes elaborated plans by which the original text has been preserved with the greatest possible care. (see Ap. 93.) But though, in this respect, it had advantages which the Greek text of the N.T. never had, it nevertheless shows many signs of human fallibility and infirmity. Man has only to touch anything to leave his mark upon it.

Hence the MSS. of the Greek Testament are to be studied to-day with the utmost care. The materials are:

1. The MSS. themselves in whole or in part.
2. Ancient versions made from them in other languages.
3. Citations made from them by early Christian writers.

1. The MSS. themselves in whole or in part.

1. The examples given in the notes are from Delsmann’s Light from the Ancient East, 1810; New Light on the New Testament, 1901; Bible Studies, 10th. Milligan’s Selections from the Greek Papyri, &c., Cambridge Press, 1890.

2. Ancient copies of the Septuagint reveal two other orders: that of Deoritho (or Corrector) and the Antitaboo (or Comparator). But these attended chiefly to the lexical and not the textual errors.

3. Of these, the Aramaic (or Syriac), e.g. the Septuagint, is the most important, ranking as superior in authority to the oldest Greek manuscripts, and dating from as early as A.D. 170.

Though the Syrian Church was divided by the Third and Fourth General Councils, in the fifth century, into three, and eventually into more, hostile communions, which have lasted for 1,600 years, their three versions, yet the same version is read to-day in the rival churches. Their manuscripts have flowed into the libraries of the West, “yet they all exhibit a text in every important respect the same.”

4. The use of the Syriac is a version simple and plain, without the addition of allegorised or mystical glosses.

Hence we have given this authority, where needed throughout our notes, as being of more value than the modern critical Greek texts.

But for these (and for various reasons) we have italicised (or otherwise) only those “variant readings” with which the Syriacs agree. See § VII. below.

although it is obvious and undeniable that some cursive may be transcripts of uncial MSS. more ancient than any existing minuscule MS.

This will show that we cannot depend altogether upon textual criticism.

2. It is more to our point to note that what are called “breakings” (soft or hard) and accentots are not found in any MSS. before the seventh century (unless they have been added by a later hand).

3. Punctuation also, as we have it to-day, is entirely absent. The earliest two MSS. (known as B, the MS. in the Vatican and N Sinaitic MS., now in St. Petersburg) have only an occasional dot, and this on a level with the top of the letters.

The text reads on without any divisions between letters or words until MSS. of the ninth century, when (in Cod. Augiensis, now in Cambridge) there is seen for the first time a single point which separates each word. This dot is placed in the middle of the line, but is often omitted.

None of our modern marks of punctuation are found until the ninth century, and then only in Latin versions and some cursive MSS.

From this it will be seen that the punctuation of all modern editions of the Greek text and of all versions made from it, rests entirely upon human authority, and has no weight whatever in determining or even influencing the interpretation of a single passage. This refers also to the employment of capital letters, and to all the modern literal reminiscences of the present day.

4. Chapters also were alike unknown. The Vatican MS. makes a new section where there is an evident break in the sense. These are called titloi, or kaphalainai.

There are none in N. (Sorinastic, see above. They are not found till the fifth century in Codex A (British Museum), Codex C (Ephraemi, Paris), and in Codex R (Nitrianus, British Museum) of the sixth century.

They are quite foreign to the original texts. For a long time they were attached to Ruigres de St. Cruz (Hugo de Sancto Caro), Provincial to the Dominicans in France, and afterwards a Cardinal in Spain, who died in 1263. But it is now generally believed that they were made by Stephen Langton, Archbishop of Canterbury, who died in 1227.

It follows therefore that our modern chapter divisions are also destitute of MS. authority.

5. As to verses. In the Hebrew O.T. these were fixed and counted for each book by the Masorites; and they are unknown in any of the MSS. of the Greek text. There are none in the first printed text in The Complumentian Polyglot (1437–1517), or in the first printed Greek text (Erasmus, 1516), or in R. Stephen’s first edition in 1560.

Verses were first introduced in Stephen’s smaller (16mo) edition, published in 1551 at Geneva. These also are therefore destitute of any authority.

VI. THE PRINTED EDITIONS OF THE GREEK TEXT. Many printed editions followed the first efforts of Erasmus. Omitting the Complumentian Polyglot mentioned above, the following is a list of all those of any importance:

1. Erasmus (1st Edition) . . . . 1516
2. Stephens . . . . 1546–9
3. Beza . . . . 1624
4. Elzevir . . . . 1624
5. Griesbach . . . . 1775–8
6. Scholz . . . . 1800–6
7. Lachmann . . . . 1831–50
8. Tischendorf . . . . 1841–72
9. Tregelles . . . . 1856–72
10. Alford . . . . 1862–71
11. Wordsworth . . . . 1870

Such as are set forth in the Rules for Composers and Readers at the University Press, Oxford.

There are sixty-eight (or sixty-nine) in Mark.


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APPENDICES 94 (cont.) AND 95.

12. Revisers' Text 1881
13. Westcott and Hort 1881-1903
14. Scrivener 1886
15. Weymouth 1886
16. Nestle 1904

All the above are "Critical Texts," and each editor has striven to produce a text more accurate than that of his predecessors.

Beza (No. 3 above) and the Elzevir (No. 4) may be considered as being the so-called "Received Text," which the translators of the Authorized Version used in 1611.

VII. THE MODERN CRITICAL TEXTS. In the notes of The Companion Bible we have not troubled the general English reader with the names or distinctive characters or value of the several Manuscripts. We have thought it more practical and useful to give the combined judgment of six of the above editors; viz. Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Greek Text as adopted by the Revisers of the English N.T., 1881, noting the agreement or disagreement of the Syriac Version therewith (note 3, p. 136.)

A vast number of various readings are merely different spellings of words, or a varying order of two or more words. These are not noticed in The Companion Bible, as they do not affect the sense.

There are many more, consisting of cases of nouns and inflexions of verbs, &c., but these are noticed only when they are material to the interpretation. All are noted in cases where they really matter, but turned out to be not numerous. A few are the subject of separate Appendixes. The number of these Appendixes may be found under the respective passages, such as Matt. 16. 18. Mark 16. 9-20. Acts 7. 17. Rom. 10. 13. 1 Pet. 3. 19. Rev. 1. 10.

The six critical Greek texts are indicated in the notes by their initial letters (see below). Where the reading is placed within brackets by the respective editors, the initial letter itself is also placed within brackets, and it is followed by "m" where the reading is placed in the margin.

It will thus be seen which of the above editors retain, insert, or omit a particular reading, and which of these expresses his doubts by placing it within brackets or in the margin.

To enable the reader to form his own judgment as to the value of any particular reading, it remains only to give a brief statement of the principles on which the respective editors framed their texts.

GRIESEBACH 1 based his text on the theory of Three Recensions of the Greek manuscripts, regarding the collective work of each Recension as one; so that a Reading having the authority of all three was regarded by him as genuine. It is only a theory, but it has a foundation of truth, and will always retain a value peculiarly its own.

LACHMANN (L.), disregarding these Recensions, professed to give the text based only on the evidence of

1 We include Griesebach's principles, though his edition is not included in the notes of The Companion Bible.

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THE NEW TESTAMENT AND THE ORDER OF ITS BOOKS.

I. THE NEW TESTAMENT IN RELATION TO THE BIBLE AS A WHOLE.

The word "Testament," as a translation of the Greek word diathke (which means covenant), has been nothing less than a great calamity; for, by its use, truth has been absolutely veiled all through the centuries; causing a wrong turning to be taken as to the purpose and character of this present Dispensation, by which the errors of tradition have usurped the place of important truth.

The word "Testament" as a name for a collection of books is unknown to Scripture. It comes to us through the Latin Vulgate. This was the rendering in the older Latin Versions before Jerome's time; but Jerome, while using fudus or pactum for the Heb. berith in the O.T., unfortunately reverted to testamentum in his revision of his N.T. translation (A.D. 382-405). Some of the Latin Fathers preferred instrumentum, much in the sense of our legal use of the word 1. Revisers use the expression novum et velium instrumentum, and Augustine uses both words instrumentum and testamentum 2.

3 De Civ. Dei, xx. 4.
APPENDIX 35: THE NEW TESTAMENT AND ORDER OF ITS BOOKS (cont.)

From the Vulgate, the word testament passed both into the English Bibles and the German. The Greek word is διαθήκη, which means "covenant", and the R.V. substitutes this meaning in every place except two (Heb. 9:15, 21, on which see the notes). But even this word is never used as the title for the collection of books which make up the New Testament so called.

When these books were placed beside the books of the Hebrew Canon it became desirable, if not necessary, to distinguish them; and as the two covenants were already spoken of in Scripture as "old" and "new" (2 Cor. 3:6), the books, which were connected with them, came to be called by the same names also.

In Ex. 23:7 and 2 Kings 23:21, we read of "the book of the covenant" °°, and this distinction of the two covenants was already confirmed by 2 Cor. 3:6,14, where the Apostle speaks of "the reading of the old covenant".

The term "New Covenant" is indeed a Scriptural expression, but it is not used of a collection of books. It is used of the great prophecy and promise of Jer. 31:31—32, and Ezek. 37:24 (which is referred to in Heb. 8:8—13; 10:15—18). The time for the making of this "New Covenant" with the House of Israel and the House of Judah was drawing near. The last prophet, Malachi, had spoken of the coming of the "Angel of the Covenant", and the "Messenger" who was to prepare His way before Him (Mal. 3:1). He announces also the sending of Elijah the prophet to prepare the way of the Lord, and connects his name with that of Moses (Mal. 4:5—6).

In the time of John the Baptist was sent "in the spirit and power of Elijah" (Luke 1:17); and, had the people "received" him and obeyed his call to national repentance, he would have been counted for Elijah the prophet (Matt. 11:14; 17:11—13). In like manner we may well conclude that the act and word of Messiah at the last supper was the making of the New Covenant itself; for the Lord said of the cup "this is. i.e. represents" My blood of the New Testament (Matt. 26:28; Mark 14:24). Luke 22:20, thus fulfilling the prophecy of Jer. 31:31—34, as testified by Heb. 8:8—12; 9:15—21; 10:15—18.

The use of blood was confined to two purposes:—

1. Movement for sin (Lev. 17. 11, Heb. 9:22) and (2) the making of a covenant (Ex. 24:6—8; Heb. 9:15—17).

The use of the Greek word διαθήκη (covenant) in relation to a collection of books is appropriate only so far as these books are regarded as belonging to the "new covenant" foretold by Jeremiah, and as being distinct from "the book of the (old) covenant", made in Ex. 24:6—8.

The one great fact, which stands out in connection with the whole of the books which we call the Bible, is that they form the "Word of God", and are made up of the "words of God" (Jer. 1:8, 14, 15). This is the claim that is made by the book itself, and it is ours to receive it as such. We, therefore, neither set out to discuss it, nor to prove it. "God hath spoken"; and this, for our learning, and not for our reasoning: for our faith, and not for our questioning; still less for our criticism: for the Word which He hath spoken is to be our judge in that day (John 12:48; 13:10; 16:13). And, in a declarative sense, be "able to judge" (A.V. "a discerning", Gr. κριτικός; hence our "critic"). See further, Ap. 94.

Thousands of infidels to-day believe and teach that the Council of Nice, held in A.D. 325, separated the "apostolic scriptures" from the gnostic ones, by some vote, or trick, when the sacred books were placed under a communion table, and, after prayer, the inspired books jumped upon the table, while the false books remained beneath.

This story originated with one "John Pappus", and infidels make a great mistake in identifying him with

1. While the divisions shown in the Structure are true as a whole, it is not denied that there may be exceptions to the general rule; but these only go to establish the truth of the rule itself.

2. The other later Epistles of Paul were written to individuals, and to a special class of Hebrew believers.

Not by "the Spirit of Truth". His mission, in A.D. 50, was to guide to the truth, while, in the Acts of the Apostles (13:17), it was to bear witness by miracles to the confirmation of them that heard the Son. In the Apocalypse, in A.D. 95, John says: "You are speaking by 'the Spirit of Truth', but the lying by an Hierarch."

1 See also 1 Mac. 1:7—8 and Eccles. 51:25.

2 "Walking in blood" would denote, not cleanse. Sprinkling with blood and washing in water, as in the O.T. (see Ps. 53:10). As to Rev. 1:5 and 7, 17, see notes there.
APPENDIX 95: THE NEW TESTAMENT AND ORDER OF ITS BOOKS (cont.)

Since this written Word—"the Scripture of Truth"—was thus complete, God has not spoken directly or indirectly to mankind, either by Himself or by human agency. "The Silence of God" during this Dispensation is a solemn reality.

But He is going to speak again when this Dispensation comes to a close, and in Psalm 50 we are told what He is going to say when the silence is broken.

According to the division of the "times" exhibited above (p. 138), it will be seen that they are six in number (the number of "man", Ap. 10). And it will be noted that the order of the Divine three is FATHER (A'), SON (A'), and HOLY SPIRIT (A').

When the "time" comes for Him to speak "once again", it will be apart from human agency. This will make these "times and manners" seven in all (the number of spiritual perfection, Ap. 10).

Until, therefore, God shall speak once more, we have God's word—written. To this we are now shut up; to this we do well "to take heed to our hearts" (2 Pet. 1. 19).

We may not add to or take away from it (Rev. 22. 18, 19). We may not receive any other writing purporting to have come from God. There are many such in the present day; some of the authors being bold impostors and deceivers, others being deceived by "automatic" writings through demons and evil spirits (1 Tim. 4. 1-3).

To all such we are to say "Anathema", and to treat them as accursed things (Gal. 1. 6-9).

II. THE ORDER OF THE BOOKS OF THE NEW "TESTAMENT"

Our English Bibles follow the order as given in the Latin Vulgate. This order, therefore, depends on the arbitrary judgment of one man, Jerome (A.D. 382-405). All theories based on this order rest on human authority, and are thus without any true foundation.

The original Greek manuscripts do not agree among themselves as to any particular order of the separate books, and a few of them have most remarkable differences.

We are, however, on safe ground in stating that the books are generally divided into

FIVE WELL-DEFINED GROUPS.

For the most part these groups are in the following order:

1. The Four Gospels.
3. The General Epistles 1.
4. The Pauline Epistles 2.
5. The Apocalypse.

Even the order of these five groups varies in very few cases. 3 But these are so exceptional as not to affect the general order as given above; indeed, they help to confirm it.

While the order of these five groups may be regarded as fairly established, yet, within each, the order of the separate books is by no means uniform, except in the fourth, which never varies. 4 (See notes on the chronological and canonical orders of the Pauline Epistles, preliminary to the Structure of Romans, as a whole.)

Even in the first group, while the Four Gospels are almost always the same as we have them in the A.V. and R.V., yet in the Codex Bezae (Cent. 6) John follows Matthew; and in another, precedes it.

When we divide the Pauline Epistles (Group 4 above), and re-combine them in their chronological and historical order, we find that they re-arrange themselves so as to be distributed between the fourth and sixth of the six groups shown above on p. 138. 5

The five groups of the New Testament order of books (shown above) thus fall into four chronological groups, being the same as the last four of the whole Bible, corresponding with A', B', A', and B' (p. 138).

From these four groups we may gather the one great scope of the New Testament books as a whole.

Corresponding with the above we may set them out as follows:

C The King and the Kingdom. Proclaimed to the Nation in the Land. The Kingdom rejected and the King crucified in Jerusalem, the capital.

D The re-offer of both (Acts 2. 28; 3. 19-26) to the Dispersion among the Gentiles; and their final rejection in Rome, the capital of the Dispersion (Acts 28. 16-29).

C The King exalted, and made Head over all things for the Church, which is His Body (Eph. 1. 22-23, Phil. 2. 9-11, Col. 1. 14-20), in the Kingdom of His beloved Son (Col. 1. 13). The mystery revealed (Eph. 3. 1-12, Col. 1. 24-2). The Kingdom on earth in abeyance. "Not yet." (Heb. 2. 8).

D The Kingdom set up in judgment, power, and glory. The King enthroned. Set forth as the great subject of the Apocalypse.

1 Such as Swedenborg, Joanna Southcote, Joe Smith (of Mormonite fame), the author of "The Flying Roll", Mrs. Eddy, Dowis, and others.
2 James usually coming first, following next after the Acts of the Apostles.
3 Invariably in their present canonical order, as given in the A.V.
4 For example; the fourth follows the second; the second and fourth are followed by the first; and in one case the fifth comes between the second and third.
5 Except that, in the best and oldest Codices, Hebrews follows 2 Thess. (instead of Philmemon); while in one (that from which Cod. B was taken) Hebrews follows Galatians.
APPENDICES 96 AND 97.

96

THE DIVERSITY OF THE FOUR GOSPELS.

We have already seen from the Structure on p. 1304, and notes there, that each of the Four Gospels has its own special character and design. These are not to be determined by human ingenuity or on modern lines, but to be gathered from the Structure. This shows that they may be regarded as being the completion of the Old Testament, rather than the beginning of the New. In any case they have nothing whatever to do with the founding of "the Church," or with the beginning of "Christianity" (see Ap. 113, notes on the Structure of the Acts as a whole, and Rom. 15.8).

They are four distinct presentations of the Messiah, and together form one perfect whole. The twofold subject of the Lord's fourth ministry (Ap. 119) shows this very clearly; and excludes all modern hypotheses. This being so, only those events, miracles, and discourses of our Lord are selected which are needed for the presentation of our Lord and His ministry, and which bear upon, illustrate, and thus emphasize the special object of each Gospel.

This is why certain words and works are peculiar to one Gospel, and are omitted from another, and why certain utterances of the Lord are repeated on other occasions, and with varying words. Also why we have "the kingdom of heaven," only in Matthew, and "the kingdom of God" in the other Gospels (see Ap. 114).

It has been too generally assumed that events and discourses which are similar are identical also. But this is not the case, as may be seen from Ap. 116, 152, 153, 155, 156, 157, 158, 163, 164.

By failing to distinguish or to "try the things that differ" (Phil. 1.10), and to rightly divide "the word of truth" (2 Tim. 2.15) as to its times, events separated by great landmarks of time are brought together and treated as though they were one and the same, whereby difficulties are created which baffle all the attempts of those who would fain remove them.

The special object of each of the Four Gospels may be seen from the Structure on p. 1304.

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THE UNITY OF THE FOUR GOSPELS.

In the notes on pp. 1304 and 1305, and in Ap. 96, we have shown that there is a Diversity in the Four Gospels. But there is a Unity also, as is shown by the fact that all Four Gospels follow the same general Structure. This runs through them all alike, showing that, after all, the presentation of the Lord is one.

While it was not in God's purpose to give us one Gospel, yet amid all the diversity of the parts there is a continuity of the whole.

The parts are distributed according as they are appropriate to the special design and character of each Gospel, and in perfect order and accuracy. After what has been said in Ap. 96, and in the notes to the Structure on p. 1304, it would be out of place to attempt to present anything like a complete "Harmony"; but, in order to show how needless it is to dislocate certain passages in order to bring together similar events and discourses (supposed to be identical), as though nothing the Lord said or did was ever repeated, a condensed outline is presented.

It will be noted that there are great events which were never repeated: such as the Mission of the Twelve, the Transfiguration, the Dividing of the Garments, &c. These help us in determining the order and place of other events which, though similar, are not identical.

From the outline given below it will be easy to see how the several accounts of similar events and discourses are distributed in the several Gospels, without violently altering the sequence of verses and chapters, as is done in most so-called "Harmonies".

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<th>Matthew</th>
<th>Mark</th>
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<th>John</th>
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<tr>
<td><strong>PRE-MINISTERIAL</strong></td>
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<td>1. 1-2.7</td>
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<td><strong>THE FORERUNNER</strong></td>
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<td>1. 2-8</td>
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<td>3. 21,22</td>
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<td><strong>THE BAPTISM</strong></td>
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1. But note that in the Structure of John there is no "Temptation" and no "Agony".
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[For the Fourth Period of the Lord’s Ministry and subsequent events, see Appendix 166. For the sequence of events after the resurrection of the Lord, see Appendix 166.]

98 THE DIVINE NAMES AND TITLES IN THE NEW TESTAMENT.

All names and titles used of one Person represent the different relations which are sustained by Him. In the New Testament these are more varied, and not less important than those in the Old Testament; and Ap. 4 should be compared with this Appendix.

The following exhibition of these practically embraces all that is necessary to enable the English reader to understand them, and to grasp something of the perfection with which each is used.

The list of the Names, &c., is given according to the common English rendering of the A.V., as being more easy for reference. It does not include “Spirit” or “Holy Spirit”; for which see the separate Appendix, No. 101.

Reference is made, in the notes, to the following divisions and subdivisions:—

I. GOD.

God. Gr. Θεός. The Greek language, being of human origin, utterly fails (and naturally so) to exhibit the wonderful precision of the Hebrew, inasmuch as the language necessarily reflects, and cannot go beyond the knowledge, or rather the lack of knowledge, of the Divine Being apart from revelation.
APPENDIX 98 : DIVINE NAMES AND TITLES IN NEW TESTAMENT (cont.)

i. Theos corresponds, generally, with 'Elohim of the O.T., denoting the Creator (see Ap. 4.1); but it corresponds also with 'Eli (Ap. 4. IV), and Eloah (Ap. 4. V). Sometimes it corresponds with Jehovah (who is 'Elohim in Covenant relation), in which case it is printed God, as in the Old Testament (both A.V. and R.V.).

1. Theos is used in the N.T. of the Father, as the revealed God (see John 1.1. Acts 17.24, 26).
2. It is used of the Son (Matt. 1.23; John 1.1; 20.28, 29; Rom. 9.5; 2 Pet. 1; 1 John 5.20).
3. It is used of the Holy Spirit (Acts 5 r. 4; compare with v. 4).
4. It is used generically, as in John 10.34. Acts 12.29; 2 Cor. 4.4; Phil. 3.19, 24.
5. It is used of false gods, as in Acts 7.43, 44; and is printed "god" as in the O.T.

ii. Cognate with Theos, there are three other words to be noted:
1. Theotocos, rendered "Deity", and used of Christ. Occurs only in Col. 2.8, and has relation to the Godhead personally; while
2. Theotokos, rendered "Deity" also, is Deity in the abstract. Occurs only in Rom. 1.3.
3. Thiaos, rendered "Divine", and is used of Christ. Occurs only in 2 Pet. 1.3; 4, and with the Article, in Acts 17.24, where it is rendered "Godhead". Gr.such that which [is] Divine.

II. I AM

Used by Christ of Himself, in John 8.58. See note on Ex. 3.14.

III. FATHER

Father, Gr. Patér. Expresses relationship, the correlative of which is "son". When used of man it not only denotes parentage, but it sometimes has thepler meaning of "ancestor", "founder", or a "senior" (as in 1 John 2.13, 14); also the author or source of anything (John 8.44. Heb. 12.9); and expresses a spiritual relationship, as in 1 Cor. 4.15.

When used of God it denotes His relationship to His "beloved Son"; i.e. to those ("sons") who have been begotten (not "born"), see note on Matt. 1.1.

It implies "son", not "offspring", as in Acts 17.28. These were "offspring", and were existing (Gr. hyparché). as such, according to nature on the ground of creation; not "sons" as being "begotten" into a new creation.

IV. ALMIGHTY

Almighty, Gr. Pantokrator. This title belongs to the same God, as Creator, but expresses His relationship to all He has created, by the exercise of His power over "all the works of His hands". It occurs only in 2 Cor. 6.18. Rev. 1.8; 4.8; 11.17; 15.3; 16.7, 14; 19.6, 15; 21.22.

V. POTENTATE

Potentate, Gr. Dýnaistés = a mighty Prince, or Ruler (cp. Engl. "dynasty"). Used of God, only in 1 Tim. 6.15. Elsewhere used, only twice, of earthly rulers, in Luke 1.32 (generally), and of the Ethiopian eunuch in Acts 8.27.

VI. LORD

This is the rendering of two Greek words: i. Kurios, and ii. Daimon; and one Aramaic, iil. Rabboi.

i. Kurios. Kurios means "owner" (and is so translated in Luke 15.21). It expresses the authority and lordship arising from and pertaining to ownership. Hence, while it is used of each Person of the Trinity, it is similarly used of the lower and human relationship of "master". Cp. Luke 19.12, and see below v. 4.

So much depends on the presence or absence of the Greek Article, when used of the Divine relation-

ship, that these are carefully distinguished in the subdivisions below.

For obvious reasons the four Gospels have been treated, below, apart from the other books of the N.T.

a. In the Four Gospels.

1. Used of Jehovah (Ap. 4. II), and printed "LORD" throughout.

a. With the Article (ho Kuriosis).

a. In quotations from the O.T. it occurs four times: in Matt. 1.22; 2.15; 5.33; 22.44.

b. In other connections it occurs fourteen times: once in Matt. (9.38); once in Mark (5.19); twelve times in Luke (1.6, 9, 11, 25, 29, 46; 2.15, 22, 23, 38, 40); 23.42.

b. Without the Article (Kuriosis).

a. In quotations from the O.T. it occurs twenty-nine times: eight times in Matt. (3.3; 4.7, 10, 21, 9, 42; 22.37; 25.39; 27.10); eight times in Mark (1.3; 11.9, 10; 12.11, 29, 39, 40: 13.35; 19.38; 20.37); four times in John (1.29; 12.13, 36, 39).

b. In other connections twenty-four times: six times in Matt. (1.40, 24; 2.13, 19; 11.25, 28, 29); once in Mark (15.20); seventeen times in Luke (1.11, 16, 17, 32, 38, 45, 48, 66, 68, 76; 2, 9, 23; 24, 25, 31; 5.17; 10.21).

2. Used by Christ of Himself.

a. With the Article (ho Kuriosis).


b. Without the Article (Kuriosis).

a. In direct reference: eleven times (Matt. 7.21, 22, 22; 12.3; 25.31; 42; Mark 3.29; Luke 6.5, 46, 46).


3. Used of Christ by others.


b. By others than His disciples.

a. Rendered "Lord" eighteen times: in Luke (8.2, 6, 8; 9.23; 15.27; 25, 37; 17.15; 39, 30, 31, 38; 28.6); only twice in Mark (7.25; 9.34); four times in Luke (2.11; 5.14; 7.6, 18, 41); twice in John (6.34; 8.11).

b. Rendered "Sir" six times: John 4.11, 15, 19, 40; 5.7, 20.15 (Mary, addressing the supposed gardener).

c. By the Holy Spirit frequently in the narratives of the Evangelists.

1 Those numbers refer to the Received Greek Text. In some cases there are various readings, but in most of them the difference consists in the omission of the article. Any important variations are referred to in the notes.

2 Because, in Mark, the presentation of the Lord is as "Jehovah's servant" and a servant is not usually addressed as Lord. See notes on p.1831. This is not a peculiarity of Mark, but shows the care and perfection of this presentation by the Holy Spirit.

3 Once by a Gentle, the other being omitted by the Critical texts (though not by the Syr.).
APPENDIX 98: DIVINE NAMES AND TITLES IN NEW TESTAMENT (cont.)

4. Used of others than Christ.

A. With the Article (ho Kuriós), emphasizing ownership. Occurs forty-two times: twenty-one times in Matt. (10, 24, 25; 15, 27; 16, 25, 27, 31, 32, 34, 30, 8; 21, 19; 24, 45, 66, 48, 50, 25, 18, 10, 21, 21, 23, 23, 26); twice in Mark (12, 9; 13, 35); six times in Luke (12, 36, 37, 46, 49, 46, 47, 14, 21, 22; 16, 3, 5, 9, 9; 19, 5, 2); 20, 13, 15; three times in John (10, 15; 14, 31, 29).

B. Without the Article (Kuriós). Generally in courtesy, emphasizing superior relationship. Occurs nineteen times. Rendered "Lord" fourteen times (Matt. 18, 20; 26, 11, 11, 19, 22, 24; Luke 18, 33, 25, 33; 14, 22; 26, 16, 19, 20, 25); "Master" twice (Matt. 6, 24; Luke 18, 13); "Saviour" four times (Matt. 4, 27; 21, 30; 27, 63. John 12, 21).

β. In the other books of the New Testament.

1. Used of Jehovah (Ap. 4, 11), and printed "Lord" throughout in the O.T.

A. With the Article (ho Kuriós).

a. In quotations from the O.T. Occurs ten times (Acts 2, 25, 34; 4, 20; 7, 23; 13, 47; 15, 17; Rom. 11, 15; 1 Cor. 10, 23, 28; Heb. 8, 11).

b. In other connexions: Acts 2, 47; 2 Cor. 10, 18; Heb. 8, 2; 12, 14; James 5, 9-11; 2 Pet. 3, 9, 10; Jude 5. Rev. 11, 15, 21, 22.

B. Without the Article (Kuriós).

a. In quotations from, or references to, the O.T. Acts 2, 20, 21; 3, 22; 7, 36, 31, 37, 49; Rom. 4, 8; 9, 24, 27; 10, 13, 16; 11, 3, 34; 12, 10; 14, 11; 1 Cor. 1, 31; 2, 16; 3, 20; 21, 22; 2 Cor. 6, 11, 18; 10, 7, 21; 8, 8, 8, 8, 10, 10, 15, 25, 29, 32; 12, 5, 6; 13, 8, 1; 1 Pet. 1, 25; 2, 14, 12.

b. In other connexions: Acts 1, 24; 2, 29; 2, 19; 17, 24; 2 Cor. 3, 16; James 5, 20, 11, 11; 2 Pet. 3, 8, 10; Jude 9, 14; Rev. 4, 8; 11, 17; 15, 3, 4; 16, 5, 7; 18, 8; 19, 1, 6; 22, 5, 6.

2. Used of Christ.

A. With the Article, as in Acts 2, 34. 2 Cor. 3, 17-19.

B. Without the Article, as in 1 Cor. 8, 6, 6.

ii. Despótes. Like Kuriós (i, above) it denotes owner;...in the New Testament, and is rendered five times "Lord"; and five times "Master" (see No. XIV. 2, below).


iii. Rabba'. Aramaic for the Heb. Rabbi = my Master, or Teacher. See Ap. 94, III. 3. Occurs twice, once translated "Lord" (Mark 10, 51); and once transliterated "Rabbôh" (John 20, 16).

VII. EMANUEL.

EMANUEL. Heb. 'imanúel = God (Et) with us (Isa. 7, 14; 8, 8). Used of Christ, Matt. 1, 23, being another proof of His Deity (see No. VI. 1. e. 2. A. a. b.).

VIII. MESSIAH.

This is the Greek transliteration of the Heb. M̱shāh, with the same meaning, Anointed. Used twice of Christ (John 1, 41; 4, 26).

IX. CHRIST.

This is the Greek translation of the Heb. M̱shāh. See No. VIII. Christos has the same meaning, from chríō, to anoint. Hence, the Noun is used of and for the Messiah, and in the Gospels should always be translated "Messiah", as well as in the Acts, and sometimes in the later books of the New Testament.

X. JESUS.

Jēsus is the same as the Heb. Jehoshua, or the abbreviated form Joshua (cp. Heb. 4, 4), and means [the] Salvation of Jehovah, or Jehovah [the] Saviour.

The name "Jesus" expresses the relation of Jehovah to Him in Incarnation, by which "He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2, 8); Who, being God, did not deem His glory a thing not to be thus relinquished (see note on "robbery", Phil. 2, 6). The name "Jesus" is the name associated with "the name" which He endured in order to "save His People from their sins" (Matt. 1, 21). His People therefore never addressed Him as "Jesus", but always as "Master" (No. XIV. 5) or "Lord" (VI. 1. a. 3). John 13, 14, Luke 6, 46), and so should all His people to-day; not following the example of demons (Matt. 8, 29), or of His enemies, who irreverently called Him "Jesus".

XI. JESUS CHRIST.

In the combination of these two names, the former is emphatic by its position, the second being subsidiary and explanatory. It means "Jesus the Messiah". In the Epistles it means Jesus Who humbled Himself but is now exalted and glorified as Christ. Care should be taken to note the various readings.

XII. CHRIST JESUS.

This is the converse of "Jesus Christ" (XI) and denotes the now exalted One, Who once humbled Himself.

XIII. CHRIST THE LORD.

This is the Heb. M̱shāh Jēshúa = Jehovah's Anointed, as in 1 Sam. 24, 6. Occ. only in Luke 2, 11; and with the Article = the Anointed of Jehovah, Luke 2, 26.

XIV. MASTER.

This title is the translation of eight distinct Greek words, which are all carefully distinguished in the notes.


ii. Despótes, see No. VI. 6, above. It occurs ten times, and is rendered five times "Lord" (see VI. 2); and five times "Master", one of the Divine Master (2 Tim. 2, 21); and four times of human masters.

iii. Oikodespótes = master of a house; house-master. It occurs twelve times, and is used in Parables by the Lord of Himself seven times, and of others thrice: it is rendered four times "house-holder"; five times "goodman of the house"; and three times "master" (Matt. 13, 15. Luke 13, 15. 14, 21). Twice it is used of others than Christ (Mark 14, 14. Luke 22, 11).

iv. Epístatos = Commander. Occurs five times as addressed to the Lord (Luke 5, 5; 8, 34, 24, 43; 9, 53, 49; 17, 13).

v. Didaskalos = Teacher. Or as we should say "Doctor". Occurs fifty-eight times, and is twice explained as meaning "Rabbi". See No. vii, p. 144. 1. The Lord was addressed as Didaskalos (= Teacher), rendered "Master" thirty-one times; six times in
APPENDIX 98: DIVINE NAMES AND TITLES IN NEW TESTAMENT (cont.)


2. The Lord spoken of as “Mashiach” by Himself eight times: three times in Matthew (10: 24; 25: 35; 26: 18); once in Mark (14: 14); thrice in Luke (6: 40, 40; 22: 11); once in John (13: 14).

3. The Lord spoken of as “Master” by others than Himself six times: twice in Matthew (9: 11; 17: 24); once in Mark (5: 35); once in Luke (8: 4); twice in John (11: 28; 13: 13).

4. Spoken of others than the Lord twice, and rendered “master” in John 3: 1. In other renderings once “doctor” (Luke 2: 46), and ten times “teacher,” once of the Lord (John 3: 2), and nine times of human teachers (Acts 13: 1; Rom. 2: 20; 1 Cor. 12: 28, 29; Eph. 4: 11; 1 Tim. 2: 7; 2 Tim. 1: 11; 3: Heb. 5: 12).


vii. Rabbi. The Hebrew term for “my teacher,” transliterated into Greek. Twice explained as meaning the same as the Gr. Didaskalos (see XIV, v. 143). Occurs seventeen times, and used as follows:


2. Used of others than the Lord four times (Matt. 23: 7, 8; John 3: 26).


XV. THE SON OF GOD.

This title expresses the relation of the Son to the Father (Matt. 1: 20; Luke 1: 35); and of all those who are begotten of God (see note on Matt. 1: 1; 1 John 3: 1).

It differs therefore from the relationship expressed by “the Son of man,” which relates to “dominion” in the earth (see XVI, below).

As the Son of God, Christ is “the heir of all things” (Heb. 1: 2), and is invested with “all power,” and in “the Ascension and the Life” (John 11: 25), having power to raise the dead (John 5: 26). As “the Son of man,” all judgment is committed to Him (John 5: 27) in the earth. See on No. XVI, below.

XVI. THE SON OF MAN.

This title, when used of Christ, always has the Article; and the word for man is anthrōpos (see Ap. 123, I).

While used of a human being, as in Ezekiel, it never has the Article (see notes on Ps. 8: 4, and Ezek. 2: 1). To the “first man, Adam” was given dominion over the works of the Creator (Gen. 1: 26). Through the Fall (Gen. 3), this dominion was forfeited, and lost, and is now in abeyance; no son of Adam having any right to universal dominion. Hence, all the chaos, “unrest,” and conflicts between men and nations, which must continue until He shall come Whose right it is to rule in the earth (Ezek. 31: 27). The great enemy, who wrought all the mischief at the Fall, has tried, from time to time, to exercise this authority by setting up some human head. He tried Nebuchadnezzar, Alexander the Great, and others, and in later days Napoleon; but he will finally succeed for a brief period with the Antichrist, until the second man, “the last Adam” (1 Cor. 15: 45), “the Son of Man,” to Whom all dominion in the earth has, in the councils of God, been given, shall take unto Him His great power and reign.

All this and more is contained in His title as “the Son of man.” Its first occurrence is in Psalm 8, where in verses 1 and 8 His connection with the “earth” is proclaimed; and “dominion” over it is given to Him. It denotes Him Who is “the heir of all things,” in virtue of which all things shall one day be given under His feet. “But now we see not yet all things put under Him. But we see Jesus, Who was made a little lower than the angels,” humbling Himself unto death, even the death of the Cross (cp. Heb. 2: 8, 9).

In support of this, the occurrences and distribution of this title in the N.T. are full of significance and instruction.


The first is in Matt. 8: 20, where the first thing stated of the Lord by the One Who humbled Himself is that in this same earth “the Son of man had no where to lay His head.”

The second, in like manner, is connected with the earth, and shows that He was God’s as well as man’s, having “authority on earth to forgive sins” (Matt. 9: 6); and so the order of the occurrences may be carried out.


(2) As to the distribution of this title: out of the whole number (88), no less than 84 are in the Four Gospels, which contain the record of His coming for this special purpose: and of His rejection. They are all used by the Lord of Himself.

After these 84 occurrences, we have one in the Acts (7: 56) where Stephen sees Him “standing” as though yet “set down,” and waiting to be “received” into glory, in accordance with the promise of Jehovah by Peter in Acts 3: 20 (cp. Heb. 10: 13); and two in the Apocalypse (Rev. 1: 13 and 14: 1), where He comes to eject the usurper, and reign in righteousness over a restored earth. Heb. 2: 6 is a quotation from Ps. 8, which can only be realized by Him.

This distribution of the title shows us that it has nothing whatever to do with “the Church of God”; and that those who belong to it have no relationship to the Lord Jesus as “the Son of man.” They stand related to Him as “the Son of God.”

The distribution between the four separate Gospels is equally significant. In Matthew it occurs 32 times. Matt. 8: 20 is the first occurrence in the New Testament, and it is interesting to contrast it with the last occurrence (Rev. 14: 14). In the first He had “not where to lay His head,” but in the last that head has on it “a golden crown,” and in His hands is seen a “sharp sickle.” With this He reaps in judgment the harvest of the earth, for the time to reap it will then have come. This is emphasized by the word “earth” being 5 times repeated in the verses 13, 16, 18, 19.

In Mark it occurs 14 times, which is twice seven; the two of testimony, and the seven of spiritual perfection of Jehovah’s Servant.

In Luke it occurs 26 times.

In John it occurs 12 times, the number which stands associated with Divine governmental perfection. (See Ap. 10.)

The reference in Heb. 2: 6 is a quotation from Ps. 8, and refers to “the first man,” Adam; and only by application to the Lord.
### The Two Genealogies of Matthew 1 and Luke 3

#### According to Matthew

| 1 | Abraham | 2 | Isaac | 3 | Jacob | 4 | Judah | 5 | Pales | 6 | Erom | 7 | Aram | 8 | Edom | 9 | Nastash | 10 | Salmon | 11 | Booz | 12 | Obed | 13 | Jesse | 14 | David the King (in Hebron, 2 Sam. 2:4, 11) |
| 1 | David (the king "over all Israel", 2 Sam. 5:4, 6) | 2 | Solomon (oldest surviving son of Bathsheba) | 3 | Roboa | 4 | Abia | 5 | Asa | 6 | Josaphat | 7 | Joram the son-in-law of Ahab "died of sore diseases", 2 Chron. 21:19 |

#### According to Luke

| 1 | Adam | 2 | Seth | 3 | Enos | 4 | Cainan | 5 | Maleel | 6 | Jareed | 7 | Enoch | 8 | Mathusala | 9 | Lamech | 10 | Noah | 11 | Sem | 12 | Arphaxad | 13 | Salah | 14 | Heber | 15 | Phale | 16 | Raphaa | 17 | Naunan | 18 | Nahor | 19 | Thara | 20 | Abram | 21 | Isaac | 22 | Jacob | 23 | Judah | 24 | Pales | 25 | Erom | 26 | Aram | 27 | Enot | 28 | Naasan | 29 | Salomo | 30 | Roosh | 31 | Obed | 32 | Jesse | 33 | David |

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**According to Matthew**

- The regal legal line: "The Throne of His father David".
- The natural legal line: "The seed of the Woman".

**According to Luke**

- The regal fourteen generations for, first, the paramount reason that the kingdom as an independent kingdom ended with the death of Josiah at Megido when Judah passed under the power of Egypt, and ultimately Babylon; and secondly, in the case of Jehoiakim for "that which was found on him"; 2 Chron. 36:3, note), and in that of Jehoniah for the reasons given in Jer. 22:11-19. Their names are thus all blotted out according to Law.

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**Who is called "Messiah"**

- "The son of Adam" (Hoüos tou anthropou) = ho huios tou anthropou
- Who was the son of God

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**11 Jesus**

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**13 Joseph**

- Son reckoned according to Law (his exomichos, Luke 3:25) of Hell by betrothal to Hell's daughter; therefore also according to Law (his exomichos, Luke 3:25) of whom was born (Matthew 1:1) as one of the sons of God (Luke 3:25).
The usage of *pneuma* in the New Testament

**Pneuma** = Spirit, is the Greek word corresponding with the Heb. *ruach* in the Old Testament.

The usage of the latter will be found in Ap. 9, and should be compared with this Appendix.

As to the Greek word (*pneuma*)—we must consider

I. The occurrences, and II. the usage—

**I. Pneuma** occurs in the Received Greek Text 385 times. Of these, all the Critical Texts (see Ap. 91. vii) agree in omitting nine1 (or in substituting another reading) and in adding three.2

The occurrences are thus distributed:—

<table>
<thead>
<tr>
<th></th>
<th>To be omitted</th>
<th>To be added</th>
<th>Not result.</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the Gospels</td>
<td>102</td>
<td>2</td>
<td>104</td>
</tr>
<tr>
<td>In the Acts</td>
<td>69</td>
<td>1</td>
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<tr>
<td>In the Pauline</td>
<td>21</td>
<td>2</td>
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<td>In the Pauline</td>
<td>140</td>
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<tr>
<td>In the Gospels</td>
<td>27</td>
<td>2</td>
<td>25</td>
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<td>In the Apocalypse</td>
<td>23</td>
<td>1</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>385</td>
<td>9</td>
<td>379</td>
</tr>
</tbody>
</table>

The above 385 occurrences in the Received Text are thus rendered in the A.V.:

- "Spirit", 193; "spirit", 153; "spiritual", 1;
- "ghost" 2; "life", 1; and "wind", 1. = 291

In the Genitive Case, "spiritually", 1 = 1

With "hagion" (=holy) = "Holy Spirit", 4;
- "Holy Ghost", 89. = 93

385

In the margin:

- "Breath" is given twice as an alternative for "spirit", and once for "life".
- "Of the spirit" is given as an alternative for "spiritually"; and "spirit" is given as an alternative for "spiritual".

**II. The usages of pneuma**. The following have been noted in *The Companion Bible*. It is used for

1. God. ("God is pneuma") (John 4.24). Not a "spirit", for there is no indefinite Article in the Greek.

2. Christ, as in 1 Cor. 6.17; 15.45; and especially 2 Cor. 3.17 ("the pneuma of the mind", etc.)

3. The Holy Spirit, generally with the Article, denoting the Giver, as distinct from His gifts. See No. 14, p. 147. After a Preposition the Article is sometimes to be understood, as being latent.

4. The operations of the Holy Spirit, in the bestowal of spiritual gifts, as in 1 Cor. 12.4-11.

5. The new nature in the child of God, because "begotten" in us by God, as in John 3.3-7. John 3.1, 4. See note on Matt. 1.1. This is more especially the Pauline usage: "spirit as opposed to what is of the flesh" (John 3.3, Rom. 8.4). Hence called "pneuma Theou" (=Divine pneuma) (Rom. 8.9, 1 Cor. 7.40; 12.3.;), and pneuma Christou (=Christ pneuma) in Rom. 8.9.

6. Man (psychologically), pneuma being imparted to man, making him "a living pneuma" (="a living soul"), or being, as in Gen. 2.7. Ps. 104.21, 30. Ecc. 12.7. When taken back to and by God, man, without pneuma, becomes and is called "a dead soul" in each of the thirteen occurrences rendered in A.V. "dead body", &c. See Ap. 13.19, p. 21.

7. Character, as being in itself invisible, and manifested only in one’s actions, &c. Rom. 8.15. (2 Tim. 1.14., &c.).

8. Other invisible characteristics (by Fig. Metonymy, Ap. 6): such as feelings or desires (Matt. 26.41, &c.); or that which is supernatural.

9. Man (physiologically), pneuma being put by Fig. Synecdoche (Ap. 6) for the whole person; a part for the whole (as in Luke 1.42, "my spirit." = I myself. See Ap. 9. VII.

10. Adverbially. But this is only once, in the A.V., where it is translated "spirituallly" in Rom. 8.6. Cp. the R.V. rendering.


13. The resurrection body, as in 1 Cor. 15.45. 1 Pet. 3.18; 4.6.

14. Pneuma hagion—holy spirit, and is so printed in *The Companion Bible*. This usage (without Articles) occurs 52 times in the N.T., and is

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always wrongly rendered “the Holy Spirit” (with the definite Article, and capital letters). Consequently there is no stronger rendering available when there are two Articles present in the Greek (to pneuma to hagion), which means the Holy Spirit. Hence, the English reader can never tell which of the two very different Greek expressions he is reading. *Pneuma hagion* (without Articles) is never used of the Giver (the Holy Spirit), but only and always of His gift. What this gift is may be seen by comparing Acts 1.4, 5 with Luke 24, 40, where “the promise of the Father” is called (in the former passage) *pneuma hagion*, and in the latter is called “power from on high”. This “power from on high” includes whatever gift the Holy Spirit may bestow “according to His own will”. What particular gift is meant is sometimes stated, e.g. “faith”, “power”, &c. This will be found to be the case in every one of the 52 occurrences. See Acts 2.4 (the first occurrence subsequent to Acts 1.4, 5), where we read “they were all filled with *pneuma hagion*, and began to speak with other tongues, as THE Spirit gave”. Here the Giver and His gift are strictly distinguished.

The following are the 52 occurrences of *pneuma hagion*. Those marked * are the subject of a various reading, and 3. *Pneuma hagion*. Matt. 1.18, 20; 2.11. Mark 1.8; Luke 1.13, 35, 41, 47; 2.28; 3.16; 4.11. John 1.33; 7.33; 20.22. Acts 1.2, 5; 2.4–11; 4.8, 31*; 6.3, 5; 7.55; 8.15, 17, 19; 9.17; 10.38; 11.16, 24; 13.9, 59; 19.22. Rom. 5.5; 6.9; 14.17; 15.13, 16.1 Cor. 2.12*; 6.19 1 Thess. 1.5, 6; 2 Tim. 1.14. Titus 3.5. Heb. 2.4; 6.4. 1 Pet. 1.22. 2 Pet. 1.21. Jude 20.

The above 14 usages of pneuma, and the 52 occurrences of *pneuma hagion*, are all indicated in the notes of *The Companion Bible*.

1 The Verb to fill takes three Cases after it. In the Active, the Accusative of the vessel, or what is filled; and the Genitive, of what is filled. In the Passive, the Dative of the filter, and the Genitive of what the vessel is filled with. In Eph. 5.1 it is the Dative, strengthened by the Preposition (en pneumat), denoting the Holy Spirit Himself as being the one Who fills with other gifts than “wise”.

102 THE SYNONYMOUS WORDS FOR “WILL” AND “WISH”.

The difference between these two words is important; and, in the occurrences of each, this Appendix is referred to.

1. *thele* means to wish or desire, and is the emotional element which leads to the consequent action. It is therefore stronger than *boulomai*, because the natural impulsion is stronger than the reasoned resolve.

2. The Noun *thelema* must also be noted, with the same distinction from *boulon*, as denoting the desire rather than the resolve.


I. Prophecy is the word of Jehovah (2 Pet. 1.21); and, as Jehovah is He Who was, and is, and come, prophecy must partake of, and relate to, the past, present, and future also; and must have this threecold interpretation or application. The prophecy first quoted by the Holy Spirit in the New Testament will show us how He uses the prophecy which He had Himself inspired; and therefore will furnish us with the principles on which we are to interpret other prophetic utterances.

It will be seen that a prophecy may have (1) a reference to the time and occasion on which it was first spoken; (2) a reference to a later event or circumstance (when it is quoted as having been “spoken”, or “written”, and (3) a reference to a yet later future or final event, which exhausts it (when it is quoted as being “fulfilled”, i.e. filled full).

Hence, instead of speaking of “preterists” and “futurists”, we must sometimes take a larger view, and be prepared to see both a past, present, and future interpretation.

II. The subject of this first quoted prophecy (Isa. 7.14) is Messiah, Christ the Lord; for “the testimony concerning Jesus is the spirit of prophecy” (Rev. 19.10).

III. Prophecy is always associated with man’s failure, from Gen. 3 onward. There was no place for prophecy until man had failed; or for prophets, until the priests became absorbed in their ritual, and ceased to be God’s spokesmen, and the teachers of His word. Hence, God’s true prophets and teachers of His word have always been opposed to the pretensions of priests.

IV. This prophecy was originally uttered when Ahaz, king of Judah, in a great crisis, had failed to ask the sign which Jehovah had offered; and which He Himself afterward gave to Ahaz. It therefore of necessity had reference to the then existing circumstances. There was evidently a certain damsel, spoken of as “the well-known damsel” (see the note on “virgin”, Isa. 7.14), in connection with whom this prophecy should find a speedy accomplishment. And it evidently did so, or it would have been no “sign” to Ahaz, as nothing would have been signified by it.

But it is equally true that that did not exhaust it for only a part of the whole prophecy was then fulfilled.

The prophecy begins at Isa. 7.10, and runs on to Isa. 9.7. It is clearly wrong, therefore, to take a part, and put it for the whole; for it reaches on to future Millennial times, and is connected with the glorious coming of Messiah.

The whole prophecy, therefore, is Messianic; and, although the first part had a partial and preliminary fulfilment at the time it was spoken, it cannot be separated from the last part, which takes in the fact that the “children” are used as symbolic “signs.” For it ends by declaring that they “are for signs and for wonders in Israel from the Lord of hosts, which dwell in Mount Zion” (Isa. 8.18). The two parts are connected and linked together by the use of the word “Immanuel” (7.14 and 8.8, 10, R.V. marg.).

1. The Past.

As to the past: it is clear from the prophecy that Ahaz, greatly moved at the confederacy of Ephraim (put by Metonymy, Ap. 6, for Israel) with Syria, was tempted to make a counter confederacy with the king of Assyria. A sign was given to him that he need not yield to the temptation, for the danger would pass away. That sign must have had a significance for Ahaz that would coincide with the truth of the prophet’s words. The sign was that a man-child would be born to certain and well-known maiden (for it is “Heh’immah”—the maiden”), which man-child would be called Immanuel; and, before that child would know how to distinguish between good and evil, the kings of Ephraim and Syria would both be removed. No record of this birth is given; but it must have taken place; as Jehovah gave the sign for that very purpose.
APPENDICES 103 (cont.) AND 104.

In chap. 9 another “sign” was given to Abaz. Another child would be born, this time to the prophets. He, too, would have a fore-known name—Maher-shalal-hash-baz; and, before he should be able to say “father” or “mather”, both Syria and Ephraim should be spoiled by the king of Assyria.

9. THE FUTURE.

In chap. 9.3 there is a third sign, and again it is a child. It is a sign connected with the future; or rather one that connects the first sign with this and with the future.

“Unto us a child is born,
Unto us a son is given.”

This child is also forenamed, and the name is “Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.” And the prophecies close by declaring that His kingdom shall have no end; and shall be associated with the throne of David.

There were, altogether, four “children” who were set “for signs and for wonders in Israel by the Lord of hosts” (8.19). Two were only “signs”, but two were “wonders”, and they are given, and placed, in alternate correspondence.

A | Shear-jashub, 7.3 (The son of the Prophet), a “sign”.
B | Emmanuel, 7.14, a “wonder”.
C | Maher-shalal-hash-baz, 8.1-3 (The son of the Prophet), a “sign”.
D | “Wonderful”, &c., 9.6, 7, 9, a “wonder”.

Does not this point to the fact that the child of chap. 7.14 is to be associated with the child of chap. 9.6? And though it was a “sign” of events then transpiring, those events did not and could not exhaust it or the “wonders” to which it pointed.

The names also of these “children” are signs. The meaning of the name Isaiah was itself a sign of a sign that salvation of Jehovah of which he prophesied.

i. Shear-jashub (7.3) meant the remnant shall return, i.e. repent, and stay upon Jehovah, and wait for Him.

ii. Emmanuel (7.14) told of the fact that salvation would come to Israel only when God with us should be true as a blessed and glorious reality.

iii. Maher-shalal-hash-baz (8.1-3) tells of the Assyrian hastening to make a prey and spoil of the nation, and reveals the need of the salvation of Jehovah. That, too, was only partially fulfilled. For there is another who is called “the Assyrian”, and in Dan. 9.26 is called “the prince that shall come” (cp. Isa. 14.23). He will hasten to make a prey of the nation; but there is yet another—Emmanuel, the Prince of the Covenant—Who will destroy him, and bring in, for Israel, final and eternal salvation. His name is called.

iv. “Wonderful”—“The Prince of Peace.”

3.—THE PRESENT.

But what is happening now—as a present application of this great prophecy? What else is signified by these “signs”? Jehovah has been hiding His face from the house of Jacob (8.17). What is this “stone of stumbling”? What is this “rock of offence to both the houses of Israel” which causeth the Lord to hide His face? Is it not the rejection of Messiah as the Immanuel of Isa. 7.14? And is He not the “Child born” of chap. 9.6,7?

Thus, (1) in this first use of His own prophecy (Isa. 7.14) in Matt. 1.22, 23, the Holy Spirit takes the words out of their original combinations to which their first utterance refers.

(2) The prophecy is then resolved into its elements, and by the same Spirit Who gave it, the elements are re-combined in accordance with the Divine purpose.

(3) He takes up the threads of the whole prophecy (Matt. 1.10; 7.14) and shows that the original circumstances did not allow of the complete fulfillment at the time the words were spoken and written; and finally,

(4) He connects the names and meanings with prophetic truth, and shows that even these looked forward times and scenes far beyond their original use; so that even the Immanuel of 7.14 which was fulfilled in Matt. 1.22, 23 did not exhaust the Immanuel of Isa. 8.10, which is yet future according to Luke 1.31, 33.

104.

PREPOSITIONS.

For the true understanding of the New Testament a knowledge of the Greek Prepositions is indispensable. They might be exhibited in groups, or according to the cases of the Noun which they govern, or according to their geometrical relations to a line, a surface, and a solid, or according to the relative frequency of their occurrences. But we have given them below in their alphabetical order, so that they may be more readily found by the reader.

They are eighteen in number, and may thus be defined:—

i. an (or, upon, formed from and (as kate is from kata, with which an stands in direct antithesis). In relation to vertical lines it denotes the top. With numerals it is used as a distributive (Matt. 20.9, 10. Luke 9.5. John 2.4); also adverbially (Rev. 21.21).

ii. anti governs only one case (the Genitive), and denotes over, against, or opposite. Hence it is used as instead of or in the place of (e.g. Matt. 2.22. Luke 11.11); and denotes equivalence (e.g. Matt. 28.20. Heb. 12.16. 1 Pet. 3.9), while kaper (No. xvii, below) denotes in the interest of, or on behalf of (Luke 6.28. John 17.9).

iii. apo is used only in composition in the N.T. and is rare in classical Greek. It denotes about, or around. Used of a solid, it denotes both sides.

iv. apo governs only one case (the Genitive), and denotes motion from the surface of an object, as a line drawn from the circumference; it thus stands in contrast with ek (No. v, below), which denotes a line drawn from the centre; while para denotes a line drawn as a tangent, thus—

Hence, it is used of motion away from a place (e.g. Matt. 3.16; 8.1. Acts 15.30); marking the distance which separates the two places, or the interval of time between two events (e.g. Matt. 19.4. Acts 20.18). It also marks the origin or source of anything new, such as birth, descent, residence (e.g. Matt. 2.1; 15.1; 21.11. Acts 10.22; 17.12), or of information (e.g. Matt. 7.10).

Apo may consequently be used of deliverance or passing away from any state or condition (e.g. Matt. 1.21; 13.2. Mark 5.24. Acts 13.8; 14.15. Heb. 6.1).
It would thus differ from ἀπό (No. xvi, below), which would imply a cause immediate and active, while ἐπί would imply a cause virtually passive, and more remote.

v. ὑπό governs two cases (the Genitive and Accusative).

1. With the Genitive it has the general sense of "through," as though dividing a surface into two by an intersecting line. It includes the idea of proceeding from and passing out (e.g. Mark 11. 10. 1 Cor. 3. 15. 1 Tim. 2. 15; 1 Pet. 3. 20). Cpd. diameter.

In a temporal sense; after an interval (Matt. 26. 51. Mark 14. 2. Gal. 2. 3). From the ideas of space and time ὑπό (with the Gen.) denotes any cause by means of which an action passes to its accomplishment (e.g. Matt. 1. 22. John 1. 3. Acts 3. 18. 1 Cor. 16. 3. 2 Cor. 9. 13); hence, it denotes the passing through whatever is interposed between the beginning and the end of such action.

2. With the Accusative it has the sense of on account of, or because of (e.g. Matt. 27. 13. Mark 2. 27. Rev. 4. 11), indicating both the exciting cause (Acts 12. 20. Rom. 11. 36), the impulsive cause (e.g. John 12. 2. Rom. 4. 23; 15. 15. Heb. 2. 9), or the prospective cause (Rom. 6. 19; 8. 11; 14. 15. Heb. 5. 2).

vi. ἔρχω governs only one case (the Accusative). English uses εἰσερχομαι when a line is drawn to meet another line, at a certain point. Hence, it denotes motion to or toward an object, with the purpose of reaching or touching it (e.g. Matt. 2. 11; 3. 10. Luke 8. 14. Acts 16. 10).

From this comes the idea of the object toward which such motion is directed (e.g. Matt. 18. 20. 30. 1 Cor. 12. 3. Gal. 3. 27); and, for, or with regard to which such action or movement is made.

In contrast with εἰσ, ἐπιστρέφω (No. xv, below) may mark one object as the means of reaching an ulterior object which is denoted by εἰσ (e.g. John 6. 15. Rom. 5. 1. Eph. 4. 12). It is the opposite of ἐκ (No. vii, below).

vii. ἐκ governs only one case (the Genitive), and denotes motion from the interior. See under ἐπί (No. iv, above, and diagram there). It is used of time, place, and origin. It means ἀπό, as distinguished from ἀπο (No. iv, above), which means off, or away from. ἐκ marks the more immediate origin, while ἐπί marks the more remote origin; of expressing the intermediate meanings.

viii. ἐν governs only one case (the Dative), and denotes being or remaining within, with the primary idea of rest and continuance of position and space (e.g. Matt. 10. 16. Luke 5. 10), or sphere of action (e.g. Matt. 14. 2. Rom. 3. 8; 4. 6).

It is also used for the efficient cause as emanating from within, and hence has sometimes the force of by, denoting the instrument, ἐνδιάπερ, passing on to union or fellowship; en denoting inclusion, and σὺν (No. xvi, below) denoting conjunction. ἐν denotes also continuance in time (Matt. 2. 1; 27. 40. John 11. 19).

2. With plural—among.

ix. ἐπί governs three cases (the Genitive, Dative, and Accusative), and denotes superposition.

1. With the Genitive it denotes upon, as proceeding or springing from, and answers to the question "Where?" (e.g. Matt. 9. 2. 10. 27. Mark 8. 4. Luke 22. 30. John 6. 21).

With the idea of locality it conveys the sense, in the presence of (e.g. Matt. 28. 14. Mark 13. 9. Acts 24. 19. 1 Cor. 6. 1).

With the idea of time, it looks backward and upward, e. g. "in the days of" (Matt. 1. 11. Heb. 1. 2).

With the idea of place, it denotes dignity and power (e.g. Matt. 22. 2. Acts 12. 21. Rom. 9. 5. Rev. 2. 29). With the Dative it implies actual superposition, as one thing resting upon another, as upon a foundation or basis which may be actual (e.g. Mark 6. 25. 28. 30). moral (e.g. Matt. 18. 15. Mark 3. 5). Both senses occur in 1 Thess. 3. 3)

Hence it is used of the moving principle or motive suggesting the purpose or object (e.g. Eph. 2. 10), and sometimes including the result (e.g. 2 Tim. 2. 14).

3. With the Accusative it implies the downward pressure on that upon which a thing rests; action being suggested (e.g. 2 Cor. 3. 16. 1 Tim. 5. 5).

Hence, it denotes any extended motion downward (Matt. 13. 2.; 18. 12; 19. 26; 27. 46) from heaven to earth (Mark 4. 20. Acts 11. 15. 2 Cor. 4. 4). Compared with ἐπιστρέφω (No. xv, below), ἐπιστρέφω marks the motion, the direction to be taken, while ἐπί (with Acc.) marks the point to be reached.

This downward pressure may be that of the mind, or being (e.g. Matt. 25. 21; 27. 63. Heb. 6. 1. 1 Pet. 1. 13).

For the difference between εἰσ (No. vi, above) and ἐπιστρέφω (with the Acc.) see Rom. 9. 21, "one vessel unto (εἰσ) honour", and 25, "riches of glory on (ἐπι) the vessels of mercy".

x. κατά governs two cases (the Genitive and Accusative), and denotes two motions, vertical and horizontal.

1. With the Genitive it denotes vertical motion, the opposite of ἀνα (No. i, above), descent, or detraction from a higher place or plane (e.g. Matt. 8. 32. Mark 5. 5); and direction to, or against (e.g. Mark 9. 40. John 18. 20. Acts 25. 27. 2 Cor. 13. 8).

2. With the Accusative it denotes horizontal motion, along which the action proceeds (e.g. Luke 8. 31; 10. 33. Acts 5. 15.; 8. 26. Phil. 3. 14). Sometimes it includes the purpose or intention (e.g. 2 Tim. 1. 1; 4. 3. Tit. 1. 1). In this connection εἰσ (No. vi, above, 2 Tim. 4. 14) marks the more immediate purpose, ἐπιστρέφω (No. x, above) the destination to be reached. It has regard to the duration of the motion (e.g. Matt. 27. 15. Heb. 3. 1) and the accordance, conformity or proportion of the two things which such motion thus connects (e.g. Matt. 16. 27; 28. 3; 25. 15. Luke 22. 22).

xi. μέτα governs two cases (the Genitive and the Accusative), and denotes association and companionship with. It thus differs from ἀπό (No. xvi, below), which denotes proximity to, and hence conjunction or coherence.

Compare Eph. 6. 23 (μετά) with Eph. 4. 31 (μετά); and 1 Thess. 8. 12 (μετά) with Col. 3. 3 (μετά).

1. Hence μετά, with the Genitive, denotes among amid (e.g. Matt. 25. 26. Mark 10. 31), or in company with (e.g. Matt. 9. 15. John 11. 31. 2 Thess. 1. 7. Rev. 14. 13).

It refers specially to the mental disposition with which an action is performed (e.g. Matt. 12. 22. Mark 3. 5. Luke 1. 39; 9. 40. John 8. 23. 2 Cor. 7. 15).

2. With the Accusative it means after, always in connection with time (e.g. Matt. 17. 1; 26. 32. John 13. 17. Heb. 4. 7; 7. 28).

xii. παρά governs three cases (Gen., Dat., and Acc.), and the uniform meaning is beside, or along-side of. See ἀπό, No. iv, above, and ep. diagram there.

1. With the Genitive it denotes from beside, implying the source from which anything proceeds (e.g. Matt. 2. 43. 10. 21. 42. Luke 2. 1; 6. 19. Acts 26. 10. Phil. 4. 18).

As distinguished from ἀπό (No. xvii, below) it denotes the general sense of motion, while ἀπό marks the special sense or efficient cause of such motion.

As distinguished from ἀπό (No. iv, above) it marks the motion from a person (e.g. Matt. 2. 10), while ἐπιστρέφω may imply motion from a place (e.g. Matt. 2. 1).

2. With the Dative it denotes rest beside and at a person, place, or thing, expressing rest and position there (e.g. John 19. 25. Acts 1. 9. 43); laid up with, or in store with (e.g. Matt. 6. 1. Luke 1. 39), or proximity to (e.g. Matt. 22. 25. Col. 4. 16).
APPENDIXES 104 (cont.) AND 105.

Hence it implies in the power of (Matt. 19. 25. Luke 1. 37); in the judgment of (e.g. Rom. 2. 12. 2 Pet. 2. 11).

With the Accusative it denotes motion to a place, as to be alongside it (e.g. Matt. 15. 24. Mark 4. 1).

Hence, beside and beyond, and so against (e.g. Acts 18. 13. Rom. 1. 23. 28. 4. 18. 1 Cor. 3. 11. Gal. 1. 13.) and beside as more or less than (e.g. Luke 3. 15. 12. 13. 2 Cor. 11. 24). Compare pros, No. xv, below.

xiii. peri governs two cases (Genitive and Accusative), and describes around, or about, in the circle. Hence circumference. It marks the object about which the action of the verb takes place.

1. With the Genitive it means as concerning, or, as regards, but always with the primary idea, and marking the central point of the action (e.g. Matt. 4. 6. Luke 34. 14. 27. 44).

2. With the Accusative it denotes the extension of such action, hence, around (e.g. Mark 9. 42. Luke 13. 9. Acts 28. 17. Phil. 2. 23).

xiv. pro governs only one case (the Genitive), and denotes the position as being in sight, or, before us, in place (e.g. Luke 1. 35. 9. 51. James 1. 18); time (e.g. Matt. 5. 12. John 17. 21. Acts 21. 33); or superiority (e.g. Jas. 5. 12. 1 Pet. 4. 9).

xv. pro governs three cases (the Genitive, Dative, and Accusative), and denotes to, or, toward, implying motion toward. Its general meaning with the three cases is in the middle as in consideration of (with the Genitive); in addition to anything as an act (with the Dative); with a view to anything as an end (with the Accusative).

Compared with para (No. xii, above), pros denotes only direction and tendency, whereas para denotes both motion and change of place of some object.

1. With the Genitive the only occurrence is Acts 27. 31.


3. With the Accusative, see e.g. Matt. 2. 12; 3. 10.


xvi. sun governs only one case (the Dative). See under meta (No. xi, above) (e.g. Luke 23. 11. Rom. 6. 8).

xvii. huper governs two cases (the Genitive and Accusative), and denotes above, or over, with respect to the upper plane of a solid. Latin, super.

1. With the Genitive it is used in its relative rather than its absolute sense. In the place of (e.g. John 11. 50. 18. 14. Rom. 6. 6. 1 Tim. 3. 5. Philem. 13. 1 Pet. 3. 18).

In the interests of (e.g. 2 Thess. 2. 1). In behalf of (e.g. Matt. 5. 44. Acts 10. 16). For the purpose of (e.g. John 11. 4. Rom. 15. 8. 2 Cor. 12. 13. Phil. 2. 2).

With the Genitive huper is connected with peri, being the apex of the triangle, or the fixed point of the compass, whereas peri (see No. xiii, above) is the circle described around it. Hence huper has regard to feeling, and implies the pleading a case on behalf of another, whereas peri implies the mere description of the circumstances of the case (e.g. 1 Pet. 3. 18. Jude 9).

2. With the Accusative it denotes beyond, in excess of measure, honour, number, or time (e.g. Matt. 10. 24. 2 Cor. 1. 8. Eph. 1. 22. Phil. 2. 16. Philem. 16).

xviii. hupo governs two cases (the Genitive and Accusative), denotes the under side of a solid, and is thus the opposite of huper (see No. xvii, above).

With the Genitive it describes motion from beneath; with Dative (not used in the N.T.), position beneath; and with the Accusative, motion or extension underneath.

1. With the Genitive, hupo is used to mark the efficient or instrumental agent, from under whose hand or power the motion of the verb proceeds (e.g. Matt. 1. 19. 2. 16. Luke 14. 8).

2. With the Accusative, it denotes the place whither the motion extends (e.g. Matt. 4. 22. Mark 4. 23. Jas. 2. 2).

Hence it implies moral or legal subjection (e.g. Matt. 8. 9. Rom. 6. 14. 7. 14. 16. 20. 1 Tim. 6. 1).

105.

THE USAGE OF NEGATIVES

There are two principal negatives used in the New Testament, all others being combinations of one or other of these with other particles.

I. ou (before a vowel ouk: before an aspirated vowel oukh) = no, not; expressing full and direct negation, independently and absolutely; not depending on any condition expressed or implied.

(a) oukh, a strengthened form, often used in questions.

II. me = no, not; expressing conditional negation, depending on feeling, or on some idea, conception, or hypothesis.

Hence, ou is objective.

ou is subjective.

me denies a matter of fact.

ou denies a matter of feeling.

me denies absolutely.

ou denies conditionally.

ou negates an affirmation.

me negates a supposition, and prohibits or forbids.

ou is generally used with the Indicative Mood, me with the other moods of the verb.

For the difference, see John 3. 18: “He that believeth on Him is not (ou) condemned: but he that believeth not (me, supposing such a case) is condemned already, because he hath not (me) believed (according to the supposition made).”

III. ou me. The two negatives when combined lose their distinctive meanings, and form the strongest and most emphatic asseveration; but, solemn and strong as it is, whenever it was used by a human being the result always belied it, and the speaker never made it good.

Matt. 16. 22. Peter said, “This shall not be unto Thee.” (But it was.)

26. 35. Peter said, “I will not deny Thee.” (But he did.)

John 11. 56. Some said, “What think ye, that He will not come to the feast?” (But He did.)

13. 8. Peter said, “Thou shalt never wash my feet.” (But He did.)

20. 23. Thomas said, “Except I shall see . . . I will not believe.” (But he did.)

2. On the other hand, when the Lord used this solemn asseveration it was always absolutely true, and was, or yet be, made good. It is variously rendered, as a simple negative (as above): no, not, by no means, in no wise, or in no case, &c.

This expression was used by our Lord on forty-six.
separate occasions (omitting the parallel passages, which are placed within brackets), adding three (Matt. 25, 9. Luke 8, 17, and John 16, 7) and omitting two (Matt. 24, 2 and Luke 22, 34), with the critical texts. They are as follows, and are all worthy of the most careful attention (see Matt. 5, 18; 16, 26; 24, 34. John 6, 37, &c.).

Matt. 5, 18, 29, 30; 10, 23, 42; 13, 14, 14; 15, 6; 16, 28 (Mark 9, 1; Luke 9, 27); 18, 3 (Luke 18, 13); 23, 39; 24, 2, 3 (omitted by all, but retained in Mark 13, 22, 21, 34 (Mark 13, 20). Luke 21, 38), 35 (Mark 13, 31. Luke 21, 38); 25, 9 (added by all); 26, 29 (Mark 14, 24. Luke 22, 18).

Mark 9, 41; 13, 2, 2 (omitted in Matt. 24, 2, retained here); 16, 18.

Luke 37, 37; 7, 17 (added by most); 10, 19; 12, 56; 13, 39; 18, 7, 30; 21, 18; 22, 16, 34 (omitted by all, retained in John 13, 28), 67, 68.

John 4, 48; 8, 35, 35, 37; 9, 12, 51, 52; 10, 29; 11, 29; 13, 38 (omitted in Luke 22, 34, but retained here); 16, 7 (added by some).

3. The expression on mati is used once by an angel (Luke 1, 13).

4. Fourteen times by Paul: three in Acts (13, 41; 28, 26, 28), and eleven times in his Epistles (Rom. 4, 8. 1 Cor. 13, 11. Gal. 4, 30; 5, 16. 1 Thess. 4, 15; 5, 3. Heb. 8, 11; 12, 17; 13, 5, 5).

5. Twice by Peter (1 Pet. 2, 6. 2 Pet. 1, 10).

6. Sixteen times in the Apocalypse (one being added all the critical texts, 9, 9) Rev. 2, 11; 3, 9, 12; 9, 6; 15, 4. 18, 1, 7, 14, 21, 22, 23, 24, 25, 21, 23, 27.

The occurrences are thus eighty-four in all (twelve sevens). See Ap. 10.

106 THE SYNONYMOUS WORDS FOR “APPEAR”, “APPEARING”, ETC.

I. Appear (the Verb).

There are eight words (or expressions) rendered appear, &c., in the A.V., which are to be distinguished as follows:—

i. phaneroo—to shine forth so as to be seen: having reference to the manner in which a matter presents or shows itself, independently of any observer. Hence the word phenomenon.

ii. emphanismos. Passive of No. i, with ana prefixed—to be shown forth, come to light, come into sight.


iv. emphasia—to cause to be manifested or shown plainly and clearly; used of causing that to be seen (or known) which would not otherwise have been cognizable by the unaided eye (or mind). It occurs ten times: Matt. 27, 53. John 14, 21, 22. Acts 25, 14, 22; 21, 11. 25, 15. Heb. 9, 24; 11, 14. Cp. the Sept. use for Heb. "khode" (Ex. 33, 13); and for ἵμαρτω (Est. 2, 24).

v. phaneros—to bring to light, make manifest. Cp. phaneros as manifest in No. vii. below.

vi. optankos—to see with the eye, referring to the thing seen (objectively), thus differing from blepo (see Ap. 133, I, 5), which denotes the act of seeing or of using the eye.

vii. erchomai—to come. Rendered "appear" only in Acts 22, 20, where all the critical texts (see Ap. 94) read erchomai—"come together".

viii. eimi phaneros—to be visible, manifest, or open to sight (phaneros, adj. of No. v. above, with eimi = to be). So rendered only in 1 Tim. 4, 15.

ix. apokataupto—to unveil so as to be visible to the eye.

II. Appearing (the Noun).


ii. epiphantia, a shining forth upon. Hence, Eng. epiphany. From No. iii. above.

107 THE PRINCIPLE UNDERLYING THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

It is a fact that in quotations from the Old Testament the Greek text sometimes differs from the Hebrew.

The difficulties found in connection with this subject arise from our thinking and speaking only of the human agent as the writer, instead of having regard to the fact that the word of God is the record of the words which He Himself employed when He spoke unto men in various manners (Heb. 1, 1, see Ap. 93); and from not remembering (or believing) that "holy men of God spoke as they were moved by the Holy Ghost " (2 Pet. 1, 21, and cp. Matt. 15, 4. Mark 12, 36. Acts 1, 6; 3, 18; 28, 25. Heb. 3, 7; 9, 8; 10, 13.

If we believe that throughout the Scriptures we have the words of God, and not of man, all difficulties vanish. The difficulties are created by first assuming that we are dealing with merely human documents, and then denying the Divine Speaker and Author the right that is claimed by every human writer for himself.

It thus seems that man may take any liberty he chooses in quoting, adapting, or repeating in a varied form his own previously written words; but that he denies the Divine Author of Holy Scripture the right to deal in the same manner with His own words. This is the cause of all the so-called "discrepancies" and "difficulties" arising from man's ignorance.

The Holy Spirit, in referring to words which He has before caused to be written in connection with the special circumstances of each particular case, frequently refers to them again in relation to different circumstances and other cases.

He could have employed other words had He chosen to do so; but it has pleased Him to repeat His own words, introducing them in different connections, with other applications, and in new senses.

All these things are done, and words are even sometimes changed, in order to bring out some new truth for our learning. This is lost upon us when we charge upon God our own ignorance, and the supposed infirmities of human agencies.

One great source of such difficulties is our failure to note the difference between what is said to be "spoken", and what is said to be "written". If we introduce the latter assumption when the former is definitely stated, we at once create our own "discrepancy". True, by a figure of speech we can say that an author has said a certain thing when he has written it; but we may not say that he spoke it when he distinctly says that he wrote it, or vice versa. Some prophetic writings were spoken and not written; some were written but not spoken; while others were both spoken and written.

There is, surely, all the difference in the world between to rhèmata that which was spoken, and to gégenesis that which was written. If we deliberately substitute the one for the other, of course there is a discrepancy; but it is of our own creating. This at
APPENDIX 107: PRINCIPLE UNDERLYING THE QUOTATIONS, ETC. (cont.)

once disposes of two of the greatest and most serious of so-called discrepancies, Matt. 22, 26, and 27, 9 (see Ap. 161).

One other consideration will help us when the quotations are prophecies. Prophecies are the utterances of Jehovah, and Jehovah is He Who was, and is, and is to come—the Eternal. His words therefore partake of His attributes, and may often have a past and present as well as a future reference and fulfilment (see Ap. 109); and (1) a prophecy may refer to the then present circumstance under which it was spoken; (2) it may have a further and subsequent reference to some great crisis, which does not exhaust it; and (3) it may require a final reference, which shall be the consummation, and which shall fill it full, and thus be said to fulfil it.

Certain prophecies may therefore have a preretire reference, as well as a future fulfilment; but these are too often separated, and the part is put for the whole, one truth being used to upset another truth, to the contempt of Divine utterance, and to the destruction of brotherly love.

The principles underlying the New Testament quotations were fully set out by Solomon Glasses (A.D. 1623) in his great work (written in Latin) entitled, Philologia Sacra, chapter on ‘‘Gnomes’’; and, as this has never been improved upon, we follow it here.

The notes on the N.T. passages must be consulted for further information, e.g. Luke 4. 18 (II. 1, below).

I. As to their Internal form: i.e. the sense, as distinct from the words:

1. Where the sense originally intended by the Holy Spirit is preserved, though the words may vary.


2. Where the original sense is modified, and used with a new and different application.


3. Where the sense is ACCOMMODATED, being different from its first use, and adapted to a different event or circumstance.

Matt. 1. 16 (Hos. 11. 1); 2. 17, 19 (Jer. 31. 15); 8. 17 (Isa. 53. 4); 13. 35, ‘spoken’ (Ps. 78. 6); 15. 8 (Isa. 59. 13); 27. 9, 24 (Acts 13. 40, 41 (Hab. 1. 10). Rom. 9. 28, 29. (Isa. 10. 22, 23); 9. 29 (Isa. 1. 9); 10. 6, 7, 8 (Deut. 30. 12-14. 1 Cor. 1. 10, 20. (Isa. 29. 14, 33. 18); 10. 6 (Exod. 22. 24-25); Rev. 1. 7 (Zech. 12. 10); 4. 17 (Isa. 41. 14); 11. 4 (Zech. 4. 3, 11, 14).

II. As to their External form: i.e. the words, as distinct from the sense.

1. Where the words are from the Hebrew text or Septuagint Version.

Matt. 12. 7 (Hos. 6. 8); 22. 28 (Ex. 3. 6); Mark 12. 28 (Isa. 6. 11; 17. 6. 17)

2. Where the words are varied by omission, addition, or transposition.

Matt. 4. 10 (Deut. 6. 13; 10. 20); 4. 15, 16 (Isa. 9. 1, 2); 5. 21 (Deut. 24. 1): 5. 28 (Ex. 21. 24, 26. Lev. 24. 20); 12. 18-21 (Isa. 42. 1-4); 19. 5 (Gen. 2. 24); 22. 24 (Deut. 23. 5, 6). Rom. 11. 3, 4 (1 Kings 19. 10, 14, 18). 1 Cor. 2. 9 (Isa. 64. 4); 14. 21 (Isa. 28. 11, 12). 1 Pet. 1. 24, 25 (Isa. 40. 6-8).

3. Where the words are changed, by a various reading, or by an inference, or in Number, Person, Mood, or Tense.

The necessity for this is constantly experienced today in adapting a quotation for any special purpose beyond its original intention. It is no less authoritative as Scripture, nor does it alter the Word of God.

(a) By a different reading.

Heb. 10. 5 (Ps. 40. 6); see the notes in both passages.

(b) By an inference.

Matt. 2. 6 (Micah 5. 2). See notes. Acts 7. 43 (Amos 9. 7, 25-27). Rom. 5. 27 (Isa. 10. 23). 8, 9 (Isa. 52. 5); Eph. 4. 8 (Ps. 68. 18).

(c) In Number.

Matt. 4. 7 (Deut. 6. 10). Rom. 4. 7 (Ps. 32. 1); Rom. 10. 15 (Isa. 52. 6).

4. Where two or more citations are combined. Composite quotations.

This is a common practice in all literature.

FLAVO (429-447 B.C.), Jonn, p. 538, connects two lines from Homer (about 850 B.C.), one from Hid, x. 1, 639, and the other from I. 690.

XENOPHON (430-357 B.C.) Memorabilia, Bk. I, ch. 2, § 58, gives as one quotation two passages from Homer (Hid. ii. 188, &c., and 196, &c.).

LUCIAN (A.D. 160), in his Charon, § 29, combines five lines from Homer from different passages (Hid.x. 319, 320; and Odyssey, x. 521, and xi. 539). PLUTARCH (about 465 B.C.), in his Progress in Virtue, combines in one sentence Homer (Odyssey, vi. 157, and xv. 405).

CICERO (106-43 B.C.), De Oratione, Bk. II, § 80, combines in two lines parts of Terence’s lines (Andria, 115, 115, Parry’s Edn.).

PHILO (20 B.C.-A.D. 40), in Who is the Heir of Divine Things (§ 9), quotes, as one address of Moses, parts of two others (Num. 11. 13 and 22). In the same treatise (§ 46) he combines parts of Gen. 17. 19 and 18. 14. Illustrations could be given from English authors.

Man may make a mistake in doing this, but not so the Holy Spirit.

In Matt. 21. 5, Isa. 62. 11 is combined with Zech. 9. 9.

In Matt. 21. 13, Isa. 56. 7 is combined with Jer. 7. 11.

In Mark 1. 1-3, Mal. 3. 1 is combined with Isa. 40. 3.

In Luke 1. 16, 17, Mal. 4. 5, 6 is combined with Zech. 3. 1.

In Luke 3. 4, 5, Mal. 3. 1 is combined with Isa. 40. 3.

In Acts 1. 20, Ps. 69. 25 is combined with 106. 8.

In Rom. 10. 12-13, Eccles. 7. 29 is combined with Ps. 14. 2, and 53. 3.

In Rom. 3. 13-18, Ps. 5. 9 is combined with Isa. 59. 7, 8, and Ps. 36. 1.

In Rom. 9. 33, Isa. 28. 16 is combined with 8. 14.

In Rom. 11. 26, 27, Isa. 59. 20, 21 is combined with 27. 9.

In 1 Cor. 15. 44-56, Isa. 25. 8 is combined with Hos. 13. 14.

In 2 Cor. 6. 16, Lev. 26. 11, 12 is combined with Ezek. 37. 27.

In Gal. 3. 8, Gen. 12. 3 is combined with 18. 14.

In 1 Pet. 2. 7, 8, Ps. 118. 22 is combined with Isa. 8. 14.

5. Where quotations are made from secular writers.

See the notes on Acts 17. 22, 23, and 28. 1 Cor. 15. 33. Col. 2. 10. Tit. 1. 12.
108 THE SYNONYMOUS WORDS FOR "CHILD", "CHILDREN", ETC.

There are seven Greek words translated "child" in the N.T., which are to be distinguished as follows:

i. τέκνον = that which is borne or born (from τίκτος, to bring forth). Anglo-Saxon=bearn, from beran, to bear. Hence, Scottish born. Used of a child by natural descent, whether boy or girl.

ii. τέκνη = Diminutive of teknon (No. i, above); a term of endearment.

iii. ἄνδρας = a son, or male, having reference to origin and nature, including that of relationship to the father.

iv. πειλ = a child, whether son or daughter (in relation to law); a boy or girl (in relation to age); a servant, or maid (in relation to condition), like the French garçon.

v. παιδίον. Diminutive of paides (No. iv, above); hence, a young or little child, an infant; also a term of endearment.

vi. παιδάριον. Another diminutive of paides (No. iv, above), a lad; a little boy or girl.

vii. νεότας. Not old enough to speak (from νή, negative, and ἐφθ. to speak).

viii. βρέφος. An embryo, or newly-born babe.

ix. κορασίον = a young girl, or maiden. Diminutive of κορώ, a girl; like paiedion, used as a term of endearment.

x. νεανίσκος = a young man (always so translated), from the age of twenty to forty.

109 THE HERODS OF THE NEW TESTAMENT.

Herod the Great (Matt. 2.1, Luke 1.5)

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110 THE USE OF PSYCHE IN THE NEW TESTAMENT.

Psyche is the only word translated "soul" in the N.T. It occurs 105 times, and is rendered "soul" 58 times, "life" 40 times, "mind" 3 times, and "heart", "heartly", "us", and "you" once each.

To ascertain its meaning, it is useless to go to heathen authors. The Greek philosophers were at variance among themselves. Aemilius, a Christian writer of the latter part of the third century, in his work Adversus Gentes, speaking of the speculations of the heathen of his day, says: "In exactly the same way (as the creation and the gods) is the condition of souls discussed. For this one thinks they are both immortal, and survive the end of our earthly life; that one believes that they do not survive, but perish with the bodies themselves; the opinion of another, however, is that they suffer nothing immediately, but that, after the [form of] man has been laid aside, they are allowed to live a little longer, and then come under the power of death." 1

We must, therefore, let Scripture be its own interpreter. Psyche exactly corresponds to the Hebrew נפש (Sp. 13), as will be seen from the following passages: Mark 12.29, 30, compared with Deut. 6.4, 5; Acts 2.27 with Ps. 16.10; Rom. 11.3 with 1 Kings 19.10; 1 Cor. 15.45 with Gen. 2.7. In all these places, psyche in the New Testament represents נפש in the Old.


The following are the occurrences of the word:

I. Psyche, used of the lower animals twice, is rendered

1. "life": Rev. 8.9.
2. "soul": Rev. 16.3.

II. Psyche, used of man as an individual (just as we speak of a ship going down with every soul on board, or of so many lives being lost in a railway accident), occurs 14 times, and is rendered


III. Psyche, used of the life of man, which can be lost, destroyed, saved, laid down, &c., occurs 58 times, and is rendered


58

2 In this verse "life" occurs twice in the English, but psyche only once in the Greek.
APPENDICES 110 (cont.), 111, and 112.

IV. psuchē, used to emphasize the pronoun, as we use "self" (e.g., "my soul" = "myself"), occurs 21 times, and is rendered

4. "you": 2 Cor. 1: 13 (see margin).

V. psuchē, used with intensive force, to express all the powers of one's being, occurs 10 times, and is rendered

3. "mind": Phil. 1: 27.

Total 105

111 THE SYNONYMOUS WORDS FOR "REPENT", "REPENTEANCE".

I. The Verb.
1. metanoeō— to change one's mind, always for the better, and morally. Because of this it is often used in the Imperative (Matt. 3: 2; 4: 17. Acts 3: 18. 3: 19). Not merely to forsake sin, but to change one's apprehension regarding it. It occurs thirty-four times. It answers to the Latin resipisco = recover one's senses, to come to one's self.
2. metamelomai— to regret; to have after-care or annoyance at the consequences of an act of sin rather than a deep regret at the cause from want of not knowing better. Hence it is never used in the Imperative. It occurs six times, and in each case (except Matt. 21: 29, 23) never in the moral Biblical sense of repentance toward God. It is from meta = after, and melo = to be an object of care. See notes on 2 Cor. 7: 8 and 10. It is used of Judas Iscariot (Matt. 27: 3); negatively of Paul's regret (2 Cor. 7: 7); and of God (Heb. 7: 23). The Noun, metametôlia, is not used in the N.T.

II. The Noun.
metanoeô = a real change of mind and attitude toward sin itself, and the cause of it (merely the consequences of it), which affects the whole life and not merely a single act. It has been defined as a change in our principle of action (Gr. nosis) from what is by nature the exact opposite. It occurs twenty-four times, and except Heb. 12: 17 it is a real repentance toward God, united with the work of the Holy Spirit, and is connected with the remission of sins and the promises of salvation.

III. The Negative Adjective, ametamelôtos, is used twice, viz., Rom. 11: 29, and 2 Cor. 7: 10.

112 THE SYNONYMOUS EXPRESSIONS FOR "KINGDOM".

For a true understanding of the New Testament, it is essential that the “Word of Truth” should be “rightly divided” (2 Tim. 2: 15) as to the various usages of the word “kingdom” in all the different combinations and contexts in which we find it. Each has its own peculiar and particular sense, which must not be confused with another.

As the word basileia, it denotes sovereignty, which requires the actual presence of a sovereign, or king. There can be no kingdom apart from a king. We all know of countries which were once “kingdoms” but are now “republics”, for the simple reason that they have no “king”, but are governed by the “public”, which is sovereign.

The countries remain the same, have the same peoples, the same cities, the same mountains and rivers, but they are no longer kingdoms.

The common practice of taking the Kingdom as meaning the Church (see Ap. 113), has been the source of inestimable misunderstanding; and not “trying the things that differ” (Phil. 1: 10, see note there) has led to great confusion in the interpretation of the whole of the New Testament.

The following definitions may help towards a clearer view of many important passages:

1. “The Kingdom of Heaven”. The word “heaven” is generally in this connection in the plural, “of (or from) the heavens”. For the difference between the use of the singular and plural of this word, see the notes on Matt. 6: 9, 10. This expression is used only in the Gospel of Matthew, as being specially in harmony with the purpose of that Gospel.

2. “The Kingdom of God” is sovereignship (from Heaven) over the earth (Acts 17: 31). The expression is used throughout the New Testament (Dan. 2: 44). It is the dispensational term; and is used sometimes of Messiah’s Kingdom on earth, and sometimes of the heavenly sovereignty over the earth. It is not from or out of (Gr. ek, Ap. 104, vii) “this world” (Gr. kosmos, Ap. 129, 1). This sovereignty comes from heaven, because the King is from thence (John 18: 38). It was to this end He was born, and this was the first subject of His ministry (see Ap. 119). That Kingdom (Matt. 4: 17, &c.) was rejected, as was also the further proclamation of it in Acts 3: 19-26 (according to the prophetic parable of Matt. 22: 2-7). Thenceforth the earthly realization of this Kingdom was postponed, and is now in abeyance until the King shall be sent from heaven (Acts 3: 29). The “secrets” of this Kingdom (Matt. 13: 11) pertained to the postponement of its earthly realization, on account of its being rejected.

3. "The Kingdom of the Son of man" (Matt. 16: 28). This aspect of “the Kingdom of heaven” has regard to Israel on earth (cp. Dan. 7: 12, 14, 16, 21, 22), as distinct from the "sons" who, as partakers of "a heavenly calling" (Heb. 3: 1), will possess the heavenly sphere as sons of the resurrection (Luke 20: 34-36. Cp. 1 Cor. 15: 23. Rev. 20: 4-6). These two spheres are distinct, though they are one. No. 3 concerns "the saints of the most high [places]" (Dan. 7: 18, 24). No. 4 concerns "the people of the saints of the most high". These have their portion in "the Kingdom under the whole heaven", which has regard to earthly sovereignty, in which "all dominions shall serve and obey Him" (Dan. 7: 27).

These two would have had their realization even then, had Israel repented at the summons of the Lord, and of "them that heard Him" in Acts 3: 19-26. In that case the later revelation of the "Mystery" (or the great secret) which, with its eschatological and its "heavenward Call" (Phil. 3: 14, 11), was hidden in God, would have remained in the keeping of the Father’s Divine sovereignty.

5. "The Kingdom of His dear Son". Gr. the Kingdom of the Son of His love, or of His beloved Son (Col. 1: 12), has regard to quite another sphere, above all heavens, and refers to the sovereignty of God’s beloved Son as made the
APPENDICES 112 (cont.), 113, AND 114.

"Head all over things to His ekkleisia, which is His body, the fulness of Him that filleth all in all" (Eph. 1. 10, 20-23). See also Eph. 5. 5.

This sovereignty had been "kept secret" (Rom. 16. 25). "hid in God" (Eph. 3. 9), "hid from ages and from generations" (Col. 1. 26), but after the Kingdom (No. 4) predicted by the Lord and by "them that heard Him" (Heb. 2. 4) had been postponed, it was revealed and "made known" (Eph. 3) for the "obedience of faith" (Rom. 16. 26). The subjects of this Divine sovereignty, on their believing this subsequent revelation, are "sealed" (or designated) for their inheritance, which is to be enjoyed with Christ (Eph. 1. 13).

This relates to the position of those who come under that sovereignty.

6. "The Everlasting Kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1. 11). This has regard to No. 5, but was then future (not having been revealed when Peter wrote); but it relates to the outward display of His sovereignty in millennial glory; while No. 5 relates to the inward position and experimental enjoyment of it in present grace.

7. "The Kingdom of our Lord and of His Christ" (or Messiah). (Rev. 11. 15). This has regard to the end of the present time of abeyance of Nos. 3 and 4, and the millennial manifestation of both by Divine power, and in glory. See also Rev. 12. 10.

At the end of the thousand years, No. 1, and perhaps others of them will cease, and be absorbed in the Kingdom of God (No. 2).

113 THE "KINGDOM" AND THE "CHURCH".

From Appendices 112 and 114 it will be seen that, if each use of the term "kingdom" has its own special and particular meaning and must not be confused with others that differ, there must be still greater confusion if any one of them is identified with "the Church", as is very commonly done; though which of the Kingdoms and which of the Churches is never definitely pointed out.

The following reasons may be given which will show that "the Kingdom" and "the Church" cannot thus be identified:—

1. The subjects of the former are spoken of as "inheriting", or as being "heirs of the Kingdom"; but we cannot speak of inheriting or being heirs of "the Church".

2. We read of the possibility of "receiving the Kingdom", but in no case can any Church be spoken of as being received.

3. We read of "the elders of the Churches", messengers or servants of the Churches, but never of the elders, &c., of the Kingdom.

4. The word basileia, translated "kingdom", occurs 163 times, and in the plural only in Matt. 4. 8, Luke 3. 5, Heb. 11. 33, Rev. 11. 15. On the other hand, the word ekklesia occurs 115 times, and of these 36 are in the plural and 79 in the singular, all rendered "church" except Acts 19. 32, 33, 41, "assembly".

5. We read of "the children (or sons) of the Kingdom", but the Bible knows nothing of the sons of "the Church".

6. The characteristics of each are distinct.

7. The names and appellatives of "the Church" are never used of the Kingdom (Eph. 1. 23; 2. 21; 4. 4, 16; 5. 30, Col. 1. 24. 1 Tim. 3. 15).

8. The privilege of "that Church" which consists of the partakers of "a heavenly calling", Heb. 3. 1 (see Ap. 112. 4, 5); Rev. 20. 4, 6, will be to reign with Christ over the earthly Kingdom, whereas that Kingdom will be "under the whole heaven" (Dan. 7. 27).

9. "The Church" of the Prison Epistles (Eph., Phil., Col.) is here and now, in the world, and is waiting for its exausastasia, and its "heavenward call" (Phil. 3. 11, 14); whereas the Kingdom is not here, because the King is not here (Heb. 2. 8).

10. The Kingdom is the one great subject of prophecy; whereas the word of the Prison Epistles is not the subject of prophecy, but, on the contrary, was kept secret, and hidden in God, until the time came for the secret to be revealed. (See Ap. 112. 3.)

It must be understood that this "secret" (Gr. misterion, see Ap. 182) did not and could not refer to Jews and Gentiles in future blessing, because this was never a secret, but was part of the original promise made to Abraham in Gen. 12. 3, and was repeatedly spoken of throughout the Psalms and the Prophets. See Deut. 32. 43. Ps. 18. 47. 117. 1. Isa. 11. 1, 10. &c. Cp. Rom. 15. 8-12, and the quotations there given.

114 THE "KINGDOM OF HEAVEN" AND THE "KINGDOM OF GOD".

We have seen in Ap. 112 that the word "kingdom", like the Greek basileia, has regard to sovereignty rather than territory, and to the sphere of its exercise rather than to its extent.

Using the word "kingdom" in this sense, and in that which is conveyed in its religious termination "dom", which is short for dominion, we note that the former expression, "the Kingdom of heavens", occurs only in Matthew, where we find it thirty-two times. But in the parallel passages in the other Gospels we find, instead, the expression "the Kingdom of God" (e.g. cp. Matt. 11. 11 with Luke 7. 26).

The explanation of this seeming difference is that the Lord spoke in Aramaic; certainly not in the Greek of the Gospel documents. See Ap. 94. III.

Now "heaven" is frequently used by the Figure Betonygwy (of the Subject), Ap. 6, for God Himself, Whose dwelling is there. See Ps. 73. 9. Dan. 4. 26, 29. 2 Chron. 32. 29. Matt. 21. 25. Luke 15. 21. "I have sinned against heaven!" is thus contrasted with the words "and in thy sight". John 3. 27.

Our suggestion is that in all the passages where the respective expressions occur, identical words were spoken by the Lord, "the Kingdom of heaven"; but when it came to putting them into Greek, Matthew was Divinely guided to retain the figure of speech literally "heaven"), so as to be in keeping with the special character, design, and scope of His Gospel (see Ap. 82); while, in the other Gospels, the figure was translated as being what it also meant, "the kingdom of God".

Thus, while the same in a general sense, the two expressions are to be distinguished in their meaning and in their interpretation, as follows:

1. The Kingdom (or Sovereignty) of HEAVEN

1. Has Messiah for its King;
2. It is from heaven; and under the heavens upon the earth;
3. It is limited in its scope;
4. It is political in its sphere;
5. It is Jewish and exclusive in its character;
6. It is national in its aspect;
7. It is the special subject of Old Testament prophecy;
8. And it is dispensational in its duration.
II. The Kingdom (or Sovereignty) of GOD

1. Has God for its Ruler;
2. It is in heaven, over the earth;
3. It is unchangeable in its scope;
4. It is moral and spiritual in its sphere;
5. It is inclusive in its character (embracing the natural and spiritual seeds of Abraham, “the heavenly calling,” and the “Church” of the Mystery). Hence,
6. It is universal in its aspect;
7. It is (in its wider aspect) the subject of New Testament revelation;
8. And will be eternal in its duration.

115 BAPTIZ€, “BAPTISM,” ETC.

It will be useful for the student to have a complete and classified list of the various usages of these words in the N.T.; the following compass has been prepared, so that the reader may be in a position to draw his own conclusions.

I. The Vobt baptism occurs eighty times, as follows:


ii. With the Dative case (implying the element):


iii. With en (Ap. 104, viii), denoting

1. The element, described as being
   b. Pneuma baptism. (See Ap. 101, II, 14.)
   d. The cloud and sea. 1 Cor. 10:2.


John 3:25.

116 THE TEMPTATIONS OF OUR LORD.

It is well known that the order of the temptations in Matthew is not the same as in Luke. Commentators and Harmonizers assume that one is right and the other is wrong; and proceed to change the order of one in order to make it agree with the other. See Ap. 86.

But an examination of the combined accounts, giving due weight to the words and expressions used, will explain all the differences, and show that both Gospels are absolutely correct; while the differences are caused by the three temptations being repeated by the devil in a different order, thus making six instead of three.

Mark and Luke agree in stating that the temptations continued all the forty days (Mark 1:13. Luke 4:2); they are described as follows:

I. (Luke 4:5-6.) The devil (ho diabolos) said to Him, “Speak to this stone (to litha cutxi) that it become a loaf (artos).” This appears to be the first temptation: and there is no reason whatever why it should not have been repeated in another form; for it is nowhere stated that there were three, and only three temptations.

II. (Luke 4:8-11.) “And the devil, concluding (sama

\(\text{apoxin} \) Him, showed to Him all the kingdoms of the inhaible world, or land (Gr. exousia, Ap. 129, 3), in a moment of time.” Nothing is said about an exceeding high mountain”. Lachmann brackets the words “into an high mountain” and Tischendorf, Tregelles, Alford, W. T. and R. V. omit them.

The devil claims to possess the right to the kingdoms of the world, and the Lord does not dispute it. Satan says: “To Thee will I give this authority (exousia) and all their glory, for to me it has been delivered, and to whomever I wish I give it. Therefore, if Thou wilt worship me before me, all shall be Thine”.

Nothing is said here about “falling down”, as in Matthew. Here, only “authority” is offered; for all the critical Greek texts read “posa” (not “pauta”) fem. to agree with exousia.

The Lord did not say, “Get thee hence” (as in Matt. 4:10), but “Get thee behind Me”, which was a very different thing. Satan did not depart then, any more than Peter did when the same was said to him (Matt. 16:23).

III. (Luke 4:9-12.) “And he conducted (ivygeu) Him to Jerusalem, and set Him upon the wing (or battlement, Dan. 9:27) of the temple, and said to Him, ‘If Thou art the Son of God, cast Thyself down hence; for it is written that to His angels He will give charge concerning Thee, to keep Thee (fou diapulsatasi so) ’, &c.

There is nothing said about this “keeping thee” in
APPENDIXES 116 (cont.) AND 117.

Matthew: moreover, it's stated that having finished every form of temptation, "he departed from Him for a season". Note that the devil departed (apesēt) of his own accord in Luke 4.13, while in Matthew the Lord summarily dismissed him, and commanded him to be gone (Matt. 4.10).

IV. (Matt. 4.3.4) After the "season" (referred to in Luke 4.10), and on another occasion therefore, "he who was tempting Him (ho peirasomai), having come (prosechthon)," said, "If Thou art the Son of God, say that these stones become loaves (artos)." Not "this stone" or "a loaf" (artos), as in Luke 4.3. Moreover he is not plainly called "the devil", as in Luke 4.3, but spoken of as one who had already been named as tempting Him (ho peirasomai); and as "having come" (prosechthon) not as simply speaking as being then present.

V. (Matt. 4:7-8) "Then (tote)" — in strict succession to the preceding temptation of the "stones" and the "loaves" — "Then the devil taketh (paralambanein) Him unto the holy city, and setteth Him upon the wing (or battlement) of the temple". Nothing is said here about the angles being charged to "keep" Him (as in Luke 4:10) nor is there any reason why any of these three forms of temptation should not have been repeated, under other circumstances and conditions.

VI. (Matt. 4:8-10) Here it is plainly stated that the second temptation (Luke 4.5-8) was repeated: for "Again the devil taketh Him unto an exceedingly high mountain, and sheweth Him all the kingdoms of the world, koumìsos (Ap. 129.1), not eisukomeini (Ap. 129.3), as in Luke 4.5, and their glory, and said to Him: "All these things, not all this authority," as in Luke 4.6, will I give to Thee if, falling down, thou wilt worship me." Here, in this last temptation, the climax is reached. It was direct worship. Nothing is said in Luke about falling down. Here it is boldly and plainly said, "Worship me." This was the crisis. There was no departing of Satan's own accord here. The moment had come to end all these temptations by the Lord Himself. "Go! said the Lord (hupage), Get thee hence, Satan... Then the devil leaveth (aphisthē) Him, and, beholding, angels came and ministered to Him." This angelic ministry marked the end. There is no such ministry mentioned at the end of the third temptation in Luke 4.13-12; for then Satan "departed" of his own accord, returning (in Matt. 4.3) after a "season" (Luke 4.13).

True, the Lord had said "Get thee behind Me, Satan." (Luke 4:8); but He did not then, summarily dismiss him, nor did Satan depart: he continued with his third temptation, not departing till after the third had been completed.

We thus conclude that, while there were temptations continuous during the whole of the forty days (Mark 1.13, Luke 4.2), they culminated in six direct assaults on the Son of man, in three different forms; each form being repeated on two separate occasions, and under different circumstances, but not in the same order.

This accords with all the variations of the words used, explains the different order of events in the two Gospels, and satisfies all the conditions demanded by the sacred text. The two different orders in Matthew and Luke do not arise from a mistake in one or the other, so that one may be considered correct and the other incorrect; they arise from the punctilious accuracy of the Divine record in describing the true and correct order in which Satan varied the six temptations; for which variation, be alone, and neither of the Evangelists, is responsible.

THE LORD'S KNOWLEDGE

I. OF THE PAST: IN THE WRITTEN WORD OF GOD IN THE OLD TESTAMENT.

(Allusions are indicated by an asterisk.)

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II. OF THE FUTURE: IN HIS OWN PROPHETIC WORDS.

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" 6. 2–4, 16, 18.
" 7–9, 12.
" 9, 6, 15.
" 10, 7–12.
" 11, 14–24, 25.
" 12, 5, 31, 36, 41, 42, 45.
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" 8, 14, 28, 50.
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" 11, 25, 26, 40, 43.
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" 15, 1–7.
" 16, 4, 7, 13.
" 17.
" 18, 36, 37.
" 20, 17, 18, 23.
" 21, 6, 16, 49, 58.

118 **"IF"**: THE VARIOUS CONDITIONS CONVEYED BY ITS USE.

1. *ean* = if happily, if so be that, from *eia* (No. 2) and an, imply, perchance. The exact condition is shown by the Mood of the verb with which it is used:

a. Followed by the Indicative Mood (with the Present Tense), it expresses the condition simply; without any reference to its being decisive by experience, or by the event, as in 1 John 5, 13, elsewhere, and in the Papyrus.

b. Followed by the Subjunctive Mood, it expresses a hypothetical but possible condition, contingent on circumstances which the future will show (John 7, 17).

2. *st* = if. Putting the condition simply.

a. Followed by the Indicative Mood, the hypothesis is assumed as an actual fact, the condition being unfurnished, but no doubt being thrown upon the supposition (1 Cor. 15, 16).

b. Followed by the Optative Mood, it expresses an entire uncertainty; a mere assumption or conjecture of a supposed case (Acts 17, 27, 1 Pet. 3, 14).

c. Followed by the Subjunctive Mood, like No. 1, b; except that this puts the condition with more certainty, and as being more dependent on the event (1 Cor. 14, 5).

For two illustrations, see Acts 5, 38, 39. "If this counsel or this work be of men (1, b, a result which remains to be seen)... but if it is of God (1, a which I assume to be the case)", &c.

John 13, 17. "If ye know these things (2, a, which I assume to be the fact) happy are ye if ye do them (1, b, a result which remains to be seen)", &c.

Note fear "if" in Colossians; "if ye died with Christ" (2, 20); and "if ye were raised with Christ" (3, 1), both of which are No. 2, a (assuming the fact to be true); "if any man have a quarrel" (3, 15); "if he come to you" (4, 10), both of which are No. 1, b, being uncertainties.

One other "if" in Colossians is 1, 23: "If ye continue in the faith" *(eifie = if indeed, a form of 2, a)*, which ye will assuredly do.

119 THE FOURFOLD MINISTRY OF OUR LORD.

In the Four Gospels the Ministry of our Lord is divided, not into "years", but by subjects, which are of far greater importance than time. The "years" are mainly conjunctural, but the subjects are Divinely recorded facts.

The subjects are two in number: the Kingdom and the King; and, since these are repeated in the form of Introversions, it brings the Person of the Lord into the Structure of the Gospel as the one great central subject of each, for all four Gospels are similarly constructed. See pages 180, 181, 1457, and 1510.

As, however, the index-letters are not the same in each Gospel, we set them out in their order:—

**The Four Subjects.**

The First is THE KINGDOM.  
The Second is THE KING.  
The Third is THE KING.  
The Fourth is THE KINGDOM.  

These Subjects begin and end respectively in the Four Gospels as follows:—

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<tr>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
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<tbody>
<tr>
<td>1st. 4, 12–7, 23 (125 verses).</td>
<td>1st. 1, 14–29 (7 verses).</td>
<td>1st. 4, 14–5, 11 (42 verses).</td>
<td>1st. 1, 35–4, 54 (132 verses).</td>
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<td>2nd. 8, 1–16, 20 (347 verses).</td>
<td>2nd. 1, 23–8, 30 (295 verses).</td>
<td>2nd. 5, 12–9, 21 (204 verses).</td>
<td>2nd. 5, 1–6, 7 (118 verses).</td>
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From the above it will be seen that, including all the Four Gospels,
the First Subject (the Proclamation of the Kingdom) occupies in all 306 verses.
The Second Subject (the Proclamation of the King) occupies in all 94 verses.
The Third Subject (the Rejection of the King) occupies in all 901 verses.
The Fourth Subject (the Rejection of the Kingdom) occupies in all 782 verses.

Thus, the Subject that occupies the greatest number of verses is the King: viz. 1865 verses in all (964 concerning the proclamation, and 901 concerning His rejection).

The Subject of the Kingdom occupies 1088 verses in all (306 verses concerning its proclamation, and 782 concerning its rejection).

The Gospel which has most to say about the First Subject (the Proclamation of the Kingdom) is John, having 132 verses; while Mark has the least, having only 7 verses on this Subject.

The Gospel which has most to say about the Second Subject (the Proclamation of the King) is Matthew, having 247 verses; while John (strange to say) has the least, 118 verses; the reason being that in Matthew, the Lord is presented in His human relationship as King; whereas in John He is presented as God manifest in the flesh.

The Gospel which has most to say on the Third Subject (the Rejection of the King) is Luke, having 409 verses; while Mark has the least, only 110 verses.

The Gospel which has most to say about the Fourth Subject (the Rejection of the Kingdom) is Matthew, having 263 verses; while Mark again has the least, 193 verses.

These particulars, when compared with the interrelation of the four Gospels as set forth in their respective structures, are full of interest, and help to determine more specifically the great design of each Gospel.

Taking the Gospel of Matthew as an example, we find:

---

THE SYNAGOGUE; AND JEWISH SECTS.

I. THE SYNAGOGUE.

Synagogues are mentioned as existing in Old Testament times, Ps. 74. 4. 8. The Heb. here is מַעַד, and in v. 8 it is rendered "synagogues" in the A.V. and R.V. (margin, "places of assembly"). AQUILA also, a reviser of the Septuagint (about A.D. 130), renders it ἐκκλησίαι. These are to be distinguished from the "high places," which are often mentioned in the Old Testament as connected with idolatry and false worship (e.g., 1 Kings 11. 4).

On the return from the captivity, laws were made to regulate their erection, constitution, and use.

The days of assembly were three: the Sabbath, the second day of the week, and the fifth day, the Sabbath between, may therefore refer to one of these intervening days.

The officers of the Synagogue were:

1. The Archisynagoge = the ruler of the Synagogue, having charge of its affairs, regulating the service, &c.
2. The Shetlach (or swal'ak) haẓẓibrōn = the angel of the ekklēsia, who was the constant minister of the Synagogue, to pray, preach, have charge of the law and appoint its readers. Hence he was called epiškōpōs, or overseer. See note on 1 Cor. 11. 10. Rev. 1. 20.

II. THE PHARISEES AND Sadducees.

1. The word Pharišee is the Hebrew for one who was separated by special beliefs and practices, which were so similar to the literal law that it was regarded as a "Pharisaism." It comes from the verb "to separate." Pharisees were distinguished from the Sadducees by their adherence to the written law. They were usually called "the Pharisees." The second series, beginning with Matt. 21. 23, being specially marked by the word "again" in Matt. 22. 1.

The first series begins in Matt. 13 (see Ap. 145); the second series, beginning with Matt. 21. 23, being specially marked by the word "again" in Matt. 22. 1.

1 Its first occurrence in the N.T., the last being in Rev. 14. 14. It is the title connected with decision in the earth. See Ap. XVI.
2 The second series being recorded in Matt. 13 (see Ap. 145); the second series, beginning with Matt. 21. 23, being specially marked by the word "again" in Matt. 22. 1.
APPENDICES 121 to 125.

121. THE SYNONYMOUS WORDS FOR "PREACH", ETC.

1. kérussō = to proclaim (as a herald), from kérux, a herald; without reference to the matter proclaimed (which is contained in No. 4); and without including the idea of teaching.

2. kérux = a herald.

3. kérugma = that which is proclaimed.

4. euangélizo = to announce a joyful message; having regard to the matter announced (not the manner, which is contained in No. 1).

5. katangelō = to bring word down to any one, bring it home by setting it forth.

6. diaangelō = to make known (through an intervening space), report further (by spreading it far and wide).

122. THE SYNONYMOUS WORDS FOR "JUDGE", "CONDEMN", ETC.

1. krites = to judge, used of a legal or other decision; generally translated "judge", sometimes "determine", "conclude", &c.

2. anakrinō, No. 1 with awe (Ap. 104 i) prefixed = to examine; translated with a negative, "ask no question" in 1 Cor. 10, 25, 27.

3. apokrinomai, Middle of No. 1 with apo (Ap. 104 iv) prefixed = to give forth a decision for oneself; hence to answer. According to Hebrew idiom, which prevails in both; and in all contexts, it is often combined with the words "said" in the expression "answered and said", and receives its meaning from the context. See note on Deut. 1: 41. It thus frequently occurs when no question had been asked: e.g. in Matt. 11: 29, "answered and said" means "prayed and said"; 22: 1, "taught"; in Mark 5: 9, "exclaimed"; 12: 35, "asked"; Luke 13: 14, "burst forth"; John 1: 49, "confessed"; 5: 19, "declared". The word occurs so frequently (more than 240 times), always translated "answer", that it has not been deemed necessary to call attention to it in the notes.

4. diekrinō, No. 1 with dia (Ap. 104 v) prefixed = to discriminate, make a difference; hence to doubt. It is translated "stagger at" in Rom. 4: 20.

5. enkrinō, No. 1 with en (Ap. 104 viii) prefixed = to adjudge to a particular position. Occurs only in 1 Cor. 10: 12, translated "make of the number".


8. sunkrinō, No. 1 with sun (Ap. 104 xv) prefixed = to put together, in order to judge; hence to compare. Occurs only in 1 Cor. 2: 13, 2 Cor. 10: 12.

9. hypokrinomai, Middle of No. 1 with hypo (Ap. 104 xviii) prefixed = to answer (like No. 3), and so to act on the stage; hence to feign. Occurs only in Luke 20: 20. The nouns hypokrisis and hypokritta, which we have anglicized into "hypocrisy" and "hypocrite", are always so translated, save in Gal. 2: 13, and James 5: 12.

123. THE SYNONYMOUS WORDS FOR "MAN", "MEN".

1. anthropōn = an individual of the Genus Homo; a human being as distinct from animals. See Ap. 96 XVI, for "the Son of man".

2. aúr = an adult male person. Lat. vir, an honourable man, is a direct from a mere "man", "No. 1"; hence, used of a husband.

124. THE SYNONYMOUS WORDS FOR "OTHER", "ANOTHER".


2. hetero = another of a different kind (usually denoting generic distinction). The "other" of two, where there are only two: e.g. Matt. 6: 24; 11: 3. Luke 5: 7; 7: 44; 14: 31; 16: 13, 18; 17: 34, 35; 18: 19; 23: 40.

125. THE SYNONYMOUS WORDS FOR "PERFECT" (Adj. and Verb).

1. tetelo = that which has reached its end. From telo, end. Lat. finis, nothing beyond; hence perfect, in the sense of initiated. See 1 Cor. 2: 6. Phil. 3: 15.

2. tetelo = to make a full end, consummate.

3. epitelēō = to finish, or bring through to an end.

4. akribō = accurately, precisely, exactly, assiduously.

5. akribetēs = accuracy, preciseness, exactness.

6. artos = fitting like a joint = perfect adaptation for given uses. Occ. only in 2 Tim. 3: 17.

7. plēroō = to fulfil, accomplish.
APPENDIXES 126 to 128.


The eight Beatitudes of Matt. 5.3-12 are best understood and interpreted by the eight contrasts, or "Woes" of 23.13-33. The comparison shows that 5.10-12 form one (the eighth) Beatitude, having one subject (persecution) corresponding with the eighth "Woe" of 23.29-33.

They may be thus set out—

"The Beatitudes" (5.3-12).
1. The kingdom shut to the poor (v. 3).
2. Comfort for mourners (v. 4).
3. The meek inheriting the earth (v. 5).
4. True righteousness sought by true desire (v. 6).
5. The merciful obtaining mercy (v. 7).
6. Pity, within, and the visitation of God hereafter (v. 8).

"The Woes" (23.13-33).
1. The kingdom shut (v. 13).
3. Fanatics compassing the earth (v. 15).
4. False righteousness sought by casuistry (v. 16-22).
5. Mercy "omitted," and "left undone" (v. 23, 24).
6. Purity without, uncleanness within. "Blindness" (v. 25, 26).
7. Hypocrites, and lawless (v. 27, 28).
8. The persecutors (v. 29-30).

Beside these eight contrasts there is an internal correspondence of the principal thoughts, suggested by the combined series, and forming the Structure given in the note on Matt. 5.3-4.

It may be further noted that these Beatitudes rest on special passages in the Psalms: Matt. 5.5 (Ps. 40.17; 1.4 (Ps. 119.130); 5.5 (Ps. 37.11); 5.6 (Ps. 42.1, 2); 5.7 (Ps. 41.1); 5.8 (Ps. 24.4; 73.1); 5.9 (Ps. 133.1); 5.10 (Ps. 17; 39; 40).

127  THE SYNONYMOUS WORDS FOR "POOR", ETC.

1. póschos = destitute, and in want; always rendered "poor": except Luke 16. 20, 21 (beggar); Gal. 4. 9 (beggarly); Jas. 2. 2 (poor man).
2. penēs = poor, as opposed to rich. Occurs only in 2 Cor. 9. 9.
3. prua = meek, as distinguished from passionate. Occ. only in Matt. 5. 21, 25, 35; 1 Pet. 3. 4.

128  THE SYNONYMOUS WORDS USED FOR "SIN", "WICKEDNESS", "EVIL", "UNGODLINESS", "DISOBEDIENCE", "TRANSGRESSION", ETC.

I. SIN.

1. The Verb.

hamartáno = to miss the mark or aim; then, to miss or wander from the right path; to go, or go, wrong.

2. The Noun.

hamartia = a failing to hit the mark; aberration from prescribed law (connected with and resulting from the above). In N.T. always in a moral sense— a sin, whether by omission or commission, in thought, word, or deed. Also used in connection with the sin-offering (Heb. 10.6, 8, 18; 13.11, as in Ps. 40.6, cp. Lev. 5. 5).

hamartéma = the actual sin. The evil principle in action; the sinful act or deed.

paraptoma = a falling aside, when one should have stood upright. Hence (morally) a fall, a falling from truth and equity; a fault, or trespass.

In Romans 5.12, No. 1 entered the world. The disobedience of Adam (vv. 15, 17, 18) was No. 3, and the law entered that No.3 which before was error, might become criminal in the knowledge of the sinner. After this, where No. 1 abounded, grace did much more abound.

II. WICKEDNESS.

1. ponēria = depravity; iniquity, the wicked acting of the evil nature. See No. III. 1 below.

2. kakia = depravity, the vicious disposition and desires, rather than the active exercise of them, which is No. 1 (ponēria).

III. EVIL (Adj. and Noun).

1. ponēros = full of labours and pains in working mischief; evil intent (Matt. 12. 19, Luke 11. 29); grudging, in connection with the idea expressed in the "evil eye" (Matt. 6, 23; 20, 15; See the context, and cp. Luke 11. 13).


3. anomia = lawlessness, contempt of law.

IV. UNGODLINESS.

1. anomaia = lawlessness.

2. athesmos = breaking through all restraints of ordinances or institutes, divine or human, to gratify one's lusts. Occurs only in 2 Pet. 2. 7; 3. 17.

V. DISOBEDIENCE, ETC.

1. apēlethesia = unwillingness to be persuaded, leading to obstinacy.

2. parakto = unwillingness to hear, disobedient.

VI. TRANSGRESS, TRANSGRESSOR.

1. parabatano = to step on one side, overstep, go aside from, violate, transgress.

2. parakomati = to go past, pass by, neglect.

3. parabatēs, one who steps aside, or oversteps.

VII. INIQUITY.

1..adiktia = unrighteousness, wrongdoing.

2. adikotetos = wrong done.

3. paronomia = acting contrary to law or custom. Occ. only in 2 Pet. 2. 16.

VIII. ERR, ERROR.

1. planē = to cause to wander or go astray; used of doctrinal error and religious deceit. Cp. planos (1 Tim. 4. 1, "seducing").

2. apoplanē. No. 1 with apo = away from, prefixed (Ap. 104. 1v). In Pass., to go astray from, swerve. Occ. only in Mark 13. 22 and 1 Tim. 6. 10.

3. astércheto = to deviate from. Occ. only in 1 Tim. 1. 6; 6. 21. 2 Tim. 2. 18.

IX. FAULT.

hētēma = a diminishing of that which should have been rendered in full measure; diminution, decrease. Occ. in Rom. 11. 12 and 1 Cor. 6. 7.
There are four Greek words which are thus translated; and it is most important that they should be, in each occurrence, carefully distinguished. They are as follows:—

1. kosmos = the world as created, ordered, and arranged. Hence it is used in the LXX for the Heb. word rendered “orament.” See Ex. 35.5, 6; Isa. 63.18; Jer. 4.30; Ezek. 7.20, &c. It denotes the opposite of what man has called “chaos,” which God never created. See notes on Isa. 45.18 and Gen. 1.2; for the Heb. bóra means not only to create, but that what was created was beautiful. The root, meaning to carve, plane, polish, implies both order and beauty. Cp. Ap. 146.

2. aión = an age, or age-time, the duration of which is indefinite, and may be limited or extended as the context of each occurrence may demand. The root meaning of aión is expressed by the Heb. odón (see Ap. 151. I. A and II. A) which denotes indefinite, unknown or concealed duration: just as we speak of “the patriarchal age,” or “the golden age,” &c. Hence, it has come to denote any given period of time, characterized by a special form of Divine administration or dispensation.

In the plural we have the Heb. odóním and Gr. aiónes, used of ages, or of a succession of age-times, and of an abiding from age to age. From this comes the adjective aiónos (Ap. 151. II. B), used of an unrestricted duration, as distinct from a particular or limited age-time. These age-times must be distinct or they could not be added to, or multiplied, as in the expression aiónos of aións.

These age or age-times were all prepared and arranged by God (see Heb. 1.1; 11.3); and there is a constant distinction in the New Testament between “this age,” and the “coming age” (see Matt. 12.32; Heb. 1.2; Eph. 1.21).

“This age” is characterized by such passages as Matt. 13.34–42; Mark 4.10; Rom. 12.2; I Cor. 2.10; 2 Cor. 4.4; Gal. 1.4; Eph. 2.2 (translated, “course”); 2 Tim. 4.10; Tit. 2.12.

The “coming age” is characterized in such passages as Matt. 13.35–49; 24.3; 28.20; Mark 10.30; Luke 18.30; 20.35; 1 Cor. 15.23; Tit. 2.13.

The conjunction of these ages is spoken of as the aúteleitai, marking the end of one age and the beginning of another.

Other indefinite durations are mentioned, but they always refer to some unknown and prolonged continuance, the end of which cannot be seen; such as the end of life (Ex. 21.6). Hence the Hebrew Priesthood was so characterized because its end could not be foreseen (see Ex. 40.15; 1 Sam. 1.22; Heb. 7.12). It is used in the same way in other connections (see Matt. 21.19; John 6.35). For further information see Ap. 151. II. A.

3. oikoumené = the world as inhabited. It is from the verb oik-é, to dwell. It is used of the habitable world, as distinct from the kosmos (no. 1, above, which = the world as created). Hence, it is used in a more limited and special sense of the Roman Empire, which was then predominant. See Luke 2.1; 4.23; 21.24. It is sometimes put by the Fig. Metonymy (of the Adjunct), Ap. 6, for the inhabitants (Acts 17.6, 31; Heb. 2.5, &c.).

4. ge = land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil.

1. phós = light (underived and absolute); the opp. of darkness. Used therefore specially of God (John 1.4, 5; 8.12; 1 John 1.5, &c.).

2. phóster = light, or light-giver, used of star light, and light holders or bearers (cp. Gen. 1.14, 16).

3. phóttos = a lighting, illumination, shining.

4. luchnos = a portable hand-lamp fed by oil, burning for a time and then going out. See John 5.35, where luchnos is used of John the Baptist in contrast with No. 1 (phóé), which is used of Christ (John 8.12, &c.).

5. luchnia = a lampstand.

6. înampas = a torch (Judg. 7.16, 20) fed with oil from a small vessel (the angenon of Matt. 22.21) constructed for the purpose.

7. phénos = light (No. 1) in its effulgence, used of moonlight, except in Luke 11.33 where it is used of lamp-light. Occurs elsewhere only in Matt. 24.29 and Mark 13.24.

1. Gehenna. Gr. geenna. This is the transliteration of the Heb. ge'enna, i.e. the Valley of Hinnom or “the Valley of [the sons of] Hinnom, where were the fires through which children were passed in the worship of Moloch.

In the O.T. Tophet was the Heb. word used, because it was a place in this valley.

In our Lord’s day the idolatry had ceased, but the fires were still continually burning there for the destruction of the refuse of Jerusalem. Hence, geenna was used for the fires of destruction associated with the judgment of God, redolent of “gees of fire.” See 2 Kings 23.10; Isa. 30.33; Jer. 7.31; 32; 19.11–14.

Geenna occurs 12 times, and is always rendered “hell,” viz. Matt. 5.22; 29.39; 10.28; 18.9; 23.15, 35; Mark 9.43; 45, 47; Luke 12.5; Jas. 3.6.

II. Hades. Gr. Ĥades, from a (priveative) and idein, to see (see Ap. 136. I. i); used by the Greeks for the unseen world.

The meaning which the Greeks put upon it does not concern us; nor have we anything to do with the imaginations of the heathen, or the traditions of Jews or Romanists, or the teachings of demons or evil spirits, or of any who still cling to them.

The Holy Spirit has used it in one of the words pertaining to the earth,” and in so doing has “purified” it, “as silver tried in a furnace” (see notes on Ps. 12.6).

From this we learn that His own words are pure”, but words belonging to this earth have to be “purified”.

The Old Testament is the fountain-head of the Hebrew language. It has no literature behind it. But the case is entirely different with the Greek language. The Hebrew Shêdôl is a word Divine in its origin and usage. The Greek Hades is human in its origin and comes down to us laden with centuries of development, in which it has acquired new senses, meanings, and usages.

Seeing that the Holy Spirit has used it in Acts 2.27, 33 as His own equivalent of Shôdôl in Psalms 16.10, He has settled, once for all, the sense in which we are to understand it. The meaning He has given to Shôdôl in Ps. 16.10
132 THE SYNONYMOUS WORDS FOR "KNOW", "KNOWLEDGE", ETC.

I. The Verb.

i. oída—to know (intuitively) without effort, to understand. No. i is subjective, while No. ii is objective.

ii. gnōsá—to know (by experience, or effort); to acquire knowledge, become acquainted with; hence, to come or get to know, learn, perceive. See John 1. 48; 1 John 5. 20; Eph. 5. 5.

iii. epí-gnōsá. No. ii with epí—upon (Ap. 104. ix); to know, to be thoroughly acquainted with, to know thoroughly and accurately, to recognize. See 1 Cor. 13. 12.

iv. pro-gnōsá. No. ii with pro (Ap. 104. xiv) = to get to know beforehand, to foreknow.

133 THE SYNONYMOUS WORDS FOR "SEE", "LOOK", "BEHOLD", ETC.

The following twenty-three words are to be thus distinguished and understood:

I. SEE.

1. eídōn = to see; implying not the mere act of looking, but the actual perception of the object: thus differing from blepō (No. 5, below).

2. téō is the Imperative Aorist Middle of eídōn (see No. 1, above) = to Behold! calling attention to something external to one’s self.

3. de is the Imperative Active of the Second Aorist eídōn (No. 1, above), as calling attention to something present.

4. oída = to know intuitively, without effort or experience; to have perceived or apprehended. Cp. the verb gnōsá, which means to get to know, by effort, experience, or revelation. See the two verbs in the same verse (John 8. 55; 13. 7; John 5. 20), and Ap. 132. 1. 1.

5. blepō = to have the power of seeing, to use the eyes, to look at; used of the act of looking, even though nothing be seen. Hence, to observe accurately, as with desire; used of mental vision, and implying more contemplan than korá (see No. 6, below).

6. anabaptēn. This is blepō (No. 5, above), with the Preposition ana prefixed (see Ap. 104. i) = to look up

v. epistamati = to obtain, and thus have a knowledge of anything by proximity to it, or as the result of prolonged attention; in contrast with the process of getting to know it, or with a more casual, dissimulatae acquaintance with it. See Acts 15. 7; 18. 23; and see note on 19. 17.

II. The Noun.

1. gnōstos = knowledge acquired by learning, effort, or experience. The result of No. ii, above.

2. epignōstos = precise or further knowledge, thorough acquaintance with; true knowledge.

3. sunechē = native insight, understanding, capacity to apprehend; used of reflective thought, while sophia (wisdom) is used of productive thought.

(c.g. Mark 8. 24), to look again; hence, to recover sight (c.g. Matt. 11. 6).

7. embathēn = to look in or into, fix the eyes upon, or look intently. It is blepō (No. 5, above) with the Preposition en (Ap. 104. viii) prefixed, and denotes a looking or regarding fixedly. Hence, to know by inspection (c.g. Matt. 19. 25; Mark 8. 25. Acts 22. 11).

8. horān = to perceive with the eyes. It is used of bodily sight, and with special reference to the thought as to the object looked at. It thus differs from No. 5, above, in the same way as No. 1, above, in that it has regard to the object, while No. 1 refers to the subject.

(a) opsounai is used as the Future of horān (No. 8, above), and has regard to the object presented to the eye, and to the subject which perceives, at the same time. It denotes, not so much the act of seeing, (like Nos. 5 and 8, above), but the state and condition of the one to whose eye the object is presented. Hence, to truly comprehend.

9. aphorōn = to look away from others at one who is regarded earnestly (c.g. Heb. 12. 2, where almost, it occurs). It is No. 8, with apo (Ap. 104. iv) prefixed.

10. opthounai = to behold, and in Passive, to appear or be seen. It is a rare form of the Present, formed from No. 8, as above. Occurs only in Acts 1. 3.
11. theōreō— to be a spectator of, to gaze at, or on, as a spectacle. Our Eng. word “theatre” is from the same root. Hence, it is used of bodily sight, and assumes the actual presence of the object on which the gaze is fixed, and that it is a continued and prolonged gaze. It differs from No. 8, above, as that may be only the act of an instant.

12. theōmati is, in meaning, like No. 11, above, but differing from it in that No. 11 has regard to the object gazed upon, while this has regard to the subject who gazes. Hence, it is used of gazing with a purpose; to see with desire, or regard with admiration.

13. historēō— to inquire: i.e. to have an interview with a person with a view to personally acquainted through conversation. Occ. only in Gal. 1. 18.

II. BEHOLD.
1. epideion. This is No. 1. 1, with epi=upon (Ap. 104. ix) prefixed; to look upon. It is the second Aorist of epideion (No. 1. 8), with epi=upon (Ap. 104. ix) prefixed. It occurs only in Luke 1. 25 and Acts 4. 29.

2. epoptēnō— to look over, overlook, watch, and thus be an eyewitness of. Occ. only in 1 Pet. 2. 12; 5. 2. It is derived from No. 1. 8, above, with epi (Ap. 104. ix) prefixed.

3. anaθēreō. It is No. 1. 11, with ana (Ap. 104. 5) prefixed. Hence it = to gaze on with purpose and attention. Occ. only in Acts 17. 23; and Heb. 13. 7.

4. kataνomēō— to perceive with the senses, referring to the object of observation rather than to the act of getting to know (as with ginōskō, Ap. 132. 1. 8). It has regard to the conscious action of the mind in getting to see or understand.

III. LOOK.
1. anableipō. See No. 1. 6, above.

2. parakuptō— to stoop down beside (para, Ap. 104. xii) anything in order to look at it more closely.

3. prosdokāō— to watch for (pros, Ap. 104. xy) anything, expect and thus look or wait for.

4. epileipō. This is No. 1. 5, above, with epi=upon (Ap. 104. ix) prefixed.

5. episkeptomai— to look upon (Ap. 104. ix), as though to select; to look out, so as to select.

6. atenteō— to fix the eyes intently upon.

134 THE SYNONYMOUS WORDS FOR “PRAY” AND “PRAYER”.

I. The Verb.
1. euchō = a prayer (to God); also, a vow made to God.
2. proseuche= No. 1 with pros (Ap. 104. xv) prefixed = to pray to. It is restricted to prayer to God in N.T. First occ. in Matt. 6. 44.
3. erōtēō = to ask or request a person to do (rarely to give) something; thus differing from No. 4 below.
4. atteō = to ask for something to be given (not done, as No. 3). Commonly used of an inferior addressing a superior.
5. deoventai = to want, lack, or need; then, to make known one’s need; hence, to supplicate, beseech.
6. parakateō = to call aside, appeal to (by way of exhortation, entreaty, comfort, or instruction).

II. The Noun.
1. euchē = prayer (to God); also, a vow made to God.
2. proseuche = No. 1 with pros (Ap. 104. xv) prefixed. The word (which is quite common in the Gr. text) is an instance of the use of the N.T. It is restricted to prayer offered to God, having regard to the power of Him. It is used of a place of prayer (Acts 16. 13).
3. dévōs = a petition for a particular object, having regard to our necessity rather than to God’s sufficiency to supply it; giving prominence to personal devotion. Also used of a written petition (as in Eng.)
4. enteuxis = confiding access to God, giving prominence to childlike confidence in prayer. Occ. only in 1 Tim. 2. 1; 4. 5.
5. atēmôa = a specific petition for a particular thing, cp. No. 1. 4. Occurs only in Luke 23. 24. Phil. 4. 6. 1 John 5. 15.

135 THE SYNONYMOUS WORDS FOR “LOVE”.

I. The Verb.
1. agapē = to regard with favour, to make much of a thing or person, on principle. The cause or ground of No. 2.
2. philetai = to kiss, to be fond of, having regard to feeling as distinct from principle. The demonstration of No. 1. Hence No. 2 is never used of man’s love to God: this is always No. 1. Both words are used of God’s love to man. No. 2 is used of the Lord’s love for Lazarus (John 11. 3, 36); but not in e. 3, where the sisters are included. See the notes on John 21. 15-17; and on John 12. 25.

II. The Noun.
1. agapē. No. 2, below, was the common word used by the Greeks, for love; and even this is far lower than the N.T. philadelphia (= lov. of the brethren). Aogē = spontaneous love, irrespective of “rights”. The word was supposed to be peculiar to the N.T., but it is found in the Gr. text.
2. philanthropia = philanthropy, or love of man, which did not go beyond giving man his “rights”, among the Greeks. It is used in a far higher sense in Tit. 3. 4; occurs elsewhere only in Acts 28. 2. Cp. the Adverb philanthropēs (Acts 27. 3, “courteously”)

III. The Adjective.
136 THE SYNONYMOUS WORDS FOR "WASH".

The following nine Greek words are rendered "wash" in the English N.T.:

i. *nepiptō* = to wash some part of the body (as the face, hands, or feet).

ii. *apontiptō* = No. 1 with *apo* = away from (Ap. 104, iv); to wash off (a part of the body) and for one's self.

iii. *tānu* = to bathe (the whole body).

iv. *apolutō* = No. 3 with *apo* = away from (Ap. 104, iv); to wash off from the whole body by bathing. Occ. only in Acts 23. 16, and 1 Cor. 6. 11.

v. *plutō* = to wash (inanimate things, such as clothes). Occ. only in Rev. 7. 14.

vi. *appotō* = No. 5 with *apo* = away from (Ap. 104, iv); to wash inanimate things thoroughly. Used only of nets (Luke 5. 2).


viii. *brechō* = to wet (on the surface, like rain), moisten.

These words must be carefully distinguished. See notes on John 13. 10: "He that is washed (No. 5) needeth not to wash (No. 1) his feet."

In the Septuagint of Lev. 15. 11, the three principal words are used in one verse: "And whosoever he toucheth that hath the issue, and hath not rinsed (No. 1) his hands in water, he shall wash (No. 5) his clothes, and bathe himself (No. 3) in water," &c.

ix. *phanizō* = to sprinkle (ceremonially), and thus cleanse or purify. Occ. only in Heb. 9. 13, 19, 21; 10. 22.

137 THE SYNONYMOUS WORDS FOR "WORSHIP".

The following six Greek words are rendered "worship" in the A.V.:

1. *proskuneō* = to prostrate one's self (in reverence), do homage. Used, therefore, of the act of worship.

2. *sebomatē* = to reverence, to feel awe. Used, therefore, of the inward feelings (as No. 1 is of the outward act).

3. *sebazomai* = to be, or to be in doing anything. Occurs only in Rom. 1. 25.

4. *tateuō* = to serve in official service (for hire, or reward). Used of serving God in the external of His worship.

5. *eusebeō* = to be pious or devout towards any one; to act with reverence, respect, and honour.

6. *therapeuō* = to wait upon, minister to (as a doctor does); hence, to heal; to render voluntary service and attendance. Thus differing from No. 4.

138 THE DOUBLE MIRACLES OF MATT. 9. 18; MARK 5. 22; AND LUKE 8. 41.

Discrepancies, so-called, are manufactured when similar miracles are regarded as identical. One such example is seen in the case of the two demoniacs of Matt. 8. 28 and the one demoniac of Mark 5. 1-20. (See note on Matt. 8. 28.)

Another is that of the two storms on the lake of Matt. 8. 24 (Mark 4. 35-41) and Luke 8. 22-25.

Another is that of the lepers of Matt. 8. 2 (Mark 1. 40) and Luke 5. 12. See the notes, and cp. Ap. 152.

Why should not words be repeated at different times and under other circumstances? And as there were many people suffering in various places from similar diseases, why should we not expect to find similar miracles?

Why assume that two miracles, which are apparently alike in general character, are identical, and then talk about the two accounts being contradictory?

Two examples are furnished, not only in the case of separate miracles, but in the case of pairs of double miracles.

1. There were two females raised from the dead.

The first (Matt. 9. 18) was to *korasion* (a little girl), whose father was probably a civil magistrate (*archōn*). She died before her father started to see the Lord, and so no messengers were dispatched with the news.

The second (Mark 5. 22, Luke 8. 41) was to *paidion*, a girl of about twelve years (see Ap. 106, v), whose father was one of the rulers of the Synagogue (*archi-

139 "DEAD" AND "THE DEAD".

The word *nekros* (Noun and Adjective) has different meanings, according as it is used in different connections:

1. With the Article (hoi *nekros*) it denotes dead bodies, or corpses or carcasses in the grave, apart from the personality they once had. This is the O.T. idiom also. See Sept., Gen. 23. 3, 4, 6, 8. Gen. 16. 18; 24. 3. Jer. 7. 23; 9. 22; 19. 7. Ezek. 37. 9. See notes on Matt. 22. 31, 1 Cor. 15. 32.

2. Without the Article (*nekros*) it denotes the persons who were once alive, but who are now alive no longer: i.e. dead persons as distinct from dead bodies. Cp. Deut. 14. 1. Judg. 4. 22. Lam. 3. 6. And see notes on Matt. 22. 23. Acts 26. 23. 1 Cor. 15. 12, 13, 15, 16. Heb. 13. 20, &c.

3. With a Preposition, but without the Article, which may be in the Preposition (ek *nekron*), it denotes out from among dead people. See notes on
APPENDICIES 139 (cont.) AND 140.


4. With a Preposition, and with the Article; e.g. ek fohn nekron, it denotes emphatically from among; the dead bodies, or corpses. Cp. Eph. 5. 14. Col. 1. 18; 2. 12.

5. The bearing of this on Pet. 4. 6 will be better seen if we note that we have nekroi (See No. 2, above), men, who were then dead, but who had had the Gospel preached (Ap. 121. 4) to them while they were alive; and this is confirmed by the Gr. Particle, men (=although) in the next clause, which is ignored both by the A.V. and R.V. The verse reads thus: "For to this end to those who are (now) dead was the Gospel preached, that they might be judged in the flesh, according to [the will of] men, yet they might live again, in resurrection, according to [the will of] God, as regards [the] spirit; i.e. in spiritual bodies, spoken of in 1 Cor. 15. 44, 45.

To this end—to give those to whom the apostle wrote this hope—the Gospel was preached to them, as described in 1 Pet. 1. 21, 25. The hope of glory was thus set over against their sufferings (1 Pet. 1. 11; 4. 13).

1 That this is the meaning may be seen from the use of kata (Ap. 101. 3, 2. Rom. 8. 17; 15. 5. 1 Cor. 12. 2; 15. 2; 1 Cor. 3. 1). Gal. 1. 4, 11. Eph. 1. 3, 5, 10; 2. 3; Col. 2. 1. Pet. 4. 10. 1 John 5. 11.

140 "THE GOSPEL OF THE KINGDOM" AND OTHER "GOSPELS".

About the meaning of the word rendered "Gospel" there is no question or doubt; and the origin and exact meaning of the English word does not matter.

The Greek word evanghelion means good news, glad tidings; and these good tidings, which may be concerning various and different subjects, must be distinguished. See Phil. 1. 10, note. There is, first—

I. "THE EVERLASTING GOSPEL" (or Good News).

This was proclaimed from the first, i.e. after the Fall, and it was proclaimed to men as men, by God, the Creator, to His creatures. His message was that the Creator was alone to be feared and worshipped, and men were to have no other gods beside Him. He was the holy and righteous One, and He was, and is, and will be the only and final Judge of men. God proclaimed this from the first, and among its heralds were Enoch, "the seventh from Adam", who proclaimed His coming for this judgment of the ungodly (Jude 14, 15); and Noah, a herald of righteousness and of coming righteous judgment (Heb. 11. 7 and 2 Pet. 2. 5).

When the "calling on high" shall have been given (Phil. 3. 14), and when "transgressors are come to the fall" (Dan. 8. 23), and before the Kingdom is set up in glory, this Gospel (or good news) will again be proclaimed (Rev. 14. 6). It is "everlasting", and men, as such, will be called upon to "Fear God, and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth" (Rev. 14. 7).

This is the Gospel proclaimed by the Creator to His sinful creatures after the Fall; and it will be proclaimed again at the end. Hence its name "everlasting". Then followed—

II. THE GOSPEL (or Good News) OF THE KINGDOM.

To Abraham and his seed was the good news proclaimed, and the promise given that God would make of him a nation in whom all the families of the earth should be blessed (Gen. 12. 1-3). This good news was gradually expanded and developed.

In Gen. 15. 18-21 the inheritance was secured by an unconditional promise not by a covenant between two parties, one of whom might break it, Gal. 3. 18-20. That inheritance was (and is yet to be) "the Holy Land", "Immanuel's Land" (Isa. 8. 8). Immunized Himself being the Governor (Isa. 9. 6, 7), and "the zeal of the Lord of hosts" its security. In 2 Sam. 7 the throne was secured to David and his seed by another unconditional promise, and in due time Messiah came unto His own (John 1. 11).

This "good news" was first heralded by angels sent specially from heaven; and the exact terms of the proclamation are recorded. The angel of Jehovah spoke from the glory of Jehovah, and said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord. Thus the good news concerned a Person, Who would "save His People from their sins" (Matt. 1. 21); the

Saviour Whom God had anointed (Messiah), appointed, given, and sent. [At this point see and note the object and subject of Christ's ministry as set forth in Appendix 119.]

In the proclamation of the Kingdom the Lord taught in parables; for there were "mysteries" (i.e. secrets) which concerned the rejection, and consequent postponement and abeyance of the Kingdom, which could not openly be made known, but only in private ("in the house"). Matt. 13. 36.

It had been foreseen, and therefore foretold, that His People would not receive Him, and would reject Him (Isa. 53, etc.) and put Him to death. This would affect the fulfilment of all the promised glories connected with the Kingdom. See Luke 22. 23: "Ought not Christ to have suffered these things, and to enter into His glory?" Cp. Acts 2. 26: 17. 33.

True, Christ had been put to death; but God had sworn to David, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne (Acts 2. 30). This was now fulfilled; therefore the proclamation of the Kingdom and the King (for there cannot be the one without the other) was at once formally made by Peter in Acts 3. 18-26.

This proclamation was made by Peter and the Twelve in the capital of the Land (according to Matt. 22. 7-17), and by Paul throughout the synagogues of the Dispersion, until it was all brought to a crisis in Rome (the capital of the Dispersion). Paul and those who heard the Lord thus "confirmed what at the first began to be spoken by the Lord... They did not go beyond it by altering its terms; and God bare them "witness by signs and wonders, and divers miracles, and spiritual gifts" (Heb. 2. 4).

In Acts 28 this was brought to a conclusion by a formal rejection on the part of the "chief of the Jews" (Acts 28. 17-29); and of these, not a few, but "many" (v. 23); and, after a discussion, which lasted throughout the whole day, the proclamation was finally rejected; and, after the prophecy of Israel's blindness (Isa. 6. 9, 10) had been quoted for the third and last time, the dispensation of the proclamation of the "Gospel (or good news) of the Kingdom" ceased, and is now, therefore, in abeyance, for "NOW, we see NOT YET all things put under Him" (Heb. 2. 8).

All these "mysteries" (or secrets) concerning the postponement and abeyance of the Kingdom were spoken in parables, because (the Lord said), it is given unto you (unto the disciples) to know the secrets of the kingdom of heaven, but to them (to the People) it is not given. (Matt. 13. 11); going on to explain His manner of speaking (for the first time) the prophecy of Israel's blindness (Isa. 6. 9, 10).

There was nothing in Old Testament prophecy that told of what the Lord reveals in these Parables of the Kingdom; how it would be rejected, and to what lengths the People would go in the rejection of the King; what would happen in consequence; how a second offer would be proclaimed, and how that too would be rejected; and what new revelation would be made in consequence.

1 The second time being in 1 John 2. 14-
APPENDIX 140: "THE GOSPEL OF THE KINGDOM", ETC. (cont.)

All this was hidden in the parables spoken by the Lord, yet revealed to the disciples, and written for our learning [Matt. 13: 16, 36, 51, 52; Luke 24: 26, 27, 44, 46; Acts 1: 3, 6, 7]. Any interpretation which proceeds on other lines can only end in a blindness equal to that which fell on the Jewish nation. This interpretation will in no wise detract from, or lessen, the value of such application as we may make for ourselves, so long as such application does not ignore the definite revelation made subsequently in the Prison Epistles in fulfilment of the Lord's promise in John 16: 12-15.

The following parables set forth the proclamation of the Gospel of the Kingdom, from various points of view:

1. **The Parable of the Sower (Matt. 13:3-23)**
   This, the first parable, covers the whole ground. The "seed" was "the word of (or concerning) the Kingdom". When repeated later (Luke 8: 5-15), the sphere is extended and widened, and is less local and exclusive. This is by way of application.

   The First Sowing was "by the wayside. This must have been the proclamation by John the Baptist (Matt. 3: 1. Mark 1: 1-8; Luke 3: 1-18; John 1: 6-33). This was "by the wayside", and the opposition of the evil one is shown in the birds of evil omen (as in the case of the unfruitful ground, vs. 20-25). Hence the seed was "sown anew" and the word was "not understood" (vss. 19).

   The Second Sowing was by Christ Himself (Matt. 4: 17), the Twelve (Matt. 10: 7), and the Seventy (Luke 10: 1-12). This sowing was on the stony ground, and was received "with joy" (Matt. 13: 20; see Mark 6: 20, and 12: 37; Luke 4: 22). This was unfruitful (Mark 4: 16, 17).

   The Third Sowing was by Peter and the Twelve, and "by them that heard Him" (the Son, Heb. 3: 3) during the Dispensation of the Acts. It was "among the thorns". Peter proclaimed the Kingdom (Acts 3:18-26), and repeated the call to national repentance, which was the condition of national blessing. But the seed was choked. The "thousands of Jews" who at first "received the word", continued "all zealous of the law" (Acts 21: 20; Gal. 3: 1-5, 13-18; 4: 5; 5: 1-4). This sowing came to a crisis in Acts 28, when the Kingdom was rejected, and has since been in abeyance. See Ap. 112, 113, and 114.

   The Fourth Sowing is in the future. It will be the final proclamation of "the Gospel of the Kingdom", immediately preceding and during the Tribulation (Matt. 24: 14). Blindness has "happened to Israel", but it is only "in part" (Rom. 11: 25). The "how long" of Isa. 6: 11 will ere long be seen. This sowing will be of the "sabbath" condition, national blessing. But the seed is choked. The "thousands of Jews" who at first "received the word", continued "all zealous of the law" (Acts 21: 20; Gal. 3: 1-5, 13-18; 4: 5; 5: 1-4).

   Thus the present dispensation (since the destruction of Jerusalem and dispersion of Israel), which took place shortly after Acts 29, has nothing to do with the Kingdom, and the proclamation of the good news connected with it is postponed and in abeyance. Meanwhile, and during this dispensation, we have:


   The servants first sent forth were John the Baptist, the Twelve, and the Seventy, and these were sent to those who had been previously hidden. But "they would not come".

   The Servants who were next sent were Peter, the Twelve, and them that heard Him" (Heb. 2: 3, 4) during the dispensation of the Acts, as foreshown in v. 4. They proclaimed that "all things were ready". Nothing now was wanting. The "sufferings" had been fulfilled and the glory was ready to be revealed (Luke 24: 26, 46; Acts 3: 18, 1 Pet. 1: 2). Therefore, "But the king said ye were not fit" (Acts 2: 23; 12: 19).

   But instead of repeating they "took His servants, and entreated them spitefully, and slew them" (Matt. 22: 5, 6). Some they imprisoned (Acts 4: 3; 5: 18; 8: 3; 9: 1, 13, 21); one they stoned (Acts 7: 59); another they "killed with the sword" (Acts 12: 2). This shows that the dispensation could not have ended with the stoning of Stephen in Acts 7, for James was slain after that.

   and other persecutions were continued up to the end (Acts 28: 17).

   "But the King was wroth, and sent His armies, and destroyed those murderers, and burned up their city" (Matt. 22: 7). The Temple was burned, and the nation was dispersed.

   The last servants sent will go "into the highways of the world. Here we have, again, a reference to the yet future proclamation of "the Gospel of the Kingdom".

   Now, this marriage-feast is postponed; and all invitations to it are in abeyance. Its future fulfilment is yet, to take place. This is referred to in Matt. 24: 14, and is proved by Rev. 19: 6-9, where we have the same word in v. 9 as in Matt. 22: 2.

3. **"The Great Supper" (Luke 14: 15-24)**

   This was spoken in immediate connection with the blessedness of eating bread in the Kingdom. Again we have the Four Ministries, as in the above parables.

   The supper was made by a "certain man", and many were bidden. This bidding was the ministry of John, the Baptist. It is set forth as a simple statement of a past and accomplished fact. This was the First Ministry (v. 16).

   The Second Invitation was sent to those who had already been hidden by John. It was sent by "the Servant", who was none other than the Lord Jesus Himself. His Ministry is expressed in one sentence: "Come; for all things are now ready" (v. 17). He was sent forth to eat with the "Master of the House", according to Eastern custom. But they all with one consent began to make excuse (vss. 18-20).

   The Third Invitation was sent, not to those who had been already hidden, but to another class altogether. It was sent by "The Master of the House", and has perfect right and authority to invite whom He will. He sent "quickly"; i.e. very soon after the return of the second servant; and into the streets and lanes of the city. This was the ministry of Peter, the Twelve, and Paul.

   The Fourth Invitation is yet future, as shown above in the other parables. It will be sent forth by "the Lord" (v. 22), by Him Who has all power in heaven and earth (Matt. 28: 18-20). This will be a ministry of compulsion, carried out in the "highways and hedges" of the wide world; and it will be effectual like the last in the preceding cases. All, in turn, receive the call, as foretold in Dan. 11: 33; 12: 10; and when this sowing is over, the end (telos) will come (Matt. 24: 13, 14), concerning which the disciples had enquired in v. 3.

III. "THE GOSPEL (or Good News) OF GOD".

This is the Gospel unto which Paul the Apostle was separated (Rom. 1: 1), and is supplementary to "the Gospel of the Kingdom", of which it was another aspect.

The Gospel of the Kingdom was first proclaimed by John the Baptist, and the Lord. But both were rejected and put to death.

The Lord, however, was raised from the dead, and the Gospel of God has to do with a risen Messiah.

This characterizes the ministry of the Acts rather than that of the Gospels; especially Paul's share in it.

The Gospel of a risen Messiah, as proclaimed as about to come and restore all things, was the burden of the apostolic proclamation during the Dispensation of the Acts. See Acts 2: 23-36; 3: 17-18; 4: 3, 10-12.

"With great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all" (v. 35). Also 5: 20-32; 10: 34-41; 13: 24-25.

"This, too, was the burden of Paul's proclamation, as we may see from Acts 17: 1-3, 7. He proclaimed "Jesus, and the resurrection" (vs. 18, 31, 32). True, it was
APPENDIXES 140 (cont.) AND 141.

the proclamation of the Kingdom, and, in its wider aspect, "the kingdom of God" (Luke 14:22; 19:8); because it was He Who had raised Christ from the dead, and the proclamation was being sent out by God Himself. It was His own special good news. It was of His own motion and will. And it was all of grace. If His own would even now receive Messiah, He would "send Jesus Christ" (Acts 3:20).

In spite of all their sins, and their heinous crime in murdering His beloved Son, He would blot out all their sins and fulfill all His promises. Truly, this was in very deed:

IV. "THE GOSPEL (or Good News) OF THE GRACE OF GOD".

This is why, in the canonical order of the books of the New Testament, God's overruling is seen in the fact that the first writing which comes to us following on the double rejection of His Son (in the Gospels and the Acts) is the word and good news of His grace in Rom. 1. 1. In spite of all that we should consider the unpardonable nature of Israel's crime, the first written words which meet our eyes are these:

"Paul, a servant of Jesus Christ, a called Apostle (or, an Apostle by Divine calling), separated to God's Gospel (or glad tidings), which He before promised by His own prophets in sacred writings concerning His Son, Who came of the seed of David according to the flesh, Who was demonstrated [to be] God's Son in power, with respect to [His] holy spirit [body, 1 Cor. 15:45], by resurrection of the dead—even Jesus Christ our Lord, by Whom we received grace—yen, apostolic grace, with a view to the obedience of faith among all the nations, on behalf of His Name (or for His glory), among whom yourselves also are the called of Jesus Christ" (Rom. 1. 1-6).

Here we have the sum and substance of the good news of the grace of God. It was not now. It was promised before and written down by His prophets. The sufferings, death and resurrection and glory, were all foretold. But now "those things, which God before had shewed by the mouth of all His prophets that Christ should suffer, He hath so fulfilled. THEREFORE, Repent ye, and turn again that your sins may be blotted out, so that [happily] may come seasons of refreshing from the presence (or face) of the Lord, and [that] He may send Him Who was before proclaimed (or, according to all the critical texts, "was foreordained") for you—even Jesus Christ" (Acts 3:18-20).

Thus "God's Gospel" was based on the prophecies of the Old Testament, and was the logical development of them. It is in this that it is distinguished from that which had not been before revealed by the prophets in the concluding verses of Romans. That epistle begins with what had been written in the Scriptures; it ends with what had never been written till "now", when the SECRET which had been kept in silence from times eternal, or during [the times of [the] ages was then at length made manifest (Rom. 16. 25, 26. Eph. 3. 1-12. Col. 1. 26-28). (See Ap. 192.)

The time had come for this secret to be revealed, and to be committed to prophetic writers. This revelation is contained in the three Epistles written by Paul from his prison in Rome, to the Ephesians, Philippians, and Colossians.

Thus the Gospel of the Kingdom was the proclamation by and concerning the Messiah made by John the Baptist and Himself, and is the subject of the Four Gospels.

The Gospel of God" is the proclamation concerning the same Messiah, made by the Twelve, the apostles Paul and "them that heard" the Lord, during the dispensation of the Acts of the Apostles, and is the subject of their testimony and of their writings and the earlier Epistles of Paul. Seeing it was good news even after the resurrection of Christ, it is all of pure grace and favour, and hence is "the Gospel of the Grace of God".

V. THE GOSPEL (or Good News) OF THE GLORY OF CHRIST (2 Cor. 4. 4).

This is connected with Christ's exaltation as Head over all things to His Church, which is His body, which is developed and revealed more fully in the Prison Epistles (Eph. 1. 21-23. Phil. 2. 6-11. Col. 1. 14-19). It not only involves the present glory of Messiah, but includes the final defeat of Satan, the crushing of his head, and the subjugaion of all spiritual beings, be they powers, principalities, authorities, dominions, or thrones, &c.

Hence, it is Satan's great aim now, at this present time, to blind the eyes of them that believe not, so that they may not learn of his coming defeat, as foretold in Gen. 3. 15, and seen fulfilled in Rev. 20 (see 2 Cor. 4. 4).

Knowing his object, and being "not ignorant of his devices", we know also what should be our own object; we know, the making known this good news by which he would seek to hide; and proclaiming "the Gospel of the glory of Christ.".

141

THE TWELVE APOSTLES.

There are four lists of the names of the Twelve Apostles: three in the Gospels and one in the Acts. In each list the order of the names varies, but with this remarkable agreement that they are always given in three groups, the first of each group being the same (Peter, Philip, and James the son of Alphaeus), while the other three, though they vary in order within the group, are never given in a different group.

They may be presented thus:—

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1 A patronymic for NATHANANEUS (John 1. 44-46), where he is joined with Philip, and in John 21. 2 with Thomas.
2 Thaddeus the brother of James, to distinguish him from Judas Iscariot. He was called Lebbeus or Thaddeus, which words have a similar meaning, the latter being Aramaic. See Ap. 21. 11. 1.
3 Simon, the Canaanite or Cananean. Not meaning a Gentile, but an Aramaic word meaning the same as Zelótas.
APPENDICES 141 (cont.) AND 142.

Further detailed particulars may be given as follows:

1. Simon (Matt. 10.2; Mark 3.16; Luke 6.14; John 1.40). Peter (Acts 1.13), so surnamed (Matt. 10.2) by Christ (Mark 3.16; Luke 6.14), who also called him Cephas (John 1.42). He was the son of Jona (John 1.42) and a native of Bethsaida (John 1.44).

2. Andrew (Matt. 10.2; Mark 3.18; Luke 6.14; Acts 1.13), of Bethsaida (John 1.44), and Peter's brother (Matt. 10.2; Luke 6.14).

3. James (Matt. 10.2; Mark 3.17; Luke 6.14; Acts 1.2), the son of Zebedee (Matt. 10.2; Mark 3.17), surnamed by Christ, with John, Bonnerges (Mark 3.17).

4. John (Matt. 10.2; Mark 3.17; Luke 6.14; Acts 1.12), the brother of James (Matt. 10.2; Mark 3.17), surnamed by Christ, with James, Bonnerges (Mark 3.17).

5. Philip (Matt. 10.3; Mark 3.18; Luke 6.14; Acts 1.13), of Bethsaida (John 1.44).

1 These are Aramaic words. See Ap. 94, III. 3

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"HE THAT HATH EARS TO HEAR, LET HIM HEAR."

These words were never used by mortal man. They were heard only from the lips of Him Who spake with Divine authority (Matt. 7.29); and on earth only on seven distinct occasions, in order to emphasise and call attention to the utterance He had just made.

This is an important example of the Figure Polyptochos (Ap. 6), the repetition of the same verb in a different inflection, by which great emphasis is put upon the injunction here given. See Ap. 5, and notes on (Gen. 2.17 and 26.28).

The seven (Ap. 10) occasions are thus marked out for our special attention, as being what was said to ears which God had opened.

1. The first is in Luke 8.8, at the close of the first giving of the Parable of the Sower, before the formal calling and mission of the Twelve Apostles, which took place and is recorded in ch. 9.1-6. This parable was repeated at a later occasion, when it was needed to complete the setting of the eight parables which are grouped together in Matt. 13 (see Ap. 145).

In this case it refers to the sowing of the good seed of the Kingdom: i.e. its proclamation by Jehovah's servants, John the Baptist and the Lord (as further explained in the Parable of the Marriage Feast in Matt. 22.1-7). See Ap. 140. II.

2. The second occasion is recorded in Matt. 11.15, after the calling and mission of the Twelve, when we are bidden to give earnest heed to the important mission of John the Baptist, and to understand that had the people repented at his proclamation he would have been reckoned as Elijah the prophet (Mal. 4.5), in whose "spirit and power" he was to come. This was declared before his birth, in Luke 1.17.

When the Lord's disciples asked Him "Why then say the scribes that Elijah must first come?" Jesus answered and said unto them, "Elijah truly (Gr. men, i.e. on the one hand) shall first come, and restore all things. But (Gr. de, i.e. on the other hand) I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of man also suffer of them. Then the disciples understood that He spake unto them of John the Baptist." (Matt. 17.10-13). To "understand" this, it required the opened ear. Hence (Matt. 11.14) the Lord's words, "If ye will receive (him), this is Elijah who was about to come."

Had the nation repented, the real Elijah would indeed have come and effected "the restoration of all things, which God had spoken by the mouth of all His holy prophets from of old." (Acts 3.21). The nation did not repent; therefore Mal. 4.5 still awaits its literal fulfilment, and they "who have ears to hear" will understand.

3. The third occasion of the utterance of this solemn exhortation was when the Lord, after the Mission of the Twelve, repeated the Parable of the Sower (Matt. 13.9), which He had spoken by Himself before the Mission of the Twelve (Luke 8.8) but which He then united with seven others, to make one complete whole, revealing the coming change of dispensation. In this setting the Lord twice declared "He that hath ears to hear, let him hear": once at the end of the Parable of the Sower (see Ap. 145);

4. And again (the fourth occasion) in v. 43, at the end of the interpretation of the Parable of the Tax collectors and publicans. Both these parables required and still require the opened ear in order to understand their dispensational teaching.

5. The fifth occasion is recorded in Mark 4.23, after the application of the illustration of the Lamp put under a measure, when the utterance is repeated to emphasize the fact that the Lord was revealing things which had been hitherto hidden, concerning the secrets of the Kingdom of heaven.

6. The sixth occasion is in Mark also (7.16), and here it is used in another connection, but with the same solemn emphasis, in order to call attention to the important truth, prefixed by the words preceding it, "Hearken unto Me every one of you, and understand: 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. If any man have ears to hear, let him hear." (Mark 7.14-16).

7. The seventh occasion is recorded in Luke 14.35, and is connected with true discipleship, and counting its cost. Great multitudes were following Him (v. 23), and publicans and sinners were drawing near to hear Him. But not all received what they heard. These who thought like unto salt which had lost its savour, which was neither fit for the land nor yet for the dunghill: but men cast it out. "He that hath ears to hear, let him hear." (Luke 14.35).

This was the last occasion on earth. For the eight occasions after His ascension, see Rev. 2.7, 11, 17, 22; 3.6, 12, 22; 13.9.
Appendixes 143 to 145.

143

"Have Ye Not Read?" (Matt. 12, 3, &c.).

This question was asked by our Lord on six different occasions. Six books of the O.T. were referred to, and seven separate passages thus received the inscriptions of Him who spoke, not His own word, but only the words given to Him to speak by the Father (John 7, 18; 8, 22, 46, 47; 14, 10; 24; 17, 8). Cp. Dent. 15, 16, 19.

1. Matt. 12, 3 (Mark 2, 25. Luke 6, 3). "What David did", covering 1 Sam. 21, 5 (cp. 5, 2), and thus actually shutting out the modern idea of "evolution".

2. Matt. 12, 4. "In the temple the priests profane the sabbath", covering Num. 28, 9, 10 (cp. John 7, 22, 23).

3. Matt. 13, 4. Creation. "At the beginning He made them male and female", covering Gen. 1, 27 (cp. 5, 2), and thus actually shutting out the modern idea of "evolution".


The six books of the O.T. covered by the Lord’s question are four books of the Pentateuch (Genesis, Exodus, Leviticus, and Numbers), with 1 Samuel and the Psalms.

The seven distinct passages referred to are as follows, omitting the parallel passages in the other Gospels, viz.:

2. Ex. 3, 6. 22, 31, 32.
3. Lev. 24, 9. 12, 3.
4. Num. 28, 3, 10. 12, 5.
5. 1 Sam. 21, 6. 12, 2.
6. Ps. 8, 2. 21, 16.
7. 118, 22. 21, 42.

144

The "Three Days" and "Three Nights" of Matt. 12, 40.

The fact that "three days" is used by Hebrew idiom for any part of three days and three nights is not disputed; because that was the common way of reckoning, just as it was when used of years. Three or any number of years was used inclusively of any part of those years, as may be seen in the reckoning of the reigns of any of the kings of Israel and Judah.

But, when the number of "nights" is stated as well as the number of "days", then the expression ceases to be an idiom, and becomes a literal statement of fact.

Moreover, as the Hebrew day began at sunset the day was reckoned from one sunset to another, the "twelve hours in the day" (John 11, 9) being reckoned from sunrise, and the twelve hours of the night from sunset. An evening-morning was thus used for a whole day of twenty-four hours, as in the first chapter of Genesis. Hence the expression "a night and a day" in 2 Cor. 11, 23 denotes a complete day (Gr. nuchthimeron).

When Esther says (Est. 4, 15) "fast ye for me, and neither eat nor drink three days", she refers her meaning as being three complete days, because she adds (being a Jewess) "night or day". And when it is written that the fast ended on the "third day" (8, 1), "the third day" must have succeeded and included the third night.

In like manner the sacred record states that the young man (in 1 Sam. 30, 12) "had eaten no bread, nor drunk any water, three days and three nights". Hence, when the young man explains the reason, he says, "because three days gone I fasted". He means therefore three complete days and nights, because, being an Egyptian (vv. 11, 13) he naturally reckoned his day as beginning at sunrise according to the Egyptian manner (see Encyc. Brit., 11th (Cambridge) ed., vol. xi, p. 77). His "three days gone" refers to the beginning of his sickness, and includes the whole period, giving the reason for his having gone without food during the whole period stated.

Hence, when it says that "Jonah was in the belly of the fish three days and three nights" (Jonah 1, 17) it means exactly what it says, and that this can be the only meaning of the expression in Matt. 12, 40; 16, 4. Luke 11, 39, is shown in Ap. 158.

In the expression, "the heart of the earth" (Matt. 12, 40), the meaning is the same as "the heart of the sea", "heart" being put by the Fig. Metonymy (of the Subject), Ap. 6, for "the midst", and is frequently so translated. See Ps. 46, 2. Jer. 51, 1. Ezek. 27, 4, 5, 25, 27; 28, 2. It is used of ships when sailing "in the heart of the seas", i.e. in, or on the sea. See Ezek. 27, 25, 25, 28, 8; also of people dwelling in the heart of the seas (i.e. on islands (Ezek. 28, 2). Jonah uses the Heb. beten (= womb) in the same way (2, 2).

145

The Eight Parables of the Kingdom of Heaven in Matt. 13.

There are eight Parables in Matt. 13, and not seven, as is usually held.

For the Structure of the whole chapter, see page 1536. The Parables themselves, apart from their respective contexts, may be thus exhibited:-

Matt. 13. A B C D E F G H

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>G</th>
<th>H</th>
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</thead>
</table>

To the multitudes "out of the house".

To the Disciples within the house.

The above Structure exhibits the eight Parables as a whole. But without disturbing these correspondences, the four spoken outside the house and the four spoken "within the house" have their own separate Structures (Introductions, like the Structure of the whole), corresponding one with the other:—

The first four, outside the house. (Apparent failure.)

A F G The Sower. Three kinds of bad ground. Grow till harvest. When it is grown in the earth.

The last four, within the house. (Success.)

A The Sower. Three kinds of bad ground. Grow till harvest. When it is grown in the earth.

F The Leaven. Three leavened measures.
APPENDICES 145 (cont.), 146, AND 147.

The last four, within the house. (Hidden purpose.)

A | I. The Treasure in the field.
J | The Goodly Pearls
F | The Good and Bad Fish
H | The Treasure in the house.

The Four Parables outside the house, spoken to the multitudes, seem therefore to call for an exoteric interpretation; while the four spoken within the house call for an esoteric interpretation.

In this case, the first four would find their interpretation in the three proclamations of John the Baptist, the Lord Jesus, and "thou hast heard Him" (see Ap. 39); the Leaven and the Tares showing the secret cause of the failure which led to the postponement of the Kingdom, while the Mustard Tree would exhibit the external consequences.

The latter four would find their interpretation in "the secrets of the kingdom of the heavens" (Ap. 114), showing that notwithstanding the apparent (outward) failure, God, all the while, has His hidden purpose concerning the Remnant, His peculiar treasure hidden: the earthly calling, in the field (which is the world), and the heavenly calling, in "the house"; and the end of the age would exhibit the one "pearl of great price": the Remnant, according to the Election of Grace, on the one hand, and the "good and bad" receiving their awards, on the other.

146

"THE FOUNDATION OF THE WORLD."

To arrive at the true meaning of this expression, we must note that there are two words translated "foundation" in the New Testament: (1) themelios, and (2) katabolô.

The Noun, themelios, occurs in Luke 6.48, 49; 14.29; Acts 16.26; Rom. 15.16; 1 Cor. 3.10; 11.12; Eph. 2.20; 1 Tim. 5.19; 2 Tim. 2.19; Heb. 6.1; 11.10; Rev. 21.14, 19. It is never used of the world (kosmos) or the earth (gd). The corresponding Verb (themelioû) occurs in Matt. 7.25; Luke 6.48; Eph. 3.17; Col. 1.23; Heb. 1.11; and 1 Pet. 5.19. The verb is only once used of the earth (gd).

A comparison of all these passages will show that these are proper and regular terms for the English words "to found", and "foundation".

The Noun, katabolô, occurs in Matt. 13.3; 25.34; Luke 11.50; John 17.24; Eph. 1.4; Rev. 6.11; 11.1; 3 Pet. 1.20; Rev. 13.12; 17.8; and the corresponding Verb (katalabôô) occurs in 2 Cor. 4.9; Heb. 6.1; and Rev. 12.10.

A comparison of all these passages (especially 2 Cor. 4.9; and Rev. 12.10) will show that katabolô and katabolôô are not the proper terms for founding and foundation, but the correct meaning is casting down, or overthrow.

Consistency, therefore, calls for the same translation in Heb. 6.1, where, instead of "not laying again", the rendering should be "not casting down". That is to say, the foundation already laid, of repentance, &c., was not to be cast down or overthrown, but was to be left— and progress made to the perfection.

According to the Noun katabolôô, derived from, and cognate with the Verb, ought to be translated "disruption", or "ruin".

147

"THOU ART PETER." (Matt. 16.18.)

As explained in the notes, the two Greek words petros and petra are quite distinct, the former being masculine gender, and the latter feminine. The latter denotes a rock or cliff, firm and immovable. The former denotes a fragment of it, which one traveller may move with his foot in one direction and another may throw in another. This former word petros is the Greek translation of kiephys, a stone, which was Peter's name in Aramaic, as was his appellative "Barjona." (John 1.42.) See Ap. 94. III. 3.

It is remarkable that there is only one other instance (Luke 22.74) in which our Lord addressed him as "Peter"; but, in all other cases, his fore-name "Simon", reminding him of what he was before his call, and of the characteristics of his human nature. In that other instance it is used in connection with the commendation of his weakness, in the prediction of his denial of his Lord.

There is thus a special significance in the use of the word "Peter" in Matt. 16.18. It was the name connected with his commission and apostleship; another commission being about to be committed to him.

It was not Peter the man, the man, who would be the foundation for, as we have said, petra is feminine, and must refer to a feminine noun expressed or implied. That noun could hardly be any other than homologia, which means a confession; and it was Peter's confession that was the one subject of the Father's revelation and the Son's confirmation.

Moreover, in 1 Cor. 3.11 it has once for all been declared by the Holy Spirit that "Other foundation can no man lay than that is laid, which is Jesus Christ."

The earliest known reference to Matt. 16.18 is found in Origens Commentary (A.D. 186-253), which is older than any extant Greek manuscript. He says: "If we also say the same as Peter, 'Thou art the Christ, the Son of the living God', not by the instruction of flesh and blood, but by the illumination.
of the heavenly Father in our hearts, we ourselves become the same thing as Peter.

"If you should think that the whole Church was built by God only on that one, Peter, what will you say of John, . . . each of the apostles?" This is conclusive as to the interpretation. But there are other and later references to these words by Augustine (A.D. 378), and Jerome (A.D. 305), alike older than any Greek MSS. now extant.

Some wrote thus in his exposition (Benedictine ed.):

"And 3 tell thee, thou hast said to Me, 'Thou art the Christ'; and 2 tell thee that thou art Peter, and on this rock, &c." 4

Augustine wrote in his Retractions (Benedictine ed., vol. i, p. 33):

"I have somewhere said, concerning the apostle Peter, that the Church was founded on him, as a petra, or rock; but I know that I have since very often explained what our Lord said to signify on Him Whom Peter confessed; but between these two opinions, let the reader choose that which is the more probable." 5

In Augustine’s Sermon In die Pentecostis (Benedictine ed., tom. v. p. 1097; also Pusey’s Translation, Sermons on the New Testament, vol. i. p. 215), he explains the reason for this retraction in a paraphrased citation of the whole context:

"When our Lord had asked His disciples who men said that He was, and when, in reporting the opinions of others, they had said that some said He was John, some Elijah, others Jeremiah or one

1 ei de epi ton hena ekeino kai Petra monizetai katho toon Theon xubedosemanton tis paraton ekklhsia meon, el tis ekeinon peri Logou, tois de bronta, e hekaistou ton apostolou.

2 Quid est quid sit? Et ego dico tibi in mitti diviniti (tu es Christus filius Dei vivi); et ego dico tibi quia Tu nasci diviniti (tu es Christus filius Dei vivi); et ego dico tibi (non sermone casu et nullum habens) opus, sed dico tibi, quia meum diviniti, fecisti meum nasci et dico tibi Eva Petrus; et super hanc petram aedificabo ecclesiam meam."

3 Divi in quatuor loco de apostolo Petre, quod in illa, quasi in petra, fundata sit ecclesia; sed uti se posse sese suisque in expansisse quot a Domino dicit, ut super hunc intellectur quem est, de horum autem sententiarum quae sit probabilitatem, eligat locutum. (Hallos, ours.)

4 "Cum interrogerret ipse Dominus discipulos suos, quis ab hominibus dicetur, et eorum opiniones recolendo disissent: quod eum dicere loqueam, sibi Elisha ait Eliam, ait Jeremia, orum ex prophetis, sit illis, 'Questa autem utrumque Moi esse dicitis'."


6 It will be seen from Ap. 94. v. 3 that in the Greek manuscript there was no division between the letters or words until the ninth century.

148

THE THIRD DAY.

In the first mention of His sufferings (Matt. 16, 21) the Lord mentions the fact that He would be "raised again the third day". In John 2: 19 He had already mentioned "three days" as the time after which He would raise up the Temple of His body.

The expression occurs eleven times with reference to His resurrection (Matt. 16, 21; 17, 23; 20, 19. Mark 9, 31; 10, 34. Luke 9, 22; 18, 33; 24, 7, 46. Acts 10, 40. 1 Cor. 15, 4).

We have the expression "after three days" in Mark 8, 31, used of the same event.

This shows that the expression "three days and three nights" of Matt. 12, 40 must include "three days" and the three preceding "nights". While it is true that a "third day" may be a part of three days, including two nights or "after three days", and "three nights and three days" cannot possibly be so reckoned.

This full period admits of the Lord’s resurrection on the third of the three days, each being preceded by a night, as shown in Ap. 144 and 156.

But, why this particular period? Why not two, or four, or any other number of days? Why "three"? and no more nor less?

1. We notice that the man who contracted a debt was to purify himself on the third day (Num. 19, 11, 12).

The flesh of the peace offering was not to be kept beyond the third day, but was then to be burnt (Lev. 7, 17, 18) as unfit for food.

3. John Lightfoot (1602-75) quotes a Talmudic tradition that the mourning for the dead culminated on the "third day", because the spirit was not supposed to have finally departed till then (Works, Fitzmaurice's ed., vol. xii. pp. 351-355).

4. Herodotus testifies that embalming did not take place until after three days (Herod. ii. 86-89).

5. The Jews did not accept evidence as to the identification of a dead body after three days.

This period seems, therefore, to have been chosen by the Lord (i.e. Jehovah, in the type of Jehovah) to associate the fact of resurrection with the certainty of death, so as to preclude all doubt that death had actually been taken, and shut all suggestion that it might have been a trance, or a mere case of reanimation. The fact that Lazarus had been dead "four days already" was urged by Martha as a proof that Lazarus was dead, for "by this time he stinketh" (John 11, 11, 39).

We have to remember that corruption takes place very quickly in the East, so that the "third day" was the proverbial evidence as to the certainty that death had taken place, leaving no hope.

It has been said that "to most ordinary men the Transfiguration seemed to promise much and yield little", but a careful examination of Scripture with our knowledge of what the Lord Jesus meant, and from The Greek word "glory", we shall find that some of what it promises is not enough, and receive much of what it seems to yield so little.

1. The event is recorded in three out of the four Gospels. It is therefore of great importance.

2. It is dated in all three accounts, and is therefore of particular importance. It took place "about six days" (exclusive reckoning), or "about eight days" (inclusive reckoning) from the Lord's prediction.

3. The event from which it is dated, in all three Gospels, is the Lord's first mention of His sufferings, and rejection (Matt. 16:21. Mark 8:31. Luke 9:22). It must therefore have some close connection with this.

4. What this connection may be is seen from the fact that, in the O.T., while the "glory" is often mentioned without the "sufferings", in the "sufferings" (Isa. 53:1), the "sufferings" are never mentioned apart from the "glory". (See Ap. 11.)

5. It is so here: for in each account the Lord goes on to mention His future coming "in the glory of His Father"; and this is followed by an exhibition of that "glory", and a typical foreshadowing of that "coming" (2 Pet. 1:16-18) on the "holy mount".

6. The Transfiguration took place as He prayed; and there are only two subjects recorded concerning which He prayed: the sufferings (Matt. 26:36, 42, 44) and the glory (John 17:5). It was on the "holy mount" that He "received from God the Father honour and glory" (timē kai doxa, 2 Pet. 1:17), and was "crowned with glory and honour, for the suffering of death" (Gr. doxa kai timē, Heb. 2:9). In these passages the reference is to Exodus 28:2, where the High Priest at his consecration for the office of high priest was clothed with garments, specially made under Divine direction, and these were "for glory and for beauty". In the Greek of the Sept. we have the same two words (timē kai doxa).

8. These garments were made by those who were "wise hearted", whom Jehovah said He had "filled with the spirit of wisdom that they may make Aaron's garments to consecrate him, that he may minister unto Me in the priest's office" (Ex. 28:3). These latter words are repeated in v. 4, in order to emphasize the Divine object. This tells us assuredly that the Transfiguration was the consecration of our Lord for His special office of High Priest and for His priestly work, of which Aaron was the type.

9. This is confirmed by what appears to be the special Divine formula of consecration: (1) In Matt. 3:17, &c. "This is My beloved Son", at His baptism, for His office of Prophet (at the commencement of His Ministry); (2) In Matt. 17:5. "This is My beloved Son" at His Transfiguration, for His office of High Priest (Heb. 5:10); and (3) In His Resurrection, "Thou art My Son; this day have I begotten Thee", i.e. brought Thee to the birth. Gr. gegenen, as in Acts 13:33 and Ps. 2:7 (Sept.).

10. At His resurrection His sufferings were over; and nothing further was needed before He should "enter into His glory" according to Luke 24:26. There was nothing to hinder that glory which He had then "received" from being "believed" by those whom He had loved (John 17:24). The sufferings had first to be accomplished; but, having been done, the glory of His kingdom and His glorious reign would have followed the proclamation of that kingdom by Peter in Acts 3:16-19. It was, as we know, rejected: in Jerusalem, the capital of the land (Acts 6:8; 7:59), and afterward in Rome, the capital of the dispersion (Acts 28:17-28). Hence, He must come again, and when He again brings the First-begotten into the world, the Father will say "Thou art My Son", and, "Let all the angels of God worship Him" (Heb. 1:5, 6).

150 "BELIEVE" : THE USE OF THE WORD IN VARIOUS CONNECTIONS, ETC.

There are two Verbs, two Nouns, and one Adjective to be considered in connection with this subject.

I. VERBS.
1. pisteuo - to have faith (pistis) in; hence to believe. Translated "believe", except in eight instances, see below (iv).


v. With Prepositions.


6 vi. In two instances, through the object being a Relative Pronoun, and attached to the case of its antecedent, the Verb is followed by a Genitive: Rom. 4:17; 10:14.
II. NOUNS.

1. *pistis*—faith. The living, Divinely implanted principle. It connects itself with the second Aorist of *peitho* (I. 2, above), *gr. ephthasis*, occurs 242 times, and is always translated "faith", except in Acts 17. 31, "assurance"; Titus 2. 10, "fidelity"; and Rom. 3. 56, and Heb. 10. 30, where "of faith" is rendered "him which believeth", and "them that believe".

2. *peithos*—confidence. It is derived from the Middle Perfect of *peitho* (I. 2, above), which is always to be distinguished from the Passive Perfect (*pepseitha*). The latter refers to persuasion *wrought from without*; the former refers to a persuasion *realised from within*, and this is what *peithos* seems always to mean. *Pistis* (No. 1) refers rather to the principle, and *peithos* refers more to the feeling. It occurs 6 times, and is rendered "confidence" in 2 Cor. 1. 10; 8. 22; 10. 2. Eph. 3. 17. Phil. 3. 4; and "trust" in 2 Cor. 3. 4.

III. ADJECTIVE.

*pistos* occurs 67 times, and is rendered "faithful" 94 times. It is unnecessary to give the references as it is the only word so translated. It is translated "sure" in Acts 13. 34, "true" in 2 Cor. 1. 18. 1 Tim. 3. 1, and 10 times "believer", "he that believeth", etc.: viz. John 20. 27. Acts 10. 45; 16. 1. 2 Cor. 8. 15. 1 Tim. 4. 3, 10; 12. 5. 16, 16; 6. 2.

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1 The English word "faith" is always the translation of *pistis*, except in Heb. 10. 23, where the Greek word is *elpis*, everywhere else rendered "hope".

151 "EVERLASTING", "ETERNAL", "FOR EVER", ETC.

I. In the Old Testament there are several words and expressions translated, the principal of which is

A. *qâlām*. This word is derived from *qâlam* (to hide), and means the hidden time, like *aion* (see below, II. A) by which word, or its Adjective *aionios*, it is generally rendered in the Sept. In Ezra 4. and Dan. 2. 7, the Chaldee form *qâlām* is used. There are 448 passages where the word occurs. It is doubled, "from *qâlām* to *qâlām*", in 11 places, and is translated:

2. "from everlasting to everlasting" in Ps. 145. 13; 90. 2; 103. 17; 106. 48.

II. It is used in the plural 11 times, and translated:

1. "for ever" in 1 Kings 8. 13. 2 Chron. 6. 2. Ps. 61. 4; 77. 7.
2. "everlasting" in Ps. 145. 13 (see marg.). Isa. 26. 4 (see marg.); 45. 17-.
3. "of ancient times or old time" in Ps. 77. 5. Ecc. 1. 10.

III. It is rendered "for ever" in Gen. 3. 22; 13. 15. Ex. 3. 15; 12. 14, 17, 24; 14. 19; 19. 9; 21. 6; 27. 21; 28. 43; 29. 29; 30. 21; 31. 17; 32. 13. Lev. 6. 18; 22. 7. 18; 36; 10. 9; 15; 29. 31; 17. 7; 23. 14. 21. 31; 41. 24. 5. 25. 46. Num. 10. 8; 15. 15. 18. 8; 11. 19. 19. 33; 19. 10. Deut. 5. 28; 12. 28; 13. 16; 15. 17; 23. 3. 6; 28. 46; 29. 29; 32. 40. Josh. 4. 17; 8. 20. 14; 19. 16. 1 Sam. 1. 22; 2. 30; 13. 14; 13. 13; 20. 15; 23. 42; 27. 12. 2 Sam. 3. 28; 7. 13. 16. 16. 24. 25. 26. 20. 29. 1 Kings 1. 31;

2. 3, 3; 45; 9. 3. 5; 10. 9. 2 Kings 5. 27; 21. 7. 1 Chron. 15. 2; 18. 34; 41; 17. 12. 14. 22. 23. 24. 27; 22. 10; 23. 13. 13. 25. 28. 4. 7; 8; 29. 18. 2 Chron. 2. 4; 5. 15. 7; 5. 6; 10. 9; 13. 5; 20. 7; 21. 30. 8; 33. 4; 7. Ezra 3. 11; 9. 12. 12. Neh. 2. 3; 13. 1. Job 41. 4. Ps. 9. 7; 12. 7; 28. 9; 29. 10; 30. 12; 33. 4. 37. 18; 24. 41. 12. 44. 8; 45. 2; 48. 8; 49. 8. 8. 31. 52. 9. 67. 67. 7; 72. 17. 15; 73. 20. 75. 6. 78. 69. 79. 13; 81. 13. 85. 5; 89. 1. 2, 2. 36; 37; 102. 12; 103. 9; 104. 31; 105. 8; 106. 1; 107. 11. 10. 2; 111. 9; 112. 6; 117. 2. 118. 1, 2, 3. 4, 29. 119. 89. 111. 152. 109; 125. 1. 2. 131. 3; 135. 13. 136. 1-25. 138. 8. 146. 6. 10. Prov. 27. 24. Ecc. 1. 1-2. 16. 13. 4. 9. 6. Isa. 9. 7; 22. 14. 17. 54. 10. 17. 40. 8. 47. 7; 51. 6. 57. 10. 59. 21. 60. 21. Jer. 3. 5; 12. 17. 4. 31. 10; 33. 11. 30. 6; 49. 33. 61. 26. 62. Lam. 3. 31; 5. 19. Ezek. 37. 23. 25. 43. 7. 3. Dan. 2. 44. 3. 9. 4. 33. 6. 21. 26. 7. 18. 12. 7. Hos. 2. 19. Joel 3. 20. Obad. 10. Jonah 2. 6. Mic. 2. 9. 3. 7. Zech. 1. 5. Mal. 1. 4. 245.

iv. In conjunction with 'ad (see below, B) it is rendered:

1. "for ever and ever" in Ex. 15. 18. Ps. 9. 5; 10. 16; 21. 4; 45. 6. 17; 48. 14; 52. 8; 111. 119. 44. 145. 1. 21; 146. 6. Isa. 30. 8. Dan. 12. 3. Mic. 4. 5. 17.
2. "for ever" in Ps. 104. 5.
3. "world without end" in Isa. 45. -17. 19.

v. With a negative it is rendered "never" in

Judg. 2. 1. 2 Sam. 12. 10. Ps. 15. 5; 30. 6; 81. 1.

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1 *qâlām* is plural here, as well as in No. II.

APPENDIXES 151 (cont.) AND 152.

2. apo tōn aiónōn [from (Ap. 104, iv) the ages], rendered "from the beginning of the world" in Eph. 3. 9.
3. ek tôn aiónōn [out of (Ap. 104, vii) the age], rendered "since the world began" in John 9. 52.
4. eis tôn aiónōn [to (Ap. 104, vi) the age], rendered:—
d. "for evermore" in Heb. 7. 28.
10. "while the world standeth" in 1 Cor. 8. 13.
5. eis hēmeran aiónōn [to (Ap. 104, vi) day of an age], rendered "for ever" in 2 Pet. 3. 18.
6. eis tôn aiónōn tōn aiónōn [to (Ap. 104, vi) the ages of the age], rendered "for ever and ever" in Heb. 1. 8.
11. eis tôn aiónōn [to (Ap. 104, vi) the ages], rendered:—
b. "for evermore" in 2 Cor. 11. 31.
12. eis pantos aiónōn [to (Ap. 104, vii) all the ages], rendered "ever" in Jude 25.
9. eis pantos tôn aiónōn [to (Ap. 104, vi) to the ages of the ages], rendered:—
a. "for ever and ever" in Gal. 1. 5. Phil. 4. 20. 1 Tim. 1. 17. 2 Tim. 4. 18. Heb. 13. 21. 1 Pet. 4. 11; 5. 11. Rev. 1. 6; 4. 9, 10; 5. 15, 14; 7. 12; 10. 6; 11. 15; 14. 11 (no Arts.). 15. 7; 19. 3; 20. 19; 22. 5.
b. "for evermore" in Rev. 1. 18.
13. eis pantas ta genēs tôn aiónōn tôn aiónōn [to (Ap. 104, vi) all the generations of the ages of the ages], rendered "throughout all ages, world without end" in Eph. 3. 21.
20. "for ever" in Philem. 15.
1. "Before or since the world began", in the phrases, chronoi aiónων, or pro chronōn aiónōn (in, or before age-times), strangely rendered in the R.V., "through, or before times eternal", in Rom. 16. 25. 2 Tim. 1. 9. Tit. 1. 2.
71.
C. aitios, said to be from aei (see F below), but perhaps from a not and idein to see, = unseen or hidden, occurs twice, and is rendered:—
i. "eternal" in Rom. 1. 20.
2.
D. akatautatos (indissoluble) occurs once, and is rendered "endless" in Heb. 7. 16.
E. aperantos (interminable) occurs once, and is rendered "endless" in 1 Tim. 1. 4.
1.
F. aei (always) occurs 8 times, and is rendered:—
i. "ever" in Mark 15. 8.
ii. "always" or "always" in Acts 7. 51. 2 Cor. 4. 11; 6. 10. Tit. 1. 12. Heb. 3. 10. 1 Pet. 3. 15. 2 Pet. 1. 12.
7.
8.
G. pantote (always) occurs 42 times, and is rendered:—
34.
6.
iii. "evermore" in John 6. 34. 1 Thess. 5. 16.
42.
H. eis to diēnekes [to (Ap. 104, vi) that which is continuous] occurs 4 times, rendered:—
i. "continuously" in Heb. 7. 3; 10. 1.
ii. "for ever" in Heb. 10. 12, 14.
2.
4.
152
THE HEALING OF THE BLIND MEN AT JERICHO.

Commentators and harmonizers agree in treating these three accounts as recording one single miracle. As in other cases, they assume similar discourses, sayings, and miracles to be identical, as though the Lord never repeated a single word or work. (See App. 116, 138, 153, 155, 157, 158, 160, 163.)
The same may be seen in dealing with the healing of the blind men at Jericho.
From a comparison of the three Gospels it will be readily seen that four blind men were healed, and that there were three separate miracles on the Lord's visit to Jericho.

The following particulars may be noted and considered:—
I. The Occasion.
1. In the first miracle the Lord was "come nigh unto Jericho".
2. The second was "as He went out of Jericho".
3. The third took place "as they departed from", and had evidently left Jericho.
II. The Blind Men.
1. In the first there was one, unnamed.
2. In the second there was one, named (Bartimæus).
3. In the third there were two men.

III. The Circumstances.
1. The one man was begging.
2. The second likewise.
3. The two men were not begging, and apparently were simply waiting for the Lord's passing by.

IV. Their Knowledge.
1. The first man did not know what the crowd meant, and asked.
2. The second (Bartimæus) heard, but seems to have made no inquiry and at once cried out.
3. The two men also heard, and cried out at once.

V. Their Cry.
1. The first man cried "Jesus, thou Son of David!"
2. The second man cried "Son of David!"
3. The two men cried "O Lord, Son of David!"

VI. The Lord's Action.
1. The Lord "commanded (the first man) to be brought." 
2. He "commanded (the second man) to be called."
3. He called the two men Himself.

VII. Their Healing.
1. The first desired that he might be able to see (enablepd).
2. The second in like manner.
3. The two men asked that "their eyes might be opened" (anoigeo).

VIII. The Lord's Reply.
In the first case, the Lord said: "Receive thy sight, thy faith hath saved thee."
2. In the second case, the Lord said: "Go thy way, thy faith hath saved thee."
3. In the third case, the Lord "had compassion on them, and touched their eyes," saying nothing.

IX. The Result.
1. The first man "followed Him, glorifying God, and all the people gave praise to God."
2. Bartimæus "followed Jesus in the way," apparently in silence.
3. The two men "followed Him," in silence also.

We thus gather that the first two men were beggars who sat daily at either gate of Jericho: Jericho having at that time some 100,000 people, and doubtless many blind men.

In face of this and of the above details, all that a recent commentator has to say is:"
"The variation is undeniable, and the accounts cannot be harmonized at this point. But of course it is quite immaterial... According to Matthew there were two blind men. Calvin therefore suggests that Bartimæus met Jesus on His entrance to the city, and then went for the other blind man, and that both were healed as Jesus was leaving the city. This is very artificial dealing with the plain narratives. It is better to accept them as varying accounts of one single incident."

True, we cannot harmonize "one man" and "two men" without abandoning all idea of inspiration. We submit therefore that "it is better" to take all the details as being evidences of the minutest perfection, and avoid both artificial and superficial dealing with the Divine narratives.

153

THE TWO ENTRIES INTO JERUSALEM.

Most "Harmonies" assume that because each Gospel records an entry of the Lord into Jerusalem the four accounts must be identical because they are similar; and therefore conclude that because they differ in certain particulars there are "discrepancies."

Whereas, if we treat them in their chronological sequences, and have regard to the antecedent and consequent circumstances, the supposed discrepancies will disappear, and the similar, but diverse, expressions will be seen to be necessary to the different events.

In this present case, one entry (Matt. 21. 1-9) takes place before the other, which is recorded in Mark 11. 1-10, Luke 19. 39-44, and John 12. 12-15.

1. In Matthew the Lord had actually arrived at Bethphage. In Luke He "was come nigh" (engisen); in Mark "they were approaching" (engisounin).
2. In Matthew the village lay just off the road (apenaunti); in Luke and Mark it was below them, and opposite (katenantii).
3. In the former, two animals were sent for and used; in the latter, only one.
4. In the former, the prophecy of Zech. 9. 9, which required the two animals, is said to have been fulfilled; in the latter, the prophecy was not said to be fulfilled, and only so much of it is quoted (John 12. 15) as agrees with it.
5. The former seems to have been unexpected, for "all the city was moved, saying: 'Who is this?' " (Matt. 21. 10, 11), while, if there was only one entry, the two accounts are inexplicable, seeing that the later and subsequent entry was prepared for: much people in the city "heard that He was coming," and "went forth to meet Him" (John 12. 12, 13).

The latter, therefore, was the great formal entry of the Lord, called "the Triumphal Entry," which took place on what is called "Palm Sunday."

The significance of the two animals, and the one, seems to be this:—

The first had special reference to the whole work of His mission. He came on the ass with its unbroken colt, the clothes being put some on one and some on the other, and the Lord sitting on “them”—the clothes (not on both beasts). He came to cleanse the Temple, and make His final presentation of the King and the Kingdom.

But when He came on the one—an ass's colt—it was in judgment, to pronounce the doom on the city; and on the nation.

When He appears again it will be to a nation which will then say (as the result of Zech. 12. 10): "Blessed is He that cometh in the name of the Lord" (Matt. 23. 39).

For the events of the “six days before the Passover”, see Ap. 156; and the notes on the various passages.
“WHAT THINK YE OF CHRIST?” (Matt. 22. 42).

DIVERS THOUGHTS CONCERNING HIM.

“King of the Jews” (wise men from the east. Matt. 2. 2).
“Mightier than I” (John Baptist. Matt. 3. 11).
“Son of God” (demons. Matt. 8. 29).
“A blasphemer” (certain scribes. Matt. 9. 3).
“Son of David” (two blind men. Matt. 9. 27).
“Son of David” (a woman of Canaan. Matt. 15. 22).
“Son of the carpenter’s ” (His fellow countrymen. Matt. 13. 55).
“John the Baptist” (Herod and others. Matt. 14. 2; 16. 14).
“Son of God” (they that were in the ship. Matt. 14. 33).
“Jeremiah” (others. Matt. 16. 14).
“One of the prophets” (some men. Matt. 16. 14).
“The Christ, the Son of the living God” (Peter. Matt. 16. 16).
“The Christ, the Son of God” (Martha. John 11. 27).
“My beloved Son” (God the Father. Matt. 17. 5).
“Good Master” (a certain ruler. Matt. 19. 16).
“The prophet of Nazareth” (the multitude. Matt. 21. 11).
“The carpenter, the son of Mary” (many hearing Him. Mark 6. 3).
“Thy salvation... a light... the glory” (Simeon. Luke 2. 30, 32).
“A great prophet” (all witnessing the raising of the widow’s son. Luke 7. 16).
“A prophet mighty in deed and word” (the two going to Emmaus. Luke 24. 19).
“The Lamb of God” (John the Baptist. John 1. 29).
“The Son of God... the King of Israel” (Nathanael. John 1. 49).
“A teacher come from God” (Nicodemus. John 3. 2).
“A prophet” (a woman of Samaria. John 4. 19).
“Jesus the son of Joseph” (the Jews. John 6. 42).
“A Samaritan” and having a demon (the Jews. John 8. 48).

THE GREAT PROPHECIES OF “THE END OF THE AGE”


The great prophecy recorded in Luke 21 is different both in time, place, and subject from that recorded in Matt. 24 and Mark 13.

The one recorded in Luke was spoken “on one of those days, as He taught the people in the Temple” (Luke 21. 38). For one note of time is in 21. 1, “and He looked up and saw the rich men casting their gifts into the treasure.” So that He was still “in the Temple” when He uttered the prophecy recorded in Luke 21, for the whole conversation with the disciples follows without a break the Lord’s commendation of the widow.

But with regard to the prophecy recorded in Matt. 24, we distinctly read (v. 1) “and Jesus went out and departed from the Temple... and as He sat upon the Mount of Olives, the disciples came to Him privately” (v. 3). So, in Mark 13. 1, “He went out of the Temple... and as He sat upon the Mount of Olives, over against the Temple, Peter and James and John and Andrew asked Him privately” (v. 3).

So that we have two great prophecies. One (Luke) spoken in the Temple, the other (Matthew and Mark) spoken later upon the Mount of Olives. As parts of the first are repeated on the second occasion, we will give the leading points of the three in parallel columns, so that the object of each, and the difference between them, may be clearly seen.

They both open with a summary of events which might have taken place in the lifetime and experience of those who heard the words:—

“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. 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 (i.e. immediately; so R.V.).”

Matt. 24. 4-6.
“Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. 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.”

Mark 13. 5-7.
“Take heed lest any man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. 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.”

John refers to this first sign in his First Epistle (2.15); but had the nation repented at the proclamation by Peter in Acts 3. 18-20, by the Twelve in the Land, by “them that heard Him” (Heb. 2. 3), and by Paul in the Synagogues of the Dispersion, “all that the prophets had written” would have been fulfilled.

“Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven.”

Matt. 24. 7-8.
“Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.”

Mark 13. 8.
“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.”

Now, it will be observed in the Lord’s discourse as recorded in Luke, that, instead of saying “these are the beginning of sorrows,” and going on with the account of them, He stops short: He goes back: He introduces a parenthesis detailing and describing events that would take place “BEFORE ALL THESE” beginnings of sorrows. He describes in v. 14.
12. But before all these, that is to say "BEFORE" the great Tribulation, all that is recorded concerning Jerusalem in vv. 12-24 would take place. These are the closing words:—

24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Now, in the discourse recorded in Matt. 24, instead of going back to speak of the condition of Jerusalem before and until the beginning of the great Tribulation—having said "All these are the beginning of sorrows", He goes on to describe the sorrows, or birth-pangs of the Tribulation (Matt. 24:9-28, Mark 13:1-29), and He continues the prophecy concerning these sorrows up to the moment of His appearing in the clouds of heaven.

While, in the discourse recorded in Luke 21, having gone back, and described what should take place "before all these" beginnings of sorrows, the Lord does not speak further of the great Tribulation, but takes it up at the end, and, as in Matthew and Mark, speaks concerning His Coming in the Clouds of Heaven (of course, in Luke the words are slightly different from those in Matthew and Mark)—

LUKE 21, 25-27.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

LUKE 21, 25-27.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

MATTHEW 24:29, 30.

"And immediately after the tribulation of those days the sun shall 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; 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."

MATTHEW 24:29, 30.

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken, and then shall they see the Son of man coming in the clouds with great power and glory."


The first prophecy, in the Temple (Luke 21), was uttered in answer to two general questions: (1) "When shall these things be?" and (2) "What sign shall there be when these things shall come to pass?" The answer to (1) is given in vv. 8-24, and the answer to (2) in vv. 25-28.

The second prophecy, on the Mount of Olives (Matthew 24 and Mark 13), was uttered in answer to three distinct questions: (1) "When shall these things be?" (2) "What shall be the sign of Thy coming?" and (3) "And what shall be the sign of the end of the age?" The answer to (1) was given in Matt. 24:4-14, Mark 13:5-13. The answer to (2) was given in Matt. 24:15-27, Mark 13:14-23; and to (3) in Matt. 24:29-31 and Mark 13:24-27 (and in Luke 21:25-28).

And then both prophecies conclude with the Parable of the Fig-tree, and the final solemn assurance:—

"Verily I say unto you, This generation shall by no means (see Ap. 105. III.) pass, till all these things may be fulfilled" (Matt. 24:34, Mark 13:30, Luke 21:32).

Each of these consists of two clauses, the former of which contains the strongest negative that could possibly have been used (see Ap. 105. III.) and should be rendered "by no means", or "in no wise", as it is often rendered elsewhere; while in the latter clause the verb is in the subjunctive mood with or without the Greek Particle "εἰ δὲ", which (though it cannot be represented in translation) makes the clause hypothetical and dependent on some condition expressed or implied. This condition was, in each of these four passages, the repentance of the nation, in response to the appeal of "the other servants" of Matt. 22:4, as recorded in Acts 8:18-26 and elsewhere, culminating in Acts 28:17-20.

The conclusion of both prophecies thus consists of an assured certainty, with a definite contingency, or uncertainty, which was not fulfilled.

Had the nation repented, then Jesus Christ would have been "sent", and the restoration of all things which God had spoken by all His holy prophets since the world began "would have taken place, in accordance with God's Divine assurance given by Peter in Acts 3:18-26; but the condition of national repentance (Lev. 26:40-42; Hos. 14:1-4, &c.) was not fulfilled; hence that generation passed away, and both prophecies (with all the others) are now postponed. The first sign of all did (and will again) take place—the rising of the "many Antichrists", whereby John could say they knew that it was "the last hour" before "the end of that age" (1 John 2:18).

1 Leaving no space, therefore, for a millennium of peace between the great Tribulation and the appearance of the Lord in glory; proving that the second coming must be pre-millennial.

2 In all three passages the verb is genesthai—may arise, or may have come to pass; not plerōtai=be entirely fulfilled or finished, as in Luke 21:24. This was so in both cases.

156

"SIX DAYS BEFORE THE PASSOVER" (John 12:1).

We are furnished by Scripture with certain facts and fixed points which, taken together, enable us (1) to determine the events which filled up the days of the last week of our Lord's life on earth; (2) to fix the day of His crucifixion; and (3) to ascertain the duration of the time He remained in the tomb.

The difficulties connected with these three have arisen (1) from not having noted these fixed points; (2) from the fact of Gentiles' not having been conversant with the law concerning the three great feasts of the Lord; and (3) from not having reckoned the days as commencing (some six hours before our own) and running from sunset to sunset, instead of from midnight to midnight.

To remove these difficulties, we must note:—

1. That the first day of each of the three feasts,
APPENDIX 156: "SIX DAYS BEFORE THE PASSOVER" (cont.).

Passover, Pentecost, and Tabernacles, was "a holy convocation", a "sabbath" on which no servile work was to be done. See Lev. 23:7, 24, 35. Cp. Ex. 12:16.

"That sabbath" and the "high day" of John 19:31, was the "holy convocation", the first day of the feast, which quite overshadowed the ordinary weekly sabbath.

It was called by the Jews Yom 50 (=Good day), and this is the greeting on that day throughout Jewry down to the present time.

This great sabbath, having been mistaken from the earliest times for the weekly sabbath, has led to all the confusion.

II. This has naturally caused the further difficulty as to the Lord's statement that "even as Jonah was in the belly of the fish three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights" (Matt. 12:40). Now, while it is quite correct to speak according to Hebrew idiom of "three days" or "three years", while they are only parts of three days or three years, yet that idiom does not apply in a case like this, where "three nights" are mentioned in addition to "three days".

It will be noted that the Lord not only definitely states this, but repeats the full phraseology, so that we may not mistake it. See the subject fully discussed in Ap. 144.

III. We have therefore the following facts furnished for our sure guidance:

1. The "high day" of John 19:31 was the first day of the feast.
2. The "first day of the feast" was on the 15th day of Nisan.
3. The 15th day of Nisan commenced at sunset on what we should call the 14th.
4. "Six days before the passover" (John 12:1) takes us back to the 9th day of Nisan.
5. "After two days is the passover" (Matt. 26:2; Mark 14:1) takes us to the 11th day of Nisan.
6. "The first day of the week", the day of the resurrection (Matt. 28:1, &c.), was from our Saturday sunset to our Sunday sunset. This fixes the days of the week, just as the above fix the days of the month, for:

7. reckoning back from this, "three days and three nights" (Matt. 12:40), we arrive at the day of the burial, which must have been before sunset, on the 14th of Nisan; i.e. before our Wednesday sunset.
8. This makes the sixth day before the passover (the 9th day of Nisan) to be our Thursday sunset to Friday sunset.

Therefore Wednesday, Nisan 14th (commencing on the Tuesday at sunset), was "the preparation day", on which the crucifixion took place: for all four Gospels definitely say that this was the day on which the Lord was buried (before our Wednesday sunset), "because it was the preparation (day)" the bodies should not remain upon the cross on the sabbath day, "for that sabbath day was a high day", and, therefore, not the ordinary seventh day, or weekly sabbath. See John 19:31.

IV. It follows, therefore, that the Lord being crucified on "the preparation day" could not have eaten of the Passover lamb, which was not slain until the evening of the 14th of Nisan (i.e. afternoon). On that day the daily sacrifice was killed at the 6th hour (noon) and ordered about the 7th hour (1 p.m.). The killing of the Passover lambs began directly afterwards. Thus it is clear, that if the killing of the Passover lambs did not commence until about four hours after our Lord had been hanging upon the Cross, and would not have been concluded at the ninth hour (3 p.m.) when "He gave up the ghost"—no "Passover lamb" could have been eaten at the "last supper" on the previous evening.

V. With these facts before us, we are now in a position to fill in the several days of the Lord's last week with the events recorded in the Gospels. By noting that the Lord returned to Bethany (or to the Mount of Olives) each night of that week, we are able to determine both the several days and the events that took place in them.

THE SIXTH DAY BEFORE THE PASSOVER, THE 9TH DAY OF NISAN.
(Our Thursday sunset to Friday sunset.)

| The Lord approaches Jerusalem from Jericho. | ... | ... | ... | ... |
| He passes our Thursday night at the house of Zachaeus (Luke 19:5.) | ... | ... | ... | ... |
| And delivers the Parable of the Pounds | ... | ... | ... | ... |
| He proceeds toward Jerusalem | ... | ... | ... | ... |
| He sends two disciples (preparation for an "ass" and a "colt" (two animals) | ... | ... | 21:1-7 |
| And makes His first entry from Bethphage (not Bethany) (Ap. 133) | ... | 21:8,9 |
| He is unexpected, and they ask "Who is this?" | ... | 21:16,11 |
| He cleanses the Temple | ... | ... | 21:12-16 |
| He returns to Bethany | ... | ... | ... | 12:1 |

THE FIFTH DAY BEFORE THE PASSOVER, THE 10TH DAY OF NISAN.
(Our Friday sunset to Saturday sunset.)

| The Lord passes the Sabbath at Bethany; and after sunset (on our Saturday), the first of three suppers was made, probably at the house of Lazarus, in Bethany | ... | ... | ... | ... |
| At this supper the first of two anointings took place (Ap. 151) | ... | ... | ... | ... |

THE FOURTH DAY BEFORE THE PASSOVER, THE 11TH DAY OF NISAN.
(Our Saturday sunset to Sunday sunset), the Gentiles "Palm Sunday".

| The second, or triumphal entry into Jerusalem. He sends two disciples (preparation for a colt: see Ap. 153) | ... | ... | ... | ... |
| The Lord starts from Bethphage (not Bethphage) and is met by multitudes from Jerusalem (Ap. 153) | ... | ... | 11:1-7 | 19:29,35 |
| He weeps over the city | ... | ... | ... | ... |
| He enters the Temple, looks around | ... | ... | ... | ... |
| And returns to Bethany | ... | ... | ... | ... |

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APPENDIX 156: "SIX DAYS BEFORE THE PASSOVER" (cont.)

**THE THIRD DAY BEFORE THE PASSOVER, THE 12TH DAY OF NISAN**

(Our Sunday sunset to Monday sunset)

<table>
<thead>
<tr>
<th></th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the morning (our Monday a.m.) the Lord returns to Jerusalem</td>
<td>21: 19</td>
<td>11: 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Fig-tree cursed</td>
<td>21: 21-22</td>
<td>11: 13, 14</td>
<td>19: 45, 46</td>
<td>12: 20-60</td>
</tr>
<tr>
<td>The Temple. Further cleansing</td>
<td>...</td>
<td>...</td>
<td>11: 15-17</td>
<td>...</td>
</tr>
<tr>
<td>In the Temple. Further teaching. &quot;Certain Greeks&quot;</td>
<td>...</td>
<td>...</td>
<td>19: 47-50</td>
<td>...</td>
</tr>
<tr>
<td>And &quot;led with Him&quot; two &quot;malefactors&quot; (Luke 23: 38)</td>
<td>...</td>
<td>...</td>
<td>19: 47-50</td>
<td>...</td>
</tr>
<tr>
<td>He goes out of the city (probably to Bethany; see Luke 21: 37, 38, below)</td>
<td>...</td>
<td>...</td>
<td>11: 10</td>
<td>...</td>
</tr>
</tbody>
</table>

**THE SECOND DAY BEFORE THE PASSOVER, THE 13TH DAY OF NISAN.**

(Our Monday sunset to Tuesday sunset)

<table>
<thead>
<tr>
<th></th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the morning (our Tuesday a.m.) on the way to Jerusalem, the question of the disciples about the Fig Tree</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>In Jerusalem again: and in the Temple</td>
<td>...</td>
<td>...</td>
<td>21: 22-27</td>
<td>21: 27-22</td>
</tr>
<tr>
<td>In Jerusalem teaching in Parables; and questions</td>
<td>...</td>
<td>...</td>
<td>21: 23-22</td>
<td>21: 27-33</td>
</tr>
<tr>
<td>The first great prophecy, in the Temple (Ap. 159)</td>
<td>...</td>
<td>...</td>
<td>21: 14-14</td>
<td>20: 9-21</td>
</tr>
<tr>
<td>(Parenthetical statement as to the Lord's custom during this last week)</td>
<td>...</td>
<td>...</td>
<td>21: 5-58</td>
<td>...</td>
</tr>
<tr>
<td>The second great prophecy, on the Mount of Olives</td>
<td>...</td>
<td>...</td>
<td>21: 37-36</td>
<td>21: 37-38</td>
</tr>
<tr>
<td>The second great prophecy, continued (see Ap. 150)</td>
<td>...</td>
<td>...</td>
<td>24: 1-51</td>
<td>13: 1-57</td>
</tr>
<tr>
<td>&quot;After two days is the Passover&quot;</td>
<td>...</td>
<td>...</td>
<td>25: 1-51</td>
<td>14: 1, 2</td>
</tr>
<tr>
<td>He Returns to Bethany, and is present at the second supper in the house of Simon the leper. The second Anointing. See Ap. 157 and 158</td>
<td>...</td>
<td>...</td>
<td>26: 8-13-13</td>
<td>14: 3-9</td>
</tr>
</tbody>
</table>


(Our Tuesday sunset to Wednesday sunset)

<table>
<thead>
<tr>
<th></th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>The plot of Judas Iscariot to betray the Lord</td>
<td>26: 14-18</td>
<td>14: 10, 11</td>
<td>22: 1-6</td>
<td>...</td>
</tr>
<tr>
<td>&quot;The even was come&quot; (our Tuesday after sunset) when the plot for the betrayal was ripe for execution</td>
<td>26: 17-18</td>
<td>14: 12-18</td>
<td>25: 7-13</td>
<td>...</td>
</tr>
<tr>
<td>The last supper, commencing with the washing of the feet</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>The announcement of the betrayal, &amp;c.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>The supper eaten, the &quot;New Covenant&quot; made (Jer. 51: 31). The lamb abolished, bread and wine substituted</td>
<td>26: 23-19</td>
<td>14: 18-21</td>
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<td>The first prophecy of Peter's denials (Ap. 190)</td>
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<td>The strife, who should be the greatest, &amp;c.</td>
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<td>They go to Gethsemane</td>
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<td>The trials: continued throughout our Tuesday night.</td>
<td>...</td>
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<td>26: 25-15, 15</td>
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<td>About the six hours (our Tuesday midnight) Pilate said &quot;Behold your King&quot;...</td>
<td>...</td>
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<td>Led away to be crucified</td>
<td>...</td>
<td>...</td>
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<td>19: 14-15</td>
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<td>And &quot;led with Him&quot; two &quot;malefactors&quot; (Luke 23: 38)</td>
<td>...</td>
<td>...</td>
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<td>Discussion with Pilate about the Inscriptions (Ap. 165)</td>
<td>...</td>
<td>...</td>
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<td>The dividing of the garments</td>
<td>...</td>
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<td>27: 35-37</td>
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<td>&quot;It was the third hour, and they crucified Him&quot; (ours a.m. Wednesday)</td>
<td>...</td>
<td>...</td>
<td>15: 25-26</td>
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<td>&quot;Then there were two robbers&quot; (themselves crucified with Him) (Ap. 164)</td>
<td>...</td>
<td>...</td>
<td>27: 38-38</td>
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<td>The revilings of the rulers, both &quot;robbers&quot;, and one &quot;malefactor&quot;</td>
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<td>...</td>
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<td>Subsequent events</td>
<td>...</td>
<td>...</td>
<td>27: 51-51</td>
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<td>Buried in haste before sunrise (our Wednesday about 6 p.m., before the &quot;high day&quot; (the first day of the Feast began), our Wednesday sunset</td>
<td>...</td>
<td>...</td>
<td>27: 50-50</td>
<td>19: 30-42</td>
</tr>
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</table>

1 The words in Mark 14: 12 and Luke 22: 7 refer to "the first day of unleavened bread", which was the 14th day of Nisan, and therefore "the preparation day." That is why the Lord goes on to tell the two disciples to go and make preparation for the Passover.
APPENDICES 156 (cont.), 157, AND 158.

"THE FIRST DAY OF THE FEAST"—"THE HIGH DAY" (Yom To'v)—THE 15TH DAY OF NISAN.
(Our Wednesday sunset to Thursday sunset.)

THE FIRST NIGHT AND FIRST DAY IN THE TOMB.

THE SECOND DAY OF THE FEAST—THE 16TH DAY OF NISAN.
(Our Thursday sunset to Friday sunset.)

THE SECOND NIGHT AND SECOND DAY IN THE TOMB.

THE THIRD DAY OF THE FEAST—"THE (WEEKLY) SABBATH"—THE 17TH DAY OF NISAN.
(Our Friday sunset to Saturday sunset.)

THE THIRD NIGHT AND THIRD DAY IN THE TOMB.

"THE FIRST DAY OF THE WEEK"—THE 18TH DAY OF NISAN.
(Our Saturday sunset: "the third day" of Matt. 16, 21, &c.; not the third day of the Feast).

Thus, the Resurrection of the Lord took place at our Saturday sunset, or thereabouts, on "the third day"; cp. "after three days" (Matt. 27:63, Mark 8:31). ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 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APPENDIXES 158 (cont.), 159, AND 160.

7. In the former case the Lord said, "Let her alone," in order that she may keep it (John 12. 7).
   In the latter He declared that she had well used it (Matt. 26. 10-13).

8. In the former case the woman is named "Mary" (John 12. 3).
   In the latter case the woman is unnamed.

9. Thus, on each occasion both the antecedents and consequents are different.
   Instead of wondering that there should be two antecedents, the wonder should be that there were only two, seeing that examples are so easily followed.

159

"THIS IS MY BODY" (Matt. 26. 26).

A figure of speech consists of a word or words used out of the ordinary sense, or order; just as we call a person dressed out of the ordinary manner or fashion a "figure": both attract our attention; and, in the case of words, the one and only object is in order to call the reader's attention to what is thus emphasized. For example, see the notes on Matt. 16. 6, where, had the Lord said "the doctrine of the Pharisees is like leaven", that would have been the Fig. Simile (Ap. 6). Had He said "the doctrine of the Pharisees is leaven", the Fig. in this case would have been Metaphor (Ap. 6); by which, instead of saying one thing is like another, it is carried over (as the word Metaphor means), and stated, that the one thing is the other. But in Matt. 16. 6, the Lord used another Figure altogether, viz. Hypocatastasis (from hup=hypo=under (Ap. 104. xviii), kata=down (Ap. 104. x), and stasis=stationing), which means putting one of the two words (which are necessary in the case of Simile and Metaphor) down underneath, i.e., out of sight, and thus implying it. He said, "beware of the leaven", thus implying the word "doctrine", which He really meant; and, by thus attracting the disciples' attention to His words, thereby emphasized them.

In these three Figures we have a Positive, Comparative, and Superlative emphasis. The essence of Simile is resemblance; the essence of Metaphor in representation (as in the case of a portrait, which is representative of some person); the essence of Hypocatastasis is implication, where only one word is mentioned and another is implied.

Through non-acceptance with Figures of Speech every Figure is to-day called a "Metaphor". But this is not the case. A Metaphor is a special Figure different and distinct from all others.

"This is My body" is the Figure Metaphor: and the Figure lies in the Verb "IS", which, as in this case, always means "represents", and must always be so expressed: it can never mean "is changed into". Hence the Figure in the Metaphor, the Verb "represents" can always be substituted for "is". For example:

"The field is (represents) the world" (Matt. 13. 38).
"The good seed are (represent) the sons of the kingdom" (Matt. 13. 38).
"The reapers are (represent) angels" (Matt. 13. 39).
"The colours are (represent) the prayers of the saints" (Rev. 5. 8).
"The seven heads are (represent) seven mountains" (Rev. 17. 9).
"This cup is (represents) the new covenant" (1 Cor. 11. 23).
"The cup of blessing which we bless, is it not (does it not represent) the blood of Christ?" (1 Cor. 10. 16).

Furthermore, it is a fundamental law in Greek grammar, without exception, that the Article, Pronoun, and Adjective must agree in gender with the Noun to which they refer. For example, in Matt. 15. 18, the Pronoun "this" is Feminine, and thus agrees with petra, which is also Feminine, and not with petros (Peter), which is Masculine. See note, and Ap. 147.

So here: the Pronoun "this" is Neuter, and cannot agree with artos (=bread) because artos is Masculine. It must refer to what is Neuter; and this could only be the whole act of breaking the bread, which would be Neuter also; or to lemae, the broken piece (which is also Neuter).

In like manner, when He said (in v. 28) "this is my blood of the New Covenant" "this", being Neuter, refers to petros (=cup) and not to petra (=covenant), which is Masculine, and means: "This cup represents My blood of the New Covenant, which is poured out for many for remission of sins."

For, what was the Lord doing? He was making the New Covenant foretold in Jer. 31. 31-34. If it were not made then, it could never be made at all (see Ap. 95), for no more has He blood to shed (Luke 24. 39).

Now, "blood" was shed, and sacrificially used, only in connection with two things, the making of a covenant, and the making of atonement. In the former, the victim which made— or ratified the covenant was slain and the body of its blood was a sign of the covenant: in the latter, the blood of the New Covenant was poured out for the remission of sins.

At the last supper this New Covenant was made; and Peter's declaration in Acts 2. 20: 3, 19-26; 5. 31; Peter's in 13. 38; 17. 30; 20. 21; 26. 20; and Paul's in 13. 38; 17. 30; were based upon it. Messiah had to hei be "cut off", that the Scriptures might be fulfilled (Acts 8. 18). But that having been accomplished, and the sufferings having been endured, nothing stood in the way of the glory which should follow.

"Repent ye THEREFORE and turn to the Lord that your sins may be blotted out", i.e. The New Covenant, which had been made had provided for that, as the Lord had said in Matt. 26. 28, "for the remission of sins."

In that last supper the Lord was not instituting anything with a view to the Secret (the "Mystery") to be yet revealed in the Prison Epistles; but was substituting bread and wine for the Paschal Lamb (the type being exhausted in the Antitype), because of the new meaning which the Passover should henceforth convey. It was to be the Memorial, not of the Exodus from Egypt, but of the Exodus which the Lord afterward accomplished in Jerusalem (Luke 9. 31), according to the New Covenant made by His death.

1 Pet. 1. 10, being put by Metonymy (of Adjunct), Ap. 5, for the contents of the "cup" itself could not be swallowed.

160

THE DENIALS OF PETER.

There are several facts that have to be noticed before we can arrive at a clear understanding of all the denials recorded of Peter by the four evangelists:

1. We have to note that the fact that Peter would deny His Lord was foretold in three distinct prophecies uttered on three separate occasions, and differing both as to the occasion and as to particulars.

1. The first was in the upper chamber, recorded in John 13. 38. It was absolute as to the fact, general as to the day, but particular as to the number of denials: "a cock shall by no means crow [from this time forth] until thou hast denied Me thrice." (see Ap. 136).

2. The second was in the upper chamber, recorded by Luke 22. 34. It was after the "strife", and immediately before leaving the room. It was absolute as to the fact, but particular as to the day and the number of denials: "a cock shall not crow this day before thou wilt thrice deny that thou knowest Me" (see Ap. 156).
APPENDIXES 160 (cont.) AND 161.

3. The third was after the Lord had left the city and immediately before entering the garden of Gethsemane. It is recorded in Mark 14. 30, and was particular in every detail: “Verily I say unto thee that (hoti) thou (added by all the texts) this day, in this night, before a cock crow twice, thrice thou wilt deny Me”. Op. the fulfilment, and see Ap. 156.

This last prophecy furnishes the key to the whole problem. For, note:—
(a) that a cock was to crow twice, and
(b) that Peter would deny thrice;

i.e. before each of the two cockcrowings Peter would thrice deny his Lord. This is confirmed by the repetition in the fulfilment (Mark 14. 70).

Thus, there would be six denials in all; three before each cock crowing.

Note that the word “cock” has no Article in any of the four records; in each case it is not “the”, but “a cock crowing”.

II. Consonant with these data, we have the remarkable fact that Matthew, Luke, and John each record three denials, and one concluding cock crowing. Mark also records three denials, but mentions the two cock crowings.

Consequently, in the four Gospels there are no less than twelve denials mentioned. And the questions are, which of those are duplicities, and which are the resulting six required by the Lord’s third prophecy in Mark 14. 30?

III. If we note accurately the marks of time in each Gospel, the place, and the persons addressing Peter, every condition required by each of the Greek words employed is fully and perfectly satisfied, without a shadow or suggestion of “discrepancy”.

161 THE PURCHASE OF “THE POTTER’S FIELD” (Matt. 27. 6-8, and Acts 1. 19)

AND THE FULFILMENT OF THE PROPHECY (Matt. 27. 9, 10).

There are two difficulties connected with these scriptures:
I. The two purchases recorded in Matt. 27. 6-8, and Acts 1. 18, 19; and
II. The fulfilment of the prophecy connected with the former purchase (Matt. 27. 9, 10).

I. THE TWO PURCHASES.

For there were two. One by “the chief priests”, recorded in Matt. 27. 6; and the other by Judas Iscariot, recorded in Acts 1. 18. The proofs are as follows:

1. The purchase of Judas was made some time before that of the chief priests; for there would have been no time to arrange and carry out this between the betrayal and the condemnation.

The purchase of the chief priests was made after Judas had returned the money.

2. What the chief priests bought was a “field” (Gr. agros).

What Judas had acquired (see 3, below) was what in English we call a “Place” (Gr. chōrion—a farm, or small property).

The two are quite distinct, and the difference is preserved both in the Greek text and in the Syriac version. (See note 3, p. 136.)

3. The verbs also are different. In Matt. 27. 7, the verb is a geraion—to buy in the open market (from agora—a market-place); while, in Acts 1. 18, the verb is ktauomai—to acquire possession of (see Luke 18. 12; 21. 19; Acts 22. 28), and is rendered “provide” in Matt. 19. 9. Its noun, ktauon, a possession (see Matt. 19. 22; Mark 10. 22; Acts 2. 45; 5. 1).

4. How and when Judas had become possessed of this “place” we are not told in so many words; but we

are left in no doubt, from the plain statement in John 12. 6 that “he was a thief, and had the bag”. The “place” was bought with this stolen money, “the reward (or wages) of iniquity”. This is a Hebrew idiom (like our Eng. “money ill got”), used for money obtained by unrighteousness (Ap. 128. VII. 1; cp. Num. 22. 7; 2 Pet. 2. 15). This stolen money is wrongly assumed to be the same as the “thirty pieces of silver”.

5. The two places had different names. The “field” purchased by the chief priests was originally known as “the potter’s field”, but was afterward called “agros haimatos”—the field of blood; i.e. a field bought with the price of blood ("blood" being put by the Fig. Metonymy (of the Subject), Ap. 6, for murder, or blood-guiltiness). The “possession” which Judas had acquired bore an Aramaic name, “Haqat ‘dram’” (see Ap. 94 (III) 5, p. 185), which is transliterated Akeldama, or according to some Akeldamach, or Hacheldamach—"place (Gr. chōrion) of blood"; a similar meaning but from a different reason: viz. Judas’s suicide. It is thus shown that there is no discrepancy between Matt. 27. 6-8 and Acts 1. 18, 19.

II. THE FULFILMENT OF THE PROPHECY.
(Matt. 27. 9, 10.)

Many solutions have been proposed to meet the two difficulties connected with Matt. 27. 9, 10.

1. As to the first difficulty, the words quoted from Jeremiah are not found in his written prophecy; and it has been suggested

1. That “Matthew quoted from memory” (Augustine and others).

2. That the passage was originally in Jeremiah, but
the Jews cut it out (Essenians and others); though no evidence for this is produced.

3. That it was contained in another writing by Jeremiah, which is now lost (Origen and others).

4. That Jeremiah is put for the whole body of the prophets (Bishop Lightfoot and others), though no similar words can be found in the other prophets.

5. That it was "a slip of the pen" on the part of Matthew (Dean Alford).

6. That the mistake was allowed by the Holy Spirit on purpose that we may not trouble ourselves as to who the writers were, but receive all prophecy as direct from God, Who spake by them (Bishop Wordsworth).

7. That some annotator wrote "Jeremiah" in the margin and it "crept" into the text (Smith's Bible Dictionary).

These suggestions only create difficulties much more grave than the one which they attempt to remove. But all of them are met and answered by the simple fact that Matthew does not say it was written by Jeremiah, but that it was "spoken by him." This makes all the difference: for some prophecies were spoken (and not written), some were written (and not spoken), while others were both spoken and written.

Of course, by the Fig. Metonymy (of Cause, Ap. 6), one may be said to "say" what he has written; but we must not go out of our way to use this figure if by so doing we create the very difficulty we are seeking to solve. There is all the difference in the world between to rhêth, (=that which was spoken), and ho gegevaptai (=that which stands written).

ii. As to the second difficulty: that the prophecy attributed to Jeremiah is really written in Zechariah 11. 10-13, it is created by the suggestion contained in the margin of the Authorised Version.

That this cannot be the solution may be shown from the following reasons:

1. Zechariah 11. 10-13 contains no reference either to a "field" or to its purchase. Indeed, the word "field" (shâdâb) does not occur in the whole of Zechariah except in 10. 1, which has nothing to do with the subject at all.

2. As to the "thirty pieces of silver": Zechariah speaks of them with approval, while in Matthew they are not so spoken of. "A goodly price (eder hayyârâh denotes amplitude, sufficiency), while the Verb gâût, means to be priced, prized, precious; and there is not the slightest evidence that Zechariah spoke of the amount as being paltry, or that the offer of it was, in any sense, an insult. But this latter is the sense in Matt. 27. 9, 10.

3. The givers were "the poor of the flock." This enhanced the value. "The worth of the price," was accepted as "goodly" on that account, as in Mark 12. 43, 44, 2 Cor. 8. 12.

4. The waiting of the "poor of the flock" was not hostile but friendly, as in Prov. 27. 18. Out of above 450 occurrences of the Heb. shâmâr, less than fourteen are in a hostile sense.

5. In the disposal of the silver, the sense of the Verb "cast" is to be determined by the context (not by the Verb itself). In Zechariah 11, the context shows it to be in a good sense, as in Ex. 15. 25, 1 Kings 19. 19, 2 Kings 2. 21, 4. 11, 6. 6, 2 Chron. 24. 10. 11.

6. The "potter" is the fashioner, and his work was not necessarily confined to fashioning "clay," but it extended to metals. Op. Gen. 2. 7, 8, Ps. 33. 15; 94. 9, Isa. 43. 1, 6, 10, 21, 44. 2, 5-13, 21, 29, 45. 6, 7 54. 16, 17; more than three-fourths have nothing whatever to do with the work of a "potter".

7. A "potter" in connection with the Temple, or its service, is unknown to fact, or to Scripture.

8. The material, "silver," would be useless to a "potter," but necessary to a fashioner of metallic vessels, or for the payment of artificers who wrought them (2 Kings 12. 11-16, 22. 4-7, 2 Chron. 24. 11-13). One might as well cast clay to a silversmith as silver to a potter.

9. The prophecy of Zechariah is rich in reference to metals; and only the books of Numbers (31. 22) and Ezekiel name as many. In Zechariah we find twenty-two named: Gold, six times (2 Kings 5. 4, 12, 16, 6. 11, 13. 2, 14. 14). Fine gold, once (9. 3). Silver, six times (6. 11, 9. 3, 11. 12, 13, 13. 9, 14. 14). Brass, once (6. 1, marg.). Lead, twice (5. 7, 8). Tin, once (4. 10, marg.). Seventeen references in all.

10. Zechariah is full of refs. to what the prophet saw and said; but there are only two refs. to what he did; and both of these have reference to "silver" (6. 11, 11. 13).

11. The Septuagint, and its revision by Symmachus, read "cast them" i.e. the thirty pieces of silver into the furnace (Gr. eis to chonéntes, showing that, before Matthew was written, yâttâr was interpreted as referring not to a "potter" but to a fashioner of metals.

12. The perspec., also, are different. In Matthew we have "they took," "they gave," "the price of him"; in Zechariah we read "I took," "I cast," "I was valued.

13. In Matthew the money was given "for the field," and in Zechariah it was cast "unto the fashioner.

14. Matthew names three parties as being concerned in the transaction; Zechariah names only one.

15. Matthew not only quotes Jeremiah's spoken words, but names him as the speaker. This is in keeping with Matt. 2. 1, 1. Jeremiah is likewise named in Matt. 16. 4, but nowhere else in all the New Test.

iii. The conclusion. From all this we gather that the passage in Matthew (27. 9, 10) cannot have any reference to Zechariah 11. 10-13.

(1) If Jeremiah's spoken words have anything to do with what is recorded in Jer. 32. 6-8, 44, then in the reference to them other words are interjected by way of parenthetical explanation. These are not to be confused with the quoted words. They may be considered thus:

"Then was fulfilled which was spoken by Jeremiah the prophet, saying: 'And they took the thirty pieces of silver (the price of him who was priced, whom they of the sons of Israel did price), and they gave them for the potter's field, as the LORD appointed me.'"

Thus Matthew quotes that which was "spoken" by Jeremiah the prophet, and combines with the actual quotation a parenthetical reference to the price at which the prophet Zechariah had been priced.

(2) Had the sum of money been twenty pieces of silver instead of thirty, a similar remark might well have been interjected thus:

"Then was fulfilled that which was spoken by Jeremiah the prophet, saying: 'And they took the twenty pieces of silver (the price of him whom his brethren sold into Egypt), and they gave them for the potter's field: ', &c.

(3) Or, had the reference been to the compensation for an injury done to another man's servant, as in Ex. 21. 32, a similar parenthetical remark might have been introduced thus:

"Then was fulfilled that which was spoken by Jeremiah the prophet, saying: 'And they took the thirty pieces of silver (the price given in Israel to
THE CROSS AND CRUCIFIXION.

In the Greek N.T. two words are used for "the cross" on which the Lord was put to death.

1 The word stauros: which denotes an upright pole or stake, to which the criminals were nailed for execution.

2 The word xulon, which generally denotes a piece of a dead log of wood, or timber, for fuel or for any other purpose. It is not like dendron, which is used of a living, or green tree, as in Matt. 21. 8; Rev. 7. 1, 3; 8. 7; 9. 4, &c.

As this latter word xulon is used for the former stauros, it shows us that the meaning of each is exactly the same.

The verb staurooo means to drive stakes.¹

Our English word "cross" is the translation of the Latin X, but the Greek stauros no more means a cross than the word "stick" means a crutch.

Homer uses the word stauros of an ordinary pole or stake, or a single piece of timber.² And this is the meaning and usage of the word throughout the Greek classics.³

It never means two pieces of timber placed across one another at any angle, but always of one piece alone. Hence the use of the word xulon (No. 2, above) in connection with the manner of our Lord's death, and rendered "tree" in Acts 5. 30; 10. 39; 13. 29. Gal. 3. 13.

1 Pet. 2. 24. This is preserved in our old Eng. name rod, or root. See the Encyl. Brit., 11th (Camb.) ed., vol. 7, p. 506.

There is nothing in the Greek of the N.T. even to imply two pieces of timber.

The letter chi, X, the initial of the word Christ, (Χριστός), was originally used for His Name; or Χρ. This was superseded by the symbols Χ and Χρ, and even the first of these had four equal arms.

These crosses were used as symbols of the Babylonian sun-god, ☉, and are first seen on a coin of Julius Caesar, 100-44 B.C., and then on a coin struck by Caesar's heir (Augustus), 20 B.C.⁴

On the stones of Constantine the most frequent symbol is ☼; but the same symbol is used without the surrounding circle, and with the four equal arms vertical and horizontal; and this was the symbol specially venerated by the "Solar Wheel". It should be stated that Constantine was a sun-god worshipper, and would not have used the "Church" till some quarter of a century after the legend of his having seen such a cross in the heavens (Eusebius, Vit. Const. I. 37).

The evidence is the same as to the pre-Christian (phallic) symbol in Asia, Africa, and Egypt, whether we consult Nineteenth by Sir A. H. Lazo (ii. 213), or Manners and Customs of the Ancient Egyptians, by J. Gardner Wilkinson, iii. pp. 24, 26, 43, 44, 46, 53, 89, 136.

Dr. Schliemann gives the same evidence in his Ilios (1880), recording his discoveries on the site of prehistoric Troy. See pp. 357, 556, 573, 593, 921, 923.

Dr. Max Oppenbach-Richter gives the same evidence from Cyprus; and these are "the oldest extant Phoenician inscriptions"; see his Kypros, the Bible, and Homer: Oriental Civilization, Art, and Religion in Ancient Times, Plates XIX, XXXI, XXXII, XXXIII, LXXI, LXXII, LXXIV, &c.

The Catacombs in Rome bear the same testimony; "Christ" is never represented there as "hanging on a cross", and the cross itself is only portrayed in a veiled and hesitating manner. In the Egyptian churches the cross was a pagan symbol of life, borrowed by the Christians, and interpreted in the pagan manner. See the Encyl. Brit., 11th (Camb.) ed., vol. 14, p. 272.

In his Letters from Rome Dean Burgon says: "I question whether a cross occurs on any Christian monument of the first four centuries".

In Mrs. Jameson's famous History of our Lord as Exemplified in Works of Art, she says (vol. ii. p. 315): "It must be owned that ancient objects of art, as far as histore known, afford no corroboration of the use of the cross in the simple transverse form familiar to us, at any period preceding, or even closely succeeding, the time of Chrystosom"; and Chrysostom wrote half a century after Constantine!

The Invention of the Cross" by Helena the mother of Constantine (in 326), though it means her finding of the cross, may or may not be true; but the "invention" of it in pre-Christian times, and the "invention" of its use in later times, are truths of which we need to be reminded in the present day. The evidence is thus complete, that the Lord was put to death upon an upright stake, and not on two pieces of timber placed at any angle.

1 There are two compounds of it used: stauros in to put any one to death with another (Matt. 27. 44; Mark 15. 26; John 19. 19; Rom. 1. 4; Gal. 2. 20); and anastaurus in to raise up and fix upon the stake again (Heb. 6. 4). Another word used is equally significant: prosopograph in to fix or fasten anything (Acts 2. 5).²

2 Ïδιδα ταξιν 4. 10. Odyssey iv. 11.

3 e.g. Thucydides iv. 30. Xenophon, Anabasis v. 2. 21.

4 Other coins with this symbol were struck by Augustus, also by Hadrian and other Roman emperors. See Early Christian Numismatica, by C. W. King, M.A.

THE INSCRIPTIONS ON THE CROSS.

Each of the four Gospels gives a different wording of these inscriptions:

1. Matt. 27. 37: "This is Jesus, the King of the Jews."
2. Mark 15. 26: "The King of the Jews."
3. Luke 23. 38: "This is the King of the Jews."
4. John 19. 19: "Jesus of Nazareth, the King of the Jews."

Here again the difficulty is created by assuming that these similar but differing records are identical, without noticing the exact words which are written. It is universally assumed that there was only one, and then follow the efforts to explain the alleged "discrepancies" between the different versions of it.

If we note carefully what is actually said all will be clear.

1. Mark 15. 26 can be dismissed; for he does not say anything about a "title" (Gr. τίτλος, John 19. 19) being put on the cross or anywhere else, which any one had seen. It is a question of the Lord's "acazement" or "indictment", or the ground or cause of His condemnation as claiming to be the "King of the Jews".

2. John 19. 19 speaks of a "title" written by Pilate before it left Pilate's presence; no one suggests that Pilate went to the scene of the execution and wrote anything there.

In Pilate's writing the three languages were in the
APPENDIXES 163 (cont.) AND 164.

order: (1) Hebrew, (2) Greek, and (3) Latin (cp. IV, below). And it was read after the cross had been set up. This was the one which gave rise to the argument between the Chief Priests and Pilate (John 19. 21, 22); and this argument took place before the parting of the garments (ev. 24, 24).

III. The inscription in Matt. 27. 37 was the result of that discussion; for another title was brought and was "set up over his head", after they had "put on His garments," and having sat down, they watched Him there (cp. 33, 36).

As there could hardly have been two titles at the same time, the former must have been then taken down and the other substituted.

We are not told how long the argument lasted or when, or what was the final result of it.

IV. A further result is seen in Luke 23. 38; for another was brought much later, close upon "the sixth hour" (cp. 44), when the darkness fell. It was written, in the languages in a different order: (1) Greek, (2) Latin, and (3) Hebrew (cp. 38).

1 It was put up "over Him" (Gr. επάνω, v. 33), "after the revilings of the People" (cp. vv. 33-37, with v. 38); whereas Matthew's (No. 111) was set up before the revilings (cp. Matt. 27. 37 with v. 39).

The result is that:—

1. Mark's was only His indictment.

2. John's was the first, written by Pilate himself (or by his order, in (1) Hebrew, (2) Greek, and (3) Latin, and was put on the cross before it left Pilate's presence.

3. Matthew's was the second, substituted for the first, in consequence of the arguments which took place, and was set up "over His head" after the garments had been divided, and before the revilings.

4. Luke's was the third (and last), put up "over Him", after the revilings (Luke 23. 39), and was seen just before the darkness of the "sixth hour" (v. 41). This was written in three languages, but in a different order: (1) Greek, (2) Latin, and (3) Hebrew (v. 39). Not in Hebrew, and Greek, and Latin, as No. II in John 19. 19.

Thus, such differences as these are marks of Divine accuracy; and, instead of being sources of difficulties, become, when rightly divided, the means of their removal.

64 THE "OTHERS" CRUCIFIED WITH THE LORD (Matt. 27. 33 and Luke 23. 32).

Misled by tradition and the ignorance of Scripture on the part of medieval painters, it is the general belief that only two were crucified with the Lord.

But Scripture does not say so. It states that there were two "thieves" (Gr. λῃσταί = robbers, Matt. 27. 38, Mark 15. 27); and that there were two "malefactors" (Gr. ὁ λῃστής, Luke 23. 32).

It is also recorded that both the robbers reviled Him (Matt. 27. 44, Mark 15. 29); while in Luke 23. 39 only one of the malefactors "reviled on Him," and "the other rebuked him" for so doing (v. 40). If there were only two, this was a real discrepancy: and there is another, for the two malefactors were "led with Him to be put to death" (Luke 23. 32), and when they were come to Calvary, "they then and there crucified Him and the malefactors, one on the right hand and the other on the left" (v. 33).

But the other discrepancy is, according to Matthew, that after the parting of the garments, and after "sitting down they watched Him there", that "THEN were there two robbers crucified with Him, one on the right hand and the other on the left" (Matt. 27. 38, Mark 15. 27). The two malefactors had already been "led with Him" and were therefore crucified "with Him", before the dividing of the garments, and before the two robbers were brought.

The first two (malefactors) who were "led with Him" were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on either side, and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they could speak to each other better, and the one with the Lord, as recorded (Luke 23. 40-12).

John's record confirms this for he speaks only of place, and not of time. He speaks, generally of the fact: "where they crucified Him, and with Him others, two on this side, and two on that side, and Jesus in the midst" (John 19. 24). In Rev. 22. 2, he gives the same expression in the Greek (ἐνεπάνω καὶ ἐνεπάνω), which is accurately rendered "on either side". So it should be rendered here: "and with Him others, on either side."

But John further states (19. 33): "then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came (Gr. ἐναρέσκει) to Jesus, and saw that He was dead already, they brake not His legs." Had there been only two (one on either side) the soldiers would not have come to the Lord, but would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two.

There are two words used in the "other" and "others" in John 19. 32 and Luke 23. 32 (see Ap. 124. 1). In the former passage we read, "they brake the legs of the first and of the other." Here the Greek is ἀλλος, which is the other (the second) of two when there are more (see on 11. 19; 20. 12, 17, 20; 27. 41; 28. 1). John 18. 15, 16; 20. 2, 4, 8, and Rev. 17. 16.

In the latter passage (Luke 23. 32) the word is ἀλλος.

THE FIVE CROSSES AT PLOUBEZERE, NEAR LANNION, COATES-NORD, BRITAIN.
To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Plovezr̩é near Lannion, in the Côtes-du-Nord, Brittany, known as Les Cinq Croix ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There may be other instances of which we have not heard.

"In the Roman Catholic church... the altar-slab or 'table' alone is consecrated, and in sign of this are cut in its upper surface five Greek crosses, one in the centre and one in each corner... but the history of the origin and development of this practice is not fully worked out" (Encyc. Brit., 11th (Cambridge) ed., vol. i, pp. 769, 763). This practice may possibly be explained by the subject of this Appendix.

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THE HOURS OF THE LORD’S LAST DAY.

The Diagram below shows the 24 hours of the "Preparation Day", i.e. the day before the Passover (John 19, 14, &c.). The Four Gospels agree in stating that the Lord was laid in the Sepulchre on the Preparation Day, which was Nisan 14th, immediately before "the High Sabbath", Nisan 15th (Matt. 27. 62. Mark 15. 42. Luke 23. 54. John 19. 31, 42). Therefore He must have been crucified on Wednesday, 14th of Nisan (see Ap. 144, 156, 166).

As shown above, the 14th of Nisan, which was the "Preparation Day", began at sunset on our Tuesday (Gentile reckoning). "The sixth hour" of John 19. 14 is the sixth hour of the night, and therefore corresponds to midnight, at which, according to Gentile reckoning, Wednesday began.
166 THE SEQUENCE OF EVENTS FOLLOWING THE LORD'S RESURRECTION.

The order of these events in the Four Gospels is partly independent and partly supplementary, taking up the narrative at different points of time. They may be set out as follows:

<table>
<thead>
<tr>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>The observation of the women where and how the body was laid</td>
<td>27.61</td>
<td>15.47</td>
<td>23.65</td>
</tr>
<tr>
<td>The preparation of the spices by the women from Galilee on the eve of the High Sabbath</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Their rest according to the Commandment (Lev. 25.7)</td>
<td>See Ap. 156</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The visit of the women at the close of the weekly Sabbath, on &quot;the first day of the week&quot;</td>
<td>28.1</td>
<td>16.1.2</td>
<td>24.1</td>
</tr>
<tr>
<td>Who shall roll us away the stone?</td>
<td></td>
<td>16.3</td>
<td></td>
</tr>
<tr>
<td>The stone already rolled away</td>
<td>23.2-4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>They find the stone rolled away</td>
<td>23.2-4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Address of the angel to the women</td>
<td>28.3-7</td>
<td>16.7</td>
<td>24.3-7</td>
</tr>
<tr>
<td>Departure of the women</td>
<td>28.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>They meet with the Lord</td>
<td>28.9-10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>And tell His disciples, and Peter</td>
<td></td>
<td>16.9-11</td>
<td>24.10,11</td>
</tr>
<tr>
<td>The report of the watch</td>
<td>28.14-15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The visit of Peter and John</td>
<td></td>
<td>24.12</td>
<td></td>
</tr>
<tr>
<td>Mary's visit to the sepulchre</td>
<td></td>
<td></td>
<td>24.12 (meta laneta)</td>
</tr>
<tr>
<td>The appearing to the two going to Emmaus</td>
<td></td>
<td>16.12 (meta laneta)</td>
<td>24.13-23</td>
</tr>
<tr>
<td>Their return to the eleven</td>
<td>16.13</td>
<td></td>
<td>24.33-35</td>
</tr>
<tr>
<td>The first appearance of the Lord to the eleven</td>
<td></td>
<td>24.33-35</td>
<td></td>
</tr>
<tr>
<td>The first appearance of the Lord to them and Thomas</td>
<td></td>
<td>24.40-49</td>
<td></td>
</tr>
<tr>
<td>The second appearance to the eleven (and Thomas)</td>
<td></td>
<td>20.24-28</td>
<td></td>
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<tr>
<td>[Parenthetical statement by the Evangelist]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Departure of the eleven into Galilee</td>
<td>28.16-18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Third Commission</td>
<td></td>
<td>28.19,20</td>
<td></td>
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<tr>
<td>The appearance to the seven in Galilee</td>
<td>28.19,20</td>
<td>16.19,20</td>
<td></td>
</tr>
<tr>
<td>The Ascension and after</td>
<td></td>
<td></td>
<td>24.50-53</td>
</tr>
<tr>
<td>[Closing statement of the Evangelist]</td>
<td></td>
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</tbody>
</table>

167 THE THREE COMMISSIONS.

It will be seen from Ap. 156 that there were three separate Commissions given to the Eleven Apostles, at different times, on distinctly specified occasions and in varying words.

The first is recorded in Luke 24.47. This was given in Jerusalem on the evening of the day of the resurrection. It was given to the Eleven only, but also to "them that were with them" (v. 33). The commission was the continuation of His own ministry and that of John the Baptist (Matt. 22.10-13). They were all to proclaim "repentance and remission of sins." The New Covenant had been made, in virtue of which this message of pardon could be declared (Matt. 26.26-29; Mark 14.22-27; Luke 22.14-23. Acts 3.19), first in Jerusalem, and then to all nations. This was done by Peter (Acts 2.38; 3.19, etc.).

The second is recorded in Mark 16.13-17, and was given when the Lord appeared to the Eleven as they sat at meat, and it was carried out by "them that heard Him," as foretold in Matt. 22.4-7, and fulfilled in Mark 16.20, as confirmed in Heb. 2.3-4. The Acts of the Apostles is the inspired history of the fulfillment of this commission, so far as it is necessary for our instruction. It was given for the personal ministry of the Apostles, to be fulfilled by them before the destruction of the Temple and of Jerusalem.

The third is recorded in Matt. 28.19, 20, and was given on a mountain in Galilee (Ap. 156). It was the proclamation of the King, Who had left Jerusalem, according to the Parable (Luke 19.12), until He returns in power to set up His kingdom (26.64). It is the summons to the Gentile nations to submit to the Lord Jesus, as the king of Israel, according to Ps. 2.9-12. It is the proclamation of "the Gospel of the Kingdom" (Ap. 140.11) for a witness to all nations, immediately before the end of the age (Matt. 24.14. Rev. 14.6). It is still wholly future in its application, and proclaims the judgment on the Gentiles for the final deliverance of Israel, according to Ps. 2.9, when verse 9 shall be fulfilled.
THE LAST TWELVE VERSES OF MARK'S GOSPEL.

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Most modern critics are agreed that the last twelve verses of Mark 16 are not an integral part of his Gospel. They are omitted by T[ A]; not by the Syr. Ap. 94. V. ii.

The question is entirely one of evidence.

From Ap. 94. V. we have seen that this evidence comes from three sources: (1) manuscripts, (2) versions, and (3) the early Christian writers, known as the "Fathers." This evidence has been exhaustively analysed by the late Dean Burgon, whose work is epitomized in Nos. I-III, below.

1. As to Manuscripts, there are none older than the fourth century, and the oldest two uncial MSS. (B and B, see Ap. 94. V.) are without those twelve verses. Of all the others (consisting of some eighteen uncials and some six hundred cursive MSS. which contain the Gospel of Mark) there is not one which leaves out these twelve verses.

II. As to the Versions:—

1. The Syriac. The oldest is the Syriac in its various forms: the "Peshitto" (cent. 2), and the "Catenaian Syriac" (cent. 3). Both are older than any Greek MS. in existence, and both contain these twelve verses. So with the "Philoxenian" (cent. 5) and the "Jerusalem" (cent. 5). See note 5 on page 136.

2. The Latin Versions. Jerome (A.D. 382), who had access to Greek MSS. older than any now extant, includes these twelve verses; but this Version (known as the Vulgate) was only a revision of the Vetus Itala, which is believed to belong to cent. 2, and contains these verses.


4. The Egyptian Versions: Most apparently as in Greek MSS. and Latin versions. The Coptic version contains them in the Papyrus 50, the Turin Papyrus 21, and in the Coptic version of the New Testament. See Ap. 101. II, 14, according to his own will.

The Acts of the Apostles records the fulfilment of the Lord's promise in Mark 16:17, 18; and in the last part, we find a culmination of the Lord's working with them (v. 3, 5, 8, 9). But already, in 1 Cor. 13: 8-13, it was revealed that a time was then approaching when all these spiritual gifts should be "done away." That time coincided with the close of that dispensation, by the destruction of Jerusalem; when they who heard the Lord could no longer add their confirmation to the Lord's teaching, and there was nothing for God to bear witness to. For nearly a hundred years after the destruction of Jerusalem there is a complete blank in ecclesiastical history, and a complete silence of Christian speakers and writers. 2 Far from from the Churches of the present day being the continuation of Apostolic times, "organized religion," as we see it today, was the work of a subsequent and quite an independent generation. When later transcribers of the Greek manuscripts came to the last twelve verses of Mark, and saw no trace of such spiritual gifts in existence, they concluded that there must be something doubtful about the genuineness of these verses. Hence, some may have marked them as doubtful, some as spurious, and others omitted them altogether.

A phenomenon of quite an opposite kind is witnessed in the present day.

Some believing in these twelve verses, earnest in their desire to serve the Lord, but not "rightly dividing the Word of truth," as to the dispensations, look around, and, not seeing these spiritual gifts in operation, determine to have them! and are led into all sorts of more than doubtful means in their desire to obtain them. The resulting "confusion" shows that God is "not the author" of such a movement (see 1 Cor. 14:31-33).

1 See Col. 1, opposite.
2 Except the Didache, or Teaching of the Twelve, which is supposed to be about the middle of the second century, but which shows how soon the corruption of New Testament times had set in.
170

THE SYNONYMOUS WORDS FOR "LIFE".

There are three principal words translated "LIFE". Their shades of meaning are to be distinguished as follows:

1. **zōē**—life in all its manifestations; from the life of God down to the lowest vegetable. It is life in activity, and thus especially is the opposite of death. It involves resurrection life and eternal life; and hence, as such, is the "gift of God" (Rom. 6:23; 1 John 5:12). For the same reason its verb ἀνέζω is frequently used of, and put for, resurrection life (Matt. 9:18; Mark 16:16; Luke 24:23; John 11:25; Acts 1:3; 9:41; 25:19; Rom. 6:10; 14:9; 2 Cor. 13:4; Rev. 1:18; 2:8; 13:14; 20:4, 5).

2. **bios**—life, as lived, manner of life; life as led, &c.; zōē being life as one experiences it; bios as others see it. This is used therefore, only of mankind, who not only live but lead lives. Hence the difference between ZO-ology and BIO-graphy. Zōē is life in its principle; bios is life in its manifestations (Luke 8:14). Bios is also put by Fig. Metonymy (of Adjunct), Ap. 6, for livelihood, or that which supports animal life (Luke 8:43). It occurs eleven times (Mark 12:44; Luke 8:14, 43; 15:12, 30; 21:4; 1 Tim. 2:2; 2 Tim. 2:4; 1 Pet. 4:3; 1 John 2:16; 3:17).

3. **psychē**—the breath of animal life; one of the manifestations of zōē, common to all living animals. In one passage (Isa. 10:18, the Heb. nephesh (Ap. 13), Gr. psychē) is applied to vegetable life. It is used of the living individual as such. For its various renderings and usages, see Ap. 110.

171

THE SYNONYMOUS WORDS FOR "SLEEP".

There are two words rendered "Sleep":

1. **katheudō** = to compose one's self for sleep. Occurs twenty-two times; never used of death.

2. **koimaomai** = to fall asleep (unintentionally). Hence this latter is used of death, as it is involuntary, while katheudō is voluntary. See this difference illustrated in 1 Thess. 4:14 (where it is koimaomai), and 5:4, 7, 16 (where it is katheudō). Occurs eighteen times; always of death, save Matt. 28:13. Luke 22:45. John 11:12. Acts 12:6.

172

THE SYNONYMOUS WORDS FOR "POWER", ETC.

1. **dunamis** = inherent power; the power of reproducing itself; from which we have Eng. dynamics, dynamo, &c. See Acts 1:8.

2. **kratos** = strength (as exerted); power put forth with effect, and in government; from which we have the Eng. democracy, government by God; aristocracy, government by the best; democracy, government by the people. The Greek enkrateia = mastery over one's self = self-control, or having one's self reined in (from krater = a rein). This (i.e. enkrateia) is the only word rendered "temperance", and occurs only in Acts 24:25; Gal. 5:23; 2 Pet. 1:6, 6.

3. **ischus** = strength (as an endowment), physical strength possessed. See, e.g., Mark 12:30.

4. **energeia** = energy; strength (No. 3 above) put forth from within in effectual operation. See, e.g., 2 Thess. 2:5.

5. **exoutia** = authority, or, delegated power; the liberty and right to put forth power. See, e.g., John 1:12.

6. **archē** = beginning; then, the chief rule or ruler. See Luke 12:11 (magistrates).
APPENDIXES 173 AND 174.

173

"TO-DAY" (Luke 23. 43).

The interpretation of this verse depends entirely on punctuation, which rests wholly on human authority, the Greek manuscripts having no punctuation of any kind till the ninth century, and then it is only a dot (in the middle of the line) separating each word. See Ap. 94, V. i. 3.

The Verb "to say", when followed by ἥτω, introduces the ἐπιστήμων verbs of what is said; and answers to our quotation marks. So here (in Luke 23. 43), in the absence of ἥτω = "that", there may be a doubt as to the actual words included in the dependent clause. But the doubt is resolved (1) by the common Hebrew idiom, I say unto thee this day", which is constantly used for very solemn emphasis (see note on Deut. 4. 26); as well as (2) by the usage observable in other passages where the verb is connected with the Gr. σήμερον = to-day.

1. With ἥτω:
Mark 14. 30: "Verily I say unto thee, that (ἥτω) this day.... thou shalt deny me thrice."
Luke 22. 31: "And He began to say unto them, that (ἥτω) This day is this scripture fulfilled in your ears."
Luke 23. 36: "Saying (ἥτω = that); We have seen strange things to-day."
Luke 19. 9: "Jesus said unto him that (ὥτε), This day is salvation come to this house."
For other examples of the verb "to say" followed by ἥτω, but not connected with σήμερον (to-day), see Matt. 16. 28; 26. 3. 26. 34; 27. 47. Mark 4. 40; 6. 14, 15, 18, 35; 9. 26; 14. 25. Luke 4. 24, 41; 15. 27; 17. 10; 19. 7.

2. Without ἥτω:—
On the other hand, in the absence of ἥτω (=that), the relation of the word "to-day" must be determined by the context.
Luke 22. 34: "And He said, I tell thee, Peter, in no wise shall a cock crow to-day before thou shalt thrice deny that thou knowest Me." Here the word "to-day" is connected with the verb "crow", because the context requires it. Compare Heb. 4. 7.

1 It is rendered "to-day" eighteen times in the Gospels, Hebrews and James; but "now" twenty-three times (five times in Matthew; once in Mark; four times in Luke; nine times in Acts; once in Romans; twice in a Corinthians; and once in Hebrews).

174

THE SYNONYMOUS WORDS FOR "SEND", "SENT", ETC.

1. apostelló = to send forth, or off, or away from (as a messenger, or with a commission), the sender remaining behind; implying authority on the part of the sender. Hence used of prophets; and the Noun, "apostle", denotes one thus sent.

2. exapostelló = to send off, or away out of the place where one is; implying the same mission and authority. No. 1, with the Prep. ek prefixed. See Ap. 104, viii.

3. sunapostelló = to send off together (or in conjunction) with another. No. 1, with sun (Ap. 104, xvi) prefixed. Occurs only in 2 Cor. 12. 18.

4. pempó = to send (esp. with an escort), the sender accompanying those sent. See Luke 7. 3 (where No. 1, above, is used), and v. 6 (where pempó is used).

5. anapempó = to send up (as to a judge for trial); or to send back, remit (as in 29. 11); or to send again.


8. sumpempó = to send in company with. No. 4, with sun (Ap. 104, xvi) prefixed. Occ. only in 2 Cor. 8. 18, 22.

9. balió = to throw, to cast (the context determining the nature or degree of force exercised). Cp. Matt. 10. 34.


11. apostelló = to loosen off from, let loose from, release, let go away. Cp. Matt. 15. 23.

12. aphíemí = to send off, and away from one's self (in any manner); hence, to dismiss. Cp. Matt. 13. 36.


14. bró = to emit, or send forth abundantly (as a fountain). Occurs only in James 3. 11.
175

THE SYNONYMOUS WORDS FOR “TRUE”.

1. \textit{athēthēs} = true. As contrasted with what is false. Hence, used of God (John 3.33) that He cannot lie (see also John 5.31; 8.13) The opposite of a lie. 

2. \textit{aithēthēs} = very. Fr. ceptible; i.e. genuine, real, substantial as contrasted with that which is fictitious, unreal, shadowy, or symbolical. Hence, \textit{aithēthēs} is that which has truth for its base and is all that it claims to be (John 6.32; 15.1). See 1 Thess. 1. 9. Heb. 8. 2; 9. 24.

3. \textit{gēstēs} = legitimate. Spoken of children. Occ. only in Phil. 4. 3. 1 Tim. 5. 2. Tit. 1. 4. With Art. = sincerity (2 Cor. 8. 8). The Adverb \textit{gēstēs} = naturally, occ. only in Phil. 2. 50.

4. \textit{pistōs} = faithful. A verbal Adj. from \textit{peithō} = to persuade, and \textit{Pase}, to be persuaded and convinced, Hence, believing, faithful, trustworthy. Transl. “true” in 2 Cor. 1. 18; 1 Tim. 3. 1. See Ap. 150. III.

176

THE EIGHT “SIGNS” IN JOHN’S GOSPEL.

Miracles are spoken of in the New Testament under three names:

1. \textit{dunamis} = power. In the singular, power in the abstract; but in the plural it means works, i.e., the manifestations of power. (See Ap. 172. 1.) The word occurs 38 times in three of the four Gospels: 13 times in Matt. 48; in Mark, and is rendered “power”, or “powers”, 5 times; “mighty works” 6 times; “wonderful works” once (7.22), and once “ability” (28.15). It occurs ten times in Mark; and is rendered “virtue” once (6.39); “mighty works” 5 times; “wonderful works” once; “powers”, “powers”, “powers”, “powers”, “powers”, “wonders”, and “miracle” once (9.33). In Luke it occurs 17 times, and is rendered “power”, or “powers”, 11 times; “virtue” twice; “mighty works”, twice. In John it does not occur at all.

2. \textit{tēras} = a wonder. This word has regard to the effect produced on those who witnessed the mighty work. It is always translated “wonder”, and occurs three times in three of the Gospels: viz. Matt. 24. 34. Mark 13. 22. John 4. 48. Outside the Gospels it occurs in Acts 2. 14. 22. 43. 4. 39. 5. 12. 6. 8. 7. 30. 14. 3. 15. 12. Rom. 15. 19. 2 Cor. 12. 12. 2 Thess. 2. 3. Heb. 2. 4. It does not occur in Luke’s Gospel; and only once in Matthew, Matthew, Mark, and John. The rendering “miracle” should be confined to this word, \textit{tēras}.

3. \textit{sēmeion} = a sign. This word has regard to the significance of the work wrought, whether in itself, or in the reason, object, design, and teaching intended to be conveyed by it. It occurs in the Gospels 48 times, viz.: 13 times in Matt.; 7 times in Mark; 11 times in Luke; and is rendered “miracle” only once (22. 8). In John it occurs 17 times, and is quite wrongly rendered “miracle” 13 times, and “sign” only 4 times. No other word is used for a “miracle” in John, except in 4. 48 (see 2 above).

The English word “miracle” is from the Latin word \textit{miraculum}, which means “a wonder”, and should therefore be confined to the rendering of \textit{tēras} (No. 2) above, and not used for either \textit{dunamis} (No. 1), or \textit{sēmeion} (No. 3).

All three of the above words occur in one verse (Heb. 2. 4): “God also bearing them witness by signs (\textit{semeion}), both with wonders (\textit{tēras}), and various mighty works (\textit{dunamis}), and distributions of \textit{pneuma} \textit{hagion}” (see Ap. 101. II. 14), according to His own will.”

John does not use the first of these words (\textit{dunamis}) at all. He uses the second (\textit{tēras}) only once (4. 48). In all the other passages he used the third (\textit{sēmeion}), and this 17 times. It is rendered “miracle” in all but four passages (2. 18; 4. 48; 6. 30; 9. 30, where it is correctly rendered “sign”). It should, of course, have been rendered “sign” throughout, because it has regard to that which is signified by the work wrought.

Out of all the miracles wrought by our Lord, John records only eight; and these are all “signs”, not “wonders” or “mighty works”.

The number (eight) is Divinely ordered. Of the first we read, “This beginning of the signs” (2. 11); and of the second, “This is again a second sign” (4. 54). We are thus invited to continue and carry out this important enumeration to the completion of the eighth.

Hence these eight must have been Divinely selected only on account of their special signification.

It is ours to study them with the view of finding out what it is that is signified by them. For this purpose they are set out on page 194, according to their Structure; for, like all the other words and works of God, their order is perfect as well as all else connected with them.

They are at once seen to be arranged as an \textit{Introversion}. This tells us that the historical order in which they were wrought must have had regard also to the literary order in which they are recorded.

The \textit{Introversion} shows that the first corresponds with the eighth; the second corresponds with the seventh; the third with the sixth; and the fourth with the fifth.

Thus there are four pairs; the latter sign and signification in each pair is always an advance on the former: so that, while the former deals with what is preliminary and partial, it leads up to the latter corresponding sign, which is permanent and final.

1 For the significance of the enumeration of the eight signs as a whole, see the Conclusion, page 195.

THE SIGNIFICATION.

We are now in a position to examine these eight “signs” more minutely; and are able, at once, to see that the points which correspond are intended to emphasize the signification of each.

Two things stand out most clearly: they all manifest Israel’s need, and condition of helplessness and death; and Messiah’s glory, and His ability to meet that need and restore Israel’s lost condition.

We need not go outside these to learn the signification of these “signs”. All else must be by way of \textit{applicatio}. Not inter pretation Messiah was baptized and anointed by the Holy Ghost “that He might be manifested unto Israel” (John 1. 31). The first sign is called “the beginning”, and the next is called the “second”, to intimate to us that we are to continue the enumeration, and thus be led on to emphasize the signification of each. It “manifested forth His glory”. This is the signification of the whole eight.

THE FIRST (A) AND THE EIGHTH (A).

The Marriage in Cana (2. 1-11), and the Draught of Fishes (21. 1-14).

The signification is the same in each case, as to Messiah. In the first He “manifested forth His glory” (2. 11); in the eighth He “manifested Himself” (21. 14, note the same word in each): as to Israel, it was to manifest the depth of the nation’s destitution. He alone could supply that need by becoming “the glory of His  

(continued on p. 195)
APPENDIX 176: THE EIGHT “SIGNS” IN JOHN’S GOSPEL (cont.)

THE EIGHT “SIGNS”.

A 2, 1-11. THE MARRIAGE IN CANA.

a) The background. Nathanael’s faith (1. 49-51).
b) The Place. Galilee (v. 1).
c) "The third day" (v. 1).
d) Wine was provided (v. 9).
e) Jesus was called, and His disciples” (v. 2).
f) Failure confessed. “They have no wine” (v. 3).
g) Numbers. Six water-pots, holding two or three firkins apiece (v. 6).
h) Command. “Fill the water-pots with water” (v. 7).
i) Obedience. “They filled them” (v. 7).
j) Water-pots filled to the last drop. “Up to the brim” (v. 7).
k) The servants were amazed (v. 8).
l) “The stewards” (v. 8).
m) He glory manifested (epiphany, v. 11).
n) His disciples’ faith (v. 11).

B 4, 46-50. THE RULER'S SON.

o) The background. Rejection (v. 43).
p) Time. After two days (v. 43).
q) His son. “Sick” (zachar, v. 46).
r) Parenthetical explanation re the place (Cana) (v. 46).
s) “At the point of death” (v. 47). “Death only here, and in “B”, below.
t) “Ye will not believe” (v. 48).
u) "The son liveth” (v. 49).
V) “The servant” (v. 61).
w) "The left him” (ophôn, v. 32).

C 5, 1-7. THE IMPOTENT MAN.

a) The Place. Jerusalem (v. 1).
b) The Pool. Bethesda (v. 5).
c) The long-standing case, “thirty-eight years” (v. 5).
d) “Jesus saw him” (v. 6).
e) The Lord takes the initiative (v. 6).
f) "The same day was the Sabbath” (v. 9).
g) "Afterward Jesus findeth him” (v. 14).
h) "He saw him” (v. 14).
i) "The Father worketh hitherto, and I work” (v. 17).
j) A double reference to "Moses” (v. 14, 45).

D 6, 1-11. THE FEEDING OF THE FIVE THOUSAND.

m) "Jesus went up into the mountain” (v. 7).
n) Followed by a discourse (v. 39-53).
Signification.
o) "Many disciples went back” (v. 60).
p) The testimony of Peter (v. 66, 68).

D 6, 15-21. THE WALKING ON THE SEA.

l) The only "sign” (with D) recorded in the other Gospels (Matt. 14. 23, Mark 6. 47).
m) "Jesus desired again into the mountain” (v. 10).
n) Followed by a discourse (v. 17).
Signification.
v) "Many of the people believed” (v. 31).

p) The testimony of Nicodemus (v. 7).

C 9, 1-41. THE MAN BORN BLIND.

a) The Place. Jerusalem (8. 22; 9. 1).
b) The Place. Siloam (v. 7).
c) The long-standing case, "from birth” (v. 1).
d) "Jesus saw him” (v. 1).
e) The Lord takes the initiative (v. 6).
f) "It was the Sabbath day” (v. 14).
g) "When He had found him” (v. 25).

h) "Who did sin?” (v. 2).

i) Followed by a discourse (ch. 4).
Signification.

v) "Many of the people believed” (v. 31).

p) The testimony of Nicodemus (v. 10).

B 11, 1-14. THE SISTERS’ BROTHER.

a) The background. Thomas’s unbelief (20. 24-29).
b) The Place. Galilee (v. 1).
c) "The third time” (v. 1).
d) A meal provided (v. 6).
e) The Lord was the Caller of His Disciples (v. 12).
f) Failure confessed. They had “caught” nothing (v. 3).
g) Numbers. 290 cubits (v. 6), 153 fishes (v. 11).
h) Command. "Cast the net into the water” (v. 6).
i) Obedience. “They cast therefore” (v. 6).
j) Net full, to the last fish (v. 11).
k) "Bring of the fish” (ammoni, v. 10).
l) His disciples’ love (v. 15-17).

A 21, 1-14. THE DRAUGHT OF FISHES.

a) The background. Thomas’s unbelief (20. 24-29).
b) The Place. Galilee (v. 1).
c) "The third time” (v. 1).
d) A meal provided (v. 6).
e) The Lord was the Caller of His Disciples (v. 12).
f) Failure confessed. They had "caught" nothing (v. 3).
g) Numbers. 290 cubits (v. 6), 153 fishes (v. 11).
h) Command. "Cast the net into the water” (v. 6).
i) Obedience. “They cast therefore” (v. 6).
j) Net full, to the last fish (v. 11).
k) "Bring of the fish” (ammoni, v. 10).
l) His disciples’ love (v. 15-17).
APPENDIX 176: THE EIGHT “SIGNS” IN JOHN’S GOSPEL (cont.).

People Israel (Luke 2.22). Apart from Messiah, Israel could have no joy, no supplies, no blessing, no glory.

The first sign signified that “they have no wine” (3.3), while the last signified that with all their toil they had “caught nothing”, and had “no meat”; but it signified also that Messiah could supply both the one and the other—sustenance and joy.

Religion with all its punctilious observances could not supply either. Religion grossly corrupted (cp. Isa. 1.10-11) in full evident: “the waterpots” and “the purifying of the Jews” only manifested the truth of the inspired indictment of Isa. 1.10-13; while the next recorded event (John 2.13-16) manifested that they were destitute of the true and living God.

The discourses which followed carried the significations further, and showed that this spiritual destitution could be remedied only by the Divine gifts; yea, in spiritual regeneration and resurrection.

Nicodemus, who was attracted by the signs (3.2), sought their signification, and was taught the need of spiritual birth from Ezek. 36.24-32. The word “must” of 3.7 and 3.14 enforced and explained it; while the gift of God (v. 16) was the only answer to his question: “How?”

From Jerusalem and a ruler He goes to Samaria (4.4), like Peter in a latter day (Acts 8.14-20); and again, shows to a Samaritan woman, the need of spiritual worship, enforcing it by the same “must” (4.24); and answering her question “How?” by the same “gift of God” (4.14).

When Messiah gives joy to the nation, it will be filled “up to the brim” (2.7. Cp. Isa. 9.2-7. John 21.11); and when He fills the Land with restored Israel in resurrection, it will be to the last one (Ezek. 37.12-14). For in the eighth sign Messiah was the Conquerer, signifying that He will be the Gatherer (Jer. 31.10); while the seven disciples (John 21.2. Ap. 10) signify the spiritual perfection with which Israel will be gathered, yea, “one” by one (Isa. 27.19) (Heb. 2.12); though “Israel be sifted among the nations, as corn is sifted in a sieve, yet shall not the least grain fall upon the earth” (Amos 9.9).

THE SECOND (B) AND THE SEVENTH (B).

The Ruler’s Son (4.46-50), and the Sisters’ Brother (11.1-44).

If in the first and eighth the signification was national destitution of all good, in the second and seventh it is destitution of national life. The “sign” in each case is connected with death; and, as in all the other pairs, the latter is an advance upon the former: so here, the son being on the point of death (4.47) in the death chamber, the brother is actually dead and in the tomb. The signification being that in the former, Messiah which took place during the first period of our Lord’s ministry, which was the proclamation of the kingdom, the nation was at the point of death, though not actually dead (see Ap. 119); but in the latter case the “sign” was given in the third period when the King had been already rejected (10.29; 11.8, 55; 12.10), and national life was in God’s sight practically dead.

The nation’s only hope was in Messiah, the great Life-giver. He would raise it again from the dead, according to Ezek. 37. There is a reference here to Hos. 13.14. Can there be a reference also in the “two days” (4.43 and 11.6) to Hos. 6.1-3?

THE THIRD (C) AND THE SIXTH (C).

The Impotent Man (5.1-47), and the Man born Blind (9.1-43).

In both these “signs” the condition of Israel is “manifested” in another phase, being of long standing and hopeless (5.5; 9.1); and Messiah is manifested in His grace as the only Helper and Healer.

In both cases Messiah is the Seer (6.6; 9.1), and takes the initiative; while in both the preceding pairs He was the One Who was sought.

Both “signs” were manifest in Jerusalem (5.1 and 8.20 with 9.1), and thus have special reference to Government and its seat.

Both are associated with a pool (5.2 and 9.7, 11), and may signify that Pool of spiritual cleansing which in a future day is yet to be opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleaness” (Zech. 13.1). In connection with this it is significant that these two “signs” are the only two out of all the eight that have any reference to death (5.14 and 9.24, 25, 33), as the second and seventh are the only two connected with death.

Sin had been the cause, in the case of Israel, both of the impotence and the blindness.

It was the cause of Israel’s thirty-eight years typical and helpless wandering (see Ap. 50. VII; cp. 2 and 3) before the nation entered into rest; as it was the cause of the suffering of this impotent man, before he met with the great and only Giver of Rest.

This rest is emphasized by the reference to a “Sabbath-day” (6.5 and 9.14) and by the “sign” that Messiah (the true Joshua) can alone lead them into that true rest and sabbath-keeping that yet remains for Jehovah’s People (Heb. 4.4-10).

Messiah is Himself not only the Seeker (5.6; and 9.1), but He is also the Finder (14.19 and 9.33).

The double reference to Moses’ sign (5.35-36 and 9.28, 29), and to the Father’s works (5.17 and 9.4), are both “signs” also, full of the utmost significance as deepening the sin of Israel, and enhancing the grace of God. For He who had raised up Messiah as the Prophet, like unto Moses (Deut. 18.15-19), and sent His Son to seek and to save that which was lost (Luke 19.9, 10).

THE FOURTH (D) AND THE FIFTH (D).

The Feeding of the Five Thousand (6.1-14), and the Walking on the Sea (6.15-21).

These are the two central “signs”, and are emphasized by being the only “signs” which are recorded in the other three Gospels; thus implying that all four Gospels are needed in order to give us the full signification.

Both “signs” are followed by the Lord’s own signification in the discourses which manifested the special glory of His Deity.

The two “signs” are connected together by the parenthesis of 6.23, which shows that the signification is one, manifesting Messiah as Divine; in the former, as the Creator and the only Supplier of all His People’s needs; and, as in all the other pairs, as temporal as in 6.6-5, and spiritual as in 6.32-51; in the latter, as the Creator and Lord of the elements.

The discourse which follows is to signify the enormity of the sin of His rejection, as shown in 7.11, 12, 25, 30, 32, 33, 34, 44, 45; as the second and sevenths are the only two connected with death.

Thus, these two central “signs” manifest the two central truths which are common to all the four Gospels: viz., the glory of the Messiah, and His rejection by the nation.

They were connected by His departing from them, and going up into a mountain (6.3 and 6.15), signifying that He was about to depart from them, until His return from heaven on the repentance of the nation.

CONCLUSION.

As to the eight “signs” as a whole, they are divided into seven and one; the seven taking place during the ministry of our Lord; and the one (the eighth) after His resurrection; the number eight being symbolic of that fact, the Resurrection having taken place on the eighth day (see Ap. 10).

The seven are divided into two, three, and two; the first two occurred in the first period of His ministry, which was the proclamation of the Kingdom (see Ap. 119).
The next three (the third, fourth, and fifth) during the second period of His ministry, which was the manifestation of His Person as Jehovah-Ropheka, the Healer of His People; Jehovah-Ro’i, and Jehovah-Jireh, the Supplier of all His People’s needs; and Jehovah the Creator of heaven and earth, the sea and all that is in them.

The next two (the sixth and seventh) occurred during the third period of His ministry, the period of His rejection; manifesting the enormity of their sin, in the rejection of Him Who is the Restorer of His People’s sight, and the Lord and Giver of life. Both were parabolic and prophetic with reference to His rejection.

The eighth stands out alone, in this connection; occurring as it does in the Passion period, and referring to the future gathering of Israel by the rejected Messiah, Who is seen as the Bearer, the Finder, and the Gatherer of His scattered People, Israel.

177 THE SYNONYMOUS WORDS FOR “JUDGMENT”.

1. ἀνίψις = perception. Occurs only in Phil. 1. 9, where A.V. reads “sense” in the margin and R.V. reads “discernment”.

2. γνωμή, from γνωσίς (Ap. 132. ii) = opinion, the result of knowledge. Occurs nine times; translated “understanding” in Acts 20. 3; “judgment” in 1 Cor. 15. 10; 7. 25, 26; “advice” in 2 Cor. 8. 10; “mind” in Phil. 4. 14; Rev. 17. 13; “will” in Rev. 17. 17; and with a verb “agree” in Rev. 17. 17.

3. δικαίωμα = that which is deemed right or just (δικαίος). Occurs ten times; translated “judgment” in Rom. 1. 19; Rev. 15. 4; elsewhere “ordinance”, righteousness, and on “justification” (Rom. 5. 16).

4. δίκαιος = right, established custom or usage, hence a suit at law, penalty, vengeance. Occurs four times; translated “judgment” in Acts 25. 13; “vengeance” in Acts 28. 4; Jude 8; and “punished” in 2 Thess. 1. 9 (see R.V.).

5. ἡμέρα = day, rendered “judgment” in 1 Cor. 4. 3 (see A.V. marg.).

6. κρίνω. This and the two following words are akin to the verb κρίνω (Ap. 122. 1). ἄκρινω occurs twenty-eight times, and is rendered “judgment”, “damnation”, or “condemnation”, save in Luke 24. 20; 1 Cor. 6. 7; and Rev. 18. 29, where see notes.

7. κρίσις = a separating, a judgment, especially of judicial proceedings. Our English word “crisis” means a turning-point. The word occurs forty-eight times; translated “damnation” in the Psa. 25. 32; Mark 3. 29; John 5. 29; “condemnation” (John 3. 18; 5. 24), “accusation” (2 Pet. 2. 11; Jude 9), and everywhere else “judgment”.

8. κρίτης = the place, or means of judgment. It occurs three times (1 Cor. 6. 5, 4; James 2. 6). This word we have also adopted into the English language as a “standard” for judging.

178 THE SYNONYMOUS WORDS FOR “RAISE”, “RESURRECTION”, ETC.

There are eight verbs and three nouns to be noticed in this connection.

I. VERBS.

1. αναστάσις (ανα, A.P. 104. i, ἀνάστημι) is either transitive or intransitive, according to the tense, &c., and means to make to stand up, i.e. to raise up, or to rise up, arise, rise again. It occurs 111 times, thirty-five of which refer to resurrection. See (e.g.) Matt. 17. 9; 20. 19; John 6. 33, 40, 44, 54.


4. εὐαναστῆσαι = to rouse up from sleep. Pass., to awake. Occurs 141 times, of which seventy refer to resurrection. See (e.g.) Matt. 10. 8; 27. 63, 64; Luke 20. 37; 24. 4, 34; John 12. 1, 3, 17. Eph. 1. 20; 5. 14, &c.


8. συνεγείρετο. No. 4, with συν (Ap. 104. xvi) prefixed. Occurs only in Eph. 2. 6; Col. 2. 12; 3. 1.

II. NOUNS.


2. εὐανάστησις. No. 1, with εὖ prefixed. Occurs only in Phil. 3. 11.

## I. PARALLEL DATING OF THE TIMES OF OUR LORD.
### II. DATES OF “THE BEGETTING” AND THE NATIVITY, ETC.
### III. “THE COURSE OF ABIA”.

A.M.=Anno Mundi; i.e. in the year of the world.  B.C.=Before Christ. Reckoned as from 4004 A.M.
A.C.=Anno Christi; i.e. in the year of Christ. Reckoned from the Nativity, in 4000 A.M. and 740-750 A.U.C.
A.U.C.=Anno Urbi Condita; i.e. the year in which the City (Rome) was founded.

### I. PARALLEL DATING OF THE TIMES OF OUR LORD.

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**YEARS OF THE REIGN OF AUGUSTUS (OCTAVIUS).**

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**Anno Mundi 4038 The Crucifixion 29 A.D. The Lord 53 Years of Age. 782 A.D. Roman Reckoning. The 18th.**

1. Quirinus’ first Governorship was 4 B.C. to 1 B.C. Justin Martyr says that our Lord was born under Quirinus (Apol. 1. XXXIV, p. 37; XLVI, p. 46; Dial. LXXVIII, p. 106. Clark's ed.).
2. According to some, Augustus died August 15, A.D. 14. Therefore if Tiberius co-regency was for two years before Augustus’ death, his first year was 780 A.D. (2 B.C. = 1 A.D.), and A.D. 28. For our Lord was thirty years of age when He began His Ministry (Luke 3:23). Clement of Alexandria, The Great Men of the Age gives the years of Augustus' reign as being 43-46, according to different reckonings in his day.
3. According to Clement of Alexandria (A.D. 190-220) “Our Lord was born in the twenty-eighth year when, first the census was ordered to be taken in the reign of Augustus” (Stromata, Book I., see Clark's ed., 1, pp. 444-445. If that is correct, and it is true that a Census was taken every fourteen years, then the next would fall in A.D. 19, and the succeeding one would have been due A.D. 34.
II.


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|                            | 78 | 78 |     | 159 | 156 |     |
|                            | 78 | 78 |     | 159 | 156 |     |

1. It thus appears without the shadow of a doubt that the day assigned to the **BIRTH of the Lord, viz. December 25, was the day on which He was "begotten of the Holy Ghost"; i.e., born from the Virgin Mary. His birth took place on the **15th of Ethaniam, September 29, in the year following, thus making beautifully clear the meaning of John 1. 14, "The Word became flesh" (Matt. 1. 18, 20) on 1st Tebeth or December 25 (B.C.), and "tabernacled (Gr. ekshilen) with us" on 15th of Ethaniam or September 29 (B.C.). The 15th of Ethaniam (or Tisri) was the first day of the Feast of Tabernacles. The circumcision therefore took place on the **eighth day of the Feast=12nd Ethaniam=October 6-7 (Lev. 23. 33-35). So that these two momentous events fall into their proper place and order, and the real reason is made clear why the 25th of December is associated with our Lord, and was set apart by the Apostolic Church to commemorate the stupendous event of the "Word becoming flesh"—and not, as we have so long been led to suppose, the commemoration of a pagan festival.

2. An overwhelmingly strong argument in favour of the
correctness of this view lies in the fact that the date of "the Festival of Michael and All Angels" has been from very early times the 29th day of September, on gentle (Western) reckoning.

But the Church even then had lost sight of the reason for this date, rather than any other in the Calendar, should be so indissolubly associated with the great Angelic Festival.

The following expresses the almost universal knowledge or rather want of knowledge of "Christendom" on the subject: "We pass over on paper to consider, in the third place, the commemoration of September 29, the festival of Michaelmas, by excellence. It does not appear at all certain what was the original special idea of the commemoration of this day" (Smith's Dict. of Chr. Antiqu., 1892, vol. ii. p. 1177 (3)).

A reference, however, to the Table and statements above, makes the "original special idea" why the Festival of "Michael and All Angels" is held on September 29 abundantly clear. Our Lord was born on that day, the first day of the "Feast of Tabernacles" (Lev. 23. 39). This was on the fifteenth day of the seventh Jewish month called Tisri, or Elul (Ap. 51. 5), corresponding to our September 29 (of the year 4 B.C.).

The "Begetting" (geneâsis) Day of the Lord was announced by the Angel Gabriel. See notes on Dan. 8. 16, and Luke 1. 19.


That this Angel Being was "Michael the Archangel" (of Jude 9), and Mika'el hassar haygadil—"Michael the Great Prince"—of Dan. 12. 1, seems clear for the following reason: If, "when again (yet future) He bringeth in the First-begotten into the world, He saith, Let all the Angels of God worship Him" (Heb. 1. 6; quoting Ps. 97. 6)—then this must include the great Archangel Michael himself. By parity of reasoning, all the "bringing" into the world of the only begotten Son, the Archangel must have been present. And the tremendous announcement to the shepherds, that the Prince of Peace (Isa. 9. 6) was on earth in the person of the Babe of Bethlehem, must therefore have been made by the same head of the heavenly host (Luke 2. 9-14).

In mundane affairs, announcements of supreme importance (of kings, &c.) are invariably conveyed through the most exalted personage in the realm. The same principle is obeyed.

3. The fact of the Birth of our Lord having been revealed to the shepherds by the Archangel Michael on the 15th of Tisri (or Elul), corresponding to September 29, 4 B.C.—the first day of the Feast of Tabernacles—must have been known to believers in the Apostolic Age. But "the mystery of iniquity" which was "already working" in Paul’s day (2 Thess. 2. 7) quickly engulfed this and the other great fact of the day of the Lord’s "begetting" on the first day of the Jewish month Tebeth (corresponding to December 25, 5 B.C.)—as well as other events connected with His sojourn on earth,—in a rising mist of obscurity in which they have ever since been lost.

The earliest allusion to December 25 (modern reckoning) as the date for the Nativity is found in the Stromata of Clement of Alexandria, about the beginning of the third century A.D. (See note 3, p. 197.)

That "Christmas" was a pagan festival long before the time of our Lord is beyond doubt. In Egypt, or Harpocrates, the son of Isis (Queen of Heaven), was born about the time of the winter solstice. The real reason for observing Christmas as the date for the miraculous "begetting" of Matt. 1. 18 and the Word becoming flesh of John 1. 14 had been lost sight of. The policy of Constantine, and his Edict of Milan, by establishing universal freedom of religion, furthered this. When many of the followers of the old pagan systems—the vast majority of the empire, it must be remembered—adopted the Christian religion as a fashion, which Constantine had made fashionable, by calling the "Church" the Church of the Roman Empire, they brought in with them, among a number of other things emanating from Egypt and Babylon, the various Festival Days of the old "religions". Thus, "Christmas Day", the "birthday of the Egyptian Horus (Osiris), became gradually substituted for the real Nativity of our blessed Saviour, viz. September 29, or Michaelmas Day.

4. If, however, we realize that the centre of gravity so to speak, of what we call the Incarnation is the Incarnation itself—the wondrous fact of the Divine "begetting", when "the Word became flesh" (see notes on Matt. 1. 18 and John 1. 14)—and that this is to be associated with December 25, instead of March—as for 1,600 years Christendom has been led to believe—then "Christmas" will be seen in quite another light, and many who have hitherto been troubled with scruples concerning the day being, as they have been taught, the anniversary of a pagan festival, will be enabled to worship on that Day without alloy of doubt, as the time when the stupendous miracle which is the foundation stone of the Christian faith, came to pass.

The "Annunciation" by the Angel Gabriel marked the geneâsis of Matt. 1. 18, and the first words of John 1. 14.

The announcement to the shepherds by the Archangel Michael marked the Birth of our Lord. John 1. 14 is read as though "the Word became flesh (R.V.), and dwelt among us", were one and the same thing, whereas they are two clauses.

The paragraph should read thus:

"And the Word became flesh;

And tabernacled with (or among) us." (Gr. ho logos sarx egeneto.)

The word tabernacled here (preserved in R.V. marg.) receives beautiful significance from the knowledge that "the Lord of Glory" was "found in fashion as a man", and thus tabernacled in human flesh. And in turn it shows in equally beautiful significance that our Lord was born on the first day of the great Jewish Feast of Tabernacles, viz. the 15th of Tisri, corresponding to September 29, 4 B.C. (modern reckoning).

The Circumcision of our Lord took place therefore on the eighth day, the last day of the Feast, the "Great Day of the Feast" of John 7. 4. The Tabernacles had had eight days. The Feast of Unleavened Bread had seven days, and Pentecost one. See Lev. 23.

5. The main arguments against the Nativity having taken place in December may be set forth very briefly:

(i) The extreme improbability, amounting almost to impossibility, that Mary, under such circumstances, could have undertaken a journey of about 70 miles (as the crow flies), through a hill district averaging some 3,000 feet above sea-level, in the depth of winter.

(ii) Shepherds and their flocks would not be found "abiding" (Gr. ayâronta) in the open fields at night in December (Tebeth), for the paramount reason that there would be no pasturage at that time. It was the custom then (as now) to withdraw the flocks during the month Marcheseon (Oct.-Nov.) from the open districts and house them for the winter.

(iii) The Roman authorities in imposing such a "census taking" for the hated and unpopular "foreign"

1 Notably the day of the crucifixion, &c. (see Ap. 156, 165).

2 His statements are, however, very vague, and he mentions several dates claimed by others as correct.

3 The evidence is inconstant.

4 See Wilkinson's Ancient Egyptians, Vol. III, p. 79 (Birch's ed.).

1 It is true that the Lebanon shepherds are in the habit of keeping their flocks alive during the winter months, by cutting down branches of trees in that district, and laying them on the leaves and twigs, when in autumn the pastures are dried up, and in winter, when snow covers the ground (op. loc. d. & b., p. 254), but there is no evidence that the Bethlehem district was affected in this manner.
APPENDIX 179: PARALLEL DATING6S, ETC. (cont.)

tax would not have enforced the imperial decree (Luke 2.11) at the most inconvenient and inclement season of the year, by compelling the people to enroll themselves at their respective “cities” in December. In such a case they would naturally choose the “line of least resistance”, and select a time of year that would cause least friction, and interference with the habits and pursuits of the Jewish people. This would be in the autumn, when the agricultural round of the year was complete, and the people generally more or less at liberty to take advantage, as we know many did, of the opportunity of “going up” to Jerusalem for the “Feast of Tabernacles” (cp. John 7.8–10, &c.); the crowning Feast of the Jewish year.

To take advantage of such a time would be to the Romans the simplest and most natural policy, whereas to attempt to enforce the Edict of Registration for the purposes of Imperial taxation in the depth of winter,—when travelling for such a purpose would have been deeply resented, and perhaps have brought about a revolt,—would never have been attempted by such an astute ruler as Augustus.

6. With regard to the other two “Quarter Days”, June 24, March 25, these are both associated with the miraculous (Luke 1.7) “conception” and birth of the Forerunner, as December 25 and September 29 are with our Lord’s miraculous “Begetting” and Birth; and are therefore connected with “the Course of Abia.”

III.

THE COURSE OF ABIA” (Luke 1.5).

This was the eighth of the priestly courses of ministration in the Temple (1 Chron. 24.10), and occurred, as did the others, twice in the year.

The “Quarter Days” were changed every week, beginning each week with a Sabbath. The reckoning commenced on the 22nd day of Tisri or Ethanim (Ap. 51.5). This was the eighth and last day of the Feast of Tabernacles—the “Great Day of the Feast” (John 7.35)—and was a Sabbath (Lev. 23.30).

The first course fell by lot to Zebioarib, and the eighth to Abia or Abijah (1 Chron. 24.10).

The conception of John Baptist 1 on or about 23rd Sivan = June 24 in the year 5 B.C.

The Gennais (Begetting) of our Lord 1st Tebeth = December 25 5

The birth of John Baptist 4th—7th Nisan = March 25–28 4

The birth of our Lord 15th Tisri = September 29 4

or, placing the two sets together naturally:

| The conception of John | 23rd Sivan = June 23–24 |
| 7th Nisan = March 28–29 |

| The birth of John | 5 |
| 4 |

| The Miraculous “Begetting” | 1st Tebeth = December 25 |
| 15th Tisri = September 29 |

| The Nativity | |

1 Reckoning of course from Ethanim or Tisri—the First month of the civil year. The sacred year was six months later, and began on 1st Nisan.

2 The “city” is not named (possibly Juttah, some 30 miles to the south of Jerusalem).

3 The conception of John the Baptist was, in view of Luke 1.7, as miraculous as that of Isaac; but it is not necessary to insist upon the complete period of forty weeks (p. 189) in the case of Elizabeth. Therefore the birth of the Forerunner may have been three or four days short of the full two hundred and eighty days,—as indicated in the above table.
## APPENDIX 180.

### CHRONOLOGY ETC. OF THE "ACTS" PERIOD.

<table>
<thead>
<tr>
<th>A.M.</th>
<th>A.D.</th>
<th>ROMAN EM Emperors</th>
<th>GOVERNORS (PROCURATORS) OF JUDEA AND THE HERODS</th>
<th>SCOURTHER AUTHORIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>34</td>
<td>30</td>
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<td>Acts 1: 4. 2: 13</td>
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<td>35</td>
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<td>2. 14-15</td>
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<td>4040</td>
<td>35</td>
<td></td>
<td>Pilate dismissed, Caiphas deposed.</td>
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<td>41</td>
<td>37</td>
<td>Tiberius d. Caligula</td>
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<td>45</td>
<td>41</td>
<td>Claudius</td>
<td>Heraod Agrippa, King of Judea.</td>
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<td>46</td>
<td>42</td>
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<td>48</td>
<td>44</td>
<td>Fadus, Proc.</td>
<td>Heraod Agr. d. (2. 21)</td>
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<td>49</td>
<td>45</td>
<td></td>
<td>(The famine mentioned in)</td>
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<td>4000</td>
<td>46</td>
<td>Tiberius Alexander, Proc.</td>
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<td>51</td>
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<td>52</td>
<td>48</td>
<td></td>
<td>Heraod Agrippa II (Acts 25 and 26)</td>
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<td>53</td>
<td>49</td>
<td>Gumanus, Proc.</td>
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<td>56</td>
<td>52</td>
<td>Felix, Proc.</td>
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<td>57</td>
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<td>Heraod Agrippa II made Tetrarch of Trachonitis</td>
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<td>58</td>
<td>54</td>
<td>Claudius d. Nero</td>
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<td>59</td>
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<td>64</td>
<td>60</td>
<td>Porcius Festus</td>
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<td>4070</td>
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<tr>
<td>71</td>
<td>67</td>
<td>Nero d. Galba Otho Vitiellus</td>
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<td>72</td>
<td>68</td>
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<td></td>
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<tr>
<td>4073</td>
<td>69</td>
<td>Vespasian</td>
<td></td>
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</tbody>
</table>

1 Jerusalem taken by Vespasian and Titus late in the year A.D. 69.
## APPENDIX 180.
### CHRONOLOGY ETC. OF THE "ACTS" PERIOD.

<table>
<thead>
<tr>
<th>MAIN EVENTS RECORDED IN THE &quot;ACTS&quot;, &amp;c.</th>
<th>STRUCTURE</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christ’s DEATH (April 3), RESURRECTION (April 7), ASCENSION (May 13); PENTECOST (May 23) (Equipping of the Twelve for their forthcoming Ministry). (See Structure, p. 1576.)</td>
<td></td>
<td>29</td>
</tr>
<tr>
<td>(The Ministry of Peter and John and others to the nation. In Jerusalem. (See Structures, pp. 1576-1577.))</td>
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<td>30</td>
</tr>
<tr>
<td>Martyrdom of Stephen, and beginning of the Diaspora Ministry.</td>
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<td>31</td>
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<tr>
<td>Philip’s Mission in Samaria and results.</td>
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<td>32</td>
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<tr>
<td>Peter’s Mission throughout the land of Israel begins.</td>
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<td>33</td>
</tr>
<tr>
<td>Paul’s “conversion”. Goes to Arabia (Sinai? 40 days?).</td>
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<td>34</td>
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<tr>
<td>Returns to Damascus. Gal. 1. 17.</td>
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<td>35</td>
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<tr>
<td>Paul escapes from ... Acts 9. 25; 2 Cor. 11. 33.</td>
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<td>36</td>
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<tr>
<td>[Peter and Cornelius, ending with Peter’s arraignment at Jerusalem, and result.]</td>
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<td>37</td>
</tr>
<tr>
<td>Paul’s FIRST visit to Jerusalem “to see Peter”.</td>
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<td>38</td>
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<tr>
<td>Goes to Tarsus (?) and thence in the following year “up to Jerusalem”.</td>
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<td>39</td>
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<tr>
<td>Acts 22. 17.</td>
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<tr>
<td>(The trance in the Temple and Commission to the Gentiles.)</td>
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<td>41</td>
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<tr>
<td>&quot;Mission in Syria and Cilicia.&quot;</td>
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<td>42</td>
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<tr>
<td>Barnabas “sent” from JERUSALEM to ANTIOCH, (Paul’s “rapture”. 2 Cor. 12. 1-4 (?))</td>
<td></td>
<td>43</td>
</tr>
<tr>
<td>goes to Tarsus “to seek Saul” and brings him to Antioch—where they stay for &quot;a whole year&quot;.</td>
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<td>44</td>
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<tr>
<td>as occurring in the days of Claudius.)</td>
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<tr>
<td>Paul’s SECOND visit to Jerusalem. With Barnabas.</td>
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<td>46</td>
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<tr>
<td>Return to Antioch.</td>
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<td>47</td>
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<tr>
<td>Mission of the Holy Ghost.</td>
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<td>48</td>
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<tr>
<td>Paul and Barnabas “separated” and “sent”.</td>
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<td>49</td>
</tr>
<tr>
<td>Paul’s Ministry among the Diaspora apart from Jerusalem and the Twelve begins from ANTIOCH to CYPRUS, Perga in Pamphylia. Antioch in Pisidia, Iconium, Lystra, Derbe and thence back to ANTIOCH. &quot;And there they abode long time with the disciples&quot; (14. 23).</td>
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<td>50</td>
</tr>
<tr>
<td>Paul’s THIRD visit to Jerusalem, for “the Council”, with Barnabas and Titus: Ministry in association with Jerusalem and the Twelve. From ANTIOCH to Cilicia, Lyciaonia, Galatia. Philippi. Thessalonica. Berea. Athens, and CORINTH (for 18 months, 18. 11) writes.</td>
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<td>51</td>
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<tr>
<td>JERUSALEM, FOURTH visit, and ANTIOCH (18. 21-22).</td>
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<td>52</td>
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<tr>
<td>&quot;After some time there&quot; (18. 23) visits Galatia, Phrygia, and EPHESUS (2nd visit). There stays for two years (19. 10). (Public proclamation of the kingdom ends 19. 20).</td>
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<td>53</td>
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<tr>
<td>At Ephesus Paul (in the Spring of 57) writes.</td>
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<tr>
<td>After the departure from Ephesus, goes to Macedonia and writes.</td>
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<tr>
<td>Paul leaves Greece, Philippi, Miletus, Cesarea, and goes to Jerusalem (Pentecost). FIFTH visit. Arrested.</td>
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<td>56</td>
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<tr>
<td>Sent to Cesarea, and the 2 years’ imprisonment at Cesarea.</td>
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<td>57</td>
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<tr>
<td>Paul writes.</td>
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<td>58</td>
</tr>
<tr>
<td>Paul’s FIRST IMPRISONMENT at Rome (A. D. 61-63), Two years, during which are written</td>
<td></td>
<td>59</td>
</tr>
<tr>
<td>After his acquittal Paul goes to Macedonia (?).</td>
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<td>60</td>
</tr>
<tr>
<td>Acts published (?).</td>
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<td>61</td>
</tr>
<tr>
<td>From Macedonia (?) or Troas (?) Paul writes.</td>
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<td>62</td>
</tr>
<tr>
<td>To Corinth (?).</td>
<td></td>
<td>63</td>
</tr>
<tr>
<td>In Prison at Rome</td>
<td></td>
<td>64</td>
</tr>
</tbody>
</table>

### THE EPISTLES

| I THESSALONIANS, | (H. THESSALONIANS, AND HEBREWS) | (see p. 1822). |
| I CORINTHIANS (Spring). | II CORINTHIANS (Spring). | (see p. 1870). |
| GALATIANS (Winter). | ROMANS, from Corinth (Spring). | |
| I PETER | II PETER | (see p. 1855). |

1. The Chronological order according to Lightfoot, Biblical Essays (p. 222), is Philipp., Coloss., Ephes.
181 THE DISPENSATIONAL POSITION OF THE BOOK OF THE "ACTS".

1. The original title of the Book was probably simply "Acts" (prouazion), as in Codex Sinaiticus (K), and there is no reason to doubt that it owes its human authorship to Luke, "the beloved physician" (Col. 4:14). Tradition from early times ascribes it to him. Eusebius (A.D. 300) in his Ecclesiastical History says, "Luke . . . a physician has left us two inspired books . . . one of these is his gospel. . . . The other is his acts of the apostles which he composed not from what he had heard from others (like his gospel), but from what he had seen himself" (Bk. III, ch. 4).

2. The Book is a record of the "Acts" of the Holy Spirit through "witnesses chosen before of God" (Acts 10:41) during the period of the final offer to the children of Israel of national restoration and blessing, on condition of national repentance and obedience. In the O.T. the offer was made by the Prophets, as Jehovah, through the prophets (Heb. 1, 1) and was rejected (cp. Zech. 12:14; &c.). In the Gospels the offer was renewed in and by the Son, and was again rejected (Matt. 3:4, 7; &c.; Acts records the third and final presentation by the Holy Spirit, and its final rejection by the Nation (28:25-28, Rom. 11:25, &c.). Of these "chosen witnesses" no mention is made of "works" done through Peter and John of the Twelve, and those later through Paul.

3. The Structure (p. 1575) shows that the Book consists of two main divisions (cp. the Structures of Isaiah, Jeremiah, Ezekiel, &c.), each being divided in beautiful correspondence (see detail Structures).

The First portion, consisting of the first twelve chapters (after the Introduction i.1-5), concerns the "witness" (i.8) of the apostles in Jerusalem, Judea, and Samaria (Acts 1, 2, 180). Peter, the apostle of the "circumcision" (Gal. 2:7) of the Galilean, and the central figure, this section ends with his imprisonment at Jerusalem (A.D. 44).

The Second division, i.e. the last sixteen chapters, carries on the "witnessing" unto the uttermost part of the earth (cp. 1.8; 1.12), Paul being the chief personage (Gal. 2:8). This division terminates with his imprisonment at Rome in A.D. 61 (cp. 180). "Acts was most probably published towards the end of this imprisonment, i.e. A.D. 62-65.

The period covered by the entire Book is therefore as follows:

1. From Pentecost A.D. 29 to Passover (12, 3, 4) A.D. 44;
2. From Pentecost (A.D. 44) to A.D. 61.

Consecutively, from A.D. 29 to A.D. 61 = 32 years (4 x 8 = 32); Ap. 10. This must not be confounded with the whole period between the Crucifixion, the climax of the national rejection of the Lord as Messiah, and the whole period of Jerusalem by Titus, viz. from A.D. 29 to A.D. 69; that is, 40 years (Ap. 10).

4. The DISPENSATIONAL TEACHING of "Acts" is profoundest import, and is significantly set forth by the Structures; cp. also Ap. 180.

In the earlier section, the "witnessing" of the Twelve, as recorded from 2.25 to the end of chap. 12, was "to Jews and proselytes" (2.20) alone; "unto you (Jews) first" (5.20, &c.). Their subject was that Jesus ("the Nazarene") is the Messiah; cp. 2.31, 30: 3.18, 19; 4.10, 27; 5.45; 8.35, 37 (see Note); 9.20, 22. At Damascus, after his "Conversion," Saul (Paul) preached (Kar Map., Ap. 121) Jesus (see Note on 9.20 in the synagogues, that He is the Son of God; and proved "that this is very Christ," i.e. Jesus the Messiah. There was no proclamation to Gentiles as such (see 11.3). The preaching of the Word was to the Jews only (11.10), and to the Gentile proselytes, that the crucified "Nazarene," Jesus, was in truth the Messiah (see Note on 10.48). The duration of this witnessing was about 13 years; see above and Ap. 180. The second part of "Acts" records the apostleship of Paul, and his "witnessing," which was to Jews and Gentiles alike. He was the "chosen vessel" separated by the Holy Spirit "to bear My Name before Gentiles and Kings, and sons of Israel" (Rom. 11:13). His subject was "Jesus and the resurrection" (17.18). Not one marked, Jesus as Messiah, but Jesus (Saviour-God), raised from among the dead, and made the federal Head of a new race of beings by resurrection, as announced in Ps. 2, 7, with which comp. 13:22-30, and see Notes. This "witnessing" lasted the 15-16 years (see 3 above) of the labours of Paul and those associated with him till the imprisonment in A.D. 61. And to the Jew was given priority of hearing the message (13.5, 14, 43; 14.1; 17.1, 10, 17; 18.4, 7, 10, 20; 19.8).

5. Throughout the whole period of the "Acts," the witnessing was accompanied by the miraculous gifts promised (Mark 16.17,18). Cp. 3.1, 7, 8, 5, 6, 10, 15, 16, 6, 7, 10, 13, 7, 9, 25, 21, 11, 28, 13, 22, 16, 18, 19, 6, 12, 20, 9, 14; 28.3, 6, 8, 9. At the close these gifts ceased, as plainly from the significance of Phil. 2:28 (A.D. 62); 1 Tim. 5:23 (A.D. 67); 2 Tim. 4:20 (A.D. 68).

See Ap. 180. Thenceforward, the privilege of proclaiming and "witnessing" (Isa. 48:10; 44, 8, &c.) was taken from the Jew, and the salvation of God (see Note on Isa. 49:6) was "sent to the Gentiles" (28:28). The proclamation is now by witnesses taken out from among all the Gentiles upon whom My Name is called (15, 17), including of course the Jewish members of the body.

6. Having now before us all the "sequence of fact" (cp. also the Structure, p. 1575, and Ap. 180), we can trace the "progress of doctrine," the development of dispensational teaching in Acts, as well as in the complementary "Church" Epistles of Paul, and the limitations of the strictly Hebrew Epistles (Ap. 180, and Introd. Notes to each). Our Lord's words in John 16.12, 13, are precious, and they are precise (see Note in loc.). The Gospels record what the Lord "began to do and teach" (1.1); but His resurrection He continued "speaking of the things pertaining to the Kingdom" (Ap. 112); and after His Ascension the teaching is carried on by the Holy Spirit, the Spirit of truth (John 14.16, 17, 26; 15.26). Who was to guide (lead on) into "all the truth" (see Notes, John 16.12, 13). During the "Acts" period, believers were guided into much truth, truth in advance of what had previously been revealed. They were instructed in much that they had been unable "to bear" before the coming of the Holy Spirit to instruct them. But not even yet had they been guided into "all the truth." This was reserved, and not permitted to be revealed, until the public proclamation of "the kingdom" had ended, after the close of the "Acts." (See the Notes on the Epp., specially Ephesians, Philippians, Colossians.) Then it was, at the commencement of this present interim period during which "blindness in part is happened to Israel" (Rom. 11.25), that "the church which is His body" (Eph. 1.22, 23) began to be formed "to the praise of the glory of His grace" (Eph. 1.6, and Note on 15.12).

As above stated, and as the facts show, this church did not begin at Pentecost as is so commonly taught and believed.

1 Sent = sent away; Gr. apostelló. Implied the mission or commission employed, and the power and authority backing it (Acts 17.1).
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THE LORD'S BRETHREN.

According to Matt. 13, 55, the Lord had four brothers (i.e., half-brothers, as we say), James, Joses, Simon, and Judas. He had at least three sisters also,—"and His sisters, are they not all with us?" Had there been but of the word all would have been both.

The Lord is called Mary's 'firstborn' (Matt. 1. 20; and Luke 2. 7), and the natural inference is that Mary had other children. The word πρότοτοκος is used only in these two passages and in Rom. 8. 29; Col. 1. 15, 18; Heb. 2. 11; 11. 22; 12. 23 (ph.), Rev. 5. 9, so that the meaning is easily ascertained. Had He been her only son, the word would have been monogenes, which occurs in Luke 7. 12; 8. 42; 9. 38, of human parentage; and of the Lord, as the only-begotten of the Father, in John 1. 14, 18; 3. 16, 18; 1 John 4. 9. In Heb. 11. 17 it is used of Isaac, Abraham's only son according to the promise.

In Psalms 69, a Psalm with many predictive allusions to the Lord's earthly life (see Note on Title), verse 9 reads, "I am an stranger unto my brethren, and an alien unto my mother's children." The Gospel history records His brethren in association with His mother. After the miracle at Cana, which they probably witnessed, we are told that "He went down to Capharnaum, He, and His mother, and His brethren, and His discipules" (John 2. 12). Later, they exhibit a spirit of opposition or jealousy, for while He is speaking to the people, His brethren, accompanied by His mother, sought Him, apparently to hinder His work (Matt. 12. 46; Mark 3. 31, 32; Luke 8. 19, 20). In Mark 3. 21 we read, "When His friends heard of it, they went out to lay hold on Him; for they said, He is beside Himself." The expression "His friends" (margin "kinsmen") is koi paratroph. "Those beside Him"; and it denotes a relationship so close as to identify them with the "brethren" of v. 31. Again (John 7. 3-10), they showed lack of sympathy with His work, and the reason is given in v. 5. "For neither did His brethren believe in Him." They are not seen again till, after His resurrection, they are gathered in the upper room with the apostles, and with His mother and theirs (Acts 1. 14). Their unbelief had gone. James had become a servant of the Lord Jesus Christ (James 1. 1), through the appearance to him of the risen Saviour (1 Cor. 15. 7), and, shortly, is a "pillar" of the church in Jerusalem (Acts 2. 17; 15. 13-21; 21. 18; Gal. 1. 19; 2. 9, 23). The other brethren seem to have joined in the witness by itinerating; see 1 Cor. 9. 5.

The natural meaning of the term "His brethren," in the Scripture record, would never have been challenged, but for the desire, when corruption crept into the churches (Acts 20. 23, 30), of raising Mary from the position of "handmaid of the Lord" (Luke 1. 38) to the exalted one of Theotokos, mother of God, when it was an easy step to investing her with divine honours, as being herself a goddess. And thus the way was cleared for identifying her with the great goddess of Paganism, who is the mother of a divine son, and who is yet a virgin, a duty best known by the appellations she bore in Egypt, Isis, the mother of Horus. So it was put forth that Mary had no children other than the Lord, and that His brethren and sisters were either the children of Joseph by a former wife, or the Lord's cousins, the children of Mary the wife of Cleophas. Those who maintained the former opinion asserted that Joseph was an old man when he married Mary. Of this there is not the least hint in the Gospel records. If he had older children, the right of the Lord Jesus to the throne of David would have been invalidated, for the two genealogies in Matt. 1 and Luke 3 show that the regal rights were united in Joseph and Mary (Ap. 29).

With reference to Jerome's "cousin" theory, it may be said that the word "brother" is used in Scripture: (1) in the sense of blood-relationship, as children of the same parent or parents; (2) in the wider sense of descent from a common ancestor, e.g., Acts 7. 22, 25, where Abraham is the forefather; (3) in a still wider signification of fellow-man (Matt. 7. 3-5; 18. 15); (4) to express spiritual relationship (Matt. 25. 8; 28. 10; Acts. 9. 17; Rom. 8. 27; Heb. 2. 11). In the passages where His brethren are referred to, viz. Matt. 12. 46, 47; 13. 55; Mark 3. 31; Luke 8. 19; John 7. 3, 5, 10; Acts 1. 14; 1 Cor. 3. 5; Gal. 1. 19, only the first meaning can apply.

Had they been cousins, the term would have been suggenes, which is used in Mark 6. 4; Luke 1. 26, 58; 2. 44; 14. 12; 21. 16; John 18. 25; Acts 10. 24; Rom. 9. 3; 16. 7, 11, 21, and is translated "kin," "kinsman," or "kinsfolk," except in Luke 1. 36, 38, where it is rendered "cousin." The Scriptures distinguish "kinsman" from "brother"; see Luke 14. 12; 21. 16. Only in Rom. 9. 3 are the two words in apposition, and there "brother" is used in the sense of fellow-Israelite (No. 2). "Brother," therefore, when used in N.T. in any sense other than that of No. 3 or of No. 3, must be restricted to signification No. 1.

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"THIS IS THAT" (Acts 2. 16).

1. "This is that which was spoken by the prophet Joel." There is nothing in the words to tell us what is "this" and what is "that." The word "this" is emphatic and the word "but," with which Peter's argument begins, sets what follows in contrast. This shows that the quotation was used to rebuke the charge of drunkenness (v. 13).

So far from these signs and wonders being a proof that "these men" were drunk, "this," said the apostle, is "that" (same kind of thing) which Joel prophesied would take place in "the last days." Peter does not say these were the last days, but this (that follows) is what Joel says of those days. He does not say "there was fulfilled," nor as it is written, "but merely a call to attention to what the prophet said of similar scenes yet future.

Therefore to understand what Peter really meant by "the last days," we must turn to the prophecy of Joel. And in order to understand that prophecy, we must see exactly what it is about.

Is it about the Christian Dispensation? or

The Dispensation of judgment which is to follow it? or

Is it about the Jews and the Gentile? or

Is it about the Church of God? or

2. The Structure on p. 1294 gives the scope of Joel as a whole, while that on p. 1227 gives that of the last member B (p. 1224) in which occur the "signs" to which Peter points in connexion with "this that." From this it will be seen that the prophecy of Joel links up with the last clause of the "song of Moses" in Deut. 32. 43 (see Rev. 15. 3), which ends

"And (He) will be merciful unto His land and to His People.

So Joel 2. 28 begins:

"Then will Jehovah be jealous for His land, and pity His People."  

"THIS," therefore, is "THAT." It is the subject-matter and remote context of Acts 2. 16. It concerns Jehovah's Land and Jehovah's People, and has consequently nothing to do with the church of this Dispensation. Peter calls "the house of Israel" (v. 36) to the very repentance spoken of in the call to repentance of Joel 1. 14-17; see A., Structure, p. 1224.

3. But the key to the correct understanding of Peter's quotation lies in the word "afterward" of Joel 2. 28. The question is, after what? This we can learn only from Joel himself. Peter does not explain it, nor can we understand it from Peter's words only.
The Structure (p. 1227) shows us that the whole subject of 2.18–4.21 is—‘evil removed from the Land and the People, and blessing bestowed on both; and these are set forth alternately. In 2.28, 29 we have spiritual blessings connected with the temporal of the previous verses, introduced thus: “And it shall come to pass AFTERWARD, that I will pour out My spirit upon all flesh,” &c. After what? The answer is AFTER the temporal blessings of 22:27. It is important to note that the temporal precede the spiritual blessings. The holy spirit was not poured out on all flesh at Pentecost: only on some of those present. None of the great signs in the heavens and on the earth had been shown. No deliverance took place in Jerusalem: both Land and People were still under the Roman yoke.

4. Thus, from a careful study of the two passages, it will be seen that there is a wide divergence between the statements of the apostles and prophets on the one hand, and the general belief of Christendom, which the majority hold so tenaciously, not to say scurrilously, that “the church” was formed at Pentecost (see App. 181 and 186), on the other.

(a) There can be no mistake about the meaning of Joel’s word “afterward.” It is not the simple Heb. word ‘ahar=after (cp. Gen. 5.4, &c.), but the compound ‘aharey-len=after that (as Gen. 6.4, &c.).

(b) It is therefore certain that the word “this” in Acts 2.16 refers to what follows, and not to what precedes; to the future events predicted by Joel, and not to those then taking place in Jerusalem.

(c) As Joel speaks of no gift of tongues, “this” cannot refer to these Pentecostal tongues, the outstanding cause of all the wonder and excitement.

(d) None of the things detailed in ver. 17, 19 came to pass. “This” therefore could not be the fulfillment of Joel’s prediction, as the “pouring out” was only on the apostles and those associated with them.

5. To sum up: As we have seen, there is in Acts 2.16 no fulfillment of Joel’s prophecy either expressed or implied, and Peter’s argument narrows down to this, viz: that a charge of drunkenness can no more be sustained against these than it can be against those in the yet future scenes spoken of by Joel, when the wondrous spiritual blessings will be poured out on all flesh AFTER THAT, i.e. after all the temporal blessings spoken of have been bestowed upon Israel’s Land and Israel’s People.

SYNONYMOUS WORDS FOR “GRACE”, ETC.

There are three nouns, two verbs, and one adjective, to be noticed here.

I. Nouns.

1. charis=free, undeserved favour; occ. 156 times, rendered “grace” 130 times; “favour” 6 times; “thank”, “thankful”, &c., twelve times; “a pleasure”, “twice”, “acceptableness”, “benefit”, “gift”, “gracious”, “joy”, “liberty”, once each.

It is not found in Matthew or Mark. In Luke it occurs eight times, rendered “grace”, “gracious”, “favour”, and “thank”. John uses it four times in 1.14, 16, 17. It occurs six times in Acts, 110 times in Paul’s epistles, sixteen times in those of James, Peter, John, and the Apocalypse. In the Revelation, at the beginning and the end of that book of judgment (1.4; 22.21).

2. charisma= a gift of grace, a free gift. Occ. seventeen times, always of God’s gifts. Rendered “gift” except in Rom. 5.15, 16, where it is “free gift”.

THE FORMULE OF BAPTISM IN ACTS AND THE EPISTLES.

In relation to Matt. 28.19, 20.

1. To some, perplexity, and even distress, is caused by the apparent neglect of the disciples to carry out the Lord’s command in Matt. 28.19, 20, with regard to the formula of baptism. They read the express words of the risen Lord in the Gospel: then, turning to Acts and onwards, they find no single instance of, or reference to, baptism in which the Triune name of Father, Son, and Holy Spirit is employed.

2. On the contrary, from the very first, only ten days after the injunction had been given, Peter is found (Acts 2.38) commanding all his hearers including those of the dispersion (the diaspora), to be baptized in (the text, except T, read et al., not epi, nor eis as in Matt. 28.19) the name of Jesus Christ. Acts 8.16 (eis); 10.48 (en); 19.5 (eis), are in accord, the formula being eis or into the name of the Lord, or the Lord Jesus. In the last case, whether this refers to those who heard John or Paul, or whether the baptism was that of John or Paul, the formula is the same. Rom. 6.3, “as many of us as were baptized into (eis) Christ Jesus” 1 Cor. 1.13, 15; here baptism “in (eis)” the name of Paul” is clearly contrasted with baptism in the name of the Lord Jesus, or Christ Jesus, which must have been used as to Crispus, Gaius, and Stephanas.

3. In all the other places where the act of baptism is mentioned, directly or indirectly, the formula by implication is the same. These are: Acts 8.38; 9.18 and (22.16); 16.15, 33; 18.8. Yet on the other hand there stands the definite command in Matt. 28.19, 20, as to the discipling of THE NATIONS into (eis) the Triune name of Father, Son, and Holy Spirit.

4. The “difficulty is created by non-observance of the injunction in 2 Tim. 2. 15 as to “rightly dividing the word of truth”. It comes by mixing up and thus confusing the “mystery” (cp. 139) concerning the church of God during the “times of the Gentiles” with the ordinances and observances of the “times of Messiah” (33. 6), with which the command in Matt. 28.19, 20 has to do. This is the discipling of the nations, AS NATIONS, is expressly declared. It is the commission of the Jewish ministry at the end of this age. There is nothing corresponding to this form of baptism in any of the foregoing passages (2), all of which are connected with individuals or families. Inasmuch as
the mystery is the great secret which was “kept secret since the world began” (Rom. 16. 25; cp. Eph. 3. 9, Col. 1. 20), it follows logically that it must not be read into the Gospels.

5. The “disciplining” work of Matt. 28. 19, 20 is national work: its object—to bring all nations into blessing with Israel. It has nothing to do with the present dispensation and the “one baptism” (Eph. 4. 5) of this dispensation. Matt. 28. 19, 20 takes up the proclamation of the kingdom, left uncompleted in Matt. 19. 5–15, after the church has been called on high. Therefore, the baptism “in” or “into” the name of the Lord Jesus in Acts, &c., was the continuation of John’s baptism for a while, i.e. during the transitional period of Acts (see App. 150, 151) until the mystery was openly revealed and fully proclaimed (see Longer Note, p. 1694). Then, the baptism of Eph. 4. 5 supervised and still maintains.

6. To hold, as some do, that the disciples had “forgotten”, or were “ignorant of”, or else “ignored” the express command of the Lord, is to charge those spirit-endowed men with either incompetence or insubordination! Peter and John and the rest must have known the meaning and future reference of Matt. 28. 19, 20 and they knew of John’s baptism also; but until “led on” into more of “all the truth”, by the Holy Spirit, and until the revelation of the secret concerning the church which is His body was declared, they continued to baptize, as John had done, into the name of the Lord Jesus.

7. This explanation does no violence to the Word of God. It does not impugn the intelligence or bona fides of the disciples. It leaves each of the several Scriptures unaltered and in its proper place, and each as being absolute truth. What it really “touches” is tradition only and the teaching based thereon.

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CHURCH (Gr. ΕΚΚΛΕΣΙΑ).

1. The Greek word ΕΚΚΛΗΣΙΑ means assembly, or a gathering of called-out ones. It is used seventy times in the Septuagint for the Hebrew קהל (from which latter we have our word κοινωνία), rendered in Sept. by συναναπόβησις and εκκλησία. This latter word occurs in N.T. 112 times (56 in plural), and is always transl. “church,” except in Acts 19. 32, 33, 41 (assembly).

2. קהל is used (1) of a People called out from the rest of the nations (Gen. 28. 3); (2) of the tribal council of Simeon and Levi, those called out from each tribe (Gen. 49. 6); (3) of an assembly of Israelites called out for worship or any other purpose (Dent. 15. 15; 31. 30; Josu. 8. 35; Judg. 21. 6); (4) any assembly of worshippers as a congregation (Ps. 22. 25, 26. Ekklesia in Matt. 16. 18; 17. 17; 1 Cor. 14. 19, 35, &c.); (5) the equivalent ΕΚΚΛΗΣΙΑ of separate assemblies in different localities (Acts 5. 11; 8. 3; 1 Cor. 4. 17, &c.); (6) of the guild or “union” of Ephesian craftsmen (Acts 19. 24, 41) and v. 36 (the lawful assembly). Finally, the special Pauline usage of εκκλησία differs from all these. Other assemblies consisted of called-out ones from Jews, or from Gentiles (Acts 18. 22), but this new body is of called-out ones from both.

3. Our word “church” has an equally varied usage.

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It is recorded that there were two distinct purchases by Abraham and Jacob for the purpose of burying their dead: one a field with a cave (Maachelah) at the end of it, which was bought by Abraham of Ephron the Hittite for 400 shekels of silver (Gen. 23. 16–20); the other, “a parcel of a field”, which was bought by Jacob of the sons of Hamor, the father of Shechem, for 100 pieces of money (Gen. 33. 18, 19).

In the former were buried Sarah (Gen. 23. 19), Abra- ham (Gen. 25. 9), Isaac (Gen. 49. 31), Rebekah and Leah (Gen. 49. 31), and—Jacob (Gen. 50. 13, 19.)

In the latter were buried Joseph (Jos. 24. 32), and the other sons of Jacob who died in Egypt (Acts 7. 16).

In Acts 7, Stephen referred to these events, well known to his hearers who were seeking his life. He found nothing to stumble at in his statement that Abraham bought the sepulchre of the sons of Emmor (the father) of Shechem, whereas Genesis 33. 19 states that Jacob was the buyer; i.e. “a parcel of a field” from the sons of Hamor in Shechem.

The explanation probably is simple.—Abraham was a rich man: rich men often buy, if they can, “parcels” of land for some reason or other; why should not Abraham have had a second place of sepulture assured, if he so desired?

As the Hittites were eager to oblige the rich and powerful sojourner among them, in the matter of Maachelah, as we know; so he would have little difficulty in buying the parcel at Shechem from the original holders in his time. Between Abraham’s death and the appearance of Jacob at Shechem, eighty-five years had passed.

1 Almost all the texts read euw, instead of tou; the (father) of.
APPENDIXES 187 (cont.), 188, AND 189.

188

"ANOTHER KING" (Acts 7. 17, 18).

(Being supplemental to Ap. 37.)

Discoveries of late years have thrown much light on ancient Egyptian life and history, as touched upon in the Bible. But so many unsolved problems and "debated questions" remain as to the dynasties and individual kings, that it is not yet possible to give any reliable "table" as that referred to in Ap. 37.

Nevertheless, we are now able to accept definite conclusions as to the Pharaoh of the Exodus of whom Stephen spoke:

"The People grew and multiplied in Egypt, till another king arose, which knew not Joseph."

How this could be has long been a difficulty with many, but discoveries in Egypt have removed it. If we read this passage accurately in the original we notice that the word for another is heteros, which means another of a different kind; and not allo, which means another of the same kind. 1 (See Ap. 124. 1 and 2.)

The word points, therefore, to the fact that it was not another king of the same dynasty, but one of a different dynasty altogether, and this agrees with Exod. 1. 8. The Sept. there uses heteros for the Hebrew word hadash ("new"); and aneset for the Heb. word yodh ("arose"), which means to stand up and, in some connexions, occupy the place of (or instead of) another.

1 The force of these may be seen in Matt. 2. 15: "another way" (allo). Matt. 4. 1: "other two brethren" (allo). Gal. 1. 7, 8: a different (heteros) gospel, which is not another (allo). Matt. 8. 24, R.V.: "nate the one and love the other" (heteros). Matt. 11. 2: "do we look for another" (heteros). Heb. 7. 11: "another priest" (heteros).

189

APOSTLES: ELDER: PROPHETS.

1. APOSTLES. In the Gospels the word apostolos (sing. and pl.) occurs only nine times as compared with sixty-nine in Acts and the Epistles, and three in Revelation. In Matthew, Mark, Luke, and Acts (except 14. 14, 14) the term is used of the Twelve chosen and commissioned by the Lord (Matt. 11. 1; Luke 6. 13) during His earthly ministry. From this office Judas fell, his place being filled later by Matthias (Acts 1. 26). In the Epistles and Revelation the context shows where the Twelve are mentioned.

The one occurrence in John's Gospel is in 13. 16, where it is used in the general sense of one sent forth (on some special message or errand). He Who is called the Apostle (Heb. 3. 1) is so constantly (presented in that Gospel as the One sent of the Father (see note on John 14. 24; 17. 3) that other messengers are lost sight of.

Besides the Twelve there were others appointed by the Lord after His Ascension (Eph. 4. 11. Cp. 1 Cor. 12. 28). Such were Paul and Barnabas, first called so in Acts 14. 4, 14; Andronicus and Junias (Rom. 16. 7). Paul nineteen times calls himself an apostle, and argues his claim in Rom. 9. 2, 9, and 12. See also 1 Thess. 1. 1, 2, 5, 6, where Paul associates Silvanus and Timothy with himself. Twice the word apostolos (besides John 13. 16 referred to above) is translated "messenger", in 2 Cor. 2. 13, Philel. 2. 25. See notes there.

2. ELDER. "Elders" is frequently met with in the O.T. as indicating an official position, e.g. elders of the tribes, elders of the cities, elders of Midian, etc. In the Gospels and Acts the term generally refers to the Sanhedrin. The name seems to have been taken over into the Christian Church to describe the members of the Council at Jerusalem other than the apostles (Acts 11. 30; 15. 2-23), and then similar officers were appointed in local churches (Acts 14. 23; 20. 17. Tit. 1. 5). That these were identical with the "overseers" of Acts 20. 28 (Gr. episkopoi, rendered "bishop" in Phil. 1. 1, 1 Tim. 3. 2, Tit. 1. 7, 1 Pet. 2. 25) is clear from comparison with Acts 20. 17, 1 Tim. 5. 17. Tit. 1. 5, 7. 1 Pet. 5. 1, 2 (see notes). There were thus "business" elders and "preaching" elders. Peter and John both call themselves elders (1 Pet. 5. 1, 2 John. 1, 3 John 1).

3. PROPHETS. A prophet was one who spoke for God (see Ap. 49), and this applies to those of the New Testament as well as those of the Old. It did not necessarily mean that he foretold the future, though sometimes that was done, as in the case of Agabus (Acts 11. 28; 21. 10). Prophecy was one of the gifts of the Spirit, and its chief design was to comfort, exhort (Acts 15. 32), and testify from the Scriptures for the edification of believers. Prophets are included in the gifts of 1 Cor. 12. 29. Eph. 4. 11, and directions for the orderly exercise of their gifts are given in 1 Cor. 14.

Besides Acts 13. 1, where it is impossible to distinguish between the five persons mentioned as prophets and teachers (two of them being called apostles also in the next chapter), -Judas and Silas also are called prophets in 15. 32.
190 SYNONYMOUS WORDS FOR "SERVANT", "SERVE", ETC.

I. 1. diakonos is a servant as seen in activity (cp. διάκονος, to pursue). It occurs eight times in the Gospels (not in Luke); is twice transl. "minister" (Matt. 20. 26; Mark 10. 63); six times "servant"). The other twenty-two occurrences are in Paul's epistles; transl. "minister", except Rom. 16. 1 ("servant"), and Phil. 1. 1; Tim. 3. 8, 12 ("deacon"). It is not found in Acts, where the institution of the so-called deacon is recorded.

2. doulos = slave, bond-servant. There are seventy-three occ. in the Gospels, three in Acts, thirty in Paul's epistles, five in the epistles of James, 1 and 2 Peter, and Jude, and fourteen in the Revelation. It is translated "servant", except in 1 Cor. 15. 10. Gal. 3. 26; Eph. 6. 6; Col. 3. 11. Rev. 6. 9; 13. 16; 19. 15, where the rendering is "bond" or "bondman"). The fem. doula occ. Luke 1. 38, 48; Acts 2. 18; transl. "handmaiden"; doulos, "servant"); occ. only in Rom. 6. 19.

3. huperzetos means an under-servant, and is used generally, for one in a subordinate capacity. It is transl. "servant" eleven times, "minister" five times, and "servant" four times.

4. tetourgos = one who serves an office. In O. T. used of the priests and Levites. In N. T. of God's ministers, except Phil. 2. 24 (of Epaphroditus). It occurs five times.

5. mishtos and mishtos mean hired servants (from mishtos, pay). Occ. Luke 15. 17, 19; Mark 1. 20; John 10. 12, 13.

6. oiketes is a household servant (eikos, a house), and is so rendered in Acts 10. 7. Occ. Luke 16. 13; Rom. 14. 4; 1 Peter 2. 18; "servant").

7. pais (Ap. 108. 4) means a boy, and then, like Latin nur, French garçon, and Eng. boy, it means a servant. Rendered "servant" eleven times, and should also be so transl. Acts 3. 13; 26; 4. 27; 30.

8. therapon is an attendant, one who performs services voluntarily, whether freeman or slave. Occ. only Heb. 9. 5.

II. 1. diakonos is the service rendered by a diakonos. Occ. once in the Gospels (Luke 10. 49); eight times in Acts; twenty-four times in Paul's epistles, and once in the Revelation: rendered "ministry", "ministration" etc. ; save Acts 11. 29, where it is "relief", the result of service, and Rom. 11. 13 (office).

2. douleia. Occ. five times, always transl. "bondage".

3. latreia. Occ. five times, transl. "service", or "divine service".

4. tetourgia. Occ. six times; transl. "ministration" (Luke 1. 23); "service" (2 Cor. 9. 12; Phil. 2. 17, 20), and "ministry" (Heb. 8. 6; 9. 21). From this comes Eng. "liturgy".

III. 1. diakoneo. Occurs thirty-seven times, and is transl. "serve", "minister", &c., and twice "use the office of a deacon" (1 Tim. 3. 10, 13).

2. douleu to serve as a bondman. It occurs twenty-five times; transl. "serve", "do service", except John 8. 33; Acts 7. 7; Gal. 4. 9, 22; "be in bondage".

3. douloos is to enslave. Occ. eight times, twice in the active sense, Acts 7. 6; 1 Cor. 9. 10; elsewhere, in the passive (Rom. 6. 16, 22; 1 Cor. 7. 22; Gal. 4. 2; 2 Tim. 2. 5; 2 Peter 3. 19).


5. latreia. (Cp. II. 3, above.) Occ. twenty-one times, always referring to the worship of God, save in Acts 7. 42. Transl. "serve", or "do the service", seventeen times, and "worship" four times.

6. tetourgia. (Cp. I. 4; II. 4, above.) Occ. three times; Acts 13. 2; Rom. 15. 27; Heb. 10. 11, rendered "minister".

191 "JUST", "JUSTIFY", ETC.

1. dikatos = just, righteous. From dikí, right (see Ap. 177. 4). Occ. eighty times; forty transl. "righteous"; thirty-there "just"; five times "right"; and twice "meet". (a) In two places (Rom. 3. 8; Heb. 2. 2) "just" is the rendering of endikos. No other word in N. T. for "just", or "righteous".

2. dikato is to set forth as righteous, to justify. Occ. forty times, of which fifteen are in Romans. Always rendered "justify", except Rom. 6. 7 ("freed", and Rev. 22. 11 ("be righteous"). The participle is transl. "justifier" in Rom. 3. 26.

3. dikaleun = righteousness. Occ. ninety-two times, of which thirty-six are in Romans. Always transl. "righteousness". Other words to which the same transl. is given are dikē (see below), and dikaleus, which latter occ. only in Heb. 1. 9.

4. dikalema is a righteousness ordinance, a decree (of acquittal). See Ap. 177. 4. Rendered "righteousness" in Rom. 2. 26; 5. 18; 8. 4; Rev. 19. 5; and "ordinance" in Luke 1. 5. Heb. 9. 1, 10; "judgment", Rom. 1. 32. Rev. 15. 4; "justification", Rom. 5. 16.

5. dikaleos = justification. Occ. only in Rom. 4. 25; 5. 16. The only other word rendered "justification" is dikalema (see 4), in Rom. 5. 16.
192

THE PAULINE EPistles.

A. THE CHRONological ORDER. (BEING SUPPLEMENTAL TO AP. 180.)


A. THE Chronological Order.

1. T h e s s a l o n i a n s
2. H e b r e w s
3. I C o r i n t h i a n s
4. I i i C o r i n t h i a n s
5. G a l a t i a n s
6. R o m a n s

1. P h i l i p p i a n s
2. P h i l e m o n
3. C o l o s s i a n s
4. E p h e s i a n s

[The Hiatus between the second and third groups. Paul's movements during some four years after his release from imprisonment (A.D. 63) are shrouded in obscurity. There is no Divine record. Various hints may, however, be gathered from Phil. 2. 24, Philemon 22, 1 Tim. 4. 13, 2 Tim. 1. 15, 16; 1 Tim. 1. 12, Titus 1. 5; 3. 12, as to a journey or journeys in Asia and Europe, including most probably visits to Colosse and Ephesus, and possibly Dalmatia (Illyricum) and Spain.

Whether the desire to visit Spain (Rom. 15. 24, 28) was ever fulfilled is purely conjectural, notwithstanding a statement of Clement of Rome (Clement of Phil. 4. 37), A.D. 91-100, in an "Epistle to Corinthians", that Paul "went to the end of the west".

Some take this to refer to Spain (and Gaul), but there is no proof; and that an inscription found in Spain recording that some "new superstition" was "got rid of" refers to Paul and his labours there, is not at all convincing. On the other hand, the significant absence of any mention or hint of such a visit in the three closing epistles—1 Timothy, Titus, and 2 Timothy—can neither be overlooked nor explained away.

The notion that Clement's words "end of the west" cover a visit to the British Isles may be dismissed in Bishop Lightfoot's words as "possessing neither evidence nor probability".]

1. T i m o t h y
2. T i t u s
3. H i i T i m o t h y

1. From the foregoing it will be seen that the number seven (Ap. 10) is apparent in the grouping of the Pauline Epistles as a whole. It is equally noticeable in the canonical order of the Church Epistles (see B below). They divide into three groups, numbering together fourteen (two seven) separate letters. The first group consists of the seven earlier epistles. The second and third form another seven (4 + 3. See B 1). 2. It may be noted (among other things) that the seventh in this order (Romans) and the fourteenth (2 Timothy) give the two unique and terrible lists of the condition and state of the habitable world preceding, and at the time of, the Lord's Coming at first, and preceding His Return (see notes; Rom. 1 and 2 Tim. 3).

By careful study of the above table of Chronological Order, together with Ap. 180, the student will be able to elucidate for himself interesting and important problems connected with the period concerned.


A | Romans (Doctrine and Instruction).
B | I and II Corinthians (Reproof).
C | Galatians (Correction).
A | Ephesians (Doctrine and Instruction).
B | Philippians (Reproof).
C | Colossians (Correction).
A | I and II Thessalonians (Doctrine and Instruction).

(Note. For the details of this interrelation see p. 1660.)

1, 2 Order according to Bishop Lightfoot.
4 Including Hebrews. The restoration of this Epistle to its proper chronological position affords a strong argument in favour of its Pauline authorship (see Introductory Notes), as without it the number of letters written by Paul would be thirteen, and this particular number (see Ap. 10) is inconceivable in such a connection.
APPENDICES 192 (cont.) AND 193.

1. Seven churches are addressed as such by the Holy Spirit. *Seven* is the number of spiritual perfection, the same number as the Lord Himself addresses later to the assemblies (Rev. 2 and 3) from the glory.

In these Epistles we have the perfect embodiment of the Spirit's teaching for the churches. They contain the "all the truth" (John 16:13) into which the Spirit of the Truth was to guide the Lord's people. They contain the things which the Lord could not speak on earth, for the time for it was not then. They contain the "things of Mine which He shall take and shall show unto you". The number of these Epistles, *seven*, is perfect. Their order also is perfect.

2. That this order is not chronological but topical and didactic is made clear beyond all question by the fact that the Holy Spirit has placed the Epistles written first of all (Thess.) seventh and last in the list. The question whether the order in which the Holy Spirit has presented these Epistles is the order in which we find them in our Bibles must, therefore, be answered by the teaching of the Spirit Himself as unfolded to us in our own Divinely perfect arrangement of the Epistles, instead of according to man's idea, which would be to evolve a doctrinal system according to the chronological sequence usually accepted.

Although the chronological sequence of the Epistles has its own wonderful lesson to impart (see A. 2 above), as we trace in order the gradual unfolding of the teachings of the Spirit in connection with "the progress of doctrine", from Pentecost to Paul's imprisonments, yet these other teachings are fully presented to us by our Divine Guide in the experimental order in which the Epistles to the seven Churches are sent out.

In all the hundreds of Greek manuscripts of the N. T. the order of these Epistles never varies. The general order of the N. T. takes the form of groups, viz. (1) the four Gospels; (2) Acts; (3) the so-called "general" Epistles; (4) the Pauline Epistles, and (5) the Apocalypse (Ap. 95). But while the order of these five groups varies in some of the manuscripts, and the Pauline Epistles vary in their position with respect to the other four groups, and while the Pauline Epistles themselves vary in their order (e.g. Hebrews in some cases following Thessalonians, see p. 1823, 5 (e)), the order of these seven Church Epistles is invariably the same.

3. It is ignorance of this Divinely given standard that results in the deplorable attempts to "square" the teachings of our Lord in the Gospels, which concern the kingdom of heaven (Ap. 114) and the Jewish Polity, with the teaching of Paul the apostle and bondservant of Jesus Christ in the Church Epistles. And so, when it is found that they cannot be "squared", we have the unseemly utterances and procedures of those who throw over the "Pauline doctrine", as they term it, in favour of "the teaching of Jesus", with contemptuous references to "the Hellenistic tendencies of Paul's mind", etc.; and such statements as "the Master's words must be preferred to a disciple's"; "we must get back to Jesus", and so on. All of which and similar utterances make abundantly clear the fact that the Divine teaching of the Holy Spirit, in fulfilment of the promise of the Lord in John 16. 13, is not only overlooked or not understood by some, but is deliberately ignored and rejected by others who employ them. Any Christian who does not give earnest heed to what has been written specially for his instruction is liable thus to be led away. Every word of Scripture is for him and for his learning, but not every word is about him. But these Epistles are all about him and about the special position in which he finds himself placed in the Church with reference to the Jew and the Gentile; the old creation and the new; the "flesh" and the "Spirit", and all the various phenomena which he finds in his experience.

4. In connection with the order in which these Church Epistles come to us, notice first of all that they are grouped in two divisions of three each (see above, B). Three stand out distinct from all the others as being treatises rather than epistles, and not containing so much more doctrinal matter than the others as being treatises rather than epistles, and not containing so much more doctrinal matter than epistles. Three stand out distinct from all the others as being treatises rather than epistles, and contained so much more doctrinal matter than epistles. Three stand out distinct from all the others as being treatises rather than epistles, and contained so much more doctrinal matter than epistles. Three stand out distinct from all the others as being treatises rather than epistles, and contained so much more doctrinal matter than epistles. Three stand out distinct from all the others as being treatises rather than epistles, and contained so much more doctrinal matter than epistles. Three stand out distinct from all the others as being treatises rather than epistles, and contained so much more doctrinal matter than epistles. Three stand out distinct from all the others as being treatises rather than epistles, and contained so much more doctrinal matter than epistles. Three stand out distinct from all the others as being treatises rather than epistles, and contained so much more doctrinal matter than epistles.

5. ROMANS comes first as containing the primaries of Christian education (see Introductory Notes, p. 1661). It starts by showing Man (Gentile and Jew alike) as utterly ruined and helpless, lost and ungodly sinners; how the saved sinner has died together with Christ, and together with Him is raised to "newness of life", made a son and heir of God in Him.

EPHESIANS takes up from this point, beginning not with Man, but with God. It reveals to us the knowledge of God and of His purposes in Christ. The heading up of all things in Christ in "a dispensation of the fulness of times" (1. 10), and the formation of a joint-body of Jews and Gentiles as a "church" (Ap. 18), by which God's manifold ("variegated") wisdom may be made known "unto principalities and powers in the heavens" (8. 10).

THESALONIANS, written first of all the Epistles, are placed in this connection last of all by the Holy Spirit. Herein is given the special revelation concerning the return of the Lord Jesus Christ. They stand last and alone, being followed by no other Church Epistle. If we have "ears to hear", this fact proclaims that—

6. It is useless to teach Christians the truths connected with the Lord's Coming until they have learned the truths in the other Epistles. Until they know and understand from Romans what they are by nature, and what God has created them to be in Christ Jesus—sons and heirs, joint-heirs with Christ (Rom. 8:17) until they know and understand that even now God has "blessed them with all spiritual blessings in the heavens in Christ" (Eph. 1. 3), they have no place for, and no understanding of, the truths concerning His return from heaven. 2

To sum up:—The saved sinner is shown in ROMANS, as dead and risen with Christ; in EPHESIANS, as seated in the heavens in Christ; in Thessalonians, in glory ever for ever with Christ.

1 Lightfoot (Biblical Essays, p. 380) says of Romans and Ephesians: "Both alike partake of the character rather of a formal treatise than of a familiar letter."

2 The Introductory Notes and Structure in each case show the scope of the Epistle and its teaching.
APPENDIX 193: THE "MYSTERY" (cont.)

the secret of friends, or of a king. &c. 1 See Tobit 12, 7, 11. Judith 2, 2. Wisdom 2, 22 (Isra. "mysteries": ); 14, 23. Eccles. 22, 22; 27, 16, 17, 21. 2 Mac. 13, 21 (R. V.). The passage in Judith is remarkable: for Nabocho- donosor calls his captains and great men together just before entering on a campaign, and "and benigne with them his secret counsel", lit. "the mystery of his will". This is exactly the same usage as in Eph. 1, 9, except that the Gr. word for will or counsel is different. 2

By the end of the second century A.D. it was used interchangeably with tropos (= type), symbolon (= symbol), and paradidomai (= parable). When we find the Greek word mysterion rendered sacramentum in the Latin Vulgate of Eph. 5, 32, it is clear that it was used as meaning a secret sign or symbol, and not in the modern meaning put upon the word "Sacrament", i.e. "holy mysteries". It is evident to all that God has made known His will "at sundry times and in divers manners" (Heb. 1, 2). He also kept certain things secret, and revealed them from time to time according to His purposes and counsels. Hence the word synecdoche, and is connected with several concealed or secret things in the New Testament.

1. It was used of the secrets of the kingdom; which had been concealed, until the Lord revealed them to His disciples (not to the People) in Matt. 13, 10, 11. It had not before been known that the kingdom would be rejected and that there would be a long interval between that rejection and its being set up in glory. This was concealed even from the prophets who foretold it (1 Pet. 1, 10-12).

2. In Rom. 11 it is used in connection with the duration of Israel's blindness. That blindness itself was not a secret, for it had been foretold in Isa. 6, 9, 10. But the duration of the blindness was kept a "secret" from Isaiah and only revealed through Paul (Rom. 11, 25).

3. It was used of a fact connected with resurrection, which had never been before made known to the sons of men. The Lord had spoken of it to Martha (John 11, 25, 26). But though she believed it, she did not understand that "he that should be alive and remain to His coming the Lord would be the life", and they would never die." (v. 15). The Thessalonians who "received the word" were not left in ignorance of it (1 Thess. 4, 15), for the Lord's words in John 11, 25, 26 were explained to them. But that secret was fully and plainly shown; and it was that "we shall not all sleep". Up to that moment the universal belief had been that we must all die (cp. Heb. 9, 27). Thereupon it was revealed and made known for all that all would die, but that those who are alive and remain (lit. remain over) unto the Lord's coming will not die at all (see note 1 Thess. 4, 15, and cp. Phil. 3, 14).

4. Side by side with these Divine secrets there was the secret of the [foretold] lawlessness (2 Thess. 2, 7. cp. Dan. 12, 4). It was already working during the dispensation covered by "Acts"; and had the nation repented at the call of those "other servants" of Matt. 22, 4 (Acts 2, 38; 3, 12-20; &c.), those secret counsels of the lawless one and "the transgressors", would have "come to the full" (Dan. 8, 23). But now they are postponed and in abeyance until the appointed time.

5. But "the great secret" which concerns us today was not revealed until after the close of that dispensation covered by "Acts". (See Acts 23, 17-58 and App. 180 and 181.)

Paul was not commissioned to put into writing the "purpose" of God which was "before the overthrow of the world" (Ap. 146), until that dispensation was ended.

What this "great secret" was can only be learned fully from the Prison Epistles. There alone can we find the things which had been concealed and kept secret "since the world began" (Rom. 16, 25); "which in other ages was not made known unto the sons of men" (Eph. 3, 9); "which from the beginning of the world were hid in God" (Eph. 3, 9); "which hath been hid from ages and from generations, but now is made manifest" (Col. 1, 26), where "now" (Gr. sun) with the pret. = just now, recently.

The special Scriptures which describe this secret are the postscript of Rom. 16, 25, 26. Eph. 3, 1-12. Col. 1, 24-27.

The mention of "the mystery" in Rom. 16, 25, 26 has perplexed many, because the revelation of it is specifically propounded in the Epistle to the Ephesians. Hence it has been suggested that the Epistle originally ended at Rom. 16, 24 with the Benediction (or even at v. 20 (see the marginal notes in the R. V.), and that the ascription (en. 22-25) was added by the apostle after he reached Rome (1) in order to complete the structure by making it correspond with the ascription in ch. 11, 25-26; and (2) to complete the Epistles of Ignation, and thus to contrast God's promissory word, which was revealed of old by the prophets of the Old Testament and never hidden (1, 2, 3), with the mystery which was always hidden and never revealed or even mentioned until 16, 25-27. See Larger Newer C.

In any case, while there is no doubt about the general order of the Epistles, the actual dates are conjectural, and rest only upon individual opinions as to the external evidence (Ap. 180). And after all Rom. 16, 27 is not the revelation of the mystery as given in the Prison Epistles, but an ascertainment of glory to Him Who had at length made it manifest by prophetic writings (not "the writings of the prophets", for it is the adjective "prophetic", not the noun "prophecy" as in 2 Pet. 1, 20). Romans and Ephesians are thus brought together as the two central Epistles of the chronological groups: the one ending one group, and the other beginning the next, both being treated rather than epistles, and both having Paul for their sole author, while in all the other Epistles he has others associated with him.

As to the great secret itself, it is certain that it cannot refer to the blessing of Gentiles in connection with Israel. This is perfectly clear from the fact that that was never a secret. Both blessings were made known at the very same time (Gen. 12, 3); and this well-known fact is constantly referred to in the Old Testament (Gen. 25, 18; 26, 4; &c.), and in Paul's writings (Rom. 6, 7, 1; 2; 72, 17; 117, 1. Isa. 11, 10; 49, 6. Luke 2, 32. Rom. 15, 8, 12).

But the secret revealed in the Prison Epistles was never the subject of previous revelation. In Eph. 3, 5 it is stated to be "now revealed". This cannot mean that it had been revealed before, but not in the same manner as "now"; because it is stated that it had never been revealed at all.

It concerns Gentiles; and it was "revelled unto His holy apostles" and prophets by the Spirit", that the Gentiles should be joint-heirs, and a joint-body; and joint-partakers of the promises in Christ through the gospel (see the Notes on Eph. 3, 3, 4).

We cannot know the whole purpose of God in keeping this concealed all through the ages; but one thing we can clearly see, viz. that God had made it known before, Israel would of necessity have had an excuse for rejecting the Messiah and His kingdom.

1 These were not some of the Old Testament dispensation, but were the subject of a promise to the Lord Himself in Matt. 23, 14. Luke 11, 44, which was fulfilled in Eph. 4, 4. 2 Greek exousia, a remarkable word occurring only here in the N. T.
APPENDIXES 193 (cont.) AND 194.

As to ourselves, the question of "Who is in the secret?" does not arise. For we are not to suppose that all who do not know of it are "lost".

One thing we know, and that is: it is made known for the obedience of faith, or for "faith-obedience" (Rom. 16, 28).

It is a subsequent revelation; and the question is, do we believe it and obey it by acting according to it?

Abraham had several Divine revelations made to him. From his call in Gen. 11 he was a "righteous" man. In ch. 12 he believed God concerning His promises of the future. In ch. 13 he believed God concerning the promise of the Land. But in ch. 16 God made a further revelation concerning the seed which He would give him; and it is written, "Abraham believed in the Lord, and it was counted (or imputed) unto him for righteousness".

Even so with ourselves and the subsequent revelation of the mystery in the Prison Epistles. Let us believe it, and we may be sure that it will be counted unto us for something, for some blessing, which those who refuse to believe it will lose.

194

"THE SPIRITS IN PRISON" (1 Peter 3, 19).

A correct understanding of this passage may be obtained by noting the following facts:

1. Men are never spoken of in Scripture as "spirits". Man has spirit, but he is not a "spirit", for a spirit hath not "flesh and bones". In this life man has "flesh and blood", a "natural" (or physical) body. At death this spirit "returns to God Who gave it" (Ps. 115, 18). Eccles. 12, 7. Luke 23, 46. Acts 7, 30. In resurrection "God giveth a body as it hath pleased Him" (1 Cor. 15, 38). This is no longer a "natural" (or physical) body, but a "spiritual body" (1 Cor. 15, 44).

2. Angels are "spirits", and are so called (Heb. 1, 14).

3. In 2 Pet. 2, 4 we read of "the angels who sinned", and in 1 Pet. 3, 19, we speak of spirits "which sometime were disobedient...in the days of Noah". In 2 Pet. 2, 4 we are told that these fallen angels are reserved unto judgment, and delivered into chains (i.e. bondage or "prison"). Cp. Jude 6.

4. The cause of their fall and the nature of their sin are particularly set forth by the Holy Spirit in Jude 6, 7.

a. They "left their own habitation".

b. This "habitation" is called in Greek oikistolótero, which occurs again only in 2 Cor. 5, 12, where it is called our "house" (i.e. body) with which we earnestly long to be "clothed upon"; referring to the "change" which shall take place in resurrection. This is the spiritual resurrection body of 1 Cor. 15, 44.

c. This spiritual body (or oikistótero) is what the angels "left" (whatever that may mean, and this we do not know). The word rendered "left", here, is peculiar. It is apoleójeto = to leave behind, as in 2 Tim. 1, 13, 20, where Paul uses it of "the cloak" and the "parchment" which he "left behind" at Troas, and of Trophimus whom he "left behind at Miletum". Occ. Heb. 4, 6; 9, 10; 28. Jude 6.

d. They "kept not their first estate (arché)" in which they were placed when they were created.

e. The nature of their sin is clearly stated. The sin of "Sodom and Gomorrah" is declared to be "in like manner to that of the angels"; and what that sin was is described as "giving themselves over to fornication, and going after strange flesh" (Jude 6, 7).

The word "strange" here denotes other, i.e. different (Gr. heteros = different in kind. See Ap. 124, 2). What this could be, and how it could be, we are not told. We are not asked to understand it, but to believe it. (See further in App. 23 and 24.)

5. In Gen. 6, 1, 2, 4 we have the historical record, which is referred to in the Epistles of Peter and Jude. There these "angels" are called "the sons of God". This expression in the Old Testament is used always of "angels", because they were not "begotten", as Adam was created, and he is so called in Lu 3, 38 (cp. Gen. 5, 1). It is used of angels eight times: Gen. 6, 2, 4, Job 1, 6; 2, 7; 38, 7. Ps. 29, 1 (R.V. m.); 89, 6 (R.V. m.); and Dan. 3, 25. In this last passage there is no article, and it does not mean "the Son of God", but "a son of God", i.e. an angel who was sent into the furnace (Dan. 3, 28), as one was into the den of lions (Dan. 6, 22). In one passage (Hos. 11, 1) the English expression is used of men, but there the Hebrew is different, and it refers only to what men should be called, not to what they were.

6. Returning to 1 Pet. 3, 19, the expression "the spirits in prison" cannot be understood apart from the whole context. The passage commences with the word "For" (v. 17), and is introduced as the reason why it is better, if the will of God should (so) will, to suffer for well-doing, than for evil-doing. FOR (v. 18) Christ also suffered for sins once (Gr. hupáx), and thus One for unjust ones—in order that He might bring us to God, having put to death indeed as to [His] flesh, but made alive as to [His] spirit. This can refer only to His spiritual resurrection body (1 Cor. 15, 45). In death His body was put in the grave (or sepulchre, i.e. Hadem), Acts 2, 31; but His spirit was "commended to God". Not until His spirit was reunited to the body in resurrection could He go elsewhere. And then He went not to Gehenna, or back to Hadem, but to Tartarus (2 Pet. 2, 4. See Ap. 121, 11), where "the angels who sinned" had been "delivered into chains". To these He proclaimed His victory.

7. The word rendered "preached" is not the usual word evangélizō (Ap. 121, 4), but the emphatic word abraaskó (Ap. 121, 4), which means to proclaim as a herald. Even so Christ heralded His victory over death, and the proclamation of this reached to the utmost bounds of creation. It was "better" THEREFORE to suffer for well-doing than for evil-doing. He had suffered for well-doing. He suffered, but He had a glorious triumph. "Therefore" (runs the exhortation), "if ye suffer for righteousness sake, happy are ye" (v. 14), and it concludes: "Forasmuch then as Christ suffered on our behalf as to the flesh, arm yourselves likewise with the same mind; for He that hath suffered in the flesh hath done with sin; no longer to live [our] remaining time according to men's lusts, but for God's will. . . For to this end, to those also who are now dead, were the glad tidings announced, that though [Gr. men] they might be judged according to the will of two men, in [the] flesh, yet [Gr. de] they might live again according to the will of God, in [the] spirit"; i.e. in resurrection (1 Pet. 4, 1, 2, 6).

The above is suggested as the interpretation of the expression "the in-prison spirits", in the light of the whole of the nearer and remoter contexts.

1. In the first passage (Gen. 6, 6) the Alexandrine MS. of the Septuagint has "angels" (not "sons"), showing how it was then understood.

2. For the supply of this ellipsis see Rom. 8, 27, and cp. 1 Pet. 4, 20.
THE DIFFERENT AGES AND DISPENSATIONS OF GOD’S DEALINGS WITH MEN.

1. God has spoken at “sundry times” as well as “in divers manners” (Heb. 1. 1). The time when He spoke to “the fathers” is distinguished from the time in which He has “spoken to us”. The time in which “He spake by the prophets” stands in contrast with the time in which He spake by (His) “Son”. And the “time past” is obviously distinguished from “these last days” (Heb. 1. 2). To “rightly divide the word of truth” (2 Tim. 2. 15) it is essential to regard the times in which the words were spoken, as well as the times to which they refer.

Three Greek words in the New Testament call for careful consideration. These are:

1. **chronos**, time, duration unlimited unless defined; often fifty-three times and is translated “time” in thirty-two;

2. **kairos**, a certain limited and definite portion of **chronos**, the right time or season; occ. eighty-seven times, and is rendered “time” in sixty-five passages, “season” in fifteen;

3. **eikonomia**, meaning lit. administration of a household (Eng., economy, including the idea of stewardship); occ. eight times, trans. “dispensation” four, “stewardship” three, “edifying” once (1 Tim. 1. 4), which the R.V. rightly corrects to “dispensation”, making five occ. in all of that English term.

A dispensation, administration, or arrangement, during a portion of **chronos** may, or may not, be equal to **kairos**, according as the context determines.

Nothing but confusion can arise from reading into one dispensation that which relates to another. To connect what God said and did in one dispensation with another, in which His administration was on an altogether different principle, is to ensure error. And finally, to take doctrine of late revelation and read it into the time when it was “hidden” leads to disaster.

The nations, Israel the Chosen Nation, and the church (Ap. 186) are each dealt with in distinct “times” and on distinct principles, and the doctrine relating to each must be kept distinct. When our Lord speaks (Luke 21. 24) of “the times (kairos) of the Gentiles”, the implication is that there are times of the Jews (under Messiah, Isa. 33. 6, &c), whatever be the contrasted elements. So that what is recorded as connected with the times of the Jews is not necessarily applicable to the times of the Gentiles. The present administration of God is in grace, not in law, judgment, or glory, and belongs to the “dispensation” (eikonomia) of the Mystery (Ap. 193), that secret “which hath been hid from ages and from generations, but now is made manifest to His saints” (Col. 1. 26), that secret “which in other ages was not made known unto the sons of men” (Eph. 3. 5). Rid in God from the beginning of the world (see Eph. 3. 5), it was kept secret since the world began (see Rom. 16. 25).

There is no authority for taking encomiasty Divinely fitted for the times of the Jews and transferring them to the present dispensation of God in grace. Similarly, the endeavour to read the precepts of the “Sermon on the Mount” (Matt. 5-7), which are the laws of the kingdom of heaven (see Ap. 114), into such church epistles as Ephesians, Philippians, Colossians, not only obscures the truth, but antagonizes one part of Scripture with another.

2. THE SEVEN TIMES OR DISPENSATIONS.

In the Bible seven distinct administrations are set before us. Each has its own beginning and ending; each is characterized by certain distinctive principles of God’s dealings; each ends in a crisis or judgment peculiar to itself, save No. 7, which is without end. These may be tabulated thus:

1. The Elenic state of innocence.
   End—The expulsion from Eden.

2. The period “without law” (the times of ignorance, Acts 17. 30).
   End—The Flood, and the judgment on Babel.

3. The era under law.
   End—The rejection of Israel.

4. The period of grace.
   End—The “day of the Lord”.

5. The epoch of judgment.
   End—The destruction of Antichrist.

6. The millennial age.
   End—The destruction of Satan, and the judgment of the great white throne.

7. The eternal state of glory.
   No End.

All seven dispensations exhibit differing characteristics which call for the close attention of the Bible student.

3. THE TIMES OF THE GENTILES.

While the seven dispensations above specified are the main divisions of the long period of the Divine dealings, there is still another dispensation referred to as “the times of the Gentiles” (Luke 21. 24), a dispensation which overlaps two of the above divisions. These times began when Jerusalem passed under the power of Babylon (477 B.C. See Ap. 50, p. 60, and Ap. 180), and continue while Jerusalem is “trodden down of the Gentiles” (Luke 21. 24). These “times” are referred to in Rom. 11. 25, which has no reference to the completion of “the church”, as is so generally believed, but relates to the fullness, or filling up, of the times of the Gentiles, the word “Gentiles” being put for the times which they fill up.

4. THE PARENTHESIS OF THE PRESENT DISPENSATION.

In the Nazareth Synagogue (Luke 4. 16-20) our Lord stood up and read from the book of the prophet Isaiah. After reading the first verse and part of the second (of ch. 61), He closed the book. Why stop there? Because the next sentence belonged, and still belongs, to a future dispensation. The acceptable “year of the Lord” had come, but “the day of vengeance of our God” has not even yet appeared. Thus did the Lord divide two dispensations. There is no mark in the Hebrew text of Isaiah 61. 2 to indicate any break; yet an interval of nearly 2,000 years separates the two clauses quoted. In this interval comes the whole of the present church dispensation, following on the years after Israel’s final rejection (Acts 28. 25-28). See Ap. 180, 181.
APPENDICES 196 AND 197.

196

"RECONCILE", "RECONCILIATION".

1. The word "reconcile", which our translators adopted from the Vulgate, is simply the transliteration of the Latin reconcile, to bring together again, to reunite or re-connect. The verb to reconcile, and its noun reconciliation, have, however, come to possess now merely the idea of friendship after estrangement.

2. The Greek words in the N.T. are as follow:
   (a) allasseo, to change, to make other (alles) than it is. Occ. Acts 6. 14. Rom. 1. 23. 1 Cor. 15. 51, 52. Gal. 4. 20. Heb. 1. 12. Always rendered "change".
   (b) diallassomai (passive), dia (Ap. 104. v) and allasseo, to be changed or altered mutually (the force of dia) from one condition to another. Occ. Matt. 5. 24.
   (c) katallasseo, kata (Ap. 104. x) and allasseo, to change or exchange something (anything) arbitrarily; not as (b) by mutual consent, but as proceeding from one (the kata implying from above). Occ. Rom. 5. 10, 10. 1 Cor. 7. 11. 2 Cor. 5. 18, 19, 20; and its noun
   katallagai, a change or exchange for something else. Occ. Rom. 8. 11 (atonedeth); 11. 15. 2 Cor. 5. 18, 19.
   (d) apokatallasseo; intensive form of katallasseo, the apo (Ap. 104. iv) indicating that whatever is intended by (c) is done completely and inviolably. Usually in the Prison Epistles, Eph. 2. 16. Col. 1. 20, 21.
   (e) hilaokomai. Occ. Luke 18. 13. Heb. 2. 17 (see notes in loc.) As this word seems to expiate, or make atonement for sins, and is confined to medstial aspects and offerings, it need not here be discussed.

3. We now refer to the occ. in the connection:
   (b) diallassomai, Matt. 5. 24, where is found the basic explanation of the meaning usually understood by "be reconciled", &c.; i.e. the change of feelings and relationships of estranged relatives; a mutual change of feelings between equals (a man and his "brother").
   (c) katallasseo. Rom. 5. 10, 10, &c. Here is the proper meaning of the Greek word, as clothed in its correspondent Latin dress, viz. re-united or re-connected to God. Emphasized by the last clause, "having been reconciled" (re-connected). Vital union restored by re-connection.
   Rom. 11. 15, "the reconciling". The meaning is unmistakable; the re-connection of a "world" is the antithesis to the "casting away" of Israel.
   1 Cor. 7. 10, 11, "be reconciled"; i.e., connected again with her husband. Here also the antithesis is plain.
   2 Cor. 5. 18, 19, 20. These verses paraphrased read,—"... God, Who re-connected (or re-united) us again to Himself, by means of Christ, and having given to us the ministry of the re-connection (re-uniting), to wit, that God was in Christ re-connecting (re-uniting) a world to Himself, not reckoning (imputing) their transgressions to them; and having laid upon us (the responsibility or burden of the message of the re-connection. On Christ's behalf therefore we are ambassadors... be ye re-connected (united again) to God." We see here, revealed in simple majesty, the sovereign grace of God in providing by virtue of "the precious blood of Christ" a means whereby the rebellious creature can be restored to the favour of the justly alienated Creator. It is not an entreaty to "forgive" and "forget" everything on man's side, but a command to return to God by means of the new connection, and by that means alone, viz. the new and living Way which God Himself provided through the death and resurrection of His Son (Acts 17. 30, 31. Heb. 10. 19, 20).
   (d) apokatallasseo. Occ. Eph. 2. 16. Col. 1. 19, 21. In each case the force of apo prefixed to katallasseo suggests and emphasizes the perfection of the re-connection. So that on God's side all is complete. Here again the graciousness of God is manifest. Who MADE PEACE by virtue of the blood of Christ, and thus gave access by means of Him "by one Spirit unto the Father", to those who were far off and to those who were nigh.

4. The conclusion may be summed up thus: Christ's death upon the cross linked up again the connection with God (i) for all who are the chosen subjects of His grace (Eph. 1. 4), and (ii) for all who will believe and consequently become subjects of His grace (Rom. 10. 11-13).

197

THE REVELATION.

A | The King and the kingdom,¹ in promise and prophecy (the Old Testament).
B | The King presented, proclaimed, and rejected (the four Gospels).
B | The King exalted and made Head over all things to the church which is His body. The "mystery" (the later Pauline Epistles. See Ap. 198). The kingdom in abeyance (Heb. 2. 8).
A | The King and the kingdom unvelled. The King enthroned. The kingdom set up. Promise and prophecy fulfilled (The Revelation).

¹ For further details, see Ap. 55, 11 and Ap. 198.

1. The Lord Jesus Christ is the one great Subject of the Word of God (cp. Luke 24. 27; John 5. 39), being the promised "Seed" of the woman (Gen. 3. 15). He is therefore the Master-key to the Divine revelation of the Word. The whole Bible is about Him directly or indirectly, and as everything centres in and around Him, apart from Him it cannot be understood.

This is set forth in the foregoing Structure, from which we see that Genesis and Revelation, "the first" and "the last" books of the Bible, are in separably linked together. Genesis is "the beginning and Revelation the ending of the written Word, even as the Lord, the Incarnate Word, spake of Himself (cp. 21. 6; 22. 15). Revelation is the complement of Genesis. Either without the other would be unin-
Without the first chapters of Genesis, Revelation would be an insoluble riddle, as indeed it is to those who treat the record of "the Creation" and the "Fall" as "myth" (see 2 Tim. 4. 4). Without the last chapters of the Revelation, "the Book" would be a hopeless and heart-breaking record of the failure and doom of the Asiatic race.

The Bible may be likened to a beautiful and complex girdle belt, with a corresponding connecting clasp at each end, one the complement of the other. Do away with either, the girdle is useless, as a girdle. So here, Genesis and Revelation are the two clasps of the Divine Waist which link together and enclose between them in "perfection of beauty" and harmony the whole of the Scriptures in which God has been pleased to reveal His "Eternal Purpose" (Ap. 198).

2. Its Scope, etc. The key to unlock the meaning and scope of the book is found in 1. 10. "The Lord's day" = the day of the Lord (Jehovah). (See Isa. 2. 2.) John was told in "a state of spiritual exaltation" on a "particular Sunday at Patmos, as the result of which he saw visions and dreamed dreams". But, as we are told, "I came to be (or found myself) by the Spirit in the day of the Lord" (cp. Ezek. 1. 1; 8. 3, etc.). He is then shown, and both seer and hearer (22. 8), the things he records.

"The day of the Lord" being yet future, it follows that the whole book must concern the things belonging to "that day", and consequently is wholly prophecy. Though partial allusions of judgment may be traced in connection with affairs of past history, yet the significant, solemn warning here (1. 10) that the "judgments" in Revelation relate to the day of the Lord, the "day of vengeance" (cp. Isa. 6. 2; 63. 4, etc.), makes it clear that the book concerns the future, and the day of the unrolling (the Apocalypse) of the great "King of kings and Lord of lords" (see Ap. 198).

Its scope is further shown by its place in the Canon. The order of the separate books of the N.T. varies, but they are always formed in four groups that never vary chronologically. (See Ap. 96. II.)

The Gospels contain the prophecies of the great tribulation: Revelation describes it. Between, come the Scriptures of the intermediate period, Acts and the Epistles. Chronologically and canonically, Revelation follows after the Epistles, though logically in God's purpose (Eph. 3. 11) it follows the Gospels. Therefore we see the scope embraces the wind-up of all the affairs of time; it records the end of prophecy, the end of "the secret of God" (10. 7), the end of all "cunning towards God", and the dawn of the "ages of the ages".

3. Its Hebrew Character. The language of the book is Greek: its thoughts and idioms are Hebrew. This links it with the O.T., and shows that its great purpose is to declare God's final dealings with the Jew and the Gentile as such; and that "the church of God" of the Pauline Epistles and this dispensation (Ap. 195) has no place in Revelation (other than in association with its glorified Head). See Ap. 193. All the imagery of the book, Temple, Tabernacle, etc., belongs to Israel.

Again, in Matthew (the Hebrew Gospel) are some 99 quotations from and references to the O.T. In Hebrews there are 102. In Revelation are found no fewer than 285. This emphatically stamps its close connection with the O.T. and Israel; and it equally stamps the latest utterances of "modern scholarship", viz. that "whatever view may be taken of the indebtedness to Jewish sources, there can be no doubt that he (the writer) has produced a book which taken as a whole is profoundly Christian", as being the dicta of men who, unwittingly or unwittingly, are blind to this fundamental fact of Revelation.

The Titles of Christ further attest its Hebrew character:


(ii) "The Almighty" (1. 8; etc.). See Ap. 98. IV.

(iii) "The Lord God" (3. 8 and see 22. 6). Cp. this title with Gen. 2. 4-3. 24 in connexion with "paradise".

(iv) "The First and the Last" (1. 11, 17; 2. 8; 22. 13). Never associated with "the church which is His body".

(v) "The Prince of the kings of the earth" (1. 5). Never used in connexion with "the church".

(vi) "Who is to come" = (The Coming One), 1. 4, etc. Occ. sixteen times in the Gospels, Acts, Hebrews (10. 37); three times in Revelation, and nowhere else.

(vii) "The Living One" (1. 18). A title only found in Daniel (4. 31; 12. 7) and six times in this book. Thus linking Daniel and Revelation in a very special manner.

4. The "Bride" and the "Wife" of 21. 9 must not be confused with the "wife" of 19. 7. The latter is Israel called out from among the nations for blessing in "the Land"; the earthy consort of "the Great King" (cp. Ps. 48; Jer. 3. 14). This "wife" (19. 7) is connected with the Millennial Jerusalem which, with the rest of the earth "that now" is, will pass away and give place to the new earth with the new Jerusalem, succeeding and replacing the former. The bride, the Lamb's "wife" of 21. 9, is still of Israel, but the Israel of the "heavenly calling" (Heb. 3. 1): all those connected with the "heavenly country" and the city with the foundations for which they looked (Heb. 11. 12-16); the "Jerusalem above" of Gal. 3. 26. Hence the significance of the term "bride" (nuptiâ) in 21. 9.

The Israel of 19. 7 is not spoken of as a bride (nuptiâ), because she has become wife (yânu). Cp. the "married to you" as am become your husband (consummation), of Jer. 3. 14, and see the Note there relating to the "restoration" time. Here (21. 9) the term "bride" indicates clearly that the betrothed has taken place and that the marriage will be consummated when the bride shall have come down out of heaven. John sees her coming down (pres. part.), 21. 10.

The loose way in which we speak of a "bride" as not only a contracting party at the time of the marriage ceremony, but also of her after she has become wife (yânu), is responsible for much confusion as to the "wife" of 19. 7 and the bride-wife of 21. 9. Strictly speaking, "bride" is to be applied only to a betrothed virgin (Gr. parthenos = Heb. betulah), when the marriage (legal) ceremony takes place. Directly after, she ceases to be "bride" and has become (legally) "wife", although from the forensic point of view consumption of the marriage may be delayed (cp. Matt. 1. 25, and see the Note there).
APPENDIX 197: THE REVELATION (cont.)

According to the Mosaic Law, a betrothed maid (Heb. yôthâlâh) was equally a wife (ôshhâh), (cp. Matt. 1. 18, 20 with Deut. 22. 23, 24); hence Joseph's trouble and temptation (see Matt. 1. 20). A careful study of the terms in Matt. 1. 18-25 will afford a clue to a clearer understanding of the terms "bride" and the two "wives" of Rev. 19. 7; 21. 9 than volumes of commentary.

If the earthly millennial metropolis is real, so is this also, for both are spoken of in the same terms. And if the laying of "the stones with fair colours" and "the foundations with sapphires" (Isa. 54. 11) is spoken of the day when God is to be called "the God of the whole earth" (see p. 95), it must refer to the time of Isa. 65. 17; 66. 22 and Rev. 21. 1. Moreover, laying foundations implies a solid substratum on which to lay them, i.e. earth. Foundations are of no use to a city "suspended" in the air!

The same argument applies also to the "tree of life" and the "water of life". If the "river" and "trees for meat" of Ezek. 47. 1-12 are real and literal, so are also the "tree" and the "water" of life here. Again, both are spoken of in identical terms. There is no more room for "imagery" in the one case than the other. The "tree of life" lost in the paradise of Genesis is here seen restored to the whole earth in the day when "the God of the whole earth" will "tabernacle" with men,—and be Their God (Rev. 21. 3). There is no place for "symbolism" in either case.

5. The more important Figs. of Speech are noted. These will supply helpful keys where the symbolism is not Divinely explained or indicated, and will enable the student to judge whether Revelation is purely Johannine "symbolic imagery", as some affirm, and a "legitimate appeal to Christian imagination"; or whether the book is, as it claims to be, a deliberate setting forth prophetically of the actual scenes and events with which God declares that His purpose concerning the heaven and the earth shall be consummated.

6. Numbers hold a prominent and significant place in Revelation. These are in order as:—2 (occ. eleven times); 3 (eleven); 31 (twice); 4 (thirty); 5 (three); 6 (twice, including 13. 18); 7 (fifty-four); 10 (nine); 12 (twenty-two); 24 (seven); 42 (twice); 144 (four); 696 (once); 1,000 (nine); 1,260 (twice); 1,800 (once); 7,000 (once); 12,000 (thirteen); 144,000 (three); 100,000,000 (once, 5. 11); 200,000,000 (once, 9. 10). Twenty-one in all (3 x 7 = 21. See Ap. 10).

Seven is thus seen to be the predominant number, occurring fifty-four times (3 x 3 x 3 x 2 = 54. Ap. 10). Twelve comes next—twenty-two occ. Seven, ten, and twelve, with their multiples, run throughout the book. In the Notes attention is called to other numbers of great significance. The student will thus be enabled to work out for himself many problems connected with the number in Scripture. Some examples are here given of word occurrences.

6 times: Babylon, basanisms (torment), theion (brimstone):
7 = abunus (bottomless pit), axios (worthy), basiluô (regain), etoina (make ready), makarios (blessed), propheteia (prophecy), seismos (sign, &c.), hypomenô (patience), charagma (mark), Christos:
8 = Amên, thanastêrion (altar), planô (deceive), Sathanas, sphragis (seal), stépanos (crown), nuz (night):
9 = deka (ten), kainos (new), krato (judge), marturia (testimony), pantokrator (All-mighty), polemos (battle, &c.):
10 = alêthinos (true), eikon (image), thûmos (wrath), keres (horn), prosopon (face), hêrâ (hour), salpizô (to sound):
12 = duanôsis (strength), phialê (vial):
14 = astér (star), èsous, doulos (servant) &c.

The word anion (lamb) occ. 29 times ("the Lamb" 28 = 4 sevens: the other occ. 13. 11). Elsewhere only in John 21. 16, hagios (holy) occ. 26 times according to the texts, which omit 15. 3 and 22. 6, and add 22. 22, otherwise 27 times (3 x 9 or 3 x 8 x 3): doxa (glory) occ. 17 times (10 + 7): eulogia (blessing and ascription) 18 times; ethnos (nations) 23 times; nikoû (overcome) 17 times; drakôn (dragon) 16 times: pheôjé (plague) &c. occ. 16 times (4 x 4).

Phrases occ. frequently, e.g. (i) he that hath an ear 7 times; if any man hath an ear occ. once: (ii) third part, 16 times: (iii) the kings of the earth, 9 times.

7. CONCLUSION. The "tree of life" (22. 2) and the "water of life" (v. 1, 17) are seen to be the great central subjects of the new earth. No longer will there be any "curse" (v. 3). In place of the "Fall" we have restoration. Instead of expulsion—"lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3. 22)—is the gracious invitation to those who "have right to the tree of life" (v. 22), "Come, whosoever desireth, and let him take the water of life freely" (v. 17).

8. The Benediction (22. 21) not only completes the correspondence of the Structure (p. 186), but appropriately closes the whole of the Book of God. "Grace and truth came by Jesus Christ" (John 1. 17). In this dispensation all is of grace. Grace now, glory hereafter (cp. Ps. 84. 11). In the time coming, with which Revelation is concerned, grace will be given to "endure to the end" (Matt. 24. 13) to all who come "out of the great tribulation" (7. 14); to all slain under antichrist "for the Word of God" (6. 9); and to all who "have the testimony of Jesus Christ" (12. 17). "Grace, grace." ALL IS OF GRACE!
APPENDIX 198

198

THE ETERNAL PURPOSE (Eph. 3.11).
THE DISPENSATIONAL PLAN OF THE BIBLE.

A | The Primal Creation. Heavens and Earth. “The world (Gr. kosmos) that then was.” Gen. 1.1, 2–
2 Pet. 3.6.

B | Satan’s First Rebellion. The earth became waste and a ruin (Heb. tokāh vā bokāh). Gen. 1.2–. God
created it not a ruin (Isa. 45.18, Heb. tokāh) nor waste (“confusion”).

C | The Earth Restored and Blessed. “The heavens and the earth which are now.” Gen. 1.2–2.3.
2 Pet. 3.7.

D | Satan Enters and the Consequence. Gen. 3.


F | The Chosen Nation Called and Blessed. Gen. 11.27–Mal. 4.6. (Jehovah and His kingdom
rejected. Israel scattered.)

G | The First Advent (Micah 5.2. Zech. 9.9). The Four Gospels (Rom. 15.8). The King and
the kingdom proclaimed and rejected, and the King crucified.

H | The Kingdom Re-proclaimed. Acts 3.19, 20, &c. The church of God called and taken
out, Acts 13 and on, and earlier Pauline Epistles. The kingdom again rejected and Israel
again scattered.

II | The Kingdom Postponed and in Abeyance. “Not yet” (Heb. 2.8). The later, or Prison
Epistles (Pauline). The Mystery revealed and proclaimed. Eph. 3.2–11. Col. 1.25:2.2.2.
1 Tim. 3.16. The New Hope. Phil. 3.11, 14. Titus 2.13. “The church which is His
body called, and taken up.” Phil. 3.11, 14.

G | The Second Advent. “The first resurrection.” The kingdom established. The King


Rev. 4–19.

D | Satan Bound and the Consequence. Rev. 20.1–3.

C | The Earth Restored and Blessed. Rev. 20.4–6. Isa. 35; &c. The Millennium.

B | Satan’s Final Rebellion. Rev. 20.7–10. Followed by the second resurrection and the judgment of the
“great white throne”. The destruction of “all things that offend”. Rev. 20.11–15.


1. The above Structure shows the respective dispensations in which God has been and is dealing with the
Jew, the Gentile, and the church of God (1 Cor. 10.32). The “church which is His body” occupies the central
position, and its present standing is seen to be separated from its future destiny and hope. The two rebellions
of Satan also are seen to be in direct correspondence; suggesting the necessity why he must be loosed, and the
loosing, for a little season (Rev. 20.3, 7).

2. All things were created by Him “Who is before all things and by Whom all things consist” (lit. hang
together, Col. 1.17). Who is now “upholding all things by the word of His power” (Heb. 1.3). The Structure
shows in almost pictorial form the great lesson that God sets before us from Genesis to Revelation, viz. that no
created being can stand (upright) apart from Christ the Creator. Hence the necessity for a “new heaven
and a new earth” wherein abideth righteousness, in-
habited by a “new creation” of beings who have by
grace been made “partakers of the Divine nature”
(2 Pet. 1.4).

3. Further, it will be seen that it is not God’s
purpose to bring in the new heaven and new earth
by means of the “church”. The new creation will be
full of physical marvels, brought about by physical
means and not “spiritual agencies”. These means
and their results are set before us in Revelation.
Well may we exclaim with Paul.—“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! For who hath
known the mind of the Lord? or who hath been
His counsellor? Or who hath first given
to Him, and it shall be recompened unto him
again? For of Him, and through Him, and to
Him, are all things: to WHOM BE GLORY
FOR EVER. AMEN.”
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# GENERAL INDEX TO THE APPENDIXES

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